

## THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

**"The Relationship Between Divine Foreknowledge and Human Salvation: A Comparative Study Between Millard Erickson, Richard Rice, and Norman Gulley"**

**Researcher: Vasco Chinate, M.A., January 2015**

**Advisor: Remwil Tornalejo, Th.D.**

This study explores the relationship between two main doctrines in Christian theology. The study seeks to establish the relationship between divine foreknowledge and human salvation in the theologies of three contemporary theologians: namely, Millard J. Erickson, Richard Rice, and Norman R. Gulley. To be able to accomplish its task, the work uses a descriptive comparison after describing the theology of each subject. The present work is structured into six chapters. After the introductory chapter, chapter 2 describes Erickson; chapter 3 describes Rice; and chapter 4 describes Gulley. Chapter 5 contains a descriptive comparison of the views of Erickson, Rice, and Gulley. Chapter 6 contains the summary and conclusion of the findings. In the process of data collection, the present work used primary sources.

It is evident that Erickson, Rice, and Gulley have a significant contribution in the theological discussion of divine foreknowledge and human salvation. Their theologies are directly shaped by their methods and presuppositions in such way that their conclusions, in reference to the subject in study, can be predetermined just by understanding their background and methods of doing theology. The results demonstrated that one's construction of God has a direct effect in how he/she perceives God's action in history.

Erickson, Rice, and Gulley agree through their theological construction that the Bible teaches divine foreknowledge and that it is because God has the knowledge of the future that the provision of salvation is made sure.

**"The Last Adam as 'a Life-Giving Spirit' in 1 Corinthians 15:42-49"**

Researcher: Warren Suya Simatele, Ph.D., February 2015

Advisor: Richard A. Sabuin, Ph.D.

In light of conflicting views regarding the background, interpretation, and the time when the last Adam became a life-giving spirit, one objective of this study was to show that the OT, more than any other historical source, provided the background for this difficult passage by Paul. The study also sought to determine the meaning of the last Adam as a life-giving spirit, and the exact time he assumed this role. The third objective was to draw theological implications of the passage that impinge on the believer's faith and practice today. Lastly, as one of its goals, the study suggested a literary structure for understanding the book of 1 Corinthians with the resurrection as the central message.

A wide range of sources were consulted during the process of the investigation. Articles from various journals, theological dictionaries, lexicons, commentaries, monographs, and other books that bear on the study invariably yielded relevant information which contributed to the development of the dissertation and ultimately to the conclusion reached. An exegetical study of the passage using the historical-grammatical method was undertaken to achieve the goal. The actual sifting of the text used such literary devices as comparative frames, natural information flow, the use of the coordinating conjunction *ἀλλά*, key words and phrases (e.g., *πνεῦμα, ψυχή, ζωή, πνεῦμα ζωοποιοῦν, γράμμα ἀποκτέννει, and πνεῦμα ζωοποιεῖ*), and intertextuality.

The study identified seven arguments in support of the OT as the appropriate background of the text. The argument from grammatical parallels, argument from theological continuity with the OT faith on life after death, and argument from theological discontinuity with other historical interpretations supported the OT background. Other points in favor of the OT included the argument from Paul's own historical background, argument from his use of Scripture, argument from the linguistic difference in the usage of some terms, and argument from methodological differences between Paul and other historical interpretations.

For the meaning of the last Adam as a "life-giving spirit," the study spoke for the risen Christ. The grammar, context, and other interpretive devices favored this view. However, it was recognized that there is a sense in which the Holy Spirit plays a role in the Pauline passage, especially in the transformation of hearts and the building up of the eschatological body of Christ. Creative energy as an option was completely rejected unless it is connected to a divine being. Finally, theological implications covered such

themes as proctology, anthropology, ecclesiology, missiology, and eschatology.

**"An Analysis of Empowerment and Effectiveness of Leadership: Towards the Development of Leadership Empowerment Training Program of Jakarta Local Conference of the Seventh-day Adventist Church"**

Researcher: Maysony Leonard Situmorang, D.Min., February 2015

Advisor: Reuel Almocera, D.P.S.

Jakarta Local Conference (JLC) is the largest conference in West Indonesia Union Mission. It has 149 pastors, 40 pre-intern pastors, 152 churches, and 41 branch Sabbath schools. It is a big challenge to all the church pastors in JLC to nurture and to serve the church members with different education background, culture, and social status. In the last 2 years, it seems that there is a testing problem in JLC regarding the leadership of the pastors. There is a significant decrease in the number of baptisms since 2010.

The purpose of this study is to identify the potential cause of this problem and to develop an empowerment leadership training program for all the pastors in JLC in order to be effective ministers in their local churches. Before proceeding to the main parts, it first examines the biblical, theological, and theoretical foundations of leadership empowerment in pastoral ministry. In order to accomplish this purpose, the study first examined the geography, culture, and context of Jakarta. Secondly, through assessment survey, the study interviewed 44 church pastors who have served as a minister for less than 15 years. In this research, the spiritual and ethical leadership, visioning leadership, evangelism, and the art of delegation and communication are discussed as essential aspects in the empowerment leadership program. Based on the findings of this study, several effective suggestions, recommendations, and an intervention program regarding empowering leadership and church growth are proposed for the church pastors and leaders of JLC of the Seventh-day Adventist Church.

**"A Study of the Doctrine of the Trinity in Seventh-day Adventist Theology and Roman Catholic Theology"**

Researcher: Agenilton M. Côrrea, Ph.D, March 2015

Advisor: Oleg Zhigankov, Ph.D.

A common argument within some circles of Seventh-day Adventism is the suggestion that the denomination should return to the anti-trinitarian position of the early Adventist pioneers concerning the nature of God. The

argument is based on the assumption that the Adventist trinitarian position is the same as the Roman Catholic understanding of the Trinity. The present study examines and compares the doctrine of the Trinity between these two traditions.

This dissertation seeks to accomplish this goal by using the descriptive-analysis methodology. It compares and contrasts the concept of the Trinity as generally understood by Adventists and Roman Catholics. The descriptions of the trinitarian views of each church are based on primary sources drawn from the writings of significant theologians.

The introductory chapter defines the problem, purpose, significance, delimitations, and methodology of the dissertation. The thesis briefly summarizes the historical development of the doctrine of the Trinity in Christian theology from the post-apostolic period up the present. Chapters 2 and 3 analytically describe the respective Seventh-day Adventist and Roman Catholic doctrines of the Trinity. Each chapter seeks to identify their main philosophical presuppositions and hermeneutical determinants as related to their doctrines and concept of the Godhead.

Chapter 4 studies both the commonalities as well as the differences between the trinitarian theology of each tradition. The findings that emerged from Chapter 5 demonstrate that the source of this divergence lies in a different explanation about how to define God's reality. As a consequence, it is impossible to say that their understanding of the Trinity is identical. On the most basic level, both the Seventh-day Adventist and the Roman Catholic Church affirm the historic stance on the Trinity as three separate persons, while at the same time affirming the Jewish understanding of one God. Yet the ontological dimensions, particularly those developed by Roman Catholic theologians during the Middle Ages, demonstrate that their understanding of the Trinity is not the same. Thus, the arguments presented by fringe anti-trinitarian Adventists are unsubstantiated. The final chapter briefly summarizes the main points of the research and presents conclusions and recommendations for further study.

"Empowerment Leadership Program: Enhancing Workload Management Capabilities for Pastoral Leadership Effectiveness in North-East Tanzania Conference"

Researcher: David D. Mpwani, D.Min., March 2015

Advisor: Bienvenido G. Mergal, Ph.D.

Leadership is an important management function in the church. Hence, pastors play an important role in local church leadership. However, the

district pastors (DP) at North-East Tanzania Conference (NETC) have to take care of multiple churches with a ratio of one pastor to 1,539 church members. Considering the DP's workload in terms of administrative assignments, church programs, evangelism, visitation, pastoral care, social service, and personal family care, the DP at NETC seem to be overloaded with these responsibilities and thereby become less effective in their pastoral leadership. Moreover, due to lack of studies, the factors that foster pastoral leadership effectiveness (PLE) such as visioning, strategizing, delegating, listening, communicating, training, collaborating, serving, resolving conflict, assessing situations, growing spirituality, guiding, persuading, and organizing may not have been being observed at NETC. Hence, there is a need for an intervention program that will enhance the DP's workload management capabilities (WMC) to achieve PLE.

This study addressed the overall problems of DP at NETC by proposing empowerment leadership program. By getting the respondents' perceptions, the study examined (1) the extent of a district pastor's workload (DPW) in terms of administrative assignments, church programs, evangelism, visitation, pastoral care, social service, and personal family care; (2) the extent of DP's effectiveness; (3) the relationship between DPW and their PLE; (4) the significant difference in PLE when demographic profiles are compared; (5) the significant predictors for PLE; (6) the general view of the respondents on DPW for PLE; and (7) the proposed empowerment leadership program.

The study found that the overall extent of DPW was perceived to be *heavy* while the extent of DP's effectiveness was perceived to be *sometimes effective*. Using Pearson correlation coefficient, it was established that there is a moderate positive relationship between DPW and PLE. That is, there is a tendency for the DP to be less effective at their work once DPW increases. Using multiple regressions, DPW came out as the significant predictor for PLE. On DP's DPW to achieve PLE, the respondents viewed evangelism, delegating and training, fairness and equality, nature of work and the situation of the workplace, and the DP's growth as the main points that the NETC leaders and the DP have to consider. Furthermore, to enhance the DP's WMC for PLE, there was really a need for a contextualized program. This program is designed based on the findings of the study. Likewise, the biblical, theological, and theoretical principles were considered as foundational structure of the program in enhancing DP's WMC for effectiveness of pastoral leadership at NETC.

“The Resurrection of the Wicked: A Biblical-Theological Evaluation of Roman Catholic, Eastern Orthodox and Protestant Perspectives”

Researcher: Easo Jean Christian, Ph.D., May 2015

Advisor: Kyung Ho Song, Ph.D.

This study purposes to evaluate biblically and theologically the various views held by Roman Catholics, Eastern Orthodox, and Protestants on the resurrection of the wicked. Chapter 1 focuses on the background of the study and survey of relevant literature that was written on the resurrection of the wicked and various comparative studies done among major Christian traditions. Chapters 2, 3, and 4 present and analyze the views of Roman Catholics, Eastern Orthodox, and Protestants in a descriptive line.

Chapter 5 evaluates Roman Catholic, Eastern Orthodox, and Protestant teachings of the resurrection of the wicked based on the biblical-theological perspectives offered. The evaluation reveals that these three traditions can be categorized into two main groups. The first group is the immortalist-monoresurrectionists which includes Roman Catholic, Eastern Orthodox, and Protestant traditions (Lutheran, Methodist, Presbyterian, and Baptist to some extent). This group believes that there is only one single general resurrection of all the dead at the Second Coming (monoresurrection); the resurrection of the wicked is a literal bodily resurrection because the soul is immortal, and the resurrected body of the wicked is changed into immortal and incorruptible in order to endure endless (immortalist) punishment in the hellfire. This view hardly harmonizes with Scripture which rather supports the mortalist-polyresurrectionist view, the position that Seventh-day Adventist comes closer to. This second group believes in a two-phase resurrection where the resurrection of the wicked is separated from that of the righteous by a millennium. According to that position, the resurrected wicked with their unchanged state are simply annihilated by the hellfire that is the second death. Chapter 6 is allocated for the conclusion of the study with recommendations for further areas of study.

“The Pauline Concept of New Covenant and Its Ecclesiological Implications in Light of the Expression *diakonus kainēs diathēkēs* in 2 Corinthians 3:6”

Researcher: Angel Guzman, Ph.D., August 2015

Advisor: Richard A. Sabuin, Ph.D.

The aim of this dissertation is to highlight the exegetical and ecclesiological implications of the expression minister of the new covenant in 2 Cor 3:6 as

the exegetical and linguistic key for the understanding of the Pauline concept of new covenant. Most of the approaches to the covenant in Paul come from theological interpretations based either on the contrast between letter and Spirit (v. 6) or the figure of the veil of Moses (vv. 12-16). Through the expression minister of the new covenant, Paul defines the new covenant in light of his ministry and his ecclesiological understanding. The ecclesiological emphasis of the new covenant accurately fixes with the flow of Paul's rhetoric and the linguistic context of 2 Cor 3:1-18.

The methodology combines exegetical-historical analysis of the biblical text as well as the theological definition of the problem. In the first two chapters the historical positions, problems, current interpretations, challenges, and academic gaps of the problem investigation are presented. Then the next two chapters develop a wide exegetical analysis of the text and its context. The most basic context of the text is presented through the study of the covenant and new covenant in the Old Testament and Second Temple period literature. This deductive perspective of the background leads to the correct establishment of the Pauline frame of thought. The next chapter switches the emphasis to the inductive analysis of the passage within its New Testament and intertextual context. The investigation is made from the most important exegetical and linguistic flanks in order to have an objective result of the interpretation.

The main finding of the investigation is that Paul was not developing a doctrinal exposition about the new covenant in 2 Cor 3. He rather used several metaphorical and linguistic figures to define how the new covenant has affected his ministry and his definition of the church as people of God. Therefore, the main point of the passage is not what Paul said about the covenant, but what he said about his ministry and his ecclesiology using the Old Testament covenantal language.

"Developing Biblical Servant Leadership Course in the Context of Myanmar for Students of Myanmar Union Adventist Seminary"

Researcher: Thang Lam Mung, D.Min., October 2015

Advisor: Reuel Almocera, D.P.S.

A biblical leadership model is in great demand for Christian churches in Myanmar where the traditional hierarchical system is embedded in the society. The Seventh-day Adventist Church is no exception and has not been immune to the cultural influence. This crisis exists because there is a lack of evaluation within the church on its administration and leadership performance. Moreover, the administration of Myanmar Union Adventist Seminary, the only higher educational institution in the territory of Myanmar

Union Mission, seems to be paying little attention in developing students to be future church leaders. Offering only one leadership course for theology students to meet the significant challenge of the Adventist Church appears as an educational oversight.

There is then a need to introduce a biblical leadership model to the Adventist Church. In order to address the need, this study attempts to develop a biblical servant leadership course for students of MUAS. In doing so, documentary research and need assessment survey are utilized to evaluate the immediate context of the study.

In the survey, 53 individuals completed the survey questionnaires. The respondents include the MUAS church members, including former MUAS board chairpersons and members; current students and alumni of MUAS; and current administrators, faculty, and staff of MUAS. Almost half of the respondents are studying outside the country by the time they completed the survey questionnaires.

The survey data indicated that the Adventist Church leaders have a hard time to follow biblical leadership model because of the great influence of the long dictatorial rule in the country, which had changed the whole social system. According to the data, the leaders are strong in spirituality, but they struggle to practice biblical leadership principles. This survey affirms the need of introducing a biblical servant leadership course in MUAS.

This study culminates with a biblical servant leadership model that is designed for a teaching course, with the eight most dominant servant leadership characteristics that come out as a result of the survey. The characteristics include spirituality, love, humility, integrity and trust, vision, developing leaders, teamwork, and service. Each leadership characteristic serves as a topic of the lessons of the course.

"An Evaluation of the Planting of New Chinese Seventh-day Adventist Churches by the Chinese Ministry Center in Jakarta, Indonesia From 2009 to 2012"

Researcher: Heince Rusli, D.Min., October 2015

Advisor: James Park, Ph.D.

Church planting is the fulfillment of the great commission of Jesus Christ. By observing Jesus' and Paul's model and through health evangelism, the Chinese Ministry Center in Jakarta (CMC-Jakarta) has been reaching out to the Indonesian Chinese and has established 4 new Chinese SDA churches from 2009 to 2012. This significant increase led to this study evaluating CMC-Jakarta health program.

By getting the perceptions of the church members and the church regular visitors, this study determined (a) the principles of church planting in the book of Acts and by the modern church planters; (b) the historical background of the Chinese SDA work in Jakarta; (c) the significant factors used by CMC-Jakarta that have apparently contributed to the planting of 4 Chinese SDA churches for the year 2009 to 2012; (d) importance of the significant factors; (e) effectiveness of the significant factors; (f) other necessary things needed to be considered in preparing the program; and (g) the contextualized program for CMC-Jakarta ministry as a result of its evaluation.

The significant factors that have contributed to the success of the ministry have been identified as health message, healthy grocery store, church location, radio and television broadcasting programs, ethnicity, and higher organization. By using descriptive statistics, the overall perceptions of the church members and the church regular visitors on the level of importance and effectiveness of the significant factors were found to be *very important* and *very effective* respectively. The respondents believed that Bible study, visitation, sermon, training, book evangelism, wellness center, music, charity clinic, Mandarin service, and promotion should also be considered by CMC-Jakarta. Health message was found to be the most interesting part of the program. They believed that 2 hours was enough for the program and they preferred Bahasa Indonesian to be used in the program. Friends and healthy grocery stores were found to be useful tools to promote CMC-Jakarta. Most of the visitors have been attending the program for less than 1 year and others for 1 to 3 years. Most of the visitors were looking for the application of Bible teaching.

In general, the overall result of the evaluation pointed to the development of a more enhanced contextualized program for CMC-Jakarta ministry. The program is aimed to consider more needs of the Chinese to be able to reach out to them and share to them the Gospel. The program is expected to help the churches in District 16 and even Jakarta Local Conference in giving birth to more Chinese SDA churches in Jakarta.

"Honor and Shame: An Exegetical-Thematic Analysis of the Narrative of Hagar and Sarai in Genesis 16"

Researcher: Douglas O. Ochanda, M.A., November 2015

Advisor: Carlos Mora, Th.D.

The purpose of this study is to ascertain the identity of honor and shame values in Gen 16. The narrative presents nuances of honor and shame particularly in verse 4 and clause in verse 13b. Most scholarly discussions on the narrative have construed the narrative as (a) ethnographic, (b)

theological, (c) personal event, and (d) birth narrative. The preliminary analysis of the Pentateuch shows that in ANE, the identity of honor and shame formed a key component of social values.

The semantic field of the term קלל within the Pentateuch also impinges on the understanding of the characteristics of honor and shame. The lexical analysis within various contexts in the Pentateuch indicates possible connotations of the values of honor and shame in Gen 16. Lexical definitions offer a wide range of overlapping meanings for honor and shame in the narrative.