

THE 2017 STUDENT RELIGIOUS STUDIES CONFERENCE
Sponsored by the
Midwest Region Society of Biblical Literature

February 10, 2017
Saint Mary's College
Notre Dame, IN

Friday, February 10

10:30 a.m.-12:00 p.m. Registration Madeleva Room 307

11:30-12:00 Orientation Madeleva Room 307

12:15-1:45 SESSION ONE

• HEBREW BIBLE/DSS (A) Madeleva Room 307

Carl Hingst, Concordia Theological Seminary
"Establishing A Day of the Lord Motif in Genesis 6: An Intertextual Study of Genesis 6:5-22 and Isaiah 25:6-12"

Brandon W. Koble, Concordia Theological Seminary
"Shame and Honor: An Exegetical and Conceptual Analysis of Genesis 38"

Ji Min Bang, Emory University
"Textual Harmonization in the All Souls Decalogue (4Q41): A Study of Scribal Hermeneutics of Exegetical Revision"

• JOHN AND IGNATIUS (A) Madeleva Room 308

Kayla Mansfield, Judson University
"A Paternity Dispute: An Exegetical Paper on John 8:31-59"

Chad Schepers, Indiana Wesleyan University
"Family and Unity in John 17"

John Genter, Baylor University
"Ignatius of Antioch and the Apotropaic Church"

1:45-2:15 Break Madeleva Room 307

2:15-3:45 SESSION TWO

• **HEBREW BIBLE (B)**

Madeleva Room 307

Benjamin C. Geeding, Olivet Nazarene University
"A Thematic Survey: The Theology of Ecclesiastes"

Mark Mariani, University of Notre Dame
"Lost in Time: Reflections on Dating Baruch and the Possibility for Interpretive Analysis"

Chingboi Guite, Lutheran School of Theology at Chicago
"The First Encounter of the "Golah" Group and the "Other" in the Book of Ezra"

• **GOSPELS**

Madeleva Room 308

Evan McVann, Valparaiso University
"Matthew's Eschatological Fulfillment through the Cross"

Evan Sherar, Olivet Nazarene University
"Giving Life Among Those Who Belong To My Father: A Study on Luke 2:41-51"

Robert Edwards, University of Notre Dame
"The Deposition and Christology in the Gospel of Peter"

3:45-4:15 Break

4:15-5:45 SESSION THREE

• **MISCELLANEOUS**

Madeleva Room 307

John Austin Hatfield, Western Kentucky University
"Did 2 Enoch intend to supplement or replace 1 Enoch?"

Philip Collins, Judson University
"Go Outside the Camp: On Hebrews 13"

Hannah Hawkins, Adrian College
"Submission to Authority: Did Shadrach, Meshach, and Abednego Get it Wrong?"

• **JOHN (B)**

Madeleva Room 308

Steven Carpenter, Indiana Wesleyan University

“The Glory of the Church as Jesus’ Continuing Presence in the World”

Andele Y. Tadi, Wheaton College, IL

“Moses-Jesus Paradoxical Typology in the Gospel of John and its Implications on the Theological Unity of the Book”

6:00 DINNER

SMC CAFETERIA

ABSTRACTS

Ji Min Bang, Emory University
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Textual Harmonization in the All Souls Decalogue (4Q41): A Study of Scribal Hermeneutics of Exegetical Revision

This paper examines scribal exegetical activity through a redaction-critical analysis of the harmonistic Sabbath commandment in 4Q41. It employs the hermeneutical principle of legal innovation, most fully discussed by Bernard M. Levinson, as a heuristic lens to illuminate the harmonization as a process of revising the Decalogue and delve into the scribal intent therein. I examine four editorial techniques—interpolation, lemmatic citation, Wiederaufnahme, and Seidel's Law—as diachronic-analytical tools to recover scribal activity. I argue that the Qumran scribes deliberately reformulated the Deuteronomic Decalogue of 4Q41 as a new tradition that accords with the priestly ideology of the Yahad.

Steven Carpenter, Indiana Wesleyan University
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The Glory of the Church as Jesus' Continuing Presence in the World

This paper demonstrates that Jesus' use of the language of glorification in John 17 serves as a unifying force of all believers into one body along with God the Father and Son. It also serves to indicate Jesus' continuing presence in the world. It examines John's use of $\delta\acute{o}\xi\alpha$ and $\delta\omicron\xi\acute{\alpha}\zeta\omega$ to show the link between Jesus and the Church. Just as Jesus was the manifestation of the Father's presence on earth, the Church serves as the manifestation of Jesus' continuing presence in the world.

Philip Collins, Judson University
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Go Outside the Camp: On Hebrews 13

The final chapter of Hebrews stands out from the rest of the discussion in Hebrews which leaves the reader wondering what to do with the content of the chapter 13. This paper argues that central to this discussion is the genre of the book, which allows a proper understanding of the original purpose of the final chapter and how one should read it today. Knowing this shows a call into suffering alongside Christ with the promise of a future reward. The message in chapter 13 ultimately provides a look into the context of the audience and author.

Robert Edwards, University of Notre Dame
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The Deposition and Christology in the Gospel of Peter

Jesus' removal from the cross is hardly mentioned in the canonical Gospels, and is very sparsely received prior to the middle ages (then labeled 'the deposition'). This paper examines the narration of the deposition in the

Gospel of Peter – one of the few early expansions thereof – in relation to the canonical Gospel accounts that it receives. It then argues, on the basis of this comparison and the narrative context, that the Gospel’s Christology is neither docetic nor theologically unsophisticated; instead, the Gospel of Peter works to maintain the intimacy of the human and the divine in the person of Jesus, even – as the expansion of the deposition shows – in his death.

John Austin Hatfield, Western Kentucky University
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Did 2 Enoch intend to supplement or replace 1 Enoch?

In Genesis, God took Enoch, and angels had children with women; these stories spawned 1–2 Enoch. This paper explores the relationship between the later texts. Second Enoch depends on 1 Enoch, but the intentions behind 2 Enoch have received insufficient attention. Second Enoch was intended not to supplement but to replace 1 Enoch. Their cosmologies are incompatible, and other books attempted to replace a preceding work. Moreover, 2 Enoch only survives independently of 1 Enoch in the Slavic church, thereby implying the intent inherent in the composition of 2 Enoch.

Benjamin C. Geeding, Olivet Nazarene University
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A Thematic Survey: The Theology of Ecclesiastes

Theological consideration of the book of Ecclesiastes may prove beneficial during a time of anxiety. Dealing with themes such as the meaninglessness of life, the illogicality of God, and the futility of “human wisdom,” there resounds within Ecclesiastes a contemporary cry for purpose. The “Teacher” proclaims his edicts to his students, but is his assessment of existence the final word? This paper will outline the theological topics found within the book of Ecclesiastes and will also discuss the presence of “The Frame Narrator.” When Qoheleth is held in tension with “The Frame Narrator,” perhaps the modern student will discover an answer to the question of purpose.

John Genter, Baylor University
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Ignatius of Antioch and the Apotropaic Church

Insufficient attention has been paid to Ignatius of Antioch’s statements regarding the binding (δέειν) and loosing (λύειν) of spiritual powers or to his repeated warnings about the evil eye (βασκανία). These closely related themes recur throughout the middle recension of Ignatius’ letters and serve an important rhetorical function. Ignatius depicts the hierarchically constituted church as an apotropaion against malevolent powers; submission to the bishop means security against spirit-engendered bondage (δεσμός). To separate from the bishop, says Ignatius, puts a person beyond

this protection, and, further, amounts to pride, thereby rendering a person vulnerable to the dreaded evil eye.

Chingboi Guite, Lutheran School of Theology at Chicago
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The First Encounter of the “Golah” Group and the “Other” in the Book of Ezra

In the book of Ezra, Ezra 4:1–5 narrates the first encounter between the golah group and the “other”—described as “adversaries of Judah and Benjamin” (4:1) and as “people of the land” (4:4). The “other” group (“adversaries of Judah and Benjamin,” 4:1) offers to the golah group to join in rebuilding the temple. Being declined, the “other” group (“people of the land,” 4:4) thwarts their work and causes a halt (4:5). Taking a narrative approach, this paper will demonstrate that religion is the implicit factor behind the portrayed adversarial relation between the two groups.

Hannah Hawkins, Adrian College
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Submission to Authority: Did Shadrach, Meshach, and Abednego Get it Wrong?

The author’s purpose in 1 Peter 2:13-17 is to provide guidance to those Christians subject to Roman rule in regards to respecting and submitting to authority. Although there is question as to authorship and the possibility of a baptismal sermon, it is clear that the author was addressing a people still trying to gain a grasp of what it means to be Christian. Ironically citing Old Testament texts while conveying an ideology opposing that of the three fearless Israelites standing against Babylonian King Nebuchadnezzar, 1 Peter suggests that Christians ought to respect and honor everyone for the Lord’s sake – a concept that carries into Christianity today.

Carl Hingst, Concordia Theological Seminary
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Establishing A Day of the Lord Motif in Genesis 6: An Intertextual Study of Genesis 6:5-22 and Isaiah 25:6-12

The flood narrative establishes a Day of the Lord motif that repeats throughout the Scriptures. The text of Genesis 6:5-22 explicates Day of the Lord themes such as the destruction of the corrupt and purification of the earth, YHWH’s suffering at the destruction of his corrupt children, and the deliverance of his faithful remnant by means of his grace and favor. These Day of the Lord themes are verified through a linguistic and thematic intertextual study with the text of Isaiah 25:6-12. As such, these themes can be projected onto the future coming Day of the Lord with some certainty.

Brandon W. Koble, Concordia Theological Seminary
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Shame and Honor: An Exegetical and Conceptual Analysis of Genesis 38

The western world does not readily grasp the concept of shame and honor. The balance that is maintained between shame and honor within societies that adhere to this ideology is essentially a zero-sum equation. This paper will explore the concepts of shame and honor within the context of the relationship between Tamar and Judah as contained in Genesis 38. Through a thorough exegetical study, the author will show how the language and concepts of shame and honor shed light on the theological significance on this somewhat awkward episode in the Messianic family line.

Kayla Mansfield, Judson University
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A Paternity Dispute: An Exegetical Paper on John 8:31-59

In John 8:31-59, Jesus is having a conversation with “the Jews” whom believe they do not need to keep his word to be set free, for by being children of Abraham they are already privileged. Jesus insists that to be children of someone, one must follow in their works, therefore they are considered children of the devil because of the way they refuse to accept truth. Jesus reveals his preexisting divinity and explains how living according to his word fully means not only claiming to faith because of his signs, but living out its demands and believing in his truth.

Mark Mariani, University of Notre Dame
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Lost in Time: Reflections on Dating Baruch and the Possibility for Interpretive Analysis

The deuterocanonical book of Baruch has been historically understudied in general—but especially by scholars in the United States. In this paper, I explore possible avenues for invigorated research on the book. I argue that scholarly attempts to construe a defensible *Sitz im Leben* for Baruch are unsatisfying. Consequently, I claim that meaningful treatments of the book must, by default, be synchronic. In my conclusion, I suggest that its interpretation of the Hebrew Bible is a fruitful, and to some degree necessary, line of enquiry for work on this book.

Evan McVann, Valparaiso University
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Matthew's Eschatological Fulfillment through the Cross

The raising of the saints in Matthew 27:52 has been widely debated due to its paradoxical nature concerning the end times. In studying the narrative leading to 27:52, three themes emerge. Using a narrative-critical lens, I argue that Matthew uses extensive references to the prophet Zechariah, together with wine imagery and Son of Man imagery throughout the Passion narrative to guide his readers to understand that the fulfillment of

the prophesy of the Kingdom of Heaven took place in Christ, enthroned on the cross. Using this imagery, Matthew develops his narrative to proclaim the cross as the throne of God.

Chad Schepers, Indiana Wesleyan University
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Family and Unity in John 17

This study demonstrates that, according to John 17, what it means to belong to the family of God is to fulfill the role of being a son/ child and being unified with other believers in the mission of God. It looks at Christ's claiming of the disciples as his own children and the implications of such language. It investigates the nature of being set apart in this way and applies it to the outworking of Christian faith. Finally, the paper discusses the importance of unity as the linchpin of the church as a whole.

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Giving Life Among Those Who Belong To My Father: A Study on Luke 2:41-51

Luke's story about adolescent Jesus gives an account which may be most appropriately understood as legendary literature. Examining Luke 2:41-51 as a legendary pronouncement story brings to light more clearly the message of salvation that the evangelist is trying to convey. In support of this thesis, the study will: discuss what it means for the text to be a pronouncement story, explore some of the components which link the story to Luke's passion narrative, and highlight the significance of the saying of Jesus in verse 49 in light of the theme of salvation present throughout Luke's infancy narrative.

Andele Y. Tadi, Wheaton College, IL
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Moses-Jesus Paradoxical Typology in the Gospel of John and its Implications on the Theological Unity of the Book

The aim of this paper is to study how John in his Gospel uses the Moses typology paradoxically in order to argue his central message that Jesus is the promised Messiah, and that eternal life is obtained through faith in Jesus. In this paper I will argue that, following the other Gospel writers' pattern of figural hermeneutics, John establishes a paradoxical figural correspondence between Jesus and Moses which functions as a proof of Jesus' messiahship, and attests to the theological unity of his Gospel.