

AIAS THEOLOGICAL SEMINARY

DISSERTATION AND THESIS ABSTRACTS

THE NATURE AND IMPACT OF WILLIAM H. SHEA'S WORKS ON BIBLICAL STUDIES

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William Henry Shea, former associate director of the Biblical Research Institute in Silver Spring, Maryland, and former professor in Old Testament at Andrews University Theological Seminary, has gained prominence within Seventh-day Adventist and non-Adventist circles because of his numerous works in different areas of biblical studies. In spite of his prominence and significant influence, there has been no extensive investigation of his works. This paper seeks to answer the following questions: What is the precise nature of William H. Shea's works in the area of biblical studies? To what extent and in what way, if any, have his works influenced the discipline of biblical studies?

To determine the nature of Shea's works, his published and available unpublished works have been analyzed and classified according to the following categories: contextual-historical, literary, archaeological, and exegetical. This research examines the extent to which they have been cited, used, and responded to by both non-SDA and SDA scholars of reputable standing, either to lend support to their study or to critique Shea's. The method of research used in this paper is both descriptive and analytical.

It is found that the nature of Shea's works in biblical studies is primarily contextual-historical but also multiplex. It includes archaeological, literary, and exegetical work in which he combines all of the approaches.

This study reveals that the impact of Shea's works in the area of biblical studies is felt in both Adventist and non-Adventist circles. The impact of his works is felt largely among conservative biblical scholars who share similar conservative views with him. Based on the data quantitatively analyzed, it is found that Shea had an impact in historical-contextual and literary areas as seen by the number of those who agreed with his positions and conclusions. In the study of the nature and impact of William H. Shea's works in biblical studies, it has been shown that he is both a renowned scholar and a dedicated believer.

FOUNDATIONS OF SPIRITUAL LEADERSHIP DEVELOPMENT: A COURSE FOR MINISTERIAL STUDENTS AT CENTRAL PHILIPPINE ADVENTIST COLLEGE

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A godly character is the foundation of spiritual leadership. After all, leadership effectiveness is most influenced by being not doing. It follows that the early stages of leadership development should mostly deal with spiritual formation and character development.

This project/study aims to provide a foundational course in the preparation of spiritual leaders. In particular, this project/study was undertaken to create a course which will provide ministerial students at Central Philippine Adventist College (CPAC) the foundation for character development.

The project/study report comes in two parts. The first section provides the biblical and theoretical framework which serves as the foundation block for the construction of the course. Here, two basic questions are answered: (1) What character traits do ministerial students need to develop? and (2) How is character developed?

The second section contains the course content and suggests varied teaching methods. The course aims to develop eight character "competencies" in the students, namely: integrity, responsibility, humility, perseverance, courage, fairness, positive attitude, and moral purity. It also promotes the practice of five spiritual disciplines which serve as avenues for character development. These spiritual disciplines are discipline of prayer, discipline of spiritual journal, discipline of meditation, discipline of fasting, and discipline of study.

THE THEOLOGICAL CHARACTER OF GEN 12-50 (THE PATRIARCHAL HISTORY)

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Scholarly interest in the book of Genesis is polarized either on diachronic source criticism or synchronic literary criticism. Such polarization has led to the neglect of the theological investigation of the book, particularly the Patriarchal History (Gen 12-50).

A review of the relevant literature indicates that although some scholars notice some important theological ideas in the patriarchal narratives, such ideas hardly receive any in-depth investigation. To this end, this thesis fills a gap in research by identifying and investigating seven dominant theological ideas found

in the Patriarchal History: the Character of God, Promises, Covenant, Blessings and Curses, Sin and Judgment, Salvation, and Genealogies.

God is depicted in the narrative as a sovereign, self-revealed, and faithful God who intervenes in human history with the purpose of repairing the distorted picture painted by human sin in the Primeval History (Gen 1-11). He is described by at least seventeen appellatives, each of which shows an aspect of His character.

Three prominent promises have been identified: Posterity, Land, and Presence-Protection-Guidance. These promises are scattered throughout the patriarchal narrative. By the end of the book of Genesis, it is only the promise of land that is unfulfilled; the other two are largely fulfilled.

The covenant between Yahweh and Abraham, set forth in chaps. 15 and 17, is, in fact, a reaffirmation of the promises of land and posterity. In this light, the covenant is not different from the promises in 12:1-3.

While blessing largely appears in the form of material possessions, it has a spiritual component that reaches its climax in the blessing to the nations. Embedded in this blessing, therefore, is a proclamation of salvation to humanity as a whole. Unlike blessings, curses are pronounced only on persons who stand against the covenant-bearers, hampering the fulfillment of the promises.

Human sinfulness, either within or without the covenant community, remains a problem in the narratives. In several instances, sinful acts directly incur divine punitive judgment or a pronouncement on them. This divine judgment not only reveals the righteous character of Yahweh but also serves to curb the debilitating effects of human sin.

Apart from Yahweh's specific acts of deliverance, salvation is brought to the fore in certain manifestations, namely, messianism, election and grace, righteousness, and worship. While messianism, and election and grace, embody Yahweh's provision of salvation to humanity as a whole, righteousness and worship come as the human responses to this provision of salvation.

The patriarchal genealogies may have important literary functions, and their theological significance cannot be underestimated. In one way or the other, these genealogical lists witness to the fidelity of Yahweh in keeping His promise of progeny.

Based on this investigation, this researcher concludes that the Patriarchal History is not a mere conflation of variegated traditions as some are inclined to think. Rather, the patriarchal narrative is a unified one that has theological concatenations with the Primeval History, in that, theological themes found in the latter are expanded or enlarged in the former. Gen 12:1-3 seems to be programmatic for all that follows in the patriarchal narrative; thus, the rest of the narrative is an expansion or explication of these initial verses. Therefore, the attempt to assign every passage in the patriarchal narrative to a possible source (documentary criticism) appears irrelevant.

THE AUTHORSHIP OF PSALM 22

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There is no consensus on the authorship of Psalm 22. The superscription of Psalm 22 says that it is *1^o-Dawid*. Ancient writers and some modern scholars hold that *1^o-Dawid* indicates Davidic authorship. Some critical scholars say that it is not David who authored Ps 22.

The survey on the authorship of Ps 22 reveals that the ancient writers hold to the Davidic authorship of Ps 22. Some modern scholars who indicate Davidic authorship hold to the tradition that David composed most of the psalms, including Ps 22. It was only in the nineteenth century that the divergent issues relative to the authorship of Ps 22 came out.

The study of the ancient Hebrew inscriptions on the meaning of the preposition *1^o*- shows that it consistently means “belonging to” denoting ownership. Nowhere in Hebrew epigraphy does *1^o*- means “for.” In translating the superscription *1^o-Dawid*, it should then mean “belonging to David,” indicating authorship.

A passage by passage study of Ps 22 indicates that the sufferings mentioned in Ps 22 can be readily identified within the persecution of David under Saul. Thus, the study strengthens the idea that David is the author of the chapter since the experiences mentioned can be identified with him. The experience of David also extends to the experience of Jesus which makes this psalm Messianic.

From the study, we can say that *1^o-Dawid* means “belonging to David” denoting authorship. Since it is found in the superscription of Ps 22, it is most likely that David is the author of such. This claim is strengthened by the experience of David which can be related to the suffering described in Ps 22.

MALACHI'S BLESSINGS AND CURSES IN RELATION TO THE COVENANTAL BLESSINGS AND CURSES OF DEUTERONOMY 27-30

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Historically the book of Malachi has not been at the center of scholarly study and discussion. Compared to other books of the Bible, only few studies have been done on Malachi. Most of these generally focus on historical-critical considerations of the book, the social situation of the Jews in postexilic times, the relationship between Malachi, Haggai and Zechariah, or the literary structure of the book. Nevertheless, a study of blessings and curses in the book of Malachi has not been done. Furthermore, the relationship between Malachi's blessings and curses

and the covenantal blessings and curses of Deuteronomy 27-30, and how this relationship affects the overall message of Malachi, has not been fully explored.

The purpose of this study is multifaceted: (1) to systematically explore the connections that exist between Malachi and Deuteronomy, especially between the blessings and curses of both books, (2) to analyze the way in which Malachi uses the blessings and curses of Deut 27-30, and (3) to discuss how being aware of the usage of blessings and curses in the book of Malachi can broaden our understanding of the message of this book.

Several conclusions may be derived from the findings of this research. First, the book of Malachi seems to be deliberately linked to Deuteronomy by way of the use of blessings and curses that point retrospectively to the covenantal and curses of Deut 27-30. Other relevant links between both books include the use of common themes and lexical connections.

Second, Malachi strengthens its message and gives urgency through the deliberate use of connections with Deuteronomy, as well as the other covenantal features employed in the book. Malachi embraces the concept of covenant and thus, delivers its message in a way that would strongly appeal to the people of Israel. The book presents itself as a call for covenant renewal.

Third, when significant and specific connections between Malachi and Deuteronomy are identified, and the centrality of the concept of covenant in Malachi is evidenced, this must change the way in which Malachi's message is perceived. The book ought to be analyzed in the context of the covenant relationship between God and His people. In this way, all the requests, accusations, arguments, curses, and promises that could otherwise be categorized as legalistically driven, may be recognized as indicators of the people's fidelity, or lack thereof, and of the quality of their relationship with their suzerain, the Great King, Yahweh.

The book of Malachi, as perceived in this investigation, constitutes a last call and ultimatum from the Divine Suzerain to His unfaithful people by which Israel can either return to God and enjoy covenantal blessings, or choose to remain distant from God and be utterly destroyed.

A COMPARATIVE STUDY OF THE CONCEPT OF JUDGMENT IN THE THEOLOGY OF JOHN WESLEY AND JAMES WHITE

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Adviser: **Aecio E. Cairus, Ph.D.**

There seems to be not much discussion in Adventist literature comparing James White's concept of the judgment with that of John Wesley. This study attempts to compare their views. The main question that this paper addresses is, what are the similarities and differences between their concepts about the judgment? Finding the similarities and differences between their ideas will aid

religious thinkers to understand the theological position of the Seventh-day Adventist Church about the judgment.

The method used in this research is historical investigation, which is descriptive. From the results of comparing James White's article "The Judgment," with John Wesley's sermons, "The Great Assize" and "The Good Steward," an analysis was made. Similarities and differences were noted.

The researcher found that John Wesley influenced beliefs concerning the need for an investigative judgment and believed that the final judgment takes place after the resurrection of all the dead. However, his idea of the starting point of the judgment differs from that of James White. John Wesley asserted that the judgment commences at the time of the Parousia. James White carefully studied the investigative judgment and arrived at a different conclusion. He believed the judgment began in 1844. The connection between John Wesley and James White may be seen through a study of Josiah Litch's teaching about the pre-Advent judgment during the 1840s.

John Wesley's and James White's views concerning the judgment were greatly influenced by their individual backgrounds and their immediate evangelistic concerns. Although it cannot be directly established that John Wesley influenced James White, the similarities between their concept of the judgment is sufficient to suggest a logical connection.

TOWARD A STRATEGY ON HOW TO PREVENT BACKSLIDING OF NEW CONVERTS IN THE NORTH KIVU SEVENTH-DAY ADVENTIST ASSOCIATION IN THE DEMOCRATIC REPUBLIC OF CONGO

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Adviser: James Park, Ph.D.

The North Kivu Association (NKA) is one of the four associations of the East Congo Union Missions—Northern Sector and is a very fast growing field in this Union. Its pastors and lay people are significantly involved in evangelism and many souls have been brought to Christ through their ministry.

In the 1990s, the Church sharply increased its membership as a direct impact of the worldwide Seventh-day Adventist (SDA) Church evangelistic program called "Harvest 90." According to the report from the Office of Archives and Statistics of the General Conference of SDA, there was an increase of 67.5% (from 25,467 members in 1990 to 42,656 members in 1999) in the church membership of the NKA. This corresponds to an average of 6.57% membership growth.

Despite this considerable increase in membership, the same report showed that the average loss of members in the same period was 21.9%.

This study attempts to show the problem of the loss of new converts, to describe the major causes of the backsliding phenomenon, and discuss the causes and effects of backsliding in the NKA. It attempts also to draw a suggestive

on how to prevent the backsliding of new converts by looking at Jesus' method of making disciples, the formation of a core group and discipleship in the church, and how this will help in the process of assimilation.

THE SYNTACTICAL RELATIONSHIP OF *TOUT' ESTIN TĒS SARKOS AUTOU* AND ITS THEOLOGICAL IMPLICATIONS IN HEBREWS 10:10-20.

Researcher: **Edwin S. Payet, M.A., 2004**

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This study seeks to understand the syntactical and theological relationships between the phrase "that is, of his flesh" and the rest of the subordinate clause (10:20). Many exegetes hold that *tout' estin tēs sarkos autou*, "that is, of his flesh," is understood in apposition to *dia tou katapetasmatos*, "through the veil."

It means that Jesus inaugurated a new and living way through the veil, that is (through) the flesh. This view has some theological problems. (1) How can Jesus' flesh be a veil that hinders Him from God and then inaugurate a new and living way to God's presence? (2) How could Jesus lose His humanity and then present Himself with His humanity in God's presence to intercede for the believers? While some exegetes have tried to explain the theological problems, others have preferred to look for another possibility of connecting the phrase, "that is, of his flesh." Some prefer to connect *tout' estin tēs sarkos autou*, "that is, of his flesh," as descriptive, dependent on *hodos*, "way." Several others favor *tout' estin tēs sarkos autou*, "that is, of his flesh" to explain the preceding sentence as a whole.

A syntactical study of the expression *tout' estin*, "that is," in the NT, especially the Epistle to the Hebrews, has revealed that (1) *tout' estin*, consistently introduces an appositional phrase; (2) it generally connects the appositional phrase to a preceding noun, adjective, or phrase with the same case; and (3) it does not always relate the immediate neighboring substantives. *Tout' estin tēs sarkos autou*, "that is, of his flesh" should therefore be in apposition to "veil."

To answer the two main theological problems, (1) Jesus inaugurated a new and living way through His flesh, in the strictly limited sense of His humanity under His earthly existential limitations of temptations and sufferings, and especially sacrificial death. (2) It is precisely these limitations that Jesus parted on the cross. It has been further demonstrated that *tout' estin tēs sarkos autou*, "that is, of his flesh" is the means of the new and living way to the presence of God. The clause then means that Jesus inaugurated a new and living way to the immediate presence of God by the suppression of the barrier (veil) between the believers and God.

EVALUATION OF *JUGENDAKTIONSWOCHE* (YOUTH-ACTION-WEEK) IN GROWING SPIRITUALITY AMONG NOMINAL GERMAN ADVENTIST YOUTH

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The lack of spirituality in Adventist Youth is the situation today in western society. Many young people are not interested in spiritual matters and therefore are leaving the church. Being aware of this situation, the Baden-Wuerttemberg Conference started a youth evangelism strategy to involve the Adventist youth in outreach. This project evaluates the strategy according to its effectiveness in helping the nominal German Adventist youth grow spiritually.

Spiritual life is an intimate relationship with God and the foundation of being a Christian. There are several components involved in spiritual growth, and one of the best ways to help spiritual growth is to involve the youth in evangelistic activities. The Bible gives the illustration of a tree planted by the water which grows and bears fruit in season. The Christian, nurtured by God, receives the fruit of the spirit and becomes a spiritual, evangelistic person. Through active practice and sharing of faith, young people change their lives and grow spiritually.

The strategy of the Conference is to give Adventist youth the opportunity to share their faith and to grow. The young people are the ones who conduct the evangelism through street-activities, friendship and personal witnessing.

There are minor adjustments needed in this strategy plan in order to make it become more effective, but the main idea and direction is good and helpful. First, there needs to be objectives and a strategy plan for the leaders; second, all the activities need to serve the purpose of contacting people with the gospel. The main purpose of the strategy should first be the spiritual growth of the Adventist youth and second the outreach.

The handbook in the appendix is designed to assist leaders in how to conduct effective youth evangelism, lead the German Adventist youth to a decision for Christ, and assist them in developing spirituality.

TRAINING PROGRAM FOR HOUSE CHURCH LEADERS IN CENTRAL VIETNAM

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Adviser: Praban Saputro, Ph.D.

It is a big challenge to spread the Seventh-day Adventist (SDA) message in Central Vietnam. It is very difficult, not because people are unreceptive, but because of the situation. The situation in Central Vietnam is quite unique. There is no pastoral training school, only a few churches, and the SDA Church is not a

recognized denomination in Vietnam. The situation, to some extent, is similar to the early churches in the New Testament.

All the SDA churches in Central Vietnam are house churches. In recent years, there has been good growth in the number of house churches. As in the new decade, opportunities for evangelism are opening to Central Vietnam house churches. The time for harvest has come, we need more trained workers to do the work.

There is a need for training. This project is to design a training program for house church leaders in Central Vietnam. The training will be offered once a year and consist of thirteen lessons, based on the needs of the house churches. The training will help the leaders to have more understanding about house churches, leadership, church services, fellowship, nurture, outreach, and evangelism. The expectation from this training program is that the trainees will be able to implement their learning in their house churches and reproduce other leaders.

SUGGESTIONS FOR PASTORS TO ESTABLISH EMPOWERING LEADERSHIP IN LOCAL CHURCHES OF WEST JAPAN CONFERENCE

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Adviser: **Praban Saputro, Ph. D.**

West Japan Conference (WJC) is one of the conferences in Japan Union conference. The result of the church health assessment in 1999 showed that it was necessary for the growth of WJC churches to improve in their weakest area: empowering leadership. However, WJC does not seem to have been successful in establishing empowering leadership in the churches because most of the pastors do not know how to put it into practice.

Thus, the purpose of this research is to offer suggestions for establishing empowering leadership in the churches of WJC. These suggestions are made based on the concept of empowering leadership which is found in natural church development theory, the Bible, and Ellen G. White's writings. Besides, Japanese context and the states of WJC churches are considered in making these suggestions.

In this research, vision, delegation of responsibility, and multiplication are discussed as essential aspects of empowering leadership. But, it seems that vision and delegation are particularly lacking among WJC pastors, because they have not received enough training on how to discover a vision or delegate their responsibility to the church members.

Therefore, the pastors should first be edified by WJC and the experienced pastors, so that they can equip their church members for God's service, according to the vision which they have received from above. Considering what is proposed as elements of empowering leadership as well as Japanese mentality, workshops rather than seminars, personal contacts and small groups rather than that of general should be utilized in training both the pastors and the church members.