

THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

“Genesis 1:1-2:3 in the Light of Text-Linguistics and Text-Oriented Literary Studies”

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Advisor: Gerald A. Klingbeil, D.Litt.

This study investigates Gen 1:1-2:3 through grammatical text-linguistic/pragmatic and text-oriented-literary analyses. The need for such an eclectic approach has arisen due to the following reasons: (1) not only in view of the emergence of text-oriented approaches resulting from the recent methodological switch from historical diachronism to literary synchronism; but also (2) the realization that the integration of text-linguistics/pragmatics and literary analysis promises fresh avenues for analyzing and understanding biblical texts.

As defined in this study, the grammatical text-linguistic/ pragmatic analysis takes shape in the following areas: (1) a morpho-syntactical diagram, which demarcates each clause and indicates its syntagms/constituents, structure/word order, and type; (2) clausal analysis, which offers syntactical analysis within each clause and highlights variations and discourse functions of word order/markedness as well as clausal functions; (3) paragraph analysis, which deals with inter-clausal relations, foregrounding/backgrounding functions, and cohesion; and (4) lexical semantics, where ambiguous terms/word pairs are examined through syntagmatic (and rarely paradigmatic) relations in light of the clausal analysis. The literary aspect of the study focuses on the text type and structure of Gen 1:1-2:3. Thus, the study follows a ‘bottom-up’ process where analysis proceeds hierarchically from the lower level to the higher level of the text, so that the analysis of text type and structure of the pericope is informed by the analysis at clausal and paragraph levels. While this study is, to some extent, an experiment in method—the primary interest being to analyze Gen 1:1-2:3 synchronically from text-linguistic/pragmatic-literary perspective rather than focus specifically on isolated issues—a few conclusions have been reached that relate to several problem areas in the pericope. For example, the study has suggested that (1) Gen 1:1-2 possibly contains antecedent information upon which the rest of the passage is based; (2) several

formal features (emic or etic) seem to suggest that Gen 1:1-2:3 may be understood as a historical narrative in its own right; and (3) the symmetric and stylistic structures found in 1:1-2:3 need not be emphasized over and above its formal/linear structure, which is clearly and explicitly marked, and which accords well with the narrative understanding of the pericope.

The study anticipates that the incorporation of relevant elements of text-linguistics/pragmatics into OT exegesis may contribute to a better understanding of the biblical text. Some of these aspects are verb forms and their discourse functions, word order (markedness/fronting, topic/focus), foregrounding/backgrounding functions, text typology, and cohesion.

“Empowering Leadership: A Seminar Curriculum for Local Church Leaders in the Baden-Wuerttemberg Conference of Seventh-day Adventists”

Researcher: Christoph Berger, D.Min., 2008

Advisor: Reuel Almocera, DPS

Jesus' command “to make disciples” expresses the central aim of all Christian leadership. Leadership needs to motivate, guide, and equip members to an active role in the ministry and mission of the church. However, the context of south Germany shows at present only a small percentage of members in the Seventh-day Adventist church who are actively involved in discipleship. The leadership style of most local church leaders does not empower the members. There is a need for empowering leadership in the local churches. This study approaches the challenge using the methodology of program development and is divided into four major chapters.

The introduction describes the reality and consequences of a professional clergy, where the pastor performs the main ministry tasks in the local church. Chapter 2 provides a theological base for the development of a seminar curriculum and indicates seven main principles of empowering leadership: (1) An empowering leader sees his/her personal spiritual life as a priority, (2) builds strong relationships, (3) selects potential members, (4) works in a team, (5) fosters a clear vision, (6) regularly motivates for growth, and (7) enables growth.

Chapter 3 analyzes the leadership of two local church settings. The analysis includes a cooperative work of one month in each setting, the gathering of relevant data, observation, and informal interviews with leaders

and members. The analysis identified the weaknesses of the leadership and set the focus for the training.

Chapter 4 presents the general shape of the seminar and gives the outline of eight single topics. It also describes the implementation in the two church settings, with special focus on their weaknesses in empowering leadership. After a timeframe of three months, an evaluation of the curriculum was done. With the help of several evaluation instruments, the study showed that only initial change in the leadership had occurred.

The study concludes that the emphasis of empowering leadership is crucial in order to fulfill the mission of Jesus. If an ongoing training is realized by a motivated local minister, with a special focus on young leaders, a growth in discipleship will be visible.

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

Researcher: Reymand Hutabarat Ph.D. in Religion, 2007

Advisor: Kyung Ho Song, Ph.D.

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

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, the 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 He possesses as a person, but is found only in His relationship with His woman, the church.

Hoekema understands the image of God as an irremovable aspect of man. He maintains that the image of God must include both structural and functional aspects of man. In the functional aspect, the image is to be seen in man's threefold relationship: toward God, toward others, and toward nature.

This study observes that Barth was heavily influenced by Søren Kierkegaard, Karl Jaspers, and Ludwig Feuerbach in the formation of his theology. Martin Buber's and Dietrich Bonhoeffer's influence was notable in the formation of his doctrine of the image of God. This study also reveals that 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 significantly different backgrounds, views of Barth and Hoekema on the image of God are apparently incompatible. However, after comparing and analyzing these two views, this study concludes that the apparent differences between them are not antithetical but merely complementary to each other.