Dear Colleagues – Theologians and Administrators,

Welcome to the Fourth International Bible Conference!

We have come to the so-called Eternal City, a place that in times past encapsulated the power and glory of the great Roman empire. But like its predecessors, the great power represented by the iron legs in the dream of Nebuchadnezzar eventually came to an end. So it is not without significance that we gather precisely here to attend a conference on eschatology.

Eschatology belongs to the very ethos of the Seventh-day Adventist Church inasmuch as our church was conceived in the womb of an eschatological hope. Our unique understanding of the cosmic conflict—which will culminate in the eradication of evil and the establishment of a new heaven and a new earth—is a profound source of hope in an age of despair. And to reaffirm this hope, which is based on the solid foundation of God’s Word, we have come to this place.

This is an opportunity to study together the Word of God as we attend and engage in the lectures and presentations. And as we visit places connected to the ancient history of Rome we shall further understand that “kings and kingdoms shall all pass away,” but the kingdom of God will last forever.

An International Bible Conference also provides the opportunity to get acquainted with each other and learn from the different experiences of our brothers and sisters around the world. But above all, this event brings us together so that we can encourage each other, pray and study the Bible together, and grow in faith and knowledge.

The planning of this Bible Conference began several years ago. An organizing committee was appointed to arrange the various features of the event. The BRI staff and the GC event planner joined hands to handle the complex logistics of this conference.

But this conference would not have been possible without the generous financial support from the administration of the General Conference and the North American Division. So we thank these entities for their financial help without which the realization of this event would not have been possible.

Last, but not least, our most profound gratitude must be given to God. To him who guided the planning and realization of this event and brought us safely to this place must be given all the honor and glory.

May this conference draw us close to the Lord and to one another as we study and reflect on the eschatological hope that brought us to this place and that will keep us united until the day when this hope will usher in the glorious reality of God’s eternal kingdom.

Your Co-laborer in the Lord’s Vineyard,

Elias Brasil de Souza
Director, Biblical Research Institute
PURPOSE

The Fourth International Bible Conference brings together Seventh-day Adventist theologians and administrators from around the world. The theme of this conference is biblical eschatology. The purpose of this gathering is to explore biblical, theological, historical, missiological, and scientific perspectives on eschatology, to foster fellowship and unity among theologians and scholars, and to better equip them to serve the world church. Through the study, discussion, and fellowship this conference provides, it is hoped that participants will experience a renewed sense of belonging and be stimulated to make further valuable contributions to the world church through their teaching and ministry.

PRINCIPLES

The following principles of the “Methods of Bible Study” statement, voted by the Seventh-day Adventist Church in 1986, form the basis of this conference’s exploration of eschatology and the task of every participant present:

1. Scripture is an indivisible union of human and divine elements, neither of which should be emphasized to the neglect of the other.
2. The Bible is its own best interpreter and when studied as a whole it depicts a consistent, harmonious truth.
3. The Bible transcends its cultural backgrounds to serve as God’s Word for all cultural, racial, and situational contexts in all ages. Scripture is an authentic, reliable record of history and provides the normative theological interpretation of God’s acts in history.
4. Human reason is subject to the Bible, not equal to or above it. Presuppositions regarding Scripture must be in harmony with the claims of Scripture and subject to correction by them.
5. Scripture cannot be correctly interpreted without the aid of the Holy Spirit, for it is the Spirit who enables the believer to understand and apply Scripture. Therefore, any study of the Word should commence with a request for the Spirit’s guidance and illumination.
6. Those who come to the study of the Word must do so with faith, in the humble spirit of a learner who seeks to hear what the Bible says. They must be willing to submit all presuppositions, opinions, and the conclusions of reason to the judgment and correction of the Word itself.
7. The investigation of Scripture must be characterized by a sincere desire to discover and obey God’s will and Word, rather than to seek support or evidence for preconceived ideas.

PROGRAM SCHEDULE

MONDAY

3:00 p.m. Arrival, Registration, and Check-in at Ergife Hotel
6:00–7:45 p.m. Dinner
8:00–9:30 p.m. Opening Session

TUESDAY

6:00–7:45 a.m. Breakfast
8:00–8:35 a.m. Devotional: Blasious Ruguri, ECD (Orange 1 and 2)
8:40–9:40 a.m. Plenary Session: “What Is SDA Eschatology?” Ángel M. Rodríguez (Orange 1 and 2)
9:50–11:20 a.m. Parallel Sessions
11:30 am–2:00 p.m. Free Time
2:00–3:00 p.m. Plenary Session: “Eschatology and Hermeneutics: Reflections on Method and Trends,” Frank Hasel (Orange 1 and 2)
3:10–5:30 p.m. Parallel Sessions
6:00–7:45 p.m. Dinner
8:00–9:00 p.m. Plenary Session: “Theistic Evolution and Its Implications for Adventist Eschatology,” Kwabena Donkor (Orange 1 and 2)

WEDNESDAY

6:00–7:45 a.m. Breakfast

GROUP A: ORANGE 1
8:00–8:30 a.m. Devotional: Kyoshin Ahn, NAD
8:30–9:00 a.m. Site Instructions: Friedbert Ninow, La Sierra University
9:00 a.m.–5:00 p.m. Study Tour: Colosseum, Roman Forum, Mamertine Prison

GROUP B: ORANGE 2
8:00–8:30 a.m. Devotional: Adolfo Suarez, SAD
8:30–9:00 a.m. Site Instructions: Efraín Velázquez, IAD
9:00 a.m.–5:00 p.m. Study Tour: St. Peter’s Basilica, Vatican Museum, Sistine Chapel

6:00–7:45 p.m. Dinner
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tr>
<td>6:00–9:30 a.m.</td>
<td><strong>Workshops</strong></td>
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<td>“To Publish or to Perish,” Writing for Academia and the Church” Gerald Klingbeil (Orange 1)</td>
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<td></td>
<td>“Digital Technology for Research and Teaching,” Eike Mueller (Orange 2)</td>
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<td></td>
<td>“A Contemporary Approach to Teaching Biblical Languages,” Oliver Glanz (Tarragona)</td>
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<tr>
<td>8:00–9:30 p.m.</td>
<td><strong>SDAIBC Executive Committee</strong>, members only (Efeso)</td>
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<tr>
<td>8:00–9:30 p.m.</td>
<td><strong>Panel:</strong> “Eschatology and the Mission of the Church: Asset or Liability?” Graeme Humble (Moderator), Cheryl Doss, Wagner Kuhn, Petras Bahadur, Gordon Christo, Kwabena Donkor, Kim Sung-Ik (Orange 1 and 2)</td>
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<tr>
<td>6:00–7:45 a.m.</td>
<td><strong>Breakfast</strong></td>
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<td>8:00–8:35 a.m.</td>
<td><strong>Devotional:</strong> Ed Zinke, Adventist Theological Society (Orange 1 &amp; 2)</td>
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<td>8:40–9:40 a.m.</td>
<td><strong>Plenary Session:</strong> “Historicism and Eschatology,” Ekkehardt Mueller (Orange 1 and 2)</td>
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<td>9:50–11:20 a.m.</td>
<td><strong>Parallel Sessions</strong></td>
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<td>11:30 a.m.–2:00 p.m.</td>
<td><strong>Free Time</strong></td>
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<td>2:00–3:00 p.m.</td>
<td><strong>Plenary Session:</strong> “Israel in Prophecy from a New Testament Perspective,” Clinton Wahlen (Orange 1 and 2)</td>
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<td>3:10–5:30 p.m.</td>
<td><strong>Parallel Sessions</strong></td>
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<td>6:00–7:45 p.m.</td>
<td><strong>Dinner</strong></td>
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<td>8:00–9:30 p.m.</td>
<td><strong>Vespers</strong> (Orange 1 and 2)</td>
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<td><strong>Special Feature:</strong> “The Hope of the Adventist Pioneers,” Jim Nix, Ellen G. White Estate</td>
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<td><strong>Vesper Sermon:</strong> “Heirs of Promise, Prisoners of Hope,” Barna Magyarosi, EUD</td>
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<td>7:00–8:30 a.m.</td>
<td><strong>Breakfast</strong></td>
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<td>8:30–9:00 a.m.</td>
<td><strong>Season of Prayer, Song Service</strong> (Orange 1 and 2)</td>
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<tr>
<td>9:00–10:30 a.m.</td>
<td><strong>Sabbath School:</strong> Ramon Canals, GC Sabbath School and Personal Ministries Department (Orange 1 and 2)</td>
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<tr>
<td>10:30 a.m.–12:00 p.m.</td>
<td><strong>Worship Service:</strong> “Welcome to the Days of Noah,” Ted N. C. Wilson, General Conference of Sabbath School and Personal Ministries Department (Orange 1 and 2)</td>
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<tr>
<td>12:15–1:30 p.m.</td>
<td><strong>Lunch</strong></td>
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<td>3:30–6:30 p.m.</td>
<td><strong>Special Program</strong></td>
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<td>7:00–8:00 p.m.</td>
<td><strong>Dinner</strong></td>
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<tr>
<td>7:00–9:00 p.m.</td>
<td><strong>SDAIBC Authors’ Meeting:</strong> by invitation only (Pola)</td>
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<td>6:00–7:45 a.m.</td>
<td><strong>Breakfast</strong></td>
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<td>8:00–8:35 a.m.</td>
<td><strong>Devotional:</strong> Audrey Andersson, TED (Orange 1 and 2)</td>
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<tr>
<td>8:40–9:40 a.m.</td>
<td><strong>Plenary Session:</strong> “Theological Necessity of the Pre-Advent Judgment,” Darius Jankewicz (Orange 1 and 2)</td>
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<td>9:50–11:20 a.m.</td>
<td><strong>Parallel Sessions</strong></td>
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<td>11:30 a.m.–2:00 p.m.</td>
<td><strong>Free Time</strong></td>
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<tr>
<td>2:00–3:00 p.m.</td>
<td><strong>Plenary Session:</strong> “The Footsteps of an Approaching God: Reflections on Ellen G. White’s End-Time Eschatology,” Alberto Timm (Orange 1 and 2)</td>
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<td>3:10–5:30 p.m.</td>
<td><strong>Parallel Sessions</strong></td>
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<td>6:00–7:45 p.m.</td>
<td><strong>Dinner</strong></td>
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<tr>
<td>8:00–9:30 p.m.</td>
<td><strong>Panel:</strong> “Contemporary Challenges in Adventist Eschatology,” Ángel M. Rodríguez (Moderator), Jacques Doukhan, Ranko Stefanovic, Jon Paulien, Ekkehardt Mueller, Jiří Moskala, Richard Davidson (Orange 1 and 2)</td>
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<tr>
<td>6:00–7:45 a.m.</td>
<td><strong>Breakfast</strong></td>
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<td>GROUP A: ORANGE 1</td>
<td><strong>Devotional:</strong> Glenn Townend, SPD</td>
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<td>8:00–8:30 a.m.</td>
<td><strong>Site Instructions:</strong> Randall Younker, Seventh-day Adventist Theological Seminary, Andrews University</td>
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<td>8:30–9:00 a.m.</td>
<td><strong>Study Tour:</strong> St. Peter’s Basilica, Vatican Museum, Sistine Chapel</td>
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<tr>
<td>9:00 a.m.–5:00 p.m.</td>
<td><strong>Study Tour:</strong> Colosseum, Roman Forum, Mamertine Prison</td>
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**GROUP B: ORANGE 2**

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<th>Time</th>
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<tr>
<td>8:00–8:30 a.m.</td>
<td><strong>Devotional:</strong> Eduard Egizaryan, ESD</td>
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<td>8:30–9:00 a.m.</td>
<td><strong>Site Instructions:</strong> Friedbert Ninow, La Sierra University</td>
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<td><strong>Dinner</strong></td>
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<td>6:00–7:45 a.m.</td>
<td>Breakfast</td>
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<td>8:00–8:30 a.m.</td>
<td>Devotional: Leslie Pollard, Oakwood University (Orange 1 and 2)</td>
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<td>8:30–9:00 a.m.</td>
<td>Site Instructions: Gerard Damsteegt, Seventh-day</td>
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<td>Adventist Theological Seminary, Andrews University (Orange 1 and 2)</td>
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<td>9:00–9:30 a.m.</td>
<td>Group Picture</td>
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<tr>
<td>9:30 a.m.–1:30 p.m.</td>
<td>Study Tour: Cathedral of St. John Lateran, St. John’s</td>
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<td>Baptistery, Scala Sancta, St. Paul’s Basilica</td>
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<td>1:30–7:00 p.m.</td>
<td>Free Time</td>
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<td>6:00–7:45 a.m.</td>
<td>Breakfast</td>
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<td>8:00–8:35 a.m.</td>
<td>Devotional: Artur Stele (Orange 1 and 2)</td>
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<td>8:40–9:40 a.m.</td>
<td>Plenary Session: “Education and Eschatology: Why</td>
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<td>Theological Education Is Necessary,” Jiří Moskala</td>
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<td>(Orange 1 and 2)</td>
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<td>9:50–11:20 a.m.</td>
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<td>11:30 a.m.–2:00 p.m.</td>
<td>Free Time</td>
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<td>2:00–3:00 p.m.</td>
<td>Plenary Session: “Unfulfilled Prophecies of the Bible,”</td>
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<td>Elias Brasil de Souza (Orange 1 and 2)</td>
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<td>3:10–4:40 p.m.</td>
<td>Parallel Session</td>
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<td>7:00–9:00 p.m.</td>
<td>Banquet/Closing Session</td>
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<td>6:00–8:00 a.m.</td>
<td>Breakfast</td>
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<td>Check-out/Departure</td>
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TUESDAY, JUNE 12 // 9:50–11:20 A.M.

PARALLEL SESSIONS

OLD TESTAMENT
Location: Cesarea
Moderator: Carlos Mora
9:50–10:30 a.m.
“Eschatological Connections between the Day of Atonement and the ‘Day of the Lord,’” Sergio Celis
10:40–11:20 a.m.
“Deuteronomy 27–28 and the Foundation of Biblical Prophecy,” Emmer Chacón Parra

NEW TESTAMENT I
Location: Pola
Moderator: Ruben Muñoz-Larrondo
9:50–10:30 a.m.
“Shaking the Heavens and the Earth: Daniel and the Eschatology of Hebrews,” Felix Cortez
10:40–11:20 a.m.

NEW TESTAMENT II
Location: Treviri
Moderator: Richard Choi
9:50–10:30 a.m.
“The Progression in the Signs of Parousia in the Eschatological Speeches of Jesus,” Jan Barna
10:40–11:20 a.m.

THEOLOGY
Location: Spalato
Moderator: Victor Figueroa
9:50–10:30 a.m.
“Adventist Identity and Remnant Heritage,” Richard Rice
10:40–11:20 a.m.
“The Priesthood of Christ from an Eschatological Perspective: A Theological Reflection on Hebrews,” Adriani Milli Rodrigues

CHURCH HISTORY
Location: Sabratha
Moderator: Denis Kaiser
9:50–10:30 a.m.
“A Brief Survey of the Roman Catholic Church’s Involvement in the Ecumenical Movement,” Denis Fortin
10:40–11:20 a.m.
“The New Evangelical Protology and Its Impact on Eschatology,” Erick Mendieta

ADVENTIST STUDIES I
Location: Hama
Moderator: Ricardo Gonzalez
9:50–10:30 a.m.
“Eschatology and Last Day Leadership: Introducing the Strong Adventist Leader,” Delbert Baker
10:40–11:20 a.m.
“The Uniqueness of Seventh-day Adventist Eschatology,” Jan Sigvartsen

ADVENTIST STUDIES II
Location: Efeso
Moderator: Chantal Klingbeil
9:50–10:30 a.m.
“Calculating the 1,260-Year Prophecy,” Nicholas Miller
10:40–11:20 a.m.
“An Adventist Theology of the Earth in Light of the End Time,” Warren Trenchard
### TUESDAY, JUNE 12 // 3:10–5:30 P.M.

**OLD TESTAMENT**  
Location: Tarragona  
Moderator: Teófilo Correa  
3:10–3:50 p.m.  
“Jeremiah’s ‘Incoherence’ as a Condition for Approaching the God of the Apocalypse Biblically,” Oliver Glanz  
3:50–4:40 p.m.  
“The Kingdom of God and Its Implications for Eschatology and Social Responsibility,” Remwil Tornalejo  
4:00–4:40 p.m.  
“Historical-Dialectical Understanding of Christian Eschatology in Modern Theology,” Kuk Heon Lee  
4:50–5:30 p.m.  
“The Experience of Salvation 160 Years after Darwin,” Raúl Esperante

**NEW TESTAMENT I**  
Location: Cesarea  
Moderator: Ross Winkle  
3:10–3:50 p.m.  
4:00–4:40 p.m.  
“The ‘Taken’ and the ‘Left’ (παραλαμβάνεται καὶ φίεται): What do They Really Mean?” David Macario  
4:50–5:30 p.m.  
“Is Babylon the Papacy in the Book of Revelation?” Edwin Reynolds

**NEW TESTAMENT II**  
Location: Tarragona  
Moderator: Teresa Reeve  
3:10–3:50 p.m.  
“The Eschatological Elements of the Adventist Church,” Joel Ricardo Turpo Chaparro  
3:50–4:40 p.m.  
“Divine Timelessness, Foreknowledge, and Providence: Can We Hasten the Second Coming? A Comparative Study Among Adventist Authors,” Marcos Blanco

**THEOLOGY/SCIENCE**  
Location: Pola  
Moderator: Richard Rice  
3:10–3:50 p.m.  
“The Antichrist, the 1,260 Days, and the Rapture: Origin and Development of the School of Futurist Prophetic Interpretation and Its Impact on the Seventh-day Adventist Church,” Joel Ricardo Turpo Chaparro  
4:00–4:40 p.m.  
4:50–5:30 p.m.  
“The Eschatological Elements of the Adventist Doctrine of the Sabbath,” Sergio Becerra

### THURSDAY, JUNE 14 // 9:50–11:20 A.M.

**OLD TESTAMENT I**  
Location: Cesarea  
Moderator: Martin Pröbstle  
9:50–10:30 a.m.  
“The Eschatology of Zechariah 9,” Miguel Gutierrez  
10:40–11:20 a.m.  

**NEW TESTAMENT I**  
Location: Pola  
Moderator: Davidon Razafiarivony  
9:50–10:30 a.m.  
10:40–11:20 a.m.  
“Is Eschatology a Threat to Science? A Comparative Study Among Adventist Authors,” Marcos Blanco

**THEOLOGY/EDUCATION**  
Location: Merida  
Moderator: Lisa Beardsley-Hardy  
9:50–10:30 a.m.  
“The Strong Groans of Nature,” Silvia Torreblanca  
10:40–11:20 a.m.  
“Divine Timelessness, Foreknowledge, and Providence: Can We Hasten the Second Coming? A Comparative Study Among Adventist Authors,” Marcos Blanco

**CHURCH HISTORY**  
Location: Sabratha  
Moderator: Nicholas Miller  
9:50–10:30 a.m.  
“Augustine’s Influence on Eschatology,” John Reeve  
10:40–11:20 a.m.  
“Rethinking the Parousia in the Face of Proliferated Eschatological Theologies,” Robert Osei-Bonsu

**ADVENTIST STUDIES I**  
Location: Hama  
Moderator: Merlin Burt  
9:50–10:30 a.m.  
“The Fixedness and Flexibility of the Parousia in Ellen G. White’s Writings,” Denis Kaiser  
10:40–11:20 a.m.  
“Eschatological Motives in Sabbatarian Adventists’ Theology (1844–1863),” Donny Chrissutianto
THURSDAY, JUNE 14 // 3:10–5:30 P.M.

OLD TESTAMENT
Location: Tarragona
Moderator: Emmer Chacón Parra
3:10–3:50 p.m.
4:00–4:40 p.m.
“Guidelines for the Interpretation of Daniel 10–12,” Carlos Elias Mora
4:50–5:30 p.m.

NEW TESTAMENT I
Location: Cesarea
Moderator: Wilson Paroschi
3:10–3:50 p.m.
4:00–4:40 p.m.
“An Earlier Armageddon: The Starting Time of the Last Battle and the Critical Condition of the Wicked at the Sixth Bowl,” Vanderlei Dorneles
4:50–5:30 p.m.
“The 1,260 Days in the Book of Revelation,” Jon Paulien

MODERATOR: TREVIRI
Location: Spalato
Moderator: Wendy Jackson
3:10–3:50 p.m.
4:00–4:40 p.m.
“Why Catholics can Embrace Theistic Evolution and Adventists Can’t,” Timothy Standish
4:50–5:30 p.m.

ADVENTIST STUDIES
Location: Pola
Moderator: John Skrzypaszek
3:10–3:50 p.m.
“Ellen G. White and Her Hermeneutical Presuppositions Regarding the Events of the Last Days,” Segundo Azo Salazar
4:00–4:40 p.m.
“A Prophetic History of Daniel 11 for Today,” Gerard Damsteegt
4:50–5:30 p.m.
“The Shaking in the Writings of Ellen G. White,” Heraldo V. Lopes

MISSIOLOGY
Location: Sabratha
Moderator: Cheryl Doss
3:10–3:50 p.m.
“Eschatology and Mission for the Majority World: A Contextual Reading and Interpretation of Eschatological Passages in the Bible,” Cristian Dumitrescu
4:00–4:40 p.m.
“The Last Day and Descent of Isa al Masih (Jesus) in Islamic Eschatology,” Petras Bahadur
4:50–5:30 p.m.
“Eschatology in Judaism,” Richard Elofer

OLD TESTAMENT
Location: Cesarea
Moderator: Gordon Christo
9:50–10:30 a.m.
“History and Prophecy: An Archaeological Perspective of Biblical Eschatology,” Michael Hasel
10:40–11:20 a.m.
“God’s People of the Eschaton: The Reversal of the Role of Daniel as Prophetic Characterization of the End-Time Saints,” Paul Petersen

NEW TESTAMENT I
Location: Pola
Moderator: Joel Musvosvi
9:50–10:30 a.m.
“The Three Angels’ Messages as the Teleological Principle of the Adventist Theological System,” Dan-Adrian Pete
10:40–11:20 a.m.
“Adventist Education and Its Eschatological Dimension in the Writings of Ellen G. White,” Anna Galeniece

ADVENTIST STUDIES/SCIENCE
Location: Sabratha
Moderator: Juvenal Balisasa
9:50–10:30 a.m.
“Charles Darwin and the Three Angels’ Messages,” James Gibson
10:40–11:20 a.m.
“Regaining Focus in Adventist Eschatology,” Jorge Torreblanca

SUNDAY, JUNE 17 // 9:50–11:20 A.M.

THEOLOGY
Location: Spalato
Moderator: Carlos Steger
9:50–10:30 a.m.
“No Middle Ground: Why Theistic Evolution and Biblical Creation are Mutually Exclusive (with Some Implication for Eschatology),” Greg King

ADVENTIST STUDIES
Location: Hama
Moderator: Marcio Costa
9:50–10:30 a.m.
“The Three Angels’ Messages as the Teleological Principle of the Adventist Theological System,” Dan-Adrian Pete
10:40–11:20 a.m.
“Adventist Education and Its Eschatological Dimension in the Writings of Ellen G. White,” Anna Galeniece

ADVENTIST STUDIES/SCIENCE
Location: Sabratha
Moderator: Juvenal Balisasa
9:50–10:30 a.m.
“Charles Darwin and the Three Angels’ Messages,” James Gibson
10:40–11:20 a.m.
“Regaining Focus in Adventist Eschatology,” Jorge Torreblanca
OLD TESTAMENT
Location: Tarragona
Moderator: Patrick Anani Etoughe
3:10–3:50 p.m.
“The Existential Dimension of Eschatology,” Jacques Benjamin Doukhan
4:00–4:40 p.m.
4:50–5:30 p.m.
“Eschatological Focus in Job: Resurrection Imagery as Life-Death Antithesis,” Eriks Galenieks

NEW TESTAMENT I
Location: Cesarea
Moderator: Hyunsok Doh
3:10–3:50 p.m.
“Murderer from the Beginning? The End: Climactic Implications of John 8:44 for the Cosmic Conflict,” Lael Caesar
4:00–4:40 p.m.
“How Soon is ‘Soon’? Reading the Language of Eschatological Imminence in the Book of Revelation,” Laszlo Gallusz
4:50–5:30 p.m.

MISSIOLOGY I
Location: Spalato
Moderator: Marcelo Dias
3:10–3:50 p.m.
“The Faithful and True Witness of Revelation 1:5 and 3:14,” Joseph Kidder
4:00–4:40 p.m.
“Eschatology, the Great Controversy, and Missions in Animistic and Secular Societies,” Kelvin Onongha
4:50–5:30 p.m.

MISSIOLOGY II
Location: Efeso
Moderator: Wagner Kuhn
3:10–3:50 p.m.
“The Importance of Eschatology to the Development of Adventist Missiology: A Look Beyond Sensationalism Toward Identity,” Marcelo Dias
4:00–4:40 p.m.
“Islam in Prophecy: Interpreting Revelation 9,” Abner Dizon
4:50–5:30 p.m.
“A Call to Relational Leadership Arising from a Shared Eschatological Vision,” Skip Bell, Gyeong Chun Cjoi, Stan Patterson, and David Penno

ADVENTIST STUDIES
Location: Pola
Moderator: René Gehring
3:10–3:50 p.m.
“The Millennium in the Context of Adventist-Orthodox Dialogue,” Eugene Zaitsev
4:00–4:40 p.m.
“Cosmic Signs of the End as Landmarks for the Nearness of the Second Coming in Adventism,” Davidson Razafiarivony
4:50–5:30 p.m.
“Premillennialism in the Context of the Second Great Awakening and the Millerite Movement,” Abner Hernandez

ADVENTIST STUDIES
Location: Hama
Moderator: Renato Stencel
9:50–10:30 a.m.
“When Did the 2,300 Days of Daniel 8:14 Begin and End? Fresh Evidence from Scripture, Chronology, and Karaite History,” Richard Davidson
10:40–11:20 a.m.
“The Visionary Purpose of the Prophetic Voice in the Context of the Seventh-day Adventist Eschatology,” John Skrzypaszek

NEW TESTAMENT II
Location: Treviri
Moderator: Fazadadin Hosein
3:10–3:50 p.m.
4:00–4:40 p.m.
4:50–5:30 p.m.
“Adventist Eschatology and Ecclesiology in a Climate-Disrupted World,” Ben Holdsworth

CHURCH HISTORY/NEW TESTAMENT
Location: Pola
Moderator: Glúder Quispe Huanca
9:50–10:30 a.m.
“The Fifth Lusitanian Empire: Eschatology and the Portuguese Kingdom,” Diogo Cavalcanti
10:40–11:20 a.m.
“Theodicy: Reflections on the Book of Revelation, the Discourse of Society, and the Eschatological Response,” Clodoaldo Tavares

OLD TESTAMENT/APPLIED THEOLOGY
Location: Sabratha
Moderator: Pavel Zubkov
9:50–10:30 a.m.
“Eschatology During the Early Persian Period and in the Twenty-First Century: Modernism, Postmodernism, and Metamodernism,” Efrain Velázquez
10:40–11:20 a.m.
“A Call to Relational Leadership Arising from a Shared Eschatological Vision,” Skip Bell, Gyeong Chun Cjoi, Stan Patterson, and David Penno

ADVENTIST STUDIES
Location: Hama
Moderator: Renato Stencel
9:50–10:30 a.m.
“When Did the 2,300 Days of Daniel 8:14 Begin and End? Fresh Evidence from Scripture, Chronology, and Karaite History,” Richard Davidson
10:40–11:20 a.m.
“The Visionary Purpose of the Prophetic Voice in the Context of the Seventh-day Adventist Eschatology,” John Skrzypaszek
OLD TESTAMENT
Location: Tarragona
Moderator: Imre Tokics
3:10–3:50 p.m.
“Why Care for the Earth if It Is All Going to Burn? Eschatology and Ecology,” Abigail Wells
4:00–4:40 p.m.

NEW TESTAMENT I
Location: Cesarea
Moderator: Laszlo Gallusz
3:10–3:50 p.m.
“The Eschatological Manifestation of Divine Wrath and the Problem of Faith in Paul,” Richard Choi
4:00–4:40 p.m.
“The Significance of the Structure of Revelation for the Prophetic Interpretation of Revelation,” Ranko Stefanovic

NEW TESTAMENT II
Location: Treviri
Moderator: Larry Lichtenwalter
3:10–3:50 p.m.
“The Millennium: Judgment and Eternity,” Gilbert Ojwang
4:00–4:40 p.m.
“Megas in the Revelation of John: Semantic Analysis and Interpretation of Revelation 12,” Cristian Cardozo

THEOLOGY/OLD TESTAMENT
Location: Pola
Moderator: Radisa Antic
3:10–3:50 p.m.
“Theistic Evolution and Adventist Eschatology,” Marco T. Terreros
4:00–4:40 p.m.
“Call Me ‘YHWH is Light’: Eschatology from Ancient Israel and the Hebrew Bible,” Nestor H. Petruk

ADVENTIST STUDIES
Location: Spalato
Moderator: Richard Sabuin
3:10–3:50 p.m.
“Jews in the Crossfire: Israel and the Current Eschatological Debate,” Alex Bolotnikov

WEDNESDAY, JUNE 20 // 3:10–4:40 P.M.

Abigail Wells, GC, Andrews University

“Why Care for the Earth if It Is All Going to Burn? Eschatology and Ecology”

The Seventh-day Adventist understanding of end-time events involves the reality that the earth will burn at the end of time. Unfortunately, assumptions that God will renew the earth anyway often translates into neglecting the environment. This inaccurate understanding overlooks the clear descriptions of God’s care for the earth and human ecological responsibility in the original creation, the new earth, and all laws for the present. Eschatological passages include a picture of earth restored and rejuvenated, rather than annihilated and recreated from nothing. Even the images of fire burning at the end of time do not imply that the earth will be totally consumed. Eschatology presupposes and necessitates ecological care in the present, rather than opposing it.

Abner Dizon, GC, Adventist International Institute of Advanced Studies

“Islam in Prophecy: Interpreting Revelation 9”

Muslims constitute twenty-three percent of the world’s population, making Islam the world’s second largest religion. Has Islam been prophesied in the Bible? There are indeed several references to Arabs and Arab countries. But the clearest reference to Islam is found in Revelation 9. Adventist scholars have diverse views regarding this chapter that describes the fifth and sixth trumpets. The traditional interpretation, however, showing the rise and expansion of Islam, has potential dangers. This presentation points out the difficulties and provides suggestions on how to “repackage” the traditional Adventist interpretation of Revelation 9 for a Muslim audience.

Abner Hernandez, IAD, Montemorelos University

“Premillennialism in the Context of the Second Great Awakening and the Millerite Movement”

It is generally accepted that postmillennialism has reigned as the dominant eschatological view since the Reformation. In America most theologians from the Reformed and Puritan
traditions encountered in postmillennialism the rationale to encourage Christian ethics and living, revival, and worldwide evangelism. They envisioned a millennial kingdom where the church and the state would create a political, social, and religious Christian order. Contrarily, premillennial views generally have a less positive assessment of humanity and its organizations, such as the church and society. Human sinfulness and general corruption in government and society seem to indicate that the church is incapable of transforming the present order. Consequently, premillennialists believe the necessity of the heavenly intervention of Christ in His second coming. Different from postmillenialists, premillennial thinkers expect deeper deterioration of the social and religious order. Although scholars commonly claim that William Miller was the first consistent premillennialist of his time, this presentation argues that Miller belonged to a religious milieu where theologians, especially within the Methodist tradition, refused to speculate about the future and defended a strong premillennial view. Without dismissing the value of revival and evangelism, they became convinced that both the biblical teaching and the evil of the present social order pointed to the second coming of Christ as the unique solution to human problems.

Ademola S. Tayo, Efe M. Ehioghae, and Theodore U. Dickson, WAD, Babcock University

“The Priesthood of Christ from an Eschatological Perspective: A Theological Reflection on Hebrews”

While some may have the tendency to discern eschatological aspects of Christ’s priesthood, this presentation contends that His priesthood, as a whole, should be more broadly understood as eschatological, since this is the perspective indicated in Hebrews. This study systematically articulates an eschatological perspective of Christ’s priesthood in Hebrews, as this epistle is the only place in the New Testament where we find an explicit elaboration of priestly Christology. Considering its conceptual nature, this presentation attempts to accomplish its purpose by constructively building a theological reflection that privileges the discussion of the framework of thought and concepts.

Alex Bolotnikov, NAD, Shalom Learning Center

“Jews in the Crossfire: Israel and the Current Eschatological Debate”

The United States’ recognition of Jerusalem as Israel’s capital has heightened the level of discussion regarding Israel’s eschatological significance. For adherents to the futuristic interpretation of apocalyptic prophecies, this declaration serves as tangible evidence of yet another step toward the fulfillment of their end-time scenario. For the past seventy years eschatological debate between futurists and historicists has escalated. Historicism, which emerged during the Reformation, has been overshadowed by futurism, which is prevalent among Western Evangelical Christians. While the majority of Evangelicals consistently voice their unequivocal support for the State of Israel, historicists have not formulated a unanimous view on the role of Israel and the Jewish people in the modern age. Such an absence of any coherent position on the subject results in multiple extreme positions, which hurt not only the image of historicism but also its mission. It has become apparent that in our present historical reality, Adventists will continue to face issues relating to the state of Israel. This research analyzes the development of opposing views on the state of Israel among historicists and futurists in light of the Three Angels’ Message, which represents the active core of historicist prophetic interpretation.

Anna Galeniece, GC, Adventist University of Africa

“Adventist Education and Its Eschatological Dimension in the Writings of Ellen G. White”

Adventist education’s cognitive and spiritual aspects are inseparable in the social and eschatological dimensions. Therefore, the main focus of this presentation is based not only on Adventist education in the light of Ellen G. White’s writings, but also on the analysis of the nature and function of the broad perspective of Adventist education at home, school, and church that everyone must face in order to blend theoretical knowledge with practical challenges of one’s daily life and eternal realities. As an example of this urgent need to focus on the comprehensive Adventist education, the Sabbath issue is discussed in light of soon approaching global eschatological events.
Anthony MacPherson, SPD, Fulton College

“Theodicy and Contrasting Eschatological Visions: The Investigative Judgment versus Hell, Reconciliationism, Purgatory, Postmortem Salvation, and Universalism”

Eschatology is one of the major ways theology deals with the issue of theodicy, or the problem of evil. Issues specific to eschatology include the final fate of the wicked, the imperfect believer, the unevangelized pagan, the completeness of God’s victory over evil, and the prospect of evil’s full elimination, or its possible re-emergence. Over time theologians have produced a range of eschatological responses to these issues. Some of these responses are outlined, analyzed, and compared with the comprehensive Seventh-day Adventist eschatological vision based in the pre-Advent and millennial judgments.

Ben Holdsworth, NAD, Union College

“Adventist Eschatology and Ecclesiology in a Climate-Disrupted World”

This presentation explores the intersection of Adventist eschatology and its practice of ecclesiology in the current and future climate-disrupted world. First, it examines the biblical narrative of the relationship between eschatology, ecclesiology, evangelism, and church economics, and how these interact within Adventism. Second, it considers climate disruption and its impacts on Adventist eschatology, ecclesiology, evangelism, and economics, and on its institutions and membership. Finally, it reviews Seventh-day Adventist Church statements on environment, climate change, and global poverty as a means to increase mission effectiveness, and proposes values to assist in responding to climate disruption, including the concept of being a “catalytic remnant.”

Carlos Elías Mora, GC, Adventist International Institute of Advanced Studies

“Guidelines for the Interpretation of Daniel 10–12”

Understanding and interpreting the last three chapters of the book of Daniel have always been a challenge to scholars and readers of the Bible. The central prophetic content of Daniel 11:2b–12:3 that refers to the mysterious kings of the north and the south has been particularly obscure. Though this section has been either studied superficially or totally ignored in Adventist literature, during the last twenty years there has been a change toward this prophecy. This presentation also evaluates new approaches to Daniel 11 facing Adventism. This study recognizes the basic importance of grammatical and syntactical work in the exegetical enterprise. Furthermore, it demonstrates that structural analysis provides better comprehension of the passage and the flow of thoughts contained in it. It also deals with the parallelism of the Danielic prophecies and hints the chapter itself provides for its interpretation. These guidelines offer a structure for understanding Daniel 10–12.

Carlos Olivares, SAD, Brazil Adventist University

“‘Weeping and Gnashing of Teeth’ in the Gospel of Matthew: An Eschatological Metaphoric Image of Rejection and Condemnation”

This presentation examines the six instances of “weeping and gnashing of teeth” that appear in the Gospel of Matthew, with the purpose of understanding its literary and theological meaning. These six phrases are read as symbolic descriptions, functioning as eschatological metaphoric images of exclusion and condemnation. Each phrase is investigated in its own literary context, establishing thematic connections between these pericopes and the Gospel of Matthew as a whole.

Chantal Klingbeil and Gerald Klingbeil, GC, Ellen G. White Estate; Adventist Review/Adventist World

“‘The Great and Terrible Day of the Lord’: The Power of Emotions and Emotive Language in Biblical Apocalyptic Texts”

Emotions represent a formidable force in the human experience and are often overlooked in biblical texts. Based on the foundation laid in previous research, this presentation seeks to understand the power of emotions and emotive language in biblical apocalyptic literature, focusing on selected texts from Daniel and Revelation. Following a brief introduction to current trends in the study of emotions in biblical texts, it reviews the occurrence of different categories of emotions in biblical texts and attempts to offer a more comprehensive summary and interpretation of the presence of the emotive language in eschatological texts based on three categories: (1) negative emotional responses, (2) positive emotional responses, and (3) anticipated reader responses. A conclusion offers a succinct summary and points to potential additional research.

Clodoaldo Tavares, SAD, Amazonia Adventist Academy

“Theodicy: Reflections on the Book of Revelation, the Discourse of Society, and the Eschatological Response”

This presentation explores one of the most controversial themes of theology: theodicy. This theme poses a serious challenge to the defense of Christianity. In fact, there are many problems when we attempt to relate God to the origin and nature of evil. This presentation reflects on these issues from the perspective of the book of Revelation.
Cristian Cardozo, IAD, Colombian Adventist University

“Megas in the Revelation of John: Semantic Analysis and Interpretation of Revelation 12”

Even though half of the occurrences of “μέγας” are in Revelation, the importance of this adjective is often overlooked by dictionaries and lexicons. There are only a limited number of studies that seem to notice the broad range of meaning of “μέγας” and take it into consideration when interpreting the text. This presentation intends to fill this gap in the scholarship, conducting a semantic analysis of the word in order to study its multiple uses and evaluate its importance in the interpretation of Revelation 12.

Cristian Dumitrescu, GC, Adventist International Institute of Advanced Studies

“Eschatology and Mission for the Majority World: A Contextual Reading and Interpretation of Eschatological Passages in the Bible”

Traditional Adventist evangelistic presentations begin with the prophecies of the book of Daniel, depicting human history and leading to the second coming of Christ and the events preceding it. During the series, eschatology is presented as the end of a linear historical timeline, and most of the Scripture passages are interpreted with a Western linear and binary logic. However, Scripture was written in a Mediterranean culture, where the perception of time and space was different than the Western worldview. The Majority World, even today, shares non-Western values and worldviews. In most of Asia, time and history are perceived as cyclical, and biblical prophecy as presented by Adventist evangelists and pastors raises more questions than answers. This presentation looks at the basis of the Adventist understanding of eschatology and offers an alternative interpretation of key biblical passages that remains faithful to Scripture and at the same time speaks to the Eastern mind. Its purpose is to offer a hermeneutical basis for missionaries and evangelists working in Majority World countries to be able to build their biblical studies and public presentations on an Eastern rather than Western worldview.

Dan-Adrian Petre, EUD, Romanian Adventist Theological Institute

“The Three Angels’ Messages as the Teleological Principle of the Adventist Theological System”

Adventist theology is based on a historical-grammatical understanding of the apocalyptic prophecies. This presentation accepts this as a necessary presupposition in order to fulfill its purpose. It offers an overview of the Adventist theological system and its cognitive, hermeneutical, and methodological principles. This presentation introduces the three angels’ messages as the teleological principle and, in order to place this criterion in its proper theological context, discusses the doctrinal development of the three angels’ message. The theological content of the three angels’ message is then analyzed. As a result, the teleological characteristics that result from the analysis are presented and related to the major systematic sets of doctrines (God, man, salvation, church, and last things). Within this interaction, the eschatological interconnectedness is emphasized, reinforcing the teleological character of the three angels’ messages.

Daniel Dei, WAD, Valley View University

“The Eschatological Ethos of the Ethics of Jesus and Its Implications for Moral Living”

This presentation probes the relationship between Christian eschatology and Jesus’ ethics. The central theoretical idea is that the moral resources for Christian decision-making, derived from the life and teachings of Jesus, motivate moral living in the present moral order by detailing present and future rewards. This paper addresses five interrelated sub-categories within the ethics of Jesus: personal ethics, social ethics, political ethics, religious ethics, and business ethics. After examining the nature of these sub-categories of Jesus’ ethics, this presentation concludes that the eschatological consciousness of Christian ethics is revealed more clearly in Jesus’ ethics. By implication, therefore, the article recommends that desire to be part of God’s plan for humanity’s ultimate future ought to inspire moral living in the here and now.

David Macario, IAD, Central American Adventist University

“The ‘Taken’ and the ‘Left’ (παραλαμβάνεται και ἀφίεται): What Do They Really Mean?”

This presentation consists of a study of the Greek words παραλαμβάνεται and ἀφίεται in Matthew 24:40–41. It includes an analysis of the literary context—the consideration of the judiciary, limits of the pericope, the analog and parabolic language of the passage, and the immediate context. This presentation proposes, from a technical and detailed perspective, that the “taken” is a representation of the group of those who will be raptured to the kingdom of heaven, while the “left” refers to the group of those who will be condemned to eternal death. Finally, some objections used against this interpretative position are considered and refuted.

David Tasker, SPD, Avondale College

“In the Fullness of Time: Recognizing Daniel 9 in the New Testament”

With disillusionment in some circles regarding the prophetic day-year metric, it is time to reconsider the biblical data and turn away from the uninformed gossip that fuels uncer-
tainties. This presentation assumes an intimate connection between the eighth and ninth chapters of Daniel, and examines the impact of Daniel 9:24–27 in the New Testament corpus. If it can be demonstrated that Daniel 9 legitimately employs the year-day principle, then that provides solid evidence for the traditional chronology of the vision in Daniel 8. Not only is the vision in Daniel 9 key to the understanding of the Messiah’s mission, but it also outlines a series of specific markers that include the appearance, mission, and death of the Messiah. The writers of the New Testament recognized some of these chronological pointers, as evidenced by references throughout the New Testament that speak of “the fullness of time.” The obvious question is, “What time?” This presentation demonstrates that the time they spoke of was the prophecy found in Daniel 9.

Davidson Razafiarivony, GC, Adventist University of Africa

“Cosmic Signs of the End as Landmarks for the Nearness of the Second Coming in Adventism”

Seventh-day Adventists have believed that cosmic signs described under the sixth seal in the book of Revelation were fulfilled in the eighteenth and nineteenth centuries and their fulfillment served as landmarks for the nearness of the second coming of Christ. But recently, that view has been challenged within the church, stating that these are signs at His coming itself (that is, they did not occur prior to the second coming; they accompany the actual coming of Jesus). Using the historicist approach to interpret apocalyptic prophecies, this presentation re-evaluates both the traditional and the challenging view from a biblical perspective and the writings of Ellen G. White.

Delbert W. Baker, GC, Adventist University of Africa

“Eschatology and Last Day Leadership: Introducing the Strong Adventist Leader”

This presentation presents a biblically based Last Day Leadership model for developing Seventh-day Adventist members into strong Adventist leaders, who, partnering with the Holy Spirit and grounded in the Word of God, will successfully lead out in helping to finish God’s end-time work in preparation for the second coming of Christ.

Denis Fortin, GC, Andrews University

“A Brief Survey of the Roman Catholic Church’s Involvement in the Ecumenical Movement”

The Roman Catholic Church has had a fascinating history and contradictory relationship with the ecumenical movement. Catholic popes prohibited participation in dialogues with Protestants until the Second Vatican Council opened the door to full participation in ecumenical activities. This was a complete reversal of policy and since then the Catholic Church has been very involved in the movement. This presentation will give a brief survey of the historical developments from isolationism, in the nineteenth century, to current participation in the ecumenical movement, highlighting changes in policy and outlook, John Paul II’s contributions, and more recently Francis’s. In closing, it will give a brief outlook of possible trends and future developments.

Denis Kaiser, GC, Andrews University

“The Fixedness and Flexibility of the Parousia in Ellen G. White’s Writings”

On the one hand, Ellen G. White spoke of the possibility to hasten Christ’s second coming and that God’s people had delayed that event. On the other hand, she mentioned that the time of Jesus’ coming is near and that the Father knows the time, implying that “God’s purposes know no haste and no delay. The paper analyzes her particular statements on the subject, tries to solve the tension between those seemingly contradictory remarks, and outlines implications for our spiritual life and our expectations of the second of Christ.

Diogo Cavalcanti, SAD, Brazil Publishing House

“The Fifth Lusitanian Empire: Eschatology and the Portuguese Kingdom”

This presentation focuses on specific and geographically restricted millenialist trends by examining the interpretation and use of Daniel 2 and 7 four-kingdom schema by João de Castro and António Vieira. Though coming from diverse contexts and aims, the interpretations of these two Portuguese enthusiasts reveal fascinating parallels with basic Adventist understandings of the theme.

Donny Chrissutianto, GC, Adventist International Institute of Advanced Studies

“Eschatological Motives in Sabbatarian Adventists’ Theology (1844–1863)”

Sabbatarian Adventists called their theological package “present truth.” They considered the doctrines included in their concept of present truth to be ‘essential truths.’ They also mentioned the present truth as “meat in due season” since the message met the need of the end-time world. They considered the doctrines in the present truth to be interrelated to one another. During this period, doctrines of the second coming, sanctuary, Sabbath, third angel’s message, commandments of God and faith of Jesus, message to the Laodicean church, last-day events, and state of the dead were all called Present Truth. This presentation argues that all these doctrines relate to eschatological significance. Thus,
it is important to see that the Seventh-day Adventist Church, believing Adventists to be the end-time remnant, is based on a biblical-theological package the pioneers had at the outset of the church.

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**Edwin Reynolds**, NAD, Southern Adventist University

*“Is Babylon the Papacy in the Book of Revelation?”*

Babylon is a major symbol in the book of Revelation, but what it represents is widely disputed. This presentation attempts to assemble biblical evidence of the symbol’s meaning in context of the book of Revelation. It will offer evidence that the harlot city Babylon is a much broader symbol than merely the papacy, which is one of the seven heads on which Babylon sits. The seven heads are shown to be seven successive major historical superpowers that come into an oppressive relationship with God’s covenant people, but Babylon reigns over them all, and she is held accountable for the blood of all the martyrs who have been slain on the earth.

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**Efraín Velázquez**, IAD, Inter-American Adventist Theological Seminary

*“Eschatology During the Early Persian Period and in the Twenty-First Century: Modernism, Postmodernism, and Metamodernism”*

Scripture reveals promises that shape biblical eschatology, the advent hope. However, is eschatology being presented in a way relevant to audiences of the twenty-first century? The Hebrew generations who coexisted during the early Persian period can illuminate current challenges on the proclamation of the Advent Hope. An overview of the hope messages to the audiences of Haggai, Malachi, and Hadassah provides principles that are relevant today. These audiences have many elements in common with modernists, postmoderns, and metamoderns who coexist in current communities. Insights from these biblical texts and their archaeological context illuminate ways that could be used to present Adventist eschatology to contemporary generations.

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**Eike Mueller**, GC, Adventist International Institute of Advanced Studies

*“The Hastening of the Parousia in 2 Peter 3:12: Human Involvement or Divine Sovereignty?”*

The second coming of Jesus Christ is usually described with cosmic language: cosmic signs in the heavens or earth-shattering events on this planet. This apocalyptic dimension seems to have a counter argument in 2 Peter 3:12—the believer is to look for and hasten the coming of the day of the Lord. On the basis of the translation of the participle *speudontas* some have taken this passage to mean that human beings can influence the timing of the second coming, while others have opposed this view—arguing instead that the participle should be translated as “eagerly awaiting” instead of “hasten.” Additionally, scholars have had different opinions about who and how people can influence the Parousia. Additional questions have been raised: Is this passage referring to the believer as an individual or the church as a body of believers? And is orthopraxy or social concern the criteria for the “hastening”? This presentation briefly examines various models of explanation for 2 Peter 3:12 and then resolves the passage by examining it in its larger context.

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**Emmer Chacón Parra**, IAD, Montemorelos University

*“Deuteronomy 27–28 and the Foundation of Biblical Prophecy”*

Deuteronomy 27–28 contains what is called the speech of the blessings and curses. This presentation of this speech shows a programmatic and progressive protocol dealing with two entirely separate pathways leading to life and death. The presentation of these pathways is more than advice for the people of God; it applies to nations and individuals. It becomes part of the foundation for biblical prophecy as applied in both the Old and New Testaments. This presentation explores the text of Deuteronomy 27–28 and its function in reference to prophecy and eschatology in both the Old and the New Testaments: how it provides the foundation upon which the Old Testament prophets understand the future and destiny of the people of God, and how it relates to biblical eschatology. The passage will be approached in its final form as reflected in the Masoretic text and a discourse analysis methodology will be applied to it. Inner textual analysis and intertextuality will be used in order to ascertain how the passage is or might be used in other texts in Scripture.

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**Erick Mendieta**, IAD, Antillan Adventist University

*“The New Evangelical Protology and Its Impact on Eschatology”*

The center of the evolution debate has shifted from asking whether we came from earlier animals to whether we could have come from one man and one woman. A new trend within the evolution and creation debate has produced significant changes to the way some prominent evangelical scholars read and understand the function of the first chapters of Genesis and consider the traditional historical identity of Adam. One trend that has become evident among a faction of Evangelical scholars in recent times is an effort to effect an accommodation between the Bible and worldviews of non-Evangelicals. This radical shift in the Evangelical protology has profound implications for the gospel proclamation as defined in the New Testament, and for the understanding of eschatology as described in the last chapters of the Bible.
**Eriks Galenieks**, GC, Adventist University of Africa

*“Eschatological Focus in Job: Resurrection Imagery as Life-Death Antithesis”*

Some prominent scholars have argued that the eschatological perspective, whether individual or general, is absent in the Hebrew Scriptures, but as a progressively evolutionary myth and theological speculation, it gradually developed into an eschatological tradition complex in Israel. The same group of theologians would declare that belief in the bodily resurrection was unknown to the Old Testament people. In order to find the answer to these presuppositions, it is necessary to turn to the oldest book in the Bible, the book of Job, which profoundly deals with one of the most fundamental questions—namely, life and death.

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**Eugene Zaitsev**, ESD, Zaoksky Theological Seminary

*“The Millennium in the Context of Adventist-Orthodox Dialogue”*

The millennium issue is one of the most controversial in Christian eschatology. This presentation compares two approaches toward the millennium: the Orthodox and the Adventist. The understanding of the Orthodox position on this crucial eschatological problem is very important for the Seventh-day Adventist Church in countries that traditionally were under the strong influence and dominion of the Orthodox Church. Analysis and evaluation of two positions, and finding common ground and distinctions, will facilitate a constructive dialogue between Orthodox and Adventist believers.

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**Fazadudin Hosein**, IAD, University of the Southern Caribbean

*“The Thessalonian Correspondences: A High View of Eschatology with Implications for Mission and Cross Cultural Evangelism”*

The Thessalonian correspondences boast of the “fiercest” body of eschatological expressions in the New Testament. In fact, the epistles are suffused with eschatology—more than twenty-five percent of 1 Thessalonians and virtually half of 2 Thessalonians relate to issues pertaining to the Parousia and the assumption of the dead. This injection of eschatological expositions was a response to the immediate socio-cultural environment in which the evangelist proclaimed the gospel. This presentation investigates and analyzes the historical contexts in which Paul shares his eschatological views. Research demonstrates that Paul, a shrewd evangelist, by necessity postured a high apocalyptic viewpoint that was missiologically appropriate for an audience that needed to be reached using cross-cultural modes of evangelism. A study of the missiological dynamics vis-à-vis exegetical considerations is the focus of this presentation.

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**Feliks Ponyatovskiy**, ESD, Ukranian Adventist Center of Higher Education

*“Nebuchadnezzar, Belshazzar, Darius, and the Little Horn: The Intertextual Connections in the Book of Daniel”*

The commentators of the book of Daniel usually divide the book into two parts: one containing narratives about Daniel and his friends and another containing visions. Usually, the narrative part is considered not very important for the interpretation of the visions. This presentation seeks to show that the book of Daniel is a coherent unity and the keys for interpreting the visions might be found in the narrative section. For this purpose the character of the little horn is taken as a test case. This presentation comes to the conclusion that the little horn is portrayed as having some features that are peculiar to the portraits of the pagan kings in the book of Daniel. Therefore some elements of the stories of Nebuchadnezzar, Belshazzar, and Darius might be understood as typological ones that anticipate the antitypological fulfillment in the end of time.

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**Felix Cortez**, GC, Andrews University

*“‘Shaking the Heavens and the Earth’: Daniel and the Eschatology of Hebrews”*

Desmond Ford argued that he could not find an allusion to Daniel in Hebrews and the Daniel and Revelation Committee agreed on this point, concluding that Hebrews neither explicitly teaches nor denies Christ’s two-phased ministry in heaven. Adventist scholarship, however, has missed an allusion to Daniel 7:18 in Hebrews 12:28. This presentation explores the role that the allusion to Daniel 7:18—a chapter dealing with the pre-advent judgment—plays in the argument of Hebrews. It will show that while in the expository sections of Hebrews the author was primarily interested in discussing the achievements of Christ in the past, his hortatory argument looks to the future and its most important concern is to prepare believers for the judgment they will face.

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**Frank Hardy**, GC, Retired

*“Toward a Spiritual Reading of Daniel 11:40–45”*

This presentation presents a model of interpretation that seeks to convey Daniel’s fourth and final prophecy as the continuation and fullest expression of the three that precede it, giving each power and emphasis proportional to what it receives in chapters 2, 7, 8, and 9. It emphasizes the parallel between Daniel 11:40a and Revelation 13:3, binding Daniel together with Revelation. It also emphasizes the parallel between Daniel 11:40b–45 and The Great Controversy chapters 35–40, binding Daniel together with the statements of E. G. White.
**Galina Stele, GC, Archives, Statistics, and Research**

“Global Research: Adventist Identity and Eschatological Expectations”

How Adventist is the religious identity of modern Adventists? To what extent do they accept the distinctive beliefs of the Seventh-day Adventist Church? Do they still expect the soon second coming of Jesus? Recent findings from global Church Member Survey conducted in world divisions in 2012-2013 and 2017-2018 will answer these questions. Some data from Adventist pastor survey and research on young people will be included. The paper will explore the eschatological expectations among church members and help better understand a complicated mosaic of religious beliefs across different cultures and generations in the Adventist Church in the 21st century.

**Gerard Damsteegt, GC, Andrews University (retired)**

“A Prophetic History of Daniel 11 for Today”

The interpretation of this chapter follows a Christocentric, cross-centered interpretation where the first part (11:1-29) focuses on the great controversy before the cross, dealing with the literal history of kingdoms in geographic areas. The second part (11:30-45) focuses on the great controversy during the Christian era after the cross between spiritual Israel and apostate Christianity where kingdoms and places take on spiritual and global meanings. When interpreting texts in the context of the time of the end, these are not explained with its focus on literal Israel with its Middle Eastern background, but in the light of spiritual Israel with its spiritual and universal perspectives.

**Gilbert Ojwang, NAD, Oakwood University**

“The Millennium: Judgment and Eternity”

One of the points of debate in the interpretation of Revelation 20 has to do with where the saved will spend the millennium: in heaven or on earth? The debate is compounded by the fact that many New Testament passages are not explicit as to whether eternal life is to be lived in heaven or on earth. Most premillennialists hold the view that the saints will remain on earth throughout the thousand-year period between Christ’s return and the eternal state. Other premillennialists, mostly Adventist scholars, have defended their “heavenly premillennial” position mostly by appealing to the use of the word “thrones” in Revelation 20:4. Adventist scholars have correctly pointed to other passages in Revelation that make it clear the redeemed will be in heaven, at least for some time. Postmillennialists and amillennialists consider that the millennium will take place on earth before Christ comes or that it is now ongoing, respectively. This presentation seeks to show that the heavenly millennial kingdom helps explain why several New Testament passages stop short of specifying where eternal life is to be lived. It argues that the millennium forms the eschatological interface between judgment that begins shortly before the return of Christ and that which continues at His return. While a continuation of judgment on the one hand, the coming of Christ and the subsequent millennial reign in heaven mark the beginning of eternal life on the other. From this vantage point, the millennium provides the hindsight with which to plot eschatological events with greater precision than is otherwise possible.

**Greg King, NAD, Southern Adventist University**

“No Middle Ground: Why Theistic Evolution and Biblical Creation Are Mutually Exclusive (with Some Implications for Eschatology)”

Bible-believing Christians are sometimes encouraged to revise their beliefs in order to make them more appealing to the contemporary scientific mindset. In particular, they are urged to abandon their commitment to the position that creation took place over one literal week several thousand years ago and embrace some other model of origins that involves long ages of time for the development of life. It is often asserted that an intermediate model of origins, such as theistic evolution, is a good compromise between the Bible and science and can be harmonized with both. Contrary to this assertion, this presentation demonstrates that biblical creation and theistic evolution are mutually exclusive, and that no compromise is possible for Christians who hold to a high view of the inspiration and authority of Scripture. The implications this issue has for biblical eschatology is also highlighted.

**Heraldo V. Lopes, SID, Beria Seminary**

“The Shaking in the Writings of Ellen G. White”

The concept of shaking, or sifting, occurs in the writings of Ellen G. White throughout virtually her entire prophetic ministry. In this presentation the concept is considered within the framework of five basic periods, marked by a particular crisis that played an important role in setting the background that prompted the quotations. The eschatological shaking is a period that will occur prior to the second coming, terminating with the end of the investigative judgment in the heavenly sanctuary (close of probation), encompassing both individuals and groups. These are the causes: (1) rejection of the truth, (2) religious persecution, (3) suffering, (4) rejection of the testimony of the true witness, (5) false teachings, and (6) supernatural satanic deceptions. While many from among God’s people will leave their position and unite with the wicked, many others will abandon the ranks of the wicked and unite with the faithful remnant, resulting in a polarization regarding the commandments and God’s remnant people. The shaking is a process with a present aspect, in that it has already started and is increasing in intensity; a pending aspect, in that the greater and final shaking is about to happen; and a future aspect, in that the great and decisive shaking will still occur.
Hyunsok John Doh, NAD, Southern Adventist University


In the history of Adventist interpretation of Revelation 14:6–11 the focus has been predominantly on historical application rather than on careful exegesis of the text. As we will face in the not-too-distant future the bicentennial anniversary of the Great Expectation of 1844, and as we recognize that these end-time messages have a long history, we need to look at the text afresh to find an understanding more consistent with the mega narrative of the book. This presentation proposes that proper exegesis of the three angels’ messages can be established only by careful analysis of Revelation 12 and 13 as the backdrop for the messages. There are two sets of competing messages: the messages of the dragon and the two beasts, and the countering messages of the three angels. And the inhabitants of the world were threatened by the angels just as the saints were threatened by the coercion of the false trinity.

Ivan Milanov, TED, Newbold College of Higher Education

“The Historical and Theological Understanding of the Symbol of the Fourth Beast and Little Horn in Daniel 7”

The historical application of the fourth beast in Daniel 7 has almost exclusively been interpreted by Adventist scholars with the emphasis on the western part of the Roman Empire. This is particularly noticeable when the end of the empire is linked with the territory where the little horn appears. This presentation attempts to demonstrate that taking AD 1453 as the end of the Roman Empire brings an opportunity for a much more historically precise application of Daniel 7 in regards to the fourth beast and a much more complete theological understanding of the identity of the little horn.

Jacques Benjamin Doukhan, GC, Andrews University

“The Existential Dimension of Eschatology”

This presentation examines and discusses the existential dimension of the eschatological and apocalyptic revelation. How does, or should, the apocalyptic vision of the future impact, inform, and inspire present life? This presentation shows how wisdom, ethics, hope, worship, and joy of life are part of the eschatological message, and how a neglect of this connection could lead to fanaticism, mental imbalance, dangerous behavior, and distorted views of the eschatological message. The argument is supported and illustrated by apocalyptic-eschatological texts (notably Daniel, Revelation, and Ecclesiastes, with an incidental revisit of the three angels’ message), and the dramatic testimony of historical cases.

Jacques Ratsimbason, SID, Adventist University Zürcher

“Hermeneutical Foundations of Eschatology”

This study explores the general methods of doing hermeneutics—our preunderstandings of the Bible, exegesis, biblical theology, systematic theology, and applied theology. In particular, this presentation investigates the systematic theology that involves a special method. It has a source, God; a center, Jesus Christ; and a worldview, the great controversy, derived from Scripture, which is its sole basis. This presentation is meant to equip everyone to have a better understanding of the Bible. It provides the context and motivation for missions and the shape of spiritual life.

James Gibson, GC, Geoscience Research Institute

“Charles Darwin and the Three Angels’ Messages”

Charles Darwin based his evolutionary theory on two principles: strictly natural processes, and universal common ancestry. His proposal that life developed over long ages by natural processes challenged the biblical teaching of the six-day creation and seventh-day Sabbath. His insistence on universal common ancestry challenged the distinction between humans and animals. Sadly, most Christian churches have accommodated Darwin’s principles into their theology, substituting Sunday sacredness for the seventh-day Sabbath of creation week and adding the claim of a supernatural implantation of an immortal soul that distinguishes humans from animals. The result is a hybrid theory known variously as “theistic evolution” or “evolutionary creation.” The theory that God used evolution as His method of creation is unsatisfactory—theologically, scientifically, and philosophically. This presentation argues that the three angels’ messages seem designed to uphold the biblical creation account and oppose the influence of Darwin’s principles on Christian theology. This means that the biblical creation account has crucial eschatological significance.

Jan Barna, TED, Newbold College of Higher Education

“The Progression in the Signs of Parousia in the Eschatological Speeches of Jesus”

Jesus’ eschatological speeches about His second coming, recorded in the Synoptic Gospels, highlight particular signs that are indicative of the time of the end. While most of the signs are well known even in larger society, and while many Christian interpreters have dealt extensively with their significance, it is argued that there is an underlying literary and thematic framework of progression from “beginning,” through “urgency” to “immediacy” of Parousia that has largely been overlooked. This presentation proposes that such a framework is indeed discernible in the eschatological speeches of Jesus in all three Synoptic Gospels.
Jan Sigvartsen, EUD, Friedensau Adventist University

“The Uniqueness of Seventh-day Adventist Eschatology”

The eschatological belief held by the Seventh-day Adventist Church (Fundamental Beliefs 24–28) is a composite belief founded on the reformation principles of sola scriptura, tota scriptura, prima scriptura, and the analogy of Scripture. Apart from Revelation 20–22, there is only one other late Second Temple period text that separates the resurrection of the righteous and the wicked by a Messianic kingdom. This presentation compares and contrasts the composite eschatological belief held by the Seventh-day Adventist Church with the belief appearing in the pseudepigraphical text Martyrdom and Ascension of Isaiah. This presentation demonstrates that although there are some important overall similarities, there are also significant differences between the two beliefs, suggesting the Seventh-day Adventist eschatological belief may be unique.

Joel Ricardo Turpo Chaparro, SAD, Peruvian Union University

“The Antichrist, the 1,260 Days, and the Rapture: Origin and Development of the School of Futurist Prophetic Interpretation and Its Impact on the Seventh-day Adventist Church”

This presentation examines the theological, methodological, and historical process that characterizes the development of the futurist system of prophetic interpretation, especially in the books of Daniel and Revelation, until its establishment as Dispensationalism. Here it is shown that the adoption of the hermeneutics methodology known as futurism, based on a literal interpretation of Scripture and the concept of a double fulfillment, has gained ground among Protestant movements to almost eliminate the system of the prophetic interpretation of the Reformation. In this way, the acceptance of the futurist methodological approach inexorably has led to transform the eschatological interpretation in both Protestantism and Adventism.

John Reeve, GC, Andrews University

“Augustine’s Influence on Eschatology”

Augustine of Hippo was never known as an expert on the book of Revelation. In fact, he rarely referred to it outside his exposition of Revelation 20 through the first verses of chapter 21. In spite of this, Augustine became one of the most significant influences over medieval and scholastic eschatology. This presentation elucidates the three main, readily available passages by Augustine on the resurrections, final judgment, and the status of the lost. Also, it makes a side argument on how Augustine, by his use of it in Teaching Christianity 3, so heavily influenced the reading of Tyconius’s Commentary on Revelation by the authors of the line of Latin commentaries on Revelation from Bede to Alcuin.

John Skrzypaszek, SPD, Avondale College

“The Visionary Purpose of the Prophetic Voice in the Context of the Seventh-day Adventist Eschatology”

This presentation explores the correlation between Ellen G. White’s great controversy vision and health vision in the context of the Civil War. It argues that the prevailing social, political, and religious conditions within nineteen-century American society and the spiritual decline among Sabbatarian Adventists laid the ground for the injection of a new prophetic vision at a time of paradoxical crisis. Furthermore, it maintains that such visioning unfolded the visualization of God’s missional purpose for Christian life in the progressively changing world.

Jon Paulien, GC, Loma Linda University

“The 1,260 Days in the Book of Revelation”

SDA identity is, to a substantial degree, grounded in the apocalyptic prophecies of Daniel and Revelation. A crucial part of that identity is dependent on the time periods in those prophecies. Yet aspects of those time prophecies have not in the past been developed in relation to solid academic exegesis. This presentation is an attempt to provide a more exegetical basis for Adventist understanding some of the five 1260 day/year passages in Revelation 11-13.

Jorge Torreblanca, IAD, Inter-American Adventist Theological

“Regaining Focus in Adventist Eschatology”

Adventism arose as an eschatological movement. Adventist eschatology is thus defined by prophetic preaching that relies on the perception of the “signs of the times.” Much more space has been devoted to studies of the end of time than to any other theological theme. In this eagerness, there have been some detours of the proposed eschatological focus, generating polarizations and radicalisms. This presentation addresses some of the major deviations. Jesus’ eschatological sermon in Matthew 24–25 shows the need for balance in the exposition of biblical eschatology: harmony between the signs of the times and proper preparation for the second coming. Vigilance and preparation are the imperatives to live in these last days.
Joseph Kidder, GC, Andrews University

“The Faithful and True Witness of Revelation 1:5 and 3:14”

This presentation explores the concept of witnessing in relationship to (1) the meaning of ed and martyς, (2) Psalm 89, (3) Isaiah 40–55, (4) the Johannine writings, (5) witness in faithfulness, and (6) the character of God. It shows how these above areas contribute richly to “the faithful and true witness” motif in the book of Revelation. It also shows how these areas serve to remind the Christian church of some fascinating dimensions of God’s character.

Joses Imona, SPD, Sonoma Adventist College

“Angelou Autou in Revelation and Signals of the End”

This presentation explores John’s use of the expression angelou autou, “his angel,” in order to see what light it sheds on the subject of eschatology. It also seeks to suggest that Adventist theologians can continue to relate to such an important biblical iconic motif and Scripture’s teaching and perspectives on a crucial and timely subject for God’s people today.

Kelvin Onongha, GC, Adventist University of Africa

“Eschatology, the Great Controversy, and Missions in Animistic and Secular Societies”

Throughout Christian history eschatology has been pivotal in the task of missions. From the apostles—who had an unshakeable conviction that Christ’s coming would be within their lifetime because they were convinced they lived in the last days—to the pioneers of the Adventist Church, who through their study of the prophecies were confident they knew the precise date of Christ’s second coming. The impetus for missionary zeal has generally been fueled by the belief that the end of the world is imminent. Conversely, whenever Christians lost sight of the Parousia a corresponding decline in mission emphasis often followed. The great controversy theme is perhaps the greatest contribution of Adventism to the Christian faith, and it provides valuable missiological and didactic tools for witnessing in animistic societies. Therefore, this presentation explores how the great controversy doctrine can be employed to bring worldview conversion to people with animistic beliefs struggling with issues such as fear, existentialism, pragmatism, and spiritism. It also examines how this doctrine may provide a new motivation for conducting missions in animistic and secular societies experiencing similar challenges around the world.

Kuk Heon Lee, NSD, Sahmyook University

“Historical-Dialectical Understanding of Christian Eschatology in Modern Theology”

Since the ultimate aim of Christianity is the second coming of Jesus and the arrival of the kingdom of God, the delay of the second coming of Jesus is one of the most important issues to be solved by Christian theology. This presentation explores the understanding of Christian eschatology in modern theology with the historical dialectic method, and proposes the historical understanding of the kingdom of God as a synthesis of Christian eschatology. To understand Christian eschatology as the correct Christian theology, we should pursue the historical understanding that the Kingdom of God was presented in the past as the crucifixion of Christ, and is realized today in the lives of Christians, and will be completed in the future through the second coming of Jesus Christ.

Lael Caesar, GC, Adventist Review/Adventist World

“Murderer from the Beginning? The End: Climactic Implications of John 8:44 for the Cosmic Conflict”

James 2:10 is declaration rather than demonstration. Acknowledging that truth, this presentation employs, and elaborates on, the explanatory power of Christ’s crucifixion to clarify the association between murder and lying, criminal violations whose common origins Jesus attributes to the devil. And whereas divine intervention in holy war is the historical manifestation of the cosmic conflict, this presentation seeks to show how the historical event of the crucifixion of the Warrior God who is Prince of Peace constitutes ultimate proof for Jesus’ linkage between murder and lying: implicating the devil as originator of both, identifying the devil as the original and unscrupulous aggressor in cosmic war, and discussing the pacific and restorative nature of God’s involvement with cosmic conflict.

Larry Lichtenwalter, MENA, Middle East University

“The Apocalypse and Ethics: Eschatology and Moral Imagination in the Book of Revelation”

Eschatology inevitably casts a moral vision—generating a corresponding ethic and giving promise of offering a unity of life and the possibility of total fulfillment. Revelation’s eschatology and ethics interweave, informing Scripture’s ultimate moral/spiritual vision and urgent appeal. Moral realities unfold against the vivid tapestry of an eschatological horizon comprised of a historical flow (past, present, future) and in the context of an overarching worldview with its vision of God and His redemptive re-creation. These moral realities include character (being and doing), freedom and choice, truthfulness, worship, covenant faithfulness, ethical practice, reconciliation, ethical norms, moral dilemmas,
and moral agency. The context for ethical reflection is nuanced through key integrating themes that call for priority in our thinking and ethical method. Revelation puts us in a moral context—telling us what condition human life is in, where we are, and where we are going. It informs us what questions need to be answered. It provides the philosophical map, the larger moral vision against which its various moral themes can be considered.

Laszlo Gallusz, TED, South East European Union Conference

“How Soon is ‘Soon’? Reading The Language of Eschatological Imminence in the Book of Revelation”

From its first verse to its very last, Revelation is replete with the language of imminence. Its temporal emphasis poses a problem in light of the almost two millennia-long wait for the soon coming of Christ. This presentation identifies and analyses seven expressions of imminence in Revelation and makes an attempt to interpret the book’s temporal perspective, paying attention to the matter of genre and the salvation-historical thought framework of the biblical author, particularly to the Christ-event as the center of human history.

Leonardo Nunes and Willian Wenceslau de Oliveira, SAD, Northeast Brazil Academy

“Eschatology of Love: The Concept of Agape in Matthew’s Gospel”

The term “love” in its substantive form occurs only once in the book of Matthew (24:12). Traditionally, love in this text has been interpreted as “Christian agape,” the law of Christ—as opposed to the Mosaic law and persecuting hatred against Christians. However, the verbal form also occurs in Matthew and is directly connected to the Old Testament, suggesting that the understanding of Matthew 24:12 relies upon the comprehension of the use of the term “love” in Hebrew scripture. Finally, the eschatological meaning of this text is evaluated in the context of the definition of the remnant and of his work in verses 13 and 14.

Marcelo Dias, SAD, Brazil Adventist University

“The Importance of Eschatology to the Development of Adventist Missiology: A Look Beyond Sensationalism Toward Identity”

This article will focus on the idea that, because the “Adventist” aspect sometimes separates the movement from this world, a mature Adventist missiology should be founded on a solid eschatological understanding not only about happenings of the future or the last days, but also the identity of the Adventist movement today. That will lead to the development of effective mission strategies for disciple-making (including its godliness, zeal, joy, and hope aspects), for new generations (including its understanding of the kingdom), and for world religions adherents (including its various eschatological views).

Marcio Costa, SAD, Parana Adventist Academy

“The Early Adventism in the Republic and the Expectation of a Persecuting Power”

One of the most concerning prophecies to Adventists relates to religious persecution that will begin in the United States and spread throughout the world. Uneasy expectations regarding the American government can be traced even before the foundation of the Seventh day Adventist Church in 1863. In the early 1850s Hiram Edison, Joseph Bates, Otis Nichol, John Andrews, and John Loughborough had already expanded the future role of the United States as a persecuting power. This presentation reveals the situation that led Sabbatarian Adventists to question America’s role in religious liberty while the ideals of the founding fathers were still fresh.

Marco Terreros, IAD, Inter-American Adventist Theological Seminary

“Theistic Evolution and Adventist Eschatology”

Theistic evolution, a widespread theory held by Catholic and non-Catholic believers, seeks to explain the origin of the universe. Among Roman Catholics it became official after Pope John Paul II’s affirmation before the Pontifical Academy of Sciences that there is no real conflict between Scripture (and theology) and the findings of science. Theistic evolution is a reigning paradigm among Protestant—even Evangelical—scholars, and Adventists are no longer the exception. The paper questions evolution in its theistic version by pointing out implications for Adventist eschatology, beginning with implications for key principles of eschatological interpretation and following with implications for ten key Adventist eschatological beliefs.

Marcos Blanco, SAD, South American Spanish Publishing House

“Divine Timelessness, Foreknowledge, and Providence: Can We Hasten the Second Coming? A Comparative Study Among Adventist Authors”

This presentation presents and evaluates two different approaches to the issue of the delay of the second coming. Some Adventist theologians believe that Jesus has not yet come because He is waiting for His people to consecrate and testify diligently; in this view God’s people are responsible for the delay. In contrast, other Adventist authors suggest that Jesus will return only when He decides it, and there is nothing that can be done to hasten or delay the time of His coming. Both positions are evaluated, concluding that neither
biblically solves the problem of the delay of the second coming, since neither elaborates its views from the biblical presuppositions of the divine omniscience and providence—two key presuppositions to elaborate a biblical answer to this issue. Finally, a working proposal about the delay/hastening of the second coming is presented.

Merlin Burt, GC, Andrews University

“Making a Movement: The Linking of the Sabbath and Heavenly Sanctuary Ministry of Jesus in Early Adventist History”

This presentation presents the historical development of Seventh-day Adventist theology up to about 1850 as it relates to the core doctrinal distinctive that linked the Sabbath to the heavenly sanctuary ministry of Jesus in the Most Holy Place. This linkage gave the Sabbath eschatological importance and called Adventists to world evangelism in light of the gospel and the soon coming of Jesus. Sabbatarian Adventists who understood the historical progression of prophecies in Daniel and Revelation identified the period after 1844 as the time of the end. They connected an end-time investigative judgment and the sanctuary ministry of Jesus to the Sabbath in the three angels’ message. This made the three angels’ message the foundational basis for Seventh-day Adventist gospel evangelism.

Michael Campbell, GC, Adventist International Institute of Advanced Studies

“Adventism Interrupted: The World Wars, Fundamentalism, and the Development of Seventh-day Adventist Theology”

World War I was a defining moment in world history. It had profound implications for religion, particularly among evangelical Christians. At the same time, it also had profound implications for Seventh-day Adventism. This presentation examines its impact for Seventh-day Adventist theology, particularly in a renewed emphasis upon Adventist eschatology. During World War I the rising fundamentalist movement held a series of prophecy conferences that captured the attention of Adventist church leaders. By the end of the conflict this sense of militarism had pervaded Protestant Christianity with various reactions to the war. This presentation surveys some of those reactions within Adventism, including how this impacted eschatological debates with Adventism and fundamentalism. The focus of this presentation is to survey Adventist eschatology and theological debates from World War I through World War II, leading up to the pivotal 1952 Bible Conference that finally culminated in continued eschatological discussions. This presentation argues that both twentieth-century world wars had a profound impact upon Seventh-day Adventist theology.

Michael Hasel, NAD, Southern Adventist University

“History and Prophecy: An Archaeological Perspective of Biblical Eschatology”

This presentation seeks to address the interconnection between history and prophecy from a historicist perspective by exploring the prophesied destructions of Judahite cities by the eighth-century prophet Isaiah. The focus is on the Assyrian campaigns in the north and south, with specific attention to the prophetic details found in the text and mirrored through archaeological evidence of cities. A comparison is then made between the literal fulfillment of God’s judgments against Israel and Judah and the eschatological fulfillment in apocalyptic prophecy.

Miguel Gutierrez, EUD, Italian Adventist University, Villa Aurora

“The Eschatology of Zechariah 9”

Zechariah 9, especially verses 9–10, is a well-known Bible text, mainly because of its citation in the New Testament narrative of Jesus’ entry into Jerusalem. These verses describe the humble Messiah, who comes to Jerusalem “riding on a donkey.” However, one of the paradoxes of the chapter is that it not only describes the humble Messiah and His peaceful kingdom, but also a liberation war that destroys Israel’s enemies and gives the land to the children of Israel. So it appears important to investigate the precise meaning of verses 9–10 in the context of the whole chapter. This presentation analyzes the structure and content of the chapter, and then reflects on its eschatological message.

Miguel Luna, SAD, Peruvian Union University

“Joel and Peter: A Perspective on Eschatology and Mission”

After the great commission and the outpouring of the Holy Spirit on Pentecost, the apostle Peter addressed the multitude of devoted Pentecost pilgrims by giving them the reason for such a miracle among them. His discourse suggests an important combination of what we may identify as a relationship between eschatology and mission when he quoted the prophet Joel. This presentation explores the theological connection between eschatology and mission addressed by Peter’s discourse. There’s a message, mission, and a proclamation. Indeed, that mission encompasses more than just a proclamation and is immersed also in forming disciples who can fulfill that mission and prepare people for the coming of the Lord.
Nestor H. Petruk, EUD, Sagunto Adventist Secondary School

“Call Me ‘YHWH is Light’: Eschatology from Ancient Israel and the Hebrew Bible”

The theology of the “last day” events in the Old Testament, especially in the prophetic books, is always related to the “day of the Lord.” This “day of YHWH” is always related to God’s judgment. This “day” is often related to a day of darkness against a day of light. Particularly in the Psalms, God is presented as light or as the source of light, often in parallel to the judgment and salvation to God’s people. A philological study of ancient Israelite names unearths much information regarding ancient Israel’s religion and beliefs. This presentation of onomastic ancient inscriptions helps to see the God of Israel, YHWH, as light and salvation.

Nicholas Miller, GC, Andrews University

“How Calculating the 1,260-Year Prophecy”

While the ending of the 1,260-year prophecy of Daniel and Revelation appears relatively decisive, there has been criticism of the beginning period as being rather obscure and imprecise. A careful, historical understanding of the history of church and state is exceedingly helpful to an understanding of prophecy. Rather than focusing on military events, losses or victories, a concern with legal enactments relating to church and state is of greater importance. The uprooting of three horns is a historical process over a period of time, from the 470s to 550s, whereas legal enactments—especially related to the Justinian Code—can provide a more precise time boundary for events. It also serves to highlight the end of the period, with Justinian’s Religious Code being replaced by the Napoleonic Secular Code in 1798. This new way of looking at prophetic periods may also help us with more obscure prophecies, such as the time periods in the fifth and sixth trumpets of Revelation.

Oldrich Svoboda, EUD, Czech-Slovakian Union Adventist Theological Institute

“The Cosmic Aspect of Reconciliation in the Christological Hymn of Colossians 1:15–20”

Paul’s famous hymn in Colossians 1:15–20 highlights Jesus’ key role in the process of reconciliation of all things on earth or in heaven. But why should it be necessary to reconcile all “in heaven” to God? The use of the Greek verb apokatallassō, “to reconcile,” expressing the positive improvement of mutual relationship, suggests a certain cosmic problem of trust and relation to God. It seems, in the light of parallels in Ephesians, that the “reconciliation” of heavenly beings consists in their better understanding and appreciation of God’s wisdom and character. The basis for it was laid down on Calvary, but it has its historical continuation leading to eschatological climax.

Oliver Glanz, GC, Andrews University

“Jeremiah’s ‘Incoherence’ as a Condition for Approaching the God of the Apocalypse Biblically”

The book of Jeremiah is a challenge to any biblical scholar who seeks to create a rationally satisfying coherence in an otherwise chaotic collection of poems, incongruent oracles, broken chronologies, and disruptive claims. Very different scholarly routes have been chosen to explain Jeremiah’s incongruence. While all approaches have helped to enlighten modern research, they have their limitations for constructing theological meaning. Therefore, this presentation suggests reading Jeremiah according to its text-linguistic markers. Once the contradictions and dissonances are analyzed as reflecting conflicts within the God of the apocalypse, the book of Jeremiah can contribute significantly—as perhaps no other prophet—to a fresh and vibrant understanding of Israel’s God. Jeremiah presents two different perspectives on YHWH: the all-powerful and sovereign governor of all of creation, and, on the other hand, a God who severely struggles with His own governing. Jeremiah’s YHWH helps the reader redefine the relations between reason, emotions, and values—an important prerequisite when approaching the apocalypse bibically.

Passmore Hachalinga, SID, Ellen G. White Institute

“Stages of Biblical Eschatology: A Panoramic View of the Last-Day Events”

This presentation highlights the importance of studying and obtaining a clear understanding of last-day events during these final stages of earth’s history. A proper biblical understanding of last-day events will not only protect sincere Christians from being deceived, but will also help prepare this generation for the soon coming of Christ. This presentation also intends to contribute to a unified understanding of Adventism’s doctrine of eschatology.

Patrick Etoughe Anani, WAD, Adventist University Cosendai

“The Beginning Aspect: The Eschatology in the Old Testament”

Eschatology, “the teaching of the last things” (from the Greek eschaton, “last” or “final”), is usually thought to focus on the last things. However, eschatology is not only the end of everything: it has a starting point. Old Testament eschatology is a story of restitution; hence it may be said to begin with the fall of Adam and Eve, where God is in full presence with Adam and Eve and announces the seed for eschatology. After the fall, humanity fell out of relationship with God. The remainder of Scripture tells the story of God’s plan to restore holiness among a holy people. This presentation seeks to situate the linear understanding of Old Testament eschatology.
Paul Petersen, TED, Danish Union

“God’s People of the Eschaton: The Reversal of the Role of Daniel as Prophectic Characterization of the End-Time Saints”

The book of Daniel defines a specific period as the “time of the end” or even “the appointed time of the end.” As understood by Adventist interpreters, the prophetic-historical visions of Daniel provide a framework for eschatological events and New Testament writings—not least the apocalyptic of Jesus and the book of Revelation—expanding the description with many elements. But the focus in Daniel itself is less on the details of the eschaton and more on the nature of the people of God during this final period of earth’s history. This presentation will explore eschatological teachings in the book of Daniel regarding the characteristics of the people of God during the “appointed time of the end.” The major key for such a characterization is the often-overlooked significance of the reversal of Daniel’s role—from hero of the narrative in Daniel 1–6 to troubled visionary in Daniel 7–12. While highlighting important exegetical questions in chapters 8 and 12, the presentation thus will primarily emphasize larger literary-theological aspects of the book of Daniel as a whole. While pointing out some common exegetical misunderstandings, the presentation primarily seeks to expand our theological understanding of the investigative judgment.

Ranko Stefanovic, GC, Andrews University

“Significance of the Structure of Revelation for the Prophetic Interpretation of Revelation”

While historicism is the accepted approach to the prophetic interpretation of Revelation by the Seventh-day Adventist Church, in the last several decades some Adventist pastors and laymen have attempted to reinterpret the prophecies of Revelation—in particular the seven trumpets—along futuristic lines. Some also argue for the dual application of Revelation’s prophecies by trying to combine historicism with futurism. This presentation shows that the traditional interpretation of some of the book’s key visions have significantly contributed to the increasing futuristic trend observed among Adventist membership today. It will show that the book of Revelation itself points to historicism as the most appropriate and the only valid approach to prophetic interpretation. Some practical suggestions will be offered to show how the meaningful interpretation of some key passages of the book—including the messages to the seven churches, the vision of chapters 4–5, and the introductory vision to the seven trumpets—serves as a safeguard from the pitfall of futurism. Some attention will be given to the seven trumpets and the seven last plagues, which are strongholds for the futurist position.

Peter Korave and Thomas Davai Jr, SPD, Pacific Adventist University

“Immortality and Eschatology: A Biblical Assessment of the Melanesian Doctrine of Tevel Blo Dai Mahn (from the Valley of the Dry Bones)”

The belief of the tevel blo dai mahn (“spirit of the dead person”) is the dominant theme in Melanesian societies. The Melanesians understand their immediate or distant future in the “spirit” form. The tevel that comes in a ghostly form is the divine part that seems to know all the answers the living need about life and its meaning. That divine part can bring wealth and happiness. However, the challenge is that the Melanesian doctrine of tevel blo dai mahn contradicts Scripture’s teaching of the resurrection of the dead in bodily form, and especially the resurrection that is imaged by dry bones in Ezekiel 37:1–14.

Peter Bahadur, GC, Global Mission Study Centers

“The Last Day and Descent of Isa al Masih (Jesus) in Islamic Eschatology”

One of the greatest beliefs Christians and Muslims hold in common is the eventual return of Isa al Masih (Jesus Christ) to earth. Although they may differ in their understanding of the events that led up to His ascension to heaven, most Muslims believe He was taken up alive at the end of His life on earth and will return from heaven at the end of time. Although references from the hadith (plural for hadith) seem to be clear concerning Jesus’ descent, some theologians and commentators struggle to find explicit references within the Qur’an to support these hadith. While most Islamic scholars throughout history have believed in the return of Isa, and there is a growing anticipation within Islam of the end of the world and the imminent return of Isa al-Masih, there are some scholars now denying His return. This is probably based on theological implications of this belief.

Raúl Esperante, GC, Geoscience Research Institute

“The Experience of Salvation 160 Years after Darwin”

The biblical concepts of free salvation by grace, the end of death, and re-creation are in conflict with current naturalistic theories of origin and the Darwinian explanation of biological evolution. In the Darwinian worldview, there is no God and there is no personal salvation—only the improvement of the species through mutations and natural selection of the fittest. Suffering, struggle for survival, and death are part of the mechanisms that will bring about a better species. This is in stark opposition to the message of the Bible. The conflict between Darwinism and Scripture (and Christian faith) affects ideas related to origins or protology: the origin of the universe, earth, life, and humans. It also affects eschatology: what happens after this life? For the extreme materialistic Darwinist, there is only matter and energy. Darwin spread the idea that we are not valuable, with no hope of personal salvation, awaiting only death. Christ assured us that we are valuable, that He overcame death, and that one day He will completely remove it, giving us hope that this life is not all there is.
Richard Elofer, GC, Global Mission Study Centers

“Eschatology in Judaism”

The topic of Eschatology has always been a major topic for Judaism—biblical Judaism as well as rabbinical Judaism. This presentation explores the last judgement, the resurrection of the dead, the world to come, the afterlife (Gan Eden, “Paradise”; and Gehinnom, “hell”). It will also discuss the Jewish answer to the question of whether Israel or the nations will inherit the world to come.

Richard Choi, GC, Andrews University

“The Eschatological Manifestation of Divine Wrath and the Problem of Faith in Paul”

Paul describes the revelations of God’s righteousness and wrath as two parallel but distinct phenomena. He argues that “the revelation of God’s righteousness” is “apart from the law,” raising the question of whether such a concept of God’s character does not cause His mercy to eclipse His justice. This presentation argues that Paul’s intention in Romans is to differentiate between God’s justice and His punitive justice. God’s wrath represents a special eschatological expression of His justice that seeks to deal with sin, but His wrath is not an intrinsic part of His justice or character—for if there were no sin, there would be no need for wrath. Faith also represents a special eschatological expression of God’s mercy to deal with the problem of sin. Its function is to meet the urgent need for forgiveness created by sin—for if there were no sin, there would be no need for forgiveness. This presentation, then, argues two obvious but crucial points: There will be neither the need for God’s wrath nor His forgiveness when sin has been forever eradicated from the universe. But until such time dawns, His wrath and His merciful provision of faith in Christ are His chosen methods by sin—for if there were no sin, there would be no need for forgiveness. This presentation, then, argues two obvious but crucial points: There will be neither the need for God’s wrath nor His forgiveness when sin has been forever eradicated from the universe. But until such time dawns, His wrath and His merciful provision of faith in Christ are His chosen methods of dealing with sin, even after the probation closes.

Richard Sabuin, NSD, Education/Sabbath School and Personal Ministries

“Eschatological Significance of the Name ‘The Alpha and the Omega’”

The title “The Alpha and the Omega” in Revelation has been discussed by many scholars. While the identity has been clear, the application of its meaning to the reading of Revelation has not been much explored. This presentation tries to apply its meaning from another perspective: John’s historical and literary arrangement of the phrase. This perspective includes some factors: the connection of the title to “the First and the Last” and “the

Richard Davidson, GC, Andrews University

“When Did the 2,300 Days of Daniel 8:14 Begin and End? Fresh Evidence from Scripture, Chronology, and Karaite History”

This presentation accepts and assumes the solid work done by other Seventh-day Adventist scholars in establishing the date of 457 BC as the starting date for the 2,300-day prophecy of Daniel 8:14, and AD 1844 as the ending date of the prophecy. Building on these biblically based conclusions, this study explores fresh evidence from Scripture, chronology, and Karaite history in order to determine if there can be more precision with regard to the starting and ending dates of the 2,300 day-year prophecy. It concludes that the time period of the prophecy certainly begins in the autumn (not spring) of 457 BC—probably on the Day of Atonement, October 30—and ends on the Day of Atonement in AD 1844, which, according to the biblical reckoning, almost certainly fell on October 22 that year, not September 23.

Richard Rice, GC, Loma Linda University

“Adventist Identity and Remnant Heritage”

The notion that Seventh-day Adventists are the remnant church of Bible prophecy has played a central role in the church’s consciousness from its earliest years. It entails the notion that Adventists are a special people, with a special message for the end of history, distinct from all other forms of Christianity. There are diverse opinions among Adventists today as to just what it means to be the remnant church. For some it lies in the fact that the Advent movement exhibits definite prophetic earmarks, including the specific time of its origin and the manifestation of the gift of prophecy within its ranks. For others, the dramatic differences between Adventism today and Adventism in its earliest years call for another look at the remnant. As they see it, remnant identity involves engaging the world in healing and redemptive activities, much as Adventists did in the nineteenth century, along with the recognition that God’s final remnant will include people from various religious groups.

Richard Davidson, GC, Andrews University

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Beginning and the End”; and where the title is found—at the beginning and the end of the book of Revelation. Analyzing carefully all the facts above, it seems that the title “The Alpha and the Omega” suggests a reading and understanding of Revelation in a historical overview from beginning to end.

Rico Javien, SSD, Adventist University of the Philippines

“The Theological-Eschatological Implications of Michael in Jude”

The epistle of Jude is shrouded with rich theological significance, in spite of its shortness. Theological themes like the order of salvation, faith, mission, worship, judgment, the great controversy, the second coming, the end of the world, and others are interwoven in the fabric of Jude. The book starts with protology and ends with climactic and cosmic victorious eschatology. This presentation explores Michael’s role in the great controversy according to Jude. References to Michael in the Bible are all in the context of intense violence, war, death, and resurrection. Indeed the highlight of Jude’s eschatology is Michael, the heavenly warrior who victoriously defends His people and will end the great controversy.

Robert Osei-Bonsu and Solomon Appiah, WAD, Valley View University

“Rethinking the Parousia in the Face of Proliferated Eschatological Theologies”

Evangelical Christianity has historically been divided on the subject of interpreting the realities and especially the timing of the Parousia. Differing schools of interpretation—such as premillennialism, postmillennialism, and amillennialism—have variously been postulated and advanced to great lengths throughout the history of the Christian church. The current widespread proliferation of Christian renewal movements, especially in non-Western regions of the world, and their teachings on wealth and prosperity are of concern to Adventists. Their teaching emphasizes a “this-worldly” understanding of how to live a balanced Christian life, creating wealth and prosperity and hastening the Parousia. There is the need for a rethinking and proper contextualization of the biblical doctrine on this subject. Thus, a proper understanding of the realities of the second advent will inform the church about how to make the necessary doctrine of eschatology meaningful to its members. This presentation engages the Seventh-day Adventist position on the Parousia, making suggestions of practical strategies to share the biblical view of eschatology to a world that has become naturally permissive and gullible to these many winds of doctrines.

Ronald Nalin, GC, Geoscience Research Institute

“Is Eschatology a Threat to Science? 2 Peter 3 and God’s Action in History”

Biblical depictions of eschatological events presuppose a manner of divine intervention potentially in conflict with the principles of uniformitarianism adopted in the practice of science. 2 Peter 3 contrasts a uniformitarianist argument with an interventionist view of God’s action in history, referring to three specific events: the creation, the flood, and the day of judgment. This view of history affirms God’s commitment to love and rescue His creation, while at the same time attesting the superiority of the Creator over His creation. Eschatology does not need to represent a threat to science, provided that our understanding of the relation of the present to the past and future acknowledges: 1) the reality of God the Creator as preexisting and distinct from His creation; 2) there have been divinely caused processes in the past, when God intervened in nature; and 3) these past divine interventions warrant the possibility of a future one.

Roger Ruiz, IAD, Central American Adventist University

“Daniel 11:40–12:3 and 12:13: Narrative Flow and Chronology Relation as Eschatological Indicators of Temporality”

This presentation studies temporality and the chronological relation of the expressions ותוע in Daniel 11:40–12:3 and 12:13. The analysis of the text combines morphological, syntactical, and semantical approaches from a grammatical view, including the exploration of the context from a linguistic perspective. The paper suggests that ותוע is a temporal phrase describing a span of time that initiates immediately after the “time, time, and half of time” of persecution and ends at the second coming of Christ. REPRESENTS THE LAST PART OF ותוע AND INCLUDES THE RISING OF MICHAEL, THE TIME OF TROUBLE, A PARTIAL/SPECIAL RESURRECTION, LIBERATION, AND GLORIFICATION. AND ותוע is the last moment of ותוע including the general resurrection.

Ronald du Preez, NAD, Arizona Conference

“A Fresh Look at the Fifth and Sixth Trumpets”

This presentation takes a fresh look at the Litch-Smith-White perspective on the fifth and sixth trumpets of Revelation. It is argued that valuable insights may be obtained—and faith may be strengthened in Jesus, the Alpha and the Omega—from the final book of the Bible that deals with the end times.
Ross Winkle, NAD, Pacific Union College

“A Calculated Exegesis of the Cryptographic Number of the Beast”

The most notorious number in the Bible is the enigmatic number of the Sea Beast, 666. After discussing the visual representation of this number in the earliest Greek manuscripts in light of recent numerical and papyrological research, this presentation explores the meaning of the verb ψηφίζω in Revelation 13:18 and other biblical and extra-biblical texts. It concludes that 666 is not a number to be understood as a series of three sixes—that the interpretation of the cryptogram must be understood from the standpoint of psephical calculations of the numerical equivalents of the letters of ancient alphabets, and that the symbolic meaning of the number, or of its factor of six, is not primary to the text.

Sampson M. Nwaomah, GC, Adventist University of Africa


The quest for wealth and possession is a very absorbing human activity in contemporary society, even amongst Christians. This compulsion seems so dominant that little attention is given to its eschatological dimension. Yet, Jesus’ teachings in Luke 12:13–21 suggest there is a strong link between eschatology and the attitude of wealth acquisition. Therefore, this presentation explores Jesus’ teachings on wealth acquisition, possession, and management as well as their eschatological implications. It concludes that wealth is no substitute for goodness and character and is not a guarantee for the real essence of life, accountability towards God. Conclusively, the divine pronouncement on the rich but foolish farmer constitutes an invitation to readers to evaluate their attitude towards wealth in view of eschatology.

Sang-Hoon Jee, SSD, Asia-Pacific International University

“A Critical Evaluation of Dispensationalism: On the Fulfillment of the Signs of the Second Coming of Jesus Christ”

Dispensationalism is one of the most influential theological systems of Christian eschatology. It is a movement of eschatological interpretation of biblical prophecy distinguished by its belief that a literal hermeneutic mandates a consistent distinction between Israel and the church. Its understanding of the signs of the second coming of Jesus Christ and of the fulfillment of these signs not only presents unique features of its understanding of the Bible prophecy but also expresses its particular characteristics. In order to have a sound biblical understanding of the signs of Jesus Christ’s second coming, the understanding of dispensationalism should be critically evaluated. This presentation will analyze the dispensationalists’ understanding of the signs of the second coming of Jesus Christ and their fulfillments. Based on that analysis, it will provide a critical evaluation of their understanding on the subject.

Segundo Azo Salazar, SAD, Peruvian Union University

“Ellen G. White and Her Hermeneutical Presuppositions Regarding the Events of the Last Days”

The purpose of this presentation is to analyze eschatological events mentioned by the gift of prophecy manifested in Ellen G. White: the United States and its identification as the second beast of Revelation 13, the union of all the churches, the Sabbath as the sign of God as opposed to the mark of the beast, and how these events have been confirmed throughout history to this day.

Sergey Davidoglu, ESD, Zaoksky Theological Seminary


The book of Revelation is not the only apocalypse, but is also a part of the Jewish apocalyptic tradition, developed within Christian teaching. Revelation appeals to issues using methods and images that have already been formed in the Jewish tradition. There are references to the motif of the heavenly temple, contained also in Jewish apocalypses, throughout the book. The interest of this presentation is in understanding the place the heavenly temple occupies in the eschatological views of the Jewish apocalypses and in Revelation, and the distinctive features of the temple in Revelation. This comparison can help to realize the roots of John’s idea of the heavenly temple and to provide a better understanding of it.

Sergio Becerra, SAD, River Plate Adventist University

“The Eschatological Elements of the Adventist Doctrine of the Sabbath”

This presentation analyzes the documents on the Sabbath published by Thomas M. Preble and Joseph Bates between 1845 and 1849. They are the first writings on the Seventh-day Sabbath among North American Adventists of the nineteenth century. This presentation examines the motives that guided the eschatological movement of Adventism to adopt the biblical-historical doctrine of the Sabbath. It also explores the original contributions of Adventism to the Christian doctrine of the Sabbath.
Sergio Celis, SAD, Chile Adventist University

“Eschatological Connections between the Day of Atonement and the ‘Day of the Lord’”

One of the most important themes in Seventh-day Adventist eschatology is the interpretation of the day of atonement as a time of judgment just before the second coming of Christ. In the Old Testament, however, the main description of the judgment comes from the prophetic announcement of the coming of the “Day of the Lord.” Adventist eschatology uses some elements of this concept to explain some important ideas of the eschatological timeline. A study of these biblical motifs shows important parallels among them. Both describe a time of judgment, distress, and a vindication for the people of God. These and other parallels allow a possible harmonization of these two motifs in the Adventist understanding of the eschatological events.

Silvia Torreblanca, IAD, Antillean Adventist University

“The Strong Groans of Nature”

From the entrance of sin, nature has been affected and, as illustrated by Paul, it groans and is in labor pains. But using this analogy, at the end time, are these moans louder and the labor contractions already more frequent and painful? This presentation reviews some of the most worrisome environmental problems produced by man, and then addresses the environmentalism-eschatology dilemma and the theological responses to it.

Skip Bell, Gyeong Chun Choi, Stan Patterson, and David Penno, NSD, Sahmyook University; GC, Andrews University Seminary

“A Call to Relational Leadership Arising from a Shared Eschatological Vision”

The book of Revelation contrasts two distinct approaches to leadership. This presentation describes these approaches and draws conclusions as to how Christians should practice leadership in light of the eschaton. The two approaches are traced from the rebellion in heaven, through creation, the life of Jesus, and with a focus on the apocalyptic messages of Scripture. This study is needed because the practice of leadership in the church has a profound effect on the church’s witness and accomplishment of mission. Faithfulness among God’s people in the last days can only be experienced when leadership is practiced according to God-honoring principles. This presentation concludes that the loving, non-coercive, relational dynamic—demonstrated by the Lamb’s leading during the eschaton—provides a biblical template for Christian leadership in the present time.

Teófilo Correa, GC, Adventist International Institute of Advanced Studies

“Living the Future: The Value of the Present Experience for Eschatological Events: A Look at Amos 5”

Eschatological passages are used to emphasize the “coming” events, and sometimes we overlook explicit messages for the present moment, which is one of the main reasons for the revelation of messages ahead of time. This presentation focuses on an exegetical approach to the prophecy of Amos 5:4–8 in order to explore its message and implications to those whom the eschatological oracle has addressed and what God expected to see in His people in their present and daily life. The presentation follows conventional exegetical procedures, highlighting the relevance of the message in its time. Their implications for interpreting and applying eschatological prophecies are also noticed.

Teresa Reeve, GC, Andrews University


Often in thinking about eschatology, we are preoccupied with signs of Jesus’ coming and the events that will precede His appearing. Jesus was more interested in concerns beyond this, as evidenced in Luke 12:1–13:9—a discourse seldom considered when dealing with eschatology. Nonetheless, warnings about judgment and the coming of the Lord permeate the whole passage, climaxing in two paired tales about a master’s return. In this central section of the discourse, Jesus—as He does so often in the gospels—calls on His servants to be ready for His coming. Going beyond His oft-repeated reminder to stay alert and be ready, this passage provides specific instruction regarding how Jesus wishes His servants to be prepared for His return. This presentation focuses on Jesus’ instruction to leaders (οἰκονόμος) and seeks to explicate how, in the context of the discourse as a whole, this parable directs us as leaders to care for His household and be prepared for His coming.

Timothy Standish, GC, Geoscience Research Institute

“Why Catholics Can Embrace Theistic Evolution and Why Adventists Can’t”

Theistic evolution lacks a clear, concise, and definitive definition. However, two features are common to characterizations of theistic evolution: 1) an account of origins at odds with the biblical record of history and 2) death before sin. These characteristics appear irreconcilable with biblical Christianity, so how could theistic evolution become acceptable within any Christian tradition? Possible answers include: 1) abandoning the authority of Scripture and 2) defining death before sin differently than death after sin. Both accommodations
are achievable through Catholic doctrines, which are examined based on official Catholic statements regarding theistic evolution and creation during the time theistic evolution became accepted as an orthodox Catholic position. These are compared with the Seventh-day Adventist Church’s Statement of Fundamental Beliefs.

Thomas Shepherd, GC, Andrews University

“Eschatology and Everyday Life: How Paul Brings Home the Last-Day Message to Our Daily Life”

The apostle Paul has much to say about eschatology and particularly the eschatological significance of Jesus’ resurrection. It is striking how Paul links the eschatological truth of Jesus’ resurrection to his own life and ministry and to the everyday life of the Christians to whom he writes. This presentation illustrates this feature of Pauline theology by mapping the everyday themes that arise from Paul’s discussion of the resurrection in his letters.

Vanderlei Dorneles, SAD, Brazil Adventist University

“An Earlier Armageddon: The Starting Time of the Last Battle and the Critical Condition of the Wicked at the Sixth Bowl”

This presentation deals with the battle of Armageddon in connection with the fall of Babylon according to Revelation 16:12–16. It deals with the meaning of Armageddon from the presupposition that John alludes to the Old Testament in building his idea of the final battle. The point in discussion is whether Armageddon will start after or before the sixth plague and when preparations for it will take place. This presentation proposes that the passage may be a parenthetic vision that deals with events that happen before the plagues, as John makes between the sixth and seventh elements in the seals and trumpets’ visions.

Warren Simatele, SID, Rusangu University

“The Ten Commandments and the Eschatological Church: 1 Corinthians 15:56”

This presentation identifies the law of God, the Ten Commandments, in 1 Corinthians 15:56 and its implications on the eschatological church. The term “law” appears in isolation in the resurrection text, causing some to consider it an interpolation; however, its presence here not only heightens the continuity of God’s law in the eschatological church, but also its significance in the work of redemption and ultimate victory over sin and death, a development that will usher in eschatological rest in God’s entire universe.

Warren Trenchard, NAD, La Sierra University

“An Adventist Theology of the Earth in Light of the End Time”

Like most Christians, Seventh-day Adventists have historically displayed little interest in ecological matters. Around 1970, Adventist authors began addressing the issue of Christians’ responsibilities regarding the earth. However, such important efforts and official statements were neither comprehensive nor systematic. It remains for Adventists to develop a theology of environmental responsibility—one that is not only Christian but also uniquely Adventist. This presentation proposes an Adventist theology of the earth within a paradigm of five affirmations and two symbols. While none of these affirmations or symbols are entirely unique to Adventism, the assemblage is particularly characteristic of Adventist thought and practice. It asserts that such a theology of the earth is both complementary to an Adventist eschatology and necessary for it.

Wilson Paroschi, NAD, Southern Adventist University

“Jesus’ Eschatological Legacy: The Tension between the Nearness of the Second Coming and the Mission of the Church”

Scholars generally agree that eschatology lies at the very heart of Luke’s purpose in writing his twin volumes. The predominant concept, sometimes called the “classic” theory, relates that purpose with the delay of the Parousia. The idea is that the eschatological consummation announced by Jesus as imminent, and so expected by early believers, had become such a major source of anxiety for the church that Luke decided to give a definitive answer for it: he abandoned the belief in Jesus’ soon return altogether and, by conceiving the church’s world mission, pushed the final consummation into the distant future. This presentation does not intend to provide a detailed analysis of this theory. Instead, it argues that though Luke does admit a delayed fulfillment of the church’s hope associated with the preaching of the gospel, he has not entirely done away with the idea of an imminent end, and the tension between both concepts was conceived by Jesus Himself—rather than being redactionally fabricated—to keep the church healthy and faithful. The discussion centers on the book of Acts.

Zane Yi, GC, Loma Linda University

“Re-Creation and/or Renewal? Reimagining the End”

How one imagines the future affects how one engages the present. The crux of the issue is not the timing of the eschaton—that is, the when—but what one imagines will happen when Christ returns. A universally destructive eschatology presents a stumbling block to
serious cultural and social engagement. This presentation examines the theological and scriptural assumptions that support this view, arguing that while clear support can be found for the judgment against and destruction of evil in its particularity, support for a universally catastrophic eschatology—the annihilation of all things before being entirely recreated—rests on tenuous grounds and is in tension with other key Christian theological affirmations—namely the goodness of the created order, the incarnation, and work of the Spirit. This presentation examines biblical passages to argue that the imagery and symbolism of fire used in apocalyptic literature connotes purification through a limited destruction of evil, rather than the universal obliteration of all things. This presentation argues that preserving a sense of ontological continuity between this world and the one to come is scripturally faithful, theologically consistent, and provides better motivation for consistent and constructive cultural involvement.

Zdravko Stefanovic, NAD, Adventist University of Health Sciences

“When Do the Stars Begin to Fall?
Timely and Timeless Aspects of Biblical Prophecy”

Timely applications of the predictions made by biblical prophets often eclipse their timeless qualities. This presentation points to a need to pay more attention to the timeless aspects of biblical prophetic messages, particularly those that relate to the end times. To this end, statements like “the sun will be turned to darkness and the moon to blood, the stars will fall from the sky” are surveyed in their original Old Testament contexts and genres. The presentation closes with a call to Adventist biblical scholars to give more attention to the timeless aspects of biblical prophetic predictions.

The papers presented in this Bible Conference represent the position of their authors and not necessarily the views of the organizing committee or the Biblical Research Institute.
1. Medical Needs: For first aid and other emergency medical needs you may contact the business center (Mileto).

2. Shopping: You will have opportunities to go shopping. Some stores accept U.S. dollars, Euros, or Credit Cards.

3. Internet Facilities and Telephone Service: Wireless internet will be available to all guests; no password is needed. However, if everyone will connect at the same time, it can become very slow. So avoid heavy downloads and use of the camera when communicating via FaceTime, Skype, etc. You may use the regular phone at your expense, but keep in mind it can be very expensive.

4. Meals and Water: Two vegetarian meals a day will be provided for the registered participants of the Bible Conference. Bottled water will be provided on our sightseeing trips.

5. Conference Information and Books: An information table with books and materials will be located at the area adjacent to the big hall where the main meetings will be held.

6. Insurance: the GC has provided travel insurance for every registered attendee from June 10 through 22. If your travel itinerary falls outside those dates, you must provide your own insurance.

7. Security: Unfortunately big cities do have pickpockets. So when walking in public and crowded spaces, be very careful with your wallet, passport, and other personal belongings.

8. Bus Pickup: Calabrese buses will come as near as possible to the main entrance of the hotel where they will pick up participants for the tours.

9. Timeliness and Study Tours: We should run a very timely schedule. So check the program book and plan to be on board the bus a minute or two ahead.

10. Airport Return: On June 21, return to the Rome/Fiumicino airport will be arranged by Calabrese from early morning to 11 am. Breakfast will be available from 6:00 to 8:00 am for the convenience of those whose travel itineraries will allow.

IMPORTANT INFORMATION

Restaurants

- **Il Postiglione**
  Via Aurelia 664 – 00165 Roma
  (Walking Distance: 5 minutes)

- **Ristorante Xian Du (Chinese Restaurant)**
  Via Aurelia 611/613 – 00165 Roma
  (Walking Distance: 2 minutes)

- **Osteria Romana**
  Via Aurelia 553 – 00165 Roma
  (Walking Distance: 8 minutes)

Food Mart/Supermarket

- **Piacere Terra Bio**
  Via Aurelia 756 – 00165 Roma
  (Walking Distance: 4 minutes)

- **Pam Roma Irnerio**
  Via Aurelia 21/23 – 00165 Roma
  (Walking Distance: 17 minutes)

- **Panorama Aurelia**
  Via Aurelia 822-824 – 00165 Roma
  (Walking Distance: 19 minutes)

Metro Station

- Metro station closer to the hotel is **Cornelia**
  (walking distance: 15 minutes; or by bus 246 (3rd stop))
1. We Have This Hope (#214)

We have this hope that burns within our hearts,
Hope in the coming of the Lord.
We have this faith that Christ alone imparts,
Faith in the promise of His Word.
We believe the time is here,
When the nations far and near
Shall awake, and shout and sing
Hallelujah! Christ is King!
We have this hope that burns within our hearts,
Hope in the coming of the Lord.

2. All Creatures of Our God and King (#2)

All creatures of our God and King,
Lift up your voice with us and sing:
Alleluia! Alleluia!
O burning sun with golden beam
And silver moon with softer gleam:
Refrain
Oh, praise Him!
Oh, praise Him!
Alleluia, alleluia, alleluia!
Let all things their Creator bless,
And worship Him in humbleness,
Oh, praise Him! Alleluia!
Oh, praise the Father, praise the Son,
And praise the Spirit, three in One!

3. Alleluia! Sing to Jesus! (#167)

Alleluia! Sing to Jesus!
His the scepter, His the throne;
Alleluia! His the triumph,
His the victory alone;
Hark! The songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by His blood.

4. All Hail the Power of Jesus’ Name (#229)

All hail the power of Jesus’ name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!
Bring forth the royal diadem,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!
To Him all majesty ascribe,
And crown Him Lord of all.

Oh, that with yonder sacred throng
We at His feet may fall,
Join the everlasting song,
And crown Him Lord of all.

All Hail the Power of Jesus’ Name

Refrain
Oh, praise Him!
Oh, praise Him!
Alleluia, alleluia, alleluia!

Let all things their Creator bless,
And worship Him in humbleness,
Oh, praise Him! Alleluia!
Oh, praise the Father, praise the Son,
And praise the Spirit, three in One!
5. A Mighty Fortress (#506)
A mighty fortress is our God, a bulwark never failing;
Our helper He, amid the flood of mortal ills prevailing.
For still our ancient foe doth seek to work us woe;
His craft and power are great, and armed with cruel hate,
On earth is not his equal.

And though this world, with devils filled, should threaten to undo us,
We will not fear, for God hath willed His truth to triumph through us.
The prince of darkness grim, we tremble not for him;
His rage we can endure, for lo! his doom is sure;
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours, through Him who with us sideth.
Let goods and kindred go, the body they may kill;
God’s truth abideth still, His kingdom is forever.

6. Blessed Assurance, Jesus is Mine (#462)

Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

7. Christ for the World (#370)

8. Christ is Coming (#201)

9. Come, Thou Almighty King (#71)

10. Crown Him with Many Crowns (#223)
11. Fairest Lord Jesus (#240)
Fairest Lord Jesus, Ruler of all nature,
O thou of God and man the Son!
Thee will I cherish, Thee will I honor,
Thou, art my glory, joy, and crown.

Fair are the meadows, Fairer still the
woodlands,
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer
Who makes the woeful heart to sing.

Beautiful Savior, Lord of all the nations,
Son of God and Son of Man!
Glory and honor, Praise, adoration,
Now and forevermore be Thine!

12. Great Is Thy Faithfulness (#100)
Great is Thy faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they
fail not;
As Thou has been Thou forever wilt be.

Refrain
Great is Thy faithfulness! Great is Thy
faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand hat provided,
Great is Thy faithfulness! Lord unto me!

Summer and winter, and springtime and harvest,
Sun, moon, and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy, and love.

13. I will Sing of My Redeemer (#343)
I will sing of my Redeemer,
And His wondrous love to me;
On the cruel cross He suffered
From the curse to set me free.

Refrain
Sing, Oh, sing (Sing, Oh, sing)
of my Redeemer,
With His blood (With His blood)
He purchased me;
On the cross (On the cross)
He sealed my pardon,
Paid the debt (Paid the debt)
and made me free (made me free).

I will tell the wondrous story,
How my lost estate to save,
In His boundless love and mercy,
He the ransom freely gave.

Refrain
Great is Thy faithfulness! Great is Thy
faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand hat provided,
Great is Thy faithfulness! Lord unto me!

14. Jesus Saves (#340)
We have heard a joyful sound,
Jesus saves, Jesus saves;
Spread the gladness all around,
Jesus saves, Jesus saves;
Bear the news to every land,
Climb the steeps and cross the waves,
Onward, ‘tis our Lord’s command,
Jesus saves, Jesus saves.

Give the winds a mighty voice,
Jesus saves, Jesus saves;
Let the nations now rejoice,
Jesus saves, Jesus saves;
Shout salvation full and free,
Highest hills and deepest caves,
This our song of victory,
Jesus saves, Jesus saves.

15. Lord of the Sabbath (#393)
Lord of the Sabbath and its light,
I hail Thy hallowed day of rest;
It is my weary soul’s delight,
The solace of my careworn breast.
The solace of my careworn breast.

O sacred day of peace and joy,
Thy hours are ever dear to me;
Ne’er may a sinful thought destroy
The holy calm I find in thee,
The holy calm I find in thee.

16. My Hope is Built on Nothing Less (#522)
My hope is built on nothing less
Than Jesus’ blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus’ name.

Refrain
On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.

His oath, His covenant, and blood,
Supports me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

When He shall come with trumpet sound,
O may I then in Him be found;
Clad in His righteousness alone,
Faultless to stand before the throne.

18. Praise, My Soul, the King of Heaven (#4)
Praise, my soul, the King of heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?
Praise Him, praise Him, alleluia,
Praise the everlasting King.

Angels, help us to adore Him:
Ye behold Him face to face;
Sun and moon, bow down before Him:
Dwellers all in time and space,
Praise Him, praise Him, alleluia,
Praise with us the God of grace.

19. Praise to the Lord (#1)
Praise to the Lord, the Almighty,
The King of creation!
O my soul, praise Him,
For He is thy health and salvation!
All ye who hear,
Now to His temple draw near;
Join ye in glad adoration!

Praise to the Lord, who o’er all things so wondrously reigneth,
Shieldeth thee under His wings,
Yea, so gently sustaineth!
Hast thou not seen
How thy desires e’er have been
Granted in what He ordaineth?
Praise to the Lord, who doth prosper thy work and defend thee; Surely His goodness and mercy here daily attend thee. Ponder anew What the Almighty can do If with His love He befriend thee.

20. Rejoice, Ye Pure in Heart (#27)

Rejoice ye pure in heart! Rejoice, give thanks, and sing; Your festal banner wave on high, The cross of Christ your King.

Refrain
Rejoice! (Rejoice!) Rejoice, give thanks and sing.

With voice as full and strong As ocean’s surging praise, Send forth the sturdy hymns of old, The psalms of ancient days.

With all the angel choirs, With all the saints of earth Pour out the strains of joy and bliss, True rapture, noblest mirth.

21. Rise Up, O Church of God (#615)

Rise up, O men of God! His kingdom tarries long. Bring in the day of brotherhood, And end the night of wrong.

Let women all rise up! Have done with lesser things. Give heart and soul and mind and strength To serve the King of kings.

Rise up, courageous youth! The church for you doth wait, Her strength unequal to her task. Rise up, and make her great!

22. To God Be the Glory (#341)

To God be the glory, great things He hath done; So loved He the world that he gave us His Son, Who yielded His life an atonement for sin, And opened the life gate that all may go in.

Refrain
Praise the Lord, praise the Lord, Let the earth hear His voice! Praise the Lord, praise the Lord, Let the people rejoice; O come to the Father, through Jesus the Son, And give him the glory, great things He hath done.

O perfect redemption, the purchase of blood, To every believer the promise of God; The vilest offender who truly believes, That moment from Jesus a pardon receives.

23. Until Then (#632)

My heart can sing when I pause to remember A heartache here is but a stepping stone Along a trail, that’s windings always upward, This troubled world is not my final home.

Refrain
But until then my heart will go on singing, Until then with joy I’ll carry on Until the day my eyes behold the city, Until the day God calls me home.

The things of earth will dim and lose their value If we recall they’re borrowed for awhile; And things of earth that cause the heart to tremble, Remember there will only bring a smile.

24. When We All Get to Heaven (#633)

Sing the wondrous love of Jesus, Sing His mercy and His grace; In the mansions bright and blessed He’ll prepare for us a place.

Refrain
When we all get to heaven, What a day of rejoicing that will be! When we all see Jesus, We’ll sing and shout the victory!

While we walk the pilgrim pathway Clouds will overspread the sky; But when traveling days are over Not a shadow, not a sigh.

25. Ye Servants of God (#256)

Ye servant of God, your Master proclaim, And publish abroad His wonderful name; The name all victorious of Jesus extol; His kingdom is glorious, He rules over all.

God ruleth on high, almighty to save; And still He is nigh—His presence we have; The great congregation His triumph shall sing, Ascribing salvation to Jesus our King.

“Salvation to God, Who sits on the throne,” Let all cry aloud, and honor the Son; The praises of Jesus the angels proclaim, Fall down on their faces, and worship the Lamb.

Then let us adore, and give Him His right, All gory and power, all wisdom and might, All honor and blessing, with angels above, And thanks never ceasing, for infinite love.
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