

THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

“A Comparative Study of the Christology of Edward Irving, Ellet Joseph Waggoner and Alonzo Trevier Jones”

Researcher: Remwil R. Tornalejo, Master of Theology, 2009

Advisor: Woodrow Whidden, Ph.D.

There is a divergence of the views as to what kind of human nature Christ assumed during the incarnation. Two main camps regarding this subject have been in bitter tension. One camp believes that during the incarnation, Christ assumed a pre-fall sinless human nature. The other camp holds the position that Christ assumed the post-fall sinful nature. The antecedents of this debate are very much rooted in the following figures.

Edward Irving, a Scottish preacher, claimed that during the incarnation, Christ assumed the sinful human nature. E. J. Waggoner and A. T. Jones, early Adventist writers, held similar views. This study attempts to compare their Christologies. The main question that this study addresses is, what are the similarities and dissimilarities between their christological views? Furthermore, is there any textual evidence which proves that Irving was read by both Waggoner and Jones? Finding the similarities and dissimilarities between their ideas will prove helpful to understand whether Christ during the incarnation assumed the pre-fall sinless nature or the post-fall sinful nature.

This study uses the historical and theological method of investigation. From the results of comparing their respective Christologies, similarities and dissimilarities were noted.

In the course of this research, it became apparent that their christological views are strikingly similar, particularly on the subject of Christ's fallen human nature. They all asserted that Christ, during the incarnation, assumed sinful flesh. They were in consonance that since Christ came to redeem fallen humanity he had to take humanity's fallen substance and agreed that even though Christ's flesh was sinful, he was sinless in character for he never committed actual acts of sin.

Irving's, Waggoner's and Jones' christological views manifest a very close resemblance. But in spite of these similarities a definitive answer as to whether Irving influenced Waggoner and Jones could not be directly established.

"Possible Correspondences between Church Growth Principles and Nine Chinese Churches in Metro Manila"

Researcher: Jadaza M. Hintay, D.Min., 2008

Advisor: James H. Park, Ph.D.

Several attempts by the Central Luzon Conference of Seventh-day Adventists to increase the number of members at the Manila Chinese Seventh-day Adventist Church have not met with success over the years. In contrast, nine non-Seventh-day Adventist Chinese churches in Metro Manila have exhibited excellent growth.

The purpose of this study is to describe what major factors contributed to the growth of the Chinese Christian churches based on the literature, personal observation and interviews. The findings show that small groups, leadership, spiritual gifts, dynamic worship, loving relationships, family and evangelism are important church growth factors among the nine Chinese Christian churches.

The study also shows that contextualization is a very important factor as well in the growth of the Chinese Christian churches. Based on the findings of this study, seven recommendations were proposed for effective church growth for the Manila Chinese Seventh-day Adventist Church.

"A Comparative Study between the Teaching and Compassion Model of Jesus with Buddhists in Thailand"

Researcher: Surachet Insom, D.Min., 2008

Advisor: James H. Park, Ph.D.

This study seeks to contextualize Christ's teaching and compassion into Buddha's teaching and compassion to reaching out to Buddhists in Thailand. To reach this goal, it first examines the biblical-theological foundations of Christ's teaching and compassion as the mandate of his disciples. Second, it explores Buddha's teaching and compassion, its practice and influence in the Thai culture, and how the Thai Buddhists practice their religion.

Third, it explores the success and failure of Christian churches in general and the Seventh-day Adventist Church in particular in how they have applied Christ's method in Thailand. The Adventist practice of teaching and compassion was studied in Chiangmai Adventist Academy by reaching Buddhist students.

A summary with conclusions and outlines provides recommendations for the Thai Seventh-day Adventist schools, church institutions, and church

members. Practical suggestions on how to implement Christ's teaching and compassionate methods for reaching Buddhists are given, along with further suggestions for future study.

"The Identification and Timing of the Marriage of the Lamb in Revelation 19:6-8"

Researcher: Chawngdinpui J. Tlau, Ph.D. in Religion, 2008

Advisor: Richard A. Sabuin, Ph.D.

The marriage of the Lamb in Rev 19:6-8 has been subjected to diverse interpretations by scholars: preterists generally hold the marriage of the Lamb as God taking the church as his new bride after divorcing his unfaithful wife Israel in A.D. 70; idealists interpret it as the present spiritual bliss enjoyed by the church; futurists see it as the union between Christ and the church at the end of the judgment of God which is just prior to the *Parousia*; and, finally, historicists consider it to be the union between Christ and the church at the *Parousia*. Employing the historical-grammatical method of exegesis, this study seeks to answer two pertinent questions concerning the marriage of the Lamb: What is it? And when will it take place?

In order to find appropriate answers to these questions some background such as the Exodus motif, the theme of kingship and marriage in Ps 45, the reception of the eternal kingdom by the Son of Man in Dan 7:13-14, the concept of the "Day of the LORD" in the prophetic writings, and the theme of restoration described in nuptial language are considered. These backgrounds indicate that the marriage of the Lamb is to be understood in the context of the eschatological day of the LORD.

The exegetical analysis of Rev 19:6-8 demonstrates that the marriage of the Lamb is in apposition to the eschatological reign of God. It shows that God's eschatological reign covers a series of events, beginning with the last seven bowl plagues and culminating with God making his dwelling with humanity. Thus, the marriage of the Lamb must be seen neither as a single event nor simply as spiritual bliss as claimed by the four schools of interpretation, but rather as representing all the events associated with the eschatological reign of God.

"The 'Hardening' and Salvation of Israel in Romans 9:14-18; 11:1-10; 11:25-29"

Researcher: Myline Decilos Asumbrado, Ph.D. in Religion, 2009

Advisor: Kim Papaioannou, Ph.D.

The issue of the "hardening" and salvation of Israel in Rom 9-11 has resulted in different views among scholars relating to God's faithfulness to his covenant with Abraham, election and predestination, the identity of "all Israel" in 11:26, and the "way" of salvation for both Jews and Gentiles. To clarify these issues, the historical-grammatical and inner-biblical study of "hardening" and Israel's salvation are considered in the plague narrative (Exod 7-11, i.e., the hardening of Pharaoh's heart) and some "hardening" passages in the book of Isaiah (6:8-13; 29:9-14; 63:15-19; 65:1-7). The analysis of the Old Testament background of "hardening," whether in the case of Pharaoh or Israel, shows that the initiative came from the people.

In the context of Rom 9-11, three passages are studied closely, employing the Greek words for the "hardening" of Israel in 9:18; 11:7, 25 (σκληρύνω, and the verbal and noun forms of πωρόω). A superficial reading of these passages could suggest the notion that the "hardening" of Israel is the work of God. However, placing these texts within the whole context of Rom 9-11 illustrates that the "hardening" is the people's prerogative, similar to the experience of Pharaoh in the plague narrative (Exod 7-11) and Israel at the time of Isaiah. The failure of Israel to attain righteousness by keeping the law and to acknowledge Christ as their Savior led to their "hardening" (cf. 9:27; 11:1-10, majority of Israel). In this way the "hardening" of Israel became a means for the Gentiles to be part of God's people which would eventually provoke Israel to jealousy, and return to God. Thus, God used the very "hardening" of his chosen people for the salvation of the Gentiles and Israelites themselves (cf. 11:11-24). This implies that the "way" of salvation for both Jews and Gentiles is through faith in Christ. Hence, this study rejects the two different "ways" of salvation for Jews and Gentiles (single-covenantal theory versus the double-covenantal theory).

"The Use of Jeremiah in the Book of Revelation"

Researcher: Dong-gee Lyu, Ph.D. in Religion, 2009

Advisor: Aecio E. Cairus, Ph.D.

The present study deals with the source background of the book of Revelation. It is recognized that a proper understanding of the Old Testament background of Revelation is necessary in order to do justice to the intention

of the author. John the Revelator is indebted to the prophetic traditions of the authors of the Old Testament. Though John does not directly quote the passages of the Old Testament as entire sentences or with exactly identical wording, so many names, events, themes, and images that allude to the Old Testament are ubiquitous in his book. This study has explored, in particular, the allusions to the OT book of Jeremiah.

The Jeremiah allusions in Revelation include three remarkable thematic patterns discussed in the second chapter of this research: Christological, ecclesiological, and eschatological applications. John finds fulfillment of OT prophecies in the life, death, and resurrection of Jesus Christ. Messianic or divine titles, features, and events are often used to refer to Christ. The author of Revelation draws on passages of the Old Testament that deal with ethnic Israel to designate the church, or "spiritual Israel." The Old Testament Israel finds its ultimate fulfillment in the Christian church. The Apocalypse is oriented toward the end-time. By borrowing from the Old Testament, the author gives the readers clues to what will happen to the people of God during the days before the *parousia* of Christ.

Of the forty-seven possible allusions to Jeremiah in Revelation identified in the United Bible Societies' edition of the Greek New Testament, twenty-eight have been found to be especially relevant. The allusions to Jeremiah, as in his general use of the Old Testament, include the three thematic patterns of christological, ecclesiological, and eschatological application discussed in the second chapter of this research. The Revelator's use of Jeremiah is densely placed in Rev 17 and 18, which describe the ultimate destruction of Babylon and the release of God's people. More parallels between Revelation and Jeremiah are thematic rather than verbal. Some allusions seem just a detail, but they are all accumulated and strengthened by one another to make sure the final fulfillment of the promise. Thus, John reasserts and assures the readers, by alluding to the book of Jeremiah with a specific intention, i.e., that the destruction of end-time Babylon will be as surely realized as was the ultimate fulfillment of the OT prophecy.