

REACHING OUT

Summer/Fall 2019

A biannual publication of the School of Religion

Vol. 27, No. 2

Gracias and Adiós, Professor Martin

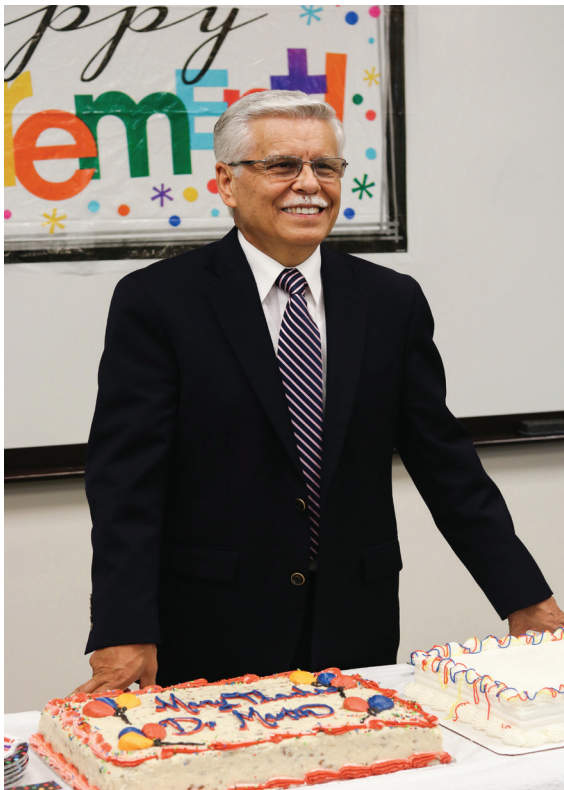


Photo contributed: Retiring professor Carlos Martin

The conclusion of the 2018-2019 school year, which witnessed the graduation of several hundred Southern Adventist University students, also brought a “graduation” of a different kind as Carlos Martin, PhD, retired after over 45 years of denominational service. A faculty member in the School of Religion since 2001, Martin has taught hundreds of Southern students in a variety of classes, such as World Religions, Public Evangelism, and Personal Evangelism I and II. For many years he was also director of the Pierson Institute of Evangelism and World Missions. Both his teaching and his leadership of the Pierson Institute afforded him the opportunity to do what he loves most, namely, motivating and training students

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to advance the kingdom of God through witnessing and evangelism.

Taking a class from Martin was an unforgettable experience for Southern students. His passion for the subject matter, along with his boundless energy as he gave lectures, kept his students wide awake. In fact, his classroom presentations were delivered so enthusiastically that sometimes people in the hallway felt as if they had participated in the experience, because they couldn't help overhearing some of what was being said.

However, it is outside the classroom that Martin has left his most indelible mark. Several years ago he proposed the idea that instead of simply serving as assistants to an experienced evangelist, theology majors should actually preach their own evangelistic series as part of their training. He later encouraged the same plan for students in other disciplines who wanted to go on short-term mission trips, and now over 1,432 students have preached an evangelistic series, resulting in several thousand baptisms.

It is worth mentioning that his high-octane approach to life carries over to his recreational pursuits. Martin is an avid runner and has successfully completed a number of marathons, including the world-famous Boston Marathon two times.

Retirement will allow Martin to devote more time to his wife, Nolly, and his four beloved grandchildren. However, too much inactivity would be alien to him and leave him restless, so he already has a number of appointments to teach and conduct evangelistic meetings at various locations around the world.

The School of Religion salutes Dr. Carlos Martin for nearly two decades of ministry on campus. We praise God for bringing him to the Southern campus some 19 years ago. We are a stronger School of Religion because of his presence among us.

2020 School of Religion Graduate Class Schedule

February 11 - May 4, 2020

OTST 575 Studies in Psalms (online)

May 12-31

RELP 591 Evangelistic Preaching (Peru) - Eliezer Graterol

June 8-19

RELT 581 Biblical Ethics in Contemporary Society -
Stephen Bauer

RELT 520 Spirituality in Ministry - Philip Samaan

RELP 532 Principles and Strategies for Church Growth -
(Indiana) Mark Finley

RELP 534 Personal Soul-Winning Skills -
(Indiana) Mark Finley

July 6-17

RELP 555 Introduction to Marriage and Family Counseling

RELT 568 World Religions - Eliezer Graterol

RELP 535 Conflict Resolution and Relationships -
Alan Parker

June 29 - July 17

OTST 530 Archaeological Fieldwork (Israel) - Michael Hasel

July 17-26

OTST 520 Middle East Study Tour (Israel) - Michael Hasel

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Faculty News

Stephen Bauer, professor of Theology and Ethics, spoke at Grace Fellowship in Madison, Alabama, titled “The Gospel According to Mephibosheth.” He spoke on the same topic at the Grandview Church in Autell, Georgia. On April 20 he presented a series on the Trinity at the Meister Memorial Church in Deer Lodge, Tennessee. September 20 and 21 he spoke for the Georgia-Cumberland Conference’s Northeast Tennessee Camp Meeting, in Greenville, Tennessee, where he presented a four-part series on God’s grace in the life of David. He also wrote a book review on *Salvation, the Study of Soteriology*.



Eliezer Graterol, associate professor of World Religion and Missions, spoke, traveled, and conducted research over the summer. He spoke in a four-session symposium in Minneapolis, Minnesota, on the reasons young people leave the church and the importance of getting a Christian education. In Tampa, Florida, he presented on the holistic nature of human beings. In Nakuru, Kenya, he led nine ShareHim evangelistic crusades. He visited the renowned Museum of Islamic Art in Doha, Qatar, which hosts a collection of Islamic art over a period of 1,400 years from Europe, Asia, and Africa. He taught the class “Mission to the World” for the Master in Pastoral Ministry program for the Interamerican SDA Theological Seminary in Venezuela. Between his speaking appointments, he also worked on his PhD dissertation on the ontology of meaning from a Buddhist perspective.



Michael Hasel, professor of Archaeology and Biblical Languages, led two tours to Israel and Jordan for It Is Written and the General Conference. He presented “Egypt and Ancient Israel” for the Tandy Institute of Biblical Archaeology, Southwestern Baptist Theological Seminary; and “State Formation Processes in the Tenth Century BCE Levant” in Jerusalem. He also presented a seminar titled “Recent Discoveries in Biblical Archaeology” for Bogenhofen Seminary in Austria. He co-published two major peer-reviewed articles: “Four Judean Bullae from the 2014 Season at Tel Lachish,” *Bulletin of the American Schools of Oriental Research* 381 (2019); and “Lachish Fortifications and State Formation in the Biblical Kingdom of Judah in Light of Radiometric Datings,” *Radiocarbon* 61/3 (2019).



Martin Klingbeil, professor of Old Testament and Ancient Near Eastern Studies, presented three papers at the XII International Theological Symposium held at Bolivian Adventist University. The titles of the papers were “Dissident Groups and Futurist Interpretations of Daniel 12,” “God’s Storehouse: Dissident Groups Searching for Funds,” and “Dissident Groups in the Eighth Century BC.” He also chaired a session on ancient Near Eastern iconography and the Bible at the annual meeting of the Society of Biblical Literature in Denver, Colorado.



Alan Parker, Graduate Studies coordinator and professor of Evangelism, presented “Millennial Perceptions of Adventist Evangelism” at the 180 Symposium at La Sierra University in California. He spoke on “Church Leaders as Culture Makers” for the Western Ontario SEEDS Conference in Chatham, Canada, and did a seminar on “Closing the Back Door” at the Kentucky-Tennessee Camp Meeting. He preached for the Irish Mission Day of Fellowship in Dublin, Ireland, and did an afternoon presentation on multicultural churches, presenting insights from his doctoral research.



Wilson Paroschi, professor of New Testament Studies, preached and held a seminar on perfectionism at Palm Coast SDA Church in Florida. He also made several presentations at a pastors’ meeting at West São Paulo Conference in Brazil. In addition, he completed four articles for the Archaeological Bible project, which is expected to be published soon by Editorial Safeliz in Spain. Currently, Paroschi is working on a major article on Colossians 2:16-17 for a new volume on the Sabbath that is being edited by the Biblical Research Institute.



In the Eye of the Storm in Mozambique

Last March the Biblical Research Institute from the General Conference organized two International Bible and Mission Conferences in Africa: one in Angola and the other in Mozambique. Participating were five speakers who were fluent in Portuguese, the language spoken in those two countries: two from Brazil and three from the United States. The meeting in Angola, attended by about 400 pastors and theology students, went well. I gave three presentations on issues related to Jesus Christ and the Holy Spirit. In Mozambique, however, things were completely different.

As soon as the group arrived there, we learned that a Category 3 cyclone named Idai was heading to the country and would make landfall on Thursday, March 14. Its eye would pass right through Beira, the coastal city where the Adventist University of Mozambique is located and where the meetings would take place. None of the speakers knew about it, and the local leaders were so excited about the conference—the first one in the history of the country—that they simply ignored the danger.

Everybody tried to protect themselves as much as possible. I used mattresses to shield myself from the glass window of my room (on the third floor) in case of flying objects, and I used other pieces of furniture to shore up the mattresses. Then, I took another mattress to the bathroom, placed it in the bathtub, and lay beneath it as an attempt to shelter my head in case the ceiling fell. I stayed there from 9 p.m. to 4 a.m., when the winds started to slow down. I had my passport and other documents in a plastic bag tied to my waist, and was fully dressed with my shoes on, in case I had to quickly evacuate the building. At about 8 p.m., the power went off, and a couple of hours later, my cell phone signal was suddenly disconnected while I was talking to my wife. In the morning four inches of water were standing inside the room. In the room next to mine, windows were broken, part of the ceiling had come down, and the guest in that room was severely injured.

The hotel was almost entirely destroyed, except for its structure. Along the coast, waves as high as 30 feet were reported, but apparently not where the hotel was located. Otherwise, things would have been much worse. On Sunday, March 17, the local airport, which was about 15 minutes from the hotel, partially reopened for a few hours, but there was still no power, phone lines, or internet. Only three incoming flights landed, but my colleagues and I were able to leave the country and head to South Africa, and from there, fly back home. Not until later that Sunday was I able to get in touch with my family and let them know I was safe. Our lives were spared, but we should continue to pray for our brothers and sisters in Mozambique. Our university was almost entirely destroyed—only one building remained substantially intact—and as of September 10, they had not yet received any money from the insurance company.

Wilson Paroschi, professor of New Testament Studies

Fisterra “Land’s End”

This summer my wife, Lilly, and I walked the El Camino Francis, a 500-mile journey from Saint-Jean-Pied-de-Port, France, to Santiago, Spain. After successfully completing our quest, we traveled to the city of Fisterra on the western coast of Spain. Fisterra means “land’s end,” because for many centuries, this small fishing village at the edge of the Atlantic Ocean was thought to be the end of the world.

After exploring the city, we walked from town to the end of the peninsula. On a rocky outcrop is a small lighthouse, which brought to mind these two Bible passages: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14, KJV); and “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20, NIV).

The first is a prophecy that the story of Jesus’ life, death, and resurrection would spread around the world with the good news of salvation by grace through faith. The second is a promise of Christ’s presence with those who obeyed His command.

Some followers of Jesus believed those promises and set out to tell the Iberian Peninsula the good news. But there was no infrastructure sympathetic to pilgrims—no albergues (hostels), pilgrim meals, or well-marked paths. They entered a land that was steeped in Celtic paganism, fertility rituals, and sun worship.

Town by town they went, over the same terrain that we had just walked. Following the pattern of Jesus, they looked for receptive people, taught, baptized, and set up a gathering of believers to worship. All the way to Fisterra they went. They stood, looking out over the Atlantic Ocean and saw no more land. They believed they had done as Jesus asked and had taken the gospel to the end of the world. They didn’t know about the lands and peoples beyond this massive body of water. But I wonder if they hoped that because of their faithfulness, Jesus would soon return and take them home.

Millenniums have passed since that time! Christianity is now a popular religion, but it has not yet reached all peoples, and Jesus has not returned. I wonder if the passion for spreading the gospel has intensified or abated among Jesus’ followers today. I wonder if the promise of Jesus’ return is easier to hear in a sermon than to dream, long, pray, and work for. The temptation to be a resident instead of a pilgrim is strong.

Standing at that lighthouse, I renewed my desire for spreading the gospel. I want the same passion as Christ’s earlier followers, so transformed by the gospel that they had to tell others about Him. The prophecy, the command, and the promise are still available to believers today.

Barry Tryon, professor of Applied Theology

Shawn Boonstra Speaks for Ministerial Trainee Induction

The Ministerial Trainee Induction Weekend celebrates the official admission of theology and pastoral care majors into their respective programs. Our featured speaker in 2019 was Shawn Boonstra, speaker-director for Voice of Prophecy.

On Friday night Boonstra spoke for Southern's university vespers service and focused on Psalm 90:12, "So teach us to number our days that we may get a heart of wisdom" (ESV). He used the metaphor of hearing a ticking countdown clock to challenge the students with their own mortality. Adam and Eve needed no ticking clock prior to sin, but ever since the fall, each of us should now feel the pressure of a limited life. This limit on our respective lives should make us ask three questions about the meaning and purpose of our lives.

First, "Have I lived my life rightly?" Even in a relativistic age, most people can clearly identify whether their life is heading in the right or the wrong direction. If there is a wrong way to live, then there must be a right way to live. Second, "What is my most important need?" According to Boonstra that need is not to be loved or accepted, but is rather for your life to have meaning and significance. Third, "What will I regret or be satisfied with in the final 10 minutes of my life?" Facing that question now can help you choose a life focus that will bring such satisfaction to fruition. Boonstra argued that meaning is found in knowing, loving, and serving God, not in achievements such as acquiring wealth and earning recognition for your accomplishments.

The final worship service on Sabbath was dedicated to the theme that we may never see the fruits of our labors for Christ until years later or, perhaps, not even until after the second coming. We are to go out and engage the work at hand in faith, with much prayer, and even if things seem to fail, trust that God is doing something you cannot see and keep working.

Remember, God is working even when we feel as if our work for Christ has failed. Boonstra encouraged us all to work for God, trusting the results to Him. The weekend was a rich blessing to all who attended.



Photo credit: Paola Mora Zepeda, Journalism-Digital Broadcast major
Shawn Boonstra speaking for church

Gerhard F. Hasel Lectureship Discusses "The Crisis in the Church"

The guest lecturer for the Gerhard F. Hasel Lectureship in 2019 was Bryan Beyer, PhD, dean of the College of Arts and Sciences at Columbia International University (CIU) in Columbia, South Carolina. Beyer has been at CIU since 1985 and has served as undergraduate dean, dean of students, and most recently director of the biblical languages program. Since 1997, Beyer has also been chair of the Associated School for Jerusalem University College and, since 2003, general Bible/Old Testament book review editor for the *Journal of the Evangelical Theological Society* (JETS). He has authored or co-authored three books on the Old Testament and has assisted in the translation of the Book of Jeremiah for the Holman Christian Standard Bible. He came with his wife, Yvonne, and presented several times on campus.

His first presentation was at a banquet on Wednesday evening, March 21, where he addressed some important aspects of Abraham's call in Genesis 12:1-3. On Thursday morning he lectured to an Introduction of Biblical Exegesis class on the "go-and-tell" aspect of Israel's mission in Old Testament times. Beyer's main presentation took place during the university convocation on Thursday morning. He addressed the topic "Images of Israel: How the Land Shapes the Story." His focus was on how archaeological and topographical knowledge of the Holy Land greatly illuminates aspects of Israel's history recorded in the Bible. The presentations were well received and much appreciated.



Photo credit: Stephen Bauer
Bryan Beyer, PhD, speaking for convocation

Derek Morris Encourages Students to Pray Radical Prayers

Are you willing to live radically for God? That was the theme of the Senior Consecration Weekend that wrapped up the 2018-2019 school year for the School of Religion. Derek Morris, president of Hope Channel International and a former professor of preaching at Southern, was the featured speaker for this annual weekend. Known for his lively Sabbath School lessons on the Hope Channel, Morris brought that same energy and enthusiasm to Southern's campus.



Senior class of 2019



Photo credit Steve Bauer, Derek Morris, President of Hope Channel International

The weekend began with a dedication service on Friday evening in the Collegedale Church. This involved not only our School of Religion graduates, but also all of the Evangelistic Resource Center evangelists and those being sent out as student missionaries. Morris challenged the students to pray the prayer of Jabez, "Oh, that you would bless me and enlarge my territory!" (1 Chronicles 4:10, NIV). Reflecting on the experiences of those who had made radical commitments, Morris challenged the students to dare to pray radical prayers. The evening ended with a candle dedication ceremony for religion seniors, student and staff evangelists, and student missionaries. The powerful contrast between the darkened church and the candles of outgoing missionaries was a reflection of Southern students' commitment to missions and evangelism.

On Sabbath morning the services continued at Thatcher Hall Chapel. Morris' message focused on the spiritual armor of Ephesians 6 and the importance of not going into battle without "radical protection." He shared his personal experiences in dealing with demonic possession. Students then engaged in a question-and-answer session about spiritual warfare and other topics.

The final meeting was a special consecration service for religion seniors. Morris challenged the students to pray Jesus' prayer, "Pray the Lord of the harvest to send out laborers into His harvest" (Luke 10:2, NKJV). He noted two key words in this request: the word "pray," which means to "cry out," and the word "send," which means to be "cast out." We are to radically beg God to cast us out from our places of comfort into His harvest field. The service concluded with a charge to students by Greg King, dean of the School of Religion.

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”

Education, p. 271

2019 ERC Mission Trips Report

The Evangelistic Resource Center sponsored six mission trips, with 114 preachers participating during spring break and the summer months. We thank God for His abundant blessings. *These figures reflect the work done before, during, and after each series.*

Spring Break
Dominican Republic,
Churches:

Speakers: 27 - Baptisms: 212

Dominican Republic ACF/
ERC, Churches:
Speakers: 15 - Baptisms: 82

Summer

Bolivia, Churches:
Speakers: 18 - Baptisms: 493
Colombia, Churches:
Speakers: 22 - Baptisms: 324
Zimbabwe, Churches:
Speakers: 15 - Baptisms: 454

Field School Abroad -
Paris, France, Churches:
Speakers: 7 - Baptisms: 26

Homeland Field School
- Dalton, Georgia, Area
Churches:
Speakers: 10 - Baptisms 35

Total Baptisms: 1,626

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THE DEAN'S PAGE

A Risky Space Mission

This past summer the 50th anniversary of the Apollo 11 space mission attracted considerable attention. News stories recalled the momentous events that transpired. On Sunday afternoon, July 20, 1969, Neil Armstrong and Edwin Aldrin landed the lunar module, nicknamed the “Eagle,” on the moon’s surface. Several hours later, Armstrong emerged from the module and became the first human to walk on the moon, uttering those memorable words, “That’s one small step for man, one giant leap for mankind.” Many people remembered where they were on that epochal occasion.

One item that attracted my attention from the flurry of stories commemorating the Apollo 11 mission was a speech that had been prepared but never delivered at the time of this momentous event, because there was no need for it. One of President Nixon’s speechwriters, William Safire, had written a speech that was to be used in the event of a mishap. The most dangerous part of the mission was to get the Eagle off the moon, place it in lunar orbit, and then have it rejoin the command ship piloted by Michael Collins, in preparation for the journey back to planet Earth. If a malfunction occurred, it would likely have been at this stage of the mission, with the possibility of leaving two astronauts stranded on the moon. In fact, the very existence of this never-delivered speech highlighted the courage exhibited by these brave astronauts in undertaking such a risky mission, because Armstrong and Aldrin knew that if the Eagle malfunctioned and they were unable to leave the moon, there was no hope of rescue from any other source. A sobering thought, indeed!

Several lines from this unused speech reminded me of another mission through space that involved enormous risk and involved a demonstration of courage in the face of danger, namely, the mission of the incarnation. I am speaking of Jesus’ mission to save a rebellious planet and bring its inhabitants back into a harmonious relationship with His Father. I would like to recite a few lines from Safire’s speech, and then make some comparisons and contrasts with the mission of Jesus.

The speech stated: “These brave men, Neil Armstrong and Edwin Aldrin, know that there is no hope for their recovery. But they also know that there is hope for mankind in their sacrifice.”

While Jesus was not permanently stranded on this sinful planet, it could have turned out that way, had He sinned and failed in His mission. The incarnation involved tremendous risk. According to *The Desire of Ages*, Jesus “took the risk of failure and eternal loss” when He came to Earth (p. 131). And it is only because of His sacrifice that we do have hope—hope for the future, hope of eternal life.

Another line in the speech declared of Armstrong and Aldrin, “These two men are laying down their lives in mankind’s most noble goal: the search for truth and understanding.”

While the quest for truth and understanding is a worthwhile goal, it is not, in my opinion, the “most noble goal.” Rather, the most noble goal is the mission that Jesus Christ undertook to reconcile humanity to His Father, to restore them to the harmonious relationship that existed between the Lord and His human children in the beginning of creation. This is why He came. As Luke 19:10 proclaims, “For the Son of Man came to seek and to save the lost” (ESV).

The final line of the speech poignantly stated, “For every human being who looks up at the moon in the nights to come will know that there is some corner of another world that is forever mankind.” The thought behind this statement is this: If Armstrong and Aldrin had been marooned on the lunar surface and perished, some 240,000 miles from their home planet, the moon would always be connected with humanity in a special way, because two of our own gave their lives there.

This reminds me of two striking quotes in *The Desire of Ages*: “God gave His only-begotten Son to become one of the human family, forever to retain His human nature” (p. 25). Also, “It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen” (Ibid.).

What magnificent truths are expressed in these quotes! Heaven is forever united with Earth, because God’s Son will keep His human nature throughout eternity. And because of this wonderful plan of redemption, humans are more closely bound to the Lord than were Adam and Eve in Eden.

While I salute the bravery of Neil Armstrong and Edwin Aldrin for their dangerous mission to explore space and increase our knowledge of the universe, I worship my Lord for His willingness to come to this planet that was hostile to Him and endure Calvary’s cross, so that each of us would have the opportunity to spend eternity with Him.



Greg King, dean



School of Religion

P.O. Box 370
Collegedale, TN 37315

Greg King, PhD, Editor
Janita Herod, Assistant Editor

Faculty

Stephen R. Bauer, PhD—Theology, Ethics
Hyunsok John Doh, PhD—New Testament
Eliezer Graterol, DMin—World Religions, Missions
David Hartman, DMin—Ministry, Evangelism
Michael G. Hasel, PhD—Archaeology, Biblical Languages
Greg A. King, PhD—Dean, Biblical Studies, Biblical Languages
Martin Klingbeil, DLitt—Archaeology, Biblical Studies
Judson S. Lake, ThD—Homiletics, Adventist Studies
Alan Parker, ThD—Ministry, Evangelism, Director, Pierson Institute,
Graduate Program Coordinator
Wilson Paroschi, PhD—New Testament Studies
Barry Tryon, PhD—Ministry, Spirituality

Support Staff

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New Archaeology Exhibit Opens January 15, 2020

From Script to Scripture: The History of the Bible

Explore the Bible through the inventions of the alphabet, the printing press, and modern technology. Witness the most magnificent Bibles produced before, during, and after the Protestant Reformation, including the Olivitan Bible, the Vulgate, and the Gutenberg Bible. On display will be Luther's *September Testament*, the complete 1611 King James Version, the Coverdale, Bishops', and Matthew Bibles. Stand in front of the Wittenberg doors and read an original printing of Luther's *95 Theses* that sparked the Reformation, as well as the reaction of Pope Leo X's excommunication bull against Luther, which began the Counter-Reformation. Mourn with the persecuted Christians in *Foxe's Booke of Martyrs*, and rejoice in their escape to the freedom of America, where faith in the Bible could flourish and became the impetus for the great religious awakenings.



John Foxe's *Acts and Monuments*, first edition complete 1563

EXHIBIT HOURS:

Monday - Thursday
9 a.m. to 12 p.m.
1 p.m. to 5 p.m.

Friday
9 a.m. to 12 p.m.

Saturday and Sunday
2 to 5 p.m.