

## THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

### "Holy Place in Matthew 24:15"

Researcher: Sun-hwan Kim, M.A. in Religion, 2007

Advisor: Clinton Wahlen, Ph.D.

Employing the grammatico-historical method of exegesis, this study explores what "holy place" refers to in the context of Matt 24:15 and why Matthew uses this unique phrase, which is not seen in the Synoptic parallels.

Since "the abomination of desolation," described in Matthew as standing in a holy place, is quoted from Daniel, the OT background of important words is examined in chapter two. Especially in the Prophets, "abomination" is used in relation to idolatry, which profanes the holiness of God, and desolation is often seen as God's judgment on abominations. Holy place (שֶׁמֶט מִקְדָּשׁ) in the OT refers to a designated spot within the sanctuary rather than to the entire sanctuary itself. On the other hand, Jerusalem is the place most frequently described as holy as it is called the "holy mountain" and the "holy city." In Dan 9, Jerusalem is emphasized explicitly as a holy place.

Chapter three exegetes Matt 24:15 within the context of chaps. 21–25 and Matthew's view of Jerusalem. The meaning and significance of holy place in the larger NT perspective is also probed.

This study concludes that "holy place" in Matt 24:15 most probably refers to the whole of Jerusalem as the holy city and not to the temple only. At the same time, Matthew also seems to emphasize that Jerusalem is a holy place because it contains the temple which is God's dwelling place.

### "The Identity and Meaning of the 'Earth-Dwellers' in the Book of Revelation"

Researcher: Glenn Jade V. Mariano, M.A. in Religion, 2007

Advisor: Richard A. Sabuin, Ph.D.

This study investigates the identity and meaning of the Greek phrase οἱ κατοικοῦντες ἐπὶ τῆς γῆς "the earth-dwellers" in the book of Revelation and its relationship to the Greek phrase οἱ καθήμενοι ἐπὶ τῆς γῆς "the earth-settlers."

A background study of terms for "earth-dwellers" indicates that reference is to the wicked and unfaithful people who permanently live in a certain place (in both local and universal senses) while the phrase "earth-settlers" is closely related to "earth-dwellers." Both phrases appear in the context of God's judgment.

Study of the eleven occurrences in the book of Revelation of "the earth-dwellers" (3:10; 6:10; 8:13; 11:10; 13:8, 12, 14; 17:2, 8) and the single occurrence of "the earth-settlers" (14:6) indicates that these phrases are synonymous. Though they are portrayed as the recipients of the divine wrath, "the earth-dwellers," as a categorized group of unrighteous people, are also portrayed as the recipients of God's corrective judgments and of the eternal gospel for their repentance and salvation. God always gives them a chance to repent.

However, "the earth-dwellers" keep on opposing God and rejecting his call. They follow and worship the sea-beast and the dragon, and receive the mark of the beast. Also, they are made drunk with the wine of the wrath of the great harlot's/Babylon's fornication. They are those who are not registered in the Lamb's book of life (13:8; 17:8). They are not the citizens of heaven. They are the citizens of the earth. Thus, they are the unrepentant sinners who, by their own choice, are doomed to destruction.

"Does Job 14:22 Depict the Condition of Man after Death or the Condition of Job while He is Alive?"

Researcher: Younis Masih, M.A. in Religion, 2007

Advisor: Yoshitaka Kobayashi, Ph.D.

There are contrasting views in regard to the meaning of Job 14:22. One view considers that Job 14:22 refers to the condition after death. This view can be further subdivided into three groups: (a) Those who consider that the dead, while they are decomposing in the grave, are conscious of their pain and their souls mourn this painful condition; (b) those who consider that there is no consciousness after death, and that Job 14:22 cannot be interpreted as if the dead are capable of sensation, but rather that the description of the body in the grave having pain and the soul mourning is only poetic personification; and (c) those who suggest a metaphorical interpretation of Job 14:22, by which the "flesh" stands for the grieving of the "kinsfolk" and "soul" stands for the "servants" who mourn over the dead person.

An alternative view considers that Job 14:22 refers to Job's physical health while he is still alive. After a detailed exegetical and syntactical investigation, this study affirms that Job 14:22 describes a person who is still

alive and that Job is talking about his own physical suffering and emotional distress.

**"Proposed Guidelines for Developing more Effective Mission Strategies to Reach Indo-Fijians in Fiji-Islands"**

Researcher: Romina Lata Masih, M.A. in Religion, 2007

Advisor: James Park, Ph.D.

The questions posed in this research are as follows: (1) What are the biblical teachings related to mission strategy for outreach to ethnic groups? (2) What cultural elements should be taken into consideration in developing a mission strategy for the Seventh-day Adventist Church to reach out to Indo-Fijians? (3) To what extent have the mission strategies of the Seventh-day Adventist Church in the Fiji islands been developed in a culturally relevant manner for outreach to the Indo-Fijian group in terms of the message, the messenger, the methodology of evangelism, and the knowledge of church members about their mission target? (4) How can mission strategy be improved with a biblical (and culturally relevant) manner for outreach to Indo-Fijians?

This study finds that any strategy for reaching Indo-Fijians with the gospel must consider their cultural background as well as their specific needs. An analysis of the strategies that have been followed by Seventh-day Adventists in the past leads to the conclusion that some of these mission approaches to Indo-Fijians have not been relevant to their culture. Furthermore, it has been shown that the effectiveness of the approach is directly related to the degree of sensitivity to their culture and the extent to which their needs are understood. This study's evaluation of various mission approaches to Indo-Fijians finds that any missionary effort or evangelistic strategy must recognize the role of religion as an integral part of the cultural difference. Evangelistic strategies must not aim to change cultures, but to present the gospel in such a way that Indo-Fijians will be persuaded to become citizens of the kingdom of God.

**"Sanctification and Holiness (1 Corinthians 7:14): An Investigation of the Meaning of the Greek Words ἡγίασται and ἅγια within the Context of Intermarriage"**

Researcher: Swineys Tandidio, M.A. in Religion, 2007

Advisor: Joel N. Musvosvi, Ph.D.

This study investigates, using the historical-grammatical method, the meaning of the Greek words ἡγίασται and ἅγια within the context of 1 Cor 7:14.

Based on the Jewish view of intermarriage in Paul's time, some of the Christians in Corinth considered intermarriage with unbelievers to be illegitimate, and the resultant children ἀκάθαρτα "unclean" or "illegitimate." They might also have concluded that their church had been defiled and profaned, necessitating such couples to divorce. In confronting this view, Paul employed the words ἡγίασται "he or she has been sanctified" and ἅγια "holy."

This investigation suggests that in 1 Cor 7:14 the Christian partner of such a marriage sanctifies his unbelieving spouse, in the sense that the unbeliever is legitimately attached to the person as a spouse. The children of this marriage are considered "holy," that is, "legitimate." This study concludes that the terminology of sanctification and holiness is used in a non-soteriological sense. However, should the unbelieving spouse and children of such a marriage, through the influence of the believing partner (1 Cor 7:16), be converted to Christianity, they will be sanctified and become holy in Christ, that is, in a soteriological sense.

"A Comparative Study on the Faith Development in Context Rite of Immersion, the Sunni Muslim *Ghusl* and Christian Baptism in the Context of a Southeast Asian Country"

Researcher: Abner P. Dizon, M.A. in Religion, 2007

Advisor: James Park, Ph.D.

This thesis explores the differences and similarities between the Sunni Muslim *ghusl*, the Faith Development in Context (FDIC) rite of immersion, and Christian baptism. The main concern of this study is to determine whether the FDIC rite of immersion is an appropriate and effective reinterpretation of Christian baptism for Muslims based on the New Testament understanding and the perception of both Muslims and Seventh-day Adventists in the selected Southeast Asian country.

The study provides a basic description of the pillars of the Islamic faith, including the Islamic concept of ritual purity. It also documents the FDIC rite of immersion as practiced in the selected Southeast Asian country and gives insights on the dynamics of Muslim ministry in the context of the Seventh-day Adventist Church. Furthermore, it provides a historical and biblical basis for Christian baptism, thus, giving criteria for evaluating the FDIC rite of immersion.

After comparing the meaning and practices of the Sunni Muslim *ghusl*, the FDIC rite of immersion, and Christian baptism in the context of the selected Southeast Asian country, this research concludes that the FDIC rite of

immersion is neither fully identical to the traditional Sunni Muslim *ghusl* nor is it fully identical to biblical Christian baptism. Using a scale of -5 to +5 with the Sunni Muslim *ghusl* at -5 and biblical Christian baptism at +5, this study has pegged the FDIC rite of immersion at "0" in the middle of the Ritual Orthodoxy Scale. This reflects the conclusion of this research that, while the FDIC rite of immersion has progressed away from the form and meaning of the traditional Sunni Muslim *ghusl*, yet, because it lacks certain Christological and ecclesiological meanings attached to Christian baptism by the New Testament, it cannot yet be considered an appropriately contextualized form of biblical Christian baptism.

"A Program Development for Training Chaplains of Korean Adventist Schools in Integration of Faith and Learning to Help Teachers Enhance their Classroom Ministry"

Researcher: Shin Yang Hee, D.Min., 2007

Advisor: Kyung Ho Song, Ph.D.

One of the most critical issues of the Seventh-day Adventist Church in Korea is that the majority of baptized members at Adventist schools leave the church after graduation. There could be several reasons. Many studies have verified that one of the major reasons is a lack of classroom ministry in the schools. The question is then raised: how can the Seventh-day Adventist Church in Korea enhance classroom ministry in the schools?

The purpose of this study is to design, conduct and evaluate a seminar program to equip Korean Adventist school chaplains to help teachers in order to enhance their classroom ministry. A three-day training program on the integration of faith and learning (IFL) was designed; then this was implemented for the chaplains from July 5 to 7, 2005 at Madalpy Sahmyook Training Center. The evaluation of the program was mainly based on questionnaires, interviews, and the researcher's own observations. Findings of this study show that the IFL is a Bible-based concept of Christian education, and that the training in the IFL must be continued in an assertive and ongoing manner. A cooperative effort by the Korean Union Conference (KUC), local conferences, and school leadership is needed for the enhancement of classroom ministry. The following are the core suggestions of this study: (1) The KUC needs to play a main role in the enhancement of teachers' classroom ministry through designing, conducting, and evaluating the IFL training programs. (2) Local conferences need to select qualified pastors as chaplains. Conferences also need to provide chaplains the opportunity to be trained in the IFL. (3) School administrators need to encourage teachers to perform classroom ministry consistently and effectively.

**"Evaluation of the 1000 Missionary Movement Missionary Training Program: 1996–2005"**

Researcher: Si Young Kim, D.Min., 2007

Advisor: Praban Saputro, Ph.D.

Since the beginning of the 1000 Missionary Movement (1000 MM) in 1992 through 2005, 3,779 young missionaries from fifty-three countries have been trained. These missionaries were assigned to and served in thirty-seven different countries. They have baptized 34,540 new believers and planted 628 churches in foreign countries. However, there are many cases where missionaries struggle with complex cross-cultural circumstances which often tend to weaken their efforts. This raises the question as to whether or not the missionary training given by the 1000 MM to its missionaries is adequate.

The purpose of this study is to evaluate the current 1000 MM training program and present the strengths and weaknesses of its training program. The evaluation was limited to the training factors that influence the cross-cultural adjustment of missionaries. These include goals and objectives, length and type of training, place of training, the trainer, and the curriculum. Findings of this study show that adequate cross-cultural training is related to effective cross-cultural missionary work.

Based on the findings of this study, six practical suggestions were proposed for effective cross-cultural training: (1) 1000 MM trainers need to be cross-culturally trained; (2) there needs to be a balanced curriculum of biblical, professional, and cross-cultural training; (3) cross-cultural training needs to be done in the trainee's local language for those who do not understand English well; (4) mission fields should be assigned to missionaries earlier, sometime before the end of the missionary training; (5) the training period needs to be extended; and (6) the training curriculum should be constantly revised.

**"A Proposal for the Discipling of New Members through the Baptismal Class in the North Kivu Association in the Democratic Republic of Congo"**

Researcher: Kasereka Muthavaly Wa-Mbaleka, D.Min., 2007

Advisor: James Park, Ph.D.

Church growth in the North Kivu Association (NKA) has been challenged by an increasing rate of backsliding since the mid-1990s. The statistics of membership covering a twenty-four year period (1980–2004) shows that, in

the first four years under consideration, there was a high accession rate of new members (46.1%) and a low dropout rate (4.2%). In the four last years, the dropout rate increased to 15.5% whereas the accession rate decreased to 23.6% of the total church membership.

As part of the study, interviews were conducted with retired pastors, church administrators, leaders, and church members in order to discover possible causes for the increased dropout rate. Also examined was the NT model for the instruction of new believers whereby Christ made disciples through small groups and by spending time with them in devotion and study of God's Word. The early Christian Church seems to have followed this pattern (Acts 2:41-47) by staying together, studying the word of God, and enjoying fellowship on a daily basis in small groups (house churches).

The study suggests a new approach for instructing new members through the baptismal class on the basis of the model of Jesus and the early church. It suggests a three-level baptismal class, through which a new believer is led, in order to develop into the stature of a mature church member who will be ready to lead others. It considers what would be an appropriate curriculum of instruction for the new believer, the amount of time he should spend in instruction at each level, and the means of his integration into the fellowship of the church.

"Ellen G. White's Inclusion of the Body in the *Imago Dei*"

Researcher: Dal Khan Mang, Ph.D., 2007

Advisor: Aecio E. Cairus, Ph.D.

There has been a persistent discussion on inclusion of the body in the *imago Dei*. This study attempts to answer two basic questions: To what extent is Ellen G. White's inclusion of the body in the *imago Dei* unique? And to what extent does Ellen G. White share others' views on this question?

A review of theological discussion on the inclusion of the body in the *imago Dei* from the early church period to the twentieth century showed that those who were influenced by Greek dualism tended to exclude the body from the *imago Dei* while those who affirmed sola scriptura included the body in the *imago Dei*.

The main chapter of this study begins by describing Ellen G. White's inclusion of the body in the *imago Dei*. Her monistic view of man in the *imago Dei* was found to permeate the Seventh-day Adventist Church's views of education, health, abolitionism, and creationism. All her biblical support for the *imago Dei* involves passages which describe how the *imago Dei* relates to the totality of human nature (Gen 1:26-27; Ps 8:5-8; John 1:14; 14:9-10; Rom

8:29; 1 Cor 10:5; 2 Cor 3:18; 4:3–6; Eph 4:24; Col 1:15 and Heb 1:3). The Seventh-day Adventist Church has endorsed her *imago Dei* concept by presenting the complementarity of the body, mind, and character as parts of the whole and Christ as the prototype for the bodily resurrection of believers.

The study concludes by presenting the extent of White's commonalities and differences with others, including non-biblical authors, those doing traditional theology, anti-dogmatic writers, neo-orthodox writers, Darwinians, ecologists, feminists, proponents of a "body theology," and Jewish theologians. The commonalities and differences reflect the writers' dependence on *sola scriptura* or Greek dualism.

"Views on the Image of God: A Comparative Study of the Views of Karl Barth and Anthony A. Hoekema"

Researcher: Reymand Hutabarat, Ph.D., 2007

Advisor: Kyung Ho Song, Ph.D.

This study seeks to give a satisfactory, though not necessarily a final, answer to the questions, "What are the common grounds and points of difference on the views of Karl Barth and Anthony Hoekema about the image of God?" and "What are the underlying influences of these two views?" To answer these questions, the study first describes the views of Barth and Hoekema on the image of God; then, it compares and analyzes them.

Barth understands the image of God in man as the relationship between man and woman. He believes that in the Godhead there exists a being "confronting one another" among the three Persons, of which man is the visible pattern. For him, man who is the image of God is not an individual man but the man as male and female. He believes that the humanity of Jesus Christ is the very image of God. However, this image is not something that Christ possesses as a person, but is to be found only in his relationship with his "woman," the church. Hoekema understands the image of God as an aspect of man that cannot be lost and which must include both structural and functional aspects of man. The functional aspect is seen in man's threefold relationship: toward God, toward others, and toward nature.

This study concludes that Barth was influenced by Søren Kierkegaard, Karl Jaspers, and Ludwig Feuerbach in the formation of his theology. Martin Buber and Dietrich Bonhoeffer most notably influenced the formation of his doctrine of the image of God. Hoekema was influenced by many reformed theologians in the formation of his doctrine of the image of God, including John Calvin, Emil Brunner, Herman Bavinck, and Hendrikus Berkhof. Due to these quite different backgrounds, the views of Barth and



Hoekema on the image of God would seem to be incompatible. However, this study's comparison and analysis of these two views concludes that the apparent differences are not antithetical but rather complementary to each other.

**"The Identity and Role of Michael in the Narrative of the War in Heaven: An Exegetical and Theological Study of Rev 12:7-12"**

Researcher: Michael Onyedikachi Akpa, Ph.D., 2007

Advisor: Joel N. Musvosvi, Ph.D.

The purpose of this study is to ascertain the identity and role of Michael in the narrative of the war in heaven between Michael and the δράκων (Rev 12:7-12). A survey of possible backgrounds indicates that the δράκων-combat in Rev 12 reflects the δράκων-combat in the OT, especially as depicted in the figurative use of the Hebrew מַיִת, and not ancient Near Eastern combat myths. Similarly, the name Michael, commonly used in the OT and the ancient Near East for humans, and exclusively in Daniel for a celestial being, is best understood as a rhetorical interrogative sentence, "Who is like God?" and expresses the incomparability of divinity.

In Dan 10:13, 21; 12:1, Michael is designated as מִשְׁרַף "prince" and exhibits qualities of a divine being. Since the OT does not use מִשְׁרַף as a standard designation for an angel, there appears to be no biblical basis for the translation of מִשְׁרַף in Dan 10:21 and 12:1 as ἄγγελος "angel" by the θ version of the LXX. This translation, possibly influenced by the LXX of Deut 32:8-9 which suggests the idea of tutelary angels for nations, may have paved the way for the subsequent development in the OT apocrypha and pseudepigrapha. The designation of Michael as ἀρχάγγελος "archangel" in Jude 9 presents him as the ruler of the angels, not the chief angel. Moreover, the resurrection motif identifies Michael (Dan 12:1-2), the archangel (1 Thess 4:16; Jude 9), and the Son of God (John 5:25-29) as the same divine being.

Rev 12:7-12 is placed at the center of the chapter and, being parenthetical in nature, indicates that the war in heaven (vv. 7-9) is antecedent to the attack of the δράκων on the male child-messiah (Rev 12:4b). The link between Rev 12:4a and 12:7-9 identifies the war in heaven as the primeval war (prior to the Cross) in which Satan and his angels were cast out of heaven to the earth. Similarly, the rescue of the male child (Rev 12:5) is antecedent to the attack of the δράκων on the woman and the rest of her seed (Rev 12:13-13:18).

The patterns that emerge in this study, namely, the fluidity of the use of symbolisms in Rev 12, the antithetic parallelism between Michael "Who is

like God?" and the perceived incomparability of the beast from the sea, "Who is like the beast?" (Rev 13:1-4; cf. 19:11-21) point to several conclusions: (1) In Rev 12, Michael is the same entity as the male child-messiah, Christ, and the Lamb and is hence a divine warrior, not an angel; (2) the narrative of the war in heaven (Rev 12:7-12) is presented in both military and judicial language; (3) the role of Michael in this narrative is both military and judicial; (4) the identity of Michael as a divine warrior is consistent with the concept of מִיכָאֵל as a warrior in the OT. Thus, as a divine being, Michael appears in Scripture exclusively in conflict settings and plays military and/or judicial roles in the entire course of the cosmic conflict, from its inception in heaven (Rev 12:7) to its consummation when Michael stands up to put it to an end (Dan 12:1-2).

"The Use of the Concept and the Need for Sacrifice in Yoruba Traditional Religion to Formulate a Contextual Theology on Sacrifice in Biblical Atonement"

Researcher: Joseph Adeyinka Olanrewaju, Ph.D., 2007

Advisor: Francisco Gayoba, D.Theol.

This study explores how the concept of sacrifice in Yoruba Traditional Religion (YTR) can be used to formulate a contextual theology on biblical atonement using the method of critical contextualization proposed by Paul Hilbert.

The study shows the relevance of YTR as well as how the elements of belief about sacrifice are relevant to both Yoruba and biblical atonement. Elements in YTR having similarities with certain biblical teachings are also identified: (1) substitution, focusing on deliverance from transferable death in YTR and from eternal death in the biblical concept; (2) propitiation, emphasizing freedom from the wrath of higher beings; (3) victory, emphasizing the *Orisa's* victory over the *Ajogun* in YTR and Christ's victory over Satan in biblical literature; (4) supreme sacrifice in YTR, reflecting the uniqueness of Christ's sacrifice in the biblical teaching; (5) communion, emphasizing fellowship in both YTR and in the biblical teaching; and (6) prayer, as a means of communication with higher beings in both YTR and the biblical teaching. The study also identifies the elements in YTR which are opposed to biblical teachings: (1) sacrificing to the spirits; and (2) the sacrificing of unclean animals.

While elements in YTR incompatible with biblical theology were considered unsuitable for contextualization, compatible elements on atonement have been used in the Yoruba context as follows: (1) The biblical idea of *substitution* is taught, by using incurable sickness in YTR as a metaphor for

sin and by using transferable death in YTR as a reflection of the eternal death borne and overcome by Christ's substitutionary death. (2) The biblical idea of *propitiation* is taught, by showing the wrath of the Yoruba divinities as a dim reflection of God's legitimate displeasure against sin which is averted by Christ's propitiatory death. (3) The biblical idea of *victory* is taught, by showing the *Orisa's* victory over the *Ajogun* which is a reflection of the victory of Christ over Satan that results in an authentic and lasting victory over demons. (4) The biblical idea of the sufficient, once-for-all *sacrifice* of Christ is taught by using the idea of a supreme sacrifice in YTR as a reflection of the uniqueness of Christ's sacrifice which affords man the benefits of atonement, communion, and prayer.