



**25TH AIIAS ANNUAL
THEOLOGICAL FORUM**

**READING THE
SONGS OF
STRUGGLE,
HOPE, AND
PROMISE**

PSALMS

**NOVEMBER
10-12, 2022**

AIIAS, Lalaan 1, Silang,
Cavite, Philippines

MESSAGE FROM THE PRESIDENT



Welcome to the 25th Allias Annual Theological Forum. We invite you to fully immerse yourself in what characterizes Allias: the depth of academia integrated with the breadth of worshipful life and a call to mission.

As we consider “Reading the Psalms: Songs of Hope, Struggle and Promise,” the words of that beautiful shepherd’s psalm bring comfort and peace yet again: “The Lord is my shepherd, I shall not be in need.” The apostle Peter echoes this anew, many years later, as he writes of the Chief Shepherd: “...having cast all your anxiety on Him, because He cares about you.” (1 Peter 5:7) God’s hands are over and under us.

As we study the psalms in this year’s Theological Forum, let us keep this thought central in our hearts—the comfort, hope and promise we find in knowing Jesus Christ, our own beloved Chief Shepherd.

Ginger Ketting-Weller, PhD

Allias President

MESSAGE FROM THE ACADEMIC VICE PRESIDENT

Dear Collaborating Researchers in Theology

On behalf of Allias Academic Administration, I welcome you to your theological forum involving insightful research presentations and uplifting professional dialogue. I congratulate the organizers of the Allias Seminary for providing the framework for this 25th forum theme, “Reading the Psalms: Song of Struggle, Hope, and Promise.” I commend the speakers and research presenters for their in-depth and prayerful research vigor. I welcome each participant from our global community and wish you every benefit of attendance! I pray that God will bless us with a greater understanding and appreciation of the Bible through this forum.



Thank you for choosing to come to Allias for this annual forum!

With Best Wishes,

Richard Nelson, MD, MSc

Vice President for Academic Administration

MESSAGE FROM THE SEMINARY DEAN



Welcome to the 25th AIIAS Annual Theological Forum. The theme of this year's forum is **Reading the Psalms: Songs of Struggle, Hope and Promise.**

The book of Psalms contains some of the most inspiring subjects of human existence. It vividly reflects the burdens, fears, joys, pains, and hope of the human heart. Of all Old Testament books, the Pentateuch and the Psalms were the most read in the early Church, while the Psalms is the most quoted book in the New Testament. Reformers Luther and Calvin considered the book of Psalms as their primary sermon source. Luther declared that the Psalter "might well

be called a little Bible. In it is comprehended most beautifully and briefly everything that is in the entire Bible."

On the other hand, Calvin regularly chose to preach from the Psalms and the New Testament on Sunday evenings. F. Kirkpatrick affirms that "the Psalms stand in an intimate relation to the whole of the Old Testament. They are the inspired response of the human heart to God's revelation of Himself, in Law and History and Prophecy and the [religious] Philosophy" of Israel.

After over two years of a global pandemic and amid several armed conflicts worldwide, people wonder what is next. It has been suggested that the failure of concerted climate action, the growing corrosion of social harmony, the deterioration of mental health, and the fears of a global recession make the world's situation more problematic. In this context, many people wonder if hope still exists in our world. As we read the Scriptures, especially the book of Psalms, the answer is Yes, there is hope. "I wait for the LORD, my whole being waits, and in his word, I put my hope (Psalm 130:5). As David said amid troubles, "I will lift up my eyes to the hills—From whence comes my help? My help comes from the Lord" (Psalm 121:1,2).

I want to express my appreciation to Drs. Jiří Moskala, Prof. of Old Testament Exegesis and Theology, Dean of the Theological Seminary at Andrews University, and Martin Klingbeil, Prof. of Biblical Studies and Ancient Near Eastern Studies at Southern Adventist University, for being with us. My sincere thanks also go to Drs. Richard Sabuin, Education Associate Director at the General Conference, and Kenneth Bergland, our new Assistant Professor of Old Testament at the Seminary, who gladly accepted the invitation to be part of this dialogue.

Finally, on behalf of AIIAS Theological Seminary, I would like to welcome all the participants of this Annual Forum. We are happy to have you with us again in person at AIIAS. We will spend time growing together on this inspiring OT book, and deepening our friendship and Christian fellowship. I pray that this event will be a blessing to you all.

Once again, Mabuhay (Welcome), and may God bless you all!

Ricardo A. González, PhD
AIIAS Seminary Dean

READING THE PSALMS: Songs of Struggle, Hope, and Promise

25th AIIAS ANNUAL THEOLOGICAL FORUM

November 10-12, 2022
AIIAS Auditorium & Amphitheater

THURSDAY, NOVEMBER 10, 2022		
TIME	SCHEDULE	PARTICIPANT
7:30 am	Registration	
SESSION 1		
	Moderator: Teofilo Correa Location: AUDITORIUM	
8:00 am	Opening Ceremony	
	Philippine National Anthem AIIAS School Song	By "Himig" <i>Judy, Karole, Sharnie</i>
	Opening Prayer	Moderator
	Welcome Remarks	Ginger Ketting-Weller <i>AIIAS President</i>
	Special Music	Jomar & Company
8:20 am	Devotional Message	Ricardo González <i>Seminary Dean</i>
8:35 am	Announcements	Donny Chrissutianto
8:40 am	PLENARY LECTURE: "The Quest and the Meaning of Life (Psalm 73)"	Jiří Moskala
9:40 am	PLENARY LECTURE: "The Imprecatory Psalms from a Theological and Pastoral Perspective"	Martin G. Klingbeil
10:40 am	BREAKTIME (10 minutes)	
SESSION 2		
	Moderator: Ronald Marjee Location: AUDITORIUM	
10:50 am	FACULTY PLENARY LECTURE: "Theology as a Weapon: Theological Reflections on Warfare Psalms Considering the Military Conflict Between Russia and Ukraine and its Impact on the Relationships of the Seventh day Adventist Believers Across the Borderline."	Pavel Zubkov
11:20 am	FACULTY PLENARY LECTURE: "'I,' 'You,' and 'They,': Verbal Persons in Psalm 22"	Héctor Martin
11:50 am	FACULTY PLENARY LECTURE: "Flee Like a Bird to Your Mountain: Seeking the Unmovable Faith in Movable Flights"	Chuanshan Liang
12:20 pm	LUNCH BREAK Please proceed to function hall	
AFTERNOON BREAKOUT SESSION		
SESSION 3A BREAKOUT SESSION (Moderator: Adlai Tornalejo) Location: AUDITORIUM		
01:30 pm	"Imprecations in Psalm: A Biblical-Theological Analysis"	Albert Dichoso

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02:00 pm	"Jesus's Use of The Book of Psalms in His Life, Ministry, and Crucifixion."	Petronio Genebago
02:30 pm	"Reading 'Opo' In Psalm 23 With Praxis Lens to Minahasan Context"	Charstar Rumbay
03:00 pm	"Encountering Psalms 5 Missionally: An Introspective Praxis During Crisis for Hope"	Santosh Kumar
03:30 pm	BREAKTIME (10 minutes)	
SESSION 3B	BREAKOUT SESSION (Moderator: Andrew Ben Jacob) Location: AMPHITHEATER	
01: 30 pm	"Jesus' Redefinition of Regal Victory in Psalm 110:1: An Intertextual Study"	Dindo Paglinawan
02:00 pm	"The Lord Who Loved Us First: Life Catastrophe and Its Resolution in Psalm 116:1-2"	Thang Suan Sum Naulak
02:30 pm	"A Theological Discourse on the Motif of Struggle in Psalm 23"	Mogomotsi Jaba
03:00 pm	Please proceed to the Auditorium for lecture	
03:30 pm	BREAKTIME (10 minutes)	
AFTERNOON PLENARY SESSION		
SESSION 4	Moderator: Nomena Zandritiana Location: AUDITORIUM	
03:40 pm	FACULTY PLENARY LECTURE: "The 'Little Bible' and the Spirit of Reformation: Martin Luther, Psalms, and the Five Solas"	Donny Chrissutianto
04:10 pm	GUEST PLENARY LECTURE: "Psalms of Trust: An Analysis of the Hebrew Psalter"	David Sailo
04:40 pm	END OF DAY 1	

FRIDAY, NOVEMBER 11, 2022		
TIME	SCHEDULE	PARTICIPANT
SESSION 5	Moderator: Gheorghe Razmerita Location: AUDITORIUM	
8:00 am	Song Service	
	Opening Prayer & Welcome Remarks	Gheorghe Razmerita
	Special Music	By "Himig" <i>Judy, Karole, Lyra, Sharnie</i>
8: 10 am	Devotional Message	Petronio Genebago <i>Youth Director, SSD</i>
8:30 am	PLENARY LECTURE: "As the Deer Pants for the Water..." (Psalm 42:1): An Image of Longing for God's Presence in the Psalms and Its Reflection in Recent Archaeology"	Martin G. Klingbeil
9:30 am	PLENARY LECTURE: "The Gospel in a Nutshell: Power of Forgiveness (Psalm 32: 1-2)"	Jiří Moskala
10:30 am	BREAKTIME & Group Picture Taking (15 minutes) Please wear the forum shirt	
10:45 am	FACULTY PLENARY LECTURE: "Psalm 126 and its Literary Connections"	Teófilo Correa
11:15 am	GUEST PLENARY LECTURE: "Praying the Psalms of Anger: A Viewpoint from Psalm 137"	Victor Montano

PROGRAM

MORNING BREAKOUT SESSION		
SESSION 6A	BREAKOUT SESSION (Moderator: Yi Fang Kuang) Location: AUDITORIUM	
11:45 am	"Psalm 23: The Paths of Righteousness"	Jim Park
12:15 pm	LUNCHBREAK Please proceed to the function hall	
SESSION 6B	BREAKOUT SESSION (Moderator: Nomena Zandritiana) Location: AMPHITHEATER	
11:50 am	"God is Good, All the Time? The Message of Psalm 88 in This World of Unending Suffering"	Yvonne Gameti
12:15 pm	LUNCHBREAK Please proceed to the function hall	
AFTERNOON BREAKOUT SESSION		
SESSION 7A	Moderator: Kenroy Campbell Location: AUDITORIUM	
02:00 pm	"The Theological Significance of the Metaphors for God in Psalm 23"	Joel Abonales
02:30 pm	"Divine Transcendence, Transparency, and Covenantal Hope: A Cognitive Perspective of Psalm 23's Shepherd Metaphor"	Henry Sitanggang
03:00 pm	"Embodied Worship and Its Importance in The Psalter"	Melak Tsegaw
03:30 pm	SABBATH PREPARATION	
SESSION 7B	Moderator: Bohdan Koval Location: AMPHITHEATER	
02:00 pm	"Psalm 1: The Way of the Righteous and the End of the Ungodly"	Mariju Pimentel
02:30 pm	"Reading The Psalms with a Missionary Mind"	Ashok Kumar
03:00 pm	"Leadership in Psalm 3"	Connally Hla
03:30 pm	SABBATH PREPARATION	
VESPER MEETING		
	Location: Auditorium	
07: 00 pm	Song Service	
	Welcome Remarks/Presider	Adrian Faina
	Special Music	FOS
	MESSAGE: "What is the Meaning of All This? I Just Don't See It!"	Kenneth Bergland

SABBATH, NOVEMBER 13, 2021		
SESSION 8	PLENARY (Moderator: Prakash Jacob) Location: Auditorium	
08:45 am	Song Service/Meditation	
08:50 am	Welcome and Opening Prayer	Moderator
08:55 am	Special Music	"Friends"
09:00 am	FACULTY PLENARY LECTURE: "The Missional Aspect of the Book of Psalms"	Olaotse Gabasiane
09:30 am	FACULTY PLENARY LECTURE: "When Joy Doesn't Come in the Morning: The	Diói Cruz

PROGRAM

	Theology of Suffering and the Missional Identity of the Church in the Book of Psalms	
10:00 am	GUEST PLENARY LECTURE: "God of Honor, God of Shame: Expressions of Faith in the Book of Psalms:	Cristian Dumitrescu
WORSHIP SERVICE		
Worship Through Praising		
10:30 am	Song Service	
10:40 am	Welcome and Call to Worship	
	Introit SDAH 661, "Holy, Holy, Holy"	
	Invocation	Richard Sabuin
	Hymn of Adoration SDAH 272, "Give Me the Bible"	
	Hymn of Preparation SDAH 671, "Now Dear Lord"	
	Pastoral Prayer	Teófilo Correa
Worship Through Giving		
11:00 am	Thoughts on Stewardship	Ricardo González
	Offertory Music	Ukelele Ladies Ensemble
	Hymn of Gratitude	Doxology, SDAH 694
Worship Message		
11:10 am	Scripture Reading	Donny Chrissutianto
	Special Song	"Friends"
	Introduction to the Speaker	Ricardo González
11:15 am	MESSAGE "The Lord is My Shepherd"	Richard Sabuin GC Assoc. Education Director
Worship Consecration		
	Hymn of Consecration SDAH 545 "Savior, Like a Shepherd"	
	Benediction	Speaker
	Anthem of Hope	"We Shall Behold Him"
AFTERNOON SESSION		
SESSION 9	Moderator: Victoria Aja Location: AUDITORIUM	
02:00 pm	GUEST PLENARY LECTURE: "Entering God's Rest: Reading Psalm 95:7–11 in Hebrews 3–4"	Glenn Jade Mariano
02:30 pm	GUEST PLENARY LECTURE: "The Presence of Evil and the Existence of God: A Theodicy Based on a Reflection on Psalm 73"	Remwil Tornalejo
03:00 pm	PANEL DISCUSSION Moderator: Francisco Gayoba	All Plenary Speakers
04:00 pm	CLOSING CEREMONY	Program Committee
THE END		

ABSTRACT



JIRI MOSKALA, PhD

*Professor of Old Testament Exegesis and Theology
Dean, Andrews University Theological Seminary*

“THE QUEST AND THE MEANING OF LIFE (PSALM 73)”

Readers of the Bible are easily captivated by the thoughts of Psalm 73 because it openly spells out our life’s greatest puzzles. We too question God’s goodness and justice in view of the prosperity of the wicked and the suffering of the righteous. These riddles closely resemble the theology of the book of Job, who struggled with understanding God’s character and His visible presence in life. The ideas found in Psalm 73 are also represented by the frustrating questions of the prophet Habakkuk, who is asking why wickedness reigns. The profound issue of theodicy preoccupies the minds of many, and some thinkers have even lost their faith due to these difficulties. Three psalms, namely Psalms 37, 49, and 73, belong thematically and theologically together, so some commentators discuss them together. In my presentation, I examine the structure, theology, and message of Psalm 73, which summarizes the entire biblical message and forms the theological center of the book of Psalm.

“THE GOSPEL IN A NUTSHELL:

POWER OF FORGIVENESS (PSALM 32)”

David explains the assurance and joy of salvation, which is built on divine forgiveness. The strongest biblical vocabulary of sin is used but even the more powerful actions of God are described. The lecture engages in exegetical study and theological explanation of the surprising message of the transforming power of the Lord’s process of redemption. The Hebrew text together with New Testament insights are intimately interplayed and highlighted. The results of this blazing forgiveness are highlighted in the rest of the Psalm.



MARTIN KLINGBEIL, DLitt

*Professor of Old Testament and Ancient Near Eastern Studies
Southern Adventist University*

“THE IMPRECATORY PSALMS FROM A THEOLOGICAL AND PASTORAL PERSPECTIVE”

The Imprecatory Psalms, also known as the Vengeance Psalms, are strong-worded curses that wish divine destruction and retribution on the psalmist's enemies. More accurately, one actually needs to speak of imprecatory passages, sometimes individual texts, that are distributed throughout the Book of Psalms in a variety of contexts. Smashing the enemies' babies against a rock (Psalm 137:8-9) or breaking the opponents' teeth in their mouth (Psalm 58:6) raise questions of inspiration and theodicy, ultimately challenging our image of God. The presentation will explore the important role these passages occupy within the theology of the Book of Psalms and the meaningful contribution they can make to the pastoral ministry of bringing healing to wounded hearts.

“ ‘AS THE DEER PANTS FOR THE WATER...’ (PSALM 42:1): AN IMAGE OF LONGING FOR GOD'S PRESENCE IN THE PSALMS AND ITS REFLECTION IN RECENT ARCHAEOLOGY”

Images are powerful and the Book of Psalms is filled with them. God as a shepherd, a rock, a fortress, and all the other metaphors employed by the psalmists, tell us more about God but also more about ourselves. The simile at the beginning of Psalm 42 serves as a literary image describing the psalmist's longing for God's presence, more specifically, for His presence in the sanctuary. It is an image that can still connect to our modern realities as it did materially in ancient times. Interestingly, the motif of the grazing doe occurs in surprising frequencies on archaeological objects from the time of King Hezekiah who adopted this biblical image as a royal administrative emblem during the battle with the Assyrian superpowers at the end of the 8th century BC.

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PAVEL ZUBKOV, PhD, *AllAS Faculty*

“Theology as a Weapon: Theological Reflections on Warfare Psalms Considering the Military Conflict Between Russia and Ukraine and its Impact on the Relationships of the Seventh day Adventist Believers Across the Borderline”

The ongoing military conflict between Russia and Ukraine has triggered the Adventist believers on both sides to exchange theological insights about the current situation and to use theology as a weapon to “discipline” the believers on each side of the military conflict between Russia and Ukraine. Both sides attempt to share their personal biblical understanding in various social media of what is going on and what exactly the other side should do in a given conflict. As a result, there is a growing hostility between the Adventist believers in Russia and Ukraine.

A few Psalms of David deal with the enemies’ threat, violence, false accusation, and retribution (Ps 3,7,17,27,35,38,55, etc.). As primarily focused on Psalm 7, this study will expound the psalmist response to one’s violent behavior and false accusation. Qualitative document analysis will be used to analyze the Adventists’ public posts and videos, as well as chat discussions on the topic of an armed conflict between Russia and Ukraine. Based on theological and empirical data, this study will provide practical and theological insights and recommendations on how to deal with the current ongoing military conflict and how to treat one another in order to advocate the church unity amid the political and social strife.

HECTOR MARTIN, PhD, *AllAS Faculty*

“I,’ You,’ and ‘They,’: Verbal Persons In Psalm 22”

American Seventh-day Adventist missionaries brought Adventism to British India in the 1890s. The first fifty years of the fledging denomination coincided with the last fifty years of British India as it tried to take root in this Hindu-dominated land. These decades witnessed the unfolding of a series of national and international events.

The denomination had to reckon with the increasingly hostile and volatile national freedom movement that boycotted anything foreign including the Christian faith. The imminent political freedom also meant that missionaries had to make important decisions for the survival of the church in future India. They had to maneuver through the impact of the First World War, the Great Depression, and the Second World War. Other challenges included language, culture, caste system, climate, health, and religion. This study attempts to highlight the various challenges facing Seventh-day Adventists as they tried to communicate the gospel to the people of India.

The paper follows a historical-literary method of research writing based on available primary sources. Historiography of the denomination in India indicates an unfortunate dearth of research in this area. The paper sheds some significant light on the challenges of the Seventh-day Adventist mission during the said period to better appreciate the work of the pioneers and to glean some of the strategies they used in communicating the gospel under difficult situations.

ABSTRACT

CHUANSHAN LIANG, PhD, *Allias Faculty*

“Flee Like a Bird to Your Mountain: Seeking the Unmovable Faith in Movable Flights”

Psalms 11 is commonly regarded as a song of trust, composed by David in the time “when the foundations are being destroyed.” Even though the background and some verses are still disputed, the psalmist unequivocally declares his confidence in Yahweh, instead of taking the advice to flee to the mountain, demonstrating a seemingly irreconcilable contrast between refuge and flight. However, the fact that David indeed fled to the mountain in times of crisis questions such a dichotomy and calls for dynamic interpretation of the faith in this song.

There is an unmovable spiritual refuge in movable physical flights. This understanding provides a solution to the tension between faith and action and reflects the promise of God in the suffering of this world. Faith does not exist in vacuum or theoretic domain but expressed in the vicissitudes of life. Hope and promise are gifts from God, but we should receive them through our struggle against the power of evil. This is the manifestation of the principle of incarnation in human’s life.

Such recognition gives fresh insight into what is happening in this world regarding the gospel and culture. When the foundations of faith are undermined by reason and then by postmodernism, what shall we do? Undoubtedly, standing firm in the refuge of gospel while going deep into the culture is an appropriate answer to the current dilemma. True faith is not divorced from culture but is fulfilled in it.

ALBERT DICHOSO, *Allias MA-R Student*

“Imprecations in Psalm: A Biblical-Theological Analysis”

The book of the Psalms is one of the devotional reading books widely used by many Christians. In spite of its popularity, numerous issues arise in different aspects of academic world. One of those is the problem of the interpretation in relation to the presence of “imprecatory psalms.”

Psalm chapter 109 is one of the most challenging chapters in the Old Testament. The mainstream of scholars are struggling and have tried to offer possible explanation with regards to the issue of interpretation. It is considered as an imprecatory psalm discussing about vengeance against enemies instead of forgiveness. The purpose of this paper is to shed light regarding imprecatory prayer on this chapter. Does God approve to pray for the destruction of our enemy? To address this issue the historical and theological methods will be employed.

PETRONIO M. GENEBAJO, PhD, *Southern-Asia Pacific Division*

“Jesus’s Use of the Book of Psalms in His Life, Ministry, and Crucifixion.”

Jesus often quotes from the Old Testament during His time. When Satan tempted Him as recorded in Matthew 4, He quoted from Deuteronomy. But His use of the OT goes beyond the Pentateuch, He also uses the book of Psalms. Some of these quotes are

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Psalm 22:1, 31:5, Psalm 118:25 to name a few. This paper explores Jesus's use of the book of Psalms in His life, ministry, and crucifixion. Some of the interrelated questions to be addressed are: (1) How did Jesus use the book of Psalms in his life, ministry, and crucifixion in the gospels? (2) Did he respect the context of the chapter where He quoted or alluded to? 3. What principles can the pastor or Bible student learn from Jesus's use of Psalms in his/her ministry?

CHRISTAR ARSTILO RUMBAY, *SDA Church Netherlands, Pastor* "Reading 'Opo' in Psalm 23 with Praxis Lens to Minahasan Context"

Psalm 23 receives massive attention. Biblical, systematic, Old Testament, grammatical, and historical approaches offer new perspective to modern readers. However, cultural perspective does not attack academic enthusiasm to read the passage with local lens. Indeed, cultural and demography gaps are exist. Western, or any related interpretation does not touch certain context, specifically speaking, Indonesian. Minahasan, as indigenous people of Indonesia, has distinct background compare to the setting of Psalm 23. For instance, the term shepherd as the main focus of several author interpretations has no relation to Minahasan context. The song and poetry imagery have specific background to king David context where it is far from Minahasan's knowledge. Therefore, it is urgent to formulate and display the text in local concern by presenting the God as the center of gravity. The term 'God', however, is a common discussion for global context, and considered as 'opo' in Minahasa. It shares impartial insight to all academic approaches and disciplines. This article attempts to presenting God of Psalm 23 properly to Minahasan context by using qualitative method. Praxis model, as one of contextual theology formula by Stephen Bevans leads the analysis and description of God in Psalm 23 that could be practiced to Minahasans. In the first sequence, Minahasan's emic tradition and knowledge on God will be shared descriptively. Second sequence, the knowledge of God in Psalm 23 will be presented and practiced into Minahasan context. This article employs books, journals, interviews and other related academic resources as the main references. Eventually, the values of God in Psalm 23 background contains of rich knowledge that could be practiced to Minahasan's context of 'opo'.

SANTOSH KUMAR, *Spicer Adventist University* "Encountering Psalms 5 Missionally: An Introspective Praxis During Crisis For Hope"

The book of Psalms is the one that is most commonly read for devotional purposes, whether individually or in communal surroundings. When faced with adversity or despondency, people have frequently resorted to the Psalms for the purpose of finding encouragement and solace (Alter 2009). This paper seeks to incorporate missional hermeneutical approach for Psalms 5 in the context of post-pandemic society to explore the crisis across all dimensions of the society: health, economic, social, and spiritual. In order to provide a response to the research questions, this study will make extensive use of qualitative research methodology. The paper aims to offer a fresh look on hope during crisis.

ABSTRACT

DINDO PAGLINAWAN, *Allias PhD Student*

“Jesus’ Redefinition of Regal Victory in Psalm 110:1: An Intertextual Study”

Psalm 110 is a royal psalm filled with hope for victory, though its application in life and experiences of Israel remains uncertain. Scholarship is divided in many respects; the question most relevant to the topic is how one reads the psalm: is it historical, messianic, or both? Some points argue for a messianic reading. The prophetic formula “the oracle of the Lord” (יְהוָה נֹאמַר) which appears only in Ps 110:1, yet is abundant in the prophetic books, allows a prophetic genre, though a specific historical event behind the psalm is not completely discounted. Moreover, the linguistic and thematic constituents between Ps 110 and 2, including 2 Sam 7:4-17, bolster a messianic reading. Nevertheless, whatever reading one should come about, the point of the psalm remains; that there is an enthroned king with whom Yahweh pledged victory. In literary context, victory (Ps 110:1cβ-3, 5b-7) follows the enthronement (vv. 1cα, 4-5a). Thus, victory is built on the idea of having an enthroned king who fights the battle for the people (cf. 1 Sam 8:19-20), though it is Yahweh who is the main agent of securing that victory. This message means a lot to the psalter and by extension to the intended readership. In Ps 110, the path and means to secure such victory is solely by military conquest. However, when Jesus applied Ps 110:1 to the messiah in a new context (Mark 12:36; 14:62; Matt 22:44; 26:42; Luke 20:42; 22:69), there appears a redefinition of the traditional concept from victory by military force to victory by defeat, death on the cross. In Markan metanarrative, such redefinition is only a corollary of Jesus’ redefinition about his messiahship.

THANG SUAN SUM, *Allias Student*

“The Lord Who Loved Us First: Life Catastrophe And Its Resolution In Psalm 116:1-2”

Through the years different significant number of issues have dominated upon the research study of Psalm 116. 1 But in this article, I focus on only one of those, which is particularly in Psalm 116:1-2 with the approach of synthesizing of the word “inclined” in Psalms 116:2 (ESV). The fascinating element is that the study upon this occurrence has proceeded into analyzing of two types of scriptural texts: MT and LXX.

The objective of this article is to argue the above stated several approaches by means of an individualistic throughgoing synthesis of Psalm 116:1-2 by the necessity of an inspection of syntactic, morphological, stylistic, and semantic feature. Since Anderson’s division of Psalm 116 has demonstrated that vv. 1-2 is a cry for assistance, 2 I argue that the word “inclined” in vs. 2 (ESV) and its context does not appear in that way.

As such, Michael trumpet that Psalm 116:1-2 had utilized “bicolon structuralism” in positioning of the sentences in order that in each phenomenon the Lord is the “implied object of the qtl verbs.” 3 Since the sentences such as “I love the Lord,” in vs. 1 is follows as “because He inclined,” in vs. 2. So that with the qtl verb that accompany ky in each occurrence mirrors the protagonist of the Lord, and that is His “inclined” to the supplicant. So that the Greek LXX verb ἐκλινεν translated as “incline” in vs. 2 (ESV) had demonstrated that the Lord (in vs.1) is readily to take-up help for even before the victim cry out for help in the incident of every sphere of life catastrophe, because the Lord is the only one who “loved us” first (in 1 John 4:19). Thus, before the supplicant cry for assistant from the Lord, He is already there.

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MOGOMOTSI JABA, *University of South Africa*

“A Theological Discourse on the Motif of Struggle in Psalm 23”

The main aim of this paper was to explore and develop the motif of struggle entailed in Psalm 23. The idea was motivated by the apparent scant attention given to the motif in the literature. To achieve its purpose, the paper investigated the structure and the historical setting of the Psalm. Thereafter a theological discourse on the motif was carried out. This paper claims that the motif of struggle is implied in Psalm 23. This claim was reached by way of reading the Psalm from behind. The conclusion reached was that the Psalmist relied on three historical contexts (Exodus, exilic and patriarchal) to narrate his own struggles against enemies.

DONNY CHRISSUTIANO, PhD, *Allias Faculty*

“The ‘Little Bible’ and the Spirit of Reformation: Martin Luther, Psalms, and the Five Solas”

The book of Psalms was dear to Luther. Since his childhood to the last years of his life, this book was significant in giving support, comfort, and guidance to him. Luther called the book of Psalms as a “little Bible” or a “short Bible.” The first published book of Luther and one of the first lectures at Wittenberg University after his doctoral completion was on Psalms. While there are several works discussing Luther and his approach to the book of Psalms, there is a lacuna on the influence of this book to the Reformation ideas and his Solas. This paper will examine the theology of Luther in the Psalms before and after 1517 and how his understanding on this book influenced him on the Reformation and his theology on the five Solas.

DAVID VANLALNGHAKA SAILO, PhD, *Pacific Adventist University*

“Psalms Of Trust: An Analysis of the Hebrew Psalter”

There are barely six Psalms of Trust, according to Logos 9 Psalm Explorer, out of the one hundred fifty Psalms in the Psalter while there are Fifty-Nine Psalms of Lament. Other genres of Psalm include forty-one Psalms of Praise, seventeen Hymns, ten Royal Psalms, nine Wisdom Psalms, and eight Thanksgiving Psalms. So, for every Psalm of Trust, there are about ten Psalms of Lament.

Psalms of Trust such as Psalm 11, Psalm 23, and Psalm 91 seem to promise a life of complete protection. It is, however, difficult to deny that in real-life situations there are many reasons to lament even for the believers. This paper will use Poetic analysis to study selected Psalms of Trust and then seek to explore the rationale for the Psalm of Trust. The paper will seek to draw theological implications for believers living in our contemporary context.

ABSTRACT

TEÓFILO CORREA, PhD, *Allias Faculty* **“Psalm 126 and its Literary Connections”**

This study presents Psalm 126 in light of its literary connections. The presentation is divided into two parts. First, the literary structure of the Psalm and its contextual meaning. In the second part, the paper will present some key themes in the Psalm in parallel to some names in Akkadian inscriptions. Literary connections and extra biblical material provide remarkable insight in the understanding of the joyful return to Zion.

VICTOR MONTAÑO, PhD, *Central Philippine Adventist College* **“Praying the Psalms of Anger: A Viewpoint from Psalm 137”**

Psalms of anger/wrath, and sometimes called the imprecatory psalms, or the curse psalms (Psalms 5, 6, 11, 12, 35, 37, 52, 54, 69, 79, 83, 109, 137, and 143), is one of the disturbing passages in the Bible. It has been a continual source of questions, confusion, and debate due to its vivid violence. What is this psalm of anger/wrath? How can we be able to understand its meaning? Can these so-called imprecatory psalms be prayed today either in private or corporate settings? To what extent are we going to pray? If so, will it be also fine to entertain ideas such as imprecatory thoughts, send imprecatory greeting cards, do imprecatory chat, or have imprecatory Tiktok? It sounds funny but there is a need to address this kind of concerns from the Bible today as we study the book of Psalm.

The paper does not attempt to explore the topic of imprecation in the whole Psalter but will study in particular the issue of anger in the book of Psalm. By analyzing Psalm 137 as a pattern, this article will try to seek for an answers the ethical and theological issues mentioned above. It is the burden of this paper to offer a biblical explanation of the imprecatory prayer in the book of Psalm.

JIM PARK, PhD, *Allias Adjunct Faculty* **“Psalm 23: The Paths of Righteousness”**

The well beloved and known Psalm 23 has traditionally been viewed as an oasis of hope as the troubled sheep are led and nurtured by the Shepherd Lord. This paper builds upon this foundation and seeks to reveal the deeper structure and meaning of this cohesive and well-constructed pericope.

Psalm 23 is actually an outline of the three different phases of the path of discipleship all the sheep under God’s care must take on their way to dwelling in the house of the Lord forever. At any one time in the life of a faithful sheep, they might find themselves recovering in the quiet meadow, walking through the valley of death or feasting in enemy territory. Applications to the individual spiritual growth of a person as well as the church in community are also explored.

ABSTRACT

YVONNE WITHERSPOON, *ThD Student, Andrews University*

“God is Good, All the Time? The Message of Psalm 88 in This World of Unending Suffering”

A global pandemic, mass shootings, natural disasters, wars, and inflation, to name a few. This is the world we now inhabit. Bad news, often unjustified, pervade everywhere, including our personal and communal lives. And in the midst of it all, God appears to be silent, if not indifferent. Well-meaning Christians who believe in God’s goodness appear to struggle to explain or justify God’s apparent silence to their peers or themselves who are affected by these disasters. Is prayer still effective? That is the question on most minds. Psalm 88 appears to be relevant in our current world because its content seems to plunge the reader in a context of prolonged darkness. Despite being called a psalm of lament, some elements that normally fit that description are absent from this psalm. For one thing, it concludes on a depressing note. The author, who is a believer, does not express his hope of deliverance in the Lord, he offers no thanksgiving vow and God seems to be completely silent. The psalm is engulfed in thick darkness, with no obvious hope in sight, making it appropriate for examination in light of the times. The purpose of this paper is to investigate the structure of Psalm 88 in order to discover its message and theology for believers living in these unprecedented times.

JOEL D. ABONALES, *Central Luzon Conference, District Pastor*

“The Theological Significance of the Metaphors for God in Psalm 23”

Intimate ties between the psalmist and God are shown in Psalm 23. Using imagery of a shepherd (vv.1-3), a comforter (v.4), and a host to depict God’s care for him, the psalmist creates a hymn of trust and confidence in Yahweh’s direction and protection (v. 5, 6). David thought about the numerous things the Lord may give to individuals who consistently and persistently restore full communion even though the journey is not always easy using these images.

In this passage, the author alludes to Yahweh in royal imagery and uses metaphors that have a long history in Israel. On the one hand, the picture of God and human rulers are often used as a metaphor and is heavily criticized in theological and church circles. Some have highlighted that this imagery is damaging and should be removed from the contemporary theological discussion. Contrarily, the biblical text already establishes Yahweh’s role as king (Exod. 15:18; Pss. 24; 93:1-3; 95:4-5; 96: 5, 10; 89:10-19), and this role was crucial to Israelite People’s advancement even in their early history. However, in an effort to portray Yahweh as the king who rules over both nature and humanity, the idea of Him as a king was adopted.

In this paper, I will contend that Psalm 23 contains royal imagery and that when read in the settings of both the Hebrew Bible and the ancient Near East, the metaphors for Yahweh asking provide the finest framework for understanding how God is represented as a shepherd, comforter, and host. It also poses the question of whether God’s representation as a lamb protector completes the entire picture. Or should we take into account something else while understanding these words?

ABSTRACT

HENRY SITANGGANG, PhD, *Papua Adventist Theological School*

“Divine Transcendence, Transparency, and Covenantal Hope: A Cognitive Perspective of Psalm 23’s Shepherd Metaphor”

Psalm 23:1’s shepherd metaphor, par excellence, underlies more than a merely poetic form or esthetic extension. The two distinct identifications—from God to shepherd conceptualize novel metaphors for God, integrating God-human herdsman with conceptual metaphors permeated through David’s biographical-historical discourse. Such a conceptual blend reveals cognitive phenomena and the reality of God in anthropomorphic relations as redefining the God (יהוה) domain within the *sitz im leben* impression and linguistic expressions. This cognitive approach structures the cross-mapping scheme for the source input and target domain, conceptualizing one concept into a more physical experience. God as the source is metaphorically mapped onto a shepherding vernacular. It is a common way of shaping a frame of reference regarding divine transcendental nature in human terms far from modern construal weight. Within the cognitive framework, this paper addresses Ps 23 based on the relevant mechanisms of the image-schema theory: space, scale, container, force, unity, and identity, and the existence of the conceptual metaphors for the shepherd metaphor. The conceptual blend of the psalm’s dominant God-human essence lends to a theological dialogue on divine transcendence and transparency through a covenantal hope as human dependency on divine leadership.

MELAK ALEMAYEHU TSEGAW, PhD, *Adventist University of Africa*

“Embodied Worship and its Importance in the Psalter”

Biblical worship is the response of created beings to the self-revelation of the Creator, and a proper response in worship engages both mind and body—the whole person. The body-soul dichotomy that purports to prioritize the “soul” at the expense of the body is foreign to the biblical teaching. This paper aims to present arguments from the book of Psalms to show how the physical aspect of human nature receives attention and why that is the case. Worship is one of the key theological themes in the book of Psalms, and the Psalter has been playing a key role in the shaping and enrichment of worship practice in different faith communities.

Furthermore, the paper argues that the bodily actions, if accompanied by the proper attitude and stem from the realization of YHWH’s greatness and goodness, enrich the worship experience of both individual worshipers and communities of faith. Lastly, the paper presents some practical points that could be considered to enrich the worship experience of Christians. The processional movements studied in the book of Psalms teach us some principles in approaching God in worship. The act of prostration serves as a means to ascribe honor to the Lord. Also, the posture of standing can help us to sense our commitment to avail ourselves to God.

ABSTRACT

MARIJU PIMENTEL, *Allias MDiv Student*

“Psalm 1: The Way of the Righteous and the End of the Ungodly”

The Law or the moral laws specifically the Ten Commandments stands out in Psalm 1 that qualifies this very first chapter to be strategically placed at the beginning of the book of Psalms. Serving as the preamble to the rest of the book, Psalm 1 recognizes the Law as the criterion with which the righteous and the ungodly are characterized and also judged. Interestingly, Psalm 1 honors the Law as the delight of the righteous and the source of their constant meditation. Categorized as wisdom Psalm, Psalm 1 contrasts the ways and future of the righteous and the ungodly through obedience or disobedience to the Law. As Psalm 1 contains hope and promise originating from observing the Law of God, it is the exact opposite in the case of the ungodly where hope and promise are elusive and permanently vanishing. And as Psalm 1 contrasts people with hope and promise from those without them, it sets the stage to examine one's relationship with God, the Author of Hope and Promise and the Law. This paper explores the relationship of the author of Psalm 1 with God as the Author of the Law and the Source of Hope and Promise.

ASHOK KUMAR, *Allias PhD Student*

“Reading the Psalms with a Missionary Mind”

The book Psalms has been considered as the book of Songs composed for various purpose, context and situations. The Psalms have various themes such as victory (Ps 44:5-7; 108:5-8), worship (100:1-5; 111:1-5), suffering (71:1,4-8, 14-16; Ps 121), Judgment (51:4; 7:6-9), Creation (8:1-2,9; 19:1,2, 4-6), and redemption (107:2; 25:1-2). The concept of Mission has been one theme that seems to be neglected and ignored. The Paper is intended to explore the theme of Mission in the book of Psalms. In the book of Psalms God is personal God and he interacts with his children. He listens, delivers, protects, teaches, exhorts, and suffers with his followers. Such a powerful picture of God could not escape the missionary aspect of God's character. God desires that his followers proclaim salvation to his creation as expressed in Ps 96:2-3 the two verbs in the verses such as proclaim and declare are the missiological words. The two verbs are associated with the purpose of reaching the other nations. “Sing praises to the Lord, enthroned in Zion proclaim among the nations what he has done. Are the Psalms still relevant to the society which is moving towards exclusivist and pluralistic nature of the society? Can we still preach missions from the book of Psalms? The Paper will try to answer the above the questions from a missiological perspective.

CONNALLY HLA, PhD, *Myanmar Union Adventist Seminary*

“Leadership in Psalm 3”

The conflicts are parts and parcels of life. He who overcomes will have the crown of life, a new name. Without this victory we may fail to enjoy abundant life that is promised here and now. Everybody breathing today is privileged to see and know the bountiful essence of peaceful life. Because the almighty God that rules over everything animate

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and inanimate is ever vigilant to check and balance each movement and maneuver of human existence.

In the context of controversies and conflicts we see the complexity of both positive and negative perspectives of our existence. Therefore, sunny and gloomy sides of life are ever reflected in the lyrics and depictions of biblical literatures especially in Psalms. Regardless of these complications the children of God are summoned to stay poised, clam and exuberant. The written Word of God stands and remains as a source of strength and power for overcoming every obstacle in favor of harmonious growth and development. Especially Psalms remain as a source of consolation, spiritual empathy and emotional counsels. “Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God” (Ps. 42:11). Reading, singing and contemplating upon Psalms will be special blessings so that the man/woman of God may be thoroughly equipped for every good work.

The third Psalm portrays the disposition of the godly leader who struggled to overcome evil circumstances of life in order to establish a tranquility of life irrespective of imminent life-threatening dangers. Triumph for every believer is promised as they hold onto the almighty Father.

OLAOTSE GABASIANE, PhD, AIAS Faculty

“The Missional Aspect of the Book of Psalms”

The Psalter (Book of Psalm) is not only descriptive of humanity’s despair and struggles but it is also prescriptive to, in accordance with Jehovah’s Word, the God of relief, hope, and promise. It is in the Psalms that we read of the great themes of the Mission of God (Missio Dei): (1) a peaceful universe (2) a wondrous creation (3) a fallen world (4) a redemptive God and (5) a restorative God. This paper seeks to establish the missional aspect of the book of Psalms, showing God’s saving and redeeming acts in the entire historical life of fallen humanity, leading to His eternal kingdom.

DIÓI CRUZ, PhD, AIAS Faculty

“When Joy Doesn’t Come in the Morning: The Theology of Suffering and the Missional Identity of the Church in the Book of Psalms”

Amidst suffering and affliction, we often misunderstand God’s plans. We desire to serve Him in a stable and prosperous situation; however, when a bad day comes, it seems God has forgotten us, remains distant, and is unaware of our pain. The book of Psalms shows that through struggles, challenges, obstacles, and unsuspecting mishaps, we can continue believing in possibilities and new opportunities, even when carrying out God’s mission seems incredibly challenging. David’s attitude in dealing with suffering and toward the impious is a witness to us and all the nations to fear God.

This paper explores the theology of suffering centered on the book of Psalms. It focuses on the implications of our struggles, personally and organizationally, and how it affects our mission work to fulfill Jesus’ great commission. It proposes biblical perspectives for a confident and missional ecclesial identity in the context of the great controversy between evil and good.

ABSTRACT

CRISTIAN DUMITRESCU, PhD

“God of Honor, God of Shame: Expressions of Faith in the Book Of Psalms”

The Book of Psalms, as part of Wisdom literature, is the portion of the Scripture that contains the most liberal emotional expressions. The range of emotions, as well as their counterpart expressions is the broadest in the entire Bible. From imprecatory Psalms, to confessions, to heavenly visions, and all the way to ascension litanies and praise songs, feelings of safety as well as feelings of despair are present. The variety of modes of expression raises the question if such songs are appropriate for liturgy or worship today. In many instances, churches avoid including reading Psalms that communicate negative or shameful events or feelings. This paper will look at the fundamental values that God would like humans to base their expressions on as a clear sign of knowing him and having strong faith. It will also assess social and cultural mechanisms that God himself is using in dealing with humans.

GLENN JADE V. MARIANO, PhD, *Adventist University of the Philippines*

“Entering God’s Rest: Reading Psalm 95:7–11 in Hebrews 3–4”

The theme of Heb 3–4 is the promise of entering God’s rest (κατάπαυσις and σαββατισμός). Psalm 95:7–11 is the basis of the exposition about exhortation and warning to enter His rest in Hebrews. The intertextual and Christological reading of Ps 95:7–11 in Hebrews exemplifies the concept of entering God’s rest that makes it more meaningful and relevant to the readers for their faithfulness, encouragement, hope, and realization of such rest today and hereafter. Studies about God’s rest in Hebrews have shown little agreement on such rest’s meaning, nature, and implications. This paper examines the connections between the believers entering God’s rest and Jesus entering the heavenly sanctuary to understand the promise of rest based on Ps 95:7–11 in Heb 3–4 through the historical-biblical method of exegesis. Believers’ entering God’s rest and Jesus’s entering the heavenly sanctuary are analogous suggesting that κατάπαυσις is God’s domain. Through His blood, Jesus entered the heavenly sanctuary and sat down at the right hand of God’s throne in the heavenly sanctuary as their High Priest and King of the new covenant. To enter His resting place becomes possible for His people by faith in Jesus, who is in His very presence in the heavenly sanctuary where they can enter with confidence to worship God and find true rest, happiness, and hope even amid suffering.

REMWIL TORNALEJO, DTheol, *Mountain View College*

“The Presence of Evil and the Existence of God: A Theodicy Based on a Reflection on Psalm 73”

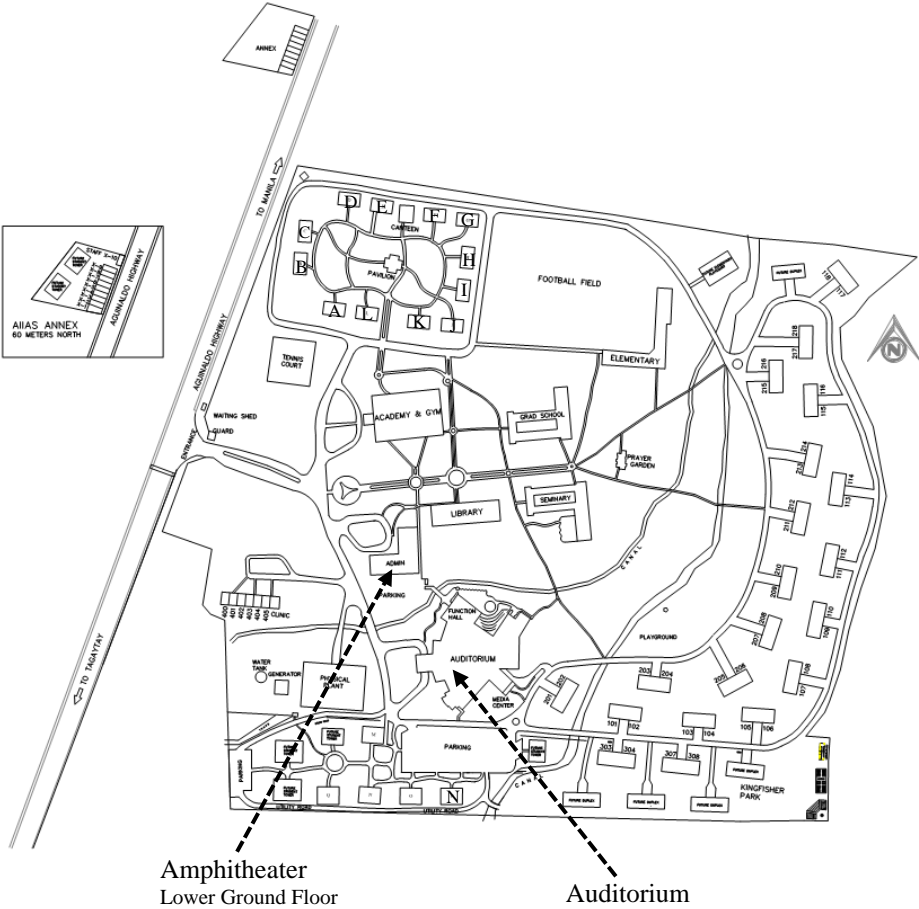
It was Epicurus, a Greek philosopher of the 3rd century BC who asked: “Is God willing to prevent evil, but not able? Then he is not omnipotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence cometh evil?” The problem of evil constantly dogs the belief of the existence of God. If God exists, why does he not prevent evil?

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Some believers brush this question aside saying this is just a philosophical issue. However, this question is very practical in the very sense that in our day to day existence we experience evil, pain, and suffering. Moreover, it is even apparent that evil seems to prosper while the good suffers. It is a question that begs for an answer for we want to make sense with life. How can we account for evil in the face of a good and sovereign God?

This theological study of Psalm 73, attempts to make sense of the seemingly prosperous way of evil people and the suffering of the godly. But more importantly this study of Psalm 73 affirms that God is in control.

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