

THE 2016 STUDENT RELIGIOUS STUDIES CONFERENCE
Sponsored by the
Midwest Region Society of Biblical Literature

February 5, 2016
Olivet Nazarene University
Bourbonnais, Illinois

9:00-11:00 a.m. Registration **Burke 3d floor**

9:45-10:00 a.m. Orientation **Burke 307**

10:15-11:45 **SESSION ONE**

• HEBREW BIBLE (A) **Burke 307**

Mark Mariani, University of Notre Dame
“But these sheep, what have they done?” Royal Ideology in 1 Chronicles and Kitra

Warren Campbell, Wycliffe College, University of Toronto
Enacting the Sectarian Drama: Diachronic and Synchronic Features of the “Two Spirits Treatise” in IQS

Jason Yuh, University of Toronto
A Literary Juxtaposition of IQM 10.1-8 and 13: A War That Exudes Both Fear and Trust, and Fulfills Both the Lot of Light and Darkness

• NEW TESTAMENT (A) **Burke 403**

Dylan Dunn, Adrian College
Slavery to Christ

Matthew Cordell, Anabaptist Mennonite Biblical Seminary
Solidarity and Exaltation: Notes for a Doxological Atonement

Seth Stadel, Grand Rapids Theological Seminary
Seeing the Sovereignty of God through the Poverty of Laodicea: Reading Revelation 4—5 in Light of Revelation 3:14-22

• **NEW TESTAMENT (B)**

Burke 411

Jacob Weise, Judson University
An Exegesis of Luke 4:14-30

Philip Collins, Judson University
At His Gate, an Exegetical Paper on Luke 16:19-31

Mitchell Mallary, Judson University
The Universal Scope of Salvation in Luke's Gospel

11:45-1:00

Lunch

Ludwig Center Cafeteria

1:00-2:30

SESSION TWO

• **Hebrew Bible (B)**

Burke 307

Luke Iyengar, Franciscan University of Steubenville
The Dependence of the Holiness Code on the Deuteronomic Code: A Lexical Analysis

Alex Heuton, Central College
Hosea's Agreement with the Account of Law and Justice in the Pentateuch

Amie Littrell, St. Paul School of Theology
Yahweh's Retributive Nature and the Origin of the Divine Punishment Limit in Exodus 34:7

• **NEW TESTAMENT (C)**

Burke 403

Mark Mariani, University of Notre Dame
"Your Alms Have Ascended as a Memorial before God": Gentile Inclusion, Almsgiving, and Cornelius in Acts 10

David Blackwell, Southern Baptist Theological Seminary
Wholeness and Holiness in Matthew 5:48

Joshua Scott, University of Michigan
The Gospel of Matthew and Social Control Theory: A Consideration of Social Delineation and Control through the Son of Man

• **BIBLICAL/HISTORICAL**

Burke 411

Sloan Parker, Wheaton College
Augustine's Confessions: Conversing with God and Other for the Formation of Self and Other

Josh Stureon, Olivet Nazarene University
Augustine and Greek Philosophy on Time

Hans Moscicke, Marquette University
The Theological Assumptions of Ancient Christian Exegesis: Pathway and Typology for an Exegetical Hermeneutic?

2:30-3:00 **BREAK**

3:00-4:30 **SESSION THREE**

• **NEW TESTAMENT (D)**

Burke 307

Matthew Davis, North Park University
A Place to Belong: The Meaning of Roman Religion's Ambiguous Inclusion of Prostitutes

Ashley Smith, Wheaton College
Christian Agency for Virgins: A Study on the Jovinianist Controversy and its Impact on Virgins in Late Antiquity

• **HISTORICAL/THEOLOGICAL**

Burke 403

Abigail Gustafson, Adrian College
Fitting Squares into Circular Spaces: A Comparison of Feminist Liberation Theology's Holy Spirit to Traditional Native American Spirituality

Matthew Cordell, Anabaptist Mennonite Biblical Seminary
Marpeck Against the Spirits

Corben Boshart, Anabaptist Mennonite Biblical Seminary
"For no one can lay any foundation other than the one that has been laid": The Theological Method of Menno Simons: Doxology, Scripture, and Obedience

ABSTRACTS

David Blackwell, Southern Baptist Theological Seminary,
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Wholeness and Holiness in Mt 5:48

Many translators render τέλειος in Matthew 5:48 as “perfect.” However, blameless-perfection is not likely what the author of Matthew had in mind. The following paper will examine Matthew’s use of ἅγιος and τέλειος to show that translating τέλειος as “perfect” in Matthew 5:48 fails to see τέλειος as a part of a significant theme of wholeness in the Sermon on the Mount and throughout the entire Gospel. Τέλειος in Matt 5:48, because of its connection with Lev 19:2 and Deut 18:13 and the larger theme of wholeness, is best rendered “completely devoted.”

Corben Boshart, Anabaptist Mennonite Biblical Seminary,
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*“For no one can lay any foundation other than the one that has been laid”:
The Theological Method of Menno Simons: Doxology, Scripture, and
Obedience*

This essay will focus on how the theological method of Menno Simons can be discerned in three of his most renowned works: Foundation of Christian Doctrine, Confession, and The New Birth. The first section will briefly review Menno's conversion story in Confession and how his personal reflection exemplifies his theological method. The body of the essay will focus on Foundation with a specific interest in demonstrating how Menno's theological method was shaped by his own life of discipleship. As a result, Menno's theological method took the form of (a) and eschatological doxology, (b) founded on the Word of Christ in Scripture, and (c) manifested in simple church obedience.

Warren Campbell, Wycliffe College, University of Toronto,
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*Enacting the Sectarian Drama: Diachronic and Synchronic Features of the
“Two Spirits Treatise” in IQS*

The primary aim of this study is to develop the thesis that the diachronic and synchronic features of IQS reconstructs the ethical aims of the Community Rule into a dramatic enactment of the temporally conditioned eschatology of the Two Spirits Treatise (III.13-IV.26). First, it will be argued that the diachronic history of the S texts supports the notion that IQS represents an ideologically developed textual tradition, in which the Two Spirits Treatise came to possess a prominent interpretive role. Second, since the Treatise functions as the ‘figured world’ for the entirety of the IQS material, encapsulating all the communal aims within its narrative, the ethical aims of the community are reconfigured into a dramatization of the eschatology latent within the Treatise.

Philip Collins, Judson University, philip.collins@student.judsonu.edu

At His Gate, an Exegetical Paper on Luke 16:19-31

The parable of the rich man and Lazarus as found in Luke's Gospel is a synthesis of many of Jesus' teachings recorded in Luke. It was designed in a way that applies the many messages found in the Gospel of Luke to the life of the reader. The parable teaches that each human's role on earth will be reversed in the end and that those who ignore the lowly will become low themselves. This parable also teaches that Scripture is the main sign for humanity. This parable does not teach specifics about the afterlife and instead primarily concerns life on earth.

Matthew Cordella, Anabaptist Mennonite Biblical Seminary,

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Marpeck Against the Spirits

The Spiritualist movement of the 16th-century posed serious challenges to the work of the Protestant reformers. Calling for the suspension of "externals," the radical criticisms leveraged by the Spiritualists extended even to the authority of Scripture. The Spiritualist challenge was especially threatening to the Anabaptist movement, which staked its own brand of radicalism on the authority of Scripture. Anabaptist leader Pilgram Marpeck responds to four prominent Spiritualists -- Hans Buenderlin, Christian Entfelder, Sebastian Francke, and Caspar Schwenkfeld -- articulating a compelling, orthodox, and Anabaptist view of the authority of Scripture, grounded in the humanity and physicality of Christ.

Matthew Cordella, Anabaptist Mennonite Biblical Seminary,

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Solidarity and Exaltation: Notes for a Doxological Atonement

Some feminist theologians have taken aim at crucifixion-centered accounts of atonement theology, arguing that these accounts give rise environments where women unjustly bear the burden of self-sacrifice. In response to the merits of these criticisms, the author argues that orthodox Christians have compelling creedal and Biblical reasons to consider the exaltation of Christ their primary lens for atonement theology. Turning to the Letter to the Hebrews, the author reconstructs the story of Christ's exaltation and, by drawing on solidarity themes present in the Letter to the Hebrews, demonstrates the ability of this account to meaningfully address feminist concerns.

Matthew Davis, North Park University, matthewdavispt@yahoo.com

A Place to Belong: The Meaning of Roman Religion's Ambiguous Inclusion of Prostitutes

The presence of the honor-shame syndrome in ancient Rome created a necessary, yet dishonorable role for prostitutes. Their function was to preserve the sexual honor of free Roman women and safeguard against adultery among the aristocracy. A prostitute's sexual dishonor excluded her

from various cults in Roman religion, but she was also included in various cults. But, this inclusion always reinforced her sexual dishonor. Thus, the inclusion of prostitutes in Roman religion was ambiguous. And this ambiguous inclusion of prostitutes in Roman religion was significant because it offered a prostitute a place to belong, however marginally, in Roman society.

Dylan Dunn, Adrian College, ddunn@adrian.edu

Slavery to Christ

In Philippians 1:1 and Romans 1:1 Paul introduces himself (and Timothy in Philippians) as "Doulos tou Christou" which is correctly translated as "Paul, a slave of Christ." Paul creates a new understanding about slavery out of the backdrop of the Greco-Roman institution of slavery and the Jewish "slavery to God motif" to convey his utter humility and obedience before God.

Through an examination of the Christ Hymn (Philippians 2), we find this metaphor is rooted in the example of Christ, who himself took the form of a slave, and is thus intended to convey a pattern of imitation for all believers.

Abigail Gustafson, Adrian College, agustafson@adrian.edu

Fitting Squares into Circular Spaces: A Comparison of Feminist Liberation Theology's Holy Spirit to Traditional Native American Spirituality

A compare and contrast analysis of Native American spirituality and Christian spirituality in the form of feminist liberation theology concept of the Holy Spirit as described by Elizabeth A. Johnson. This essay explores the similarities and differences of both "religions" as well as how it effects the lives of those who practice each form of spirituality. An emphasis is placed on the source of each kind of spirituality as well as their applications. Based on evidence, conclusions are drawn about whether or not the two types of spirituality can coexist.

Alex Heuton, Central College, heutona1@central.edu

Hosea's Agreement with the Account of Law and Justice in the Pentateuch

It is the opinion of some that the Pentateuch was not the foundational document of the entire Old Testament, but rather a combination of documents from various periods of Israel's history which were joined together in the Persian period. The purpose of this essay is to examine the book of Hosea in order to determine whether there is any evidence in the book to support the notion that Hosea is aware of the laws and the history of the Pentateuch. My thesis is that Hosea's account of religion shows significant continuity with many aspects of Pentateuchal teaching.

Luke Iyengar, Franciscan University of Steubenville,
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The Dependence of the Holiness Code on the Deuteronomic Code: A Lexical Analysis

This paper attempts to scientifically examine the case for the dependence of the Holiness Code on the Deuteronomic Code based on pure lexical analysis. By analyzing instances of rare and uncommon words shared between the two codes, it is possible to see that the case for mutual dependence based on this factor alone is tenuous at best and impossible at worst. Numerous examples are cited in an attempt to demonstrate that this conclusion is merited by the evidence and is not the result of the author's presuppositions. Mention is made of the need for more research based on low-frequency strings of words in the text.

Amie Littrell, St. Paul School of Theology, amie.littrell@spst.edu
Yahweh's Retributive Nature and the Origin of the Divine Punishment Limit in Exodus 34:7

The retribution formula in Exod 34:7 states that Yahweh punishes iniquity of the parents "...to the third and the fourth generation." This formula is puzzling both in its origin and its theological implications, and even though it is part of a crucial ancient Hebrew understanding of God, very little scholarly work has been devoted to the origin of this statement. This paper claims that this specific retribution formula is based on the lived experience of the Hebrew people during the Babylonian exile and that this credo-formula in Exod 34:6-7 assumed its final form in the postexilic era.

Mitchell Mallary, Judson University, mitchmallary@gmail.com
The Universal Scope of Salvation in Luke's Gospel

The Third Gospel presents salvation in the most all-encompassing way possible, portraying God's mission to bring salvation in all of its fullness to all people. Through transforming the social order by "bringing down the powerful" and "lifting up the lowly" (1:52), the good news of the kingdom of God is that the experience of salvation is available to all today (19:9), and may in fact be experienced by all in the consummated kingdom when "the whole batch is leavened" (13:21). Particular focus will be given to the programmatic role of the first four chapters of Luke's Gospel before defending this thesis with pericopes from chs. 7 and 15.

Mark Mariani, University of Notre Dame, MMarian1@nd.edu
"But these sheep, what have they done?" Royal Ideology in 1 Chronicles 21 and Kirta

In 1 Chronicles 21, God kills 70,000 Israelites because king David took a census. Understandably, the casual reader here might raise skepticism against God's moral aptitude. But the Chronicler himself does not seem fazed. While some suggest that the Chronicler justified these deaths because of an Exodus law on census-taking, this reading poses many problems.

Instead, I suggest that we read 1 Chr 21 through the lens of royal ideology. Kirta, an Ugaritic royal myth, presents a parallel scenario which illuminates the Chronicler's moral assumptions; to the Chronicler, the king's moral behavior metaphysically impacts his people and land.

Mark Mariani, University of Notre Dame, MMarian1@nd.edu
"Your Alms Have Ascended as a Memorial Before God": Gentile Inclusion, Almsgiving, and Cornelius in Acts 10

Scholars of Acts and the Early Church frequently note that Cornelius is the Gospel's doorway to the Gentiles. But they are curiously vague with respect to why. In this paper, I suggest that Cornelius's almsgiving made him palatable to Jewish Christians skeptical of a Gentile presence in their sect. First, the Hebrew Bible contained a precedent for accepting Gentile Commandment-keepers—Ruth. Second, by the first century CE, almsgiving was equitable with Jewish commandment-keeping. By almsgiving, Cornelius was commandment-keeping. And by commandment-keeping, he gave a precedented argument for Jews to accept him into their sect.

Hans Moscicke, Marquette University, Hans.Moscicke@Marquette.edu
The Theological Assumptions of Ancient Christian Exegesis: Pathway and Typology for an Exegetical Hermeneutic?

The appropriation of the theological presuppositions in exegesis is a matter of debate in the discipline of theological interpretation. G. K. Beale has recently conducted research on the NT authors' theological presuppositions, proposing that modern Christian exegetes ought to pattern their exegesis after that of the apostles. Here I bring Beale into conversation with Henri de Lubac, who has had a significant influence on the contemporary retrieval of the fourfold sense of Scripture. In bringing these two scholars into conversation, I hope to clear a pathway for an "ecumenical hermeneutic," and suggest how their work constructively addresses the question of which presuppositions Christians should appropriate.

Sloan Parker, Wheaton College, sloanparker@gmail.com
Augustine's Confessions: Conversing with God and Other for the Formation of Self and Other

James J. O'Donnell has provocatively argued that the Confessions are not merely a record of Augustine's search for meaning; they are Augustine's attempt "to make meaning." If that suggestion is valid, as it surely is, then it invites the further question of why Augustine constructed his story as a prayer to God with a listening audience. This paper explores that question, and, building upon O'Donnell's proposal, suggests and demonstrates that Augustine was crafting an "ecclesial narrative" in order to incorporate his audience into his ascent to God.

Joshua Scott, University of Michigan, scottjos@umich.edu

The Gospel of Matthew and Social Control Theory: A Consideration of Social Delineation and Control through the Son of Man

The account of Jesus' life and death in the Gospel of Matthew is only "good news" for those who are a part of Matthew's community. In contrast, those who are labeled as "sinners" are destined for eternal suffering. By categorizing people, places, and behavior, the author of the first Gospel reinforces ideal behavior and de-incentivizes unwanted behavior. This paper uses Social Control theory to consider how the author of the Gospel of Matthew used Jesus as the Son of Man as a means of social delineation and control against those considered "outsiders."

Ashley Smith, Wheaton College, a.marie.smith823@gmail.com

Christian Agency for Virgins: A Study on the Jovinianist Controversy and its Impact on Virgins in Late Antiquity

At the end of the fourth century many wealthy young women renounced marriage in order to embrace a life of asceticism. Two monks, Jerome and Jovinian, wrote concerning the spiritual merit of this decision. This paper will begin by detailing the arguments of Jovinian and Jerome in *Contra Jovinianum*. It will then interact with other proposals for what motivated women to lives of celibacy. Finally it will conclude that Jerome advocated religious reasons for celibacy, which factored significantly into many women's decision to adopt a celibate life.

Seth Stadel, Grand Rapids Theological Seminary, stadel4084@gmail.com

Seeing the Sovereignty of God through the Poverty of Laodicea: Reading Revelation 4-5 in Light of Revelation 3:14-22

The hindrance to understanding Revelation has broadly been twofold: 1) Rev 4:1 is viewed as beginning a distinct apocalyptic vision that spans the heavenly journey sequence through Rev 22:6, and 2) Rev 4—22 is interpreted as a sequence of events that is largely disconnected from the prophetic oracles sent to the seven churches of Rev 2—3. Though select scholars hint at interpreting Rev 4—22 through the prophetic oracles of Rev 2—3, no one has yet attempted such an approach for interpreting Revelation. Therefore, I would like to begin this discussion by detailing select events of Rev 4—5 from the perspective of Revelation's most infamous church, Laodicea.

Josh Sturgeon, Olivet Nazarene University, josh123b@gmail.com

Augustine and Greek Philosophy on Time

Some scholars have suggested that the classical view of time and God's relation to it is the product of excessive Hellenistic influence on the church fathers and, therefore, can be abandoned. This paper seeks to evaluate such statements by examining Augustine's theory of time and comparing it to Greek theories. Its conclusion is that Augustine did take part in an ongoing Greek conversation on time, but also that Augustine's theory is not simply

the result of Greek influence, but rather an attempt to preserve principles that he believed were essential to the Christian faith; he uses Greek philosophy when he finds it useful for that end, and rejects it when he does not.

Jacob Weise, Judson University, jacob.weise@student.judsonu.edu
An Exegesis of Luke 4:14-30

The author of the Gospel of Luke places the account of Jesus' teaching in Nazareth as the starting point of his ministry in order to give readers an introduction to its content and focus. As stated in his quotation from Isaiah, Jesus' mission in the following chapters will be to bring good news to the poor and proclaim the Lord's favor. This story also foreshadows the reaction Jesus' teachings will receive through the rest of the book. While the crowd initially reacts positively to his words, they grow hostile and murderous once they come to a greater understanding of what Jesus is saying.

Jason Yuh, University of Toronto, jason.n.yuh@gmail.com
A Literary Juxtaposition of IQM 10.1-8 and 13: A War That Exudes Both Fear and Trust, and Fulfills Both the Lot of Light and Darkness

This paper demonstrates both the emotional apprehension and the theological embrace for war by examining the prayers found in IQM 10.1--8 and 13 through a literary approach that utilizes notions such as text linguistics and allusion. These two prayers not only differ in their disposition toward war, but also in how they are articulated. Three out of the five explicit quotations to the Hebrew Bible that are found in IQM are all conspicuously and consecutively clustered in IQM 10.1-8, while IQM 13 includes less than three percent of all of the IQM allusions to the Hebrew Bible.

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The date and location of the 2017 SRSC will be posted later at https://www.sbl-site.org/meetings/rm_midwest.aspx.

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