

# CONTENTS

Dean's Welcome	2
Schedule	4
Recognition Assembly	5
Seminary Worship	6
Plenary Speaker	7
Plenary Session	8
Breakout Sessions	9
Poster Abstracts	12
Paper Abstracts	18

## Welcome To The Eleventh Annual SEMINARY SCHOLARSHIP SYMPOSIUM

“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. Greg King, dean and professor of Biblical Studies, School of Theology, at Southern Adventist University. 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!

Jiří Moskala, Dean

# SYMPOSIUM SCHEDULE

**Tuesday, February 3**

11:30 am - 12:20 pm

Recognition Assembly (Seminary Chapel) - Jiří Moskala

**Thursday, February 5**

11:30 am - 12:20 pm

Seminary Worship (Seminary Chapel) - Greg A. King

5:30 - 6:30 pm

Poster Session

Refreshments (Seminary Commons)

7:00 - 8:30 pm

Plenary Session (Seminary Chapel) - Greg A. King

**Friday, February 6**

8:00 - 9:00 am

Breakfast (Seminary Commons)

Poster Session

**9:00 - 10:30 am**

Breakout Session A (N235)

Breakout Session B (S340)

Breakout Session C (N335)

**10:30 - 11:00 am**

Snack Break (Seminary Commons)

**11:00 am - 12:30 pm**

Breakout Session A (N235)

Breakout Session B (S340)

Breakout Session C (N335)

# RECOGNITION ASSEMBLY

Tuesday, February 3, 2015

Seminary Chapel, 11:30 am - 12:20 pm

Opening Hymn	<i>Give Me the Bible</i> No. 272	Song Leader: Timothy Arena
Prayer		Wagner Kuhn
Meditation		Jiří Moskala

## Highlighted Projects

**Skip Bell**

*Servants and Friends: A Biblical Theology of Leadership*

**Kenley Hall and Joseph Kidder**

*Youth Speak: The Church Responds Why Some Seventh-day Adventist Young Adults Stay in the Church and How to Attract More of Them to Come Back*

**Beverly and David Sedlacek**

*Cleansing the Sanctuary of the Heart: Tools for Emotional Healing*

**Henry-Claude Adelson**

*Bonjour Pèlerins, Bonjour Vainqueurs! Transformons la vallée de Baca en Beraca au nom de Jésus*

**Martin Hanna and Cindy Tutsch**

*Questions and Answers about Women's Ordination*

**John Peckham**

*The Concept of Divine Love in the Context of the God-World Relationship*

**Bruce Bauer**

*Presenting Biblical Themes in Shame and Honor Cultures*

**Jacques Doukhan**

*Proverbs*

*The Three Sons of Abraham: Interfaith Encounters between Judaism, Christianity and Islam*

## Presentation of the

Daniel A. Augsburg Excellence in Teaching Award

## Presentation of the

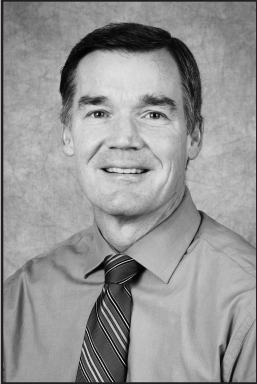
Siegfried H. Horn Excellence in Research Award

# SEMINARY WORSHIP

Thursday, February 5, 2015  
Seminary Chapel, 11:30 am - 12:20 pm

Prelude		David Williams
	<i>On Jordan's Stormy Banks</i> Arranged by Jerry Westenkuhler	
Call to Worship and Invocation		Paula Genao
Introduction of Speaker		Jiří Moskala
Scripture		Rayon Dixon
	<i>John 14:1-3</i>	
Special Music		Seminary Chorus
	<i>Ah Got Ma Education at De Cross</i> Composed and conducted by Deneil Clarke	
Sermon		Greg A. King
	<i>The Ultimate Homecoming</i>	
Benediction		Greg A. King
Postlude		David Williams
	<i>Freu dich sehr, O meine Seele</i> By Georg Böhm	

## PLENARY SPEAKER



**Greg A. King** is dean of the School of Religion and professor of Biblical Studies at his alma mater, Southern Adventist University. Prior to joining Southern's faculty in 2004, he served for 17 years as a faculty member and for six years as chair of the Religion Department at Pacific Union College where he was chosen as Educator of the Year for the 1996-1997 school year. In addition to his undergraduate degree from Southern, he has degrees from the SDA Theological Seminary and Union Theological Seminary in Virginia, having earned his doctorate in Old Testament from the latter. He has spoken at professional meetings and before church groups in a variety of locations, both in the United States and abroad, including New Zealand, Brazil, Austria, and Israel. Additionally, his articles have appeared in a number of publications, such as the *Eerdmans Dictionary of the Bible*, *Bibliotheca Sacra*, *Andrews University Seminary Studies*, *Ministry* and the *Adventist Review*. He also authored the book *Kings and Chronicles*. Prior to teaching, he did pastoral work in Chattanooga, Tennessee, Atlanta, Georgia, and Des Moines, Iowa.

His wife Mary is also involved in Adventist higher education, teaching clinical labs in mental health for the School of Nursing at Southern. They have two sons, Jonathan, 24, and Joshua, 22. Greg's hobbies include basketball and softball, and he has his General Class amateur radio license. His real passion in life is to see all of his students develop a living, vibrant relationship with Jesus Christ so that they might experience the abundant life made possible by this connection.

## PLENARY SESSION

Thursday, February 5, 2015

Seminary Chapel, 7:00 - 8:30 pm

Welcome	Jiří Moskala
Opening Prayer	Stephane Beaulieu
Plenary Lecture	Greg A. King
<i>Is Jesus Against the Old Testament Law? Another Look at the Antitheses</i>	
Response	Jacques B. Doukhan
Discussion	
Closing Prayer	Andria Stewart



## BREAKOUT SESSION A

Friday, February 6, 2015

### Room N235

**Moderator: Boubakar Sanou and Emmanuel Takyi**

- |          |  |
|----------|--|
| 9:00 am  | Ronald Rojas<br><i>The Biblical Portrait of Balaam</i>   |
| 9:30 am  | David Sciarabba<br><i>The Issue of Divorce and Remarriage in 1 Corinthians 7:15<br/>in the Light of the Dominical Logion of 7:10</i>   |
| 10:00 am | Lincoln Nogueira<br><i>Purity, Kinship, and Honor in Galatians 2:11-14</i>   |
| 10:30 am | Snack Break  |
| 11:00 am | Boubakar Sanou<br><i>The Impact of Culture on the Issue of Women's Ordination</i>  |
| 11:30 am | Leanne M. Sigvartsen, Jan A. Sigvartsen, Paul B. Petersen<br><i>Millennial Young Adults and Their Responses to the<br/>Ordination of Women within the Seventh-day Adventist<br/>Church</i> |
| 12:00 pm | Leanne M. Sigvartsen, Jan A. Sigvartsen, Paul B. Petersen<br><i>Millennial Young Adults and Their Responses to the<br/>Seventh-day Adventist Creation Fundamental</i>                      |

## BREAKOUT SESSION B

Friday, February 6, 2015

### Room S340

**Moderator: Nicholas Miller and Jerry Moon**

- |          |  |
|----------|--|
| 9:00 am  | Jonathan Leonardo<br><i>New Haven Theology and the Moral Government of God: How a Calvinist Dispute Shaped Adventist Theology</i>                                |
| 9:30 am  | Adriani Rodrigues<br><i>Hermeneutics of Doctrine and Theological Deconstruction: A Methodological Framework for Studies in Systematic Theology</i>               |
| 10:00 am | Haron Matwetwe<br><i>A Theoretical Survey of Worldview and Its Relation to Christian Mission</i>   |
| 10:30 am | Snack Break  |
| 11:00 am | Ingram London<br><i>A Biblical Critique and Historical Survey of the Development of Fernando Canale's Notion of the "Sanctuary as Principle of Articulation"</i> |
| 11:30 pm | Steven Toscano<br><i>An Optimistic Soteriology: Ellen White Compared to Other Reform Movements</i>   |

## BREAKOUT SESSION C

Friday, February 6, 2015

### Room N335

**Moderator:** **Felix Cortez and Ranko Stefanovic**

- 9:00 am Kelvin Onongha  
*Stand Up, Speak Up, Shut-Up: Life-Lessons from a Picketing Prophet*
- 9:30 am Justin Singleton  
*Hybridization Versus Syncretism: A Moral View of Cultural Translation in Israel During the Exilic Period and How That Relates to the Modern Church*
- 10:00 am Oliver Glanz  
*Bible Software on the Workbench of the Biblical Scholar*
- 10:30 am Snack Break
- 11:00 am Joseph Kidder, Dustin Serns  
*The Forgotten Movement: Insights from Adventist Church Planting Trends in the North American Division and Lessons for the Global Church*
- 11:30 am Ranko Stefanovic  
*The Meaning and Message of the Beatitudes in the Sermon on the Mount (Matthew 5-7)*
- 12:00 pm Jo Ann Davidson  
*Genesis Matriarchs Engage Feminism*

## POSTER ABSTRACTS

### **David Penno**

#### **An Investigation of the Perceptions of Clergy and Laity Concerning Race-Based Organizational Segregation in the Southern Union Conference of Seventh-Day Adventists**

The study found that members of various ethnic backgrounds and ages in the church are open to the idea of changing the race-based organizational structure in the Adventist Church. Whether they are employed by the church or not, respondents are not comfortable with the current system. They strongly see God calling the church to integration, and they believe that the success of the church's outreach to the culture demands such a change. They are concerned about how leadership positions would be equitably distributed in an integrated church, but those surveyed see the benefits outweighing these concerns.

Respondents indicated minimal support for the idea that separate conferences are necessary for the effective prosecution of the church's mission. They also seemed to feel that segregation does affect the church's witness but are unsure of the level of strength of that influence. The respondents indicated that leadership issues rather than worship style may be the primary cause of Caucasians leaving churches where they have become the minority. Respondents perceived a real economic benefit in merging state and regional conferences, though they were uncertain about the impact a merger of conferences would have on job opportunities for clergy. There was no indication that respondents felt a need to hold strongly to the current system.

Demographics had less of an impact on responses than was expected. In particular, age was expected to have far more influence than it did. It was expected that the responses of younger members would vary significantly from those of older members, but generally this was not the case. On the other hand, non-employees consistently responded more favorably toward integration than did conference employees. Ethnic groups, particularly African-Americans and Caucasians, were much more in harmony than was expected. Though there were small degrees of difference, there was no sharp disagreement as might be expected for such a sensitive subject.

**Leanne M. Sigvartsen, Jan A. Sigvartsen, and Paul B. Petersen**  
Millennial Young Adults and Their Responses to the Ordination of  
Women Within the Seventh-day Adventist Church

The Beyond Beliefs study undertaken by ClergyEd.com and the Religion and Biblical Languages Department at Andrews University investigated responses to the ordination of women clergy within the Seventh-day Adventist Church with a sample 679 Millennial young adults, approximately a third of which were born outside of the United States. This component of the Beyond Beliefs study asked if Millennial young adults agreed or disagreed with the ordination of women clergy, if the decision to ordain would positively or negatively influence their perception of the Seventh-day Adventist Church, and if the decision to not ordain would positively or negatively influence their perception. Participants were also asked if they identified with conservative or liberal ideologies and if they would withhold tithes if the corporate church organization endorsed inequality in hiring practices with regard to female ministers/corporate leaders. While Millennial young adults (18-32 years) largely support the idea of women being ordained to ministry and many would have a positive to very positive response to this action, it would seem the decision to not ordain women, for many, would not be a deal breaker when it comes to their perception of the Seventh-day Adventist church and their willingness to support this church financially.

**Leanne M. Sigvartsen, Jan A. Sigvartsen, and Paul B. Petersen**  
Millennial Young Adults and their responses to the Seventh-day  
Adventist Creation Fundamental

The Beyond Beliefs study undertaken by ClergyEd.com and the Religion and Biblical Languages Department at Andrews University investigated responses to the Seventh-day Adventist Creation fundamental with a sample 679 Millennial young adults. This component of the Beyond Beliefs study asked participants to select a statement that best described their belief regarding the origin of the world; to identify how strongly they felt about this belief; and if they would be bothered if life on earth came about differently or on a different time scale than what they currently believed. The findings suggest that Seventh-day Adventist Millennial young adults hold varying views relating to the origin of the world; that they claim they feel very strongly about these beliefs; however, if life on earth came about differently or on a different time scale than what they currently believe, most would not lose their faith.

### **Dennis Akawobsa**

#### Omniscient Foreknowledge and the Definition of Knowledge in the Writings of Thomas Richard Rice

Traditionally, Christian theology affirmed that God is omniscient or all-knowing. This means that God's omniscience includes complete knowledge of the past, knowledge of the present and foreknowledge of our future free choices. Similarly, Thomas Richard Rice has accepted God's omniscient knowledge of the past and the present. However, he has subjected God's infallible certain foreknowledge of future free choices to criticism claiming that it is incompatible with human freedom. According to him, while God can know everything there is to know, since future free-choices do not yet exist, God does not foreknow them with absolute certainty. This is because the future is partly composed of possibilities (which can only be foreknown as possibilities) and is composed partly of certainties (which God foreknows because He determines them). Moreover, Rice cites as evidence several passages of Scripture, some of which involve claims that God expresses regret, God taking a risk in creation and God expresses frustration over what transpires. Such passages suggest to Rice that God does not have absolute omniscient foreknowledge of the future. In contrast, I propose that God has omniscient and certain foreknowledge of future choices since none of these passages of Scripture suggests lack of omniscient foreknowledge.

### **Martin Hanna**

#### The Certainty of Foreknowledge and the Freedom of Salvation

In this poster I study the problem of constructing a theological model of relations between foreknowledge and salvation. The study is focused on Paul's teaching that salvation produces "the glorious liberty of the children of God" (Romans 8:21) "whom He foreknew" "according to His purpose" (8:28-29; cf. 11:2). Based on Paul's writings, I seek to answer two questions. Does God foreknow His free choices in giving and withholding salvation and the free choices of those who receive or refuse salvation? Does God foreknow the certainty of these choices (what they will be) and their contingency (that they could be other than what they will be)? I evaluate three options for answering these questions. Option one: God foreknows some free choices as certain according to His purpose; but He does not foreknow His contingent choices nor those of His people. Option two: God foreknows the certainty of all free choices; but He cannot know them as contingent since His purpose makes choices non-contingent. Option

three: God foreknows the certainty and the contingency of all free choices since His purpose for His choices is to facilitate the choices of His people. I conclude that the third option fits best with Paul's writings.

### **David Ettari**

#### **God's Solution to the Sin Problem**

In this poster I present my research on how God solves the sin problem through the biblical sacrificial system. My thesis is that this system teaches that Christ's substitutionary atonement at the cross provides the moral influence necessary for God to reveal to His creation the weight of their sinful nature and the way it can be overcome. Biblical evidence for this thesis is presented through a study of Hebrews 10:1-18. Verses 2-10 indicate that through Christ, God reveals that sin is deserving of death and also removes guilt from the sinner. Because humanity is able to identify with Christ (and with the moral influence of His substitution), our guilt may be absolved. Verse 16 shows how through Christ's moral influence, God has put his law in the hearts and minds of his people. Furthermore, as a result of the sinner's alignment with Christ, God will remember their sins no more. Paul's teaching is also harmonious with other biblical writings such as the illustration of Moses' lifting up the serpent (Numbers 21:9; cf. John 3:14) and the experience of one of the thieves who witnessed Christ's suffering on the cross (Luke 23:40-48).

### **Cory Wetterlin**

#### **Divine Presence and the Eschatological Remnant**

This poster presents a description of the classical, panentheistic, and Adventist theological models of the interaction of divine presence with the people of God. Each model will be described in the following formula: (1) Ontology of divine presence (transcendent/timeless, temporal/immanent, or temporal/personal), (2) mode of dwelling (within, encompassing, or among), (3) the people of God (sacramental souls, the cosmos, or interpersonal disciples), which produces (4) a type of the eschatological remnant (spiritualism, consequent nature of God, or interpersonal devoted disciples).

**Terry Dwain Robertson****Information Literacy “Habits Of Mind” Go to Seminary**

The most recent iteration of the ACRL Standards for Information Literacy have added “habits of mind” to the repertoire of information literacy practice. This poster will explore how these “habits of mind” might be understood in Adventist Theological Education. The first iteration of ACRL Standards for Information Literacy was largely instrumental and most instruction was focused on using technology. This development shifts the focus from learning an ICT skill to transformative learning.

Information seeking has been transformed from a scarcity model to an abundance model. Adventists are now flooded with information from all sides and from all types of sources. The SDA pastor and educator must learn to both navigate and participate in this abundance. At the core of this ability are the “habits of mind” that filter, organize, manage, and gain knowledge from the abundance. Those who “get it” become effective communicators on multiple levels in a global community. Articulating these “habits of mind” is the first step in educating for these competencies.

As an experiment in the integration of faith and learning, the Ten Commandments (Exodus 20) will serve as rubric for organizing and explaining standard information literacy “habits of mind” as they pertain to theological education.

**Kathy Beagles****Spiritual (Character of Christ) Formation**

Some Seventh-day Adventists are concerned about the term “spiritual formation” and what they assume it means. Other Adventists feel as if by engaging in dialogue about, and practices related to, “spiritual formation” we may break out of our often dry, formal Laodicean forms of Christianity. This study looks for the roots of “formation” in the inspired writing of both the Scripture and counsel on Christian education. Although inspired insights regarding Christian education are usually relegated to discussions of a church school system, they apply just as much to every one of God’s children whom He is attempting to educate and redeem for their future lives in the earth made new. In fact, “formation” is a very important concept in Adventism at the heart of both the gospel of God’s work to restore His image in His people, and our prophetic message. The implications for ministry involve a careful rethinking of much of what we currently consider “doing church.”



**Rodrigo de Galiza****Projections and Prophecies - The New Brazilian Census  
and SDA Eschatology**

My work evaluates from an Adventist prophetic perspective the last Census of Brazil, one of the largest Catholic and Adventist countries in the world, regarding the religious tendencies of the last decades. The numbers show that Catholics are decreasing in number speedily while Protestants are rising. Since SDA prophetic interpretation suggests a Catholic “dominion” in the end times, do the numbers of the Brazilian Census contradict this interpretation? I give some suggestions based on Canale’s historiography applied to prophetic interpretation that this is not so and the Census when analyzed carefully shows some tendencies that fit the SDA prophetic understanding.

## PAPER ABSTRACTS

### **Leanne M. Sigvartsen, Jan A. Sigvartsen, and Paul B. Petersen**

#### **Millennial Young Adults and Their Responses to the Ordination of Women within the Seventh-day Adventist Church**

The Beyond Beliefs study undertaken by ClergyEd.com and the Religion and Biblical Languages Department at Andrews University investigated responses to the ordination of women clergy within the Seventh-day Adventist Church with a sample 679 Millennial young adults, approximately a third of which were born outside of the United States. This component of the Beyond Beliefs study asked if Millennial young adults agreed or disagreed with the ordination of women clergy, if the decision to ordain would positively or negatively influence their perception of the Seventh-day Adventist Church, and if the decision to not ordain would positively or negatively influence their perception. Participants were also asked if they identified with conservative or liberal ideologies and if they would withhold tithing if the corporate church organization endorsed inequality in hiring practices with regard to female ministers/corporate leaders. While Millennial young adults (18-32 years) largely support the idea of women being ordained to ministry and many would have a positive to very positive response to this action, it would seem the decision to not ordain women, for many, would not be a deal breaker when it comes to their perception of the Seventh-day Adventist church and their willingness to support this church financially.

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what they currently believed. The findings suggest that Seventh-day Adventist Millennial young adults hold varying views relating to the origin of the world; that they claim they feel very strongly about these beliefs; however, if life on earth came about differently or on a different time scale than what they currently believe, most would not lose their faith.

### **Kelvin Onongha**

#### **Stand Up, Speak Up, Shut-Up: Life-Lessons from a Picketing Prophet**

All through the ages Christians have lived in the midst of injustice, inequality, and insecurity and have felt the need to cry out, or act to correct the social conditions of their times. Often some have felt the need to protest against the systems, structures, and actions which exploit persons created in the image of God leaving them debased, deprived, and dehumanized. Such was also the experience of the Old Testament prophet, Habakkuk. This paper seeks to examine this brief account in Scripture that provides moral lessons to serve as guides to Christians who feel the need to respond to the social issues of their day.

### **Joseph Kidder & Dustin Serns**

#### **The Forgotten Movement: Insights from Adventist Church Planting Trends in the North American Division and Lessons for the Global Church**

“Upon all who believe, God has placed the burden of raising up churches.”  
–Ellen White

At the inception of the Advent movement, clusters of believers united to advance the cause of the Gospel by entering new territory and raising up new congregations. The Seventh-day Adventist Church experienced explosive growth, launching a movement that spread across the world and continues to advance. Today, 150 years later, it is time to ask the question, “How are we doing with raising up new congregations to reach the harvest in North America?”

To answer this question, we decided to look back on statistics of the last century to assess the progress of Seventh-day Adventist church planting. The North American population has multiplied, but church planting has been averaging a growth rate of 1.08 % well below what it takes to grow in a healthy way which is about 2.5 % according to the expert.

We are presenting our analysis of population growth in the United States, Canada and Bermuda and the net growth of Seventh-day Adventist Churches in the North American Division (NAD) in the last 100 years in this paper. Then we will give some practical ways of church planting based on a research of four growing conferences and the lessons learned from them to inspire members, leaders, pastors and conferences to plant churches and reach an ever growing population.

### **Justin Singleton**

Hybridization Versus Syncretism: A Moral View of Cultural Translation in Israel During the Exilic Period and How That Relates to the Modern Church.

Cultural translation is a common theme whenever one culture collides with another, and this is evident in every culture throughout history, but there is a difference between hybridization (acceptable adherence to new cultural norms) and syncretism (unacceptable adherence to new cultural norms). We in the church find ourselves in a similar situation to Israel in Exile in that we are living in a land somewhat devoid of religious truth. By using archaeological and textual (biblical and non-biblical) sources, this paper will seek to differentiate between the acceptable and unacceptable cultural practices that Israel either adhered to (before the Exile) or faced (during and after the Exile) as an example as to how we, in the modern church, may emulate the positives and avoid the negatives. Throughout all of this, a bare minimum should be understood, and discovering that bare minimum will advance the church today.

### **Oliver Glanz**

Bible Software on the Workbench of the Biblical Scholar

Database producers of biblical Hebrew and Greek often approach their texts and digital tools in a different way than most users of Bible Software. While database producers are searching for linguistic patterns from the smallest units (phonology: sound units) up to the highest language structures (text-grammar: grammatical backbone of texts), Bible Software users predominantly use their databases as a digital extension of their analog tools (displaying texts, searching for words). Having been involved on both sides of the spectrum, I would like to demonstrate in which way the perspective of database producers with their expertise in pattern recognition and data visualization could be beneficial for

the research methodology and pedagogical strategies of the Bible Software user. I will start with (1) a description of the status quo of Bible Software usage. Here I want to make the reader aware that the natural methodological limitations of analog tools have been transported into Bible Software products and the general culture of Bible Software usage (research and teaching). I will (2) then look at the biblical scholar's most characteristic methodical procedures when analyzing biblical text. This enables us to see what type of textual data he is looking for. I will then discuss (3) how the digital mindset of the database producer could help to transcend the analog boundaries of today's Bible Software and more specifically its usage in research and teaching. In my illustrations I choose to focus on Old Testament scholarship and will take Genesis 20 as sample.

### **Ronald Rojas**

#### The Biblical Portrait of Balaam

The history of biblical interpretation has seen Balaam as having an ambivalent reputation. This is due to the fact that Balaam sometimes is presented as doing what is right and other times as doing what is wrong. The biblical data portray him, on one hand, as a person who is willing to do the expressed will of God (Num 22:8, 13, 18, 19, etc.) and, on the other hand, as a person who caused the Israelites to turn away from God's will (Num 31:16). To resolve this dilemma, it has been said that the book of Numbers used two different sources. One source considered Balaam as a saint (true prophet); and the other source considered him as a sinner (pagan sorcerer). But a careful examination of all the biblical references to Balaam indicates that he was a true prophet who abandoned his religious vocation for a reward. Both the OT and the NT agree on presenting him as a true prophet who debased his religious vocation for money.

### **Ranko Stefanovic**

#### The Meaning and Message of the Beatitudes in the Sermon on the Mount (Matthew 5-7)

This paper deals with what is recognized to be the best known of Jesus' teachings recorded in the Gospels. The Sermon on the Mount was originally addressed to the disciples as they were about to be sent by Jesus to proclaim to the message of the Kingdom. The Twelve are portrayed in the Synoptics as a group of Galileans whose association with Jesus was much motivated by popular motives and an aspiration for "greatness" in the Kingdom. In this first sermon, Jesus showed

them that the greatness and blessings of the followers of Jesus are not found in the popular and conventional empty ambition, but in the inner happiness and blessing granted to those who choose to follow the Master. The disciples are not only called to be different from the world, but they are also to be the salt of the earth and the light of the world. Their happiness is built on the rock, a symbol for God, and, as such, is permanent and stable and will stand to all the future storms and uncertainties in life.

### **Davide Sciarabba**

#### The Issue of Divorce and Remarriage in 1 Corinthians 7:15 in the Light of the Dominical Logion of 7:10

Divorce and remarriage remains a controversial issue among Christian scholars. Although the gospels (Matthew 19:1-12 and Mark 10:1-12), and Paul (I Corinthians 7:10-16) present general guidelines on divorce and remarriage, there is still no agreement on these matters when it comes to church discipline. While some tend to justify divorce and remarriage in certain cases, others consistently condemn these practices.

The theological and practical implications of I Corinthians 7:15 have been extensively debated in this controversy. Some scholars interpret this passage as permitting divorce while denying remarriage, whereas others view this as a “Pauline privilege” that permits divorce and remarriage in certain circumstances.

This paper contains an analysis of I Corinthians 7:15 in the light of the dominical logion of verse 10. Although many scholars concede that Paul is quoting a dominical logion to present his point on the issue of divorce, many scholars overlook the theological and practical implications of this fact. This research seeks to demonstrate that verse 15 must be read as an explanation and extension of the dominical logion of verse 10, which constitutes the theological background of Paul’s argumentation.

### **Lincoln Nogueira**

#### Purity, Kinship, and Honor in Galatians 2:11-14

In Galatians 2:11-14 Paul narrates a personal and short story of an incident at Antioch. Today, this account is viewed as an example of Paul’s bad judgment. Most scholars believe that his actions were wrong because the rebuke was too harsh and this caused him great consequences. This interpretation of the passage hinges on the thought that Paul was wrong to rebuke Peter publicly. To

resolve this matter this paper explores the social system of the first century to understand the interactions reported by Paul in the passage. Since our cultural background is different from that of the Mediterranean world of the first century, the purpose of this research is to provide an alternative interpretation exploring social-scientific elements in the society where the incident took place. The paper examines purity, kinship and honor elements in Galatians 2:11-14 to provide an answer to current scholarship concerning their standpoint that Paul was wrong to rebuke Peter publicly.

### **Adriani Rodrigues**

#### **Hermeneutics of Doctrine and Theological Deconstruction: A Methodological Framework for Studies in Systematic Theology**

The present study argues that the concept of theological deconstruction constitutes a significant methodological framework for studies in systematic theology, particularly for a hermeneutical analysis of Christian doctrine. This overall argument is organized in four main parts. Firstly, it introduces key concepts, such as the nature of systematic theology and the notion of doctrine, that justify the need of theological deconstruction in doctrinal studies. Secondly, it explains the hermeneutical nature of theological deconstruction. Thirdly, it provides an example of theological deconstruction in the study of doctrine. Fourthly, it concludes by highlighting limitations and possibilities of theological deconstruction as a methodological framework for doctrinal studies in systematic theology. In short, this study advances the idea that, because theological deconstruction requires a careful hermeneutical reflection on how doctrines have been constructed in Christian theology, this methodological framework offers a helpful starting point for constructive theology in doctrinal studies.

### **Jo Ann Davidson**

#### **Genesis Matriarchs Engage Feminism**

Modern feminist writers exhibit a profound revulsion against OT patriarchy. This patriarchal system, they argue, is the major reason behind all subsequent repression of women. Rightly drawing attention to the pain and inequities that women still are forced to bear, they are correct that these grievous matters need to be addressed and resolved. However, in their view, nothing will change as long as patriarchal religions such as Judaism and Christianity exist for it is just such systems that allegedly force women into subservient positions. Feminist

language is forceful, bitter and uncompromising. However, the Genesis matriarchs are highlighted as women of considerable prominence in the Genesis narratives. This paper will counter the simplistic matriarchal castigation by Feminism.

### **Jonathan Leonardo**

#### **New Haven Theology and the Moral Government of God: How a Calvinist Dispute Shaped Adventist Theology**

This paper examines the role New Haven theology played in the shaping of Great Controversy theology of early Adventism. Calvinist theologians helped change the theological milieu of 19th century America by emphasizing the importance of God's moral rule and the freedom of the human will. This change in reformed thinking is evident in the writings of Nathaniel Taylor, Albert Barnes, and the revival work of Charles Finney. To explore the influence of New Haven theology on early Adventist thinking, this paper analyzes how an understanding of the Moral Government of God in 19th century New England laid the ground for an Adventist understanding of the Great Controversy.

### **Boubakar Sanou**

#### **The Impact of Cultural on the Issue of Women's Ordination**

This paper argues that greater cultural sensitivity needs to be taken into consideration in light of the debate over women's ordination in the Seventh-day Adventist Church. Most of the debate has been focused through a theological lens, but it should also consider the cultural aspects and implications. The Bible was not written in a cultural vacuum. Culture is a powerful force that shapes the assumptions and values of people in every cultural context. This paper examines how culture impacts biblical principles, specifically through issues of purity, ritual cleanliness, gender separation, a culture's loci of authority, and the fact that all cultures change over time. Finally, the paper offers a way forward by suggesting that each union should be allowed to decide this culturally sensitive issue.

### **Haron Matwetwe**

#### **A Theoretical Survey of Worldview and Its Relation to Christian Mission**

The origin and development of the concept of worldview among European philosophical thinkers of the eighteenth century is generally lauded as a



significant theoretical development in modern times. The importance of the concept is evidenced in its role as an analytical study tool which spans various disciplines including theology, psychology, sociology, business, education, and anthropology. Although worldview is now a popular buzzword that is employed casually in social life, the concept continues to play a significant role in cultural studies since it describes epistemological, ontological, and also theological presuppositions of a people. In missiology, worldview research is generally perceived as an indispensable missiological approach that ensures effective ministry to people of other cultures particularly unreached and marginalized people. This includes nomadic groups who have been pushed to the margins of contemporary political and economic development. People who live at the fringes of society outside of modern development are nonetheless in need of the gospel of Jesus Christ. In this paper, a cross-disciplinary survey of worldview and its contribution to Christian mission is explored.

### **Ingram London**

#### **A Biblical Critique and Historical Survey of the Development of Fernando Canale's Notion of the "Sanctuary as Principle of Articulation"**

This project primarily provides a historical survey of the development of Fernando Canale's notion of the sanctuary as a principle of articulation in Adventist theology. This was achieved through a literature review and diachronic survey of Canale's published books and refereed journal articles, that address the "sanctuary," and "principle of articulation," chronicling the development of his use of the terms. Secondly, this project provided a preliminary evaluation on the potential of the sanctuary's ability to function as a principle of articulation from a Biblical perspective. To date, in his published, English works, Canale has primarily supported his claims about the sanctuary from historical surveys of Adventist history and (Biblically informed) philosophical analysis and reflection. However, this study shows that in addition to historical and philosophical justifications, Canale is correct in assigning the sanctuary, the role of an articulating principle for reality as whole, on an exegetical and theological basis.

**Steven Toscano****An Optimistic Soteriology: Ellen White Compared to Other Reform Movements**

This paper explores the unique “optimism” that appears in Ellen White’s soteriology. In contrast to the Augustinian theology of the magisterial reformers, we will discover how White in several ways followed in a radical, dissenting stream of Protestant thought by comparing these movements with her own thought. In connection with this, we will investigate the absence of common phrases like “original sin,” “total depravity,” and seek to discover why Psalm 51:5—a staple in most Protestant theology’s concerning sin and salvation—is conspicuously missing in White’s writings. Lastly, we will discover the extent to which White believed God’s transforming grace could impact a believer’s ability to render obedience to God.