CONTENTS

Dean’s Welcome 2
Schedule 4
Recognition Assembly 5
Seminary Worship 6
Plenary Speaker 7
Plenary Session 8
Breakout Sessions 9
Poster Abstracts 13
Paper Abstracts 18
Faculty Publications & Professional Presentations 27
Welcome To The Twelfth Annual
SEMINARY SCHOLARSHIP
SYMPOSIUM

“Now the Berean Jews were of more noble character than those in Thessa-
lonica, for they received the message with great eagerness and examined the
Scriptures every day to see if what Paul said was true” (Acts 17:11 TNIV; empha-
sis supplied). The Bereans set an example of diligent study of the Holy Scrip-
tures. They wanted to know the exact meaning of the Sacred Writings, its truths,
and relevancy. The examination of the Scriptures involves very careful and deep
searching with a passion to discover the truth about the triune God and its cen-
tral message about the Lord Jesus Christ (John 5:39–40; Luke 24:27). This knowl-
edge brings eternal life (John 17:3).

Our professors do thorough research to unlock the richness of the biblical
message, the mystery of godliness (1 Tim 3:16; Eph 6:19; Col 1:27), but also the
mystery of wickedness (2 Thess 2:7). They publish to help the worldwide Church
to better understand the Scriptures. An understanding of God’s revelation brings
freedom (John 8:32) and leads to a total commitment to God to live a pious life in
faith and good works (2 Tim 3:15–17; Eph 2:10; Titus 2:11–13).

Research and scholarship are a crucial part of students’ and professors’ lives
here at the Seventh-day Adventist Theological Seminary. This year’s collection
of scholarly activities is very rich and reveals the depth and breadth of our work
here at the Seminary. Theology and church belong together. One cannot do bibli-
cal theology without the church.

This symposium on scholarship strives to foster a culture of excellence in
scholarly activities and to advance the quest for truth. Ellen G. White encourag-
es: “As we take up the study of God’s word, we should do so with humble hearts.
All selfishness, all love of originality, should be laid aside. Long-cherished opin-
ions must not be regarded as infallible . . . We have many lessons to learn, and
many, many to unlearn. God and heaven alone are infallible. Those who think
that they will never have to give up a cherished view, never have occasion to
change an opinion, will be disappointed. As long as we hold to our own ideas
and opinions with determined persistency, we cannot have the unity for which
Christ prayed . . . Whatever may be man’s intellectual advancement, let him not
for a moment think that there is no need of thorough and continuous searching
of the Scriptures for greater light” (Counsels to Writers and Editors [Nashville,
This year our plenary speaker is Dr. Jon Paulien, dean, Loma Linda University School of Religion. We welcome him to our campus and look forward to his presentations.

A variety of events are planned for this week from the recognition assembly on Tuesday morning to the Thursday morning worship, the evening poster session and plenary session, to Friday’s poster and breakout sessions. I am sure that we will all be intellectually stimulated, but more importantly that we will grow spiritually from this biblical-theological feast. I am pleased that more than a dozen students will be presenting during the Friday sessions and encourage all of you to engage in meaningful discussion with the presenters. Begin already to plan your research and writing in order to participate in next year’s symposium by designing a poster or preparing a lecture.

We want to praise the Lord for godly scholars and their faithful work in enhancing our knowledge of God and His Truth. He gives gifts—the capacity to think and express thoughts and communicate truth effectively. To God be the glory!
SYMPOSIUM SCHEDULE

Tuesday, February 2
9:00 am – 5:00 pm
Book Sale (Seminary Commons)

11:30 am – 12:20 pm
Recognition Assembly (Seminary Chapel) - Jiří Moskala

Thursday, February 4
11:30 am – 12:20 pm
Seminary Worship (Seminary Chapel) - Jon Paulien

5:30 – 6:30 pm
Poster Session (Seminary Commons)

7:00 – 8:30 pm
Plenary Session (Seminary Chapel) - Jon Paulien

Friday, February 5
8:00 – 9:00 am
Poster Session
Breakfast (Seminary Commons)

9:00 – 10:30 am
Breakout Session A (N235)
Breakout Session B (S340)
Breakout Session C (N335)
Breakout Session D (S215)

10:30 – 11:00 am
Poster Session (Seminary Commons)

11:00 am – 12:30 pm
Breakout Session A (N235)
Breakout Session B (S340)
Breakout Session C (N335)
Breakout Session D (S215)
Opening Hymn: Give Me the Bible No. 272
Song Leader: Nadia Williams

Prayer: Richard McNeil

Meditation: Jiří Moskala

Highlighted Projects

Merlin Burt, editor
Understanding Ellen White

John Reeve, editor
Women and Ordination: Biblical and Historical Studies

Roy E. Gane
Current Issues in Priestly and Related Literature

L. S. Baker, Jr.
Land of Rameses

Bruce Bauer and Wagner Kuhn, editors
Biblical Principles for Missiological Issues in Africa
Journal of Adventist Mission Studies

Gerald Klingbeil, editor
Represented by Ronald Knott, Andrews University Press
The Genesis Creation Account and Its Reverberations in the Old Testament

John Peckham
The Love of God: A Canonical Model

S. Joseph Kidder
Moving Your Church: Become a Spirit-Led Community

Presentation of the
Daniel A. Augsburger Excellence in Teaching Award

Presentation of the
Siegfried H. Horn Excellence in Research Award

Closing Prayer: Richard Choi
SEMINARY WORSHIP
Thursday, February 4, 2016
Seminary Chapel, 11:30 am – 12:20 pm

Prelude
David Williams

Call to Worship and Invocation
Joshua and Lovemine Brantley

Introduction of Speaker
Jiří Moskala

Scripture
Revelation 12:17
Minsu Kim

Special Music
Rejoice in the Lord
Composer: Anonymous
Seminary Chorus

Sermon
Adventist Identity and Revelation 13
Jon Paulien

Benediction
Jon Paulien

Postlude
David Williams
PLENARY SPEAKER

Jon Paulien received his bachelor’s degree in Theology from Atlantic Union College, which included a year abroad studying in West Germany. His MDiv degree (1975) and his PhD in New Testament (1987) were both earned from Andrews University.

Early in his career, Dr. Paulien was a church pastor in New York and Michigan before attending graduate school. After teaching at the Seventh-day Adventist Theological Seminary at Andrews University for many years, he came to Loma Linda University in 2007 as dean of the newly-formed School of Religion.

He is a member of the Society of Biblical Literature, the Adventist Society for Religious Study, and the Chicago Society for Biblical Research. He has also served on numerous committees and study projects within the Adventist Church and professional organizations. Dr. Paulien is listed in Who’s Who in Religion, Who’s Who in Biblical Studies and Archaeology, Who’s Who in America, Who’s Who Among America’s Teachers, and the Directory of American Scholars.

Dr. Paulien is a well-respected biblical scholar and a prolific writer. He has written dozens of book reviews and has been published on topics relating to the history of the Adventist Church and the book of Revelation. He is a specialist in the Johannine literature in the New Testament (Gospel of John and the Book of Revelation) and the intersection of faith with contemporary culture. Many of his books have been translated into Spanish, Portuguese, Finnish, Japanese, and the Korean languages. He also takes special delight in seminars and presentations to non-specialists who can make practical use of the material in the real world.

Dr. Paulien has traveled to the seven last cities mentioned in the book of Revelation and filmed a series of DVDs on location for the Hope Channel; written chapters on Daniel and Revelation and the apostle Paul for high school religion textbooks for the Adventist church; and conducted many television and radio interviews over the years. He is also a consulting editor of the Andrews University Seminary Studies.

Outside of academia, Dr. Paulien enjoys being with his wife Pamella and their three children, and also enjoys travel, golf, and photography when time permits.
Welcome       Jiří Moskala
Opening Prayer      Lincoln Nogueira
Plenary Lecture      Jon Paulien
   Revelation 13 and the Papacy
Response       Tom Shepherd
Discussion
Closing Prayer       Teresa Reeve
BREAKOUT SESSION A
Friday, February 5, 2016

Room N235
Moderator: Jo Ann Davidson and Darius Jankiewicz

9:00 am Tim Arena
The Person and Work of Christ as Representative
Rectification: The Soteriological and Theodical Implications
of the Roles of the Two Adams Examined in Theological
 Canonical Exegesis of Romans 5:12–21

9:30 am Elmer Arrais Guzman
The Collateral Effects of the Delay of Jesus’ Parousia on the
Message, Mission, and Worship of the Church

10:00 am Omar Montilla
Gutierrez and Marx: Christian Ethics from the Roots of
Marxism

10:30 am Poster Session Break

11:00 am Christopher R. Mwashinga
The Salvation of the Unevangelized: The Exclusivist Views of
Millard J. Erickson

11:30 am Samuel Pagán De Jesús
Ellen White’s Use of the Veil Imagery and Her Progressive
Understanding of the Book of Hebrews
**BREAKOUT SESSION B**  
Friday, February 5, 2016

**Room S340**  
**Moderator:** John Reeve and David Sedlacek

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<td>Samuel Pagán De Jesús</td>
<td><em>Adventism in the Shadow of Fundamentalism</em></td>
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<td>Rodrigo Galiza</td>
<td><em>Eschatological Developments Related to the New Jerusalem in Light of the Church of the Holy Sepulchre</em></td>
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<td>Eunyeong Ma</td>
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<td>Stanley Lebrun</td>
<td><em>Tracing the Kingly Pattern: How a King Becomes a Legend</em></td>
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<td>Michael Orellana</td>
<td><em>Syncretism in the Cult to Ishtar</em></td>
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<td>12:00 pm</td>
<td>Edmilson A. Villalba</td>
<td><em>Application Deuteronomy 21:18–21 to Modern Parenting</em></td>
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<td>Jonny Moor</td>
<td>Up a Tree: Soteriological Implications of the Interwoven Quest and Rescue Plots of Luke 19:1–10</td>
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<td>Cory Wetterlin</td>
<td>Interpretations of Spiritual House in 1 Peter 2:4–10 and Their Implications on the Indwelling of Divine Presence</td>
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<td>Defending Your Land: Ethics of Christians in Military Service</td>
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**Room S215**  
**Moderator:** Kenley Hall and Lester Merklin

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<td>Peter Swanson</td>
<td>The Church and Sexual-Identity, and Gender-Variance Issues</td>
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<td>10:00 am</td>
<td>Andrew Tompkins</td>
<td>The Interplay between Forms of Revelation: Implications for Theological Methodology</td>
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<td>Andria Stewart</td>
<td>The Legacy of the Gospel: Reprising the Role and Function of the Church in 21st Century Communities</td>
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<td>11:30 pm</td>
<td>Bruce Bauer</td>
<td>Does Culture, Worldview, and Experience Impact How We Read and Interpret Scripture?</td>
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Dennis Akawobsa
Exhaustive Definite Foreknowledge and Divine Risk in the Writings of Richard Rice

In this poster I study the problem of God’s exhaustive definite foreknowledge of future free choices and divine risk in the writings of Richard Rice. Rice argues that affirming divine exhaustive definite foreknowledge of future free choices denies God the experience of taking genuine risk. According to him, in creating morally free beings with the capacity to love involves risk and this implies that God acknowledged the risk of our disobedience. This was a risk God undertook, because without this our obedience would not have expressed personal love for Him. In spite of the risk God freely dedicated Himself to creating and foreknowing the freedom of morally free agents despite lacking the foreknowledge of our future free choices. Rice argues that the Open View permits us to ascribe risk to God since love involves risk. Based on Rice’s view, I seek to answer two questions: Does God’s absolute definite foreknowledge of free choices in the incarnation mean God did not risk? Does divine risk mean lack of certainty of future free choices?

David J. Hamstra
The Fullness of Christ: An Adventist Proposal for Integrating Ethical Trajectory and Christological Typology Hermeneutics

Ethical trajectory hermeneutics describes the underlying unity of the manifold ethical injunctions in scripture as progressive elevation of the ethical standards of God’s people, but is unable to prescribe standards for God’s people today in the absence of a firm definition of the trajectories’ telos. Christological typology hermeneutics describes the underlying unity of Christ’s saving work in history as a progressive realization of God’s Kingdom, but has limited applicability to the formation community standards in the absence of a clearly defined historical-ethical dimension to Kingdom realization. But a synthesis of the two approaches could resolve their lacunae. Eph 4:13-15 suggests that eschatological conformity to the pattern of Christ’s historical instantiation of the divine pattern entails His people’s collective ethical development throughout salvation history. In his Sermon on the Mount and discourse on divorce, Jesus appealed to God’s acts as creator/sustainer as a pattern in order to elevate community standards
by making explicit what was previously implicit in OT law. The eschatological consummation of typology could offer the fullness of Christ as the telos for ethical trajectories, while the elevation of standards plotted by trajectories could reveal the ethical dimension of Kingdom realization and the next steps toward its ethical appropriation.

**Martin Hanna**  
**Foreknowledge and Free Choices: A Study of Semantic Complexity in Scripture**

My poster addresses the problem of evaluating the different models proposed by sincere Bible students on how to interpret the semantic complexity of the teaching of Judeo-Christian Scripture on God’s foreknowledge and free choices. Competing perspectives include the Augustinian/Calvinist, the Molinist/Arminian, and the Open Theist models. Some Bible students propose that God does foreknow free choices. Others propose that God does not foreknow free choices. There is also diversity among those who affirm God’s foreknowledge of free choices. For example, God’s foreknowledge is understood variously as anticipating: the necessity of free choices; the certainty of free choices; the possibility of free choices; or the conditionality of free choices. Each of these views seeks and finds some support from Scripture. Therefore, evaluating the strengths and weaknesses of these different views may be enhanced by studying the semantic complexity of the biblical teaching on God’s foreknowledge and free choices.

**Vivian A. Laughlin**  
**From Sarapis to Serapis: An Archaeological Analysis Depicting the Utilization of Sarapis from 30 BC–300 AD within Roman Imperial Villas in Italy**

Previous studies focus primarily on Greek influences in Rome. Egyptian artifacts are known as culturally exotic, but not correlated as influential by the Graeco-Egyptian Sarapis cult. This research utilizes history, architecture, and field analysis of archaeological remains within Roman Imperial Villas in Italy that exhibit basic to complex influences from the Graeco-Egyptian Sarapis cult. Nonetheless, this research seeks to present an interpretive historical overview of Sarapis, by reviewing its origination within the Egyptian Ptolemaic Dynasty and showing it as a key factor for the political prowess of Ptolemy I Soter. Then exhibiting its importance for trading through the Mediterranean Sea. Thus, introducing cultures, subcultures, regions and micro-regions and its importance for interculturization of these regions. Finally, research exhibits the re-emergence of Sarapis by Roman Emperors and its interculturation into Roman Imperial
Dynasties from 30 BC - 300 AD. Further exhibiting the Romanization of Serapis. Consequently, creating hybrid cultic forms, which inadvertently created hybrid forms of archaeological remains. Focusing on archaeological remains will display Egypt as an integral aspect for the development of the Roman Empire. Thereby, affixing the Egyptian East to Rome and exhibiting it was equally as influential to Rome as Greece, if not more.

**Stanley Lebrun**

*Tracing the Kingly Pattern: How a King Becomes a Legend*

In search of understanding the behavior of the Mesopotamian kings, a natural starting point would be to identify their ideology. However, ideology is founded on the cornerstone of history, and in the case of the ideology of a king, the history of city-states, religion, and kingship is the keystone in getting closer to understanding the conduct of a Mesopotamian king.

This research will venture to present the parallels between the Mesopotamian creation epic, Enuma Elish, and the self-glorification behavior of three Mesopotamian monarchs of different periods. This paper will review the narrative of the lives of Sargon of Akkad, Hammurabi, and Sargon II while focusing on the legitimacy of kingship, the building and expanding of an empire, erecting a royal city, and establishing governing laws which seems to reveal a similarity to the god Marduk and his kingship. This research will seek to highlight the similarities between the epic, Enuma Elish, and the lives of the monarchs.

**Lincoln Nogueira**

*Diagramming the New Testament Greek as a Learning Tool*

Problem: Learning Greek is a challenging task that demands from both professors and students. It requires skill from teachers to guide students in the development of knowledge without discouraging them in the process. But also from the students who need to build vocabulary, grammar and syntax. By the end of this experience, students are loaded with useful information, but no bridge was formed towards exegesis. Their knowledge is a mere repetition of grammar books, charts and loose titles from syntax.

Thesis: The addition of a methodology that can bridge Greek and Theology needs to be present from the beginning of the learning experience as part of the requirement of Greek language. I believe that the tool of Diagramming is key to enhance all areas of Greek studies, so to bridge between morphology and grammar, between grammar and syntax, then finally bridge between syntax and exegesis.
Flavio Prestes III
Minimums of Basic Hebrew

This poster summarizes the essential paradigms and most relevant topics of Hebrew I in one page. It refers to essential introductory material which beginning students must know in order to succeed in their first semester of Hebrew and beyond. In addition, the poster may be printed and serve as a quick access (at a glance) to Hebrew I material. It can be a helpful tool in the learning and retention process of biblical languages.

Terry Dwain Robertson
Objective Research? In the Seminary?

Common understandings of “objective” research include values such as “factual” and “interpretive neutrality”. There is a growing consensus that the person doing the research, counts as much as if not more in the interpretive outcomes than the “facts” alone, and that “interpretive neutrality” is not possible.

The poster explores an alternative framing of “objective research” as the grounded, intentional and savvy analysis of an “object” in conversation with a community of peers/experts for the purpose of creating knowledge.

Following Ferraris’ ontology, three classes of “objects” exist.

1. Natural objects: exist whether or not a person notices them. Example: table, tree. Seminary application: Archaeological artifacts.

2. Ideal objects: exist even though only a mind can conceive of them. Example: triangle. Seminary application: Systematic theology.


Thus, within the Seminary curriculum, research assignments could be considered objective while still engaging the full hermeneutical persona of the author.

The poster concludes with a discussion of the function of library resources in each class of objective research.

Tim Arena
The Person and Work of Christ as Representative Rectification: The Soteriological and Theodical Implications of the Roles of the Two Adams Examined in Theological Canonical Exegesis of Romans 5:12–21
Theology and music have long been at odds, having been treated as exclusive fields of theory and praxis. In Christian worship, music tends to be viewed as a matter of taste and not a significant conveyer of theology. This research seeks to establish a methodology for the theological meaning of music in the context of Christian worship. In order to establish the context of music, the methods of liturgical history must be considered. Important to liturgical studies is ritual studies, which asserts that the actions in worship—such as music—coupled with context, may communicate meaning. The objective effect and the subjective interpretation of music contribute to a polyvalent, dynamic meaning of music. This dynamic meaning may be derived from the music’s historical context, the musical score, the cultural act of making music and the experience of the listener. The result is “worship music as theology.” As a significant conveyer of theology, music helps promote and establish beliefs and spirituality in the existential experience of the worshiper.
This study will examine this issue in light of the centuries of debate about the subject, in order to more clearly ascertain the nature of the various soteriological implications that emerge. Theological exegesis of Romans 5:12–21 reveals significant doctrinal interconnectivity regarding the roles of our first parents and Christ as the Representatives of the human race—the core of the “Federal” View—with condemnation and death for all by birth in Adam, and justification and life for those receiving Christ’s gift. This representative conception seems to account best for the scriptural materials in light of the exegetical and systematic analysis—without excluding the contributions of other views but demonstrating their incompleteness in isolation. Taken in the broader context of the canon, it provides a means by which the respective roles of our first parents and Christ can be seen to have theodical significance in light of the Great Controversy.

Bauer, Bruce
Does Culture, Worldview, and Experience Impact How We Read and Interpret Scripture?

This paper looks at how people’s culture, worldview, and personal experience shape their view of reality and also how they read and interpret Scripture.

Rodrigo Galiza
Eschatological Developments Related to the New Jerusalem in Light of the Church of the Holy Sepulchre

It seems that most Christians understood the New Jerusalem and God’s physical presence eschatologically in a heavenly manner. However, with the Christianization of the Empire, there is a shift in perspective. “The” holy place is identified with the earthly Jerusalem. My Paper investigates this shift in eschatological interpretation in light of the construction of the church of the Holy Sepulchre comparing Origen and Eusebius of Ceasarea.

Elmer Arrais Guzman
The Collateral Effects of the Delay of Jesus’ Parousia on the Message, Mission, and Worship of the Church

The Christian church adopted critical ontologies partly because Jesus’ par-
ousia was delayed. Hence, the church filled the absence of Jesus by actualizing his presence sacramentally making the mission of the Church secondary, while worship primary. With the passing of time, the primacy of worship became even more emphatic after Kant’s metaphysical embargo, which caused the language of faith to become meaningless outside its community. The logic goes as follows: (1) the church adopted critical ontology because of Jesus’ delayed parousia, (2) Jesus’ delayed parousia can be actualized if, and only if, the church goes out into all the world with the message, (3) but the critical ontology makes the church’s claim valid only inside the community of faith, (4) thus, the church does not claim anything meaningful in the world, and does not accomplish the necessary condition for Jesus’ parousia. This logic primarily affected mission (the meaning of faith outside the community) rather than worship (the meaning of faith inside the community). The meaningfulness of the Seventh-day Adventist orientation is the re-eschatologization of Christianity. Recognition of the void of the parousia makes the adoption of human conceived ontologies unnecessary.

S. Joseph Kidder and David Penno
A Christian Perspective on Watching Secular TV Programming

Research on biblical principles and the effects of watching television on children are the basis for this paper that examines how families can manage the effects of secular TV on their children. Since most Christians have not opted to eliminate TV viewing in their homes, and because of the prevalence of secular programing outside the home and on various devices, the paper sets out practical ways for families to counteract some of the deleterious effects of secular TV.

Oleg Kostyuk
Defending Your Land: Ethics of Christians in Military Service

In 2014–2015 a conflict between Russia and Ukraine, and following annexation of Ukrainian territories by Russia, presented an acute dilemma for Ukrainians, to defend country’s borders or to let the land be taken away. Christian community became divided between “the hawks and the doves.” Some Christians were strongly advocating for standing up, picking up the arms and defending the land, while others were standing on the side of peaceful resolution, even at a cost of losing their land and maybe even losing their freedom. This study seeks to understand the ethical vision of the New Testament on the military involvement in defending of the land. The task is accomplished through the following steps. First, I briefly survey some cases of defending of the land in the Old Testament. Second, I examine and propose a fresh reading of some key “military” passages (Luke 3:14; Mark 6:35–44; Matthew 21:1–11; John 18:1–11) in the New
Testament. Third, I present a synthesis of the ethical vision on defending of the land in the light of the New Testament and propose a possible solution to the dilemma of military involvement.

**Oleg Kostyuk**

*From the Lord’s Supper to Parousia: Resisting the Tendencies of Over—Realized Eschatology Among Corinthian Believers*

The early Christian church had a plethora of views in regards to eschatology. Some believed that they already lived in the eschatological age. Others rejected the eschatological perspective altogether. This ambivalence is seen in the first letter to the Corinthians. Paul’s stress on the future event of parousia caused some commentators to believe that he was addressing the issue of “over-realized eschatology” in Corinthian churches.

This paper proposes that the Lord’s Supper played a crucial role in the development of this, so-called, “over-realized” eschatology. Therefore, this study demonstrates how the eschatological realization of the church in Corinth was based on their misunderstanding of the Lord’s Supper as one of the major characteristics of the eschaton.

**Stanley Lebrun**

*Tracing the Kingly Pattern: How a King Becomes a Legend*

In search of understanding the behavior of the Mesopotamian kings, a natural starting point would be to identify their ideology. However, ideology is founded on the cornerstone of history, and in the case of the ideology of a king, the history of city-states, religion, and kingship is the keystone in getting closer to understanding the conduct of a Mesopotamian king.

This research will venture to present the parallels between the Mesopotamian creation epic, Enuma Elish, and the self-glorification behavior of three Mesopotamian monarchs of different periods. This paper will review the narrative of the lives of Sargon of Akkad, Hammurabi, and Sargon II while focusing on the legitimacy of kingship, the building and expanding of an empire, erecting a royal city, and establishing governing laws which seems to reveal a similarity to the god Marduk and his kingship. This research will seek to highlight the similarities between the epic, Enuma Elish, and the lives of the monarchs.

**Eunyeong Ma**
The Reaction of the Early Seventh-day Adventists to the Sunday Law Movement Before 1888

Problem. Developing eschatological Sabbath theology, the Adventist pioneers witnessed the persecution by the Sunday laws from the 1870s. What had they done in reaction before 1888?

Results. The first indictment occurred in Georgia, where the Adventists were rare and none minister was appointed for. Church didn’t involve in this case, and the trial was an individual affair. This was similar in other cases in middle of the 1880s. Only one minister met the prosecuting attorney to help the believers, while scores of cases depended upon the individuals. The General Conference of 1885 advised the members to show their beliefs at the courts, while the church didn’t offer proper help. In other side of the States, a group of Adventists in California caused the Democratic Party defeated Republicans who supported Sunday laws in 1882. In other words, the Adventist chose liberalism to resist the Sunday law enforcement.

Conclusion. Before 1888, other than literature works, the Adventist church didn’t have proper structure for helping the believers under the persecutions. Especially in the Southern states, where the persecution was most intensive, the church didn’t have enough ministers or structure to help the believers. Few cases imply that if the church moved properly, the persecutions might be lessened.

Omar Montilla
Gutierrez and Marx: Christian Ethics from the Roots of Marxism

The study of theology in the last century faced constant calls for relevance and connection with human struggles. Many responses thought to make theology more significant in relation to politics and ethics. Liberation theology is one of such responses focused on the social struggle of Central and South American countries, influencing also several countries and sectors of society around the world.

The writings of Carl Marx became involved in many of the social movements in the twentieth century. It was used by liberation theology in their search for relevance and understanding of the struggles of society. Marxist ideal is that philosophy must not only interpret the world but also change it. There is a clear contrast between this call for relevance and the active role that theology has played through centuries of apparent indifference to the social struggles outside of the religious arena despite the biblical calls for social justice.
There are three objectives of this study. First, this paper introduces Gustavo Gutierrez, and his definition of theology as “critical reflection on praxis.” The second goal is to evaluate the relationship between the roots of Marxism and Gutierrez’s definition of theology. And the third goal is to criticize the relationship between Gutierrez and Marx from the perspective of Christian ethics, the example of the prophets, the testimony of other modern ethicists, and Jesus as the maximum example of commitment for liberation.

Johnny Moor (Paper Coauthored with Tom Shepherd)
Up a Tree: Soteriological Implications of the Interwoven Quest and Rescue Plots of Luke 19:1–10

Two views dominate the interpretation of the Lukan story of Zacchaeus: either the story illustrates social rectification for a misunderstood and hated man who worked in a loathed occupation, or the story demonstrates Jesus’ ability to bring a corrupt chief tax collector to repentance and transformation. This article contends that the author’s intent was the latter interpretation and does so by exploring the narrative qualities of plot, emphasis, and characterization. We maintain that Luke 19:1–10 has two intersecting plots. One is a quest—Zacchaeus wants to see who Jesus is. The other is a rescue—the Son of Man came to seek and save the lost. The narrative tactics employed in the story place heavy emphasis on the interaction between Jesus and Zacchaeus while the tax collector is up the tree. This would seem to emphasize the quest—Zacchaeus achieved his goal. But in fact, the interaction at the tree is very much part of the rescue. We illustrate how these ideas work together to emphasize repentance and fit within the Lukan theme of rescue.

Christopher R. Mwashinga
The Salvation of the Unevangelized: The Exclusivist Views of Millard J. Erickson

This paper investigates the exclusivist views of Millard J. Erickson on the salvation of the unevangelized. Erickson is an Evangelical scholar who, for over four decades, has made a significant contribution to the debate about the salvation of the unevangelized. He has published a number of books and journal articles on this subject. In his works he has taken a stance as an exclusivist and has debated from that standpoint while denying the possibility that general revelation can lead people to salvation. However, in recent years he has allowed for such a possibility. What indeed are his exclusivist views on the
question of the salvation of the unevangelized? Are his views changing shifting from exclusivism toward inclusivism? The paper makes an attempt to address these questions. This has been done by examining his major published works both books and articles and the works of other scholars who have written about or have debated him on this subject over the years. The research concludes that Erickson’s views on the salvation of the unevangelized have softened over time from being a hardcore exclusivist toward being an agnostic.

Michael Orellana
Syncretism in the Cult to Ishtar

The Lady of the Heaven is known in several ways in the context of ANE: Inanna, Sumerian; Ishtar, Akkadian; and Astarte, Canaanite. She seems to play an enormous variety of roles and exhibit several traits as the goddess of sexual love, fertility, war, rain, etc. Definitively, her importance within Ancient Mesopotamia pantheon was preeminent and dominant. Each of her features is deeply connected with social and political configuration of Ancient Mesopotamian Society. In this paper, we are going to focus on how Inanna/Ishtar evolved along several syncretism processes. The question which we will try to respond is: What are the several factors involved in this processes and how they can be interpreted? In order to respond this question, first of all, we will consider a brief review of a “standard version” of myths around her and how she was deeply connected with fertility theology, then we will look over crucial points in the evolution of her conceptualization, and finally a brief reflection about how to interpret the several changes of her character.

Samuel Pagán De Jesús
Adventism in the Shadow of Fundamentalism

Adventism emerged in the midst of the 19th century, right towards the end of the Second Great Awakening; a Protestant revival movement that swept the developing young nation. After the great disappointment of 1844, a small group of faithful Bible students continued to seek answers through the Scriptures, and came to the conviction that in 1844, Christ, our High Priest, entered the second phase of his priestly ministry. By 1863, they had organized into a church under the name of Seventh-day Adventist. At the same time that Adventism was organizing for its worldwide mission, other philosophical competitors like Darwinism, Liberalism, and Modernism were emerging into the scene of American society. Faced with such challenges, conservative Christianity in America had to rally to face what they considered a threat to the very fabric of
American Protestantism; Seventh-day Adventist also confronted the threat. The result of this shared concern was a 20th century Adventism that, in the shadow of fundamentalism, developed strong fundamentalist views of faith that would determine its direction for coming decades.

**Samuel Pagán De Jesús**

Ellen White’s Use of the Veil Imagery and Her Progressive Understanding of the Book of Hebrews

Since receiving her first visions of the sanctuary in heaven early in her ministry, Ellen White’s writings have guided the church in its understanding of Christ’s sanctuary ministry. The concept of a veil that divided the two apartments of the earthly sanctuary was a key component for Ellen White in her description of these realities in heaven. Her visions were described in mostly literal terms, although not all that she saw in heaven could be taken literally. The focus of the visions were not to give details of celestial architectural space, but rather to communicate confidence in Jesus as High Priest, and his present ministry in the heavenly sanctuary. To accomplish this Ellen White employed the veil imagery in a dynamic and progressive way. She used the veil imagery in a pastoral sense, but also theologically. Thus it’s important that Adventist understand her use of the veil imagery in her writings and how it can serve as support for the biblical teaching of Jesus’ priesthood. This research will focus on Ellen White’s progressive use and understanding of Christ’s High Priestly ministry in the book of Hebrews through her use of the veil imagery.

**Andria Stewart**

The Legacy of the Gospel: Reprising the Role and Function of the Church in 21st Century Communities

Current trends reveal, most Adventist churches approach the issue of poverty symptomatically rather than systematically and in recent years have a hands-off approach to addressing the realities of poverty in the local communities they serve. This paper seeks to explore and recommend creative ways in which the church can better serve its community by adapting redemptive and transformational strategies that will strengthen its role and function in the community; reconcile and engage secular partnerships without the occlusion of theological and non-theological differences in its approach to mission.

**Peter Swanson**
The Church and Sexual-Identity, and Gender-Variance Issues

An overview of issues related to gender variance and gender identity formation is presented. Implications for church leaders, pastors, and congregations are discussed.

Andrews Tompkins
The Interplay between Forms of Revelation: Implications for Theological Methodology

The interplay between forms of revelation has been a matter of much discussion in theological discourse for many centuries. While this paper is not particularly concerned with the final say on the doctrine of revelation it is concerned with revelation and its relation to theological method. In other words, what is the significance of the various modes or forms that revelation takes in connection with the way theology is approached and done? The thesis of this paper is that God is not limited to one form of revelation, but rather that each revelatory form can and does inform the others in some way. The paper will attempt to determine, through the example of Paul, how forms of revelation work together in various cultural contexts to reveal God. The implications of this thesis as they relate to theological method will also be explored.

Edmilson S. Villalba
Application of Deuteronomy 21:18–21 to Modern Parenting

This Investigation presents which are the elements implied in this law that are applicable to modern parenting and which are not?” It answer to this question by presenting the preventive and punitive role of the law regarding parents, kids, and society; in especial exploring society’s responsibility towards the individual, itself, and God. It also investigates what the immediate context reveals about the law, its category, and its goals. At the sequence it compares capital punishment among other Near Eastern Ancient cultures, especially regarding parenting, and presents the reasons why it was so severe inside of Israelite culture. Moreover this investigation established parallels between the rebellious son, Israel, and any other sinner and its implications regarding the redemption in Christ at the light of the NT, employing the applicable elements in this law to modern days parenting relating it to every individual’s relationship with God, the Father.

Cory Wetterlin
Interpretations of Spiritual House in 1 Peter 2:4–10 and Their Implications on the Indwelling of Divine Presence
The person-to-person paradigm of divine presence within the OT, the time of the first advent of Jesus in the NT, and after the second advent of the Jesus in the New Jerusalem poses a question of divine presence for the waiting period in between Jesus ascension and Second Advent. In what way is the Holy Spirit present with the Christian church during this time of waiting? The question for this research is in what way, if at all, does the concept of the spiritual house of 1 Peter address the issue of divine presence? The way in which this research will answer this question is by exegetically defining spiritual house and the closely related spiritual sacrifices in 1 Peter 2:4–10. These definitions will help to draw out the implications for divine presence based on this passage.
The bibliography (listed by departments) that follows includes professional seminars, publications, and scholarly activities done by Seminary faculty during 2015.

In addition to teaching, Seminary professors also serve the church by giving workshops, preaching sermons, and offering training events around the world. We have not attempted to reflect any of those considerable contributions here.
Bell, Skip, DMin
Professor of Christian Ministry
“Farming in the City!” *Current* 3 (Summer 2015): 33–36.

Dudley, Roger L, EdD
Professor of Church Ministry, Emeritus

Evans, Tom L., DMin
Assistant Professor of Church Planting
“Called to Plant” and “Adventist Leadership: Conformed or Transformed.” Seminar presentations for administrators and departmental directors. Pocos de Caldas, Minas Gerais, Brazil, August 24–26, 2015.
“Introduction to Natural Church Development’s Eight Quality Characteristics.”


“Steps to Church Planting.” Seminar presented to pastors and administrators of the East Sao Paulo Conference. Sao Paulo, Brazil, August 20, 2015.

“Steps to Church Planting.” Seminar presented to pastors and administrators of the Campinas Conference. Campinas, Brazil, August 21, 2015.

Kidder, S. Joseph, DMin

Professor of Christian Ministry


**McLean, Errol, DMin**

Associate Professor of Christian Ministry

“Called to Power?” *Current* 3 (Summer 2015): 15–18.

**Patterson, Stanley E., PhD**

Professor of Christian Ministry

“The Place of Authority in the Organizational Structure of the Seventh-day Adventist Church.” Seminar presented at the Called: North American Division of SDA Pastors’ Family Convention. Austin, TX, June 29, 2015.

“Spiritual Calling: Vocation and Avocation.” *Current* 3 (Summer 2015): 37–43.

**Penno, David, PhD**

Associate Professor of Christian Ministry


“Church Administration.” Professional presentation at the Lake Region Conference’s Elders’ Workshop Equipping to Serve. SDA Theological Seminary, Berrien Springs, MI, October 15, 2015.


“Gestion de Conflictos (Conflict management).” Professional presentation at the Fomento Church. Santiago, de Cuba, Cuba, March 15, 2015.


Swanson, Peter, PhD

Associate Professor of Pastoral Care


Williams, David, PhD Candidate


Williams, Hyveth, DMin

Professor of Christian Ministry


“Response to David Williams’ Paper ‘An Historical Theology of Ellen G. White’s Experience of and teaching on Music During the Writing of the Desire of

**Burt, Merlin D., PhD**

Professor of Church History


Knight, George R., EdD
Professor of Church History, Emeritus


Miller, Nicholas P., JD, PhD
Professor of Church History


Moon, Jerry A., PhD
Professor of Church History


O’Reggio, Trevor, DMin, PhD
Professor of Church History


Reeve, John W., PhD
Assistant Professor of Church History


DISCIPLESHIP AND RELIGIOUS EDUCATION

Beagles, Kathy, PhD
Assistant Professor of Religious Education


Sedlacek, David, PhD
Professor of Discipleship and Family Life


NEW TESTAMENT STUDIES

Choi, P. Richard, PhD
Professor of New Testament


Cortez, Felix H., PhD
Assistant Professor of New Testament

“Abraham as a Missionary.” Presentation of the Sabbath School Lesson Study at the 60th General Conference Session. Alamodome. San Antonio, TX, July 11, 2015.


“Lost in Translation: Why Bibles Are So Different and How to Choose Yours.”


**Johnston, Robert M., PhD**

Professor of New Testament and Christian Origins, Emeritus


Reeve, Teresa, PhD

Associate Professor of New Testament


Shepherd, Thomas, DrPH, PhD

Professor of New Testament


Stefanovic, Ranko, PhD
Professor of New Testament


“Las 7 plagas postreras”; “Babilonia escatologica”; Eschatological Babylon”; and “Interpretacion de las 7 cabezas de Apocalipsis 17.” Papers presented at the 4tas Conferencias Biblicas Internacionale. La Universidad Linda Vista, Chiapas, Mexico, June 18–21, 2015.


Davidson, Richard M., PhD

J. N. Andrews Professor of Old Testament Interpretation


“La homosexualidad y la biblia qué está en juego en el debate actual?” (Homosexuality and the bible: what is at stake in the current discussion?) Paper presented at the 41st Annual AEGUAЕ Convention. Bennicassim, Spain, December 5, 2015.


“Lo que dice la iblia acerca de la homosexualidad” (What the bible says about homosexuality). *AULA7* 28 (December 2015): 12–19.


“Schools of the Prophets Paradigm for Pastoral Education.” Current 3 (Summer 2015): 19–22.


Doukhan, Jacques B., Dr.Heb.Lett., ThD
Professor of Hebrew and Old Testament Exegesis


Gane, Constance E. C., PhD
Associate Professor of Archaeology and Old Testament


Gane, Roy E., PhD
Professor of Hebrew Bible and Ancient Near Eastern Languages


**Glanz, Oliver, PhD**

Assistant Professor of Old Testament


“The Bible Online Learner as an Effective and Open Source Biblical Language Learning Environment for Seminaries and Faculties of Theology.” Paper presented at the Applied Linguistics for Biblical Languages session of the annual meeting of SBL. Atlanta, GA, November 22 2015.


**Gregor, Paul Z., PhD**

Professor of Old Testament and Biblical Archaeology


**Moskala, Jiří, ThD, PhD**

Professor of Old Testament Exegesis and Theology


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Ray, Paul J., PhD

Associate Professor of Archaeology


**Younker, Randall W., PhD**

Professor of Old Testament and Biblical Archaeology


THEOLOGY AND CHRISTIAN PHILOSOPHY

Davidson, Jo Ann, PhD
Professor of Theology


“Creation Care and the Sabbath” and “God: Lover of Beauty.” Professional presentations at the Called: North American Division of SDA Pastors’ Family Convention. Austin, TX, July 29–30.


“Stewardship.” General Conference of SDA DVD. Filmed on September 28, 2015.


**Fortin, Denis, PhD**

Professor of Theology


**Martin Hanna, PhD**

Associate Professor of Historical Theology


Jankiewicz, Darius W., PhD
Professor of Theology


Jerončić, Ante, PhD

Associate Professor of Ethics and Theology


Peckham, John C., PhD
Associate Professor of Theology and Christian Philosophy


“We Must Obey God Rather than Men: Jan Hus on the Authority of Scripture in Relation to Church and Conscience.” Paper presented at the Jan Hus Symposium: Considering His Martyrdom after 600 Years. Berrien Springs, MI, October 9, 2015.
Bauer, Bruce L., DMiss
Professor of World Mission


Doss, Gorden R., DMin, PhD
Professor of World Mission


**Gonçalves, Kleber D., PhD**
Associate Professor of World Mission


**Kuhn, Wagner, PhD**
Professor of World Mission


Vyhmeister, Nancy J., PhD
Professor of Mission, Emerita

**InMinistry Center**

**Knott, Esther R., MA (Rel)**

Director


**Seminary Library**

**Robertson, Terry Dwain, MA, MLS**

Seminary Librarian
