“Every teacher of religious law who becomes a disciple in the Kingdom of Heaven is like a homeowner who brings from his storeroom new gems of truth as well as old” (Matthew 13:52 NLT).
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“Now the Berean Jews were of more noble character than those in Thessalonica, 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; emphasis supplied). The Bereans set an example of diligent study of the Holy Scriptures. 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 central message about the Lord Jesus Christ (John 5:39–40; Luke 24:27). This knowledge 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 biblical 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 encourages: “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 opinions 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, Tenn.: Southern Publishing, 1946], 36–37, 41).
This year our plenary speaker is Dr. John N. Oswalt, Visiting Distinguished Professor of Old Testament at Asbury Theological Seminary in Wilmore, Kentucky. We welcome him to our campus and look forward to his presentations. We also have a special enlarged symposium (Friday and Sabbath) where the issues regarding relating faith and science will be further explored. The featured speakers will be Ben Clausen, Richard Davidson, Jerry Root, John Walton, and Randall Younker.

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!

Jiří Moskala, Dean
SYMPOSIUM SCHEDULE

February 12 (Tuesday)
9:00 am – 5:00 pm
Book Sale (Seminary Commons)

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

February 14 (Thursday)
11:30 am – 12:20 pm
Seminary Worship (Seminary Chapel) - John N. Oswalt

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

7:00 – 8:30 pm
Plenary Session I (Seminary Chapel) - John N. Oswalt

February 15 (Friday)
7:30 – 8:30 am
Poster Session and Breakfast (Seminary Commons)

8:30 – 8:50 am
Breakout Session A (N310)
Breakout Session B (S215)
Breakout Session C (S120)
Breakout Session D (N110)

8:55 – 9:15 am
Breakout Session A (N310)
Breakout Session B (S215)
Breakout Session C (S120)
Breakout Session D (N110)

9:20 – 9:40 am
Breakout Session A-3 (N310)
Breakout Session B-3 (S215)
Breakout Session C-3 (S120)
Breakout Session D-3 (N110)

9:45 – 10:05 am
Breakout Session A (N310)
Breakout Session B (S215)
Breakout Session C (S120)
Breakout Session D (N110)

10:10 – 10:15 am
Break
10:20 – 10:45 am
Breakout Session E (N235)
Breakout Session F (N150)
Breakout Session G (S340)
Breakout Session H (S120)

10:50 – 11:15 am
Breakout Session E (N235)
Breakout Session F (N150)
Breakout Session G (S340)
Breakout Session H (S120)

11:20 – 11:25 am
Break

11:30 am – 12:30 pm
Plenary Session II (Seminary Chapel)—Ben Clausen

12:30 – 2:00 pm
Lunch (Seminary Commons)

February 15 (Friday)

7:30 pm
Plenary Session III (Seminary Chapel)—John H. Walton

8:15 pm
Question and Answer Session

February 16 (Saturday)

8:00 – 9:00 am
Breakfast (Howard Performing Arts Center Lobby)

9:00 – 9:05 am
Welcome

9:05 – 9:30 am
Devotional—Andrea Luxton

9:30 am – 12:25 pm
Plenary Session IV—John Walton; Jerry Root; Randall W. Younker; Richard M. Davidson

12:30 – 1:30 pm
Lunch (Dining Services)

2:00 – 4:30 pm
Panel Discussion (Seminary Chapel)
Panelists: Gary Burdick, Ben Clausen, Richard Davidson, Jerry Root, John Walton, Rahel Wells, and Randall Younker

4:30 – 5:00 pm
Worship (Seminary Chapel)

5:00 pm
Supper (Seminary Commons)
**RECOGNITION ASSEMBLY**
February 12, 2019
Seminary Chapel, 11:30 am – 12:20 pm

**Opening Hymn**

*Give Me the Bible*

No. 272

Song Leader: Pam Climaco

Organist: David Williams

**Prayer**

Darius Jankiewicz

**Meditation**

Jiří Moskala

**Highlighted Projects**

Denis Fortin

*One in Christ: Biblical Concepts for a Doctrine of Church Unity*  
Denis Fortin, Abner F. Hernández, and Davide Sciarabba, eds.

¿Por qué creemos en E. G. White y el don profético?: Una perspectiva histórica y bíblica

Denis Fortin and Jerry Moon, eds.

*Enciclopédia Ellen G. White*

Richard M. Davidson and Edgard A. Horna, eds.

“Me invocarás, y yo te responderé”: Estudios selectos en el Salterio

Ranko Stefanovic

*The Book of Revelation*

Bruce L. Bauer, ed.

*Finding Freedom in Jesus: A Deliverance Ministry Manual*

Gorden R. Doss

*Introduction to Adventist Mission*

Joseph Kidder

*Out of Babylon*

Joseph Kidder and Gerardo Oudri, eds.

*Hope for the Orphans*

David Sedlacek and K. Reinert, eds.

*Steps to Christ (Recovery Edition)—Published in Spain*

Martin Hanna, Darius Jankiewicz, and John Reeve, eds.

*Salvation: Contours of Adventist Soteriology*

Jiří Moskala and John C. Peckham, eds.

*God’s Character and the Last Generation*

John C. Peckham

*Theodicy of Love: Cosmic Conflict and the Problem of Evil*

**Presentation of the**

Siegfried H. Horn Excellence in Research Award

Closing Prayer

Willie Hucks II
SEMINARY WORSHIP
February 14, 2019
Seminary Chapel, 11:30 am – 12:20 pm

Prelude  
Allein Gott in der Höse Ehr  
by Sweelinck, Duben, and Hass  
David Williams organist

Call to Worship  
O Clap Your Hands  
by Robert C. Lau  
Seminary Chorus

Welcome and Invocation  
Andrew Tompkins

Introduction of Speaker  
Jiří Moskala

Scripture  
Genesis 22:1–18  
Medgine Picard Bonzil & Company

Special Music  
Cantique de Jean Racine  
by Gabriel Faure  
Seminary Chorus

Sermon  
You Want What?  
John N. Oswalt

Benediction  
John N. Oswalt

Postlude  
Christ ist erstanden  
by BWV 627, Johann Sebastian Bach  
David Williams
Ben Clausen received his PhD in nuclear physics at the University of Colorado followed by two years of post-doctoral research at the University of Virginia. His research used pion scattering at the Los Alamos National Laboratory proton accelerator in New Mexico to better understand nuclear shell models. The research was augmented by electron accelerator experiments at MIT-Bates near Boston and at NIKHEF in Amsterdam. Additional work was conducted at the Indiana University Cyclotron Facility, Brookhaven on Long Island, TRIUMF in Vancouver, and the Joint Institute for Nuclear Research near Moscow.

Over the past fifteen years, Clausen has been doing geology research following up a geology MS degree at Loma Linda University. The work began by studying the geochemistry of granitic rocks in southern California and their relation to a plate tectonic subduction zone. It has been extended to similar studies in Peru for eight years, and in Zambia, Hawaii, and Mexico starting in 2018. The research has been presented at meetings on the six continents and resulted in half a dozen publications in Geological Society of America publications and elsewhere.

Since 1990, Clausen has studied science and religion issues at the Geoscience Research Institute in southern California. This has included lecturing and teaching classes in dozens of countries, writing articles, and co-authoring a book (The Book of Beginnings: Creation and the Promise of Redemption). Dr. Clausen is anxious to find ways of making Adventism, Christianity, and Jesus meaningful to the next generation inside the church and to the many scientists that he interacts with regularly.

John N. Oswalt has been Visiting Distinguished Professor of Old Testament at Asbury Theological Seminary in Wilmore, Kentucky, since 2009. He began his academic career in 1986 and has served as a faculty member at several institutions and was president of Asbury College from 1983 to 1986. He is an ordained United Methodist Church minister and has served as a part-time pastor in several states. Dr. Oswalt received his PhD in Mediterranean Studies from Brandeis University, Waltham, MA. His particular interest is in Old Testament studies with special attention to the Hebrew language and to the formation of Hebrew religion against the background of the ancient Near East.

Dr. Oswalt’s writings have appeared in Bible encyclopedias, scholarly journals, and popular religious periodicals. Many of these articles have dealt with the application of Biblical teachings to modern ethical questions. He has written or edited fifteen books, the best-known of these being a two-volume commentary on Isaiah in the *New International Commentary on the Old Testament* series. His most recent books are three volumes on Isaiah in the OneBook series of Bible Study guides published by Seedbed Publishers. He was the Old Testament editor of the *Wesley Bible*, a study Bible from the Wesleyan perspective published by Thomas Nelson Publishers in 1990, and also served as consulting editor for the *New International Dictionary of Old Testament Theology and Exegesis* (Zondervan, 1997). He was a member of the New International Version translation team, and is one of an eleven-member editorial team which has revised the *Living Bible* (New Living Translation, 1996, 2006) for Tyndale House Publishers. He is under contract to write a commentary on the *Books of Kings* in the Evangelical Exegetical Commentary being produced by Logos.

Jerry Root, PhD, is Professor of Evangelism, Director of Evangelism Initiative at Wheaton College. Dr. Root is a graduate of Whittier College and Talbot Graduate School of Theology at Biola University, both located in Southern California and received his PhD from the Open University. He has written *C. S. Lewis and a Problem of Evil: An Investigation of a Pervasive Theme*, and is the co-editor, with Wayne Martindale, of the bestselling, and award winning, *The Quotable C. S. Lewis*. He wrote, with Stan Guthrie, *The Sacrament of Evangelism*, and most recently published *The Surprising Imagination of C. S. Lewis* with Mark Neal. Jerry has made many written contributions to edited works about Lewis, Evangelism and Discipleship, and Spiritual Formation. He is currently serving as the Director of the Institute for Strategic Evangelism at the Billy Graham Center at Wheaton College, where he also teaches in the Christian Formation and Ministry Department and in the Evangelism and Leadership MA program. Jerry is also a visiting professor at Talbot Graduate School of Theology and Biola University.
John H. Walton (PhD Hebrew Union College) is Professor of Old Testament at Wheaton College and Graduate School where he has taught for almost twenty years. Dr. Walton has published nearly 30 books, among them commentaries, reference works, textbooks, scholarly monographs, and popular academic works (see www.wheaton.edu/academics/faculty/john-walton/). He was the Old Testament general editor for the Cultural Backgrounds Study Bible (NIV, NKJV, NRSV), and is perhaps most widely known for the “Lost World” books which include *The Lost World of Genesis One, The Lost World of Adam and Eve,* and *The Lost World of the Flood.* His areas of expertise include the importance of the ancient Near East for interpreting the Old Testament as well as the dialogue between science and faith.

Realizing how little exposure to and understanding of the Old Testament many Christians have, Dr. Walton is passionate in doing whatever possible to remedy this spiritual and theological loss and desires to offer people a greater familiarity with God’s Word and a greater confidence in understanding God’s revelation of Himself in its pages.

Randall W. Younker is Professor of Old Testament and Biblical Archaeology and Director of the Institute of Archaeology at Andrews University. He is also Program Director of the PhD in Biblical and Ancient Near Eastern Archaeology. He received his MA and PhD in Near Eastern Studies from the University of Arizona under William G. Dever. In addition, holds a degree in Religion and an MA in Biology. Randy has been a field archaeologist for the last 38 years in Israel, Cyprus, Sicily, and Jordan where he has directed and co-directed numerous archaeological projects. Currently, he is senior Project Director at Tell Jalul, the largest site in central Transjordan, for the Madaba Plains Project and Director of the San Miceli excavation in Sicily. He has served as a trustee on the board of the W. F. Albright Institute of Archaeological Research in Jerusalem and on the board of the American Schools of Oriental Research. He has co-edited nine books and published or co-published over 75 scholarly and professional articles and reviews. Recently he was a contributor to the publication *Archaeology and Old Testament Interpretation* by Baylor University Press (2017) and co-edited and co-authored “Quod Vult Deus”: *The Beginning of Christianity at San Miceli* (Institute of Archaeology, Andrews University, 2018).
PLENARY SESSION I
February 14, 2019
Seminary Chapel, 7:00 – 8:30 pm

Welcome and Prayer          Jiří Moskala
Plenary Lecture            John N. Oswalt
                           *Creatio ex Nihilo: An Exploration of the Biblical Message*
Response                   Felix Cortez
Discussion                 Felix Cortez
Closing Prayer             Felix Cortez
BREAKOUT SESSIONS A–B
February 15, 2019

SESSION A (Seminary N310)
Session Chair: Stanley Patterson

8:30 – 8:50 am Denis Fortin
Reflections on the Institutional Church

8:55 – 9:15 am Carlos Cruz
The Meaning and Purpose of Law, Grace, and Gospel in
Protestant Hermeneutics and Theology

9:20 – 9:40 am Jo Ann Davidson
Joseph, Judah and Jesus: Revisiting Genesis 37–50

9:45 – 10:05 am David Hamstra
Hugh of St. Victor’s Sacramental Theology of History:
Contours and Relevance

SESSION B (Seminary S215)
Session Chair: Richard Choi

8:30 – 8:50 am Matthew L. Tinkham Jr.
The Impenetrable Depths of the Love of God in Contrast to
the Shallowness of Human Love in Romans 5:6–8: Literary
Structure as the Key to Meaning

8:55 – 9:15 am Dominic Bornand
Body and Death in Pauline Theology

9:20 – 9:40 am Lincoln Nogueira
Paul’s Theological Use of hypo with the Accusative in
Romans and Galatians

9:45 – 10:05 am Thomas Rasmussen
A Tale of Two Books: The Relationship between John Harvey
Kellogg’s Living Temple and Ellen G. White’s Ministry of Healing
SESSION C (Seminary S120)
Session Chair:  Willie Hucks II

8:30 – 8:50 am  David Sedlacek
LGBT+ Seventh-day Adventist Millennials and Their Families: Religiosity, Risk and Resilience

8:55 – 9:15 am  Daniel Duffis Gordon
Evangelism in Consumer Culture: Witnessing That Avoids the Logic of the Market

9:20 – 9:40 am  Yusuf Adekunle Imam
Keeping Religious Values and African Cultures in the Diaspora: Identity Crisis of Second Generation Migrants

9:45 – 10:05 am  Michelet William
The Social Gospel Movement and Adventism from Late Eighteenth to Early Nineteenth Century in the United States

SESSION D (Seminary N110)
Session Chair:  Paul Ray

8:30–8:50 am  Sandra Stebenne
The Semantics of Love: A Study of ‘ahad, hesed, and racham

8:55 – 9:15 am  Georg Filippou
What Was So Attractive in Artemis/Diana Worship, and What Was the Rationale for Christians Not to Follow Pagan Ideology?

9:20 – 9:40 am  Femi Fabiyi
What Victory Songs Reveal About the Understanding of God’s Role in Warfare in the Old Testament: Are Israel’s Enemies God’s Enemies And/Or Vice Versa?

9:45 – 10:05 am  Boubakar Sanou
From Moses to Joshua: Lessons on Mentorship and Leadership Development
SESSION E (Seminary N235)
Session Chair: John Matthews

10:20 – 10:45 am  Anthony Bosman
The Miracle of Mathematics

10:50 – 11:15 am  Gary Burdick
The Friendship between Science and Religion

SESSION F (Seminary N150)
Session Chair: Evelyn Kissinger

10:20 – 10:45 am  Tom Goodwin
The Friendship Metaphor for the Relations of Science and Faith

10:50 – 11:15 am  A. Rahel Wells
Bioethics and the Science-Theology Dialogue

SESSION G (Seminary S340)
Session Chair: Boubakar Sanou

10:20 – 10:45 am  Karl G. D. Bailey
Creation and the Cognitive Sciences: Joint Action, Mental Simulation, and Human Free Will

10:50 – 11:15 am  Ryan T. Hayes
Understanding the Nature of Natural Chemical Reactions

SESSION H (Seminary S120)
Session Chair: David Penno

10:20 – 10:45 am  Robert Stearley
The Fossil Record as a Testimony to a Protracted History of Life

10:50 – 11:15 am  Carl Helrich
The Limits of Knowledge: Part 2
Plenary Session II (Seminary Chapel)
Session Chair: Jiří Moskala

11:30 am – 12:10 pm Ben Clausen
*Studying God’s Two Books: Respecting both Science and Religion*

12:10 – 12:20 pm Q & A

Lunch
12:30–2:00 pm (Seminary Commons)

Plenary Session III (Seminary Chapel)
Session Chair: Teresa Reeve

7:30 – 7:35 pm Welcome

7:35 – 8:15 pm John Walton
*Reading the Bible in Light of Its Ancient Context and Our Modern science: A Hermeneutical Discussion*

8:15 pm Question and Answer Session
SCIENCE-THEOLOGY DIALOGUE ABOUT CREATION

Plenary Session IV (Howard Performing Arts Center Lobby)
Session Chair: John Reeve

8:00 – 9:00 am  Breakfast
9:00 – 9:05 am  Welcome
9:05 – 9:30 am  Andrea Luxton
    And Then God Smiled
9:30 – 10:10 am John Walton
    Illumination from the Ancient Near East and Illumination on
    Scientific Questions: Perspectives on Genesis 1–2
10:15 – 10:55 am Jerry Root
    Antiquity, Rationality, and Creation
11:00 – 11:40 am Randall Younker
    Epistemological and Hermeneutical Approaches to Genesis
    and the Question of Origins
11:45 am –      Richard Davidson
12:25 pm
Lunch (12:30 – 1:30 pm; AU Dining Services)

Panel Discussion (2:00 pm; Seminary Chapel)
Session Chair: Teresa Reeve

Panelists:  Gary Burdick, Ben Clausen, Richard Davidson, Jerry Root, John Walton, Rahel Wells, and Randall Younker

Worship (4:30 pm; Seminary Chapel)

Worship in Music: David Williams
Devotional:  Boubakar Sanou
    Do You Still Believe?
Supper (5:00 pm; Seminary Commons)
Daley, Jenifer
What *Homothumadon* Teaches About Unity and the Mission of the Church

This poster explores unity as *homothumadon* in Acts of the Apostles. It explores the relationship between unity in Acts and the growth and missionary success of the nascent Christian church of the first century as “witnesses [from] Jerusalem . . . to the ends of the earth” (1:8). In so doing, it suggests lessons for the church of the twenty-first century church as she seeks to fulfill her mission of reaching the world with the good news, within a context of increasing fractures and sectarianism.

Drew, Arlyn
A Covenant Interpretive Hypothesis for the Sacrifice of Isaac: Unbinding with the Test Answer Key

Abraham’s test of the sacrifice of Isaac in Genesis 22 hangs on God’s words. God’s last speech in the test functions as a divine interpretation of Abraham’s test actions (“because you have done this thing” v. 16) for the covenant blessings (vv. 16-18) sequentially evoke all of Abraham’s seven covenant revelations except for the sixth (Abraham’s intercession in Gen 18). Since the covenant lessons are used as the divine norm for evaluating Abraham, one logical interpretative hypothesis for the test is a covenant-crisis challenge designed to elicit a comprehensive covenant response from the divinely trained Abraham. This covenant interpretation satisfies the coherence criteria by aligning all three divine speeches uni-directionally and satisfies the correspondence criteria of the details in the test. However, Abraham’s actions demonstrated compliant literal obedience and resurrection faith instead. The ensuing interaction of the anthropocentric (Abraham) and theocentric (God) viewpoints are captured by the uneven structure of actional dynamics, which, if reconstructed symmetrically according to the literary chiasm, indicates the ideal covenantal response to the test according to the narrator.

Drew, Arlyn
Is There a Hidden Test Answer Key in the Aqedah? A Literary Structural Study.

The Aqedah (“Binding of Isaac”) or the Sacrifice of Isaac of Genesis 22:1–19 is framed as a divine test (v. 1). Scholars recognize the “structure matches exactly what a test is made up of.” Yet, paradox and tension mark Abraham’s trial. Why
does God test Abraham by requiring the horrific sacrifice of Isaac then reverse himself? Since literary structure reveals the vision of the narrator, Jacques Doukhan’s chiastic structure (vv. 1–12) convincingly delineates the plot tension and dialogues. But verses 13–19 also correlate with parts of the chiasm and covenant revelations assuming the shape of a metaphorical key. If the list of covenant blessings is a divine interpretation of Abraham’s test response—“because you have done this thing”—God’s last words in the Aqedah may be the test answer key to this enigmatic test.

Hiller, Michael M.
The Intelligent Design of the Big Bang: Biblical and Egyptian Perspectives on the Origin of the Universe

In the early 1900’s there was a significant rift between science and religion over the origins of the universe when Belgian priest and scientist, George Lemaitre, proposed in his “hypothesis of the primeval atom” that the universe began with the “explosion” of the “primeval atom”, later called the Big Bang. Through the misinterpretation of this theory and Edwin Hubble’s popularization of an expanding universe, science moved further away from the idea of a Creator’s intellectual design of order and arrangement. However, as science has always benefited from ancient Egypt’s sophisticated knowledge of astronomy and cosmogony, recent studies have provided valuable data for astrophysicists understanding of eclipses, variable stars and astronomy. The Egyptian creation accounts in Heliopolis, Hermopolis and Memphis acknowledge an “immense spark” and an intellectual design of the universe by a Creator, which to an extent correlates with the Hebrew creation thematically, philologically and lexically. Hence, if science agrees with Egyptian cosmogony which correlates with the Hebrew creation, is it possible that the Egyptian creation obtains the external Biblical evidence to properly interpret the theory of the “Big Bang” and demonstrate a solution for the reunification of science and religion? Therefore, this research will explore the Biblical creation in alignment with the Egyptian and scientific cosmogony which could provide substantial evidence and essential elements to give clarity on the origins of the universe.

Munoz, Jose Y.
Echoes of the Noahic Covenant in Revelation 4

Scholars usually connect Revelation 4 and 5 with kingship to allude to the Davidic covenant. However, in this research, I will attempt to establish that there are striking echoes between Rev 4 and the Noahic covenant in Genesis 8–9. The Noahic covenant inaugurates a new beginning and Revelation 4 captures critical inaugural elements present in the Noahic covenant and allude to them in Revelation 4 with the purpose of pre-setting the stage for a new beginning in the inauguration of Jesus’ enthronement as King and Priest in Revelation 5. In other, words, this study
will suggest that the function of the Noahic covenant in Revelation 4 is to stress the Inaugural event of Rev 5. John in Revelation 4 stresses inauguration by four echoes to the Noahic Covenant. Echo #1, the reference to the "rainbow" which is going to stand as the inaugural sign of the new beginning. Echo #2, the parallelism between "the cloud" in Gen 9:13–14 and "throne" in Revelation 4. This study will suggest that "cloud" parallels "throne" because "cloud" seems to be a technical word that refers to God’s throne when it descends to inaugurate an important event in salvation history. Echo #3, the phrase “every living creature” in Gen 9:8-11 highlights the new creation that is just been inaugurated in the Noahic covenant, and the reference to creation in Rev 4:11 highlights the inauguration of another new event; Jesus’ enthronement in Revelation 5. Echo #4, both inaugural events are preceded by “a scene of worship.” On one hand, Gen 8:20-22 describes Noah leading a pre-inauguration worship before inaugurating the new creation, on the other hand, the four living creatures and the twenty-four elders also lead a pre-inauguration worship in Revelation 4 before inaugurating enthronement in Revelation 5. As Noah began his new life leading his family throughout their new beginning in the Noahic Covenant, Jesus as Priest and King leads his church throughout the difficult times of the seven seals and the seven trumpets in the book of Revelation.

Nogueira, Lincoln

Time in Revelation: Elements of Story-time and Discourse-time Compared

This project compares John’s description of the events to take place in time and the sequence which he chose to present them. Story time refers to the events the author describes (the WHAT happens), while discourse time refers to the manner and order of such telling found in the penned words (the HOW is told). Although James Resseguie has produced a Narrative Commentary on the book of Revelation it does not fully demonstrate the temporal framework, especially matters concerning story time and discourse time. The following is explored: A timeline of the story time of Revelation; an analysis of key temporal markers in the book; and places of apparent recapitulation.

Nogueira, Lincoln

The “Works of the Law” (ex ergōn nomou) in Paul

It is undeniable that in both Romans and Galatians Paul discusses the role of the Law. Among prominent Pauline scholars the debate about Covenantal Nomism is ongoing. Very prominent in Paul’s argumentation in Gal 3:6–14 when Paul contrasts blessings with curse; but those who “rely on doing the works of the law are under a curse” (Gal 3:10). So, how to make sense of Paul’s terminology of “Works of the Law” (ex ergōn nomou)? Are the reform perspectives or the so called New Perspective correct in their interpretation of the term, or should we seek
an alternative explanation? I will explore Paul’s use of the term in Romans and Galatians while dealing with the false dichotomy between faith and law. Paul’s contention with the Law requires qualification and needs to be understood in light of his approval and respect for the Law.

**Platon, Bogdan**  
**Missionary Bridges Toward Postmodernism**  
The poster will observe the postmodern spirituality and will describe some possible bridges of connection between Christian mission and postmodern worldview. This will help to develop a better Christian mission with more effective relationships with Postmodern people.

**Prestes, Carina**  
**Women in Early Christianity**  
The poster covers women’s role in early Christianity. It first addresses some demographics of the Roman Empire, then it builds on the role of women in society and in households. Then it transitions to churches of the first centuries, that is, home churches. After that, the research connects this background information to archaeological and literary evidence in order to build a picture of women in the first six centuries of the Common Era.

**Robertson, Terry Dwain**  
**Documentality and Dialogue**  
The function of the library is to collect, preserve, and provide access to recorded human communication. “Documentality” is an umbrella term that embraces the complexity and scope of this enterprise. By definition, the artifacts of recorded human communication are technology dependent, language dependent, and socially constructed. These factors impact and constrain the message contained in the recordings. This poster highlights a few of the challenges and introduces a number of specializations that provide ways to overcome the difficulties. An application to the Dialogue between Science and Theology about Creation is discussed.

**Wöl, Wöl Bol**  
**The Fall of Babylon**  
The fall of the ancient Babylon speaks a lot of God’s special care and control over the affairs of earth and its inhabitants. God had a special care for Babylon as much as He did for his people the Jews. The length of the Babylonian empire first of all mirrors the length of the exile years of Judah. How much did God care and to what extent did He show His love to the wayward instrument? Jeremiah 51:9 talks
about how God could have healed Babylon through His people, but she would not. The chapter places Yahweh as the subject and Babylon as the object. Yahweh calls upon Babylon to be the rod of discipline for Israel and Judah, but she took the privilege for granted and oppressed God’s people. According to Jer 50:7, 18, the Babylonians were seizing the fact that the Jews had sinned, which led them to be exiled, and rubbing it in their faces. So God warned the Babylonians of their imminent demise. When God knew that Babylon was not heeding the warnings, He called His people out (Jer 51:6). God had appointed fanners to fan away the golden empire with a silver platter. It was at the time when the iniquity of Babylon had risen to heaven that God showed that He had forgiven Israel and Judah (Jer 51:5; 50:20) by allowing them to return to the way. The ancient Babylon foreshadows the spiritual Babylon in her warnings and judgments. The truth of the matter is that Babylon had fallen long before her destruction because she would have been healed from her fall (Jer 51:8).
Bailey, Karl G. D.
Creation and the Cognitive Sciences: Joint Action, Mental Simulation, and Human Free Will

The Genesis account of Creation and the Fall uncovers claims about the human person. I place this account in dialogue with the cognitive sciences in order to trouble recent neurobiological accounts that appear to rule out human free will. I begin by examining the Genesis 2 account of creation and the Genesis 3 account of the fall from the perspective of two cognitive science frameworks: Herb Clark’s joint action and Albert Bandura’s theory of human agency. I argue that agency in the Creation/Fall account is best understood as joint, rather than individual; thus, neurobiological accounts of individual free will do not have the necessary scope for meaningful engagement. Next, I draw from two further frameworks that disentangle accounts of human action from reactive, bottom-up, and short timescale neurobiological accounts: Andy Clark’s predictive processing and Nancey Murphy’s model of self-transcendent agents. Finally, I place the integration of these frameworks within the temporal constraints of recent work that treats the brain as a system of self-modifying networks. I argue that the resulting proposal—that meaningful free will requires joint action and mental simulation—is an example of a fruitful dialogue on creation between theology and the cognitive sciences.

Bornand, Dominic
Body and Death in Pauline Theology

This study seeks to examine the relationship between the body and sin and death. Once sin and death entered the world, they enforced a division between humanity and divinity. In addition, they subjected humanity under their universal rule. Paul argues that Christ’s physical death marked the end of their universal rule as well as their dividing activity. He further argues that human beings, when partaking in Christ’s death to sin, are not only freed from sin and death’s rule, but are also able to overcome the division from God. If Paul argues all this it is puzzling that sin and death remain present in the believers’ lives. The study suggests that the non-physicality of the believer’s death to sin is key in the explanation of the ongoing presence of sin and death in the believers’ lives.
**Bosman, Anthony**  
The Miracle of Mathematics

What is mathematics? Why should the Christian be interested in mathematics? In this presentation we’ll consider what Eugene Wigner referred to as the “miracle” of mathematics’ consistency and applicability to the natural sciences. This will lead us to consider the nature of mathematics and what our ability to do mathematics reveals about the nature of humanity. Also of interest will be Gödel’s incompleteness theorems that demonstrated the inexhaustibility of mathematics. We’ll show that the Christian has strong motivation to pursue and appreciate mathematical truth. Moreover, we’ll argue that the success of mathematics serves as a critique of naturalism and testifies to a beauty-loving, rational Creator of the universe that has made humanity in the *Imago Dei*.

**Burdick, Gary W.**  
The Friendship between Science and Religion

Many discussions of the relationship between science and religion start with the premise of conflict. However, this need not be the case. According to Alvin Plantinga, “There is superficial conflict but deep concord between science and religion.” In this presentation, we will examine the roots of that “deep concord,” and show that they arise from the Christian beliefs of the early founders of modern empirical science. The foundational principles upon which modern science is based—the universe is worth studying, it follows mathematical laws, humans are capable of understanding those laws, and the results must be repeatable—arise directly from the doctrine of Creation and the Fall. Once we understand the implications of the fact that Christians, not atheists, established the methodology of modern empirical science, we will be better equipped to handle conflicts that arise between current understandings of theology and science. We will be able to understand many of these conflicts as legitimate differences between friends, rather than as existential threats that must be overcome at all costs.

**Cruz, Carlos**  
The Meaning and Purpose of Law, Grace, and Gospel in Protestant Hermeneutics and Theology

The purpose of the investigation is to clarify the meaning of Law, Grace, and Gospel in Protestant Christianity and to evaluate their function in the development of Protestant hermeneutics and theology. This investigation will approach Protestantism from the perspective of its major hermeneutical-theological traditions: Covenant Theology, Dispensationalism, and New Covenant Theology. This investigation will demonstrate how Luther’s dichotomy between Law and Gospel translates into particular understandings of the Old/Mosaic covenant
and the new covenant in the hermeneutical and theological traditions that were developed after Luther. This investigation will clarify how the Lutheran interpretation of the Law-Gospel/Grace relationship serves as the basis for the distinction between the Mosaic covenant as a legal covenant, and the new covenant as a graceful covenant, and how these understandings have guided the interpretation of the relationship between the Mosaic Covenant and the New Covenant in Protestantism since Luther.

Davidson, Jo Ann
Joseph, Judah and Jesus: Revisiting Genesis 37–50

Twice on Resurrection Sunday, Jesus stated a foundational hermeneutical principle:

“... believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself” (Luke 24:25-27); also—

“Then He said to them, [in Jerusalem] ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’ And He opened their understanding, that they might comprehend the Scriptures” (Luke 24:44-45).

The texts He was pointing to include narratives—of which at least 40% of the Old Testament is comprised.

Multiple scholars and commentators have noted that in the first book of Moses, the final thirteen of the fifty chapters highlight details in Joseph’s life that prefigure the Messiah (upwards of twenty typological parallels have been recognized).

Interspersed within the Joseph narratives are also narratives of Joseph’s half-brother Judah. Many critics have asserted that these chapters are “misplaced” or carelessly redacted into the Joseph cycle. Yet the twice-repeated remarks of Jesus on Resurrection Sunday suggest that modern criticism of the “editing” of Genesis narratives from “redactors” unschooled in more sophisticated modern standards is flawed. Others who criticize “reading Jesus back into the Old Testament” are also mistaken if Jesus’ directives are taken seriously. He insists that the Old Testament is about Him.

“Beginning at Moses,” the fifty chapters of Genesis cover a period of at least 2,500 years, surveying a vast amount of time. However, “narrative time” then slows down considerably with the last thirteen chapters focusing on Joseph and Judah. “Narrative time” slowing down this dramatically is in itself is a vital narrative marker.

This paper seeks, through a close reading of Genesis 37–50, to counteract the critical suggestions that the Judah narratives within the Joseph sequence are carelessly placed. It will be argued that the last thirteen chapters of Genesis highlight Joseph along with Judah—both of whose lives point forward to Jesus,
albeit in different ways. The life of Christ not only mirrors Joseph’s noble life, but He is also the “Lion of the Tribe of Judah.”

Duffis Gordon, Daniel M.
Evangelism in Consumer Culture: Witnessing That Avoids the Logic of the Market

Consumerism is interwoven in the identity of American society and culture today, and its effects are most evident in urban settings. As a topic of research, consumerism has garnered much interest in the past two decades from several disciplines, which include history and the social sciences. Nonetheless, within the sphere of theological discussions, it has often been neglected or poorly investigated, as it is seemingly regarded as unimportant.

Yet, consumerism has become a way of life for those living in metropolitan areas, a driving force that shapes the American people at their worldview level, and has many religious undertones that need be addressed.

Therefore, this research looks to describe and critique, without exhausting, the concept of consumerism from a missiological standpoint. First, I will look at how consumerism is changing the way that urban dwellers interact with religion, then how religious traditions are responding and are being shaped by consumer culture. Finally, I will build a theological framework towards a better understanding of evangelism that can lead to a healthier mission praxis within urban areas.

Fabiyi, Femi
What Victory Songs Reveal About the Understanding of God’s Role in Warfare in the Old Testament: Are Israel’s Enemies God’s Enemies And/Or Vice Versa?

This paper examines two major songs of victory in the Old Testament: The song of Moses in Exodus 15:1–18 and the song of Deborah in Judges 5. These victory songs that were sung after some major battles in the Old Testament. A study of the main elements and theology of these songs can help bible students understand the philosophy or worldview behind those wars and what it meant to the people of God (Israel) at the time and how it may help us understand it better in our contemporary thinking. It addresses the question “Are Israel’s enemies God’s enemies and/or vice versa?” We will analyze the songs in order to establish a concept of God’s role in warfare as expressed in victory songs. We will give special attention to who the enemies are and how the people understand the nature of the enmity. This means that this will include a word study of the Hebrew word oyeb translated as enemy in Deborah’s song in Judges 5 as well as in Exodus 15:9; and how it is used in the larger historical and literary context of the books in which the songs appear. This paper concludes by examining how the answers arrived at fit into the Great Controversy motif.
Filippou, Georg
What Was So Attractive in Artemis/Diana Worship, and What Was the Rationale for Christians Not to Follow Pagan Ideology?

The last few decades of archaeological research in Ephesus have revealed new insights into the context of Paul’s writings. In the past many commentators have assumed that the Artemis cult was sex-saturated at the time of Paul, and therefore interpreted the biblical texts from that perspective. However, more recent scholarship has suggested the opposite.

Mystery religions elevated the status of women. In the creation narrative of Artemis, the woman was born first. In refraining from everything that is part of a marriage, women could reach salvation. It is therefore not surprising that Paul addressed issues connected to women (creation, marriage, women’s clothing, hair, and giving birth). Context may help to explain why he expressed himself the way he did, especially in difficult passages about women that today many readers find hard to understand, for example, that women could be saved through childbearing.

It is far easier and more understandable to read the writings of Paul as an apology against false teachings in connection to the Artemis worship in Ephesus. It takes away the misunderstanding that he writes to women in general when in some texts he most probably addresses wives and in other texts women who earlier had been followers of the goddess Artemis.

Fortin, Denis
Reflections on the Institutional Church

To a large extent, the Seventh-day Adventist Church has a hybrid form of episcopal and institutional governance. Our recent conversations over compliance and women’s ordination have highlighted this and created some dissonance within our administrative structures. Are we perceiving an emphasis on the survival of the institutional church? And if so, are we experiencing a weakening of our Protestant heritage if we develop and rely too much on a hierarchical and institutional structure? Perhaps it is crucial that Seventh-day Adventist leaders reflect on the potential weaknesses of an institutional form of governance.

This paper will first offer an analysis of Avery Dulles’s book Models of the Church, a classic textbook in ecclesiology, with some reflections on Seventh-day Adventist institutionalism.

First published in 1974, Dulles’s book articulates various models of the basic functions and roles of the church in the life of believers as well as its mission on earth. A Roman Catholic Jesuit scholar, Dulles was one of the architects of a post-Vatican II reshaping of Catholic faith and practices, and his book offered paradigms of the church that Catholics could endorse in order to see in Protestant churches true brothers and sisters also belonging to the Body of Christ. Forty-some years later, Models of the Church is still a starting point in any discussion of the church.
His model of the church as an institution should especially interest Seventh-day Adventists. I believe we must pay close attention to Dulles’s critiques of the institutional model of his own church, because I fear we may be making the same mistakes.

This paper will review Dulles’s critique of the institutional form of church governance and offer some reflections for Seventh-day Adventist leaders.

Goodwin, Tom

The Friendship Metaphor for the Relations of Science and Faith

How we experience the interactions between science and Christian faith is shaped by the metaphors we call to mind when thinking of the two together. One common metaphor of science-faith interaction is that of warfare; in this view, science and faith are inherently in conflict with each other. Although the warfare metaphor has been discredited on both historical and philosophical grounds, it remains entrenched in the minds of many. Here, I propose an alternative metaphor—that science and faith can be fruitfully viewed as honest friends. This metaphor captures both the inherently positive, mutually supportive nature of the science-faith relationship (they are friends) as well as the tensions that sometimes arise between the two disciplines (honest friends may sometimes disagree); it also highlights the value of disagreements, as opportunities for mutual growth. In this session, I’ll develop and illustrate the potential value of the “honest friendship” metaphor and invite exploration of this and other metaphors, to enrich how we think of and experience both science and Christian faith.

Hamstra, David J.

Hugh of St. Victor’s Sacramental Theology of History: Contours and Relevance

This paper will trace the contours of the theology of history that emerges in Hugh of St. Victor’s (c. 1096–1141) writings and relate it to his sacramental conception of reality. Hugh’s sacramental theology is mystical in the sense that the believer’s ability to comprehend God in contemplation is restored through sacramental symbolism. Hugh called this form of contemplation *speculatio*. Created reality as a symbolic representation of the Creator, and thus amenable to speculative contemplation, is the sacramental ground on which Hugh was able to build his theology of history. Allegorical and tropological interpretation controlled by the literal-historical reading of the text is how Hugh’s speculative interpretation of reality is structured when applied to Scripture. From this method, Hugh determined the history was the ordering principle of God’s creative and restorative acts, the primordial condition of human existence, and the foundation of doctrinal exposition. Hugh’s theology of history begins with God’s ordering our existence historically
so that we might seek Him, takes the fall as a disordering of our time through a
disruption of our ability to see God represented in reality, moves through a histori-
cal succession of sacraments, formal and speculative, that put humanity on the
track of reformation, and culminates in the union with God that was humanity's
original telos.

**Hayes, Ryan T.**
*Understanding the Nature of Natural Chemical Reactions*

Confusion about chemical reactions and their ability to spontaneously perform
the necessary chemical or biochemical functions of life provides challenges to
science and theology discussions. Since living systems are based on chemical
reactions, it is necessary to understand how chemical reactions work. A lack of
chemical knowledge by both scientists and theologians causes confusion about
what is within reach of natural chemical reactions. Further investigation into the
definition of natural and unnatural might help scientists, and others, to determine
where outside influence (time, energy, or intelligence) is needed to build life-giv-
ing chemical systems. There is a need to understand what is possible to chemically
accomplish with natural and unnatural reactions. These terms need better defini-
tions so that both scientists and laymen can understand and utilize these terms to
describe the world around us. Earth is a special chemical environment containing
natural and unnatural chemical reactions that support life. Examples of natural
and unnatural chemical reactions will be given, compared, and contrasted to pro-
vide a foundation for understanding the chemical basis of life.

**Helrich, Carl**
*The Limits of Knowledge: Part 2*

In my previous address in July of 2018 we considered the limits of scientific
knowledge ending with reference to the ideas of the physicist and Episcopal Priest
William G. Pollard. Now we shall consider in detail the limits of knowledge imposed
on us by the advances in physics during the latter half of the Twentieth Century.
Specifically we shall, in broad brush strokes, consider what the quantum theory
teaches us in regard to our mental pictures of matter. We shall then once more turn
to the ideas of Pollard and of Martin Buber in an attempt to reconcile scientific and
biblical truths. Our conclusion will lead us to confront human thought and the
human spirit.
Adekunle Imam, Yusuf
Keeping Religious Values and African Cultures in the Diaspora: Identity Crisis of Second Generation Migrants

With the Fall, migration became the lot of humanity as Adam and Eve were driven out of the Garden of Eden. Cain and Abel were second generations but one of them had issues with the command of God on what to present for sacrifice. The conflict that ensued between the two brothers led to the migration of Cain away from where the parents were settled even though that place was not the original settlement of their parents. This could possibly be the beginning of globalization (exchange of ideas and intermingling), conflicts and wars between communities, nation-states and across cultures which has led to the mass migration that the world now experiences. During each movement, the original culture, language, religion and worldview are affected positively or negatively by the time of the second generation of migrants. The second generation migrants have a form of the old but influenced by the new environment. With the help of historical analysis and social network model this article takes a look at the identity crisis faced by the second generation migrants as it affects the culture, language, religion and worldview.

Nogueira, Lincoln
Paul’s Theological Use of hypo with the Accusative in Romans and Galatians

Paul is notorious for creating/appropriating catch phrases and expressions. It seems that Paul’s theology is filled with code words such as works of the law, power-of-God, justification by faith, obedience of faith, in Christ, etc. These terminologies represent deeper theological foundations. These become labels of his systematization. Along with these expression, Paul makes use of many prepositional phrases in order to illustrate his point by means of parallels and contrasts. When reading Romans and Galatians it becomes evident that Paul’s use of prepositions become central in providing preferred meaning. These propositions are connected with key terminology such as faith, Christ, sin and law. The interest of this paper is to provide a framework to visualize Paul’s use of hypo with the accusative in Romans and Galatians and how this concept shapes his theological exposition.

Four expressions need clarification: Under Sin (Rom 3:9; 7:14; Gal 3:22), under the law and under grace (e.g., Rom 6:14–15), under a curse (Gal 3:10). How are these hypo expressions related? What does Paul mean with all this language/these categories? Any misunderstanding of Paul’s framework of law, sin and grace might be resolved with a closer look at Paul’s use of hypo (with the accusative “under”) and his own designation used to explain the nature of humankind, the power of sin, the purpose of the law, and the reach of grace. By explaining these three overarching systems may provide better understanding of the Pauline expressions “obedience of faith,” “works of the law,” “law of the Spirit,” etc.
Oswalt, John N.
Creatio ex Nihilo: An Exploration of the Biblical Message

It has been argued that the doctrine of Creation from Nothing (Creatio ex Nihilo) is only a late first or early second century creation in response to Hellenism. This paper argues that this is far from the truth, that, in fact, the doctrine is not merely implied in Genesis 1:1–2, but is an assumption which undergirds the concept of Divine Transcendence that is foundational to the Biblical understanding of Creation, and indeed, to all of Biblical Theology.

Rasmussen, Thomas
A Tale of Two Books: The Relationship between John Harvey Kellogg’s Living Temple and Ellen G. White’s Ministry of Healing

In contemporary society John H. Kellogg is more known for his medical inventions, than he is for the book The Living Temple, which was published in 1903. However, within Adventism the name Kellogg denotes crisis and controversy. The thesis of this paper is that Ellen White responded to the Kellogg’s publication in three ways: personally—to John H. Kellogg, prophetically—to the Seventh-day Adventist Church, and publicly—with the book The Ministry of Healing, which was published two years later in 1905. It is the public response that is of primary interest to this paper.

Ellen White wrote many personal letters to Kellogg leading up to and following, his publication. She wrote letters of concern and warning to parents, ministers, teachers, and the leadership of the Church. In none of her letters did she hold back. It was important that members knew what the theories in Kellogg’s book represented, and why it could be so damaging to the mission of the Church. Kellogg is not mentioned in The Ministry of Healing, although his pantheistic theories are directly addressed. His book is not mentioned, but when you compare her book to his, it is evident that she is responding. For example, he begins with “The Mystery of Life,” she begins with “The True Medical Missionary.” By analyzing her responses, what can we learn from how she publicly dealt with Kellogg’s book?

Sanou, Boubakar
From Moses to Joshua: Lessons on Mentorship and Leadership Development

An important part of the book of Deuteronomy deals with the transition from Moses to Joshua as the leader of the Israelite community en route to the Promised Land. After the unfortunate incident at Meribah, Moses knew that he would not enter Canaan (Num 20:6-12). Rather than grumbling, he pleaded with the Lord to appoint a new leader over the community (Num 27:12-23). God selected Joshua, and Moses
empowered him by sharing some of his authority with him and by commissioning him in the presence of the whole Israelite community. Deuteronomy 34:9 points out that “Joshua the son of Nun was full of the spirit of wisdom because Moses had laid his hands on him. So the children of Israel heeded him.” This presentation seeks to draw some vital lessons on mentoring and leadership development from the life of Moses, one of the greatest spiritual leaders in the Bible.

**Sedlacek, David**

**LGBT+ Seventh-day Adventist Millennials and Their Families: Religiosity, Risk and Resilience**

In 2016, a team of SDA researchers conducted the first of its kind denominational study of LGBT+ Millennials exploring their experiences of coming out to their families, churches, and pastors. They also explored the impact of coming out on family relationships, depression, suicidality, substance abuse, and self-esteem. The research team is currently completing both qualitative and quantitative research of SDA parents and the impact of their child’s coming out on them and their relationship with their child.

SDA Millennials reported a high degree of rejection by their parents that correlated with self-rejection, very high rates of depression, and both suicidal thoughts and attempts. Involvement in religious practices (religiosity) was correlated with lower rates of depression and suicidality. Many family members report initial shock and denial but also reported adjusting to their child’s coming out to them. Many retain internal fear about their child and the child’s salvation even while they externally show love and support. Millennials report that only one-third were comfortable coming out to their parents for fear of rejection. Fewer felt comfortable coming out to their church family or their pastor.

**Stebenne, Sandra**

**The Semantics of Love: A Study of ‘ahad, hesed, and racham**

**Topic:** This paper explores the meanings of the Hebrew words ‘ahab, hesed, and racham, and examines their use in a selection of passages throughout the Old Testament.

**Purpose:** Each Hebrew word is individually examined; the similarities and differences in their meanings are also discussed. This knowledge is then applied to a selection of Old Testament passages in which one or more of these words are used, in order to explore both their impact upon the message of the selected text and the implications of this new information.

**Sources:** The sources used consist mostly of lexicons and dictionaries, such as the BDB and the Seventh-day Adventist Bible Dictionary. The author’s knowledge of Hebrew also contributed to the writing of this paper.
Conclusions: Though the three Hebrew root words all translate into the same English word, they have different nuances of meaning. ‘Ahab primarily denotes attraction/affection; hesed emphasizes kindness and compassion, and racham is almost a combination of the two. The differences in the meanings of these words make it impossible to use them interchangeably. Therefore, the use of one word over another is a deliberate choice meant to convey specific information relevant to the message of the text.

Stearley, Robert
The Fossil Record as a Testimony to a Protracted History of Life
Animal death has been considered an evil by many Christians, and not natural to God’s initial good Creation. Some conclude from this that fossils must have been emplaced into sedimentary rocks sometime after the Fall of Adam, probably entombed during the Flood of Noah. Some Christians have claimed, furthermore, that the order to fossils within the rocks is a fiction maintained by scientists hostile to religious faith.

However, fossils do occur in an ascending order within the sedimentary rock layers. This was discovered around 1800 and has been verified repeatedly since, by thousands of practicing field geologists and amateur rockhounds. This phenomenon can be documented, for example, in the order of fossils on display in the stacked sequence of sedimentary rocks in the midcontinent, and elsewhere in North America. Christians who claim that this order is a fiction are incorrect and need to revise their approach.

Furthermore, within a given stratal horizon there exist intrinsic evidences for elapsed time. Thus most practicing paleontologists see the fossil record as one of a protracted history to life. This has resulted in a highly emotive discussion among Christians about whether or not the flood can explain all the fossils and whether or not there is biblical support for the idea that animal death preceded the fall of humans.

Tinkham Jr., Matthew L.
The Impenetrable Depths of the Love of God in Contrast to the Shallowness of Human Love in Romans 5:6–8: Literary Structure as the Key to Meaning
In Rom 5:6–8, Paul related a robust contrast between divine love, as it was concretely expressed in the death of Christ, and the greatest conceptions of human love of his time. However, much disagreement among scholarship exists regarding this contrast, particularly over its structure and the identification of δικαίου and τοῦ ἀγαθοῦ in Rom 5:7. This paper explores some of these scholarly perspectives and then applies contextual, structural, grammatical-syntactical, and historical-
cultural analyses to provide a fresh look at this passage, uncovering its beautiful chiastic arrangement. This chiastic structure is helpful (1) in unlocking the meaning of δικαίου as any morally upright person and τοῦ ἀγαθοῦ as a patron or benefactor in Rom 5:7 and (2) in illuminating its contribution to Paul’s overall contrast between divine and human love. When understood in this way, Rom 5:6–8 powerfully communicates the rarity and conditionality of humanity’s greatest expressions of love in contrast to the surprisingly initiatory, unconditional love of God, as it was demonstrated in Christ’s selfless death for morally weak, ungodly sinners. Thus, divine love profoundly unveils the shallowness found in the greatest displays of human love and reaches beyond them to impenetrable depths.

Wells, A. Rahel

Bioethics and the Science-Theology Dialogue

The field of bioethics presents challenges in the science-theology dialogue which are not often considered. Regarding most bioethical issues, the Bible does not directly mention solutions or comparable situations. The complexity of current cases continually leads to new questions and uncertainties. However, the basic bioethical principles of justice, autonomy, beneficence, and non-maleficence have their foundations in Scripture and biblical truths. God is love, and exhibits different strategies with different people at different times, but always cares deeply for each individual. When examining the whole witness of Scripture, as well as the overall plan of salvation, biblical principles that can apply to each case become more clear. As bioethical issues proliferate, the following practices are crucial to a healthy dialogue between science and faith: respect, creativity, willingness to tackle challenging issues, desire to listen to those with different perspectives, and willingness to live with the ambiguity inherent in complex dilemmas.

William, Michelet

The Social Gospel Movement and Adventism from Late Eighteenth to Early Nineteenth Century in the United States

The Social Gospel is a religious social-reform movement prominent in the United States from about 1870 to 1920. Advocates of the movement interpreted the Kingdom of God as requiring social as well as individual salvation and sought the betterment of industrialized society through application of the biblical principles of charity and justice. The Social Gospel is rooted in American Protestant liberalism, which was largely influenced by the ideologies of the Progressive Era during late nineteenth century. The Seventh-day Adventist Church, while distancing itself from the Social Gospel mainly due to theological reasons, had fought for social issues of its time by implementing a form of social welfare programs as part of the gospel rather than replacing it. Adventists’ primary focus had been on the salvation of the soul of individuals, drawing on the belief that total social redemption is possible only with God who will fulfill it at the Second Coming of Jesus Christ.
The bibliography (listed by departments) that follows includes publications and academic/professional activities done by Seminary faculty during 2018.

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Bell, Skip, DMin

Professor of Christian Ministry

“A Call to Relational Leadership Arising from a Shared Eschatological Vision.” Paper co-presented by Skip Bell, Gyeong Chun Choi, Stan Patterson, and David Penno at the 4th International Bible Conference. Rome, Italy, June 20, 2018.


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Galeniece, Anna, DMin

Associate Professor of Chaplaincy


Moderator of Adventist Studies I parallel session at Fourth International Bible Conference on Eschatology. Rome, Italy, June 12, 2108.


**Hucks II, Willie, DMin**

Associate Professor of Christian Ministry


Kidder, S. Joseph, DMin
Professor of Christian Ministry


Ortiz, L. Fernando, DMin
Director, Master of Divinity Program

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Patterson, Stanley E., PhD
Professor of Christian Ministry

“The Biblical Basis for Terminal Authority in the Seventh-day Adventist Church.”

“A Call to Relational Leadership Arising from a Shared Eschatological Vision.”
Paper co-presented by Skip Bell, Gyeong Chun Choi, Stan Patterson, and David Penno at the 4th International Bible Conference. Rome, Italy, June 20, 2018.

Penno, David, PhD
Associate Professor of Christian Ministry

“A Call to Relational Leadership Arising from a Shared Eschatological Vision.”
Paper co-presented by Skip Bell, Gyeong Chun Choi, Stan Patterson, and David Penno at the 4th International Bible Conference. Rome, Italy, June 20, 2018.

Swanson, H. Peter, PhD
Professor of Pastoral Care, Emeritus

WagenerSmith, Anthony, DMin
Assistant Professor of Christian Ministry


Williams, Hyveth, DMin
Professor of Christian Ministry


**Burt, Merlin D., PhD**

Professor of Church History


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**Kaiser, Denis, PhD**

Assistant Professor of Church History


“My Journey from Antitrinitarianism to Trinitarianism.” Presentation at the “Re-
Discovering” 2018 Bible Conference of the Ontario Conference. Barrie, 
Ontario, April 7, 2018.

“Lehren aus der Adventgeschichte zur Konfliktlösung.” Presentation at the Focus 
Day of the Wolfswinkel Seventh-day Adventist Church. Zurich, Switzerland, 

presentation at the “Re-Discovering” 2018 Bible Conference of the Ontario 
Conference. Barrie, Ontario, April 7, 2018.

“Prepared for the Time of the End?” [English and German]. Workshop presentation 
at the 12th Youth in Mission Congress of the Baden-Württemberg Conference. 
Offenburg, Germany, March 30, 2018.

Scientific Conference “The Adventist Church as a Scientific and Educational 
Project” at the Ukrainian Adventist Theological Institute. Bucha, Ukraine, 
April 22, 2018.

“Die Rolle Ellen Whites bei der Bibelauslegung: Eine Studie zu frühadventistischen 
Sichtweisen.” Pages 29–44 in Glauben heute: Jahrespräsent für 
Leserkreismitglieder. Edited by Daniel Wildemann. Lüneburg, Germany: 
Advent-Verlag, 2018.

“Similarities and Differences Between Catholic, Early Adventist, and Modern 
Adventist Views of the Trinity.” Professional presentation for pastors at the 
“Re-Discovering” 2018 Bible Conference of the Ontario Conference. Barrie, 
Ontario, April 8, 2018.

“Support from Unexpected Places: Other Christians Published Ellen White’s 

“Understanding the Trinity: A Doctrine I Used to Doubt.” Adventist Review (July 

“Warum ist Jesus noch nicht wiedergekommen?” Workshop presentation at the 
12th Youth in Mission Congress of the Baden-Württemberg Conference. 
Offenburg, Germany, April 1, 2018.

“Why Study Adventist History?” Paper presented at the International Scientific 
Conference “The Adventist Church as a Scientific and Educational Project” 
at the Ukrainian Adventist Theological Institute. Bucha, Ukraine, April 22, 
2018.
Knight, George R., EdD
Professor of Church History, Emeritus

Miller, Nicholas P., JD, PhD
Professor of Church History
Moderator of Church History parallel session at Fourth International Bible Conference on Eschatology. Rome, Italy, June 14, 2108.
Moon, Jerry A., PhD
Professor of Church History, Emeritus


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


Leader of Middle East Mission’s Reformation Tour. Germany, Italy, and Switzerland, July 2018.


**Reeve, John W., PhD**

Assistant Professor of Church History


Jankiewicz, Edyta, PhD
Assistant Professor of Religious Education


“Knowing God.” A three-session workshop at the Council of Pastors and Administrators. Sao Paulo, Brazil, August 30, 2018.

“Ksztaltowanie Wiary Dzieci i Moldziezy: Droga do Emaus czy do Damaszku?” *Glos Adwentu* (September–October 2018).


Matthews, John V. G., PhD
Professor of Educational Foundations and Religious Education


Sedlacek, David, PhD
Professor of Family Ministry and Discipleship


Choi, P. Richard, PhD
Professor of New Testament
Chair of the Paul Section of the Midwest Society of Biblical Literature (with Professor Troy W. Martin of St. Xavier University) at St. Mary’s College. South Bend, IN, February 2–4, 2018.


“Christ the Foundation of Our Hope.” Eight presentations for a Week of Prayer at Sao Caetano Church. Sao Paulo, Brazil, July 7–14, 2018.


Organizer as Executive Secretary/Coordinator. The 377th Meeting of the Chicago Society of Biblical Research at Valparaiso University. Valparaiso, IN, January 27, 2018.

Organizer as Executive Secretary/Coordinator. The 378th Meeting of the Chicago Society of Biblical Research, at McCormick Theological Seminary. Chicago, IL, April 7, 2018.
Organizer as Executive Secretary/Coordinator. The 379th Meeting of the Chicago Society of Biblical Research at Lutheran School of Theology. Chicago, IL, October 20, 2018.

“Romans.” Six presentations for the Week of Prayer at the Northeast Brazilian Seminary. Cachoeira, Brazil, March 5–10, 2018.

Cortez, Felix H., PhD

Associate Professor of New Testament

Designed and hosted 17 sessions for *Faith and Life (Season II)* for Hope Channel. Silver Spring, MD, April 2–3, 30, and May 1–3, 2018.


Reeve, Teresa, PhD

Associate Professor of New Testament


Shepherd, Thomas, DrPH, PhD
Professor of New Testament


Stefanovic, Ranko, PhD
Professor of New Testament


Davidson, Richard M., PhD
J. N. Andrews Professor of Old Testament Interpretation


“Ellen White’s Insights into Scripture in Light of the Original Biblical Languages.” Paper given three times at the Gift of Prophecy Symposiums. Collonges, France, June 21 and 22) and Peruvian Union University, November 2, 2019.


“A Song for the Sanctuary.” Five lectures on the Doctrine of the Sanctuary, presented three times at the General Conference sponsored Bible Conferences. Kuching, Sarawak, Malaysia, August 14–16; Manado, East Indonesia, August 17–20; and Bandung, West Indonesia, August 21–23, 2018.


Doukhan, Jacques B., Dr es Let Hébraïques, ThD

Professor of Hebrew and Old Testament Exegesis, Emeritus


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
Associate Professor of Old Testament


“Verbal Ambiguous Forms Database.” Published on BibleOL (April 2018).

Gregor, Paul Z., PhD
Professor of Old Testament and Biblical Archaeology


**Moskala, Jiří, ThD, PhD**

Professor of Old Testament Exegesis and Theology


**Ray, Paul J., PhD**

Associate Professor of Archaeology


“Methodological Changes at Heshbon and the Madaba Plains Project: MPP @ 50 Years.” Paper presented at the Midwest Region Meeting of SBL/ASOR/AOS. South Bend, IN, February 4, 2018.


**Younker, Randall W., PhD**

Professor of Old Testament and Biblical Archaeology


“Quod Vult Deus”: The Beginning of Christianity at San Miceli Museum Exhibit. Organized inauguration of a museum exhibit of the archaeological artifacts from the Andrews University sponsored excavations at San Miceli at the Salemi Municipal Museum. Salemi, TP, Sicily, December 1, 2018.


Canale, Fernando L., PhD
Professor of Theology and Philosophy, Emeritus


Davidson, Jo Ann, PhD
Professor of Theology

“Creation Care.” Professional presentation at the Logansport SDA Church Retreat. Logansport, IN, September 22, 2018.

“Creation Care.” Two filmed interviews for 3ABN. West Frankfort, IL, November 11, 2018.


“How Do You Picture God?” Two professional presentations to 3ABN school students. West Frankfort, IL, February 25–26.


“Sanctuary.” Five presentations at the Traverse City SDA Church Weekend Seminar. Traverse City, MI, October 6, 2018.


Fortin, Denis, PhD

Professor of Theology


“Church Unity and Church Governance in Times of Crisis.” Presentation at the Celebration of Research and Creative Scholarship. Andrews University, Berrien Springs, MI, October 26, 2018.

Como manter a igreja unida apesar de nós. Translation by Cecília Eller Nascimento. Tatuí, SP, Brazil: Casa Publicadora Brasileira, 2018.


“God and Community: Biblical Ordinances to Keep the Connection Alive (Parts 1 and 2).” Co-presented by Denis Fortin and Darius Jankiewicz. Hope Channel, Faith and Life (Season 2). Recorded April 30, 2018.


“One Place Fellowship: A Place to Belong at Andrews University.” Professional presentation at the Forum *sigaMe*. Nova Semente Church, São Paulo, Brazil, November 11, 2018.


Hanna, Martin, PhD
Associate Professor of Systematic Theology


Jankiewicz, Darius W., PhD
Professor of Theology

“Adventist Hermeneutics and Ordination.” Four professional presentations at the Pastores Aspirantes Conference. Sao Paulo, Brazil, August 26–27, 2018.

“Current Issues in Adventism.” Three professional presentations at the Poland Pastors’ Conference. Podkowa Leśna, Poland, September 15–16, 2018.


“God and Community: Biblical Ordinances to Keep the Connection Alive (Parts 1 and 2).” Co-presented by Darius Jankiewicz and Denis Fortin. Hope Channel, Faith and Life (Season 2). Recorded April 30, 2018.


“Martin Luther and Extra Ecclesiam Nulla Salus (‘outside of the church there is no salvation’): Did Luther Really Abandon Cyprian?” Journal of the Adventist Theological Society 28, no. 2 (Fall 2017): 78–96. (Released 2018)


Jerončić, Ante, PhD

Associate Professor of Theology and Ethics


Peckham, John C., PhD

Professor of Theology and Christian Philosophy

“Behold the Man.” Origens program. Novo Tempo (Season 7). Recorded July 26, 2017; aired April 7, 2018.


Bauer, Bruce L., DMiss

Professor of World Mission


Činčala, Petr, PhD

Assistant Professor of World Mission


Doss, Cheryl, PhD

Adjunct Professor of Mission Studies and Religious Education


Moderator of Missiology parallel session at Fourth International Bible Conference on Eschatology. Rome, Italy, June 14, 2108.

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


“Jesus, o discipulado, e a missão.” Six professional presentations at the Concílio Anual de Publicações: Pescadores de Homens. União Norte Brasileira, Imperatriz, Maranhão, Brazil, March 5–8, 2018.


Sanou, Boubakar, DMin, PhD

Assistant Professor of Mission and Leadership


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Robertson, Terry Dwain, MA, MLS
Seminary Librarian

