

THE 2018 STUDENT RELIGIOUS STUDIES CONFERENCE
Sponsored by the
Midwest Region Society of Biblical Literature

February 2, 2018
Saint Mary's College
Notre Dame, IN

Friday, February 2

10:30 a.m.-12:00 p.m.	Registration	Spes Unica 145
11:45 a.m.-12:00 p.m.	Orientation	Spes Unica 145
12:15-1:15	SESSION ONE	
	• SESSION ONE A	Spes Unica 145

Chair: Najeeb Haddad, Loyola University

Fidel Ponce, Lewis University
“A Double Pseudepigraphon: An Examination of the Parallels in Ignatius to Polycarp & 1 Timothy”

Michelle C. Sdao, Ohio State University
“Polycarp of Smyrna: Historical Enigma and Literary Legacies”

• SESSION ONE B	Spes Unica 240
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Chair: Shlomo Wadler, University of Notre Dame

Amanda Sorrell, Capital University
“In Times of Crisis, Art Will Rise: Understanding Suffering, Horror and Faith in the Music of Bob Dylan”

Elena van Stee, Calvin College
“Presbyterians and Scripture: A Sociological Analysis of the Modernist/Fundamentalist Debate”

1:15-1:45	BREAK	Spes Unica 145
1:45-3:15	SESSION TWO	

• **SESSION TWO A**

Spes Unica 145

Chair: Julian Chike, University of Notre Dame

Sara Manning, Valparaiso University

“God Brings Forth Life from Chaos: The Idea of “Myth” and Re-reading Parts of the Old Testament Through the Lens of Ezekiel 37”

Daniel Galvin, Judson University

“Love in a Time of Loss: How God Shows His Loyalty to His People in Ezekiel 24:15-27”

Dimitrije Stanojevic, Trinity International University

“The Theological Consonance of the Servant Songs of the Book of Isaiah (Isa. 42:1-9, 49:1-13, 50:4-11, 52:13-53:12)”

• **SESSION TWO B**

Spes Unica 240

Chair: Najeeb Haddad, Loyola University

Carl D. Hingst, Concordia Theological Seminary

“The Women as Eyewitnesses and Faithful Disciples: The Significance of the Women in Mark’s Crucifixion, Burial, and Resurrection Accounts”

Moriah Reichert, Capital University

“The Women in Matthew’s Genealogy as Righteous Actors”

Luke Iyengar, Franciscan University of Steubenville

“Restoring the Voice of the Bridegroom: John 3:29 and the Book of Jeremiah”

• **SESSION TWO C**

Spes Unica 312

Chair: Joel Archer, University of Notre Dame

Ryan Schwartz, Anderson University

“Religious Images in the 4th Century”

Susan Tish, Ecumenical Theological Seminary

“The Myth of Separation Begins in Genesis 2”

Kacie Klamm, University of Notre Dame

“A Centaur Marks the Spot: Jerome’s Mapping and Geography of the Desert in the Life of Paul”

3:15-3:45

BREAK

Spes Unica 145

3:45-5:15

SESSION THREE

• **SESSION THREE A**

Spes Unica 145

Chair: Jenny DeVivo, Loyola University

Evan McVann, Trinity Lutheran Seminary

“Atonement of the Covenantal Blessing: Discovering the Parallels Between the Akedah and Yom Kippur”

Luke Iyengar, Franciscan University of Steubenville

“Exodus 1:11: Is It Still Significant for Historical Research?”

Andele Y. Tadi, Wheaton College

“YHWH’s Theophanic יְהוָה (yrd) in Exodus 19 and its Reverberations throughout the Hebrew Scripture”

• **SESSION THREE B**

Spes Unica 240

Chair: Joel Archer, University of Notre Dame

Carl D. Hingst, Concordia Theological Seminary

“The Golden Calf Narrative as a Proclamation of the Day of the Lord: An Intertextual Study Between Exodus 32:19-35, Genesis 6:5-22 and Isaiah 25:6-12”

Raleigh C. Heth, University of Notre Dame

“The Sons of Abraham: The Usage of Child Sacrifice Rhetoric in Second-Temple Martyrdom Texts”

Kenton F. Williams, Trinity Evangelical Divinity School

“A King’s Speech: Royal Ideology in 1 Sam 17:31-37”

• **SESSION THREE C**

Spes Unica 312

Chair: Najeeb Haddad, Loyola University

Rebekah Thompson, Judson University

“1 John 4:7-21”

Alexandria Nicole Edrington, Anderson University

“Tearing the Veil: Women’s Roles in an Honor-Shame World”

James Fleshman, Judson University

“Romans 8:18-39 and the Role of the Spirit in Sonship”

5:30

DINNER

SMC CAFETERIA

ABSTRACTS

Alexandria Nicole Edrington, Anderson University

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Tearing the Veil: Women's Roles in an Honor-Shame World

The first hundred years of Christianity were marked by Roman culture. The new faith was adamant in its rejections of Rome as the ultimate power, and yet the growing Church was not able to fully break away from the cultural expectations of the honor-shame society in which it was birthed. Christian women were afforded freedoms like never before, and yet their autonomy remained veiled. The honor-shame system left its mark on women in the early Church, that although they were nearly freed, their shame would continue to prevail.

James Fleshman, Judson University

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Romans 8:18-39 and the Role of the Spirit in Sonship

Romans 8:18-39 composes Paul's central argument on the role of the Spirit in the lives of believers, and how this impacts his understanding of redemption and creation. Throughout this passage, Paul argues that the Holy Spirit intercedes on behalf of creation and humanity to bring the redemption God intends, which is currently in the "not yet" state. God is in the process of glorifying believers in the eschaton, and he is the one who justifies believers to make this possible. Ultimately, Paul affirms that believers are strong because they are unable to be separated from God as his adopted children, upholding Paul's rhetorical argument throughout the passage.

Daniel Galvin, Judson University

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Love in a Time of Loss: How God Shows His Loyalty to His People in Ezekiel 24:15-27

Ezekiel 24:15-27 presents a stumbling block to readers all around the globe. How can a loving God who cares deeply for his followers kill his prophet's wife as a mere sermon demonstration, and why is Ezekiel barred from mourning her? Preventing Ezekiel from mourning his wife's death is not a punishment or an act of a cruel God to make a sermon demonstration; rather, it is a profound display of God's loyalty to the people of Israel, as well as a way for Ezekiel to channel his grief into a public display of God's feelings toward his people.

Raleigh C. Heth, University of Notre Dame

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The Sons of Abraham: The Usage of Child Sacrifice Rhetoric in Second-Temple Martyrdom Texts

The topic of Child Sacrifice causes an understandable sense of discomfort when it is encountered in the biblical text. However, it is possible to trace the proverbial ripples caused by this practice through the course of the biblical narrative. The intrusion of non-Yahwistic worship brought about by the Seleucids was the catalyst for large-scale upheaval in Palestine, both politically and religiously. This study argues that contained within the books of the Maccabees are

propagandistic references to Abraham and Isaac, not because of their prototypical patriarchal classification, but rather due to their specific depiction in the events of the Aqedah.

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The Golden Calf Narrative as a Proclamation of the Day of the Lord: An Intertextual Study Between Exodus 32:19-35, Genesis 6:5-22 and Isaiah 25:6-12

After their deliverance from Egypt through the Exodus, God's people, Israel, fell into idolatry as the golden calf narrative of Exodus 32-34 demonstrates. This paper explores how the events of Exodus 32 tie into Scripture's Day of the Lord motif. This will be done by expounding upon the simultaneous judgment and deliverance characteristic of Day of the Lord texts, by comparing Exodus 32 linguistically and thematically to Day of the Lord narratives found in Genesis 6:5-22 and Isaiah 25:6-12, and by investigating the unique Christological contribution that the golden calf narrative projects onto the Day of the Lord motif.

Carl D. Hingst, Concordia Theological Seminary

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The Women as Eyewitnesses and Faithful Disciples: The Significance of the Women in Mark's Crucifixion, Burial, and Resurrection Accounts

The female disciples play important roles in the Gospel narratives. They are present at Jesus' crucifixion and burial and are the first to witness the empty tomb. Each Gospel author presents the women in a slightly different light, presumably for the sake of their respective audiences. This paper explores Mark's unique portrayal of the women at Jesus' death, burial, and resurrection by consistently describing their witness of these events with the verb θεωρέω. In doing so, he authenticates the events of Jesus' death, burial and resurrection and upholds the women as model disciples for persecuted Christians in the Roman Church.

Luke Iyengar, Franciscan University of Steubenville

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Exodus 1:11: Is It Still Significant for Historical Research?

Exodus 1:11 has typically been an important piece of internal evidence for establishing a date for the departure of Israel from Egypt. Recently, it has been argued that this text postdates the Exodus by several centuries, rendering it nearly useless for dating the event. This paper engages the arguments raised in favor of a late date for the text in an attempt to establish whether Ex. 1:11 may still be used as a basis for research into the historical Exodus, or if the search must proceed along a different route.

Luke Iyengar, Franciscan University of Steubenville

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Restoring the Voice of the Bridegroom: John 3:29 and the Book of Jeremiah

In John 3:29, John the Baptist refers to himself as the "friend of the bridegroom" and declares that his joy is fulfilled in hearing the bridegroom's voice. This paper examines the purpose of the friend of the bridegroom in first-century Jewish weddings as a prelude to investigating the occurrences of the phrase "voice of the bridegroom" in the Septuagint. The intended result of this

investigation is a better understanding of the way John the Baptist perceives his role in relation to Jesus Christ and the beginning of the eschaton.

Kacie Klamm, University of Notre Dame
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A Centaur Marks the Spot: Jerome's Mapping and Geography of the Desert in the Life of Paul
In Jerome's Life of Paul, the appearance and unexpected behavior of a centaur and satyr pose an interpretive puzzle. I argue that the centaur and satyr are presented as part of the desert landscape and are used as location markers to construct a new desert. Relying on the work of humanistic geographer Yi-Fu Tuan, I argue that the creatures function as mediating symbols that transform empty space into a place infused with meaning.

Sara Manning, Valparaiso University
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God Brings Forth Life from Chaos: The Idea of "Myth" and Re-reading Parts of the Old Testament Through the Lens of Ezekiel 37

The term "myth" is often misunderstood; many understand it as "a false story." In this paper I define "myth" as "an expression of an experience, from or related to God, that is a specific people's articulation of their understanding of the event they experienced from God." From here I look at the passage of Ezekiel 37:1-14 and present the motif of God bringing life and order out of death and chaos. After working through this passage, I connect it to three other Old Testament passages to emphasize this notion of "myth" and the motif of God bringing order from chaos.

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Atonement of the Covenantal Blessing: Discovering the Parallels Between the Akedah and Yom Kippur

The overarching narrative of the Akedah (Gen. 21:8-22:19) contains significant parallels with the sacrificial rituals of Yom Kippur, described in Leviticus 16. These parallels help the reader understand the rich and problematic text of the Akedah. Using a narrative-critical lens, I argue that by examining the Akedah through the substitutionary banishment and atonement rituals of Yom Kippur, the reader discovers that the Akedah expresses God's covenant with Israel through Abraham's descendants. By the covenant with Abraham, one finds that God's promises are affirmed by a paradoxical process: that in sacrificing the promise of Israel, the blessing of that promise is fulfilled.

Fidel Ponce, Lewis University
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A Double Pseudepigraphon: An Examination of the Parallels in Ignatius to Polycarp & 1 Timothy

Ignatius of Antioch is a prominent figure in the history of Christianity. Purportedly martyred in 108 C.E. during the reign of the Roman Emperor Trajan, very little, if anything, is known about the figure outside of the many letters that have been attributed to him. This paper examines the thematic similarities and the use of the first person-singular, second-person singular, and third-person singular use in Ignatius' Letter to Polycarp and the New Testament letter of 1 Timothy.

These similarities suggest that the author of Polycarp intended to imitate 1 Timothy, which designates this letter as a double pseudepigraphon.

Moriah Reichert, Capital University

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The Women in Matthew's Genealogy as Righteous Actors

In the midst of Matthew's genealogy of Jesus, the inclusion of names of five women stand in contrast to the rest. These women have long been the subject of speculation. I begin by examining the arguments for inclusion held by many modern scholars. I then turn from these arguments to consider the feminist biblical hermeneutic, which I argue is most appropriate. Building on the work of other scholars, my own interpretation is that the women stand as examples, able to subvert the oppression of their own patriarchal context and take an active, righteous, and divinely inspired role in their own.

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Religious Images in the 4th Century

This paper discusses how religious images acted as a distraction from worship to the 4th century CE Christian church. The first section attempts to identify what worship was considered to be in the 4th century church to act as a standard. The following sections show how images were used for political gain by influential figures such as Constantine and how having religious images was an act of idolatry according to what they thought was idolatry. Hopefully this paper gives a better understanding of how images functioned in the early church.

Michelle C. Sdao, Ohio State University

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Polycarp of Smyrna: Historical Enigma and Literary Legacies

The texts surrounding Polycarp, the second-century Christian martyr, give little insight into this historical figure. These texts can be broken into two categories: those with reliable information for the historical Polycarp and those that are unreliable because they are legendary traditions that seek to shape Polycarp's legacy. The historical Polycarp differs from the legendary, and the unreliable texts represent two independent traditions, a Johannine and non-Johannine Polycarp. While the unreliability of the legendary accounts and their religious agendas indicate their uselessness for Polycarp's biography, they do contain historical data for their time periods and communities of origin.

Amanda Sorrell, Capital University

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In Times of Crisis, Art Will Rise: Understanding Suffering, Horror and Faith in the Music of Bob Dylan

Theology can be closely linked to theology in terms of their place in the human experience of meaning-making despite suffering and horror. During a time in history when there was a call for social change, Bob Dylan's music emerges, although in a secular manner, as having a kind of religious significance. This form of popular art is especially significant because it is both meaningful and highly accessible. My paper contributes to understanding the relationship of

popular culture and religion. It uses an approach similar to work done by theologians like Paul Tillich who incorporate or comment on popular culture.

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The Theological Consonance of the Servant Songs of the Book of Isaiah (Isa. 42:1-9, 49:1-13, 50:4-11, 52:13-53:12)

The Servant Songs of the book of Isaiah (Isa. 42:1-9, 49:1-13, 50:4-11, 52:13-53:12) were highly discussed passages throughout the history from both literal and interpretational perspectives. However, the exegesis of these passages that Jesus himself proposed in words: “For what is written about me has its fulfillment” (Lk. 22:37), was overlooked over the generations of the scholars. Consequently, I, as the Orthodox Christian, will argue that the understanding of the Servant should be centered around the one who offered the life to the world and the one who himself voluntary became an offering for the salvation of creation. The Servant - Jesus.

Andele Y. Tadi, Wheaton College

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YHWH's Theophanic יְהֹוָה (yrd) in Exodus 19 and its Reverberations throughout the Hebrew Scripture

This paper is a study of the use of the term יְהֹוָה (yrd) in Exodus 19. I argue that יְהֹוָה (yrd) is used theophanically in Exodus 19 to describe YHWH's incarnational move as he makes a covenant with his chosen people Israel on Mount Sinai. Thus, יְהֹוָה (yrd) as used in Exodus 19 differs theologically from how it is used in the rest of the Hebrew Scripture, except in passages that echo the Mount Sinai theophany.

Rebekah Thompson, Judson University

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1 John 4:7-21

Love is a word that many people oftentimes throw around. However, without a shared basis or ideology answering the question of why, loving others often takes different forms based on who is defining it. Both 1 John in general, and 4:7-21 in particular, address the question of what love looks like for a believer and answer the question of why love is so important to the Christian faith. In this passage, the author of the epistle goes into great depth about the origin of love, how it is expressed, and the implications of its absence or presence in one's life.

Susan Tish, Ecumenical Theological Seminary

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The Myth of Separation Begins in Genesis 2

For the Christian who believes in an all loving, all powerful God, the world can seem a place fraught with contradictions. And the contradictions begin in Genesis 1 and 2. Can both seemingly contradictory accounts of creation be true or are they ancient folktales? Which account of creation was preached and reinforced by Christ Jesus? The appearance of evil in Genesis 2 seems to imply that God is no longer omnipotent and that man is now separated from God. But what if this second account of creation were a myth?

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Presbyterians and Scripture: A Sociological Analysis of the Modernist/Fundamentalist Debate

Since the Enlightenment, developments in both the natural and human sciences as well as new methods of textual criticism have challenged traditional beliefs about the Christian Bible's accuracy and authority. Although many historians and theologians have engaged in debates regarding the nature of the biblical texts, there exists no external analysis of these debates themselves. Narrowing my focus to the Presbyterian Church (U.S.A), I have conducted a historical and sociological analysis of the persons and ideas involved in this denomination's evolving understanding of the nature of scripture.

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"A King's Speech: Royal Ideology in 1 Sam 17:31-37"

This paper argues that in order to understand 1 Sam 17:31-37 correctly, it must be viewed in light of the royal ideology that it expresses. The image of the king as a shepherd is a well-known metaphor in the ancient Near East, as are images of the king demonstrating his prowess by defeating ferocious animals (either in the context of royal hunts, or as figurative representatives of his enemies). This paper understands the speech of David as a form of this ideological expression, rendered that much more powerful since it was delivered in the presence of Saul the king.

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