

THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

"An Investigation of Ellen G. White's Views on the 'Baptism of the Holy Spirit' in the Context of American Revivalism and Evangelicalism in the Nineteenth Century"

Researcher: Lani T. Esteves, M.A. in Religion, 2010

Advisor: Aecio E. Cairus, Ph.D.

This study investigates Ellen G. White's views on the "baptism of the Holy Spirit." She used the terminology, "baptism of the Holy Spirit," numerous times in her writings. To date there has been no systematic study about her views on this subject. This terminology was a controversial topic in the second half of the nineteenth century. Both Wesleyans and non-Wesleyans discussed it. Prominent Protestant revivalists and theologians tried to establish theological formulations on this topic. A number of books were written by them tackling this issue.

Chapter 2 presents the historical and theological settings of the development of those views. EGW's contemporaries formulated, adopted and modified their understanding of the baptism of the Holy Spirit according to their respective theological backgrounds and orientations. As a result, there were five views that emerged and two of the most prominent ones are discussed in this chapter, namely, the Wesleyan-Holiness view and the Reformed-Keswick view.

Chapter 3 examines and discusses EGW's views on the "baptism of the Holy Spirit." As a Methodist-born child and a former devout member of the Methodist Episcopal Church she imbibed significant theological ideas. Her religious background influenced her theological understanding of the baptism of the Holy Spirit. Her early views (1840s-1850s) on the baptism of the Holy Spirit were similar to the understanding of the American Methodists. "Baptism of the Holy Spirit" was related to instantaneous entire sanctification together with spiritual ecstasy.

However, the understanding of Ellen on this issue changed during the period of the 1860s-1915. God's revelations, fanaticism, wild ecstatic manifestations, and antinomianism led her to modify her former position on the concept of sanctification. She abandoned the idea of instantaneous

entire sanctification. Rather, she believed and taught that it is a continuous, gradual, progressive, and a life life experience. Still, she related it to the baptism of the Holy Spirit. She turned away from the idea that ecstatic manifestation were evidences of sanctification or "the baptism of the Holy Spirit."

Chapter 4 summarized the findings. She upheld that "baptism of the Holy Spirit" is not only for holy living or character transformation but was also very much needed for an effective gospel ministry. She believed that an abundant baptism of the Holy Spirit will be given to intensively preach the gospel worldwide (Loud Cry) and prepare God's people for the approaching spiritual crises just before earth closes its history. The study has observed both similarities and differences between her views and those of her contemporaries on the baptism of the Holy Spirit.

"Development of Local Church Conflict Management Program at East Central Korean Conference"

Researcher: Cho Chang Woong, D.Min., 2011

Advisor: Young Soo Chung, Ph.D.

One of the most urgent needs of the local Seventh-day Adventist Church in Korea is how to manage church conflict effectively. In fact, church conflict affects church growth directly or indirectly. Thus, to find proper ways to resolve church conflict is much needed.

This study has three main purposes: (1) improving the level of conflict management, (2) supporting church leaders to develop a program in order to deal with conflict constructively, and (3) inventing a practical and directly related program for handling conflicts in ministerial field.

Before proceeding to the main parts, it first examines biblical, theological, and theoretical foundations of church conflict solution. The training program was conducted from May 1 to 31, 2009. It was presented in eight meetings. This study describes how the program was designed and how it was implemented in detail. The evaluation of the program was done mainly using questionnaires, interviews, and my own observations. Based on this evaluation, several practical suggestions have been given to local church in Korea.

The following are the core of those suggestions:

1. How we understand conflict influences how we approach conflict resolution.
2. Pastors have built up a concept of conflict ministry.

3. Pastors found out that although there is a conflict in the local church, the church can grow through it.
4. It would be better if we use the Bible more as the source of the lecture content.
5. I recommend to the local church to implement church conflict seminar in an abbreviated form from the content of this seminar.
6. Pastors certainly have to preach sermons related to the conflict solution.
7. I propose to regularly perform the conflict management seminar in the local church.
8. I propose to set up "reconciliation mediation committee" for the conflict resolution in the local church.

It ends with some suggestions for future studies on church conflict.

"Relevance of Undergraduate Theological Education to the Ministerial Practice of the North Philippine Union Conference Pastors"

Researcher: Julio Cordero Amurao, Ph.D. in Religion, 2010

Advisor: Bienvenido Mergal, Ph.D.

The role of theological education for the advancement of the message and the mission of the church is undeniable. The theological schools in North Philippine Union Conference face the question of how the training they provided relates with the actual practice of ministry. Thus, they confront the issue of relevance.

The data showed that NPUC workers, teachers, pastors, and administrators who graduated from three theological schools indicated that integrity is the topmost value among other important values such as professionalism, self-control, willingness to listen, gentleness, respectable, hospitable, and temperance that was highly emphasized in college and remain to be an important value to be possessed by ministerial graduates. In keeping with these values, they indicated that the most emphasized role in their training was preaching while they found that to be an administrator was the role being most often practiced in the field.

Overall, respondents perceived that most of the curricular subjects they took in their respective theological schools were important and they received adequate training in biblical studies, theology, and skill subjects. The same result was found in co-curricular subjects. However, when asked what aspects in their theological training are helpful or inadequate, they indicated skill training as most helpful to them in their training while

in college but they also indicated that it is the most deficient in terms of inadequate exposure to practical field education in their respective programs.

Respondents perceived that overall they are satisfied with their theological education while in college and also in their present ministerial practice. However, when asked as to the relevance and suitability of their theological training to what is practiced in the field, the respondents perceived that there is disparity of what they had learned in the school to what they actually practiced in the field.

The respondents also suggested for the improvement of the theological program being offered in NPUC theological schools. Among them were revisions of the curricula based on the perceived importance of subjects, extensive and comprehensive field education training, periodic orientation of the goals and objectives of the program, and a collaborative and intentional evaluation of the respective programs of each theological school.

The result of the study leads to the following recommendations: the school should design a program, both curricular and co-curricular aspects, on how to effectively integrate the spiritual formation of the graduate; the school should design an exit competency-based outcomes evaluation to ensure that all curricular offerings are targeting towards the competency needed by the graduates; and a regular evaluation of the program by those who are directly involved in the training, supervision, and practice of the ministry to bridge the gap between theories learned in the classroom to what is practiced in the field.

"The Role and Function of Ἄγγελος Αὐτοῦ in the Book of Revelation: An Exegesis and Interpretation"

Researcher: Joses Lokavala Imona, Ph.D. in Religion, 2008

Advisor: Richard Sabuin, Ph.D.

This study sets out to address the issue of understanding the role and function of Ἄγγελος Αὐτοῦ, "his angel" in the book of Rev 1:1 and 22:6. Given its ambiguity and yet its placement in the opening verse to both the prologue (1:1) and epilogue (22:6) to the book, the task of exploring into the role and function of the usage was deemed necessary and important. The first chapter introduces the problem, intent and approach of the study as seen, especially, in light of the variant views to "his angel." Chapter 2 dealt with a lot of information on the subject of ἄλλῃ ἄγγελος, and its relations, role and functions, as observed in Jewish ancient writings, both

in the biblical and the extrabiblical works. The third chapter is divided into two sections: First, an overview into the occurrences and usages of the terminology in the book of Revelation, and second, an exegetical study on Rev 1:1 and 22:6. The final and fourth chapter concludes the study.

Overall, the study sees "his angel" as important, and understood in light of both its biblical and apocalyptic usage; its usage in the book of Revelation highlights upon John's pastoral and theological intents: a call to see Jesus Christ as the fulfilment of God's covenantal commitment, promise and providence, from Abraham, Moses and Israel and throughout the OT dispensation.

"The Significance of מִקְוֶה "Hope" and בְּרִית "Covenant" (Ezra 10:2-3) to the Covenantal Reform in Ezra-Nehemiah: A Literary and Grammatical Approach"

Researcher: Simon Bwambale, Ph.D. in Religion, 2011

Advisor: David R. Tasker, Ph.D.

This study attempts to provide a perspective that takes covenant renewal (Ezra 9-10) and covenantal obedience (Ezra 10:2-3) as foundational to interpreting Ezra-Nehemiah (EN). The study observes that both the critical approach that attempt to reconstruct the text and the traditional approach that endeavors to reorder history may not objectively discern the author's true message.

Some scholars advance an approach that is contrary to the above propositions. They observe that the author used narrational and chiasmic designs to construct the EN text. This approach highlights Ezra 9-10 as both the climax of the discourse of the book of Ezra and the center of the macro chiasm of EN. This study agrees with this approach. However, the approach seems not to notice that the climactic and central position of the terms מִקְוֶה "hope" and בְּרִית "covenant" renders them (the terms) to be primary to the interpretation of the EN corpus.

This study observes that Ezra's calling might have endowed him with a *point of view* that informed his endeavor to record the postexilic events that were relevant to the rebuilding of the covenant community. In view of this, this study proposes that first, EN is a narrative of a community seeking to reorganize itself based on its identity as a covenant community. Second, the central section of the corpus (Ezra 9-10) is about a community undergoing a covenant renewal process focusing on

removing the obstacle (foreign women). Third, Ezra 10:2-3 is set as the hub of Ezra 9-10 and exhibits hope-inspired covenantal obedience which impacts the rest of the reform procedure (Ezra 10:4-17). Fourth, the terms *מִקְנָה* and *בְּרִית* embedded in this central spot, are crucial to the interpretation of the book of Ezra and the EN corpus.

"The Concept of the 'Seal Of God' in The History of the Christian Thought"

Researcher: Rico T. Javien, Ph.D. in Religion, 2010

Advisor: Kyung Ho Song, Ph.D.

The theology of the "seal of God" is one of the distinctive beliefs of the Seventh-day Adventist Church. This distinctive belief plays a very significant theological role in understanding Adventism in relation to the eschatological events. There are various concepts that were developed from the inception of the Adventist Church up to the present. There are a number of major views as well as less popular views regarding the seal of God. From 1844 to 1888, there were two mainstream concepts that emerged. The first view or the traditional view holds that the Sabbath or its observance constitute the seal of God. This was followed by another view that holds that personal knowledge of God and sanctification constitute the seal of God. The name of the Father and of the Lamb of God or God's name or character has also been considered as the seal of God. These two views continued to be the dominant interpretations of the seal of God in Adventism up until 1957.

However, in 1957 and up to the present, the major views have been expanded as an indication of the progressive understanding of this biblical truth. Then, another new concept appeared, the two-seal concept. This view holds that there are two kinds of God's seal: the gospel seal and the apocalyptic seal. Both seals differ in its nature, function, timing, and agents.

There are also other views of the seal of God but less notable. Other views of the seal of God points to justification or righteousness by faith. Moreover, the idea of the image of God, the "pure gospel," and the "seal of life" have been pointed out as the seal of the living God.

“Power in Church Leadership: Training Modules for Local Church Leaders in South-Central Luzon Conference of Seventh-Day Adventists”

Researcher: Hermogenes C. Villanueva, D.Min, 2011

Advisor: Reuel U. Almocera, D.P.S.

Many people especially in the church regard power as evil. But they also realize that proper use of power is one of the most important elements for success in Christian leadership. But power could be misunderstood, misused, and abused. Hence, there is a need especially for local church leaders to identify the proper, biblical, and Christian way of leadership.

This project/study develops seminar materials which will provide the local church leaders in South-Central Luzon Conference the foundations for proper handling of power in their leadership. The first section of the study includes the exploration of concepts of power in Christian leadership from the scriptural perspective. The understanding of some unique Filipino values in the exercise of power in Christian leadership is also reviewed.

The second section contains the curriculum for two weekend seminars based on the findings from research reported in the previous section of the study. The seminar materials aim to emphasize the importance of power in Christian leadership. The seminar also aims to develop personal character traits in local church leaders for them to exercise power properly in their leadership.

“The Function of The Mosaic Water Drinking Ordeal of Numbers 5:11-31”

Researcher: Paluku Mwendambio, Ph.D. in Religion, 2010

Advisor: David R. Tasker, Ph.D.

Numbers 5:11-31 is a puzzling biblical passage due to various difficulties pertaining to its origin, composition, nature, and purpose. The current study deals with the last issue, that is, the purpose of the ordeal of Num 5:11-31. The study addresses the issue through the cognitive social function approach. Contrary to the fear, humiliation, abortion, and metaphorical views that assign the ordeal a negative role, this dissertation sides with the view assuming that it played a positive role in the Israelite community by protecting the accused woman.

The study expands this view by suggesting that the ordeal was a divine ritual that protected not only the suspected woman but the entire Israelite community. This stance is based on the analysis of the involvement of human and divine participants in the ordeal and the transfer of the case of the suspected woman from the human sphere to God's jurisdiction. It follows that the ordeal of Num 5:11-31 may have mainly functioned,

1. As a socio-community builder which aimed to enhance relationships among Israelites themselves and with God.
2. As an instrument of God's judgment which intended to maintain moral purity in Israelite society.

As such, the ritual communicated some important messages:

1. An accused person should be considered innocent until proven guilty.
2. No one should carry out justice for himself.
3. Sensitive issues such as suspicion about adultery need not to be resolved by violence; they should be referred to God for He is interested in the stability of the community and as the supreme arbiter He can penetrate secrets of human beings and fairly judge the course of their actions.

"Function of the *Kipper* Texts in the Ritual Context of Leviticus with Special Reference to Leviticus 17: A Text-Oriented Approach"

Researcher: Bong Gyeong Lim, Ph.D. in Religion, 2010

Advisor: David R. Tasker, Ph.D.

This study explores the semantic/pragmatic function of the *kipper* texts in the ritual context of Leviticus with special reference to Lev 17, primarily based upon text-oriented linguistic/literary analyses. This type of approach to the *kipper* texts in the HB is required not only in view of the scholarly awareness that it has been quite elusive to specifically establish the basic etymological meaning of the word *kipper* (piel form of *rpk*), but also the inveterate tendency in the study of the biblical ritual texts that commentators have interpreted the text depending upon their own theological preconceptions. A review of the current interpretative issues in the study of the *kipper* has revealed such a trend especially in Lev 17:11.

Under the theoretical presuppositions dealt with in the second chapter, that is, affirmation on the unity of Leviticus as one book in its final form in the HB, the present study analyzes forty-nine *kipper* texts in the same context of Leviticus without any endorsement of the disruption between Lev 1-16 and Lev 17-27. In addition, this presupposition is taken with the

expectancy that Lev 17, to which our *crux* of interpretation (Lev 17:11) belongs, may have a significant function in bridging between the two halves of Leviticus. In the first place, the third chapter analyzes the *kipper* texts of Lev 1-16 in the light of the ritual context in such a way that anticipated observations may give some clue to comprehending the function of the *kipper* in the context of Lev 17. It follows that the fourth chapter endeavors to trace linguistic, literary, and conceptual links of Lev 17 with Lev 1-16 to fill an apparent gap between the first and second halves of Leviticus, and then to suggest the semantic/pragmatic function of the *kipper* text in the context of Lev 17 in a way to contribute to supporting the unity of Leviticus as one book. In the final chapter, an enterprise is made to integrate and synthesize the results of the study on the *kipper* texts in Leviticus from the theological perspective, thus, providing some suggestive theological implications for the biblical atonement concept, in association with the witnesses of the NT writings. Though this section is not the main focus of the present study, it is expected that the NT may offer some interpretative support to the atonement concepts which may be denoted in the Levitical sacrificial system in the OT.