

THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

"Ezekiel 28:11-19 and the Possibility of Its Double Application"

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The study investigates the likelihood of a double application for Ezek 28:11-19. First, it considers the various views regarding the addressee of Ezek 28:11-19. Scholarly discussion concerning the passage has centered on the identity of the king of Tyre. Using an exegetical method, the study evaluates the possibility of a double application of Ezek 28:11-19 to both the king of Tyre and Lucifer (i.e., Satan).

The study observes three points. First, the idea of a double application is common in the Bible. It is presented in different biblical literary genres such as parables, allegories, proverbs and prophetic oracles. Second, the prophetic oracles that apply to Satan seem to be common among the Israelites before the time of Ezekiel. This is reflected in the literary contexts of Gen 3:13-15 and Isa 14:12-14. Third, a careful study of Ezek 28:11-19 shows that the addressee of this passage should not be referred to only as the literal king of Tyre or to Lucifer. Rather, the language of the text indicates that both the king of Tyre and Lucifer are being referred to. Ezekiel employs expressions, which were commonly used among the Jews for Lucifer (as in Job 1-2; 1 Chr 21:1; Zech 3:1-2), and applies them to the king of Tyre.

"Transgression, Abominations, and Related Destruction in Daniel 8 and 9"

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Advisor: Clinton Wahlen, Ph.D.

The aim of this study is to understand the phrases *הַפְּשַׁע שְׁמָם* "transgression of desolation" (Dan 8:13) and *שְׁקוּצֵימֵי מְשָׁמָם* "abomination of desolation" (Dan 9:27) within the larger context of Daniel 8 and 9. Scholars have interpreted these cryptic phrases in various ways, including, among others, the disruption of the Jewish cult by Antiochus IV, the destruction of Jerusalem by the Romans, and a future eschatological abomination.

A semantic analysis of שָׁמָם, study of the author's use of the term, and the destructive context found in Dan 8:23–25 suggest that הַפְּשַׁע שָׁמָם has destructive significance and that it refers not to the activities of the little horn but to God's impious people whose sins in the context of Dan 8:12–13 have led to the little horn's success.

Daniel 8 and 9 are complementary because 9:24–27 belongs to the unexplained part of chapter 8. This study finds that הַפְּשַׁע שָׁמָם escalates in chapter 9 to become שְׂקוּצִים מְשֻׁמָּם. The latter term refers to the loathsome behavior and idolatrous practices of Israel, which lead to their being considered abhorrent in God's sight and deserving of his retributive justice.

A comparison of expressions elsewhere (11:31; 12:11) similar to that found in 9:27, confirms that Daniel has thematically and chronologically related הַפְּשַׁע (Dan 8:12), הַפְּשַׁע שָׁמָם (Dan 8:13), and הַפְּשָׁעִים (Dan 8:23) to הַפְּשַׁע (Dan 9:24). Therefore, Daniel 8 seems to provide the basis for understanding 9:27. The former appears to present God's people with the possibility of forgiveness and atonement for their rebellion, whereas in Dan 9:27 if rebellion is not restrained God would bring retribution for their sins.

"The *mišpaṭ* (Justice) Concept in the Book of Micah"

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Advisor: Aecio E. Cairus, Ph.D.

After addressing isagogic issues such as authorship and date, theme and structure, and the general historical background of Judah and Israel in the eighth century B.C.E., the study sketches the more specific setting for Micah's *mišpaṭ* message: the Assyrian imperial expansion and its adverse effect on the liberty and welfare of the Hebrew kingdoms.

Exegesis of the five *mišpaṭ* passages (Mic 3:1, 8, 9; 6:8; 7:9) led to several conclusions. First, justice in Micah is placed in the theological context of covenant, judgment, and salvation. Second, justice is presented by the author progressively, initially focusing on the social aspect, then on individual ethics, and finally presenting justice as a means by which the Lord saves and delivers. Close study of these passages suggests that, beyond judicial actions and social ordering, justice is active within the framework of the salvific covenant with God. *Mišpaṭ* originates in God as part of his character; it seeks to express his mercy and accomplish his salvation; and, finally, it becomes an attribute of the covenant people as expressed in acts of mercy, love, and kindness.

"A Program Development on Training Pastors of the Jakarta Conference of Seventh-day Adventists on Bible Teaching Strategies"

Researcher: Edward Leonardo Manafe, D.Min., 2006

Advisor: Praban Saputro, Ph.D.

Many pastors in the Jakarta Conference are only familiar with preaching, discussion, and lecture methods but are unfamiliar with newer Bible teaching strategies. This project addresses the need to organize formal training for pastors in Bible teaching strategies by developing a program based on the biblical, theological, and theoretical foundations. The respondents consisted of thirty-five pastors from various territories and local churches of the Jakarta Conference.

The program involved three phases: selection, instruction, and association. In the selection phase, pastors were chosen based on certain biblical criteria such as being teachable, faithful, talented, and committed. The instruction phase focused on how to develop the subject matter, including schedule, curriculum, daily lesson plans, methods of instruction, and visual aids. The association phase of the training program gave the pastors the opportunity to practice what they had just learned under the trainer's supervision. In order to gauge the program's effectiveness, the project set objectives for attendance, comprehension, strategy demonstration, and pastoral satisfaction.

Thirty-five pastors (100% of those selected) participated in the Bible teaching strategies training program from May 16–20, 2005, exceeding the minimum 80% required for the attendance objective to be reached. Comparing post-test results with pre-test scores of the pastors indicated that there was a significant increase in scores following the Bible teaching training program (the objective for comprehension aimed at 80% of the participants showing at least a 25% increase in knowledge). Those who scored high in the pre-test also tended to score high in the post-test.

Each pastor in the program was able to demonstrate approximately nine out of the twenty-four Bible teaching strategies (exceeding the objective of at least 80% of the pastors being able to demonstrate six of the twenty-four strategies). The vast majority of the pastors participating in the program (97%) were able to identify benefits from the Bible teaching strategies (exceeding the objective of 80%). The study recommends that the three phases employed for the program, i.e. selection, instruction, and association, be the guiding principles for pastors to train other pastors,

leaders of the church, and church members in Bible teaching strategies and that these phases be adapted to the needs of the particular churches.

"A Program Development on Training Junior Pastors of East Central Korean Conference on Disciple Making"

Researcher: Shin Sun Chul, D.Min., 2006

Advisor: Kyung Ho Song, Ph.D.

This study has two main objectives: first, to conduct a training program on making disciples for junior pastors of the East Central Korean Conference of Seventh-day Adventists; and, second, to provide proper suggestions to the conference for the improvement of the program. Preliminary to the training, the study examined the biblical, theological, and theoretical foundations for making disciples and considered relevant background information. A three-day training program on disciple making was designed which was then implemented. The program's effectiveness was evaluated principally by means of questionnaires, interviews, and the researcher's own observations. Based on this evaluation, several practical suggestions have been given to the East Central Korean Conference for the improvement of the training program.

This study concludes that disciple making is a Bible-based method of evangelism and church growth, and that training in disciple making should be continued on a regular basis. In addition, some suggestions for future studies on disciple making are made.

"Developing a Program for Increasing the Attendance at Prayer Meetings at the Tikala SDA Church, Manado"

Researcher: Max Hart Wauran, D.Min., 2006

Advisor: Praban Saputro, Ph.D.

Low attendance at prayer meetings has been experienced for years by the Tikala Seventh-day Adventist (SDA) Church in Manado, Indonesia. Of its active members, only ten percent attend the mid-week prayer meetings. The purpose of this project is to develop a program to increase attendance at prayer meetings at the Tikala SDA Church. To achieve this, prayer meeting programs were designed, implemented, and evaluated.

The study was designed in accordance with biblical models, theological principles, and methods for increasing attendance. Implementation of the program followed the recommendations of Southerland and included

sharing the concept of the program with the local conference leadership and with the members of the Tikala Church.

The program for increasing prayer meeting attendance included several components: a seminar, visitation, prayer meeting groups, and joint groups. The effectiveness of the program was measured by personal and group evaluation. Attendance increased following implementation of the prayer meeting program.

Finally, the study suggests for future prayer meeting programs that: (1) Conferences recognize the need for increasing the prayer meeting attendance of their local churches; (2) the local church take responsibility for communicating this need to church leaders; (3) the program be refreshed within the local church through ongoing seminars and church visitation; (4) attractive prayer meeting programs involving small groups and joint groups be continuously maintained; (5) a regular evaluation of prayer meeting programs be made.

"The Interpretation of Sun of Righteousness with Wings in Malachi 4:2"

Researcher: Connally Hla, Ph.D., 2006

Advisor: Yoshitaka Kobayashi, Ph.D.

Discussion of the phrase in Mal 4:2, that the "sun of righteousness" would arise with healing in its wings, has focused on whether the metaphorical figure of the sun of righteousness is a personal agent or an abstract metaphor for divine salvation. Some see evidence of the influence of Zoroastrianism. However, the "sun of righteousness" is a symbolic description of YHWH's self revelation on YHWH's day with reference to the messianic figure revealed in various stages of Old Testament history.

The relationship between the winged sun disk and Malachi's "sun of righteousness" is debatable. But a critical analysis of winged sun disk depictions in the ancient Near East suggests that they likely originate from a common source of theophanic divine self-manifestation. Furthermore, since the winged sun disk portrait is one of the most common religious emblems in the ancient Near East it may safely be considered a common symbol of divinity. Depictions from Mesopotamia, Syria, and Persia bear certain similarities to Old Testament portraits of the Hebrew deity. The study took note of evidence that the winged sun disk was adapted by Hebrew kings as the symbol of divinity. Since the Assyrian and Achaemenid Persian kings had an apparent affinity with the Hebrew religion, their common portraits of the winged sun disk may also suggest some common

religious features. Therefore, the prophet Malachi may have appropriated this contemporary symbol of divinity.

Exegetical analysis indicates that YHWH, the forthcoming promised "Lord," is the metaphorical figure of Malachi, "the messenger of the covenant" (Mal 3:1). Moreover, the parallel between "my messenger" (3:1) and "Elijah" (4:5), who would prepare the way for YHWH and call for the repentance before the dreadful day of YHWH, suggests that the "sun of righteousness" is a metaphorical figure of Messiah.

"Repentance in the Book of Revelation"

Researcher: Richard Apelles Sabuin, Ph.D., 2006

Advisor: Joel Musvosvi, Ph.D.

Despite the frequency in Revelation of the verb μετανοέω compared to other books of the New Testament (12 of 34 occurrences), repentance has generally been seen as only a subsidiary theme of the book. The purpose of this study is to clarify the place and function of the concept of repentance in the book of Revelation by examining the use of μετανοέω, as well as the call to fear and give glory to God and the invitation to come and receive salvation.

Exegesis of the eleven passages in which the concept is found (Rev 2:1-7, 12-17, 18-29; 3:1-6, 14-22; 9:20-21; 11:13; 14:6-11; 16:8-11; 18:1-4; 22:17) indicates that repentance appears in connection with judgment, which is used to bring people to repentance. The more severe the threat and the judgment are, the more urgent the need to repent becomes. The call to repentance is given in fact to all people not just to unfaithful Christians. In the messages to the seven churches and the series of the seven trumpets, the door to repentance is still open. However, once the seven last plagues are poured out there is no longer a chance to repent.

Repentance is seen to be important from the time of John to the eschaton. The author takes the historicist approach to Revelation with each period of the Christian church facing spiritual problems. Repentance is presented as the way to bring people back into a close relationship with God. Probably for this reason repentance is emphasized in the historical sections of Revelation (the seven churches, the seven trumpets, and the messages of the three angels in Rev 14). The mention of repentance in the eschatological section of the book (the seven last plagues) gives evidence that the last judgments are poured out on the basis of the failure of people to repent. Repentance is reemphasized in the epilogue showing the importance of the call to repentance in view of the coming of Jesus. The