THE RELATIONSHIP BETWEEN ESCHATOLOGICAL HOPE AND CHRISTIAN MISSION IN THE THEOLOGY OF JURGEN MOLTMANN AND ITS IMPLICATIONS FOR SEVENTH-DAY ADVENTIST THEOLOGY

BY

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DECLARATION

I hereby acknowledge that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

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February 2014

DEDICATION

I dedicate this thesis to my lovely wife, Mbalenhle, for her inspiration towards my completion of this project, and my two daughters, Owethu and Luyanda, for their love for me even when I have sometimes been distracted by my studies.

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ABSTRACT

This research has the primary objective of developing Seventh-day Adventist theology through a dialogue with Jurgen Moltmann, on the relationship between eschatological hope and Christian mission. Due to space limitations, the particular focus in Seventh-day Adventist theology is on the doctrine of the Investigative Judgment.

This research demonstrates that while there are some areas of agreement between Moltmann and Seventh-day Adventist theology, such as that eschatological hope does influence Christian mission, there are also remarkable differences in their views of Christian mission. The particular area that is identified in this study is that of social justice. While Moltmann's eschatological hope drives him to strong socio-political agendas, Seventh-day Adventist eschatology, while strong in such areas as health and education as methodologies of mission, falls short of the extent of emphasis in socio-political mission that Moltmann has. It is particularly found to be so in the Seventh-day Adventist doctrine of the Investigative Judgment that has traditionally been given spiritual significance to believers on earth as they wait for the Parousia.

The dialogue between Seventh-day Adventist theology and Moltmann is designed to challenge SDA theology, even though Moltmann completely rejects the doctrine of the Investigative Judgment. The study argues for a "socio-spiritual" version of the Investigative Judgment. "Socio" refers to its earthliness in direct socio-political relevance to the community, while "spiritual" refers to its heavenliness and relational significance between the saint(s) and Christ.

The research begins with an introductory chapter that orients the reader with matters like the background, methodologies and structure of the research. The research then continues to do an analytical overview of the major scholarly discussions on this topic. It then considers Moltmann's views, and after that the views of Seventh-day Adventist theology. Prior to the analytical focus on the Seventh-day Adventist theology of the Investigative Judgment, there is a chapter dedicated to an overall comparison of Moltmann's and Seventh-day Adventist theology. The focus becomes polemical in revising the Seventh-day Adventist theology of the Investigative Judgment towards an added significance that is directly socio-political and transformational. The closing chapter then demonstrates the added value of the proposed version of the Investigative Judgment in the South African socio-political context.

The significance of this research lies in the fact no other work has, to the knowledge of the researcher, ever proposed a revision of the Seventh-day Adventist theology of the Investigative Judgment towards direct socio-political relevance, beyond, and not instead of, the traditional spiritual significance, especially through a dialogue with Jurgen Moltmann.

CHAPTER 4

THE RELATIONSHIP BETWEEN ESCHATOLOGICAL HOPE AND CHRISTIAN MISSION IN SEVENTH-DAY ADVENTIST THEOLOGY……………………………….55

CHAPTER 7

A PROPOSAL OF CONSTRUCTIVE IMPLICATIONS FOR THE SEVENTH-DAY ADVENTIST THEOLOGY OF THE INVESTIGATIVE JUDGMENT: A DIRECT RELATION TO SOCIAL PRAXIS IN LIGHT OF MOLTMANN'S LINK BETWEEN ESCHATOLOGICAL HOPE AND CHRISTIAN MISSION…………………………132

CHAPTER 8

A PROPOSAL OF PAST AND PRESENT TRANSFORMATIVE RESPONSIBILITIES OF THE SEVENTH-DAY ADVENTIST CHURCH IN SOUTH AFRICA IN LIGHT OF A SOCIO-SPIRITUAL THEOLOGY OF THE INVESTIGATIVE JUDGMENT…147

CHAPTER 9

INTRODUCTION

Background and Outline of Research Problem

The word "eschatology" comes from two Greek words, "eschatos" meaning "last", and "logos" meaning "word". It is therefore understood to mean "the study of last things". The word "mission" from the Latin "missio" means "a sending" or "a sending away". Therefore Christian mission as a study may be interpreted to mean "the study of the sending of Christians for service into the world". This research is to study the relationship between these two concepts of eschatology and mission in the Christian context.

Eschatology is a study of hope for that which is beyond or that which is transcendent. The element of hope is important for Christian life and for life in general. One's faith means trust of God's promises of eschatological renewal and life, love makes God supreme in the heart, but hope overlaps these two and develops from them in that "hope" is a blend of "desire" and "expectancy"; it may be said that in a sense "desire" springs from "love" and "expectancy" springs from "faith". Eschatology therefore is an important aspect of Christian theology because it gives direction and hope; it creates a sense of expectancy for something better. Hope and expectancy in general motivates present change in anticipation and in preparation for what is to come. A Christian community therefore that does not have eschatological hope becomes dried up in formalities and routine that does not have an element of progress and constructive transformation. Eschatological hope creates a Christian community which is a transformative agent of God in the world. Therefore, it is the position of the researcher that there is a connection between one's view of eschatological hope and that of missiological engagement.

As will be argued in the next chapter, there are four major schools of thought regarding Christian eschatology: (1) the "apocalyptic" eschatology of Albert Schweitzer, (2) the "realized" eschatology of Charles H Dodd, (3) the "existential" eschatology of Rudolf K Bultmann, and (4) the "salvation-historical" eschatology of Oscar Cullmann. Schweitzer argues for a cosmic appearance of Christ's kingdom that however failed to occur[1]. Dodd argues for a spiritual kingdom that Christ was able to establish through his life, death and resurrection, and that there is no future cosmic kingdom to come[2], Bultmann argues for a timeless fulfilment of the kingdom in the life of the individual[3], and Cullmann argues for a tension of the fulfilled and yet unfulfilled kingdom, that Christ did establish a spiritual kingdom through his death and resurrection but that there is also a future cosmic and literal kingdom that is to come[4].

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[1] Schweitzer 1954
[2] Dodd 1936
[3] Bultmann 1957
[4] Cullman 1962

There are at least three major approaches to Christian mission: (1) the "ecumenical liberal" approach as may be represented by the World Council of Churches, (2) the "ecumenical evangelical" approach as may be represented by the World Evangelical Alliance, and (3) the "non-ecumenical" approach as typically held by those churches that are generally considered sectarian, examples being the Jehovah's Witnesses and the Mormons. Although this is a generalization and not an absolute categorization, there are some typical characteristics of each these groups. For "ecumenical liberals": (1) humanisation is the key objective of mission, and may involve participation in violent liberation movements; (2) there is no dualism between church and the world, the body and the soul, the "vertical" and the "horizontal", between salvation and social involvement, etc.; (3) it is the current situation in the world that drives the agenda of mission. On the other hand, for "ecumenical evangelicals": (1) they move from Scripture to the situation such that it is the one that drives the agenda of mission; (2) there is a sharp dualism between the church and the world, the spiritual and the physical, Christianity and other religions (the former in each case being more important); (3) they may prefer the name "evangelisation" to "mission" for the reasons that the former is more active, dynamic and specific-goal oriented rather than general; (4) in the relationship between social transformation and evangelisation, there seems to be two groups (but not sharply distinguished) – those who try to use evangelisation as a means of social change, and those who see social change as an opportunity-creator for evangelisation[5].

The foregoing provides the context in which this research is to attend to the problem of locating the implications, for Seventh-day Adventist (SDA) theology, of the relationship between eschatological hope and Christian mission in the theology of Jurgen Moltmann. The researcher expects to find a close and inextricable relationship between eschatological hope and Christian mission, the former shaping the latter. Also, the researcher expects to find some common ground between the thoughts of Moltmann and SDA theology, in as much as areas of significant contrast are expected to surface as a challenge to SDA theology.

Research Problems and Objectives: Key Questions to be Asked

The primary objective of this research is to locate ways of improving SDA theology through a critical comparative analysis between Moltmann and SDA theology in their understanding of the relationship between eschatological hope and Christian mission.

The key questions for this research are: (1) What is the connection between eschatological hope and Christian mission in the theologies of Moltmann and SDA theology? (2) What are the implications of this relationship in Moltmann for SDA theology? (3) What revisions need to be made to the current state of SDA theology drawing from Jurgen Moltmann's relation between eschatological hope and Christian mission? (4) How do these revisions enhance the socio-political value of SDA theology?

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[5] Bosch 1980:28-40

Reasons for Choosing this Topic

There are two reasons that inform the researcher's choice of the theology of Moltmann as a dialogue partner specifically for Seventh-day Adventist theology: (1) the researcher belongs to this tradition, and (2) SDA theology has some eschatological distinctives that may be considered sectarian and at the same time it has an elaborate and extensive system of Christian mission agencies (education and health in particular). Moltmann is used as the primary dialogue partner in this research for a number of reasons. Firstly he has wide appeal as an internationally recognized theologian. Secondly he is genuinely ecumenical in the sense that he dialogues with all traditions, from Pentecostal, to Liberation, to Seventh-day Adventist. Thirdly his theology is based in eschatology, as is SDA theology. Fourthly he grounds his eschatology within the imminent without sacrificing the transcendent. Fifthly he has a special concern for the poor and the oppressed. By comparing these two in their theologies of eschatology and Christian mission, it is hoped that some significant challenges and constructive insights will be posed to the SDA tradition and in its understanding of the role of the church in the world.

Jurgen Moltmann is a Christian that seems to represent a blend of evangelical and liberal hermeneutics, a universalist[6] soteriology (all human beings are eventually saved through recreation), a kind of monistic[7] anthropology (there is no separable soul from the body at death), a Trinitarian[8] theology (one God in three persons), and a politicized[9] eschatology (eschatology heavily loaded with political significance) that has strong affinity to the salvation-historical eschatology of Oscar Cullman and yet with definite contrasts to Cullman's eschatology, especially regarding the definition of time. Cullmann views time as a metaphoric line[10] (time moves towards a particular goal), whereas Moltmann interprets time as a metaphoric rhythm[11] (time moves towards a particular goal with frequent deposits of that goal into the current process), since inaugural[12] eschatology (the ministry, death and resurrection of Christ is the beginning of eschatology). Perhaps another contrast between them both is that Moltmann significantly politicizes inaugural eschatology, whereas Cullman is more concerned with it as the functional midpoint[13] of history. Moltmann may have been influenced in his eschatology of hope by his experience of the Second World War, his years of war-imprisonment, and even the philosophy of Karl Marx.

SDA theology is in need of this dialogue with Moltmann. In light of Moltmann, there are some areas of SDA theology that need improvement. Moltmann's theology is "politicized" due to his interpretation of inaugural eschatology. Moltmann's

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[6] Moltmann 1996:256; cf. 1994:143; 1996:248-249.

[7] Moltmann 1996:75; 1994:82, 85-87; 2004:161; 2012:154

[8] Moltmann 1981; 2000:309-312

[9] See chapter 3

[10] Cullmann 1962:xxv; cf. 1962:xxx-xxxi

[11] Moltmann 1996:138, 199-202; cf. 2012:155

[12] The term "inaugural" has the same meaning as "realized" except that the former assumes another future fulfilment of the kingdom – "consummative" eschatology – whereas the latter limits the kingdom to the ministry, death and resurrection of Christ (see chapter 2 of this research).

[13] See next chapter

theology does not only see spiritual value in the cross, but political ones as well, in the present. The value of eschatological hope for Moltmann is gauged by its direct relevance to the socio-political situation in the present. His eschatology finds its practical value by addressing such socio-political concerns as social injustice, the ecological crisis, and love for life. SDA eschatology on the other hand tends to focus more on the spiritual and at times the heavenly, in as much as its theology does have considerable consideration of the earthly and the natural, as can be demonstrated by its extensive involvement in issues related to health, education, and social upliftment in general.

It would be perhaps wise to start with SDA theology in general prior to the focus on its eschatology. Within the larger context of other traditions of Christianity, SDA theology may very well be categorized as evangelical or conservative in its hermeneutics. It has a Trinitarian basis, a soteriology that is particularistic[14] (not everyone goes into eternal life) and Arminian (emphasis on human freewill rather than the belief that God decides arbitrarily in his double-outcome judgment of life and death), and its eschatology is premillennial[15] (Christ comes to earth prior to the millennium) and is annihilationist[16] with reference to human beings (the fires of hell consume the wicked rather than burning them without end), in line with its monistic[17] anthropology (no separable soul or spirit from the physical body). The areas within its theology that are perhaps of significant contrast to many traditions are these: (1) an emphasis on health reform or healthy living, with the recommendation and promotion of a vegetarian diet[18]; (2) the emphasis on the law (not legalism) with reference to the Saturday-Sabbath in particular[19]; (3) a monistic anthropology[20]; (4) doctrine of the Investigative Judgment[21] that comes from a particular interpretation of the heavenly sanctuary and the priestly ministry of Christ there; (5) self-consciousness of being the remnant church of biblical prophecy – the people that God has blessed above all others in understanding Scripture and God's will – those entrusted with a special message (Revelation 14 verses 6-12) for this time of earth's history[22].

SDA eschatology is that which mostly brings it at odds with other Christian traditions. Its eschatology is heavily influenced by its circumstances of origin. The SDA church was formally instituted in 1863, the name "Seventh-day Adventist" having been chosen in 1860[23]. This church came into existence after a great disappointment for many in the Millerite Movement of the early 19th century in the United States of America[24]. The Millerite Movement had through a historicist

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[14] See chapter 5

[15] See next chapter and chapter 4

[16] See chapter 4

[17] See chapter 4

[18] Kis 2000:688, emphasis mine; cf. Bradford 2000:668-669

[19] Nam 2000:957; Tonstad 2009

[20] SDA theology argues there is no separable soul or spirit from the physical body at death

[21] See chapter 6

[22] Seventh-day Adventist Church Manual 2010:160

[23] Vyhmeister 2000:1, 9

[24] See below

approach[25] come to the conclusion that Christ would return to earth in 1844, and October 22 was the most popular date for this. After Christ did not come, the movement split: (1) some abandoned Christianity and religion as a whole[26]; (2) some condemned the Millerite Movement as Satanic and returned to their traditional churches, considering themselves as have been deceived[27]; (3) some believed that they had been right on the calculations and on the expected event except that Christ had really come but in a spiritual way[28]; (4) some believed that their calculations were wrong but that Christ was still soon to come[29]; (5) some believed that their calculations were wrong and they continued setting new dates over and over again[30]; (6) some considered the calculations as correct but that the expected event was wrong. The Seventh-day Adventist church grew out of group number six. Based on a historicist interpretation of Daniel 8, the Millerite Movement had concluded that the cleansing or justification of the sanctuary was the coming of judgment – consummative eschatology[31]. They had assumed as was allegedly commonly held then that *the sanctuary spoken of was the earth*[32] and that its cleansing could have only meant its judgment by fire at the Parousia. After October 22, 1844, some began to re-examine their stance and the founders of the SDA church came to the conclusion that there was no biblical support for the view that the sanctuary in question was the earth, but that the book of Hebrews makes it abundantly clear that there is a sanctuary in heaven in which Christ ministers as a high priest. They saw that as the sanctuary referred to in Daniel 8. They then interpreted its cleansing with reference to the Day of Atonement services in Leviticus 16 where there is instruction for the cleansing of the Old Testament sanctuary. They finally came to the conclusion that 1844 was the year in which Christ would not be coming to earth but that he would then be moving into the Most Holy place of the heavenly sanctuary – a functional shift from mere intercession as priest to one of judgment or cleansing of the sanctuary – otherwise known as the Investigative Judgment[33]. The SDA church is presumably the only one on earth that teaches this doctrine.

The theology of the Investigative Judgment has always been one with spiritual significance in the assurance of Christ's grace and justice, inspiring individuals to greater faith in Christ[34]. The word "investigative" can be misleading as it is not meant that Christ is not aware of the results of judgment regarding individuals, but it is merely an anthropomorphic description. Hence some SDA theologians are suggesting a name change to either "The Affirmative Judgment"[35] or "The Pre-

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[25] See below

[26] Bates 1868:300; Bliss 1853:293; Gordon 2000:12

[27] Bliss 1853:293; Gordon 2000:12; White [Ellen] 1911:407; White [James] 1868:182, 265. The Millerite movement was not however a denomination as there was no structure and no membership.

[28] Bliss 1853:293; Gordon 2000:12; Vyhmeister 2000:3- 4

[29] Bates 1868:300; Bliss 1853:293; White [James] 1868:194, 199

[30] Bates 1868:300; Gordon 2000:12

[31] Bates 1868:300, 301; Crosier 1846:37-44; Edson 1921:4, 5; Gordon 2000:12; Knight 2000:62, 63; Maxwell 1989:132; Rodriguez 2000:405; White [James] 1868:141

[32] White [Ellen] 1911:409

[33] Andrews 1873:503; Damsteegt 1989:42; Knight 2000:65, 66, 68, 70; Maxwell 1989:137-139

[34] See chapter 6

[35] Moskala 2004:154

Advent Heavenly Audit"[36]. It is therefore the position of the researcher that this theology needs to advance to socio-transformational significance as well. It is the aim of the researcher to explore the possibilities of this approach, through a dialogue with Moltmann's theology with special reference to the relationship he establishes between eschatological hope and Christian mission.

The SDA interpretation of Christian mission has led to a narrowness that this research will attempt to highlight and possibly rectify by bringing it into conversation with Moltmann. Moltmann, on the other hand, politicizes eschatology. In other words, his eschatology finds expression in his view of Christian mission as inclusive of socio-political transformation. While SDA theology does have concern for the social[37], it tends to be of the "ambulance" variety in that it is only education[38] and remedial or relief agencies such as hospitals[39] and the Adventist Development and Relief Agency (ADRA) that feature as its strength, with the church's department of Public Affairs and Religious Liberty being also primarily concerned with religious rights.   There is no significant emphasis in SDA theology on socio-*political* transformation except through the proclamation of the kerygma. The idea is that Jesus Christ will set up his kingdom sometime in the future, an idea that comes directly out of its eschatology. The dialogue between Moltmann's and SDA theology will hopefully bring a much needed socio-political dimension into the picture and thus facilitate the improvement of SDA theology in general and the SDA understanding of Christian mission in particular.

The remedial or relief approach to Christian mission is probably due to the apocalyptic nature of SDA eschatology. Apocalyptic is largely negative as far as this world's governments are concerned, focusing on the destruction of the world and its governments and thus making way for the new creation[40]. It seems that such an apocalyptic view of prophecy which projects the Parousia into the distant future tends to have a psychological impact that favours resignation when it comes to social challenges in the present. It is the position of the researcher that in order to balance this apocalyptic and negative view of the world, SDA eschatology can be oriented in such a way that negates the attitude of resignation and actually encourages the SDA view of Christian mission to engage directly in socio-political transformation.

Perhaps another area that may be looked into in the future is that of the SDA theology of "the remnant"; the self-consciousness of this tradition as one especially entrusted by God with the most relevant message for this time. At the heart of this message is the matter of the Investigative Judgment and creationist theology (Revelation 14 verse 7), the warning of the world against false Christian traditions, especially the Roman Catholic belief system (Revelation 14 verse 8), and the warning against the impending persecuting union of false religions against those who keep

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[36] Wallenkampf 1989:214, 215

[37] See chapter 4

[38] The SDA church as of the year 2011 had 2,068 schools (including tertiary institutions) around the world (www.adventiststatistics.org, Statistics, accessed on the 10th of January 2014)

[39] The SDA church as of the year 2011 had a network of 172 hospitals and sanitariums around the world (www.adventiststatistics.org, Statistics, accessed on the 10th of January 2014)

[40] Horsley 2010:1

the commandments of God and the Saturday-Sabbath (Revelation 13:9-12)[41]. This conviction seems to be a major contribution towards the distance that this church keeps from unions and alliances with other Christian churches – with the objective of keeping doctrinal purity. What may need further research is to how this proposal made in this research through the revision of the theology on the Investigative Judgment may also impact and call for revision of the SDA theology of the Remnant.

Research Problems and Objectives: Broader Issues to be Investigated

The study will raise the question of the scope of Christian mission (whether it includes more than the salvation of souls and if the structures of society are included) and interrogate the relationship between theological belief and social concern in general and the relationship between eschatology and social practice/transformation in particular. It will also raise questions with regard to how intangibles such as faith and hope can translate into concrete issues of social transformation.

This research will also investigate the effect of hermeneutical presuppositions and how the choice of framework impacts on one's theology and how one's particular tradition may lead to bias and narrowness of thought. There will be opportunity in this research for the investigation of broader philosophical issues that are relevant to other intellectual disciplines besides theology, for example social science and political studies. Also, this research should contribute to the general study of Christianity's relevance to society by showing how Christianity may still be necessary as a constructively transforming agent in society.

Principal Theories upon which the Research Project will be Constructed (Research Design)

The relationship between religious belief and socio-political concern has been of interest to both scholars of religion as well as sociologists ever since the birth of modern social science. Secular theories that discount the relevance of religious faith to society continue to feature. This study is based on the premise that there is an intersection between religious belief and social practice, at least in theory, since it will not involve an empirical investigation of this relationship. More specifically, from a theological perspective, this study will interrogate the theory that there is a relationship between eschatology and Christian mission.

Research Methodology and Methods

This will be a research study primarily based on the literary works of Jurgen Moltmann and SDA mainstream theologians. There are other important theologians and scholars that will have significant but secondary contributions to make in this dialogue. Among these are David Bosch, particularly on Christian mission, George E Ladd, Millard J Erickson, Paul Tillich, W Pannenberg, and Wayne Grudem.

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[41] Nichol [vol. 7] 1980:827-832

Structure of Thesis

This research will be structured according to the following pattern, besides the introduction (chapter 1) and the conclusion (chapter 9):

Chapter 2: The major theories in eschatology and in Christian mission - this is an analytical study of the major scholarly conversations on the topics of eschatology and Christian mission; it also indicates the positions of Moltmann and SDA theology in relation to this conversation.

Chapter 3: The relationship between eschatological hope and Christian mission in Jurgen Moltmann – this is an analytical study of Moltmann regarding eschatological hope, Christian mission and the relationship between them; this study serves as a preparation for the critical and comparative study of chapter 5.

Chapter 4: The relationship between eschatological hope and Christian mission in Seventh-day Adventist theology – this is an analytical study of SDA theology regarding eschatological hope, Christian mission and the relationship between them; this study serves as a preparation for the critical and comparative study of chapter 5.

Chapter 5: The implications of the relationship between eschatological hope and Christian mission in Jurgen Moltmann for Seventh-day Adventist theology – this chapter challenges SDA theology to "come down to earth" into the socio-political context by using Moltmann.

Chapter 6: An analysis of the Seventh-day Adventist theology of the Investigative Judgment – this is an analytical study in light of this theology being especially challenged by Moltmann; this study is also done in preparation for chapter 7 which proposes a revised version of this theology in question.

Chapter 7: A proposal of constructive[42] implications for the Seventh-day Adventist theology of the Investigative Judgment[43] in direct relation to social praxis in light of Moltmann's link of eschatological hope with Christian mission – this is an analytical and polemic study that argues for a constructively revised version of the theology

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[42] The reader might wonder as to the reason the researcher chooses to especially draw *limited* ("constructive") implications for SDA theology by Moltmann. The most probable perception is that the researcher belongs to the SDA tradition and does not wish to throw out his church's theology. There is truth in that, but the primary reason is in the fact that the researcher is not ready to accept Moltmann's hermeneutical presuppositions and methods. An illustration may be found in his approach to the story of creation resulting in his conclusion that it is a mythical account of God's act. Another example is his universalistic stance on salvation and his interpretation of Satan as figurative of evil. The last example is his approach to biblical apocalyptic, rejecting the element of it as a foretelling of divinely planned historical events. Whether the researcher is right or wrong in his presuppositions and methods of interpretation is not the matter at hand in this research, but the question is what can SDA eschatology and mission learn from Moltmann. It is made very clear in chapter 4 of this research that Moltmann's eschatology has no room for an investigative judgment, hence this chapter draws *limited* implications for SDA eschatology and mission.

[43] This theology of the Investigative Judgment is especially chosen because of its uniqueness within Christian eschatological thought.

concerned, and in harmony with Seventh-day Adventist hermeneutics; this study draws from Moltmann and also shows exegetical support from the Christian bible.

Chapter 8: A proposal of past and present transformative responsibilities of the Seventh-day Adventist church in South Africa in light of a socio-spiritual theology of the Investigative Judgment – this chapter is a follow-up to that of chapter 7, analytically and polemically showing how the new version of the theology under discussion in chapter 7 has enhanced social value particularly in the South African socio-political context.

Conclusion

This introduction has been done through the description of the background of the research problem, indicating the research problems and objectives, the reasons for the choice of this topic, the research design, the research methodology and methods, and also the structure of the dissertation.

The next chapter will give the reader a broader view of the context in which this research is undertaken, on this topic. It will also give indications of where Moltmann and SDA theology stand, according to the researcher, in relation to this larger theological conversation.

THE MAJOR THEORIES IN ESCHATOLOGY AND IN CHRISTIAN MISSION

Introduction

Prior to this research's focus on the theologies of Jurgen Moltmann and Seventh-day Adventism, it is important that a context for the dialogue is recognized. Both sides do not operate in a vacuum and it is wise to locate them within a wider discussion. This chapter will attempt a brief analysis of the various traditions of eschatological thought, prophetic interpretation, millennialism, and a summary of the main approaches to Christian mission.

An Overview of the Major Theories of Eschatology

The scholars who seem to be credited with the modern rediscovery of eschatology in Christian theology are Friedrich Schleiermacher, Albrecht Ritschl, Johannes Weiss and Albert Schweitzer[44]. The two who may have popularized the term "eschatology" are Weiss and Schweitzer[45].

From the time of Weiss and Schweitzer forward, at least four main eschatological traditions[46] have developed: (1) apocalyptic eschatology, (2) realized eschatology, (3) existential eschatology, and (4) salvation-historical eschatology. As is still to be seen in this research, Moltmann's eschatological hope is a limited blend of all of the four

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[44] Norman Perrin in his book "The Kingdom of God in the Teaching of Jesus" (1963:13) makes the following statement: "The modern discussion of the Kingdom of God in the teaching of Jesus may be said to begin with Schleiermacher. Not that he was particularly concerned with the concept as it is used in the teaching of Jesus – far from it! – but he did give the concept itself a central place in his theology and so brought it into focus for modern theological discussion. Following him Ritschl also gave a central place to the Kingdom of God and did make some attempt to relate his use of the concept to the teaching of Jesus. Then came Johannes Weiss, who protested that justice was not being done to the teaching of Jesus in this regard and offered an interpretation of that teaching radically different from anything that had gone before him. Finally Albert Schweitzer took up Weiss's interpretation of the teaching of Jesus and used it as the basis for a challenging interpretation of the life of Christ which attracted wide attention, and as a result of which the modern discussion really got under way".

[45] David Edward Aune in the book "The Cultic Setting of Realized Eschatology in Early Christianity" (1972:1; cf. Keener 2009:6-7; cf. Walls 2008:9) states: "The popularization of the term [eschatology] by Johannes Weiss and Albert Schweitzer with reference to the end of time…has resulted in a general restriction of the term to national and cosmic expectation alone in the jargon of Biblical research". GE Ladd (1974:6, emphasis mine) may not refer to the popularization of the term "eschatology" but he does make mention of Schweitzer's popularization of Weiss' approach of the interpretation of Jesus: "Weiss…interpreted Jesus' message of the Kingdom in terms of the milieu of Jewish apocalyptic. This approach was made famous by Albert Schweitzer's *The Quest of the Historical Jesus*".

[46] The focus on these four traditions, 'dated' as they may be, is largely due to the fact that they provide the thought-context in which Moltmann rose in scholarly contribution, especially from the 1960's with his book "Theology of Hope". More recent scholarly discussion could have been given focus here. However, one should also consider that Moltmann's heyday of publishing is now "under the sunset", and one may not expect to be able to maintain focal relevance on Moltmann and yet give due justice to current trends, except through the usage of secondary sources of Moltmann which have not been freely interacted with in this research.

traditions: (1) "apocalyptic eschatology" in that he does speak much of the future and the cosmic fulfilment of the kingdom; (2) "realized eschatology" because he does regard the ministry, death and resurrection of Christ as eschatological; (3) "existential eschatology" because he does speak much of the experiential component of eschatological hope in believers; (4) "salvation-historical eschatology" because he does see Christ as a turning point in history and the beginning of the presence of the future. His main contribution is in that he suggests a "politicized eschatology"[47] in that he dwells on the political significance of the present future.

In contrast to Moltmann, this research indicates that Seventh-day Adventist (SDA) eschatological hope is also a limited blend of the above four brands of eschatological thought, but that SDA eschatological hope is comparatively (to Moltmann) more apocalyptic and with salvation-historical or prophetic significance placed on some events in time, thanks to its biblical historicist (see below) stance. SDA eschatological hope also does not have as much appetite for the political as does Moltmann's eschatological hope.

<div align="center">Apocalyptic Eschatology</div>

Johannes Weiss and Albert Schweitzer had the common understanding[48] of Christ's eschatology as merely cosmic-apocalyptic. Schweitzer refers to this similarity of thought: "Johannes Weiss shows the thoroughly eschatological character of Jesus' preaching about the Kingdom of God. My contribution is to find the eschatological clue, not only to his preaching, but also to his life and work"[49]. Schweitzer called his stance "consistent eschatology"[50], where "consistent" refers to the interpretation of Jesus' eschatology as consistent with late Jewish apocalyptic of his time[51]. That Schweitzer sees a Jesus with a futuristic view of the kingdom he had come to establish is clear in his own words: "Like the Kingdom of God, the Messiah belongs to the future and supernatural. Jesus expects to be changed into the Messiah-Son-of-Man, and to be recognized as such when the Kingdom of God arrives. During the course of his earthly life he is not yet Messiah"[52]. The kingdom was near but not then present.

According to Schweitzer, Jesus preached a cosmic kingdom that failed to materialize. He says: "The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the kingdom of God, who founded the kingdom of heaven upon earth and died to give his work its final consecration never existed"[53]. Simply put, Jesus' apocalyptic end of the world failed to arrive. He further says: "This tribulation, however, fails to appear, and with it the coming of the Kingdom of God,

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[47] Erickson 1998:1167

[48] Erickson 1998:1164; cf. Ladd 1974:6

[49] Schweitzer 1954:viii, 3rd edition

[50] Ladd 1974:6; cf. Eickson 1998:1164

[51] Schweitzer 1954:xi; www.wikipedia.org, accessed on the 29th of October 2013

[52] Schweitzer 1954:viii; Schweitzer (1954:356) says: "The eschatological insight of Johannes Weiss made an end of the modern view that Jesus founded the Kingdom. It did away with all activity, as exercised upon the Kingdom of God, and made the part of Jesus purely a waiting one".

[53] Schweitzer 2001:478;

which was to have taken place before the disciples had gone through the cities of Israel….They return to Jesus without meeting anything of what he had led them to expect"[54]. Jesus at that moment revises his eschatology and then believes that he himself would have to suffer the tribulation so that his disciples do not pass through it[55]; "By thus bearing the whole pre-Messsianic tribulation alone, he will inevitably usher in the Kingdom"[56]. Christians, in the opinion of Schweitzer, spiritualized the kingdom of Christ and his identity as Messiah as damage control in view of the failure of the Parousia to materialize[57].

Whereas Schweitzer wrote of an apocalyptist Jesus, with a cosmic kingdom or "end of the world" kind of eschatology that failed to be realized, another stream of views have developed that emphasize eschatology as still in the future by the 20th century CE. The new twist is in the timing of the kingdom; the cosmic and apocalyptic kingdom has not failed to arrive, and the kingdom that has been established is spiritual. This stream of eschatology can be called "apocalyptic" eschatology because of its cosmic and futuristic *emphasis* although it may not entirely exclude the notion of the kingdom of God as past and/or present through the ministry of Christ and the Spirit, as is the case with Weiss and Schweitzer. SDA eschatology is a case in point as shall be seen later in this research.

Realized Eschatology

The person who popularized "realized eschatology" was Charles H Dodd[58]. He himself uses the term "realized" for his eschatology quite a number of times as well[59], and even Rudolf Bultmann uses the term in reference to the same idea[60]. The core concept of realized eschatology is that the kingdom of God has been fulfilled in the "ministry, the death, and the resurrection of Jesus Christ"[61]. There is no cosmic-

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[54] Schweitzer 1954:ix; cf. 1954:356-359; cf. Erickson 1998:1164

[55] Being saved by the death of Jesus is not synonymous with believing in him, and the saving is not from eternal physical death but from the great tribulation. "The majority of those saved by his death are the believers predestined to enter the Kingdom" (Schweitzer 1954:ix).

[56] Schweitzer 1954:ix

[57] Schweitzer (1954:xv) says: "The Kingdom, expected to come immediately in supernatural fashion, fails to appear, and so does the Son of Man, who was to arrive on the clouds of heaven. The situation thus created compelled believers to take a more and more spiritual view of the Kingdom of God and the Messiahship of Jesus, the former becoming a spiritual and ethical ideal to be realized in this world, and Jesus the spiritual Messiah who laid its foundation through his ethical teaching. So obvious did this appear that it was taken to be the view of Jesus himself, and his preaching was understood in this sense. All this involves overlooking the words of the first two Gospels, which create a different impression".

[58] www.wikipedia.org under "realized eschatology", accessed on the 30th of October 2013

[59] Dodd 1936:85, 87, 93

[60] Bultmann 1957:31

[61] Dodd 1936:85; Charles H Dodd (1936:85) states this: "…it is surely clear that, for the New Testament writers in general, the *eschaton* has entered history; the hidden rule of God has been revealed; the Age to Come has come. The Gospel of primitive Christianity is a Gospel of realized eschatology".

future kingdom to arrive[62], but that the biblical writers used apocalyptic language as a mere vehicle of reference to this fulfilment in Christ as outlined above[63].

Charles H Dodd considers three attributes of the "Day of the Lord" that lead to his conviction that the Day of the Lord if fulfilled in Christ. The Day of the Lord must (1) be a supernatural manifestation of God's rule, (2) should be the defeat of "the powers of evil" with "judgment upon the sin of men", and (3) it must "bring to those in whom His will is fulfilled a new life which is both glorious and endless"[64]. He then argues in five points, which seem to be a breakdown of the above three, that the ministry, the death and the resurrection of Christ fulfil the Day of the Lord[65].

It is also significant, as Ladd notes, that Dodd considers the Age to Come as present, not from the future, but from mere transcendence: "The Age to Come is the wholly other, the eternal breaking into the temporal, instead of the future age breaking into the present age….Jesus' message was the proclamation of the inbreaking of the eternal into the temporal world"[66]. There is no future manifestation of God's kingdom for Dodd, such that it possibly could be revealed to an extent in the present.

Existential Eschatology

The scholar credited with being the father of "existential eschatology" is Rudolf Bultmann. The reason for this eschatology being labelled as "existential" is seemingly in light of the understanding of the close parallels between existentialism and Bultmann's theory of eschatology. Erickson identifies four tenets of existentialism, and these correspond with Bultmann's emphasis, particularly the last three: "irrationalism", "individuality", "freedom", and "subjectivity"[67]. Existentialism can also be defined as: "A twentieth-century philosophical movement emphasizing the uniqueness of each human existence in freely making its self-

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[62] Ladd (1974:63) would disagree with Dodd where Dodd regards the kingdom of God without a future manifestation in time but merely a present one with Christ's ministry, death and resurrection; he would however agree with Dodd in that the kingdom is present through Christ's ministry, death and resurrection: "In these two verses [Matthew 12:28 and Mark 1:28] is embodied the essential theology of the Kingdom of God. Instead of waiting until the end of the age to reveal his kingly power and destroy satanic evil, Jesus declares that God has acted in his kingly power to curb the power of Satan". Ladd also suggests that Dodd had a later change of mind where "he admits that the Kingdom yet awaits consummation 'beyond history'" (Ladd 1974:56).

[63] Dodd 1936:87; Dodd's (1936:83, 96) consideration of apocalyptic descriptions as mythical and symbolic is inclusive of the notions of the last judgment, as seen in his words: "It is this that is symbolized in the myth of the Last Judgment, the End of the World. Since no man has ever experienced the end of history, it can be expressed only in the form of fantasy".

[64] Dodd 1936:83

[65] Dodd 1936:85-86

[66] Ladd 1974:9, 335; cf. Dodd 1936:83; Ladd (1974:335) further elaborates on his interpretation of Dodd: "…Jesus thought of a single complex event consisting of his death, resurrection, ascension, and parousia in which the Kingdom of God broke into history. Jesus indeed used apocalyptic language to describe this event, but it was only a symbolic way of describing the otherness – the transcendental character of the Kingdom of God".

[67] Erickson 1998:45

defining choices"[68]. Noting phrases and words as "each human", "existence", "freely" and "self-defining choices", and the frequency with which Bultmann uses similar notions and words there is little wonder that his eschatology is described as "existential"[69].

Bultmann's view of eschatology within Scripture is that it changes and is frequently mythologized. The Old Testament had no doctrine of a coming end of the world or cosmic judgment, but that judgment is at times depicted with "ornamental" or "mythological features such as cosmic catastrophes, earthquakes, conflagrations, and so on"[70]. There is however a certain dualism found in the Old Testament that is developed in later Jewish apocalyptic thought – the Present Age and the Coming Age (as in Daniel 2, 7)[71]. The New Testament is seen by Bultmann as possessing both the Old Testament perspective and that of later Jewish apocalyptic, with apocalyptic in dominance[72]. Christian writers however revised Jewish apocalyptic and thereby enriched the message of Christ[73].

Bultmann's theory of existential eschatology is actually suggested as a solution to what he calls "the problem of eschatology". The problem he speaks of is the failure of the Parousia to the disappointment of the early Christian community[74]. To them the Parousia was imminent, but it failed to occur, and Bultmann then suggests that essential theological changes were made first by Paul and then by John. Bultmann suggests: "A new understanding of eschatology, which appears for the first time in Paul and is radically developed in John, is the first stage in the solution of the problem". Although he says it is the "first stage" of the solution, he later says it actually "contains" the solution: "At all events the Pauline conception of historicity and his unfolding of the dialectic of Christian existence contains the solution of the problem of history and eschatology as it was raised by the delay of the parousia of Christ"[75]. The value of this solution is thus heightened.

In short, Bultmann describes the solution in this way, with the contribution of John[76] being considered more radical:

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[68] www.wiktionary.org under "existentialism", accessed on the 31st of October 2013

[69] Bultmann frequently mentions the value of "the individual" (1957:32, 43, 49). Between pages 43 to 48 of the same book, he makes numerous references to "decisions", "freedom", "experiences", one becoming "himself" and "historicity" of a person as related and eschatologically essential

[70] Bultmann 1957:27-28

[71] Bultmann 1957:27

[72] Bultmann 1957:31, 34

[73] Bultmann 1957:33; Ladd (1974:595-596) seems to have been referring to the same notion of Christian writers making use of contemporary apocalyptic in a revised form: "we find [apocalyptic dualism] emerging in Judaism in the first century; and the Synoptics represent it as providing the basic structure for Jesus' teachings. However, we have seen that Paul as a Christian made a radical modification in this temporal dualism".

[74] Bultmann 1957:38:40

[75] Bultmann 1957:47

[76] Bultmann (1957:47) puts it this way: "*The conception of the eschatological event as happening in the present is still more radically unfolded in John*, because he gives up the expectation of future cosmic

> For both Paul and John the present time is a 'time-between'. For Paul: between the resurrection of Christ and his expected parousia at the end of the world. For John: between the glorification of Jesus through his crucifixion (which is at the same time his exaltation) and the end of the earthly life of the individual believer. But for both of them this 'between' has not only chronological, but also essential, meaning. It is the dialectical 'between' which characterises the Christian existence as between 'no longer' and 'not yet'[77].

This is the eschatological event that can be experienced by the Christian in the present; this present can be at any time in historical time and is dynamic[78] as long as the Christian lives.

Salvation-historical Eschatology

Oscar Cullman, the one credited with the rediscovery of "salvation-historical" eschatology[79], moves from the premise that the New Testament text should speak for itself and that we should not bring into the text our own philosophical starting points that may lead to the rejection of certain texts or misinterpretations:

> It is amazing to see with what naïve unconcern this or that feature of the original Christian message is all too often arbitrarily selected and regarded as central, in accordance with a standard which obviously is brought to the New Testament *from the outside*, whereas from the Primitive Church this feature is indeed present, but instead of really standing in the center is itself to be explained by reference to another feature which is the true center. If the representatives of the various Christian groups, and perhaps even the opponents of the Christian faith, would for once agree that in determining the essential Christian kernel they would make an honest effort to renounce all standards derived from any other source than the most ancient Christian writings themselves, they would already by this conscious effort have made a great advance toward a fruitful discussion[80].

This conviction seems to be the one which leads him into collision with the eschatological theories of Schweitzer, Dodd, and Bultmann[81].

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events, an expectation which Paul still retains. For John the resurrection of the dead and the last judgment are present in the coming of Jesus".

[77] Bultmann 1957:49

[78] Bultmann 1957:46. Bultmann (1957:42) also says: "the real bliss is righteousness, and with it freedom. The reign of God he says, is righteousness and peace and joy in the Holy Spirit….And that means: the conception of bliss is thought of with regard to the individual: and this state of bliss is already present….The New Aeon is already reality". This statement excludes any notion of an earthly Age to Come for which we are to look forward to.

[79] www.wikipedia.org under "Oscar Cullmann", accessed on the 29th of October 2013

[80] Cullmann 1962:xi-xii; cf. 1962:xxvii

[81] Cullmann 1962:xiii, xix, xxi

Cullmann makes the proposal that the death and resurrection of Christ results in a tension between the "already" and the "not yet": "On the basis of New Testament evidence, I have decided plainly in favour of temporariness being the essence of eschatology, not as Schweitzer saw it, but from the redemptive-historical perspective, in which there exists a tension between the present (the already accomplished) and the future (the not yet fulfilled)"[82]. He then continues to suggest that this tension, which is primary in the New Testament, is already present in the teachings of Jesus, especially in Luke, in as much as there are also some differences between the writings[83]. Christ in this way is the midpoint and the divider of time. His division of time does not however imply "two quantitatively equal halves of the time before the *parousia*; it rather means the decisive incision into that time"[84]. A functional midpoint is meant here, and not a structural one.

With regard to time as linear, Cullmann denies that this should be inferred from his position. Cullmann's primary focus, particularly in his book "Christ and Time", is not about showing time to be linear, but about the tension between the "already" and the "not yet", with the conception of time as linear as a mere backdrop or framework of New Testament thought:

> I am interested in this concept [of 'linear time'] merely because it provides the New Testament *background* to that which is important to me: the present-future tension. I am as much interested in the redemptive-historical moving from plurality to the unique, 'the middle,' and *vice versa*, as I am in the way all periods are oriented from this middle, i.e. the events of the first decades of the Christian era. These three points of interest, and not linear time as such, constitute the concern of my book. Besides, linear time is *weakened* by this tension and by the orientation from the middle, but both presuppose it as the framework of Biblical thinking about time. In addition, the approach to them from a point of view of linear time gives a greater understanding of what they mean in the New Testament....The 'already and not yet' tension...is the most essential matter of my book[85].

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[82] Cullmann 1962:xix, xxii. Cullmann uses "redemptive-history" synonymously with the tension between the "already" and the "not yet". There is a *process of salvation* implied by both.

[83] Cullmann 1962:xix-xx, xxii-xxiii. Arguing that the tension between the already and the not yet was not an afterthought due to a failed Parousia, Cullmann (1962:xx-xxi; cf. 1962:xxii-xxiii) states: "The tension between 'already' and 'not yet,' characteristic of all New Testament redemptive history, is also the basis of Jesus' thinking because he assumed such a continuation, even if it was a short one. The fact that subsequently a longer, undetermined period was thought of, does not in any way change this basis, however important this extension may be in other respects. The decisive incision remains the same, whether the expected period is long or short". So Cullmann does acknowledge that there was a change of expectation after the Parousia delayed, but the change was not in the nature of eschatology but in its consummative imminence.

[84] Cullmann 1962:xx

[85] Cullmann 1962:xxv; cf. 1962:xxx-xxxi

He then goes on to also say that linear time is not something that he considers especially Christian, but that only the tension is such[86].

George E Ladd considers this "salvation-historical" approach as the most agreed upon among scholars of his time, and perhaps even still today: "If a majority of scholars have approached a consensus, it is that the Kingdom is in some real sense both present and future"[87]. Note however that Ladd refers to the notion of the kingdom being both present and future, and not that the consensus is on Cullmann's view as a whole.

Ladd agrees with Cullman in that "the New Testament finds its unity in a common conception of time and history [or that]…theology is the meaning of the historical in time"[88]. But Ladd disagrees on the linear [figure 2 below] description of time as seen in Cullmann; Ladd sees an upward overlapping transition of time, and he uses a line-system that goes further to indicate that the beginning kingdom was already at work even during the Old Testament times:

> This scheme [figure 3 below] has the advantage of illustrating that the Age to Come moves on a higher level than this age, and that the time between the resurrection and the parousia is a time of the overlapping of the two ages. The church lives 'between the times'; the old age goes on, but the powers of the new age have irrupted into the old one….In the Age to Come, heaven descends to earth and lifts historical existence to a new level of redeemed life….This diagram also suggests that God's Kingdom was active in the Old Testament[89].

To the researcher this disagreement is however not critical since Cullmann does not have the linear time metaphor as the fundamental point or argument. Actually, he even shows willingness to receive a better illustration of his point on the midpoint[90]. Although Ladd criticises Cullmann for "overemphasizing the midpoint of history at the expense of the end" it may be understandable of Cullmann if considered that he was in reaction to the theories of his time, particularly those of Schweitzer and Bultmann, which considered the Parousia as a failure.

This Age	**Midpoint**	Age to Come

(Old Testament expectation regarding the "Day of the Lord"[91])
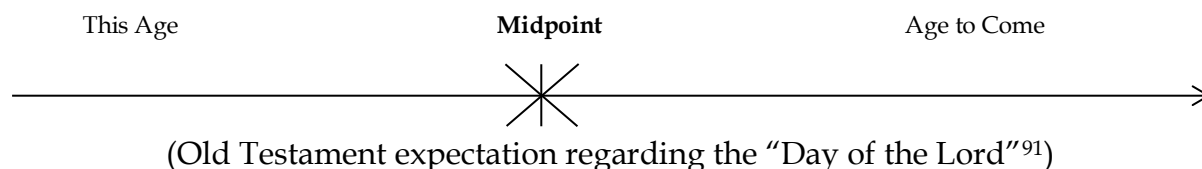
Figure 1

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[86] Cullmann 1962:xxvi
[87] Ladd 1974:56; cf. Schnelle 2009:98-99; cf. Schreiner 2008:14
[88] Ladd 1974:9
[89] Ladd 1974:66-67; cf. 1974:596
[90] Cullmann 1962:xxviii
[91] Ladd 1974:66

This Age   **Midpoint**   Age to Come

Figure 2

God's Reign   =   Kingdom of God

OT Period   NT Period   **Age to Come**

First Coming of Christ   Second Coming of Christ

This Age
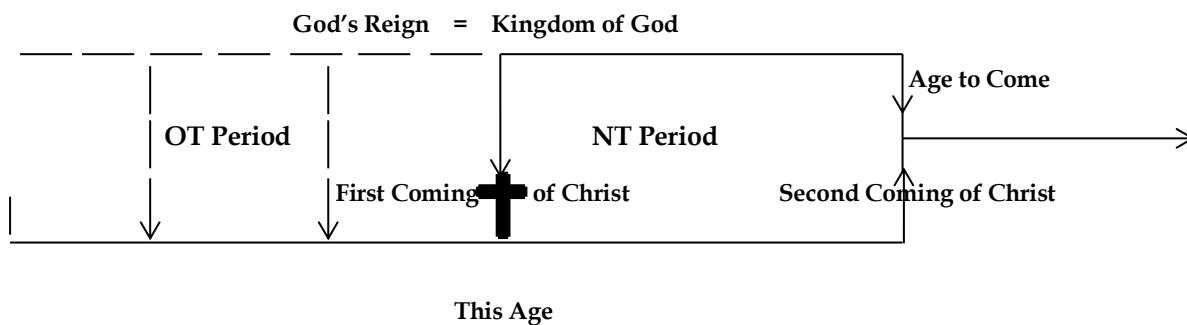
Figure 3

An Overview of the Major Theories of Prophetic Interpretation

There is no single method of prophetic interpretation that has received consensus in the scholarly world. The method of interpretation that seemingly enjoyed the widest use for many centuries is "historicism", after which the other three major methods gained[92] ground and may have almost obscured historicism. The other three methods are "preterism", "futurism" and "idealism".

This section is designed to take an analytical glimpse into the descriptions of these methods of prophetic interpretation. It is the position of the researcher that Jurgen Moltmann is largely a preterist, a mild futurist and also a mild idealist. Seventh-day Adventist eschatology is on the other hand largely historicist and yet mildly preterist, futurist and idealist.

Historicism

This approach is seemingly the formerly dominant method of interpretation, taking seriously the role of history in biblical eschatology: "The *historicist* approach, which is the historic Protestant interpretation of the book [of Revelation], sees the Book of Revelation as a prewritten record of the course of history from the time of the apostle to the end of the world. Fulfilment is thus considered to be in progress at present and has been unfolding for nearly two thousand years"[93]. This view is also known

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[92] There is debate as to which theory is the original (www.wikipedia.org under "preterism", accessed on the 31st of October 2013)

[93] Gregg 1997:2; Cf. www.wikipedia.org under "historicism (Christianity)", accessed on the 31st of October 2013; Cf. Erickson 1998:1161; Cf. Ladd 1974:672

as "continuous-historical"[94] where continuity in sequential[95] developments of time is stressed.

As already noted above and will be seen in following chapters, SDA eschatology is largely historicist in its interpretation. As such it is one of the few[96], if any other traditions exist, that still utilize this method, and as such its voice regarding the use of this method should be taken into consideration. It is no secret that the historicist method has been a means of sensationalism and fanaticism regarding the Parousia in particular, as seen even from the SDA tradition's own parent movement – the Millerite Movement of the early 19th century CE in the United States of America. SDA theologians do acknowledge the occasional 'abuse' of this method by some, but as may be expected, they consider SDA use as apart from such sensational use:

> In contrast with other modes of exposition, historicism – though sometimes marred by diverse, sensational, speculative, and contradictory approaches – appears as the most valid hermeneutical approach to the biblical apocalypses"; "Adventist prophetic interpretation also steers clear of the pitfalls of speculation and sensationalism so popular among premillennialists[97].

The following chapters will elaborate on the SDA use of historicism.

Preterism

Preterism in general is a method of interpretation that regards the 'predicted' (if one believes in supernatural predictions) apocalyptic events in the bible as already fulfilled, especially during the time of the first Christians[98], or as then contemporary[99]. As it applied to the book of Revelation in particular, Gregg describes it in this way:

> The *preterist* approach sees the fulfilment of Revelation's prophecies as already having occurred in what is now the ancient past, not long after the author's own time. Thus the fulfilment was in the future from the point of view of the inspired author, but it is in the past from our vantage point in history. Some *preterists* believe that the final chapters

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[94] Shea 1992:xi

[95] Johnsson 2000:795-797; Stefanovic 2002:10-12; Strand 1992:4-5, 16-19

[96] William H Shea (1992:xii) says SDA Christians are for practical purposes alone in this view: "Today Seventh-day Adventists stand virtually alone as exponents of the historicist principles of prophetic interpretation".

[97] Johnsson 2000:797, 811; cf. Stefanovic 2002:1; cf. Yorke 1985:3-41

[98] www.wikipedia.org under "preterism", accessed on the 31st of October 2013. The same source records: "The theology of dispensationalism consists of a distinctive eschatological end times perspective, as all dispensationalists hold to premillennialism and most hold to a pretribulation rapture. Dispensationalists believe that the nation of Israel is distinct from the Christian Church, and that God has yet to fulfill his promises to national Israel. These promises include the land promises, which in the future world to come result in a millennial kingdom and Third Temple where Christ, upon his return, will rule the world from Jerusalem[3] for a thousand years".

[99] Erickson 1998:1160

of Revelation look forward to the second coming of Christ. Others think that everything in the book reached its culmination in the past[100].

From the foregoing description one may pick up the indication that not all preterists are identical in as much as they are common with their emphasis on fulfilment or occurrence in the first century CE or the first generation of Christians. It may also be significant to note that this is the dominant theory or method to date[101].

The preterist method considers the value of apocalyptic as that of encouragement to "distressed people" of the first century[102]. This overlaps with the objective and value of the apocalyptic according to the theory or method of idealism (see below): "[Idealism says] the message of the book [of Revelation] is the assurance to suffering saints"[103]. The difference will be indicated below.

It has been noted that preterism seems most appealing to liberal[104] Christians, in as much as there are those who subscribe to this theory and yet would consider themselves conservatives or somewhere in between those two sides. It is one of the two theories of prophetic interpretation among these four that easily allows liberals to dismiss any allegedly predictive element in Scripture[105]: "The message of the apocalypses is addressed to their own contemporaries and in no way contains prophecies of the future, but pseudo-prophecies of history rewritten under the guise of prophecy"[106].

<center>Idealism</center>

This theory attaches no significance of prophecies in term of being tied down to specific historical events, particularly in the book of Revelation; it is all merely symbolic languages, and hence this method is sometimes called "symbolical": "[This method] sees in the Revelation only symbols of spiritual powers at work in the world. The message of the book is assurance to suffering saints of God's final triumph without the prediction of concrete events either in the past or future"[107]. Like preterism it is designed for encouragement but the fundamental difference lies in that preterism is focused on the first century Christians whereas idealism is timeless.

Again, as in preterism, there may be no literal/historical significance of the book or language: "The idealist method is based on the preterist ideas. It does not see any literal or historical significance of John's vision"[108]. As noted earlier about the

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[100] Gregg 1997:2; cf. Stefanovic 2002:9
[101] Ladd 1974:671
[102] Ladd 1974:671
[103] Ladd 1974:672
[104] "Liberal" versus "Conservative" is not a black and white situation, but here "liberal" specifically refers to those scholars who remove or do not see any supernatural element in Scripture, such as in miracles and predictions of future events.
[105] Stefanovic 2002:9
[106] Ladd 1974:671
[107] Ladd 1974:672; cf. Erickson 1998:1161; cf. Gregg 1997:2-3; cf. Stefanovic 2002:9-10
[108] Stefanovic 2002:10

preterist approach, this method is enticing as Ladd observes: "One of the most attractive methods is [the Idealist Method]"[109]. Ladd however does not indicate for whom it is enticing.

Futurism

The futurist takes many prophecies and applies them to the last generation. As seen with the book of Revelation for example, Stefanovic describes futurism thus: "The futurist method maintains that Revelation (particularly chapters 4-22) is a prophecy of future events to take place just prior to and after the Second Coming. The book is relevant for the last generation of Christians living in the time of the end"[110]. Note that it is not all prophecies but uniquely most prophecies, particularly apocalyptic ones.

Dispensational Christians are typically futurist in their eschatological stance: "*Dispensationalism* is an evangelical, futurist, Biblical interpretation that understands God to have related to human beings in different ways under different Biblical covenants in a series of 'dispensations,' or periods in history"[111]. As such they may be considered representative of this theory of futurism. This is not an insignificant branch of Christianity, but one that should be taken seriously according to Norman Gulley: "Dispensationalism is a system of biblical interpretation that has 'infiltrated almost every branch of Protestantism' and has 'considerable influence within conservative circles,' as demonstrated by the *Scofield Reference Bible*…and the *New Scofield Study Bible*"[112]. He thereafter goes on (understandably so as he is of a different tradition) to warn that all should be "aware of dispensational interpretations and avoid a similar focus on biblical distinctions and preoccupation with the role of Israel and the Middle East in final events"[113]. Futurism seems to be alive and well and apparently with larger support than historicism, particularly in the United States of America[114].

George Ladd, who is himself a futurist, distinguishes between two kinds of futurisms: "extreme futurism" and "moderate futurism"[115]. The former interprets Revelation with the "dispensational premise of two different divine programs: one for Israel and one for the church". He further notes that this view is currently losing support in the scholarly world of dispensationalists[116]. The view that he argues for is the latter one, or "a moderate futurist interpretation" which he summarizes in this way: "We may conclude that a moderate futurist interpretation understands the seven letters to be addressed to seven historical churches that are representative of the entire church. The seals represent the forces in history, however long it lasts, by

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[109] Ladd 1974:672

[110] Stefanovic 2002:10; cf. Erickson 1998:1160; cf. Gregg 1997:2

[111] www.wikipedia.org under "dispensationalism", accessed on the 31st of October 2013; cf. Erickson 1998:1168-1170; cf. Ladd 1974:673

[112] Gulley 1998:71-72

[113] Gulley 1998:72

[114] Cf. Ladd 1974:673

[115] Ladd 1974:673

[116] Ladd 1974:673

which God works out his redemptive and judicial purposes in history leading up to the end. The events beginning with chapter 7 lie in the future and will attend the final disposition of the divine will for human history"[117]. A large chunk of the book of Revelation is still pointing to the future, but considerably less than with the former "extreme futurism" that starts from chapter 4 of the book of Revelation.

What is perhaps interesting to note is that preterism seems to have more in common with idealism, and historicism more in common with futurism. The first two seem more appealing to liberals (where Scripture is devoid of supernatural predictions of future events) in general, and the other two seem more appealing to conservatives (where Scripture is capable of supernatural predictions).

An Overview of the Major Theories of Millennialism

The word "millennium" comes from the Latin words "mille" (meaning "thousand") and "annus" (meaning "year"), and therefore the word "millennium" means "thousand years". There is also the word "millenarian", used much by Moltmann, which in Christianity means, as an adjective, "…the belief in an impending period of one thousand years of peace and righteousness associated with the Second Coming of Christ"[118]. Both of these words have the reference, in Christian thought, to the 1,000 years referred to in the book of Revelation 20. The adjective "millenarian" adds the description of the experiences of peace and righteousness within those 1,000 years or the "millennium", and the word "millenarian" can also, as a noun, refer to the person who holds such a belief. Since "millennium" is more flexible in meaning we shall herein build on it as we categorize the various theories around the notion of the biblical 1,000 years.

There are three major millennial views in Christian teaching: (1) Amillennialism, (2) Postmillennialism, and (3) Premillennialism. It shall be argued in this research that Jurgen Moltmann is an amillennialist and SDA eschatology premillennialist.

Amillennialism

In "amillennial" thought, the present time is the fulfilment of the Revelation 20 millennium, the numerical measure of which is merely figurative. Those who reign with Christ at this time are the dead who are with Christ in heaven[119]. There is no future millennium to come. The Parousia brings about the resurrection of believers and unbelievers, the judgment[120], the new creation of heaven and earth with the eternal state. The end of time happens at once[121].

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[117] Ladd 1974:675

[118] www.wiktionary.org under "millenarian", accessed on the 31st of October 2013

[119] It shall later be seen in this research that Moltmann does not hold to the view that the dead have spirits that leave and go to heaven, leaving the body behind

[120] Moltmann will be shown not to believe in any judicial process of cosmic judgment

[121] Erickson 1998:1211-1131; Geisler 2005[vol.4]:547-595; Grudem 1994:1109-1112; Thiselton 2012:79-88

Postmillennialism

According to "postmillennial" thought, Christ returns after the future millennium. The future millennium arrives gradually as most of the earth becomes Christian. The millennium then begins, the 1,000 years not being essentially a literal number. Christ then returns after the '1,000' years of peace. The Parousia brings about the resurrection of believers and unbelievers, the judgment and the recreation of heaven and earth with the eternal state[122].

Premillennialism

Premillennialism is allegedly the longest-held view in Christian history. Christ comes before the millennium. The Parousia occurs after great tribulation and suffering on earth. Christ comes to establish a millennial reign on earth[123], the 1,000 years being sometimes considered literally and sometimes figuratively. The Parousia brings about the resurrection of the righteous with bodies that never die, and Christ's Kingship over the entire earth. Some of the unrighteous turn to Christ and are saved. Some say the earth is renewed at the Parousia, and some say it is renewed after the judgment that occurs at the end of the millennium. During the millennium Satan has no influence on earth. At the end of the millennium, Satan is released from his 'prison' and leads the unrighteous that have been alive to rebellion against Christ. Satan and his followers are however defeated, and Christ then resurrects those that died outside of Christ from all ages. The final judgment occurs, and afterward the righteous enter into the eternal state[124].

An Overview of the Major Theoretical Approaches to Christian Mission

The theories of Christian mission in the world are less complex and less debated than in eschatology, hence this section of this chapter will have a relatively straightforward breakdown of the theories.

It is perhaps not practical to discuss Christian mission without touching on ecumenism as implied by GE Gorman where he recognizes "the counter-productive effect that denominational divisions [have] on missionary activity in non-Christian countries"[125]. Michael A Fahey also seems to concur with him as he discusses the beginnings of the ecumenical movement: "…missionary endeavours by the European and American churches especially in Africa and Asia were being seriously hampered by the countersign of a divided church"[126]. The avoidance of some discussion on ecumenism is unavoidable.

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[122] Erickson 1998:1211-1131; Geisler 2005[vol.4]:547-595; Grudem 1994:1109-1112; Thiselton 2012:79-88

[123] As to be indicated later in this research, SDA eschatology holds that the righteous are taken to heaven at the beginning of the millennium, and do not experience it while on earth

[124] Erickson 1998:1211-1131; Geisler 2005[vol.4]:547-595; Grudem 1994:1109-1112; Thiselton 2012:79-88

[125] Gorman 1992:xiii (in his foreword in the book compiled by Michael A Fahey, entitled "Ecumenism: A Bibliographical Overview")

[126] Fahey 1992:1

This section will therefore briefly describe the ecumenical movement, and then an outline of the three major theoretical approaches to Christian mission: (1) an "ecumenical liberal" approach, (2) an "ecumenical evangelical" approach, and (3) a "non-ecumenical" approach. It will be seen later in this research that Jurgen Moltmann is neither a clear-cut "liberal" nor a clear-cut "evangelical", and hence his approach is a blend of the first two approaches. The SDA approach to mission is best categorized as a blend of the "ecumenical evangelical" and the "non-ecumenical" approaches.

<div align="center">The Ecumenical Movement</div>

The word "ecumenism" comes from the Greek word "oikoumene" which means "the whole inhabited world". This meaning speaks to the vision of the ecumenical movement that is to visibly unify all Christians for the whole world's needs in all its facets, i.e. the physical, the social and the spiritual[127].

There seems to have been two separable ecumenical movements: (1) the ecumenical movement among evangelicals, leading to the formation of the World Evangelical Alliance; and the (2) ecumenical movement among the mainstream churches that led to the formation of the World Council of Churches. The former seems to have been initially a British phenomenon as early as 1846: "WEA's roots began in 1846 with the establishment in England of the Evangelical Alliance, incorporated in 1912 as the World's Evangelical Alliance (British Organization)"[128]. This organization has however become an international phenomenon: "WEA today is a network of churches in 129 nations that have joined to give a worldwide identity, voice and platform to more than 600 million evangelical Christians"[129]. The Lausanne Movement, which may be considered a sister movement to the World Evangelical Alliance, was started through the initiative of Billy Graham in 1974[130] through what is known as "The First Lausanne Congress". The second major Congress was held in 1989 at Manila, and the third major Congress was in 2010 in Cape Town.

The latter ecumenical movement, leading to the formation of the World Council of Churches that was formally inaugurated in 1948, seems to have started from the 1910 World Missionary Conference: "Most historians consider that the modern ecumenical movement originated in the year 1910 at the World Missionary Conference held in Edinburgh"[131]. This movement also seemingly has long roots stretching prior to 1910: "However this conference [1910] would not have been possible without the pioneering ecumenical work of the Christian youth movements: the Young Men's Christian Association (founded 1844), the Young Women's Christian Association (founded 1855), the World Student Christian Federation (founded 1895), and the Federal Council of Churches (founded 1908), predecessor to

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[127] www.wikipedia.org under "ecumenical movement", accessed on the 1st of November 2013; cf. Fahey 1992:1

[128] www.worldea.org, History, accessed on the 3rd of November 2013; cf. Howard 1986:7, 22

[129] www.worldea.org, History, accessed on the 3rd of November 2013

[130] Howard 1986:96

[131] Fahey 1992:1; cf. Joseph Daniel 2008:10; cf. VanElderen and Conway 2001:22

today's National Council of Churches USA"[132]. It appears 1910 was not the beginning in some ways.

The World Council of Churches is much more recognizable compared to the World Evangelical Alliance probably due to its relatively less restrictiveness as will be seen below. The World Evangelical Alliance claims to be a platform of about 600 million Christians in 129 nations[133], whereas the World Council of Churches claims to represent "over 500 million" Christians in "more than 110 countries"[134]. It may be another study to ascertain the significance, if any, of the words "platform" in contrast to "represent".

The next section will describe the three approaches to Christian mission, largely in concurrence with the above noted two streams of the ecumenical movement, the third approach to Christian mission being "non-ecumenical". The three approaches to Christian mission need not be confused with the three major approaches[135] to ecumenism: (1) Catholic, (2) Eastern Orthodox, and (3) Protestant. These are merely conceptions or views of ecumenism and not actually recognized movements of ecumenism.

<div align="center">The Ecumenical Liberal Approach</div>

Perhaps the World Council of Churches is a representative organization of the "ecumenical liberal" approach. Probably due to theological reasons some churches did not join this organization but opted to form another organization: "Many churches who refused to join the WCC joined together to form the World Evangelical Alliance"[136]. In light of the above indication that the World Evangelical Alliance has further roots besides the reactionary impression given in the above statement, the researcher sees it best to interpret the immediately above statement as indicating a boost to globalism rather than beginning from scratch. These two organizations are useful icons of their ecumenical theology, the former being "ecumenical liberal" and the latter being 'ecumenical evangelical".

As already noted in the Introduction of this research, for "ecumenical liberals" there are some general but not absolute characteristics: (1) humanisation is the key objective of mission, and may involve participation in violent liberation movements; (2) there is no dualism between church and the world, the body and the soul, the "vertical" and the "horizontal", between salvation and social involvement, etc; (3) it

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[132] www.wikipedida.org under "ecumenism", accessed on the 3rd of November 2013; cf. VanElderen and Conway 2001:21-22

[133] www.worldea.org, History, accessed on the 3rd of November 2013

[134] www.oikoumene.org, About Us, accessed on the 3rd of November 2013

[135] The Catholic Church wants nothing short of full unity with its teachings of Scripture and tradition, and the same seems to be true of Eastern Orthodox church, whereas Protestants generally require agreement on central issues of faith and not on every point of teaching and faith (www.wikipedia.org under "ecumenism" and under "Catholic Church and ecumenism", accessed on the 3rd of November 2013)

[136] www.wikipedia.org under "World Council of Churches", accessed on the 31st of October 2013

is the current situation in the world that drives the agenda of mission[137]. These characteristics however do not seem to be fully typical of the World Council of Churches, particularly the first one, in light of the current constitution of the World Council of Churches as it gives its "primary purpose" and two of the mandates of the Council:

> The *primary purpose* of the fellowship of churches in the World Council of Churches is to call one another to visible unity in one faith and in one eucharistic fellowship, expressed in worship and common life in Christ, *through witness and service to the world*, and to advance towards that unity in order that the world may believe. In seeking koinonia in faith and life, witness and service, the churches through the Council will: [1] promote the prayerful *search for forgiveness and reconciliation* in a spirit of mutual accountability [and also to] express their commitment to diakonia in *serving human need, breaking down barriers between people, promoting one human family in justice and peace*, and upholding the integrity of creation, so that all may experience the fullness of life[138].

The constitution's stipulation of "forgiveness and reconciliation" with "justice and peace" seems far from the first characteristic listed above that mentions participation in violent protests. Perhaps the key element that distinguishes "ecumenical liberals" from "ecumenical evangelicals" is the lack of centrality being given to evangelization where that refers to proclamation or the kerygma.

<center>The Ecumenical Evangelical Approach</center>

As noted above, the key difference between "ecumenical liberals" and "ecumenical evangelicals" seems to be that "ecumenical evangelicals" place the proclamation of the gospel as central to the larger task of the church in its mission to the world. In as much as the constitution of the World Council of Churches does include proclamation as part of its task[139], it does not give it centrality, whereas the World Evangelical Alliance and the Lausanne Movement both highlight proclamation above all else, as seen in this Lausanne Covenant statement: "In the Church's mission of sacrificial service evangelism is primary"[140]. Emphasis on evangelism does not however mean the exclusion of the other facets of mission, as seen from this mission statement: "The World Evangelical Alliance exists to foster Christian unity and to provide a worldwide identity, voice and platform to evangelical Christians. Seeking empowerment by the Holy Spirit, they extend the Kingdom of God by

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[137] Bosch 1980:28-40

[138] www.oikoumene.org, About Us, accessed on the 3rd of November 2013, emphasis mine

[139] References to "witness and service" and "mission and evangelism" in the constitution are found, www.oikoumene.org, About Us, accessed on the 3rd of November 2013

[140] www.lausanne.org, accessed on the 3rd of November 2013; cf. Howard 1986:1-5

proclamation of the Gospel to all nations *and by Christ-centered transformation within society*"[141]. The Lausanne Covenant also affirms:

> We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression….Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty[142].

It seems the role of evangelism is the key differentiator.

"Ecumenical evangelicals" have the following characteristics in contrast to "ecumenical liberals": (1) they move from Scripture to the situation such that it is the one that drives the agenda of mission; (2) there is a sharp dualism between the church and the world, the spiritual and the physical, Christianity and other religions (the former in each case being more important); (3) they may prefer the name "evangelisation" to "mission" for the reasons that the former is more active, dynamic and specific-goal oriented rather than general; (4) in the relationship between social transformation and evangelisation, there seems to be two groups (but not sharply distinguished) – those who try to use evangelisation as a means of social change, and those who see social change as an opportunity-creator for evangelisation[143].

Gabriel Fackre, in his book "Ecumenical Faith in Evangelical Perspective", distinguishes between "evangelical ecumenicists" and "ecumenical evangelicals". The former "shares…the centrality of justification by faith and Holy Scripture" while also "vigorously" participating "in an ecumenical movement that both seeks ecclesial unity and is deeply immersed in today's struggles for justice, peace, and the integrity of creation". The latter describes those who are associated "first and foremost with self-consciously evangelical constituencies and their networks" with the adjective "ecumenical" meaning an "openness to connect and to associate with those in the formally designated ecumenical movement". They often "share the mission agendas – both evangelization and social action – of this larger ecumenical community"[144]. Nuances of differences are indicated to exist.

The Non-Ecumenical Approach

This "non-ecumenical" approach means that the protagonist is concerned with the issue of uniqueness of identity and doctrinal purity which makes it nervous about equal partnership with any tradition outside of itself in the carrying out of its mission to the world. It has a greater sense of self-sufficiency. For the purposes of

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[141] www.worldea.org, accessed on the 3rd of November 2013, emphasis mine; cf. Howard 1986:2

[142] www.lausanne.org, accessed on the 3rd of November 2013; cf. Howard 1986:2-3

[143] Bosch 1980:28-40

[144] Fackre 1993:ix

this study, two churches stand out, the Roman Catholic and Seventh-day Adventist. The former stands out because of its numerical size and historical prestige, and the latter because the researcher belongs to it. Both of these traditions hold "observer status" at the World Council of Churches, and both have full membership representatives at the Council's Commission on Faith and Order[145]. One may label these churches "ecumenical" only in the sense of being open to dialogue and making conversational contributions to the mission of the World Council of Churches. The Jehovah's Witnesses and the Mormons may also fit this category of "non-ecumenical" Christian mission, but may be slightly extreme in relation to the Catholic and the SDA churches.

Conclusion

The key objective of this chapter has been to outline the context of this research into eschatology and Christian mission. Major theories in eschatology and in Christian mission have been outlined with that intent. Also, it has been indicated as to where Moltmann and SDA theologies fit in relation to the larger conversation.

Now that the groundwork has been done in acknowledging and surveying the context of the dialogue between Moltmann and SDA theologies, the next chapters will analyse the relationship between eschatological hope and Christian mission in Moltmann and SDA theologies, starting with Moltmann.

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[145] www.oikoumene.org, About Us, accessed on the 3rd of November 2013

Chapter 3

THE RELATIONSHIP BETWEEN ESCHATOLOGICAL HOPE AND CHRISTIAN MISSION IN THE THEOLOGY OF JURGEN MOLTMANN

Introduction

This chapter is dedicated to the critical analysis of the relationship between eschatological hope and Christian mission in the theology of Jurgen Moltmann[146]. However, this chapter will first examine what is meant by eschatological hope and Christian mission.

Eschatological Hope

This section analyses the views of Jurgen Moltmann on the question of eschatological hope. It is structured according to the definition, basis, ambivalence and components of eschatological hope in Jurgen Moltmann.

The Definition of Eschatological Hope

Jurgen Moltmann does not give a direct and exhaustive definition of eschatological hope in one paragraph or statement. Therefore, it should be derived inductively. For him, eschatological hope is not only that which is hoped for (objective) but also the hope (subjective) that is inspired by it[147]. Furthermore, the essence of eschatological thought is the kingdom[148] and lordship of God: "The real heart of eschatology, and the basic concept which it constantly employs with varying content, is doubtless to be found in the promise and expectation of what is known as the 'kingdom of God' and the 'lordship of God'"[149]. From the notions of "promise" and "expectation", there arises the notion of anticipation[150]. This anticipation is an expectation for the redemptive or liberating kingdom of God to arrive in greater measure than already has. He argues that the "lordship of God" has two elements – the historic rule through the death and resurrection event and the future universal lordship when "all nations and things become his universe"[151]. The preceding notions are probably the reason for him to view eschatological hope as that which defines Christianity: "eschatology means the doctrine of Christian hope.... From first to last...Christianity is eschatology"[152]. Eschatological hope becomes "the medium of

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[146] The use of secondary sources regarding the interpretation of Moltmann is very limited in this research. While the use of such sources would be beneficial in the interpretation of Moltmann, one may end up distracted from the primary ones due to the large number of the secondary sources because Moltmann's works enjoy wide usage in the scholarly world.

[147] Moltmann 1967:16; cf. 1977:197

[148] There are other scholars who also see the crucial role of the kingdom of God in the discussion of eschatology (Bosch 1991:508; Geisler 2005:459; Ladd 1974).

[149] Moltmann 1967:216; cf. 1967:223

[150] Moltmann 1967:16

[151] Moltmann 1967:217; 1977:99-100, 190; 2010:77; cf. 1967:17, 42-44, 46, 85-86, 89, 196, 224; 1974:256; 1977:74, 190; 1996:104-105

[152] Moltmann 1967:16

Christian faith", "the key" and the "outlook" of all Christian proclamation, existence and of the whole Church[153].

The Foundation of Eschatological Hope

Jurgen Moltmann[154] argues that eschatological hope – the liberating kingdom and lordship of God - is based on the death and resurrection of Jesus Christ[155]. If Jesus did not die and rise from death there would be no hope for humankind. The notion of Christ's death and resurrection pervades the writings of Moltmann and should be understood as the heart of eschatological thought. It is also the hallmark of Christian theology, its distinguishing feature. For Moltmann, "What is distinctively Christian is the confession of Christ and belief in the resurrection"[156]. The salvific significance of Christ's death is seen in light of the resurrection, and even the resurrection's significance is seen in light of Christ's future eschatological advent. This backward reading of Christ-events is called by Moltmann[157] the "noetic-eschatological" and the "reversed 'eschatological reading of history'"[158]. This makes Christ's death on the cross also eschatological.

Christ's death and resurrection make him the "eschatological person", and therefore the personification of eschatological hope, its beginning and appearance[159]. The new creation of the world has begun through his resurrection because it was not a "revivification" (a return to this life) but a "resurrection" (a transition into the next life) which implies *creatio ex nihilo*[160]. The kingdom of God is therefore present now in "promise and hope" as we expect it in the future[161]. With the preceding notion in mind, Moltmann further refers to Christ as "the anticipator of the future", the "realization of the promise", "God's lieutenant" and the "provisional representative" of God[162].

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[153] Moltmann 1967:16

[154] Ladd (1974:337) affirms Moltmann theology in that the future reign of Christ is based on the reign achieved through his death/resurrection: "[The church's] witness to God's victory in the future is based on a victory already achieved in history". While on that thought, it might be noteworthy to consider the symbols of the "cross of Christ" and the "resurrection of the Christ" as inseparable without them losing meaning (Tillich 1957:176 [vol. 2]).

[155] Moltmann 1977:74; 2010:43; cf. 1967:17; cf. 1996:230-231; cf. 2012:5; cf. Bosch 1991:426; cf. 1991:442

[156] Moltmann 2010:3; cf. 2004:88

[157] Ladd (1975:42) seems to agree with this notion of backward reading: "[The disciples] believed that the real mission of Jesus could be understood only when viewed through the eyes of the resurrection faith".

[158] Moltmann 1974:162-165; cf. 1977:74; cf. 2010:43

[159] Moltmann 1977:74; 1990:149; cf. 1967:17; 1977:99; 1981:122; 1996:196

[160] Moltmann 1967:226; 1974:169, 188-189; 1981:123; 2004:47, 151; 2010:62, 68; cf. 1996:27-28, 232

[161] Moltmann 1967:223; 2012:228, 238; cf. Hodge affirms the notion that the kingdom of Christ is already here but yet future at the same time (Hodge 1960:857 [vol. 3]; cf. Pannenberg 1991:391 [vol. 1]; 1994:137 [vol. 2]). Paul Tillich (1964:381, 383 [vol. 3]; cf. 1964:385 [vol. 3]; cf. Barth 1962:558 [vol. 4. Part 3, second half]) puts it this way: "[There is] a double character of the Kingdom of God. It has an innerhistorical and a transhistorical side"; "the symbol 'Kingdom of God'...must be immanent and transcendent at the same time".

[162] Moltmann 1974:256

Moltmann seems to believe that Christ's death on the cross, which happened millennia after the fall of humankind, possesses salvific effects that cover even those who lived and died prior to it. He says:

> The Easter hope shines not only forwards into the unknown newness of the history which it opens up, but also backwards over the graveyards of history, and in their midst first on the grave of a crucified man who appeared in that prelude. The symbol of the 'resurrection *of the* dead' which is used by eschatological belief combines God's future with the past of the dead and expresses not only hope for those to come, but also for those who have passed on in God[163].

The significance of this point is better understood in light of the note made below of the fact that Moltmann distinguishes between Jewish religion and Christian religion in that these signify two parallel but not identical communities of a common faith or hope.

The Ambivalence of Eschatological Hope

Through the death and resurrection of Christ, the "eschatological era begins"[164]. Also with the outpouring of the Holy Spirit the "messianic era" and "end-time" begins[165]. The Holy Spirit brings to believers the experience of what is still to come, "the beginning of the world's future"[166]. Moltmann explains: "The experience of the Spirit begins the completion and perfecting of the creation of human beings and all things"[167]. Inasmuch as there is a transcendent/future counterpart of the kingdom of God, it is present through the Spirit and the word. Moltmann argues: "In history God rules through the word of promise and the Spirit of freedom"[168].

However, since "this presence of the Spirit is the presence of the future glory" but not the "presence of eternity, which obliterates time altogether", the present world condition of "corrupt reality" is at variance with it[169]. This can be described as a kingdom present in "paradoxical form"; "its freedom is hidden under trial, its happiness under suffering, its right under rightlessness, its omnipotence under weakness"[170]. This variance and contradiction is not natural but supernaturally produced by the "promise and the hope" that "make it no longer possible to put up with" the experiences of corrupt reality[171]. This is what is meant by the

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[163] Moltmann 1974:163; Moltmann (2004:48) also says: "The risen Christ pulls Adam with his right hand and Eve with his left, and with them draws the whole of humanity out of the world of death into the transfigured world of eternal life".

[164] Moltmann 1981:122

[165] Moltmann 1981:124

[166] Moltmann 1981:124; cf. 1974:256; 1977:191; 1996:196; 2012:38

[167] Moltmann 1981:125

[168] Moltmann 1977:190; cf. 1977:205; 1990:95-97

[169] Moltmann 1967:223; 1977:190; 1981:125; cf. 1974:256; 2004:89-92

[170] Moltmann 1967:223; 1977:190-191; cf. 1996:234; 2010:82; cf. Bosch 1991:374, 377, 387-388, 415, 508-509

[171] Moltmann 1967:224; cf. 1996:234-235; 2012:41

"ambivalence of eschatological hope"- the coexistence of opposites between the present influence of the future and the present condition of the world. This ambivalence does not create doubt and uncertainty, but it creates greater anticipation.

<p style="text-align: center;">The First Component of Eschatological Hope: Personal Eschatology</p>

Eschatological hope has a personal component to it, as part of a universal whole[172]. However, this personal component does not include the idea of individual resurrections because resurrection into eternal life is a community experience[173]. Central to the issue of personal eschatology is that of the relationship between the body and the soul. Moltmann argues that the soul and the body are "interdependent" and inseparable[174]. Therefore, there is no immortal soul that leaves the body in a kind of resurrection; the resurrection is the rising of both body and soul. For Moltmann, "the soul separated from the body is not a person"[175]. However, Moltmann gives the impression of one trying to close the gap between the views of the natural immortality of the soul and that of its conditional immortality when he talks about how Christ's fellowship with the dead has "potentialities" and says "that those who died earlier can also arrive at faith". Talking about how Christ also has "time" for the dead, Moltmann argues: "In that world [of the dead] the gospel also has retrospective power"[176]. In the next paragraph he closes by saying, "the dead also have time...that is the time of love, the accepting, the transfiguring, the rectifying love that leads to eternal life. That is a true element in the doctrine of purgatory". Hence he talks of Christian forms of veneration and remembrance for the dead, since in Christ there is a community of both the living and the dead, Christ being Lord of both[177].

While the soul might not have its own immortality beyond the body, Moltmann believes that there is a kind of immortality – that of "sonship" and "daughterhood". In this sense, when one dies he/she is not annihilated but relationally remains "before God"[178]. Writing about this kind of immortality, Moltmann says: "The history of our lives is fleeting, and we ourselves quickly forget it; but for God it is like a 'book of life' which remains eternally in God's memory in just the way God has experienced our lifetime…. [Death] is of course the limit of our lives, but it is not

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[172] Moltmann 1996:21, 70, 92-93, 131

[173] Moltmann 1996:71; cf. 2010:72

[174] Moltmann 1996:75; 1994:82, 85-87; 2004:161; 2012:154. Bosch de-emphasizes dualism (Bosch 1980:4; 1991:447). This de-emphasis is typical of an eschatology that is not escapist in the sense of viewing this world as evil and having a desire to go to heaven; this de-emphasis tends to enhance the value of the physical body and the physical earth, and thus the recognition of the need to transform it for the better.

[175] Moltmann 1996:66, 68, 76, 100-101, 260; 2010:72; 2012:54, 220, 222; cf. Some scholars would argue that the soul is distinct and separable from the body and can exist in consciousness outside the body (Geisler 2004:46-78; 2005:248-262; Hodge 1960:42-47; 1960:723). Geisler (2005:253) states: "The Bible teaches that between death and resurrection, the human soul/spirit survives consciously apart from its body. This is neither a state of annihilation nor a state of unconscious 'sleep'".

[176] Moltmann 1996:106; cf. 2004:117, 134-138

[177] Moltmann 2004:134-138

[178] Moltmann 1996:74, 76; 2004:105-107

the limit of God's relationship to us"[179]. This "objective immortality" is not "exclusive" but "inclusive"; not "particularist" but "universal"; it applies to every human being[180].

Perhaps what leads Moltmann to come to the conclusion that a person receives immortality only at the resurrection is his conception of immortality as that which never existed from the very beginning for mankind. For Moltmann, Adam and Eve did not have immortality but had "possible immortality" and eventually "actual mortality" after failure. Affirmatively referring to Augustine, Moltmann writes: "The question about the immortality or mortality of Adam was brilliantly solved by Augustine with the aid of a three-stage doctrine. In the Garden of Eden Adam enjoyed possible immortality.... When he sinned, humanity lost this possible immortality and arrived at the condition of actual mortality"[181]. As a presupposition to Moltmann's view of Adam's "possible immortality", he makes the following considerations: (1) "True immortality" cannot be forfeited. The notion that Adam and Eve had immortality prior to their first act of sin, leading them to their eventual state of mortality, is incorrect. He says that it could not have been the case that they had immortality, because immortality, once possessed, cannot be lost. (2) "True immortality" is incompatible with sexual reproduction. The possession of immortality and the experience of sexual reproduction are mutually exclusive realities; an immortal being cannot experience sexual reproduction. Therefore, Adam and Eve could not have had immortality since they experienced sexual reproduction. (3) Mortality does not necessarily result from sin; Adam and Eve were

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[179] Moltmann 2004:107-108

[180] Moltmann 1996:72, 110, 132

[181] Moltmann 1996:86; cf. 1990:128; 2010:34. Moltmann's theology on immortality seems to bare some similarity to that of Paul Tillich. Tillich uses the premise that the creation and fall story in Genesis is "poetic-mythical", and he goes against "biblical literalism" or the "literal interpretation" of the story. He argues that only a person who adopts "biblical literalism" would be consistent in opposing his view (Tillich 1957:49-50 [v. 2]). Essentially, Tillich denies any natural innocent state for the first humans. Actually, he (1957:47 [v. 2]) seems to argue in favour of a kind of evolutionary process: "It is impossible to say at which point in the process of natural evolution animal nature is replaced by the nature which, in our present experience, we know as human.... The possibility that both natures were in conflict with each other in the same being cannot be denied". Although Tillich does not use the word "immortality" in the above words, it is clear through his evolutionary theology that human beings are not considered by him, as with Moltmann, as having moved from the state of immortality to one of mortality.

Moltmann shares at least one notion of the original creation with Wolfhart Pannenberg. Pannenberg (1994:139, 146 [v. 2]) links creation with eschatology, as does Moltmann: "Creation and eschatology belong together because it is only in the eschatological consummation that the destiny of the creature, especially the human creature, will come to fulfilment"; "Only in the light of the eschatological consummation can we of the world understand the meaning of its beginning". He also sees the biblical stories of creation as not mythical but in use of mythical views of time (Pannenberg 1994:146). He does not use the word "immortality" in the above words, but his consideration of eschatological consummation as the only time when human beings will fulfil their destiny may suggest that human beings did not possess at creation what Moltmann would describe as "immortality".

Hodge (1960:123 [v. 2]) would disagree with both Moltmann and Tillich as he uses "literal interpretation": "That this account of the probation and fall of man is neither an allegory nor a myth, but a true history, is evident".

mortal even prior to their act of sin, at least in some way. They gained "actual" mortality after sin. He does not seem to develop this third notion well enough[182].

The Second Component of Eschatological Hope: Historical Eschatology

Between personal and cosmic eschatology you have historical eschatology[183]. When discussing personal eschatology, "eternal life" is the theme, but for historical eschatology "the kingdom of God" is the theme. The rationale for considering "the kingdom of God" as a broader or "integral" symbol is that "there is eternal life only in God's kingdom [and] no one possesses...eternal life for him or herself alone, without fellowship with other people". Therefore these hopes complement and blend into each other as much as they are distinct[184].

History without the eschatological dimension is meaningless and goal-less. Moltmann states: "Only the idea of history's ultimate goal makes the experience of the transitoriness of all things endurable.... Historical eschatology has de-fatalized the experience of history"[185]. This goal of history is described as the kingdom of God and divine glory. The emphasis is on "goal" and not "end" because the latter does not give any meaning to history. Actually, "end" is terrifying to one that is historically in power and yet joyful to the one suffering under that power. Within historical eschatology, the emphasis on "end" is characteristic of apocalyptic eschatology[186].

Moltmann argues against both what he calls "linear time"[187] or "calendar time" and "cyclical time"[188]; he argues in favour of "rhythmical time"[189]. Time is apparently made rhythmical by the eschaton, as he seems to refer to in the words: "It would seem much more obvious to perceive the shadows which the great eschatological event casts ahead of itself in a *rhythmicization of the times* of history"[190]. Because of the approaching eschaton, there are "in-streaming powers" or "in-streaming energies" of the future world, "time vibrates and dances", and "life-time is ordered, not in a linear sense but rhythmically"[191]. For the Jews this rhythm could be

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[182] Moltmann 1996:85-86, 90; cf. 2004:93; 2012:56

[183] Moltmann 1996:132

[184] Moltmann 1996:131

[185] Moltmann 1996:133-134; cf. Bosch 1980:236; cf. 1977:192. Ladd (1974:331, 332; cf. Pannenberg 1991:389-390 [vol. 1]) is in agreement with Moltmann about the notion of history having a goal: "The Kingdom of God means that God is King and acts in history to bring history to a divinely directed goal"; "he will bring history to his Kingdom". Moltmann (1977:190; cf. 2012:36-37), writing of the immanent and transcendent dimensions of the kingdom, also affirms that we can never identify anything in history as identical to the coming kingdom of God: "it forbids us to identify the kingdom of God with conditions in history, whether they be already existing or desired".

[186] Moltmann 1996:132, 134-135, 137, 193; cf. 2004:48-52

[187] "Linear understanding of time [does not recognize] any qualitative difference between past and future, but reduces the different times to one and the same temporal line, distinguishing between them only quantitatively" (Moltmann 1996:138).

[188] Moltmann does not define it here but it would seem that this is a repetitive understanding of historical events within time (cf. Moltmann 2010:203).

[189] Moltmann 1996:138, 199-202; cf. 2012:155

[190] Moltmann 1996:138; cf. 1996:139

[191] Moltmann 1996:138-139

experienced practically in the weekly Sabbath rest "which healingly interrupts the flux of time". Coming to today, Moltmann proposes that even Adventists (presumably Seventh-day Adventists) keep the Sabbath "by virtue of their hope". Christians who regard Sunday also experience this rhythmical time through the "eschatological celebration of Christ's resurrection" as "every Sunday points beyond itself to the first day of the new creation"[192]. Moltmann defines time by the events occurring in it (theologically, it is by the different modes of God's presence in time), therefore, when the Parousia of Christ occurs, "not only will everything in time be different", but "time itself will be different"[193].

Moltmann argues against Christian historicism, which he refers to as "salvation-history" thinking[194]. He calls it a "speculative theology" and a "one-sided" sense of understanding the end of history as history's goal. Describing it, he says: "World history is then a giant, purposeful, providential sequence [of events], and a tremendous realization of a divine master plan". "Eschatologies that are oriented towards a goal have always tried to order history by distinguishing periods, epochs and times. They have assumed that the course of world history is articulated in a unified way"[195]. Moltmann opposes this view of historical eschatology at its theological premise that history is fulfilled prophecy and a revelation of a predetermined divine plan. He argues that that would make the Bible merely a revelation of God's providence instead of it being a God's self-revelation and self-communication. He further makes the statement that "the Bible is the book of God's promises, not of God's providence"[196]. To Moltmann Christian historicism works against the sovereignty of God: "the promises of the coming God are not surrendered to a so-called divine historical plan or 'plan of salvation'. They remain in God's hand"[197]. Perhaps one of the key presuppositions to his view in opposition to Christian historicism is that Moltmann dates the book of Daniel to the period of the Maccabees[198]. Moltmann does not recognize a basis of this historicism in books like Daniel 2 and 7 that are popularly referred to by prophetic historians or Christian historicists; he interprets Daniel 7 as originally explained by the "struggles" of the Maccabean period[199]. The dating of the book of Daniel is important because biblical historicists (SDA's in particular) consider chapters 2 and 7 as pre-revelations of the historical rise and fall of some world empires, Neo-Babylonia rising in 605 BCE and falling in 539 BCE, Medo-Persia rising in 539 BCE and then falling in 331 BCE, followed by the Macedonian empire until sometime in the 2nd century BCE when the Roman empire takes over[200]. However, if the authorship of the book is dated some

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[192] Moltmann 1996:138; 2010:67-68; cf. 2012:112-113, 233

[193] Moltmann 1996:199-200, 280

[194] Moltmann 1996:188, 199, 201; cf. 1967:195; cf. 1977:48

[195] Moltmann 1996:137, 141, 146; cf. 2010:201; cf. Bosch 1980:230-231

[196] Moltmann 1996:145. Hodge and Geisler would argue against Moltmann about the statement that Scripture is of promises and not God's providence. To Hodge, Scripture is a book that teaches both of God's promises and his providence (Geisler 2003:563-594; Hodge 1960:574-616 [vol. 1]).

[197] Moltmann 1996:200

[198] Moltmann 1996:139

[199] Moltmann 1996:139, 141-142; cf. 1977:101

[200] See Appendix VI

time during the Maccabean period of the 2nd and 1st centuries BCE, what historicist recognize as a pre-revelation merely becomes a post-revelation, or history written after the fact, and the basis for historicism is removed.

Another result of stressing history's goal one-sidedly, according to Moltmann is that of Millenarianism. His major concern is about eschatological millenarianism[201]. On this issue he opposes both sects (for heretical ideas) and mainline churches ("for excluding the future hope for Christ's kingdom in history"). However, an error worth noting here, is that in the list of the so-called "sects" (for having a belief in a "thousand years' empire...on earth") among which he names the Jehovah's Witnesses and the Mormons, he names Adventists (presumably Seventh-day Adventists). The error is in the fact that Adventists do not believe in a millennium spent by the righteous on earth but in heaven (see below)[202].

Instead of emphasising the millenarian "period" of a thousand years, Moltmann emphasises the "reigning" aspect.

> The seer John [Revelation 7 and 20] evidently took over the Jewish apocalyptic tradition about the messianic kingdom before the Last Judgment...but he gave the concept a new function...in order to present the victory of the martyrs over 'the beast'.... His Thousand Years' empire is the pictorial presentation of their justification and the divine counter-image for godless Rome[203].

Moltmann further states that this millenarian hope is for the martyrs, the purpose of which is to encourage resistance against the godless kingdoms of the world, contrary to resignation and "spiritual escape". This is regarded by him as characteristic of apocalyptic[204]. Moltmann finds this 'refined' view of eschatological millenarianism necessary for the saints' resistance against the godless kingdoms of the world. Eschatology becomes relevant to history because of millenarianism; "eschatology is more than millenarianism, but millenarianism is its historical relevance"[205]. He further argues: "It is only the millenarian hope in Christian eschatology which unfolds an earthly and historical future for the church"[206].

Moltmann extends this millenarian hope to include the Jews or Israel as its beneficiaries. He argues that the eschatological hopes of the church and Israel have always corresponded, and that the Christian hope maintains a future for Israel without Israel becoming Christian first. Moltmann suggests three presuppositions to the preceding conclusion: (1) the salvific calling that God gave to Israel is enduring and runs simultaneously to that of the church; (2) the promises that God gave to

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[201] Eschatological Millenarianism "hopes for the kingdom of Christ [reign on earth] as the future which will be an alternative to the present, and links this future with the end of 'this world' and the new creation of all things" (Moltmann 1996:146).

[202] Moltmann 1996:146-147

[203] Moltmann 1996:152

[204] Moltmann 1996:137, 139, 152-153, 192, 201, 230

[205] Moltmann 1996:197

[206] Moltmann 1996:197

Israel are as yet fulfilled only in principle "in the coming of the Messiah Jesus" and the outpouring of the Spirit "on all flesh"; and (3) Christianity to God is considered as another community of hope which is parallel to Israel and not "the fulfilment of all hopes"[207]. Therefore, for Moltmann, the Thousand Years' reign in Revelation 7 and 20 is the "messianic kingdom of Jews and Christians, the "sealed [from] every tribe" joined by "a great multitude from every nation". Revelation 14 verse 6 now becomes a proclamation and preaching of that gospel of the kingdom that is "universal" in the sense that it no longer calls people to Christianity but to the hope of the kingdom[208].

Moltmann does not subscribe to what he calls "naive modern faith in progress"; he does not believe that the future of everything in the world is a matter of getting better and better. At the same time, Moltmann argues against the view that everything will get worse and worse, calling this thinking "naive modern apocalypticism". He prefers to describe the progressing future condition of the world as becoming "more and more critical" or "more and more dangerous"; it is a matter of increasing concentrations of constructive and destructive opportunities[209]. The two leading threats to humanity's survival are nuclear potentialities and ecological disasters[210].

Moltmann discusses Christian catch phrases such as "signs of the times", "signs of the end", "signs and wonders" and "the Sign of hope". He explains "signs of the times" as a phrase that can be interpreted as "signs of the end" or "signs and wonders"[211]. "Signs of the end" are negative announcers of the end of which we should not have "apocalyptic pleasure" as they are evil. They should be of secondary focus[212]. Our primary focus should be the "signs and wonders" which are positive announcers of the end, the "visible heralding of the salvation which frees men and redeems the world". This is the balance Christians should have; the "christological concentration of the 'signs of the times'"[213]. For Moltmann this is possible when Jesus is focused on as "the Sign of hope": "This christological concentration by the church on the one sign with which it began is necessary [and]

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[207] Moltmann 1996:197-198; 2010:29; 2012:38; cf. 1990:147-148. Moltmann (1994:125, 129) argues the view that God is responsible for the 'non-acceptance' of Christ by the Jews: "Israel's 'no' [to Jesus] is not the same as the 'no' of unbelievers….*It is not because it says 'no' that Israel's heart has been hardened. It is because God hardened its heart that it cannot do anything but say 'no'. Hardness of heart is not the same thing as rejection, and has nothing whatsoever to do with a moral judgment. To harden the heart is a historically provisional act on God's part, not an eschatologically final one*….Cannot Israel, in spite of its own observance of the Jewish 'no', view Christianity as 'the messianic preparation' of the nations, and so see in it the way which its own hope for the messiah takes to the nations?"

[208] Moltmann 1996:198-199

[209] Moltmann 1994:140-141; 1996:200-201. Ladd (1974:327) appears to see everything getting "worse and worse": "The motif of the apocalypses is that the evil which has dominated the age will become so intense at the end that complete chaos will reign, both in human social relationships and in the natural order.... Jesus agreed with the apocalyptists that evil will mark the course of the age".

[210] Moltmann 1996:201; 2004:49; 2010:38-39

[211] Moltmann 1977:41

[212] Moltmann 1977:40, 49; cf. Bosch 1980:9. Bosch is reluctant to interpret signs in any objective way, but tends to leave the interpretation to the individual (Bosch 1980:233-234).

[213] Moltmann 1977:40, 49, 193; 2010:201; cf. 2012:6; cf. Bosch 1991:428, 430, 508

unavoidable, if the political interests which tacitly dominate those depictions of our times and our morality are to be submitted to the interest of Christ"[214]. We should keep in mind that the world crises do not bring the Parousia but it is the Parousia that brings this world to an end[215]. Also, the fulfilment of Christian mission does not bring the Parousia closer in time, but it does so in the Christian experience of the future in the present through the Spirit and the word.[216]

The dilemma of the two resurrections of Revelation chapter 20 is solved by Moltmann through spiritualizing the first and applying the second one to the body or the physical. The first one is "the beginning of the general resurrection" because death's defeat begins in the life lived with Christ here and now (experienced through the Spirit), and this life is given to the body at the second or general resurrection. In this way the second resurrection is the goal of the first. He finds as an "unsatisfactory solution" the idea of two separate resurrections (the righteous and later the lost), with a millenarian intermediate. He finds this arrangement of things lethal to the assurance of salvation to be enjoyed by the saints[217].

The separation of believers from unbelievers in the Last Judgment, to Moltmann, results from "legalistic" and "apocalyptic" ideas of judgment. It leads to a triple-phased judgment process where there is the (1) "Judgment Seat of Christ", (2) "the judgment passed on the nations by believers with Christ" in the millennium, and (3) the "Last Judgment" or "eternal judgment"[218]. He also calls this concept of separation a "deadly declaration of doom" for everyone else who is not saved[219]. Moltmann also makes the assertion that this would cast away as lost and hopeless everyone who lived prior to the time of Christ on earth, presumably because only those who believe in Christ can be saved[220].

For Moltmann the Last Judgment is not a trial/verdict process[221] but one that "puts things to rights" by the condemnation and annihilation of every wickedness, violent act and injustice. This process of judgment does not condemn people for their sins because "Jesus can judge but not condemn". In our stead Jesus was condemned and on the cross suffered the hell of God-forsakenness[222]. Moltmann is an "open universalist" who believes that not even one creature of God will be eternally lost, but that all creatures of God, good (victims of evil) and evil (perpetrators of evil) will be recreated (both are tormented by "hunger for justice and righteousness").

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[214] Moltmann 1977:48

[215] Moltmann 1977:50

[216] Moltmann 2012:8, 36-37, 41, 228; cf. Bosch 1980:235; 1991:418-419

[217] Moltmann 1996:109-110, 196

[218] Moltmann 1996:196

[219] Moltmann 1996:92, 235-236

[220] Moltmann 1996:110; cf. 2012:174

[221] Moltmann credits Egyptian mythology for its influence on Israel and Christian tradition about the double-outcome judgment (Moltmann 2004:140-143; 2010:127-142). Moltmann (2004:141), talking about the double-outcome verdict notion, says: "Whether the judging God or the responsible human being is at the centre, nothing Christian can be detected in these ideas. We find them in exactly the same way in the ancient Egyptian Book of the Dead, in the Koran, or in the Chinese myth of the Ten Judges of the Dead".

[222] Moltmann 1994:142; 1996:249-255; 2004:117; 2012:114, 177

Moltmann applies this even to Satan: "In the divine Judgment all sinners, the wicked and the violent, the murderers and the children of Satan, the Devil and the fallen angels will be liberated and saved from their deadly perdition through transformation into their true, created being"[223]. He continues to show how God guarantees that evil will never again exist by the eternal transformation of all sinful people: "It is a source of endlessly consoling joy to know, not just that the murderers will finally fail to triumph over their victims, but that they cannot in eternity even remain the murderers of their victims". For Moltmann, unbelievers are lost temporarily and not for eternity; everlasting death is penultimate, but recreation is ultimate; God creates the new out of the old *creatio ex vetere*[224].

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[223] Moltmann 1996:256; cf. 1994:143; 1996:248-249. This, to Moltmann, is "saving justice" or "creative justice" and not "retributive justice" (Moltmann 1994:142; 2004:142-143; 2010:127-128, 134; 2012:177-178). He (Moltmann 2004:143; cf. 2010:137; 2012:179) says, writing of the perpetrators of evil: "The victims of injustice and violence are first judged so that they may receive justice. The perpetrators of evil will afterwards experience the justice that puts things to rights. They will thereby be transformed inasmuch as they will be redeemed only together with their victims. They will be saved through the crucified Christ, who comes to them together with their victims…. The image of the End-time 'fire' is an image of the consuming love of God". He considers the final judgment as a *social* and *cosmic* one, between human beings themselves and between human beings and the rest of creation (Moltmann 2004:145; 2010:139, 141). Moltmann (2010:148, emphasis mine) states that *Scripture is self-contradictory* on the question of whether the last judgment operates on a universal theology of grace or a particularist theology of faith: "Every theology of grace tends towards universalism because it issues for God's sake in the triumph of grace. Every theology of faith tends towards particularism because it starts from the decision of the believer…. I have only entered into the biblical tradition of Paul and the deuteron-Pauline epistles Ephesians and Colossians. I recognize that Matthew, the Synoptic Little Apocalypse [Matt 24-25; MK 13], and the book of Revelation talk about an anthropocentric dualism rather than about a theocentric universalism. For me, the casting vote was given by the Old Testament concept of divine justice for the victims and the all-rectifying judgment of God. *The different biblical traditions about judgment cannot be harmonized*. A decision has to be made on the foundation of theological arguments". Moltmann therefore chooses the theology of grace that is universalistic. A scholar like Geisler (2004:409; cf. Hodge 1960:850 [vol. 3]; 1960:535-549 [vol. 1]) would argue contrary to Moltmann theology on this point: "there is no support in Scripture for the illusory hope that everyone will be saved. The basic reason is rather simple: God created human beings with free will, and those who choose not to believe cannot be forced to believe. God is love, and love works persuasively, but never coercively".

Regarding the existence of Satan and demons, it actually appears that Moltmann interprets Biblical references to them figuratively. To him they are not literal beings. Moltmann (1990:106, 109, emphasis mine) says, speaking of Christ's healing of the demon possessed people: "*These demons are apparently forces, conceived of in personal terms*, which are destructive of life and annihilate being itself…. According to earlier *personal imaginings* about demons, they are 'fallen angels' under the rule of the Devil, who in relation to God is called Satan – that is, the Accuser – and in relation to the human world Diabolos – the Disorderer or Confuser. If angels are God's potencies of good in heaven, then 'fallen angels' are self-isolating and thus perverted potencies, which when they are cut off from God fall, pulling other creatures down with them into the abyss of annihilation…. Today too there are possessions and dependencies which rob men and women of their freedom, making them ill, and subjecting them to external compulsions. The 'demons' have simply been given other names. We do not have to believe in a particular, separate world of spirits in order to see how human life is destroyed by the powers of annihilation".

[224] Moltmann 1996:242, 265, 271; cf. 2004:143; 2010:138

The Third Component of Eschatological Hope: Cosmic Eschatology

Cosmic eschatology is the mother of personal and historical eschatology, as it already has been stated above. Cosmic eschatology, furthermore, is not the "last Big Bang" in catastrophe, but is "healing and saving"; "the new creation of all things" or life's interpenetration of "everything" is the symbol of cosmic eschatology. And this occurs in a transition that is not all instant but "through a series of events and the succession of various different phases"[225]. A key element of Moltmann's view of the new creation of everything is its relation to the original or first creation. Moltmann argues that original creation should be interpreted in light of eschatology. In other words, the original creation was not intended by God to be a final condition ("closed system") of the world so that "the end of things corresponds to the beginning" ("circular course of time"), but that it was an "open system" that, regardless of sin, was destined for newness. Therefore, he reasons, the future new creation is not "restorative" but better than the original creation[226].

This reasoning allows Moltmann to interpret the Sabbath of creation as a promise of future creation: "It is 'hallowed', 'sanctified', and therefore points to creation's future glory. The Sabbath is, as it were, the promise of future consummation built into the initial creation"[227]. The weekly Sabbath, as "a promise of future consummation" has the role of being the connection between the current world and the future one, and thus bringing "remembrance and hope". In the weekly Sabbath we find God's presence in time, but in the new creation we find God's presence in space[228]. Regarding the present significance of a Seventh-day Sabbath, Moltmann believes that the Sunday Christian Sabbath is not its replacement[229]. He sees value in both days.

> On the day of the resurrection, Christians perceive the beginning of the new creation of all things into their true and abiding form. Whereas Israel's Sabbath lets us look back to creation in the beginning, the Christian feast day points forward to creation's future. Whereas the Sabbath lets men and women share in God's rest, the feast of the resurrection confers a share in God's life-awakening power[230].

He recognizes eschatological value even for the Saturday Sabbath or "Jewish Sabbath" because it has double significance by pointing backward towards creation and forward towards recreation[231]. Whereas the Sunday Sabbath, the "Christian Sunday" or "Christian feast day" has a single significance in that it merely points

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[225] Moltmann 1996:132, 196, 201-202

[226] Moltmann 1996:261-267; 2010:67; 2012:121-123, 128-129

[227] Moltmann 1996:264; 2010:72-73, 203; 2012:129, 231-236. Scholars like Charles Hodge would argue that the Sabbath of creation was not metaphoric and a mere promise of future creation; it was a literal 24-hour period of holy time in which mankind was to enter into physical weekly rest. Its significance was both creation and redemption. This Sabbath is still obligatory in the New Testament times (Hodge 1960:323-348 [vol. 3]).

[228] Moltmann 1996:266; 2010:72-73

[229] Moltmann 2012:235

[230] Moltmann 2012:235

[231] Moltmann 2012:233-234

forward[232]. He makes direct mention of the Seventh-day Adventist church which he describes as one that "radically detached itself from the Sunday of the Constantinian Christian imperium and celebrates the Jewish Sabbath in a Christian way"[233]. Moltmann then suggests that Christians should keep both Saturday and Sunday Sabbaths from Saturday midday till Sunday midday[234].

The key difference between the original creation *creatio ex nihilo* and the new creation *creatio ex vetere*, separated by "continuous creation" or *creatio continua*, is the "different presence of the Creator in the community of those he has created"[235]. For Moltmann, this world is not to be annihilated *reductio in nihilum* but this world is to be transformed *transformatio mundi* and transfigured *transfiguratio mundi*. The only thing to be annihilated is its present condition[236]. Here we also see Moltmann's ecological theology emerging. Moltmann sees a strong and inseparable bond between human beings and nature. Whatever happens to the one affects the other, such that he even says "whatever redeems the person...also redeems the nature". He calls this "hypostatic unity of nature and person". Therefore, reasons Moltmann, if people are to be redeemed, transfigured and deified, the same should be experienced by nature[237]. The image of God (*imago Dei*) for Moltmann is not limited to human beings as much as God's glory is not only revealed through human beings. Nature is to share in this *imago Dei* as much as it shares the glory of God. "To be in the image of God is not something that divides human beings from non-human nature. It is the very thing that binds them hypostatically to all the living and the whole cosmos"[238]. The image of God is about God's relationship of love towards humanity. This relationship is immortal.

> Human beings have been created to be God's image on earth; that is to say, God put himself in a relationship to these created beings of such a kind that they become the mirror, the reflection and the resonance of God himself.... God's relationship to his image cannot be destroyed either through the contrariety of sin or through the death of human

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[232] Moltmann 2012:234-235

[233] Moltmann 2012:236

[234] Moltmann (2012:236) says: "Why don't we on Saturday evening let the week merge into the Sabbath stillness and begin the new week on the following day with the feast of the resurrection and the new beginning? Why don't we celebrate from Saturday midday until Sunday midday….From Saturday midday onwards, I should like to let the week draw to a close, finish work or lay the work aside, and love and marvel over the created things round about me, then on 'Sunday' morning begin afresh with Christ's resurrection and anticipate the new creation".

[235] Moltmann 1994:98; 1996:265, 295; 2010:31, 205

[236] Moltmann 1996:269-272; 2010:4, 62. Hodge (1960:852 [vol. 3]) concurs with Moltmann: "the destruction [of the world] is not annihilation"; "there are to be new heavens and a new earth, just as we are to have new bodies. Our bodies are not to be annihilated, but changed".

[237] Moltmann 1994:88; 1996:272-275; 2004:151, 160-161; 2010:32-34, 71-73, 136, 191-192. This bond might be what Paul Tillich (1957:49 [vol. 2]) refers to, and in that way being affirmative of Moltmann: "Man reaches into nature, as nature reaches into man. They participate in each other and cannot be separated from each other. This makes it possible and necessary to use the term 'fallen world' and to apply the concept of existence (in contrast to essence) to the universe as well as to man".

[238] Moltmann 1996:273; 2010:34; 2012:72, 102, 148-150, 215, 219-220, 226-227

beings. Only God himself could dissolve the relationship he has entered into towards those he has created[239].

So Moltmann does see a special relationship between God and human creatures which does not however make human creatures separable from and independent of the rest of creation[240].

Moltmann gives the impression that the visions of the heavenly Jerusalem should not be understood literally but that it is language used for "prophetic encouragement". It was understood by the first readers relevant to their circumstance in which they were "resisting men and women in this world of Babylon/Rome". He further speaks of the book of Revelation as "underground literature" with an "encoded message"[241]. For the first Christians, the earthly Jerusalem was not only a "place of terror" because of Jesus' crucifixion but also a "place of hope" because it was there where Jesus appeared to the women and it was there where according to "prophetic promise" the Messiah would appear. With the loss of the earthly Jerusalem in AD 70, Christians increasingly used "the heavenly Jerusalem" as the "image of hope", the idea of heavenly archetypes for earthly religious objects being traced back to Israelite inclination and reinforced by Platonic influences[242]. The New Jerusalem is both the holy city and the cosmic temple; as city it becomes the central point of God's reign, and as temple it becomes the place of the dwelling presence of God[243]. Furthermore, the holy city/temple does not correspond to any earthly city/temple, but it does have correspondence with the Holy of Holies in Israel's temple. "The innermost heart of the vision of the new Jerusalem and the new creation of heaven and earth is nothing other than the immediate, omnipresent and eternal indwelling of God and of Christ"[244].

Christian Mission

This section analyses the views of Jurgen Moltmann on the question of Christian mission. Moltmann has not attempted to formulate a very systematic theology of mission in his writings. For that reason, some of his principles of mission are not specifically labelled and clearly defined. The researcher has formulated his own titles for the various aspects of Christian mission in Moltmann's theology. It will be noticed, that there are some aspects of mission that Moltmann does not write much about, at least directly, but mission in the contexts of love for life, ecology and social justice stand paramount in his works.

Mission as Universal

Christianity to Moltmann is one religion amongst many, but with a mission that is relevant to every human being on earth. The mission is that of presenting a

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[239] Moltmann 2004:106
[240] Moltmann 2004:113-114; cf. 2010:32-34; cf. 2012:150
[241] Moltmann 1996:308; cf. 2004:49, 51-52, 91
[242] Moltmann 1996:308-310
[243] Moltmann 1996:313; 2010:31, 34; 2012:116-117, 150
[244] Moltmann 1996:315

"comprehensive" or "all-embracing" hope for all humanity and the earth. "Sociologically speaking, in our multifaith society the church is one religious community among others. But that is not the way is sees itself. It sees itself as a minority with a universal mission, and as a community with a comprehensive hope for the peoples of the world and for this earth"[245]. The raising of Jesus is not relevant only to Christians but the whole earth[246].

This universal mission does not mean that Christianity is to establish a full theocracy on earth, or to convert the world into a church. However, it means that Christianity is instrumental in preparing the world for God's future which is the kingdom of God. This is done by now respectfully "drawing everything into its worship of God"[247].

Perhaps one may also note that what is universal is not only the object of Christianity's mission (the world and the earth), but also the subject itself (Christianity).

> As regards their *gathering* into a community, Christians see themselves as brothers and sisters and as friends, but where their sending into the world is concerned they are all their own experts in their own lives, and in their callings and work in society…. [In] their professions and the work they do Christians will stand up for a more just and more peaceful world…. [It] is not bishops and theologians who have the responsibility, it is Christian people worldwide[248].

The meaning here is that Christian mission is not limited to some Christians in leadership positions, but that every believer shares in the responsibility of the mission.

<div align="center">Mission as Missio Dei</div>

Moltmann does not make many direct statements that describe Christian mission as God's. However, he abundantly and indirectly says so every time he speaks of the kingdom of God as that which the church prepares the world for through anticipation. It has already been noted that Moltmann makes the future indwelling of God in the new creation that which God himself planned prior to the first or original creation of the world and humanity. God is the one who is revealed as being in control of everything. Now and again, Moltmann talks of the Christian's

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[245] Moltmann 2010:29; cf. 2010:69
[246] Moltmann 2010:41
[247] Moltmann 1994:93; 2010:17, 30, 32, 69; 2012:23, 206; cf. 1999:241; 2012:23, 225
[248] Moltmann 2010:29-30; cf. 1967:328; 1977:300-314. This notion is also reflected in Bosch's theology of mission (Bosch 1991:467, 472). Bosch (1991:474) writes: "The clergy do not do this alone...but together with the whole people of God, for all have received the Holy Spirit, who guides the church in all truth". This understanding of mission does not remove all necessity for the ordained ministry, but gives it more purpose in guardianship and empowerment. Bosch (1991:474) argues: "Some form of ordained ministry is indeed essential...to help keep the community faithful to the teaching and practice of apostolic Christianity.... The priesthood of the ordained ministry is to enable...the priesthood of the whole church".

"sending into the world", without emphasizing and elaborating on the point that they are sent by God and in God's mission[249].

Mission as the Quest for Justice

Christians, according to Moltmann, have a responsibility and mission of striving to bring about justice and peace in the world[250]. The only way to peace on earth is through social justice and righteousness[251]. It is also the responsibility of Christians not to wait for victims to approach them, but for the church to go seeking them out[252]. In the Christian process of seeking them out, Moltmann affirms the notion of church-with-others in his statements of how a Christian "becomes homeless with the homeless" and "restless with the restless"[253].

The Christian responsibility of the quest for justice is derived by Moltmann on the Christian theology of the cross of Christ, but not that the cross is made to have a merely political relevance:

> Political hermeneutics of faith is not a reduction of the theology of the cross to a political ideology, but an interpretation of it in political discipleship.…Faith gains substance in its political incarnations and overcomes its un-Christian abstraction, which keeps it far from the

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[249] Moltmann 2010:29, is an example; cf. 1967:325, 327; 1977:300-314; 1999:240-241; 2012:23. Of great importance in Bosch's theology of Christian mission is the conviction that God is a missionary – mission is God's activity and his attribute; mission originates in the heart of God (Bosch 1980:75-83, 239; 1991:389-392). For Bosch the church is an instrument of God's mission; mission precedes the church (Bosch 1991:390). There should not be an ecclesiocentric mission rather a missiocentric church. The church is one that should participate in God's mission (Bosch 1991:391, 510).

[250] Moltmann 2010:30; 2012:206. Bosch views the quest for justice as one at the heart of Scripture, in both Old and New Testaments. The only reason assumed for the apparent lack of interest in social justice in the New Testament is that the authorities were not Christian so as to be confrontable on the matter based on Christian principles; there seems to be only a spiritual/vertical concern (Bosch 1991:401). Bosch goes further to link the spiritual with the social in a cause and effect relationship, the former inseparably causing the latter (Bosch 1991:403, 405-406).

[251] Moltmann 2012:64-65

[252] Moltmann 2010:122, 126; cf. 2012:36

[253] Moltmann 1967:224; cf. 1973:86; 1990:149. Mission to Bosch implies service to the church, "the church *for* others", but more definitely "the church *with* others". The former emphasizes service in a one-way direction, and the latter emphasizes "coexistence" and solidarity in two-directional way (Bosch 1991:374-375, 379). The church and the world are inseparable through mission (Bosch 1991:377, 388). For this reason the church cannot sever itself from involvement in the world. Bosch (1991:377) argues: "Those to be evangelized are, with other human beings, subject to social, economic, and political conditions in this world. There is...'convergence' between liberating individuals and peoples in history and proclaiming the final coming of God's reign". Also (Bosch 1991:388; cf. 1991:389): "The church exists only as an organic and integral part of the human community". For a church-with-others, there needs to be a balance such that the church does not see itself as merely the sole bearer of the message of salvation, or merely as an illustration of God's involvement in the world. The former leads to escapism which makes Christianity a mockery, the latter makes the church identical with the world (Bosch 1991:381-382). The church's mission will be guaranteed of success only if it is one that is "being in the world" (relevance) while at the same time "being different from the world" (able to contribute) or "identifiably different" (Bosch 1980:219, 222; 1991:386, 388). This church-with-others is not perfect, but needs reformation rather than rejection. For this reason, a church cannot congratulate and pride itself in itself (Bosch 1980:246; 1991:386-388).

present situation of the crucified God…. The crucified God is in fact a stateless and classless God. But that does not mean that he is an unpolitical God. He is the God of the poor, the oppressed and the humiliated. The rule of the Christ who was crucified for political reasons can only be extended through liberation from forms of rule which make men servile and apathetic and the political religions which give them stability[254].

Moltmann attempts to show the relevance of Christian theology through his interpretation and application of it in social contexts of justice.

In this quest for social justice on earth, Moltmann argues for what he calls God's "preferential option" for those who are poor:

Christian universalism is no hindrance to partisanship for the victims of injustice and violence, but promotes it. In a divided and hostile world the universalism of God's mercy with all can only be vouched for by way of the familiar *preferential option for the poor*. God himself acts in history with a *bias in favour of the victims*, so that through them he can save the perpetrators too…. For Paul [in 1 Cor. 1:26-29] the community of Christians is itself a witness to this *one-sided activity* of God on behalf of all human beings[255].

In this sense, Moltmann argues, God is not an impartial Judge[256]. Examples of "the poor" or the beneficiaries of God's bias are "people crippled by debt, the impoverished, the unemployed, the homeless, the HIV infected, the profoundly depressed and the abandoned children"[257]. Justice includes equality[258]. Moltmann also argues that victims of injustice are awarded by God the right to his liberation through his covenantal promise: "[The poor] don't have to whimper for grace, and beg for mercy. No, they actually have a right to God's help, for he has promised it to them in his covenant, promised it on his honour…. In their poverty and despair they have a right to God's saving justice"[259]. This right to God's help is not dependent on

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[254] Moltmann 1974:318, 329

[255] Moltmann 2010:145, emphasis mine; cf. 1990:101-102; 2000:298; 2010:120; 2012:181-182 ("victim-oriented"). In Bosch's theology, the Bible has significant focus on the poor, by "poor" referring to the marginalized; racism is a form of poverty (Bosch 1991:436-437). Liberation theology has three interconnected but different levels of focus: liberation from (1) social situations of oppression and marginalization, (2) personal servitude, and (3) sin (Bosch 1991:443). The contrast between liberation theologies and liberal theologies is that liberation theologies (1) have the cross as central, and (2) do not see history evolutionarily but revolutionarily hence one can find liberation theology standing in the traditions of the evangelical awakenings (Bosch 1991:438-439, 444). Furthermore, liberation theologies differ from Marxism in that liberation theologies (1) give space to the spiritual and (2) do not thrive on revolution and rebellion (Bosch 1991:441).

[256] Moltmann 2010:122

[257] Moltmann 2010:122-123; cf. 1990:99, 105

[258] Moltmann (2012:179; cf. 2012:66) notes: "One can live in poverty if everyone is in the same plight, but not if things are going undeservedly well for other people. It is not the poverty that hurts; it is the injustice".

[259] Moltmann 2010:124

their knowledge of whether they belong to God or not[260]. God's preferential option for the poor is therefore not affected by the religious affiliation of victims.

Moltmann proposes four social dimensions of salvation: (1) economic justice and anti-exploitation, (2) human dignity, (3) solidarity, and (4) anti-despair by hope. He considers these dimensions as not being independent from each other but as interlinked. They also have a dynamic or changing relationship of priorities as demanded by circumstances[261]. Perhaps related to that, Moltmann suggests three steps for the "raising up" of the victims of injustice and notes three "tested and tried" steps in the conversion of perpetrators of injustice. *The victims*: (1) they need to be "brought out of their humiliation" and be listened to as they express what they have suffered; (2) they need conversion themselves – a new direction – as they turn and "lift their hearts to God"; (3) they also need to renounce all retaliation for their experienced injustices, as this would also held them not to be "dominated by what has been suffered", and open the door to a new start of a community together with former perpetrators[262]. *The perpetrators*: (1) they need to recognize the painful injustices committed against the victims and also confess their guilt as instruments of injustice; (2) they need to experience a change of mind which would be reflected in the deconstruction or reformulation of ruling and unjust systems; (3) they also need to implement restitution for the damage they have caused so as to open the way for a new and just community between themselves and their former victims[263]. These steps seem to sound familiar in the South African context of the Truth and Reconciliation Commission of the 1990's.

Mission as Ecological

Moltmann develops a theology of the kingdom of God that does not only concern itself with the world of human beings, but also the whole of creation, as these are inseparable. "It is modern narrow-mindedness to relate the church only to the world of human beings…. [There should be] reverence [for] God's hidden presence in all living things and hope for their future in the kingdom of God"[264]. Actually, social justice and ecological justice correspond with each other and are inseparable. In fact, human rights and the rights of nature must be in the same rank[265].

Human beings must respect and cultivate nature for God's sake who is its creator. The use of nature is a God-given right to humans (and other creatures). But human beings must realize that the use of land rightly belongs to one that cares for it,

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[260] Moltmann 2010:124

[261] Moltmann (2012:37; cf. 1974:317, 332-334) says: "I saw four social dimensions of salvation: 1. Salvation takes effect in the struggle for economic justice and against the exploitation of human beings by human beings; 2. Salvation takes effect in the struggle for human dignity against political oppression by other human beings; 3. Salvation takes effect in the struggle for solidarity against the alienation of human beings; 4. Salvation takes effect in the struggle for hope against despair in individual life. Without social justice there is no political liberty; without political liberty cultural alienations cannot be overcome; without cultural identity there is no personal hope – vice versa".

[262] Moltmann 2012:183-184; cf. 2000:186

[263] Moltmann 2012:182-183; cf. 2000:186

[264] Moltmann 2010:32; cf. 2012:65-69

[265] Moltmann 2010:124; 2012:147, 150; cf. 1974:334; 1999:128-133

cultivates it and protects it[266]. Besides the fact that we don't own the earth, and therefore should care for it as stewards, human beings cannot afford to abuse the earth for practical reasons of our dependence on it:

> The earth can exist without human beings and did so for millions of years, but the human race cannot exist without the earth and the other living things. So human beings are dependent on the earth, but the earth is not dependent on human beings. The simple conclusion from this realization is that human civilization has to be integrated into the ecosystem of the earth, not conversely, that the earth must be subjugated to the human system of domination[267].

Moltmann argues for a vegetarian diet, for those whose bodies can cope with it.

> It is also useful not to eat the foods which top the food chain but to move away from meat to vegetarian dishes. *How much grain has to be used in order to produce one kilo of meat?* It is not just cheaper to eat vegetarian food but fairer too, and healthier in addition. No one must suddenly become a vegetarian if his body cannot cope with the changeover to vegetarian food, but everyone can reduce his consumption of animal food to some extent, as long as this is not distasteful[268].

The negative effect on natural resources seems to be at the top of his mind.

Mission as Love for Life

Life is descriptive of the kingdom of God. This life is bodily and earthly.

> *The kingdom of the living God is health and life*, and the fullness of life…. In its fullness it is *earthly and bodily* and is experienced with the senses…. *Everything that lives and has to die longs for the fullness of life of God's kingdom*…. For human beings, this bodily dimension of the kingdom is especially important, because *men and women are inclined to flee from the mortality of the body into a dreamed of immortality of the soul and to leave earthly life* with its infirmities and frailties to itself. *But the life Jesus brings and makes* a truly living life is the harbinger and beginning of *the bodily life of the new creation*[269].

This stress on a bodily life in eternity is characteristic of Moltmann since he teaches that the body and the soul are inseparable, as mentioned above. The life described here is also said to be one liberated from "terror, from death, and anxiety"[270].

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[266] Moltmann 2012:149

[267] Moltmann 2010:34; cf. 2010:71; cf. Bosch 1991:398

[268] Moltmann 2012:157, emphasis mine

[269] Moltmann 2012:54, emphasis mine

[270] Moltmann 2012:57

Life should not just be experienced, but it should be loving and loved – that is eternal life[271]. Loving life gives one the capacity of happiness. "The person who loves life in the light of the resurrection hope becomes capable of happiness…. We experience what life and death really are when we love, for in love we go out of ourselves, become capable of happiness and at the same time can be hurt"[272]. According to this view, anyone wishing to be happy must start by loving life. Moltmann therefore encourages a change of attitude towards life[273]. Love for life is not all about the individual, but it requires relationships with people around you. Affirmation and communication are part of it: "Human livingness means being interested in life, participating, communicating oneself, and affirming one's own life and the life of other people"[274]. For this reason, life is not merely defined in biological terms, but sociological and political ones as well. Social death can be experienced "through rejection, isolation and growing loneliness"; political death may be known "through exploitation, oppression and alienation"[275]. Christians should therefore make it their loving duty to help others love life.

<center>Mission as Proclamation</center>

Moltmann understands God as one who rules in history through the Spirit and through the word. By "word" is meant the proclaimed gospel of Christ. Therefore, anyone who preaches the gospel is in that way bringing the future kingdom of God into the present.

> *The gospel is the light which salvation throws ahead of itself. It is nothing less than the arrival of the coming God in the word*…. Salvation runs ahead of itself and appears in the gospel; and the gospel is the beginning in word of the epiphany of the coming God. *In the very act of its announcement, the messianic era is already put into force…. It is the daybreak of this future in the pardoning, promising word that sets people free….* It becomes the creative word which effects what it utters…. The gospel of the kingdom of God is the gospel of the liberation of the people: *the person who announces God's future brings the people freedom*[276].

Proclamation, however, is not about mere speech or evangelization, but also a Christian lifestyle[277].

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[271] Moltmann 2012:57

[272] Moltmann 2010:64; cf. 2004:105

[273] Moltmann 2012:67; cf. 2012:55

[274] Moltmann 2004:105; cf. 2010:75, 77

[275] Moltmann 2010:75

[276] Moltmann 1990:95-96, emphasis mine; cf. 1967:325-326; 1990:101

[277] Moltmann 1999:244; cf. Bosch 1991:414, 417-418, 420. Bosch would describe evangelism as an inseparable part of mission; evangelism and mission are inextricably linked together but not synonymous; mission is the total task of the church whereas evangelism is an essential and indispensible element of mission (Bosch 1980:15-20; 1991:411-412). Bosch describes evangelism is various ways. He describes it as that work which is response objective and always invitational (Bosch 1980:246; 1991:413). It is also a call into service and mission (Bosch 1991:418). The evangelist is never

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Moltmann views the proclaimed gospel as one that primarily touches on practical problems faced by people, rather than on doctrine: "The gospel is realistic, not idealistic. It does not bring new teaching; it brings a new reality. That is why what is *most important for Jesus is his quarrel with poverty, sickness, demonism and forsakenness, not his quarrel with the teaching of the Pharisees and Sadducees*"[278]. This view concurs with Moltmann's presupposition that the gospel is first for the poor – God's preferential option and bias coming into play.

Moltmann argues for the notion that mission should also be understood as "an invitation to God's future". This does not emphasize the element of inviting people into a church structure, but it invites them to accept the resurrection hope in God's future[279]; he is anti-Christian in terms of a fixed structure or religion[280]. He promotes the idea that the people who accept the gospel do not have to destroy their culture and religion, but have to sift through it, using "life" as a criterion (see below on Inculturation).

<div align="center">Mission as Inculturation</div>

Moltmann argues for a need for Christian theology to show its compatibility with various cultures and for those cultures to enrich it. Speaking of liberation theologies, he says: "These are important if we are to perceive the riches of Christian theology, which has come to be at home in such different cultures, so that we can banish the narrow-minded Eurocentricism of our own theology to the confines of its own limitations"[281]. It is not only other cultures and religions that have to change but Christianity itself may be confronted with a need for reformation as it encounters various other religions or cultures[282].

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a judge but a witness (Bosch 1991:413). Evangelism is the presentation of hope and assurance of eternal bliss (Bosch 1991:414).

[278] Moltmann 1990:99, emphasis mine; cf. 1990:101

[279] Moltmann 1967:328; 1999:239

[280] Moltmann 1999:241

[281] Moltmann 2000:183; cf. Walls 1996:3-54; 2002:68-70. Contextualization (an umbrella for inculturation in Bosch) involves the formulation of a variety of "local theologies" (varying content) without celebrating relativism and mutually exclusive theologies (Bosch 1991:427, 432). Contextualization does not rob theology of its "context-transcending dimensions" or the "metatheological perspectives". Bosch (1991:428) states: "any theology is a discourse about a universal message". Contextualism should therefore guard against relativism and absolutism (Bosch 1991:428). There are scholars who have noted the contextualization trend in the world. Camps, Hoedemaker, Spindler and Verstraelen (1995:467) see this trend growing: "Global Christianity has detached itself from the formerly predominant framework of Western missionary expansion.... The globalization and contextualization involved in this detachment will undoubtedly be extended and deepened in the twenty-first century". Seemingly on the affirmative, Walls (2008:202-203) notes: "In the multi-centric Christian church there can be no automatic assumption of Western leadership; indeed, if suffering and endurance are the badges of authenticity, we can expect the most powerful Christian leadership to come from elsewhere".

[282] Moltmann (1999:240-241, 243) writes: "We invite people of other religions and ideologies to work together for that future which we try to imagine in the symbols of the kingdom of God, eternal life, and the new creation of heaven and earth. The religions and cultures of other people will not thereby be destroyed; they will be interpenetrated by the Spirit of hope, and opened for the future of the world…. Jesus didn't bring a new religion into the world. He brought new life. He didn't found

Speaking about discussions of the need for intercultural dialogues, Moltmann notes its value but also states that it is too late in some sense, since the world has been culturally globalized in many respects.

> The global culture debases the cultures into becoming the objects of World Heritage programmes. This unified global culture is not a culture of solidarity. In destroying the multiplicity of the cultures it also destroys interest in other civilizations, languages, traditions and ways of living…. An ethics of hope for the fullness of life resists the unified global culture and preserves cultural multiplicity because it is in that that the potentialities for the future lie. It is multiplicity that is universal, not uniformity[283].

In this way, Moltmann takes the principle of inculturation beyond Christian theology, and applies it to other areas of life.

'Christianity', nor did he set up an ecclesial rule over the nations. He brought life into this violent and dying world…. The mission to which God sends men and women means inviting *all* human beings, the religious and the non-religious, to life, to the affirmation of life, to the protection of life, to shared life, and to eternal life. Everything which ministers to life in other religions and cultures is good, and must be absorbed into the coming 'culture of life'. Everything which among us and other people is a hindrance to life, destroys it, or sacrifices it as bad, and must be overcome as a 'barbarism of death'…. According to the new pluralistic theology of religions, people don't have to become Christians at all if they have found the divine truth in their own religion. In my own view, everything a person is, and everything that has moulded that person culturally and religiously, can become a charisma, if he or she is called by Christ, and loves life, and helps to work for the kingdom of God".

Inculturation implies a "double movement" in which not only the culture changes but also the gospel/theology brought into contact with it; this change in culture is neither its endorsement nor its destruction (Bosch 1991:448-449, 453, 455). Bosch (1991:452) argues for this notion in these two quotes: "a plurality of cultures presupposes a plurality of theologies", and "the Christian faith must be rethought, reformulated and lived anew in each human culture". Bosch describes inculturation in these six emphases: (1) the local community is in control, and not the missionary; (2) the entire context is involved – social, economic, political, religious, educational etc; (3) it leads to friction resulting more from regional differences rather than confessional ones; (4) it follows the model of the incarnation in that the church is in a sense "born anew in each new context and culture"; (5) it is Christological in that the gospel remains good news as much as it becomes to an extent a cultural phenomenon; (6) it "embraces" all the elements of culture as they are impossible to isolate from each other and use only some (Bosch 1991:453-455). To Bosch the gospel is foreign to every culture and all theologies need each other to be in a "mutual solidarity and partnership" or "interculturation"; there needs to be a local act with global thought (Bosch 1991:455-457). Furthermore, a "homogenous unit" church is wrong in its thought that its understanding of the gospel is the only legitimate one in the world (Bosch 1991:456).

There are other scholars that have observed the reality of inculturation throughout the world. Camps, Hoedemaker, Spindler and Verstraelen (1995:1) have noted: "The Christian faith has sought its way and continues to seek its way in a diverse world of cultures, religions, socioeconomic systems, and political institutions. As it does, it exerts influence on those cultures, religions, systems, and institutions. But the Christian faith itself is also influenced by that varied world: Changes occur in its forms of fellowship, in its self-expressions, and in its theological reflection.... The consensus today is that there is no single form of Christianity, or of the Christian faith, standing outside the world's cultural diversity".

[283] Moltmann 2012:162

Moltmann moves on the presupposition of "Christian theology as a unity" that goes beyond traditional boundaries, where "traditional" refers to denominational entities. For example, he acknowledges his background as of the Reformed tradition, but then explains that it does not however limit his theological thinking[284]. This kind of thinking might be termed "theological ecumenicity". This theological ecumenicity does not limit diversity but encourages it[285]. Moltmann says: "Everyone who has contributed something to the knowledge of God must be listened to and taken seriously"[286]. Referring to those who study his work, Moltmann hopes "that through their study of [it] the authors have arrived at their own theological ways forward"[287]. For Moltmann, the critical element of any Christian theology is the "confession of Christ and belief in the resurrection"[288]. Therefore, other doctrines are secondary to that of Christ and the resurrection.

Moving beyond this theological ecumenicity within Christianity, Moltmann recognises a need even of interfaith dialogue between the varieties of existing religions, without equating all the religions. The context of this necessity is stated to be that of the condition of a world threatened by violence, and that of the search for truth. Interfaith dialogue is not just to be entered into casually, but with honesty and seriousness. The only self-imposed limitation Moltmann has in interfaith dialogue is with what he calls Satanism, referring to the belief that other religions are of the devil[289]. Beyond interfaith dialogue, however, Moltmann puts greater stress on a common struggle for life, politically and socially[290]. The Christian contribution to

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[284] Moltmann 2010:2; cf. 1999:205

[285] Moltmann speaks of the "three paradigms of the church" (referring to Roman Catholicism as the "hierarchal paradigm", Protestantism as the "Christocentric paradigm" and Pentecostalism as the "charismatic paradigm") that are ways of fulfilling the mandate of the church in modern society (Moltmann 2010:20). These three correspond to the trinity – the Father (the hierarchal church), the Son (the brotherly or Christocentric church) and the Spirit (the charismatic church). This is a "trinitarian unity" or "trinitarian link", meaning that the church in its three paradigms is one (Moltmann 2010:17-27). Moltmann (2010:26) says: "Like the Christian faith itself, the community of the church is a trinitarian experience of God. The reciprocal interpenetration of the ways of activity and the living spaces of the three divine persons constitute the church's unity in its fullness".

[286] Moltmann 2010:2

[287] Moltmann 2010:5

[288] Moltmann 2010:3; cf. 2010:38. Bosch sees other faiths as "living" and not "dead" in that they can enter into dialogue with Christianity. This dialogue is not merely needed by other faiths but by Christianity as well (Bosch 1991:483). Jan Van Lin (1995:193) seems to be concurring with Bosch when he describes the theology of religions as essentially contextual theology: "[Those who have articulated the theology of religions] have become thoroughly aware that assessment of the 'truth-content' of Christian religious and theological ideas that happen to be vogue will have to take account of repeated concrete encounters with Hindus, Buddhists, Muslims, and people with other, less widespread, faiths". For this dialogue to be true and meaningful, all sides need commitment to their ideologies (Bosch 1991:484). Dialogue is only possible if each side approaches the other with reverence and the acknowledgement that there is something valuable possessed by the other. This reverence is accompanied by an attitude of humility (Bosch 1991:484; cf. Lin 1995:184). Dialogue and mission should recognize the diversities of religions in their relation to each other. Bosch (1991:485) articulates: "the Christ gospel relates differently to Islam than it does to Hinduism, Buddhism, etc".

[289] Moltmann 2010:3; cf. 1999:227-228

[290] Moltmann 2010:77; cf. 2012:xii, 64

interfaith dialogue lies in the "righteousness which raises up the unimportant, and brings justice to the poor, and liberates the wretched"[291].

Not just interfaith unity is required, but unity between all peoples of the earth. Moltmann articulates this "life-saving unification" thus: "*Only the unity of humanity will guarantee survival*, and the premise for the survival of every individual in the unity of humanity…. When people join forces for the purpose of mutual help, the richness of life emerges…. *The stress on individualization rather than community makes people in modern societies powerless and open to manipulation*"[292]. An example of how richness may result from mutual help is that of how through police state force may create "external frameworks" for peace, but not be able to change human hearts towards internal peace. Internal peace is a condition which Christians and interreligious groups try to create resulting in external peace[293]. Unity among nations, to Moltmann, will mean that nations 'give up' their sovereignties to a limited extent. Global challenges need to be met with global strategies as nations individually cannot resolve challenges of this level[294].

The Relationship between Eschatological Hope and Christian Mission

This section analyses the views of Jurgen Moltmann on the question of the relationship of eschatological hope with Christian mission.

Moltmann strongly describes the relationship between hope and action as one where the action is definitely and largely moulded by the hope. He makes this connection when he says: "We become active in so far as we hope…. Lethargy is the real enemy of every hope"[295]. If that is the case, it would be expected then that in the relationship between eschatological hope and Christian mission, the former shapes and determines the latter. "[Christians] will work to see the emergence in society and politics, in economic life and culture, of correspondences and anticipations of the kingdom of God and his righteousness which they expect in the world; and they will try to get rid of the contradictions and hindrances"[296].

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[291] Moltmann 2010:126

[292] Moltmann 2012:64, 66, emphasis mine; cf. 1974:318. Regarding the survival of the human species, Moltmann has no certainty, since there are both possibilities. Writing about overpopulation as a result of no birth control, he (2012:50-51) says: "No animal species destroys its habitat through overpopulation; it is only the human being who possesses no ecological wisdom…. We don't know whether humanity will survive its self-made fate and whether it can free itself from this suicide trap…. It is only when the future is open for both possibilities that we are compelled to do what is necessary, here and now, to avert the crash. Because we cannot know if humanity will survive, we have to act now as if its future depended on us today…. In view of what human beings are doing today to the earth they live in, it is hard to give self-evident reasons for their survival".

[293] Moltmann 2012:200

[294] Moltmann 2012:199

[295] Moltmann 2012:3; cf. Bosch 1980:237

[296] Moltmann 2010:29; cf. Moltmann (2012:xii-xiii, 5-7): "…on what has to be done today and tomorrow with the courage of [transforming] hope…. The hope for God's eschatological transformation of the world leads to a transformative ethics which tries to accord with this future in the inadequate material and with the feeble powers of the present and thus anticipates it…. I gave always started from theology in order to conceive and put forward an ethics of hope…[but it's] not a

The three areas of emphasis by Moltmann (love for life, social justice and righteousness and earth ethics) each show a relationship between hope and action. Concerning *love for life* it is evident that the way one understands it in the future is brought into the present: "The resurrection hope gives us courage for a life in unreserved love here, and this love reflects the hope for the future of eternal life there…. It gives the prospect of victory in the daily struggles of life against death"[297]. The *hope for future justice* also transforms present injustice: "People who expect God's justice and righteousness no longer accept the so-called normative force of what is fact, because they know that a better world is possible and that changes in the present are necessary"[298]. Regarding the hope that *the earth* one day will become the temple of God's indwelling, the Christian is moved to act accordingly with the earth today:

> By virtue of this expectation [that the earth is to become God's temple], we human beings will already keep the organism of the earth and the earthly community of the living here and now, and will encounter them with reverence before God…. God does not save his creation for

one-way affair…. Christian ethics anticipates the universal coming of God in the potentialities of history…. Christian action, inspired by hope, becomes the anticipation of the coming kingdom…. The awakening of hope carries the promised future of righteousness into one's own life. God's coming unfolds a transforming power in the present". Moltmann (1967:225) argues that eschatological promise affects mission: "The *promissio* of the universal future leads of necessity to the universal *missio* of the Church to all nations". There is a "correlation of *promissio* and *missio*" (Moltmann 1967:225). It is thus that Moltmann speaks of "eschatological mission" (Moltmann 1967:302). Moltmann (1977:190; cf. 1967:165-166, 195-197) says eschatological hope empowers for mission in the present: "The doxological anticipation of the beauty of the kingdom and active resistance to godless and inhuman relationships in history are related to one another and reinforce one another mutually". There is a living out in the present what is anticipated in the future (Moltmann 1996:230-231, 234).

In the Christian religion in particular, Bosch (1991:499) sees eschatological hope as very connected to mission: "the recovery of the eschatological dimension is manifested particularly clearly in missionary circles". Speaking of the four schools (The dialectical eschatology of Karl Bath, the existential eschatology of Rudolf Bultmann, the actualized eschatology of Paul Althaus, and the salvation-historical eschatology of Oscar Cullmann) of eschatological thought, Bosch again asserts that one's eschatology influences one's concept of mission (Bosch 1980:22-27; 1980:234-238; 1991:502, 506, 508).

Ladd (1974:327-328, 339; cf. Barth 1962:902-942 [vol. 4, part 3, second half]; cf. Warren 1951:113) also makes such a connection between eschatological hope and Christian mission: "Jesus' eschatological teaching, like the prophets', is fundamentally ethical in its character and purpose. He is never interested in the future for its own sake, but speaks of the future because of its impact upon the present"; "As long as the church lives with a vital sense of an eschatological character and destiny, it will continue to be the church and not a part of the world". Hodge (1960:548 [vol. 1]) affirms: "The stronger the hope of success, the greater the motive to exertion…. On the other hand, the less hope, the less disposition there is to exert ourselves; and where there is no hope, there will be no exertion". Camps, Hoedemaker, Spindler and Verstraelen (1995:469) see eschatology as the foundation of missiology and "the branch on which it is sitting": "It is expectation of God's kingdom that has marked the mission movement throughout its history, and in its best moments a spirituality of expectation has overshadowed and stamped out any other interests that were present within it. From the beginning of the mission movement the expectation of God's kingdom has carried the church through time and from place to place".

[297] Moltmann 2010:76
[298] Moltmann 2012:7

heaven…. That puts all those who hope for a resurrection under an obligation to remain true to the earth, to respect it, and love it as they love themselves[299].

This relationship between eschatological hope and Christian mission shows the importance of getting one's eschatology right, or else, Christian mission may be misinformed and irrelevant to creation's concerns.

Conclusion

The objective of this chapter has been the analysis of how eschatological hope and Christian mission are connected in the theology of Jürgen Moltmann.

Moltmann's theology can be characterized by the following: (1) He puts the kingdom of God at the center of eschatological hope with this subject as the perspective and key for all Christian theology. (2) He argues that eschatology historically begins with Christ's death and resurrection and is the presence of the future, a presence which makes itself felt through the Spirit and the word of promise. (3) He argues for the notion that the presence of the future is in conflict with the present evil conditions on earth. (4) He argues for a soul that is inseparable from the body, and goes further to propose that humankind has never had immortality but mere potentiality. (5) He proposes that history has the kingdom of God as its goal. He also opposes Biblical historicism and interprets, for example the 1,000 years metaphorically. (6) He speaks of creation as eschatological, to the extent that the Sabbath was a mere reference of promise to an eschatological future. He suggests that the world will not be annihilated but transformed, being better than the first creation, and that humanity and nature share an inseparable bond such that just as both are corruptible, both will also be transformed.

This chapter has also analysed the aspect of Christian mission in the theology of Moltmann. For Moltmann, Christian mission has the following characteristics: (1) it is universal, (2) it originates in God, (3) it is a quest for justice, (4) it is ecological, (5) it promotes love for life, (6) it is proclamation, (7) it requires inculturation and (8) it demands ecumenical unity (intra-Christian, interreligious and universal).

With all this as the background, a description of the connection between eschatological hope and Christian mission in the theology of Moltmann was made. Moltmann clearly makes a connection between eschatological hope and Christian mission such that the latter is shaped by the former. It was also pointed out that the relationship between eschatology and Christian mission is emphasized by a number of other theologians and missiologists, most notably Bosch, Ladd, and Hodge.

Now that the views of Moltmann have been analysed, the next chapter goes into the analysis of the relationship between eschatological hope and Christian mission in Seventh-day Adventist theology.

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[299] Moltmann 2010:34, 72

Chapter 4

THE RELATIONSHIP BETWEEN ESCHATOLOGICAL HOPE AND CHRISTIAN MISSION IN SEVENTH-DAY ADVENTIST THEOLOGY

Introduction

The primary objective of this chapter[300] is to analyse the relationship between eschatological hope and Christian mission in Seventh-day Adventist (SDA) theology. In doing so, the structure of the chapter will be very much similar to the preceding one. There will be an analysis of eschatological hope and then of Christian mission leading to the analysis of the relationship between the two concepts.

Eschatological Hope

This section analyses the SDA understanding of eschatological hope. As in the preceding chapter, I will structure the research according to definition, ambivalence and then the components of eschatological hope.

The Definition of Eschatological Hope

No single official definition exists in SDA writings of eschatological hope. However, its basics can be inductively formulated. Discourse around "hope" in SDA thinking is more often connected to the Second Coming of Christ than to his salvific work of the cross and resurrection. This may be demonstrated by the official statement of fundamental beliefs where the word is used under *The Second Coming of Christ*[301] but not used under *The Life, Death, and Resurrection of Christ*[302]. This however does not mean SDA theology does not see hope through the Easter event, but may simply be a result of its traditional background that places great emphasis on the Second Coming of Christ.

SDA theology locates the kingdom of God at the centre of eschatological hope and thought. The Second Coming, as noted above, is a cardinal point of eschatological hope, and yet it is understood as just a phase of the kingdom of God[303], meaning that the kingdom of God is more than just about the Second Coming – the "kingdom of God" is the meta theme that encompasses the Second Coming. Dederen writes: "God's kingdom, which will come in glory at the end of the age...has come into history in the person and mission of Christ"[304]. This kingdom is primarily interpreted to mean the "rule of God" and secondarily "the realm" of God[305].

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[300] The scholars referred to in this chapter's will be of the SDA tradition that are considered mainstream. Non-SDA scholarship will be brought into the conversation between Moltmann and SDA scholars in the next chapter which by design will be comparative and critical.

[301] See Appendix I, fundamental belief number 25.

[302] See Appendix I, fundamental belief number 9.

[303] There is a kingdom of grace (first Advent) and a kingdom of glory (second Advent)

[304] Dederen 2000:543

[305] Dederen 2000:543; Gulley 1998:83, 249, 447-448

SDA theology makes the war between Christ and Satan, called "the great controversy", "the cosmic conflict" or "the cosmic controversy"[306], as the context, worldview and metanarrative through which salvation and events on earth should be interpreted. The understanding is that there is an intimate link between this "moral controversy" and the plan of salvation, the central issue in the cosmic battle being the justice of God as challenged by the devil and fundamentally vindicated by the cross of Christ. Logically, therefore, eschatological hope is interpreted in SDA theology in the context of this cosmic conflict between Christ and Satan[307].

The Foundation of Eschatological Hope

SDA theology makes the reign of Christ, or eschatological hope, begin through his death and resurrection, in as much as a full manifestation of this reign is still in the future. This two-phase reign of Christ is the hope of the Christian. Brunt makes this point: "Christ's resurrection is the 'first fruits'…that not only precedes the resurrection of the believer but assures it and provides the foundation for it. In this sense, *Christ's resurrection is already the beginning of the final resurrection*. It is an eschatological event – already the beginning of the end. *All Christian hope is founded on Christ's resurrection*"[308]. Christ's resurrection is not just the basis but also the beginning of eschatological hope.

That which makes Christ's resurrection the beginning of eschatological hope is the fact that he has already entered the next life, into which humanity is also destined, in Christ. Jesus woke up from dead with a glorified physical body[309]. In this way,

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[306] This cosmic conflict metanarrative particularly gives relevance to the SDA theology of the Investigative Judgment. The key notion of this phase of judgment is that Christ reviews (not for his benefit) the cases of all those who claim salvation and reveals to heavenly beings evidence in favour of his already-made decisions to save the individual true saints and condemn those who are faithless. The wider objective of this process is the vindication of God's justice in saving some and condemning others. This judgment process is understood as being part of Christ's work as High Priest in heaven, claiming the benefits of his sacrifice for his own (Gulley 1998:410-423; 2003:447-452; 2012; Hasel 2000:815-855; Rodriguez 2000:375-417). See Appendix I, belief number 24

[307] Gulley 1998:40; 2003:430-453; Holbrook 2000:969. Gulley (2012:592) argues this point: "It is clear that Satan and his rebellion against God and His law is the context in which to think through all that is involved in salvation – and to see that is more than redemption of humans, for it extends beyond our planet to the universe restoring the entire cosmos to pre-Fall status. Considering that an on-looking universe is involved and a resolution of the cosmic controversy is required, it is evident that we need a more expansive worldview than is usually understood with respect to salvation".

[308] Brunt 2000:348, emphasis mine; cf. Blazen 2000:271-312; Cairus 2000:218; Dederen 2000:160-203; Lehmann 2000:893-924; Nam 2000:947-968

[309] Brunt 2000:347. The humanity of Christ was unique to both Adam (pre-fall) and ours today; Jesus was fully human, with physical weaknesses but without inherent tendencies to sin. His birth and death were both mysteries. SDA theology *tends to describe Christ's resurrection body as "glorified" rather than "immortalized"*, since he was both God (immortal) and man (mortal). Our natures will be made "incorruptible" (removal of the sin element) and "immortal" at the resurrection of the Parousia, and glorified. But Christ was merely glorified. This is how Gulley (2012:435, 467, 471, emphasis mine; cf. Dederen 2000:164-165, 184-185; cf. Brunt 2000:360-362) puts it: "Jesus alone did not need the new birth – which says that something about His birth puts Him in a class by Himself. Just as all other humans need the new birth, so *the saved will have their corruptible natures changed to incorruptible natures in the resurrection* (1 Cor. 15). Yet *no biblical verse speaks of Christ's need for either the new birth or a change of nature at His resurrection*…. There's no meaning to Christ's resurrection if Christ

Christ's experience made him the "first fruits" and the "first born". Brunt explains that Jesus, just like the believer at his or her resurrection, had post-resurrection continuity and discontinuity:

> After the resurrection Jesus did not simply return to live with the disciples in continuous fellowship as He had before….For the believer too there is both continuity and discontinuity between the earthly body and the glorified, resurrection body. According to Paul, the discontinuity can be summed up in one basic fact…It is mortal….Only Christ has power over death, and the resurrection body is a body that participates in Christ's victory and has received immortality[310].

However, the glorified body remains identifiable and "recognizable to other saints who have known the individual in this life"[311].

However, the resurrection would not have occurred if Christ did not live a sinless life and die a vicarious and victorious death. It is not just the resurrection that is significant; his life and death are significant. It is when he died victoriously that hope (objectively) was in a sense born, for such a death guaranteed resurrection. Holbrook elucidates: "The Scriptures treat the first advent of Christ and related events as the climax of the great controversy. Satan is defeated and judged at the cross, the plan of salvation for sinful humanity is confirmed, atonement for sin made, and the moral law and character of God upheld. God is victorious"[312]. It is noteworthy that Holbrook uses the word "confirmed" with regard to the plan of salvation on the cross; SDA theology says that all Old Testament saints had the same hope of salvation through Christ who was to come into the world. Salvific hope, or the promise of salvation, was first introduced to humanity after the fall of Adam and Eve, and confirmed through the cross-resurrection of Christ[313]. Consequently, salvation through faith in Christ is transgenerational, transcultural and transreligious (even the Jews need to be Christian to be saved).

The Ambivalence of Eschatological Hope

SDA theology views eschatological hope as ambivalent in that the kingdom of Christ is currently operational but under resistance by evil forces, as it moves toward its full manifestation. Gulley explains: "As a visible realm the kingdom is yet future…. In the meantime the kingdom is invisible, as the reign or rule of God in human

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didn't die. Having said this we need to carefully think through what death means to an eternal God compared to what death means to a created being, for Jesus Christ was born, united in the unique God-Man forever. This means He was a union of *an immortal divine nature* and *a mortal human nature*; for God alone is immortal (1 Tim. 6:16)…. Christ rose bodily from the dead…. There is a bodily continuity between the Jesus of Calvary and the Jesus of resurrection. *Christ didn't need to be changed from corruptibility to incorruptibility, or from mortality to immortality, for He was sinless and divine* (1 Tim. 1:17; 6:16) throughout His life on earth, and thus *different from all His followers who will be raised at His second advent* (1 Cor. 15:50-57; 1 Thess. 4:16-18)".

[310] Brunt 2000:361; cf. Andreasen 2000:332-333; Cairus 2000:218, 220-222
[311] Brunt 2000:362
[312] Holbrook 2000:985; cf. 2000:986-987; cf. Gulley 2012:477
[313] Dederen 2000; Holbrook 2000:980-981

hearts, a kingdom of grace that moves toward a future day when the kingdom of grace will become the kingdom of glory"[314]. The experiential ambivalence has existed as long as the fall of humanity. The Holy Spirit is the one that empowers the Christian to resist evil in his or her own evil propensities within, and that evil encountered from without. This Holy Spirit's influence gives a foretaste of the future experience in the kingdom of glory[315]. Objectively, the kingdom of grace began at the cross and resurrection, but subjectively, it began as soon as sin entered human experience.

The First Component of Eschatological Hope: Personal Eschatology

SDA theology views the resurrection into immortality[316] as generally a community experience. Saints do not resurrect individually at their moments of death, physically or spiritually. The word "generally" is used here for the simple reason that SDA theology recognizes some exceptions in Scripture, of people whose resurrections into immortality were individual: (1) Enoch and Elijah were physically translated and entered immortality and heaven without seeing death; (2) Moses died on Mount Pisgah but was resurrected into immortality as implied by Jude 9 and Matthew 17; (3) the saints who woke up with Christ on Sunday morning also resurrected into immortality according to the SDA traditional interpretation of Matthew 27 verses 51-53 with Ephesians 4 verses 8-9[317]. *Some* would even see the 24 elders of the book of Revelation as representative of this resurrected group[318].

In SDA eschatology, death is not a moment of separation between the material and some self-conscious immaterial part of the human being. Cairus elaborates:

> *The components of a human being function as a unit. There is no separable soul or spirit capable of conscious existence apart from the body....*In no single instance do we read of an immortal entity within man, a soul or human spirit that is able to function independently from the material

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[314] Gulley 1998:250, emphasis mine

[315] Holbrook (2000:980-981) writes: "In His oral judgment on Satan (serpent), however, the Creator added a new dimension to the controversy by providing the means by which the fallen race could break from their sinful bond with Satan, if it chose to do so. God said to Satan, 'I will put enmity between you and the woman, and between your seed and her seed' (Gen. 3:15). The Hebrew word for 'enmity' ('êbāh) carries the meaning of personal hostility or hatred between persons. Satan, in his war against the Creator, has developed an intense hostility toward his Maker and every aspect of His rule. On the other hand, the sinful human entertained no natural hatred toward Satan. In His decree (cited above) the Creator informed Satan that He would now place such an attitude within fallen humanity. The Scriptures indicate that this new element is divine grace, that is, the operation of the Holy Spirit on the human heart. His presence and function would enable sinners to hate sin and to turn away from Satan's control".

[316] SDA theology teaches that Adam and Eve were conditionally immortal at creation until the fall which removed it from them, but they were promised by God for it to be restored to them through Christ. In SDA theology, mortality only arrived through sin and not by divine design (Blazen 2000:271-313; Cairus 2000:205-232; Fowler 2000:233:269; Shea 2000:418-455).

[317] Andreasen 2000:314-345; Brunt 2000:347-373; Gulley 2012:127-128; Holbrook 2000:977; Lehmann 2000:893-924

[318] Gulley 2012:128; Nichol 1980:767 [vol. 7]

body….*Man is a soul rather than having one….No personal or conscious entity survives the reversal process of death*[319].

Therefore, when a person dies, nothing of them is conscious, or has any capability of experiencing time, God or salvation, until the general resurrection of the dead when Christ comes the second time.

The Second Component of Eschatological Hope: Historical Eschatology

SDA eschatology understands the kingdom of God as the goal of history; history moves towards this goal or "divine purpose". Johnsson elaborates:

> Biblical apocalyptic represents a path between the past and the eschaton, along which the devout travel to the kingdom…. In spite of all appearances, the pilgrims are left neither to the whims of their fellows nor to the accidental forces of chance. Hope alternates with despair and oppression, and the divine purpose of peace and joy triumphs in the end[320].

SDA theology teaches that God acts within human history and time. It makes use of phrases such as "sequential development", "prophetic time periods", "prophetic forecasts", "outlines of history", "parallels [with] history", "horizontal continuity" and "historical continuum" in describing God's salvation plan in apocalyptic[321]. This planned-acting of God in history shows his sovereignty. It shows "divine superintendence" and "control" which "overrules" all for a sovereign God[322]. SDA theology would argue that Scripture is a book of both promises and providence[323]. It makes use of texts like Daniel, chapters 2 and 7, as evidences of this understanding of history and God's activity. It argues that the dating of the book is during the Babylonian captivity and that the book gives evidence in support of Biblical historicism[324]. The sequential interpretation of some biblical prophecies does not necessitate a straight-line view of time. Time is defined, in SDA thought, by events in it, and is not a constant stream but rhythmic because of God's rhythmic activity or different modes of presence in it. There is a kind of rhythm through the weekly Sabbath. Strand highlights the weekly (and thus rhythmical) Sabbath day as significant for Christian experience: "The growing Christian finds that the Sabbath provides closer fellowship with Christ – along with spiritual rest, joy, and assurance that it gives"[325].

SDA theology is exclusive in that only those who have faith in Jesus Christ shall receive eternal life; there is no eternal life outside of Christendom, and therefore all

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[319] Cairus 2000:212, emphasis mine; cf. Andreasen 2000:322-325; Gulley 2012:109-126

[320] 2000:800; cf. Strand 1992:4-5, 12-13

[321] Johnsson 2000:795-797; Stefanovic 2002:10-12; Strand 1992:4-5, 16-19

[322] Bennett 1986:345-347; Johnsson 2000:795, 799-800

[323] Canale 2000:118-120; Johnsson 2000:784-813

[324] Hasel 1986:84-164; Johnsson 200:795-801

[325] 2000:513; cf. Tonstad 2009:119-123. See Appendix I, fundamental belief number 20. It can also be defined as "linear" in the sense of it being goal-directed by divine working (Holbrook 2000:995).

shall need to have a personal relationship with Christ to be part of God's kingdom. The only exceptions are those whom God sees as not having received sufficient opportunity of the knowledge of Christ. This exclusive salvation is understood to exist during both Testament times of Scripture[326].

SDA theology teaches of a reign of the righteous while they are in heaven, who will return after the period of a thousand years. Webster clarifies:

> As described in Revelation 20:1-14, the millennium is a period of 1,000 years bounded by two resurrections.... All the righteous [at Christ's advent], living and resurrected, are given immortality and taken to heaven to live and reign with Christ for the duration of the millennium. The wicked are destroyed by the brightness of Christ's coming, leading to the depopulation of the earth. In this condition the earth becomes a 'bottomless pit,' to which Satan and his angels are confined for the 1,000 years[327].

SDA thought *generally* regards the 1,000 year-period as literal, although this point seems secondary in significance. What is certain, is that there is a specific amount of time spent in heaven, whether the 1,000 is literal or not.

SDA theology describes the overall progression in the world in what could be best phrased "getting worse and worse". There are three general ways in which the world gets worse. These three ways constitute the "signs of the times" and in that way function as signals of Christ's interventional imminence: (1) the natural world, (2) the moral world, and (3) the religious world. It is noteworthy however that the issue is not that of the existence of natural calamities, immorality or religious deception, but the issue is that of scale, intensity and frequency. In the natural world famines occur in larger scales, and there is a growing frequency of disasters caused by ecological imbalances of human greed and carelessness. The sequence and timing[328] of some natural incidents is also significant. The signs in the moral world are of the increasing abundance of crime and immorality. The signs in the religious world show intensifying and growing deception as with the rise of false prophets,

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[326] Blazen 2000:271-313; Dederen 2000:160-203; Gulley 2012:569, 655-658; LaRondelle 2000:857-891; Veloso 2000:457-491

[327] 2000:927; cf. Badina 1992:225-242; cf. Gulley 1998:438-455. The first resurrection is of the righteous who are resurrected into immortality at the beginning of the thousand years that are spent by them in heaven, and the second resurrection is of the unrighteous who are not resurrected with immortality at the end of the thousand years at which time the righteous descend with Christ and the city, and God destroys all of them after his name is vindicated in judgment. All those who are wicked are condemned and annihilated (Brunt 2000:347-373; Holbrook 990-995; Lehmann 2000:893-924; Webster 2000:927-946).

[328] SDA theology traditionally identifies, as significant, phenomena like the Lisbon earthquake which occurred in November 1, 1755; the sudden darkening of the sun in thick darkness and the moon appearing red as blood the next day in North America in May 19, 1780; the phenomenal falling of the stars in November 13, 1833. The timing of these phenomena and their sequence is understood as fulfilling prophecy from verses like Revelation 6:12-13 as understood in the context of Revelation 12 (Lehmann 2000:905-906).

false christs and false miracles[329]. In as much as SDA theology carries no optimism of having a disaster-free natural world, or achieving a Christian-moral world, or a deception-free religious world, before the coming of Christ, it does not promote resignation. The focus is on the alleviation of the growing extent of these life-hostile conditions as far as humanly possible, while waiting for Christ to arrive in judgment and life as the permanent solution.

<center>The Third Component of Eschatological Hope: Cosmic Eschatology</center>

SDA theology sees a qualitative difference between the original creation and the new creation[330], the notion being that the new creation is superior to the original, while both are "open systems" in the sense of having built-in capability for growth and development of life-forms, and the growth-development of human spirituality. Badenas states: "nowhere is it said that the new world corresponds to the world of the primeval creation. At the end of the long parenthesis of human history God re-creates the heavens and the earth...to an even better situation (if at all possible) than the first"[331]. It becomes more definite in identifying at least three things that distinguish the first and second creations. Badenas identifies the first one as the city: "The most striking difference between the new creation and the old is the existence of a city as its central feature"[332]. The second is identifiable as the immediate presence of God with whom "communication is open"[333]. Thirdly, there is no more need for the sun as the new city is the light[334]. Otherwise, SDA theology speaks of restoration. Nam writes: "the course of the history of redemption is the story of the restoration of His creation from its present mortal state to God's originally intended state"[335]. SDA theology teaches of a recreation that is not *creatio ex nihilo* but one that is *creatio ex vetere*[336]. This recreation is not limited to human beings, but intimately related to the rest of nature, as mankind is part of nature – human recreation is related to nature's recreation.

Another matter of concern in SDA theology regarding cosmic creation and recreation is that of the Saturday-Sabbath. The Sabbath of Genesis chapter 2 is interpreted literally – the last 24 hour day of the first week. SDA theology sees the creation Sabbath as intended for physical rest and spiritual nurture in being a memorial of God's creatorship. The eschatological aspect/significance to the Sabbath is believed to have been added after the fall of mankind into sin, when mankind was in need of reminders of hope for redemption through the Messiah. The eschatological aspect/significance of the creation Sabbath is not just an added appendix but an extension of the relationship Christ has with humanity – first as creator and eventually as saviour. Therefore, fundamentally (amongst others), SDA

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[329] Lehmann 2000:905-908; cf. Gulley 1998:127-233

[330] See Appendix I, fundamental belief number 28.

[331] Badenas 1992:250; cf. Nam 2000:947

[332] Badenas 1992:250; cf. Nam 2000:950

[333] Badenas 1992:250; Nam 2000:956

[334] Badenas 1992:250, 260-261; Nam 2000:956

[335] Nam 2000:957; cf. Cairus 2000:220; Gulley 2012:7; Lehmann 2000:909; Seventh-day Adventist Church Manual 2010:157

[336] Nam 2000:957

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theology sees two prominent significances of the Sabbath: (1) a memorial of creation[337], and (2) a symbol of eschatological salvation through Christ[338].

As regards the sequence of events in cosmic recreation, SDA theology considers it as follows: (1) the righteous are recreated into immortality at the Second Coming of Christ either through resurrection for the dead or through translation for the living; the living wicked are destroyed by His glorious return; (2) the righteous spend a millennium in heaven with Christ; the wicked remain dead whereas only the devil and his angels roam the desolate earth, and thus a figurative prison on earth; (3) the righteous return with Christ from heaven to earth and enter the heavenly City Jerusalem after it has landed on earth; (4) the wicked are resurrected with mortal bodies; (5) God vindicates Himself for the last time in a kind of judgment review, leading to the momentary admiration and confession of every tongue and the bowing of every knee that Christ is Lord; (6) the devil then deceives the wicked multitudes for the last time as he leads them to attack the heavenly city, but God intervenes with the fires of hell that burns and destroys the devil, his angels, and all the wicked (the fire is not without end); (7) God then recreates the earth and removes all the stains of sin and death upon nature, and the righteous are enabled to go in and out of the city and enjoy the direct presence of God in it and his perfected nature outside of it[339].

Christian Mission

This section analyses the views of Seventh-day Adventist theology on the question of Christian mission. In anticipation for the next comparative chapter of this research, the researcher has herein formulated subheadings quite similar to the previous chapter, but neither in an identical nor limiting way.

Mission as Missio Dei

The role of divinity in the SDA view of mission is greatly underscored as that of source or sender. Dederen puts it this way: "Throughout the Bible God is *a God of sending, of mission*…. The members of the church have been *called out of the world to be sent back into the world with a mission and a message*. The call to evangelism springs from an unequivocal *command of the Lord of the church*"[340]. The church in that way is

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[337] This significance is a key in the SDA theological interpretation of the continuing need for the weekly Saturday Sabbath. The idea being that the significance of this day was not just a salvation-symbolic one that can be done away with when the Messiah dies and resurrects from the grave, but one that is beyond salvation-symbolism, unlike the annual Sabbaths of the ceremonial Old Testament system (cf. Tonstad 2009).

[338] Gulley 1998:351-357; Shea 2000:418-455; Strand 2000:493-537; Veloso 2000:457-491; cf. Tonstad 2009

[339] Badenas 1992:243-271; Gulley 1998:455; Nam 2000:947-968; Webster 2000:932-934. Nam (2000:956) states: "John saw 'no temple in the city, for its temple is the Lord God the Almighty and the Lamb' (Rev. 21:22). This is in contrast with Revelation 15:5, where a temple is clearly in view. With the sin problem solved, there is no longer any need for ceremonies to bring humanity and Deity into agreement. The need for a temple is past; the throne of God and the Lamb is open to all (Rev. 22:3)".

[340] Dederen 2000:549, emphasis mine; cf. Bradford 2000:670; cf. Rice 2000:614; cf. Rodrigues 2009:19

in existence for the mission, and not the mission because of the church. Dederen again explains: "*[The church] has not been called to exist as an end in itself, but to fulfil God's purpose….* This explains why, from that perspective, *the church does not merely have a mission, the church is mission*"[341]. *Church* minus *mission* equals *no church*.

As will be better elaborated on later in this research, the SDA movement has a self-understanding of being especially called by God and entrusted with a specific mission in an age of doctrinal and lifestyle apostasy. Therefore, the SDA movement according to this understanding exists for this mission of which God is the source and sender[342]. It is also He who empowers the church for Christian mission[343].

<div align="center">Mission as Classifiable</div>

Mission is a broad term that is understood to include various unequal elements of Christian duty, according to SDA thinking. These components may be the spiritual or evangelistic work, after which one may speak of temporal or socio-physical components. The priority of the spiritual over the physical is clear, as Dederen puts it: "[The] primary task…of the church…has always been the sharing of the gospel of Jesus Christ to the ends of the world…. The primary mission of the church is unquestionably related to evangelism and the implementation of God's plan of salvation"[344]. Rodriguez seems to concur with Dederen as he warns against the act of making the SDA church nothing more than a socio-political movement:

> [The SDA movement] needs to remain relevant in the culture in which it exists, but in doing this the church should not abandon or modify its identity, message, or mission. Otherwise, it would be transformed into little more than a social movement procuring the betterment of human society and the individual, hardly interested in their redemption from the enslavement or sin and guilt through Christ or in their commitment to Him as Lord in the cosmic conflict[345].

This statement makes the SDA movement without sufficient value if it becomes a mere socio-political force without a transcendental message, and yet that message is said to need its relevance to society made clear. In narrative terms the story of humankind can only make sense in the context of the metanarrative of God's plan for humankind.

The secondary components include every other type of human need, besides the directly spiritual. Being secondary however does not mean non-essentiality but means lower priority *in comparison* to the spiritual. Dederen elaborates: "By their influence and testimony [Christians] are called to *support* those causes that promote the *social, economic, and educational welfare* of the human family…. Members are invited to learn from the Lord, who though He *subordinated physical and other material*

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[341] Dederen 2000:549, emphasis mine
[342] See Appendix I, under fundamental beliefs 12 and 13
[343] See Appendix I, under fundamental belief 17
[344] Dederen 2000:549-550
[345] Rodriguez 2009:22

help to spiritual needs, showed concern and took action on behalf of the needy and suffering"[346]. The non-spiritual needs were Christ's "concern" and object of action although they were "subordinated" to the spiritual; they are not done as a mere optional task or favour, but are legitimate concerns by themselves.

Even though missionary ministries may be distinguishable from each other, they are as inseparable as human spirituality is from intellectual, social and physical life. This is particularly so in SDA theology where no distinction is made between the body and an "immortal entity" that escapes the body at death[347]. The state of any of the faculties of a person affects all the other faculties directly or indirectly. Reid makes this point:

> *A person consists of elements that include but reach beyond the physical body. Both the emotional and spiritual elements interact with the physical to produce the whole.* Seeing the person in this broad sense not only is in harmony with the biblical understanding but establishes a unique Christian approach to healing, distinguished from the kind of health care limited to the physical body. *Throughout the Scriptures a person is dealt with in terms of unity*, free from the body versus soul duality[348].

Missionary work is classifiable but inseparable.

In conclusion, Christian mission is here seen as classifiable in that it has different *distinguishable* facets – spiritual, intellectual, physical, social – that while they are *inseparable*, therefore not dualistic in the full sense of the term between the spiritual and material, they differ in priority. The spiritual takes precedence over the other facets; the spiritual needs of a person are considered most important, although they may not be separated from the other faculties of need.

Mission as Proclamation

The SDA movement, while affirming its self-understanding as the people blessed above others[349] in terms of beings recipients of Scriptural truth, does not consider

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[346] Dederen 2000:550, emphasis mine

[347] Cairus 2000:212-213

[348] 2000:757, emphasis mine; cf. 2000:777-778

[349] This "remnant" self-understanding of the SDA movement will be analysed in much better precision in a later chapter of this research. But it should be noted here that it does give a very strong appearance of arrogance on the part of the SDA church to have this self-understanding of doctrinal superiority. This perception has been noted. Rodriguez (2009:216) considers this perception: "The Adventist concept of the remnant has been considered by some to be offensive, exclusivist, and triumphalist…. In response these charges, we can say that….the application of the concept of the remnant to a specific group of individuals through whom God was fulfilling in a particular way His design for humanity is found throughout the Scriptures. On that basis the prophets and those who joined them in the preservation and practice of God's truth would have been considered offensive, exclusivist, and triumphalist. Of course, the same would have applied to Jesus and to the Christian community. But the biblical evidence suggests that the biblical remnant was not exclusivist". SDA thinking sees no essential arrogance of its self-understanding as a remnant. Space limitations forbid an extended discussion of this issue here, but as already mentioned the theology of the Eschatological Remnant will be almost exclusively analysed in a later chapter of this research.

itself as the only possible place for the genuinely saved. The SDA Church Manual indicates this in its thirteenth fundamental belief: "The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus"[350]. It continues in the same paragraph to list a number of things that constitute its message to the world:

> This remnant announces *the arrival of the judgment hour*, proclaims *salvation through Christ*, and heralds *the approach of His second advent*. This proclamation is symbolized by the three angels of Revelation 14; it coincides with *the work of judgment in heaven* and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness[351].

Through such words as "announces", "proclaims", and "heralds", it becomes clear that proclamation is central to its mission, as no mention is made of any other form of mission. It however does not necessarily mean that that is all the SDA movement stands for. The references to "the arrival of the judgment hour" and "the work of judgment in heaven" speak of the SDA teaching of the *Investigative Judgment*[352] which will later receive its almost exclusive attention in this research, and so will the SDA teaching of *The Remnant and Its Mission*. The proclamation of the gospel, as understood in SDA theology, may also be viewed as part of "mission as stewardship" (see subsection below). Bradford makes use of this categorization as he deals with stewardship and refers to the proclamation of the gospel under the subtitle "God's Grace": "Revelation 14:6-12 contains good news, 'an eternal gospel' (verse 6) to proclaim to all the world…. Because of *this aspect of stewardship, Adventists are dedicated to the ministry of bringing the gospel to everyone*"[353]. It however deserves singularity here in this research because of its central role in SDA mission.

Mission as Conversation

There is an identified need for the SDA movement to interact with other Christian denominations and non-Christian faiths. Rodriguez argues this as editor of a book on SDA ecclesiology: "A clearly enunciated Adventist ecclesiology will be helpful in properly interacting with other Christian communities and with non-Christian religions…. [There will be a] need to engage in conversations with other Christian communities and with religious leaders from other world religions"[354]. The reason for such conversation is recognized as the mutual elimination of prejudices and stereotypes[355]. These conversations do not seem to have in mind the purpose of

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[350] Seventh-day Adventist Church Manual 2010:160; cf. Dederen 2000:575; LaRondelle 2000; cf. 2000:888, "Such an identification with the remnant church of prophecy…offers no ground for a spirit of exclusivism or triumphalism".

[351] Ibid., emphasis mine; cf. LaRondelle 2000; cf. Rodriguez 2009:21

[352] The concept of the "Investigative Judgment" will be elaborated upon later in this research, in its own chapter. See Appendix I, fundamental belief number 24.

[353] Bradford 2000:668, emphasis mine; cf. Nam 2000:958

[354] Rodriguez 2009:19

[355] Rodriguez 2009:19

theological and missiological transformation and development from the other partner's insights and experiences. Such conversations reportedly do occur, between SDA leaders and leaders of other religious groups[356]. This researcher is of the opinion that the results are however vaguely identifiable to the majority of SDA members, except as members personally have interactions with people outside of the SDA community.

Regarding religious ecumenical movements, the SDA church does not have any official stance of a relationship[357]. The SDA church would applaud[358], for example, the World Council of Churches, and at the same time condemn some things about it. The official[359] SDA church website has this to say:

> Generally, it can be said that while *the Seventh-day Adventist Church does not completely condemn the ecumenical movement* and its main organizational manifestation, the World Council of Churches, *she has been critical of various aspects and activities*. Few would wish to deny that ecumenism has had laudable aims and some positive influences. Its great goal is visible Christian unity. No Adventist can be opposed to the unity Christ Himself prayed for. The ecumenical movement has promoted kinder interchurch relations with more dialogue and less diatribe and helped remove unfounded prejudices[360].

Again, this statement shows more SDA interest in dialogue rather than in partnership with mutual gain. Currently, observer status is advised for all levels of the SDA administrative structure: "Experience has taught that the best relationship to the various councils of churches (national, regional, world) is that of *observer-consultant* status. This helps the church to keep informed and to understand trends and developments. It helps to know Christian thinkers and leaders. Adventists are provided the opportunity to exert a presence and make the church's viewpoint known. Membership is not advisable". It appears that the SDA church, in its mission, finds itself not fully compatible[361] with the objectives and methods of the ecumenical movements, and therefore wishes to make its presence felt without making entangling commitments.

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[356]http://en.wikipedia.org/wiki/Seventh-day_Adventist_Interfaith_Relations#   Interfaith _dialogue , accessed on the 27th of December 2012

[357] http://adventist.org/beliefs/other-documents/other-doc3.html, accessed on the 27th of December 2012, see Appendix II

[358] The SDA church would applaud the World Council of Churches in the following activities: (1) providing accurate and updated information on churches, (2) speaking for religious liberty and human rights, fighting against racism, and (3) highlighting socioeconomic implications of the gospel. See Appendix II

[359] The site is official, but the statement is not considered official as it has never been voted by the executive council or the worldwide constituency, see Appendix II

[360] http://adventist.org/beliefs/other-documents/other-doc3.html, accessed on the 27th of December 2012, emphasis mine, see Appendix II

[361] cf. Gulley 2012:774; cf. http://en.wikipedia.org/wiki/Seventh-day_Adventist_ Interfaith_ Relations#Interfaith_dialogue, accessed on the 27th of December 2012

The missiological incompatibility between the SDA church and the World Council of Churches is elaborated on in Appendix II of this research. But in brief these are the challenges typical of most SDA adherents: (1) The WCC gives too little emphasis on personal piety and spiritual revival. (2) The WCC encourages fluidity of doctrinal views as a virtue such that being assertive of one's beliefs is often regarded as narrow-mindedness. Humility and respect are always good but those are not identical to unassertiveness. Adventists feel that such doctrinal irresolutions must be vigorously resisted. (3) The Adventist understanding of mission highlights evangelism, that is, the verbal proclamation of the gospel. The ecumenical approach sees mission as "primarily saving society from oppressive regimes, from the ravages of hunger, from the curse of racism, and from the exploitation of injustice". Priorities do not match. (4) The SDA church has the conviction of a need to distinguish "between sociopolitical activity of individual Christians as citizens and involvement on the corporate church level". The church's task is to deal with moral principles, not to advocate *political directives*. The SDA wishes to effect political change indirectly through proclamation and not be involved in political controversies. (5) The ecumenical movement sees religious liberty as just one of the human rights whereas Adventism sees religious liberty as the fundamental right that "undergirds all other human rights". "There is here the danger that religious liberty will lose its unique character that makes it the guardian of all true freedoms".

The researcher finds numbers 4 and 5 above as inconsistent with the SDA church's own theological presuppositions. The researcher's views will be explained later on in this research particularly when analysing and making a proposal of development on the theology of the Eschatological Remnant. But briefly, the question on number 4 would be, what does the church preach if it cannot make clear socio-political implications of its message, and make relevant engagements with society? It may not become involved to the extent of aligning itself to political parties but it cannot keep silent on social justice matters. On number 5 the researcher finds inconsistency in that all human rights, including religious ones, are based on God's creation of the human in His image according to SDA thinking. So how can it be that all forms of human rights depend on religious liberty?

Mission as Universal

The scope of mission is the whole world, regardless of nationality, language, gender, generation or religious affiliation. As a consequence of this view of mission as universal, amongst other factors, the SDA church utilizes transnational administrative structures that are tightly bound theologically and administratively. The SDA church has a few levels of organization: (1) there is the local church or congregation; (2) a number of congregations combine to form a Local Conference; (3) a number of local conferences combine to form a Union Conference; (4) a number of unions conferences combine to form a Division Conference which is generally regarded as a regional office of the worldwide General Conference. This structure is considered by this denomination as best to facilitate the SDA contribution in Christian mission[362]. The universality of the mission is not however meant to be

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[362] Dederen 2000:553-554; LaRondelle 2000:872-874; Vyhmeister 2000:18-20

fulfilled only when the whole world accepts the gospel, although it might be possible to reach all humanity with the opportunity to accept this message. It is universal in intent, and not in positive faith-response; all are considered capable of receiving salvation through Christ, and yet not all will be willing to do so of their own free choice[363].

Mission is also universal in that all Christians may contribute in it regardless of status or talent. Actually, every Christian is endowed by God to make some contribution in the wide spectrum of missionary work, in diverse ways. Rice says: "Paul is unequivocal that spiritual gifts originate with [God] and are *apportioned to each individual as the Holy Spirit chooses*…. Although the gifts listed in 1 Corinthians 12:8-10 and Romans 12:6-8 are operative within the spiritual ministries, they are not limited to these ministries, for *spiritual gifts are given to all who accept Christ by the Spirit according to His will*"[364]. Bradford goes as far as to say that the church is a "community of gifted people" or "charismatics", in the service of the world[365].

Mission as Urgent

The theology of the SDA movement has a cardinal interest in the Second Coming of Christ; it is "the blessed hope" of its members. This coming of Christ is usually described as occurring "soon", as one may pick that up from fundamental belief number twenty-five[366]. While SDA theology does not teach time-setting[367] for the coming of Christ, there is however a conviction that Christians, of the SDA movement in particular, have an urgent message to proclaim to every living intelligible person[368]. His *return is made certain by his vicarious and victorious death and resurrection*[369].

SDA theology also assumes another motivation for this urgency other than a sense of responsibility. This is the motivation of love for those considered in grave danger of theological deception. As a movement highly influenced by biblical apocalyptic or prophecy[370], it recognizes current and imminent life-threatening dangers of theological deception that are both temporal and eternal in consequence[371]. These

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[363] Blazen 2000; Gulley 2003; 2012; Hasel 2000; LaRondelle 2000; Lehmann 2000

[364] Rice 2000:614-615, emphasis mine; cf. Kis 2000:707. See Appendix I, fundamental belief number 17.

[365] Bradford 2000:670

[366] See Appendix I; cf. Lehmann 2000

[367] The Seventh-day Adventist movement does not teach time-setting, but its parent, the Millerite or Advent Movement, eventually did set dates for the coming of Christ, the most prominent being October 22, 1844. The Seventh-day Adventist movement began after the great disappointment of 1844, from the minority who restudied their prophetic interpretations from within the fragmented Millerite Movement (LaRondelle 2000:857, 882-884; Lehmann 2000:913; Vyhmeister 2000).

[368] Dederen 2000:575; LaRondelle 2000:887-888; Lehmann 2000:912; Rodriguez 2000:399

[369] Blazen 2000; Lehmann 2000:913

[370] LaRondelle 2000:887

[371] SDA theology traditionally interprets Revelation 13 as prophecies of the "time of the end", part of which, as of 2012, is still future but prior to Christ's return. There is an expectation of worldwide persecution of ten commandment keepers, including the Saturday-Sabbath. This may deceptively occur as a global desperate measure to restore peace and the quenching (appeasing God for his displeasure on the Sabbath keepers who resist ecumenical unity) of intensifying financial and

may not be called elements of eschatological *hope* (where hope is an *expected desire*) but elements of an eschatological *expectation* (*not desirable expectation*). Either way, they are part of the SDA eschatological system. The proclamation of the gospel, in the context of the 3 angels of Revelation 14, becomes a solution to the deception that is found even in other Christian movements[372].

Mission as the Quest for Justice

The fight for social justice is one that finds resonance in SDA thought. Kis argues: "The *principle of social justice* demands that human rights be respected and that Christians lead society in that direction…. Beginning within the church and expanding to relations in the civic domain, discrimination on the basis of race, gender, or status must never occur without Christian opposition"[373]. Furthermore, referring to Christian relationships in the workplace Kis writes: "A Chistian administrator is a brother or a sister to the employee; neither will seek special privileges because of this relation. Additionally, a Christian employer or administrator may not treat employees differently on the basis of race, gender, nationality, social status, or religion"[374]. One presumes that the same is expected of a non-Christian employer, but just that this author was contextually concerned about professing Christians. Discrimination is noted as an unwelcome possibility in both society and within the church. It is noteworthy that Kis sees the church's responsibility to remove or oppose injustice as "beginning within the church". It would appear that a church which cannot fight injustice within itself is unprepared to do so outside of it. The church ought to "lead" society towards social justice by

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natural disasters. The real issues will however be the historically closing and climaxing struggle (outcome already decided by the cross and resurrection) between Christ and Satan with the earth as the platform. Holbrook (2000:990-993) describes it in this way: "Near the [close of probation] Satan launches his final attack against God's people…. How this last conflict will occur is sketched in Revelation 13 and 14…. The apocalyptic prophecy describes two earthly powers [symbolized by the beasts] in particular that participate on Satan's side in the final struggle…. God's followers, who choose to be loyal to Him during Satan's final clash, are symbolized in Revelation by the 144, 000…. Actually, they are an innumerable population from all nations of earth…. These end-time believers are God's spiritual Israel…upon whom He will place His seal of ultimate approval and protection…. They successfully resist Satan's attempts to turn them from their obedience to God's commandments and from their wholehearted worship of the Creator…. The believers facing Satan's onslaught are characterized as observers of the Ten Commandments…. As at its beginning, so in the last conflict, the war between God and Satan is a religious war. Now the second beast commands earth's inhabitants to 'worship the first beast'…; and 'the image of the beast' causes mankind to 'worship' itself under penalties of boycott and death, enforcing the first beast's mark and its name – its characteristics…. The final crisis erupts when Satan (working through the two beast powers) demands worship and allegiance due only the Creator. God anticipates the crisis. Through the first and third angels' messages He announces both an invitation and a severe warning to the inhabitants of earth…. Revelation depicts the return of Christ under two different symbols: (1) as a heavenly farmer who comes to reap the harvest of His redeemed people, alluding also to the reaping and destruction of the impenitent…; and (2) as a heavenly warrior advancing with His forces to conquer His enemies. The latter figuratively portrays God's ultimate victory over Satan in the moral controversy".

[372] LaRondelle 2000:885
[373] Kis 2000:701
[374] Kis 2000:700

making initiatives rather than by just supporting the social causes initiated by others. These initiatives may be programmes designed to empower communities economically, educationally and otherwise. Another way of leading is by example, meaning that what the church wants to see in society should be discernible within itself.

On the basis of the foregoing literary arguments by SDA scholarship, one may conclude that the SDA missionary involvement is very much awake to social issues of justice. However, counter-arguments may also be made on a practical basis and level: (1) the SDA church in the United States of America and in South Africa is still *in some areas* structurally race-discriminatory[375]; church history shows a more lamentable view of the existence of racism within the church and also its passivism in response to the broader spectrum of discrimination in its society. (2) The existing administrative department of the church – Public Affairs and Religious Liberty (PARL) – is *more* concerned with promoting religious liberty than the other aspects of human rights and forms of discrimination. The department's website reads:

> The PARL department focuses *primarily* on ensuring the God-given human right of *religious freedom* becomes a universal reality. It *also* works in cooperation with other church departments to advocate public policy positions on issues in areas as diverse as health, education, peace issues, environmental protection, women's issues, children's issues, the rights of prisoners, and aid and development[376].

However, an argument may be made that the other aspects of human rights are more relevant in most countries than religious liberty, if the current situation is

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[375] This seems very hypocritical in view of fundamental statement on *Unity in the Body of Christ*. See Appendix I, fundamental belief number 14. An example in South Africa is the still internally resisted merger of two "giant" conferences – *Trans-Orange Conference* (traditionally black churches) and *Transvaal Conference* (traditionally White, Coloured and Indian churches), although they cover the same territory to a large extent. The former *Cape Conference* (traditionally white) was merged forcefully by the higher organization with the former *Southern Hope Conference* (traditionally black and coloured, itself merged in 1997 from *Southern Conference* – black – and *Good Hope Conference* - coloured), assuming the name *Cape Conference* in 2005. The former *Natal Field* (traditionally Black) merged willingly with the former *Oranje-Natal Conference* (traditionally White, Coloured and Indian) in 1994, becoming the now *KwaZulu-Natal Free-State Conference* and the first merged Conference in South Africa within the SDA church. The researcher is employed by this Conference (Nzimande 2012:49-68; cf. Nhlapho 2012). Pastor AN Nzimande (2012:50, 63, 70, emphasis mine), a retired and former president of *KwaZulu-Natal Free-State Conference*, in his historical book observes the racial resistance of some in the unmerged conferences, and feels that the social climate is more than ripe for merger: "*There is a feeling in certain quarters that the President* [General Conference – Dr Ted Wilson] *is pushing the unity agenda too strongly for their comfort*…. There is no doubt that the President and his counterparts in the Southern Africa-Indian Ocean Division and the Southern Africa Union saw *the glaring enormity [by the relative absence of white members when Dr Wilson visited South Africa in May 2012 at the Johannesburg Stadium] of a racial division within the church in South Africa. The question of race is consuming far more than its fair share of financial and human resources as well as time*…. Inter-group relations within South African society have always been a thorny issue, and the church as a microcosm of broader society has not gone unaffected…. *I believe the moment was right in this country for meaningful fellowship between believers of different races when social change took place*".

[376] http://www.adventistliberty.org/index.php?id=21, accessed on the 19th of December 2012, emphasis mine

considered. On the same note, it might be fair to consider that this PARL department is not the only one that may have a contribution. If SDA mission should show more consistency, the other departments should find, ways of engaging society towards transformation away from the various forms of social injustice. These ways should be more than mere internal promotion in churches but actual interaction with political and governmental structures in the various parts of the world[377]. Perhaps the drive to promote, and engage with structures, on religious liberty more than the other aspects of human rights is largely influenced by the SDA eschatological expectation of legalized worldwide religious intolerance, just prior to Christ's Parousia[378]. This belief is not one of the Fundamental Beliefs but is a generally accepted view of Revelation 13 in SDA thought.

Besides the matter of struggles for social justice, the SDA movement promotes respect for civil authority, and a civil sense of responsibility, as far as biblical principle allows[379].

<div align="center">Mission as Stewardship</div>

Stewardship[380] is a major subject in SDA thought regarding Christian duty and mission. Bradford argues this notion:

> *The biblical concept of stewardship transcends and informs the whole of Christian teaching and doctrine.* It embraces and connects many of the great doctrines of the church and becomes an organizing principle for understanding Scripture. The doctrine of Creation; the doctrine of humanity, redemption, and restoration; the doctrine of the Sabbath; and *the doctrines of the church are inextricably bound up with the idea of stewardship. Stewardship also becomes the root of mission, the basis of sharing the gospel with the world*[381].

It follows therefore that Christian mission will be strongly shaped by the theology of stewardship. In fact, from the words used by Bradford – "root of mission" and "the basis" – the relationship between stewardship and Christian mission is not a casual one, but a kind of cause-and-effect relationship. The key assumption of stewardship is the origin and purpose of humanity and the earth in God, and the inseparable link between creation and salvation[382]. Speaking on the basis of stewardship, Bradford writes: "*The doctrine of stewardship has its origin in Creation*. Any attempt to fully grasp the essence of stewardship *must begin here*. Indeed, one's understanding of the first three chapters of Genesis determines one's concept of God – the kind of person

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[377] cf. Kis 2000:701

[378] See footnote above, under "Mission as Urgent"

[379] Bradford 2000:670-71; Kis 2000:700-702

[380] See Appendix I, fundamental belief number 21.

[381] Bradford 2000:651, emphasis mine; cf. 2000:660-661

[382] Bradford (2000:653-654) says: "There is a bond between Creation and salvation throughout scripture. The living God is both Creator and Redeemer…. Thus, in the person of Jesus, Creation, redemption, and grace were to come together. With man's fall, the truth about Creation linked with divine grace, which provides for a full recreation of penitent sinners and the earth from the effects of human transgression…. The deputy status of Adam and Eve continues even after the Fall".

He is – His nature and character"[383]. God created humanity with the purpose that they should be His "representatives to care for the earth". This is part of the image of God. Bradford argues: "God created the human pair in His image *that they might fulfil His commission* to have dominion. *God created Adam and Eve with a specific task – to be stewards over creation….* Man's stewardship responsibility is a part of the image of God"[384]. It is not within the scope of this section to delve into the details of the "image of God", but suffice it to note that stewardship is merely "a [primary] part of the image", and not the whole.

Life, as a God-given gift to humanity, implies Christian responsibility to participate in it through procreation, family planning, its preservation and through holding it sacred. It does not mean that married couples always have to procreate but it does mean that doing so means the accepting of a responsibility to develop and educate the resulting children. Planning is important as human birth is a serious matter. Life must be preserved and nothing that endangers it or degrades its quality should be permitted. Also, life's sacredness means that abortions should not be lightly considered and executed. Bradford elaborates: "Abortion must not be considered as a method of family planning. Only on extreme situations might this procedure be justifiable. Such cases might be a child pregnancy, pregnancies under criminal circumstances, or abortion to save the mother's life"[385]. It does appear that abortion is not absolutely prohibited in SDA theology, but relatively by being subject to the situations described above.

Health[386] is another important aspect of Christian mission in light of stewardship. Kis explains: "God, the Creator and Saviour of *the whole human being*, calls everyone to seek the *highest standards of health….* Health is a gift and a blessing that we *must manage as stewards*. We *protect* our health and, when it is compromised, work toward its *restoration*"[387]. From the this quotation one may draw at least four important points: (1) salvation is not merely spiritual and must involve the whole human condition – including the physical; (2) God expects nothing below our individual best in terms of health; (3) individual health-management is not an optional task but an obligatory one; (4) we manage it through preservation and restoration[388].

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[383] Bradford 2000:653, emphasis mine

[384] Bradford 2000:654, emphasis mine; cf. Cairus 2000:208; Shea 2000:423-424; Reid 2000:752-753

[385] Bradford 2000:703; cf. 2000:669

[386] Reid (2000:755, 757; cf. Shea 2000:424) states: "The Bible understands health as full integration. From its point of view health reaches beyond the physical into every aspect of life, being the harmonious function of the person – bodily, emotionally, spiritually, and socially…. A person consists of elements that include but reach beyond the physical to produce the whole. Seeing each person in this broad sense not only is in harmony with the biblical understanding but establishes a unique Christian approach to healing, distinguished from the kind of health care limited to the physical body".

[387] Kis 2000:688, emphasis mine; cf. Bradford 2000:668-669

[388] Reid (2000:762-763) makes the point that nature also has its own healing capabilities that are God-planted: "The healing capacity in nature is clearly evident. It is an intrinsic function implanted by the Creator, a king of 'wisdom' in nature through which He brings repair and relief to a sin-damaged creation…. The inward capacity to regenerate and to resist invasive organisms becomes a part of His plan for healing and restoration".

Missiologically speaking, health preservation-restoration is directly and indirectly important. It is directly important in the church's work of the alleviation of suffering and improving happiness in the world[389]. It is indirectly important in that the suffering or damage on one aspect of the human nature negatively affects other aspects as well. Bradford argues: "The body is of major importance…. In order to keep the mind and spirit in optimal condition, a person must care for the body"[390]. There is an apparent sympathetic relationship between all aspects of human nature, such that if one does not take care of their physical well-being, their missionary work for God becomes negatively affected in terms of quality and length of life-service[391].

The earth's well-being is part of Christian mission according to SDA thinking. Bradford makes the statement: "The stewardship of the earth, which God entrusted to Adam and Eve, *still belongs to their descendants. We who inhabit the planet are responsible for its care.* In the final judgment, the 'destroyers of the earth' are destroyed (Rev. 11:18)"[392]. The stewardship of the earth as entrusted to humanity is not the necessary cause of man's abuse of nature. Cairus says: "Far from leading to the abuse of nature, as sometimes charged by humanistic ecologists, dominion over nature makes human beings accountable before God for their actions in the natural world"[393]. Gulley echoes Cairus:

> Although some scholars blame Christianity for ecological problems because of the belief in human dominion over nature…, the Genesis *text does not command humans to destroy or abuse the planet.* Created in the image of God, *humankind was meant to exert a dominion over creation*

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[389] Bradford (2000:669) notes: "Around the globe [the Seventh-day Adventist church operates] a well-developed system of medical institutions [that] seeks to alleviate suffering and promote wellness".

[390] 2000:668

[391] cf. Bradford 2000:667; Shea 2000:424-425

[392] 2000:662, emphasis mine; cf. 2000:667-668; Gulley 2012:97-108; Kis 2000:704; Shea 2000:441. Bradford (2000:667-668, emphasis mine) makes these statements, speaking of Seventh-day Adventists in particular: "By greed and wastefulness, often under the guise of advancing technology, humans have wounded Planet Earth unto death. The earth is filled with life-threatening toxic wastes. Natural resources have been dangerously squandered. In some cases the land has been robbed by overuse of its ability to produce. Even the seas have been plundered of their once-rich resources. In such a world as this, *Seventh-day Adventist Christians are called to live a simple life, without greed or waste. Recognizing that the resources of the earth are finite, they are to protect and conserve the environment*…. The observance of the seventh-day Sabbath, in loving response to the commandment (Ex. 20:8-11), provides an opportunity for Adventists to celebrate Creation along with the Creator. Individuals, families, and church groups frequently spend Sabbath afternoons in nature activities. *These promote an understanding of the marvels of the natural world as well as the need for protecting God's creation*". On the same lines of thought, Kis (2000:704, emphasis mine) argues against the destruction of earth's resources and in favour of lifestyle simplicity and frugality: "The Christian will *refrain from careless destruction of the environment*…. Today's *lifestyle is the main culprit* for the sad state and bleak future of this planet. The first step toward improvement lies in *changing our wasteful way of life…. Simplicity in eating*, especially in the consumption of meat, would save an enormous amount of grain…. It would also be possible to lower energy consumption by conscious conservation gas, electricity, and water".

[393] 2000:208

that images God's loving dominion over the cosmos…. Dominion does not mean to destroy but to protect the world[394].

Humanity should not treat nature as being outside of it, but as part of and dependent on it[395]. This indicates that some SDA scholars may be experiencing growing awareness of the impact of stewardship in nature preservation and nurture, and in the intimate link between human beings and nature[396].

Stewardship also encompasses the matter of human abilities and talents, as it informs Christian mission. Bradford makes the case: "The Scriptures indicate that God endows human beings with gifts and abilities…that he expects them to *use in service to others…. Stewardship, therefore, entails ministry, mission, reaching out to meet human need in Christ's name through the exercise of the gifts*"[397]. Abilities may be categorized as spiritual and natural, the natural being capable to be considered spiritual when used for such purposes[398]. Rice speaks of spiritual gifts: "These ministries are to work together to nurture and upbuild the flock, as well as to proclaim the gospel to those outside the fold". These abilities are to minister to both the church and the world, by both clergy and laity. However, the prerequisite of individual faith in God through Christ applies in relation to the specifically spiritual gifts[399].

Wealth is another gift that should be handled with the concept of stewardship applied to it, and in this way informing Christian mission particularly for the poor. Kis puts it this way: "The Bible maintains that *God gives ability and opportunity to acquire and accumulate wealth…*. Christians know that gratitude to God helps prevent condescending and arrogant *attitudes toward the poor* and *brings humility and caring response to the needs of others…*. To a Christian the presence of the poor is not a nuisance; *it is an opportunity to express love*"[400]. It is not only in direct means that the needy are served by this gift of wealth, but also in indirect ways; the financially able do not gain wealth at the expense of others, and in that way the powerful deal with others with honesty. Pastors' financial support also depends on Christians being faithful in returning to God his tithe. In this way, Christian mission moves forward as God uses human hearts and hands[401].

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[394] Gulley 2012:98, 103 emphasis mine

[395] Cairus 2000:207; Bradford 2000:667; Shea 2000

[396] Bradford 2000:668; cf. Mngqibisa 2006; cf. Gulley 2012:104

[397] 2000:670, emphasis mine

[398] Bradford 2000:670; cf. Rice 2000

[399] Rice 2000:617-618

[400] Kis 2000:704, emphasis mine

[401] Kis 2000:704-705. Regarding tithe, Bradford (2000:656) adds: "The returning of the tithe saves us from a false dichotomy between the spiritual and the material… [God] makes no radical differentiation between the so-called spiritual and the so-called natural". God extends his claim on material things as well as on our heart. It is noteworthy that Bradford here makes no claim that there can be no difference between the spiritual and material, but that there is no "radical" difference or "false" dichotomy. The impression given is that there is a sense in which these two differ but that they are inseparable.

Time is another gift from God to humanity that informs Christian mission. The way one uses time affects others. Kis argues this notion from the angle of timeliness: "Tardiness wastes the time of others involved in an activity. It may also signal an unstable and undependable character". Time is to be used not only for oneself but also for the benefit of others[402]. Beyond matters of timeliness, other pillars of time-stewardship are one's sense of trust in God[403], rest[404] and diligence[405].

"Influence" is a term that may be broadly used, but it is here used particularly in reference to one's influence through apparel. Kis speaks of the importance of influence in this way: "*Every action, word, and attitude exerts an impression or a mark; we call this influence*. The impact is felt first on the individual and second, on others as well. The Bible urges *responsibility in the use of this power, calling Christians to exercise their influence*"[406]. It is understood that while God loves beauty, and that Christians should too, Christians should "seek to avoid enslavement to fashion and display". The controlling principles are identified as beauty, physical health, frugality, modesty and the priority of inward beauty[407]. Based on those biblically referenced principles and examples, SDA thought opposes the use of jewellery for *mere* purposes of beautification[408]. Kis explains it this way: "*We believe in the Creator-God*,

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[402] Bradford 2000:669

[403] Kis (2000:705-706) argues this: "Anxiety over the future and basic necessities can control the use of time more than anything else…. Jesus was concerned that the struggles for survival and comfort, and even competition with the neighbours, might overpower the greater need, the need for time with God, with oneself, with family, and with others".

[404] Kis (2000:706) states the case: "God reserved the seventh day for Himself. From sunset Friday to sunset Saturday humans are to stop pursuits and purposes, liberated from the tyranny of earning or spending money, in order to spend time with God, with self, with family, with friends…. Rest is not passive as is laziness. It is an active mode of focusing on life itself, on its meaning, and on its Creator". Strand (2000:511) adds to Kis: "The Sabbath reminds us that God has bestowed on human beings the need for fellowship and the capacity to love, care, and be compassionate. The Sabbath was to be a day for holy convocation…. It was also a reminder to the ancient Israelites that because God had been very kind in delivering them from Egyptian bondage they should act compassionately, treating their fellow human beings with love and kindness". Strand (2000:510) also recognizes the Sabbath-time as a demonstration of God's fairness: "It is a gift to mankind that is equally applicable and accessible to everyone. It comes everywhere with the same regularity and in the same amount. Furthermore, in connection with Sabbathkeeping among the ancient Israelites, God specified that all – the servant and the alien as well as the landowner…should have this one day every week free from their common labors, thus showing total impartiality".

[405] Kis (2000:706) explains: "The *principle of diligence*…insists on industry and honest work as an integral part of the Christian stewardship of time. Laziness is incompatible with Christian discipleship, for God has given six days for work".

[406] 2000:706, emphasis mine

[407] Kis 2000:707; Rodriguez 1999:105; Seventh-day Adventist Church Manual 2010:140-141

[408] Seventh-day Adventist Church Manual 2010:141; Rodriguez (1999:105, emphasis mine) makes a distinction between uses of mere beautification ("ornamental jewellery") and uses of virtue ("functional jewellery"): "In teaching the biblical standard on jewellery *we must make clear that ornamental jewellery is rejected but functional jewellery is not*. Making a distinction between these two may prove at times to be somewhat difficult, but it not need to be that difficult…. This approach to the question of jewellery is based on the fact that the Bible combines a specific standard on jewellery (rejection of ornamental jewellery and *restrictive use* of functional jewellery) with *a set of principles to be used in the selection of functional jewellery*". Kis (2000:708, emphasis mine) explains the fact of the use of adornments in the Bible, particularly in the Old Testament: "In an effort to understand the use of

who cares for His creation and is worthy of our trust. We hold that our mission is to demonstrate our total dependency on Him and that even a slight dependence on the valued possessions of perishable ornaments would compromise our witness…. We are happy to be like our Master in humility and simplicity"[409]. The current[410] SDA Church Manual, while stating that the issue of dress should not be an all-absorbing subject[411], clearly makes the statement that the use of jewellery for adornment is generally against the will of God: "It is clearly taught in the Scriptures that the wearing of jewellery is contrary to the will of God…. The wearing of ornaments of jewellery is a bid for attention not in keeping with Christian self-forgetfulness"[412]. I say "generally" because exceptional cases are those where in a country or culture the wearing of wedding rings "in the minds of the people" has become "a criterion of virtue" and therefore not regarded as an ornament – the use of the ring is not condemned in such situations.

Children are considered a very important gift and calling from God. By this gift God lays the responsibility of nurture on parents and society. Bradford states: "Raising children for the Lord is the stewardship duty of parents and indeed of the entire community of faith". This is not just ordinary physical, social and intellectual nurture but Christian education – spiritual nurture included. Bradford comments: "*Christian* education – discipline and training – is of great importance. The development of *all the faculties* is required"[413]. The SDA church, in pursuit of this mission, owns and operates thousands of schools worldwide, from kindergarten through university levels. Some of the students (most in some schools) are neither members of the SDA church nor are they directly related to members of this church[414].

<center>Mission as Inculturation</center>

As stated above, the missionary scope of the SDA movement or church is worldwide and transcultural. The church apparently has not developed much thought on the issue of inculturation, possibly due to its emphasis on structural and doctrinal unity.

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adornment in the Bible, we must keep in mind the various forms of adornment and *the different purposes and intentions that motivated its use*. The beautiful vestments of the high priest were heavily adorned and used gold and precious stones. Twelve jewels on his breastplate, for example, symbolized the twelve tribes of Israel, and two stones on his shoulders communicated God's approval or disapproval. A careful study of his attire confirms that *symbolic and liturgical purposes took precedence over aesthetics*…. Bridal adornment in the Bible includes jewels and precious metals. To be beautiful for the groom was the all-consuming purpose of this ornamentation. *It was not so much a display of riches or a ploy to attract the attention of other men, but an attempt to be pleasing to the beloved*. Thus the New Jerusalem in Revelation 21:2 is 'adorned for her husband.' *This kind of embellishment is different in spirit and intention from the modern adorning of gold and jewellery*".

[409] 2000:708

[410] Church Manuals may be revised every 5 years, by the world church, the last revision being in 2010 (Seventh-day Adventist Church Manual 2010:19-20).

[411] cf. Rodriguez 1999:104

[412] 2010:141

[413] 2000:670, emphasis mine

[414] Bradford 2000:670; Vyhmeister 2000:9-10, 16-17

Since this research is being done on African soil and by an African, examples of the emerging discussion on inculturation will be drawn from here.

A good example of the emerging scholarly thought on inculturating SDA theology and mission, is the currently paused platform of the Journal of Adventist Thought in Africa (JATA)[415], and the more recently launched The Journal of Southern African Adventism (JOSA). JOSA's website page describes the mission of the journal:

> JOSA is a peer-reviewed publication for scholarly work on *topics that are relevant to Adventism in the Southern African context*. The journal provides a platform for publications on matters pertaining to the *understanding of God from an African (Cultural) perspective*, the relevance *and application of Adventism in Africa*, the history of Adventism in Africa, *the effect of western culture on African Adventism*, race and tribal relations within the church, music and worship, marriage and other cultural practices, the role of women, the church and the state, *Adventism and African religions* as well as other related issues[416].

The stated objective qualifies as of inculturation since SDA theology is attempted from an African context and that the African context is itself challenged by SDA thought.

Examples of topics touched on in these journals indicate that SDA theology and mission is bound to experience more and significant inculturation in Africa. One can only hope that the developing theologies soon show corresponding fruits in practical ways in the life of the SDA movement. Due to space limitations, only two articles from the inaugural volume of JATA will be mentioned. Yorke, also first editor of the journal, argues for an African contribution towards SDA theology, shaping it for relevance in Africa:

> With the centre of gravity shifting to Africa more and more, numerically speaking, …perhaps the time has come for Afro-Adventists in general and the African Church in particular to continue to take some bold and visionary steps; to face the future with the confidence and conviction that the time has finally come for African leaders, be they scholars and/or administrators, to go beyond merely requesting that a theology be created elsewhere for their faithful consumption and to become an integral and substantial part of that creation itself – and in doing so, to facilitate the adequate grounding of the Adventist story in the African soul and soil…. No longer should the African Church, theologically speaking, be content with being a mere reflector of other people's thoughts, as it were. Rather, she

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[415] This journal was launched in 1995 but has not published more than two times, and hasn't done so in years.

[416] http://www.josa.co.za/index.php/josa, accessed on the 24th of December 2012, emphasis mine

should, more and more, endeavour to be both fellow-consumer *and fellow-producer* of the church's theology[417].

There seems to be an inter-echo between Yorke and Van Wyk who appears to argue for a deeper interaction between SDA theology and the African context: "The *need to contextualise Adventist theology* is not primarily a matter of making it a communicative tool to propagate the Adventist message. I do see it as *an opportunity to make our message more true to the gospel in Africa and to be enriched by the gospel in Africa.* This will give the gospel an inner authority to appeal to the people of Africa"[418]. The interaction argued for here is not that of changing the presentational form of SDA theology, but a substantial transformation of contextualisation.

From JOSA, the article written by Dr Crocombe, entitled *The Spirit of War is the Spirit of Satan – Conscientious Objection, the South African Seventh-day Adventist Experience,* 2012. In that article he chronicles how the South African SDA church struggled to respond effectively and decisively against the Apartheid government, but supported it through silence and cooperation just because there was an allowance that SDA personnel do not bear arms:

> Most Seventh-day Adventists served in the SADF in a medical capacity…. It seems that *most Seventh-day Adventists who served in an unarmed capacity as part of the SAMS did so without reflection as to the contribution that such participation made to the supporting of the unjust and immoral Apartheid government…. There is no evidence of a single instance* of a Seventh-day Adventist administrator or pastor *questioning the idea of compulsory military service in print* – let alone condemning it…. This…means that *South African Seventh-day Adventists were little different from South African society overall,* where only a small percentage of conscripts refused to serve[419].

This may be used as evidence of a lack of clear and direct theological and missionary instruction on the part of the SDA church regarding social transformation against Apartheid. Another article of interest is that of Dr Papu, entitled *Relevancy of Adventism in South Africa,* 2012. In that article abstract he argues that the greatest problem facing the church is not theological but practical: "The paper seeks to show that the challenge facing the Adventist church is not so much in its doctrinal beliefs but in its practice"[420]. After listing two types[421] of churches, out of four, he describes the third one as typical of the SDA movement:

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[417] Yorke 1995:17, 18

[418] Van Wyk 1995:132, emphasis mine

[419] Crocombe 2012:10, emphasis mine; cf. Nhlapho 2012:177-178. He continues (2012:11, emphasis mine) to argue that the SDA church supported apartheid through silence: "It seems clear then that during the Apartheid era in South Africa, that even those who – like Seventh-day Adventists – *took a stance of non-combatancy, aided and enabled the South African military to perpetuate the Apartheid government*".

[420] 2012:1, www.josa.co.za, accessed on the 29th of December 2012

[421] Papu (2012:2, www.josa.co.za, accessed on the 29th of December 2012) describes, making reference to D Boshart's article from the Journal of African Christian Leadership, entitled *Revisioning*

The third type is the one with *low engagement but high distinction*. This he calls a 'monastic movement'. This *church has high Christian principles and Bible teaching but remains walled off from its social context*. It *boasts of having the truth* but *struggles to relate to its context*. It calls on people to follow Christ but is *not willing to mingle,* to minister to the needs of the people and to win the confidence of those found in its context. *The author believes that the Adventist church in South Africa mirrors this type to a great extent*[422].

He then argues that the SDA movement should be critically and contextually involved in developing its communities[423].

Another recent and significant contribution towards developing inculturation between SDA theology and African cultures is the book *The Church, Culture, and Spirits: Adventism in Africa*[424] which was published in 2011, the contributors being dominantly African Adventist scholars. The stated context of the book shows its inculturated nature:

A volume like this is the result of many minds…. Informal conversations among attendees [at the Faith and Science Conference of 2004 in Abidjan] led to the conclusion that one of *the challenges the church was confronting in Africa* was the issue of spiritualistic manifestations…. That discussion led to the idea of bringing together a group of theologians and ministerial personnel to deal with the issue of magic, witchcraft and spiritualism. *It is in this context of such spiritualistic manifestations and practices that the Adventist church is flourishing in Africa, and it was considered important for the church to address such culturally important phenomena*[425].

Ewoo, writing on *Spiritualistic Manifestations Challenging the Seventh-day Adventist Church in Africa*, argues in this book that there are many forms[426] of demonic activity resulting from witchcraft, voodoo, magic, spells, and curses; there is temptation[427],

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Mission in Post-Christendom: Story, Hospitality and New Humanity, 2010: "The first type represents a church that is characterized by being 'indistinct but highly engaged with the context'…. The second type is called the 'Coffee shop'. This type exhibits low engagement with the context and also is also indistinct…. The last type [4th], which is to be the dream of any church, is the one that is high on distinction and also high on engagement. This is the missional church".

[422] 2012:2, emphasis mine, www.josa.co.za, accessed on the 29th of December 2012

[423] Papu 2012:2, www.josa.co.za, accessed on the 29th of December 2012

[424] The organization responsible for this publication is the Biblical Research Institute, owned by the Seventh-day Adventist church.

[425] Donkor 2011:ix, emphasis mine

[426] Others may be "financial losses, barrenness, strange incurable ailment, and alcoholism" (Ewoo 2011:19).

[427] Ewoo (2011:15-16) argues that this one is not necessarily evidence of someone else's foul play: "We may define temptation as an act where one is induced, persuaded, enticed, or allured to do something. It is Satan who usually brings about something to entice us to sin and to separate us from God, thus causing our eventual destruction…. The presence of temptation is not necessarily an indication of a spell, magic, or voodoo, though we can be tempted to resort to these under such circumstances".

harassment[428] and possession[429]. The first two may be experienced by a genuine Seventh-day Adventist who is walking with Christ, but possession is considered impossible as a genuine Christian's experience. Canaan, writing on *The Role of the Church Community in Coping with Spiritualistic Manifestations*, argues that there are specific things the African Church would need to do in order to deal with its challenge of spiritualistic manifestations:

> It is important for any local church to understand the reason for its existence. In proclaiming the kingdom, Jesus taught, preached, and performed miracles.… Before going out, the disciples were given instructions to preach the coming of God's kingdom, heal the sick, and drive out evil spirits.… In many parts of Africa, the preaching of good news about the kingdom brings the church in confrontation with victims of demonic/spiritual powers. Effective ministry to victims of spiritual powers, in the context of Africa, would seem to require the church to: a. Acknowledge the real presence of spiritual powers. b. Teach members the biblical view of spiritual powers. c. Adopt God's view towards victims of spiritual powers. d. Understand and develop a Christian set of resources to deal with spiritual powers[430].

Contextualisation is here in view.

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[428] Ewoo (2011:16) defines this as an attack open to all people but conquerable to the Christian: "Like temptation, harassment, in some form, is experienced by every Christian. To harass is to trouble by repeated attacks or incursions, as in war…. Professing Christians who are not experiencing some form of harassment might well question their Christian walk…. As believers, we can sometimes be harassed by evil spirits, but in the name of our Lord Jesus Christ, we will be victorious".

[429] Ewoo (2011:17-18) defines this as demonic control and as an experience all true Christians are protected from: "In demon possession, an evil spirit occupies and actually controls a person from within, causing the possessed to act after the manner of such a spirit…. From our discussion so far, we come to an important question: can a true Seventh-day Adventist Christian become possessed? The answer is an emphatic 'NO.' However, if he or she is not daily walking with Jesus, the answer could be 'YES'…. It should be made abundantly clear that it is impossible for a true Seventh-day Adventist, who abides in Christ and lives by the Word of God, to be possessed. He or she might be harassed, but never possessed, by a foreign spirit".

[430] Canaan 2011:157-158; Canaan (2011:165-166, emphasis mine) further tries to show methods of local church relevance in Africa: "The socio-cultural situation in many parts of Africa makes almost every activity in a family or clan deeply religious…. The spiritual world is so real and near and the whole life of an individual, from birth to death, is intimately interrelated with the spiritual world. Birth rituals, puberty ceremonies, and death practices seek to inculcate into the minds of people the nearness of spirits and the spiritual world. The availability, in certain places, of witch doctors acting as spirit mediums, who can foretell the future, heal people, cast spells and/or immobilize them, give life to these beliefs and practices. Among the Ndebeles, for example, where most of the people have been dedicated to spirits, it is easy for them to become victims of spiritual powers. *Among these people, a relevant ministry would be for the local church to plan and conduct substitute Christian services that will cater to each stage of life, from birth to death, so that people will find no stages in life which they do not feel religiously consecrated to God. For instance, the local church should plan to be involved in services attached to the birth of a child, entrance into different levels of schooling, marriage ceremonies, and even burial services in case of death…* Such demonstrations by local church leadership and members will help victims to renounce fear and have faith in God".

The Relationship between Eschatological Hope and Christian Mission

Perhaps the best way to analyse the relationship between eschatological hope and Christian mission is to work in reverse order: examine the basis of each aspect of Christian mission discussed above.

Missio Dei makes God the source and sender in Christian mission. Eschatological hope has a role in this because if Jesus is not resurrected in victory over death and sin there would be no Christian mission and no one with the authority to conceive it. Mission without the crucified God is non-existent.

SDA eschatology lays heavy emphasis on the spiritual (faith-relationship to God) aspect of salvation and categorizes the salvation of the physical and other faculties as essential and inextricably linked, legitimate concerns by themselves, but as otherwise consequential in that it is the spiritual (faith-relationship to God) aspect of salvation that leads to the salvation of the holistic nature (the inheritance of immortality) of a person at the Parousia. For that reason Christian mission focuses more, but not exclusively, on the spiritual needs of humanity. There is no sharp distinction between the spiritual and the natural.

It is both the theologies of creation (stewardship) and eschatological hope (three angels' messages of Revelation 14 in particular) that drive Christian mission as proclamation. This is a very central element of SDA identity and mission. Without this interpretation of eschatological hope, the SDA movement loses its uniqueness. It is however worthy of mention that the SDA movement would still have proclamation as part of its mission even if there was no apocalyptic interest; the central message is salvation by grace alone, through faith alone, and in Christ alone; the apocalyptic book of Revelation 14 merely provides the context in which the SDA movement proclaims this salvation.

The SDA movement would not make ecumenical commitments in its Christian mission with other Christian movements mainly because of its eschatological self-identity as the remnant movement. Other Christian movements are considered as consisting of both true and false believers, just like the remnant movement itself, but different in that other movements, as systems, are fallen into apostasy in their direct disobedience to God's ten commandments and in their acceptance of false teachings. Christian mission is therefore clearly shaped by the SDA movement's eschatological self-understanding, hence one finds the SDA movement opting for *conversation* and *dialogue* rather than binding corporate commitments.

Christian mission is universal in part due to the SDA movement's eschatological hope. One may argue "in part" due to the fact that SDA theology is of an Arminian kind. Hence it only makes sense to an SDA Christian that every living being should get the opportunity to hear the gospel in the context of the three angels' messages since that gospel is described by Revelation chapter 14 verse 6 as to "every nation, language and people". It is also the church's pneumatology that informs the universality of Christian mission in the sense that all believers take part in it through their varied natural and spiritual gifts.

The urgency of Christian mission is primarily due to eschatological hope. The Parousia is frequently described as "soon" to occur in fulfilment of Christ's promise in Scripture. This sense of urgency was inherited by the SDA movement from its parent Advent or Millerite movement that wrongly expected the Parousia to occur on the 22nd of October 1844 as a pre-revealed date. The SDA movement learnt from the error of the parent movement not to set any dates as none are pre-revealed in Scripture, but it accepted the continuity of Christian missionary urgency toward a world in dire need of the gospel, and added certain warnings against both doctrinal and lifestyle apostasy.

Christian mission involves a quest for justice based on creation – the image of God in humanity[431]. However, the imbalance of this quest for social justice may be credited to eschatological hope or expectation. SDA tradition places much emphasis on religious liberty and freedom of worship due to its expectation of worldwide legalized persecution on those who will continue to keep the Saturday-Sabbath regardless of spiritual, social, legal and economic pressures of the future. If this imbalance is true, an argument may be made that the human element of selfishness in the church is at play *in this regard*. It may again be argued that the emphasis on religious liberty in view of an expected religious intolerance is a means of preparing people by making them aware of their God-given right lest they be deceived easily into bowing down to the impending legal pressure.

SDA interest in life, wealth, health, influence, talents and abilities, time, children, and nature, as Christian forms of mission is *primarily* and *directly* based on its theology of creation and stewardship. Eschatological hope *indirectly* finds relevance through the spiritual awakening of the individual towards faithfulness to God in these concerns. In other words, an SDA Christian would serve God through his or her wealth not because of what God has promised of the future but first and foremost because of who God is (Creator and Sustainer) to him or her. The future new creation is mainly a restoration of the original creation[432].

Except as to note that the gospel, in the context of the three angels' messages, is transcultural in "the time of the end" towards the Parousia, the researcher has been unsuccessful in locating a specifically eschatological rationale for inculturation in Christian mission.

Conclusion

The stated objective of this chapter was to analyse the relationship between eschatological hope and Christian mission in Seventh-day Adventist theology. The sub-objectives were to respectively analyse eschatological hope and Christian mission after which connections between the two are noted.

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[431] An argument may possibly be made that the life of Christ, *which is eschatological*, provides a pattern of social concern and thereby provides *an eschatological drive* for Christian missionary concern of social justice – broader than religious rights. Even if that is the case, the researcher has not found any rationale of this kind.

[432] See above, under *Cosmic Eschatology*

Eschatological hope has God's reign through Christ as its centre, and yet it is seen to involve more than just the redemption of humanity from sin and death. Eschatological hope includes the resolution of the sin problem in heaven, where it started through Lucifer. The resolution is through the Investigative Judgment process. Christ's reign, which was objected to by Lucifer in heaven is in heaven again vindicated as part of Christ's priestly ministry, *based* on the victory at the cross and resurrection. Christ's reign is based on the cross/resurrection and starts therein as well. It is eschatological and also serves as a basis of eschatological hope for every Christian in the future resurrection of those who die in Christ, and the recreation of all creation.

Christian mission is in SDA thought (1) Missio Dei, (2) proclamation, (3) universal, (4) a quest for justice, (5) urgent, (6) conversation, (7) classifiable, (8) stewardship and is emerging also as (9) inculturation.

The relationship between eschatological hope and Christian mission is clearly observable in SDA eschatology and Christian mission. Christian mission is shaped by eschatological hope, and Christian mission causes reflection in turn affecting SDA theology. Except for Mission as Inculturation and Stewardship, and some aspects of social justice, the other angles of mission are *directly* influenced by eschatological hope. All else is impacted *indirectly*, through spiritual consciousness of responsibility, aroused by eschatological hope.

Now that the relationship of eschatological hope and Christian mission have been analysed in both the theologies of Jurgen Moltmann and Seventh-day Adventism, the way has been opened for the comparative and critical work of observing the implications for Seventh-day Adventist theology. This is the task of the next chapter.

Chapter 5

THE IMPLICATIONS OF THE RELATIONSHIP BETWEEN ESCHATOLOGICAL HOPE AND CHRISTIAN MISSION IN JURGEN MOLTMANN FOR SEVENTH-DAY ADVENTIST THEOLOGY

Introduction

The relationship between eschatological hope and Christian mission has been investigated, in preceding chapters of this research, in both Jürgen Moltmann and in Seventh-day Adventist theological thoughts. However, this research is not merely concerned with the analysis of this relationship but also with the drawing of its (Moltmann's) implications for Seventh-day Adventist theology.

This chapter is dedicated to the critical drawing of implications for Seventh-day Adventist theology regarding the relationship between eschatological hope and Christian mission in Jurgen Moltmann. The implications will first be drawn about eschatological hope and then of Christian mission, opening the way for the implications of the relationship between both.

Eschatological Hope

This section critically draws implications for SDA eschatological theology. This section is structured according to the definition, basis, ambivalence and the components of eschatological hope.

The Definition of Eschatological Hope

In as much as Moltmann's and SDA's definitions of eschatological hope share common ground, there is significant contrast regarding what is considered a metanarrative in Christian thought. Moltmann's essential meaning of eschatological hope finds common ground with SDA thought as Christ's reign gets centrality[433]. Christ's reign is recognised as fulfilled in phases, the first being at Christ's eschatological life, death and resurrection, and the second at the Parousia. Moltmann however makes eschatology his metanarrative that becomes the worldview through which all[434] of Christian theology is considered, whereas SDA theology considers the cosmic conflict between Christ and Satan the metanarrative.

Moltmann's making of eschatology as the metanarrative and outlook of all theology implies that SDA thinking should reject its protological interpretation[435] of the original creation as one of moral sinlessness or innocence for Adam and Eve, and a

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[433] Cf. Inbody 2005:304

[434] Bradley C Hanson (1997:334) in his book "Introduction to Christian Theology" appears to come close to accepting Moltmann's argument of making eschatology an outlook into all theology: "Since the heart of eschatology is concern about the ultimate future for human beings and the universe, eschatology enters into many areas of Christian teaching....The pervasive influence of eschatology in the Christian outlook has not always been recognized". He may not share all that Moltmann says, as seen by the word "many" in reference to teachings. He does however agree at least to the critical role of eschatology in Christian theology.

[435] Not only protology would be affected, but many other doctrines also as will be seen later.

perfect creation[436].   As noted in chapter 2 of this research, Moltmann's presupposition in making eschatology the metanarrative is that eschatological hope is not a restoration of a previous state of creation, but a fulfilment of God's original purpose that has never been fulfilled before - it is the *de novum* (first-time) goal of creation. This rejection of a cosmic conflict as metanarrative also devalues the SDA teaching of the Investigative Judgment which will receive special analytical attention in the next chapter of this research.

The Foundation of Eschatological Hope

For both Moltmann's and SDA theology, eschatological hope has the cross and resurrection of Christ as foundation; believers may hope for their future resurrection because of Christ's victory over sin and death. Christ's resurrection was his entrance into the next life[437], as believers also will enter at their resurrection.

Whereas both Moltmann's and SDA eschatologies may stretch back, in promise, to the beginning of earthly time, there is a sense in which there is no agreement. Moltmann credits this promissory eschatology to the Sabbath of creation, whereas SDA eschatology credits its beginning and announcement to God's words[438] to the serpent or Satan immediately after the Fall[439]. Furthermore, SDA eschatology says that Old Testament saints living during promissory hope had to believe in the self-sacrificial Messiah *to come* in order to receive salvation, just as New Testament saints living during confirmed hope have to believe in the self-sacrificial Messiah who *has come*[440]. Moltmann considers the death and resurrection of Christ as salvific to Old Testament saints without them having had to believe in the self-sacrificial Messiah. Moltmann's eschatology implies that SDA eschatology should again revise its

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[436] This view of an innocent original creation is supported by scholars like Wayne Grudem, Norman Geisler and Millard Erickson (Erickson 1998:452; Geisler 2004[vol.3]:17-18; Grudem 1994:444-445). It has already been noted in chapter 2 of this research that scholars like Paul Tillich and Wolfhart Pannenberg see mythology in the creation narrative.

[437] Cf. Grudem 1994:608-621. Erickson (1998:1205; cf. 1998:1239) suggests, contrary to SDA Christology/eschatology, that Christ's resurrection, while it was a transition into "the next life" through supernatural transformation, occurred in two stages, one at his resurrection and the second at his ascension: "It is sometimes assumed that our new bodies will be just like that of Jesus in the period immediately following his resurrection…. It should be borne in mind that Jesus' exaltation was not yet complete. The ascension, involving a transition from this space-time universe to the spiritual realm of heaven, may well have produced yet another transformation. The change that will occur in our bodies at the resurrection (or, in the case of those still alive, at the second coming) occurred in two stages in his case. Our resurrection body will be like Jesus' present body, not like that body he had between his resurrection and ascension". Maybe due to his SDA bias, the researcher does not find Erickson's point being strongly made for the double transitional transformation of Christ's body. Particularly since Erickson seems to be conjecturing, as shown by the words "may well have produced" in the above quote.

[438] "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" (Genesis 3:15, New International Version).

[439] Cf. Geisler 2004[vol.3]:83

[440] Gulley 2012:494, 495, 597; Rodriguez 2000:376

protological understanding and throw away its theology of a Cosmic Controversy and the Investigative Judgment[441].

The Ambivalence of Eschatological Hope

By "ambivalence" here it is not meant "uncertainty" but the "coexistence of opposing"[442] things. In this context the things referred to are the transformational Spirit and word of hope, and the opposing current condition of the world. The future life is made present through the Spirit and word, making the present state of creation unbearable. This view of a paradox of realities is common ground between Moltmann and SDA theology.

The First Component of Eschatological Hope: Personal Eschatology

Both Moltmann and SDA eschatologies consider the resurrection as a community experience. At the point of individual death, there is nothing of the individual that travels to experience the next life, without the material body, before the Parousia; there is no separable soul from the body[443]. Moltmann however tends to border on

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[441] Gulley (2012:491, emphasis mine), an SDA scholar, notes the dependence of the Investigative Judgment theology on the Cosmic Conflict metanarrative: "Only Seventh-day Adventists accept a pre-advent judgment as a part of the gospel, because *it allows the universe to see why some will go to heaven at the Second Advent, and why others will not. An omniscient God does not need the judgment process*, but it is necessary for God to reveal His justice to answer the cosmic controversy charges against Him". The notion that the final judgment demonstrates the justice of God is also supported by Grudem in as much as he would never support the way SDA eschatology describes the judgment. Grudem (1994:1146-1147) says: "Scripture clearly affirms that God will be entirely just in his judgment and no one will be able to complain against him on that day…. In fact, one of the great blessings of the final judgment will be that saints and angels will see demonstrated in millions of lives the absolutely pure justice of God, and this will be a source of praise to him for all eternity".

[442] http://en.wiktionary.org/wiki/ambivalence, accessed on the 14th of January 2013

[443] This view of a *no* separation between the soul and the body is opposed by Norman Geisler (2003 [vol.2]:453; cf. 2004[vol.3]:58-68) who states: "The separation of soul and body is only temporary: They await their reunion at the resurrection, when they will be brought back together permanently".

Millard Erickson (1998:554, 555; cf. 1998:1189) tries to find middle ground between the view that says the disembodied soul is independent and complete, and the view that there is no separable soul from the body – he calls his model of human nature "conditional unity": "We should note here that there have been efforts to find an intermediate point between dualism and absolute (materialistic) monism…. The full range of the biblical data can best be accommodated by the view that we will term 'conditional unity'. According to this view, the normal state of a human is as a materialized unitary being…. This monistic condition can, however, be broken down, and at death it is, so that the immaterial aspect of the human lives on even as the material decomposes. At the resurrection, however, there will be a return to a material or bodily condition. The person will assume a body that has some points of continuity with the old body, but is also a new or reconstituted or spiritual body". Erickson tries to distance himself from the dualism he analyses and evaluates in his book, and yet continues with its notion of a living disembodied soul. The key difference between his view and the dualism he rejects is that in his view the disembodied soul is incomplete and abnormal whereas the dualism he rejects proposes that the disembodied soul is complete and normal in itself and is in no need for a resurrection. The view of which Erickson is a proponent appears harmonious to that of Geisler as it views the disembodied soul as incomplete and yet being a conscious entity.

Tyron Inbody in his book "The Faith of the Christian Church: An Introduction to Theology" prefers hope in the physical resurrection of the body rather than in a disembodied soul, and yet he

the theology of an immediate life after death when he speaks of the possibility for dead people to turn towards God. Moltmann's apparent uncertainty or his belief of potential conversion after death as an implication for SDA eschatology would devalue the theology of the Investigative Judgment, besides the obvious alterations in anthropology and soteriology. The affirmed verdicts of the Investigative Judgment lose credibility if final verdicts are made on dead people who might still repent of sins.

Moltmann equates the book of life to God's memory of how He has experienced our lives. In that way one who dies still lives on – immortality - in God. SDA literature seems never to use the terminology of "immortality" in this manner, but the concept seems partially familiar to it. In SDA thought the book of life (names of the righteous) and the book(s) of deeds (lives of all who have ever lived on earth) are not actual books but are metaphors of heavenly and objective ('outside' of God) recorded realities. In this manner one who has passed on to the grave still has memories of them kept for judgment purposes. Moltmann's apparent view of the book of life and its relational immortality finds resonance in SDA thought only in the sense that each life is not forgotten, but it challenges the idea of an objective recording system outside of God as implied by SDA interpretation. Moltmann's interpretation most directly rejects the theology of judgment, particularly an investigative judgment, in which is used an objective recording system outside of God. Furthermore, Moltmann's universalistic eschatology confirms the rejection of the SDA concept of judgment the outcome of which some are accepted into eternal life and some into eternal death.

Moltmann's eschatology informs his creation theology in that he views the new creation and immortality as the original goal that was never in the past experienced by humanity – Adam and Eve did not have immortality, but only "possible immortality". In contrast, SDA eschatology is not the metanarrative of creation

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considers the issue solved by a "speculative hypothesis that the soul as well as the body establishes continuity as well as discontinuity between our present self and our resurrected self" by the disembodied soul bridging the identity gap (Inbody 2005:313-318).

　　In his book "The Last things: A New Approach", Anthony C Thiselton (2012:68-70), contrasts the tradition of an immediate presence in heaven with Christ, with the tradition of an intermediate state till the Parousia, and argues for an alternative that he considers close to that of Moltmann but seemingly more developed: "We shall argue [for] an approach which not only allows, but necessitates, a *positive answer to both alternatives without contradiction*…. One way of reconciling 'the immediate departure' approach and 'the intermediate state' approach might be to say that a state of waiting is still 'in Christ'…. This almost solves the problem of how the Christian dead can be immediately 'with Christ' and yet also enter an intermediate state until the future Coming of Christ and the general resurrection…. Is this, however, the very best and most meaningful explanation? It goes much of the way toward explaining the tension, but not quite the whole way". He suggests that these two traditions seem contradictory because they are both separately incomplete (Thiselton 2012:72). He explains the analogy of "sleep" from two perspectives: (1) participants and (2) observers. The participants of sleep are not aware of the lapsing period as are the observers, between the beginning and the ending of sleep. Thiselton (2012:75) makes his proposal: "Quite simply we propose that (1) 'to depart and to be with Christ,' i.e., *immediately,* is a *participant or existential perspective*; (2) 'to wait until the Coming of Christ' and the general resurrection constitutes a *spectator or ontological perspective. Both* are *valid and true within the context* that gives them meaning and currency". This explanation seems to perfectly fit the SDA notion of "personal eschatology".

theology; eschatology is about the restoration of that life[444] which once was prior to the Fall – Adam and Eve had "conditional immortality"; there is a sense in which the new creation supersedes the original one, but restoration is essentially understood. Therefore, Moltmann, who considers the future immortality of humanity as a new experience, challenges the SDA thinker, who views immortality as a previously conditional reality - not new. Moltmann's perspective on immortality by implication alters especially the SDA theologies of creation, the nature of humankind, and soteriology/eschatology which is currently seen primarily as restoration.

The Second Component of Eschatological Hope: Historical Eschatology

Historical eschatology concerns itself with the historical effects of Christ's kingdom[445]. History should be interpreted through the eyes of eschatology, giving it direction, purpose and meaning[446]. Both Moltmann's and SDA's eschatologies are of this view. However, Moltmann tends to speak more of "goal" in contrast to SDA eschatology that relatively speaks more of "end". Moltmann has more concern about the new creation, whereas SDA eschatology, which also concerns itself with new creation, comparatively speaks more of the end of this world through the Parousia, and its destruction by fire a thousand years later. The probable reason is the SDA interpretation of biblical apocalyptic[447] that highlights the increasing and intensifying of theological and spiritual corruption of the world just before the Parousia. Moltmann describes the changing world as increasing in danger but SDA eschatology describes it as spiritually, religiously and naturally becoming worse in time. It appears that it would take the SDA adherent to change his or her view of biblical apocalyptic in order for the emphasis[448] to be more on the new creation and not on the end of this world.

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[444] Millard Erickson's (1998:1176-177) anthropology is not identical with that of the SDA, but he seems to agree with SDA thinking on the existence and conditionality of immortality at creation: "They were not inherently immortal; that is, they would not by virtue of their nature have lived on forever. Rather, if they had not sinned, they could have partaken of the tree of life and thus have received everlasting life. They were mortal in the sense of being able to die; and when they sinned, that potential or possibility became a reality. We might say that they were created with contingent immortality". The primary area of disagreement is on Erickson's dualistic anthropology whereas SDA anthropology is monistic.

[445] Tyron Inbody (2005:312-313) makes a relevant statement in that "historical" eschatology is not independent but part of the whole: "Eschatological hope for history does not exhaust the Christian hope, and, indeed, it cannot stand alone apart from the personal and cosmic hope….Hope for history cannot be separated from personal and cosmic fulfilment".

[446] Cf. Inbody 2005:309-313

[447] Bradley C Hanson, writing about "apocalyptic eschatology", describes "the major form of apocalyptic eschatology" in 4 points that appear to be consistent with SDA eschatological thought. He says of apocalyptic writers: they (1) were "pessimistic about history", (2) saw reality in a sharply dualistic manner of conflict between good and evil or Christ and Satan, (3) set out historical stages of a divine predetermined plan, and (4) had the strong conviction of a very imminent and cataclysmic end of this age (1997:335-336). The first of these fits well with an expectation of decreasing morality in the world in general.

[448] Inbody (2005:303) implies that biblical apocalyptic has more of negative tones and should not be considered exclusively when interpreting eschatology: "It is important…to recognize that 'there is in the Bible no time called "the end of the world." The Bible offers a much richer vision of

Moltmann himself describes his view of time as harmonious with SDA thinking through the weekly Sabbath. The researcher has not found any piece of literature that describes time with the same terminology that Moltmann does – "rhythmical". On the contrary, SDA theologians seem to describe time in what they call "linear"[449]. The researcher suggests that both Moltmann and SDA theologians describe time in very similar ways except the apparent clash in terminology: Moltmann calls it "rhythmical" because of his emphasis on defining time by eschatological events in it, whereas SDA theologians would name it "linear" due to the emphasis being on its goal which is the kingdom of God.

Moltmann and SDA eschatology part ways when it comes to interpreting biblical apocalyptic. Moltmann does not see the apocalyptic sections of Scripture as revelations of future historical events, particularly in a sequential way, but such sections are merely concerned with strengthening contemporary saints with hope and resilience against evil society. SDA eschatology utilizes biblical historicism[450] and in that way sees biblical apocalyptic as foretold history, stretching from the time of the author to the Parousia. This is more and above the contemporary spiritual relevance of apocalyptic. SDA's use of Moltmann's methodology or approach to biblical apocalyptic here would revamp its eschatological system: (1) the kingdom sequences of Daniel chapters 2, 7 and 8 that lead to the use of Daniel chapter 8 verse 14 as pointing to the cleansing of the heavenly sanctuary – what SDA scholars call the Investigative Judgment – would be rejected; (2) the theology of the eschatological remnant would also be rejected since it is the historicist interpretation of Revelation chapter 12 that sees a remnant towards the end of time; (3) the identification of the United States of America as represented by the "land" beast of Revelation chapter 13 after the "sea" beast would also be ousted. These are just a few examples of the changes in interpretation of especially the books of Daniel and Revelation in Scripture.

In as much as both Moltmann's and SDA eschatology may be described as millenarian, their interpretations of biblical apocalyptic differ from each other. Moltmann sees the millennial language of the book of Revelation as merely symbolic of Christian and Jewish hope of justification or vindication by God in his kingdom. The language served as encouragement for the contemporary martyrs[451]. SDA

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hope than an apocalyptic end. Its language of hope consists of a family of symbols, including the kingdom of God, kingdom of heaven, parousia, final judgment, new creation, new heaven and earth, new Jerusalem, resurrection of the dead, resurrection of the body, and eternal life". This view that eschatology should not be exclusively described in apocalyptic tones appears to be shared by SDA interpretation, hence the existence of SDA theologies of the new earth etc.

[449] Holbrook (2000:995, emphasis mine) may represent SDA theologians in describing time as "linear": "Unlike the ancient concept of time as circular and repetitious, *the scriptural worldview of time is linear.* The divine hand, although countered by satanic activity, nevertheless is deliberately *moving human history to its consummation*: the second coming of Christ, the eradication of Satan and all the forces of evil, and *the establishment of God's eternal kingdom*".

[450] See discussion in chapter 2 of this research

[451] Richard A Horsley (2010:1), speaking of Jewish apocalyptic, actually suggests that apocalyptic is not concerned about the end of the world as it seems but the end of empires, giving hope to the oppressed: "As exemplified in the vision and interpretation of Daniel 7, 'apocalyptic' texts are not about the end of the world but the end of empires.…The texts speak of God's restoration of

eschatology on the other side has a specific period of a thousand years[452] to be spent by the righteous in heaven, reigning with Christ. This hope is also in SDA eschatology applicable to contemporary saints and martyrs as encouragement. There are three points of interpretational difference between Moltmann and SDA thought regarding the millennium: (1) one says the 1,000 years is a specific period of time and the other says it is simply metaphorical; (2) one says the saints experience the period in heaven and the other says the millenarian hope is earthly; (3) one says this hope is only for Christians[453] and the other says it is for Christians and Jews[454]. The acceptance of Moltmann's eschatology in this matter would lead to serious revisions in SDA soteriology[455] (the exclusivity of salvation in particular) and eschatology (the last or final judgment in particular).

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the people and vindication of those martyred in their steadfast resistance to imperial domination…. The Second Temple Judean texts that have been classified as apocalyptic are the expressions of their struggles to affirm that God was still in control of history and to resist Hellenistic or Roman rule that had become overly oppressive". Moltmann applies this perspective to the book of Revelation.

Apparently in a slight contrast, Walter Schmithals (1975:214-215, emphasis mine) does not exclude the end of the "world" as a focus for the sake of the imperial present – he gives both the entire world and the imperial present attention, in as much as it is the imperial present that takes precedence: "Christian apocalypses…owe their emergence, as a rule, to particular historical situations. Particularly in times of persecution there arose a strong yearning for an early end to this world. Then, as was already the case in the Apocalypse of John, *the hope of redemption from this eon was combined particularly with the prediction of judgment upon Rome*…. In Christian apocalypses from such difficult times the end-events and *the new eon itself are of less interest than the promising portents of the end which are presently discernible*, and an explicitly apocalyptic understanding of existence can hardly be detected, even though there certainly is a hope of a great change to be wrought by God".

[452] For a discussion of millennialism see chapter 2 of this research

[453] Exceptions are of people in circumstantial ignorance about Christ

[454] Millard Erickson (1998:1053) holds to the view somewhat at the middle between that of Moltmann and the one held in SDA eschatology: "The church is the new Israel. It occupies the place in the new covenant that Israel occupied in the old. Whereas in the Old Testament the kingdom of God was peopled by national Israel, in the New Testament it is peopled by the church. There is a special future coming for national Israel, however, through large-scale conversion to Christ and entry into the church". SDA eschatology has no national hope for Israel, except an individual one, whereas Moltmann considers the Christian hope as synonymous to the Israelite hope, and without need for a Jew/Israelite to convert into Christianity. Erickson foresees national hope for Israel that will however require the Jews to convert into Christianity, in masses.

[455] Millard Erickson highlights five broad views of salvation: (1) Liberation theology – has its focus on social and economic order; (2) Existential theology – focuses on the change of the individual's outlook on life; (3) Secular theology – views salvation as the experience of one's separation from religion to resolve one's problems; (4) Contemporary Roman Catholicism – "has developed a much broader view of salvation over the traditional view"; (5) Evangelical theology – salvation is a complete transformation in an individual's life, progressing through sanctification and leading to glorification (Erickson 1998:901). SDA soteriology belongs to the Evangelical tradition, whereas Moltmann's soteriology appears to be a blend of the Liberation and Evangelical traditions, with possibly a small touch of Existential and Contemporary Roman Catholicism.

On the question of the extent of salvation, SDA soteriology is particularistic and Moltmann soteriology is universalistic. Erickson (1998:905) describes the difference between these two in this way: "The particularist position sees salvation as based on individual responses to the grace of God. It maintains that not all will respond affirmatively to God; consequently, some will be lost and some saved. The universalist position, on the other hand, holds that God will restore all humans to the relationship with him for which they were originally intended. No one will be lost".

Moltmann neither believes that the world is naturally getting better nor that the world is getting worse with time. He prefers to say it is getting more critical. Within SDA theology is the argument that the world is getting more critical and worse in spiritual, religious and natural perspectives. This apparent tendency for Moltmann to evade negativity is also seen in his discussion of the "signs of the times": he prefers a focus on "signs and wonders" as positive announcers of the end rather than in "signs of the end" as negative announcers of the end. SDA eschatology on the other hand comparatively dwells more on what Moltmann would call negative signs of the end[456]. What Moltmann calls positive signs and wonders find recognition in SDA eschatology, specifically in reference to the spread of the gospel in the power of the Latter Rain[457]. The comparative emphasis on the negative signs

There may be some like Robert W Jenson in his "Systematic Theology: Volume 2, The Works of God", who offer an undecided proposition of whether all will be saved or not. Jenson first considers the particularistic proposition and recognizes "overwhelming biblical opinion" on its side, and then he considers the universalistic stance and says that it also "can appeal to the New Testament" (Jenson 1999:360). Jenson (1999:364-365, emphasis mine) eventually comes to the undecided (neither particularistic nor universalistic) resolution: "We can therefore say no more...without violence to the plot of his saving history, God can bring all to the Kingdom, but he *may not*. 'All or some heathen *may* be excluded' must be accepted as a *true proposition*….The church must think that damnation is possible but is not to make it an article of faith, proclaim it, or threaten it except in such fashion as to obviate the threat. What sort of truth does 'Damnation is possible' then have? *Perhaps God does not wish us to know*".

[456] In as much as SDA eschatology is not identical with that of Grudem, he also does seem to dwell more on what Moltmann would term "signs of the end". One of the key contrasts however between SDA eschatology and Grudem eschatology on this matter would be Grudem's deliberate uncertainty as to the fulfilment of these signs. He (1994:1104-1105) says words like "it is unlikely but possible that these signs have already been fulfilled", and "It is spiritually unhealthy for us to say that we know that these signs *have not* occurred, and it seems to stretch the bounds of credible interpretation to say that we know that these signs have occurred. But it seems to fit exactly in the middle of the New Testament approach toward Christ's return to say that *we do not know* with certainty if these events have occurred". In contrast, SDA eschatology is very much definitive and specific more often than not, without however predicting any date of the Parousia.

Walter Schmithals (1975:155-156) describes Jesus interest in the announcement of the end in a way that the researcher here would describe the SDA interest in the end of the world: "It seems as though Jesus…was interested in the announcement of the end, not for the sake of the end itself and its consequences, but because of the chance that was opened up in this last hour for the poor and sinners to participate in the coming salvation. Characteristic of him, therefore, was the *invitation* into the kingdom, the call to repentance as the way open to all into the kingdom of God, and the *offer* of the dawning salvation for the whole world". The researcher is of the opinion that SDA eschatology includes discussion about the end of the world and more – the life and joy resulting beyond the end into the beginning.

[457] SDA eschatology has hope for an outpouring of the Spirit's power very similar to its manifestation at Pentecost in the books of Acts. This outpouring is seen to boost the spread of the gospel so that the every corner of the earth hears the gospel in the context of the 3 angels' messages of Revelation 14. Miracles (and other gifts) that meet human needs accompany this proclamation which very quickly reaches every living being (LaRondelle 2000:879-880). Grudem would argue that it is not every human being implied by Scripture that is to hear the gospel. In fact, he (1994:1101) sees the prediction of Scripture of the gospel (not the SDA version of it) reaching all nations as already fulfilled many times before in history: "Has the gospel been preached to all nations? Probably not, since there are many language groups and tribes that have still never heard the gospel. It is unlikely, therefore, that this sign has been fulfilled…. [From Colossians 1 we know that] the proclamation has gone forth to the whole world and that, in a representative sense at least, the gospel has been

of the end in SDA eschatology is as a result of its interpretation of biblical apocalyptic – seen as also revealing major historical events, movements and tendencies on earth in outline form, leading to the end of the world[458]. Moltmann seems to imply that those who have greater emphasis than he does on the "signs of the end" do not have a Christological outlook. To this allegation SDA eschatology would argue that these signs are actually reminders of human need for Christ's intervention through the Parousia, and an affirmation of the reliability of His word as prophecies are fulfilled. The only way that SDA eschatology can fit Moltmann's interpretation is that it stops its use of biblical historicism as an approach to biblical apocalyptic interpretation.

Moltmann's universalistic approach to salvation apparently forces him to reject the two resurrections of Revelation chapter 20 as separating the righteous from the wicked. To Moltmann the first resurrection is spiritual (experienced now through the Spirit) and the second is physical for all humanity. This view is in sharp contrast to that of SDA eschatology, which is informed by its particularist soteriology, recognizing both resurrections as physical and separating the saved from the lost. Moltmann argues that a separation of the saved from the lost would logically result in a view of a triple-phased judgment process[459], the last two of which seem very similar, if not identical, with the SDA view of the Last Judgment. For him the Last Judgment is not a judicial process but a recreation of the world – a making right of the wrong in creation, and even the salvation of the impersonal Devil[460]. This goes

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preached to the whole world or to all nations. Therefore, though, it is unlikely but possible that this sign was initially fulfilled in the first century and has been fulfilled in a greater sense many times since then".

[458] Richard A Horsley (2010:1) observes that apocalyptic writings have this negative perspective on the world: "Expectation of 'the end' supposedly pervaded Jewish society at the [New Testament] time. While interpreters have developed a more complicated and critical view in the past generation, even specialists still find 'the end of the world' in a 'cosmic dissolution' to be central to the message of 'apocalyptic' texts". It makes some sense therefore as to why SDA eschatology tends to have negativity about the current world condition, since it gives such great significance and use of biblical apocalyptic.

[459] Another possibility of Moltmann's analysis that there would be a triple-phased judgment is in what Grudem describes, considering it as inaccurate to Scripture, as the judgment from a dispensational viewpoint. Grudem breaks it down to a three-phased judgment of (1) a judgment of the nations, (2) a judgment of believers' works, and (3) a "great white throne judgment" at the end of the millennium for the purpose of declaring the eternal punishment of the wicked (Grudem 1994:1141-1142).

Interestingly, although Thiselton's (2012:166-167) eschatology of the final judgment is not identical to that of the SDA believer, the notions of "vindication" and "revelation" of God and the saints are predominant: "Three reasons for joy in the face of judgment can be detected. First, the disclosure of God's righteousness and truth puts an end to all deception, seduction, and illusion. We shall come to see whether self-proclaimed achievers and so-called celebrities are what they claim to be, and just what 'worldly success' really amounts to. Second, God will publicly and definitely vindicate the oppressed…. Thirdly, God publicly reveals himself as universal King of all creation, one of whose roles is to defend the wronged, and to put things right. The Church could believe only in faith…. Now hidden faith is vindicated in plain sight. Moreover, the theme of 'putting things right' constitutes the key connecting thread between justification by grace and the Last Judgment". The SDA view, particularly the Investigative Judgment, is developed in the next chapter of this research.

[460] Millard Erickson (1998:457) argues in favour of the existence of personal good and evil superhuman but non-divine beings: "There are superhuman, but not divine beings who work within

directly against the SDA theology of a Cosmic Conflict between Christ and the Devil in which the Devil is finally annihilated[461] because of Christ's victory at his death and resurrection. For SDA eschatology to adopt Moltmann's view, at least four theological convictions would need to be sacrificed: (1) Arminian theology, (2) its view of Scripture as analogous or not self-contradictory[462], (3) the Cosmic Conflict theology of justice as requiring the annihilation of the Devil at the end of time, and (4) the overall view of the Last Judgment as leading to a double-outcome.

The Third Component of Eschatological Hope: Cosmic Eschatology

The term "cosmic" is used mostly in reference to the Cosmic Conflict as far as SDA theology and eschatology is concerned. Hence the researcher has not been able to locate any phrase such as "cosmic eschatology" in SDA scholarly works. But Moltmann's usage of this term "cosmic" in reference to "all [created] things" appears to be conceptually included in SDA eschatology that has a broader[463] notion. For the purposes of this section on "Cosmic Eschatology", "cosmic" will be understood as referring to "all *earthly* creation"[464].

Cosmic eschatology in both Moltmann and SDA eschatologies is about the transitional healing and saving of all creation in *creatio ex vetere*[465]. The point at which these two differ is in the relation that the original creation has with the new one. Moltmann argues that the original creation was never a closed system but one

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human history. Some of these, who remained faithful to God, carry out his work. Others, who fell from their created state of holiness, live to oppose God and his children. God's care and concern for his creation is evident in the ministrations of good angels. By contrast, Satan and his minions seek to thwart the purposes of God. But God has limited their powers". This is in direct contrast to Moltmann's view of an impersonal Devil.

[461] Geisler (2005[vol.4]:390, 407) explains Annihilationism and then opposes it: "Annihilationism holds that unbelievers, who will not have received God's gift of salvation, will be snuffed out of existence after the final judgment; accordingly, they will experience no eternal conscious torment forever…. In addition to the lack of any good arguments in favour of annihilationism, there are numerous arguments that support the doctrine of eternal conscious punishment". Geisler it clearly against the SDA position on this matter.

[462] It has been observed that Moltmann sees Scripture as sometimes irreconcilably self-contradictory as in the matter of the two traditions of a double-outcome judgment typical of apocalyptic and the other tradition of what he calls a "theocentric universalism" with a single-outcome of life for all humanity regardless of personal faith.

Universalism, defined as "the belief that eventually everyone will be saved", is opposed by Geisler (Geisler 2004[vol.3]:389-390).

Millard Erickson opposes the notion that Scripture is self-contradictory (Erickson 1998:73).

[463] It is not just earthly creation considered but heavenly creation of angels and even other intelligent beings on other unknown planets.

[464] Moltmann appears not to believe in a personal devil and personal evil angels [and presumably does not believe in good personal angels as well]. At best, he is not clear on this matter. His "cosmic" notion is apparently merely about the visible earthly creation. There are a number of scholars that come out clearly in expressing their belief in God as creator of both the visible and the invisible beings, the invisible beings including personal angels and even referring to other beings either than angels. Wayne Grudem (1994:264, emphasis mine; cf. 1994:397-434) is such an example: "This creation of the entire universe includes the creation of an unseen, spiritual realm of existence: God created the *angels and other kinds* of heavenly *beings* as well as animals and man".

[465] Grudem concurs (Grudem 1994:1160-1161).

that was geared towards eschatological fulfilment; the new creation is not a restoration of the original. SDA eschatology would contrarily argue that the new creation is a restoration to the original in as much as there is a new element in it – this earth becomes God's new headquarters of the universe; the original creation was never intended to be a mere transitional phase to the new creation[466].

Moltmann's eschatology of creation allows him to interpret the Sabbath of creation in a different way to that of SDA thinking. To Moltmann the Sabbath was a promise of future creation whereas for SDA thought the Sabbath was a memorial of God's creation, with the eschatological significance only being attached to it after the Fall of humanity.   Both Moltmann and SDA eschatology do not consider Sunday observance as a replacement of the Saturday Sabbath[467]. SDA eschatology however attaches no observational significance to Sunday whereas Moltmann encourages observational significance of both Saturday and Sunday (from Saturday midday to Sunday midday).   According to SDA theology, the acceptance of the creation Sabbath as a mere eschatological institution would lead to the rejection of the theology of an absolute Saturday-Sabbath commandment; the death of Christ would do away with the Saturday Sabbath as verily as the other ceremonial laws[468].

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[466] Canale 2000:116. Some scholars do agree with this notion of restoration (Grudem 1994:1191; Geisler 2004[vol.3]). On the note of this earth being the "headquarters of the universe", Grudem seems to be in agreement, at least in part. He (1994:1159-1160, 1163-1164) argues that heaven is a real and physical place capable of accommodating our recreated physical bodies: "Jesus lives [in heaven] in his physical resurrection body, waiting even now for the time when he will return to earth. Moreover, the fact that we will have resurrection bodies like Christ's resurrection body indicates that heaven will be a place, for in such physical bodies…, we will inhabit a specific place at a specific time, just as Jesus now does in his resurrection body". He (1994:1160) continues to say that the recreation of heaven and earth will have a joining relationship, and that the righteous will have unhindered access to the throne of God: "It is this place [heaven] of God's dwelling that will be somehow made new at the time of the final judgment and will be joined to a renewed earth…. [The righteous] will be in the presence of God and enjoying unhindered fellowship with him…. [Their] greatest joy will be in seeing the Lord himself and in being with him forever".

[467] In what is probably a leading work on the Sabbath, contrary to the SDA version, edited by Don A Carson, is the book "From Sabbath to Lord's Day: A Biblical, Historical and Theological Investigation". This book was possibly written as a response to a PhD dissertation written by the late SDA historian Samuele Bacchiocchi, later captured in his book "From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity". Bacchiocchi (1977:309) in his book argues in favour of the SDA position on the Sabbath from a historical perspective: "Our study has shown (we hope persuasively) that the adoption of Sunday observance in place of the Sabbath did not occur in the primitive Church of Jerusalem by virtue of the authority of Christ or of the Apostles, but rather took place several decades later, seemingly in the Church of Rome, solicited by external circumstances". However, in the book edited by Carson, the position argued for is contrary to that of the SDA, and suggests that Sunday is not a replacement of Saturday as the Sabbath in the New Testament Christian faith, and that the Saturday-Sabbath is no longer obligatory. There might be others like Joseph A Pipa Jr in his 1996 book "The Lord's Day" who argues that Sunday is a replacement of Saturday.

[468] This appears to be an example of the point Millard Erickson (1998:393) makes: "Our understanding of the doctrine of creation is important because of its effects on our understanding of other doctrines…. Alter the doctrine of creation at any point, and you have also altered these other aspects of Christian doctrine".

It appears that the contrast between Moltmann and SDA theology exists on the Sabbath mainly because of the differences in the theology of creation.

Moltmann's view of the cosmic eschatological bond between humanity and nature is one of inseparability. SDA eschatology would nod in agreement and at the same time signal disagreement with Moltmann. SDA eschatology agrees that nature itself is redeemed together with humanity as all are part of God's creation, however, it would disagree to interpret the "inseparable" bond as meaning that humanity cannot be residentially[469] separable from the rest of creation. It would further disagree with Moltmann's possible interpretation of this bond as being a basis of the idea that there will be no annihilation of human beings. Furthermore, in Moltmann's theology, the criterion for an entity to be in the image of God is that it gives glory to God, and therefore even nature is made in the image of God. SDA theology would agree in that nature does give glory to God[470] but then argue contrarily in that human beings alone on earth have the image of God[471]. The

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[469] SDA eschatology involves a 1,000 year period of time in which saved humanity resides in heaven, away from the earth creation. Also, it is significant to note that SDA recreation is *in time* first for humanity at the Second Coming of Christ, and then for the rest of creation after the 1,000 years when the saints return with Christ to the earth.

[470] There are other scholars that recognize both humanity and nature as that which gives glory to God, while affirming the uniqueness of humanity as especially in the image of God. Erickson (1998:399) argues this point: "While God did not *have* to create, he did so for good and sufficient reasons, and the creation fulfils that purpose. In particular, the creation glorifies God by carrying out his will. Both the inanimate…and the animate creation glorifies him…. Only humans are capable of obeying God consciously and willingly and thus glorifying God most fully". Grudem (1994:271) says: "It is clear that God created his people for his own glory…. But it is not only human beings that God created for this purpose. The entire creation is intended to show God's glory". Geisler concurs with the idea that humanity was made to glorify God first, but then adds that he was also made to enjoy the rest of creation (Geisler 2003[vol.2]:456-458). He however seems to focus on humanity rather than all creation as that which is made to glorify God. This of course does not prove that he excludes the rest of creation as reflectors of God's glory, but at least indicates a lack of equal focus on the rest of creation in this respect.

[471] The image of God is typically defined in SDA theology *primarily* as human functional representation (apparently inseparably to "an ability to relate to God and His purposes") of God over the rest of earthly creation, and then by limited physical resemblance, including the intellectual, social and spiritual endowments (Cairus 2000:208; Reid 2000:752).

Scholars like Wayne Grudem and Norman Geisler affirm the SDA position that only humanity bears the image of God. Grudem (1994:442; cf. Geisler 2003[vol.2]:451) states: "Out of all the creatures God made, only one creature, man, is said to be made 'in the image of God'". However, Grudem also opposes the listing of specific ways in which humanity bears the image of God, arguing that understanding this full image of God would first require a full understanding of God; he simply states that the expression "image of God" "refers to every way in which man is like God". He does however list some of the ways that put humankind above other creatures – moral, spiritual, mental, relational and physical aspects (Grudem 1994:443, 445-449; cf. Geisler 2003[vol.2]:451-452).

Perhaps close to Grudem's opinion is that of Robert W Jenson in his "Systematic Theology: Volume 2, The Works of God". Jenson (1999:58-59, 74) argues against the description of the image in terms of certain a "feature" and "qualities" possessed by humans, except as to see the image in our calling by God to commune with him, both individually and collectively with others: "Our specificity in comparison with the other animals is that we are the ones addressed by God's moral word and so enabled to respond – that we are called to *pray*. If we will, the odd creature of the sixth day can after all be classified: we are the praying animals….Moreover and most important, on this conception the image of God is not an individual possession….The word that creates us human itself establishes our connectedness, and therefore we can respond only *together*; prayer is foundationally corporate….If I depend upon the address of God, and am human in that I respond, just so I depend upon a communal human address and am human in that I respond".

acceptance of this interpretation, by SDA eschatological theology, of the residentially inseparable relationship between the earth and humanity would necessitate the rejection of the notion of righteous humanity's temporary relocation into heaven for a thousand years.

There is another conflict of interpretation on the literality or figurativeness of the New Jerusalem[472]. Whereas Moltmann interprets it merely as a symbol of social and spiritual significance, SDA eschatology gives it a literal meaning, without necessarily rejecting the social and spiritual significance that Moltmann ascribes to it – that becomes secondary. There is agreement however on the association of it with the centrality of God's reign and as a place of the dwelling presence of God. Limiting the New Jerusalem depiction of Scripture to mere symbolic value as does Moltmann certainly has revisionary implications for SDA eschatology. This implication is seen at the presuppositional hermeneutic level. SDA eschatological interpretation utilizes biblical historicism which assumes that biblical apocalyptic quite often sequentially reveals historical events from the time of the writer to that of the end of time or Parousia. It seems to be for that reason that the New Jerusalem is given a future historical reality rather than just a symbolic value. SDA eschatological theology would therefore need to reject its apocalyptic hermeneutic of biblical historicism.

Christian Mission

The views of both Moltmann and SDA theology on Christian mission have been analysed in preceding chapters of this research. This section draws implication for SDA theology of mission in light of Christian mission in Moltmann.

Mission as Universal

On the surface, Moltmann and SDA missions concur with each other in that the Christian hope that is presented in mission is comprehensive for all humanity on

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Millard Erickson (1998:512) is in agreement to the idea humanity shares much with the rest of creation while holding a unique position of responsibility over it: "The human, however, has a unique place in the creation. As we have noted, we are creatures and thus share much with the rest of the creatures. But there is an element that makes us unique among the rest of the creatures…. Humans are placed over the rest of the creation, to have dominion over it…. Our being is at a higher level, which sets us apart from the rest of the creation". Erickson however disagrees with SDA theology on the description of the image. He argues that the image cannot be primarily described in terms of function of dominion or representation. Rather, Erickson (1998:532) argues that the image is primarily what humanity is: "The image should be thought of as primarily substantive and structural. The image is something in the very nature of humans, in the way in which they were made. It refers to something a human is rather than something a human has or does. By virtue of being human, one is in the image of God; it is not dependent upon the presence of anything else". Notice that the issues of difference in these views are mainly of the primacy of the aspects rather than the aspects of the image themselves.

[472] Jenson (1999:352), after arguing for a material resurrection of the body, `appears to also argue for a material New Jerusalem while recognizing the text describing it in Revelation as beyond prose: "We are to take this information with the desperate seriousness that transcends the registering of prose". Grudem (1994:1163) seems to accept it as literal without however considering its dimensions as necessarily literal: "It is a city of immense size, whether the measurements be understood as literal or symbolic".

earth. However, in light of Moltmann's universalistic eschatology and soteriology, what he expects from mission as universal is not identical with SDA expectation: Moltmann does not associate mission with an expectation that all its recipients *must* respond positively to its spiritual-faith aspect i.e. believe in Jesus as Lord and Saviour; SDA mission is associated with the notion that all *must* receive Christ as Lord to be saved in as much as not all will do so. In light of Moltmann's view, the transformation of SDA mission as universal would therefore merely detach the mandatory spiritual aspect of personal faith in Jesus.

There seems to be unison between Moltmann and SDA missions on the view that Christianity should not establish a theocracy on earth, and in that way convert the whole of humanity into a church. Respect rather than coercion should characterize Christianity's universal missiological thrust. The church is merely instrumental in the preparation of the world for the kingdom of God. And this preparation of the world is not limited to a particular gender or to Christians of particular leadership positions in the church; all Christians engage in this universal mission[473].

Mission as Missio Dei

There is agreement between Moltmann and SDA missiology in that Christian mission originates and is maintained in God. The church is instrumental[474] in God's hand in the preparation of the world for the kingdom of God.

Mission as the Quest for Justice

Mission as the quest for justice is much more emphasized and perhaps more developed in the theology of Moltmann in contrast to that of the SDA. Actually, one sees more consistency in Moltmann rather than in SDA missiological thought on the matter of balance: SDA thought has prioritized, though not exclusively, emphasis on religious rights or freedom of worship, and seemingly separate it from other forms of human social rights; Moltmann on the other hand gives great emphasis on the God who stands with the poor and victimized people of society in general[475] rather

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[473] This view is shared by Tyron Inbody (2005:266, emphasis mine): "Christian ministry is the ministry of Christ. It is given by God *to all those who are reconciled in Christ*….This ministry is given to the whole church, the *laos*, the people of God. *All Christians are ministers* to each other and to the world. This is the meaning of the Reformation idea of the priesthood of all believers (not that we have our own private access to God apart from each other)".

[474] This is echoed by Tyron Inbody (2005:263-264): "The church exists as God's instrument of reconciliation. It does not exist as an end in itself. The church does not *have* a mission, it *is* mission….The purpose of the church is to be God's instrument to fulfil God's covenant with the whole creation…The church is placed in the world by God to be an instrument of reconciliation". God is the creator and direction-giver of the church.

[475] Millard Erickson (1998:558, 575, emphasis mine) speaks of "The Universality of Humanity" and notes specific kinds of people historically most vulnerable to discrimination, suggesting that it is un-Christlike to discriminate based on "incidental" variations - race, gender, economic status, age, being unborn and marital status - of humanity: "*God has regard for all persons*. Since God takes that view, it is incumbent upon the believer to adopt a similar view and to practice a godly reverence for all humanity. This is especially true for those who may be subject to discrimination…. We have noted that the distinguishing mark of humanity, which is designated by the expression 'image of God,' is far-reaching, extending to all humans. *In the sight of God, all humans are equal. The distinctions of race,*

than focusing on specifically religious human rights. The implications of Moltmann's better balanced approach for SDA mission are that SDA mission should much more actively pursue and promote the fight against other forms of injustice such as racial and gender discrimination among many more.

Moltmann's assertion that Christians should seek out, in contrast to waiting for the victims of social injustice to approach them, is partially existent in SDA missiological thought. By "partial" is meant that SDA missiological engagement is not balanced as underscored above, and that in the opinion of the researcher, the SDA church, particularly at ground level, is more passive (waiting for circumstances to come to it) than pro-active even in the matter of religious freedom; those challenged by injustice of this nature (tertiary students regarding examinations and employees regarding working on Saturdays) usually have to approach the church for assistance because the church's position is relatively unknown to many organizations. Also, the researcher's experiential assessment is that the SDA church is relatively more concerned about its members' freedom of worship than that of other religions. Moltmann's assertion that Christians should seek out victims implies that SDA mission should be broad minded in terms of meeting the needs of all victims of religious injustice, doing so proactively. This may be done through dialogue with other religious organizations of the same purpose, and through proactive promotion 'road-shows' and invitations for victims to speak out and express their needs.

A sharp contrast between Moltmann and SDA thought on mission is seen regarding the matter of political influence by Christians. Moltmann speaks much on the need for direct Christian influence on the political structures of society whereas SDA thought tends to speak of an indirect and spiritual influence through

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social status, and sex are of no significance to him…. And because this is the case, Christians should show the same *impartial interest* in and concern for *all humans*, regardless of the incidentals of their lives". Erickson's "impartial" approach to humanity seems to have a disagreement with Moltmann's "preferential option" for the poor approach. Erickson does refer to God's "special" and "particular" care for the poor but that falls short of the notion of "bias" Moltmann advocates, especially since Erickson lays significance to personal faith or righteousness as well (Erickson 1998:566-567). He (1998:568) says, after writing about God's special care for the poor: "Many other parts of the Bible emphasize that the poor and the rich are equal before God and that the righteous poor are superior to the ungodly rich". By the word "superior" is signified that one's spiritual status is more important than one's socio-economic status, a notion foreign to Moltmann.

Liberation theologians, in support of Moltmann, would argue together with Gustavo Gutierrez (1993:22, emphasis mine) in his article, translated from Spanish into English by Robert R Barr, entitled "Option for the Poor", in the book "Systematic Theology: Perspectives from Liberation Theology" edited by Jon Sobrino and Ignacio Ellacuria, that God's preference for the poor is primarily socially defined rather than faith-defined: "The *poor occupy a central position* in the reflection that we call the theology of liberation….*A preferential commitment to the poor* is at the very heart of Jesus' preaching of the Reign of God".

The researcher finds it interesting that Erickson does not mention religious discrimination. This of course does not prove that Erickson favours religious discrimination, but this seems to indicate a contrast between his theology and SDA theology. The researcher suspects that if Erickson's work, in the above citations, was being written by a typical or mainstream theologian, "religious" discrimination or intolerance would have featured as one of the listed kinds of discrimination, if not the primary one, to be combated.

proclamation[476]. The implication for SDA mission is that it should directly and deliberately express its positions and recommendations on political matters without necessarily getting into entangling agreements with political parties. This would not necessitate any cessation of the exercise of the gospel proclamation.

Moltmann's "preferential option" for the poor and the victimized makes these kinds of people of primary importance to God, and the perpetrators, who are saved through the victims, are given secondary status in the divine agenda. This view is not compatible with the SDA understanding of God being biased in favour of those who have the merit of His righteousness rather than those who are in particular physical or social situations. Moltmann makes God's bias *situation*-dependent (eg. poverty, financial debt, HIV etc.) whereas SDA mission makes God's bias *faith*-dependent (those who believe in Jesus Christ, regardless of circumstances). This may account for Moltmann's comparatively greater emphasis on socio-political liberation than on spiritual or faith-based liberation as found in SDA missiological thought. If SDA mission is to take the mould of Moltmann's view of mission, it would have to remove its emphasis on proclamation and humanity's spiritual needs. While noting the contrast between Moltmann and SDA thought on social justice, it needs to be also emphasized that Moltmann sees various dimensions of salvation that however have no fixed interrelationship of priority, whereas SDA missiology clearly prioritizes the spiritual-proclamation over the social and the physical concerns without however separating them as independent of each other.

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[476] Millard Erickson (1998:657) speaks of individual and social sins, makes a difference between them, identifies potential culprits, and suggests socio-activism in contrast to socio-passivism: "Social sin is prevalent in our society and exists alongside individual sin. Persons who oppose sin on a personal level may be drawn into the corporate nature of sin through the evil acts of government, economic structures, or other forms of group identification.... Our hope lies in Christ, who has overcome the world. But we also need to be proactive in opposing social sin by finding strategies that will respond to social sin". The "strategies" referred to here are not ways of proclamation alone, but involve practical steps.

Erickson evaluates three strategic methods of combating corporate or social sin: (1) *Regeneration* – emphasizing the individuals' transformation with the conviction and the hope that society would automatically be transformed thereby; the use of proclamation as strategy is predominant; he suggests that groups of this approach may tend to advocate involvement in society in the form of social welfare – "alleviating the conditions resulting from faulty social structures" - rather than the form of social action – "altering the structures causing the problems"; the researcher here would describe these groups as non-transformative which may be a step further than healing social ills. (2) *Reform* – groups of this strategy attempt to alter the social culprit social structures directly, mostly through political change, and less commonly through nonviolent resistance such as advocated by Mahatma Gandhi and Martin Luther King; no definite expectation is held that the individuals of society would be changed, but priority is given to the change of conditions or circumstances as a whole. (3) *Revolution* – this is a radical, forceful and destructive approach of changing social structures perceived as evil; this is not redemptive but destructive change. Erickson suggests that it is *not* only one approach that is essential in attacking social sin, but a combination of Regeneration and Reform (particularly in the form of nonviolent resistance), the third one of Revolution being too violent and un-Christlike (Erickson 1998:671-674).

SDA mission is very much in line with the first approach of Regeneration. Not that the SDA approach is completely passive, it is strong in areas of health and education, but the challenge is, in the opinion of the researcher, inconsistency and a lack of balance in areas of human rights and political engagement.

Whereas Moltmann presents his three by three steps[477] of bringing about a united community of former victims and former perpetrators, SDA missiology seems silent on practical steps of effecting such a situation, except as to emphasize conversion through the reception of the proclaimed Word of God. Perhaps this is so because of its expectation of God as the intervener into increasingly corrupt human history by the Parousia, and the secondary importance social justice is given in SDA mission. The primary missiological importance is given to proclamation. Moltmann's practical steps imply that SDA mission should be more deliberate and show more concern for practical ways of transforming the present social condition of the world. Moltmann's emphasis on socio-political concerns is perhaps an indictment on SDA eschatology in its tendency to produce a narrow view of Christian mission.

Mission as Ecological

While SDA mission would not consider the rights of nature as of the same rank as those belonging to human beings, as does Moltmann, there appears to be general agreement in the concern for the whole of creation[478]. Nature cannot be rightly

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[477] See chapter 3 of this research

[478] Prof J Du Preez in his book "Eschatology and Ecology: Perspectives from the book of Revelation" observes an interesting relationship between biblical apocalyptic, Revelation in particular, and ecology. Speaking about the first way that Revelation speaks to ecology, he (1992:1) says: "If ecology can be described as the study of life-forms in their mutual relationships and in relation to the non-living (or abiotic) aspects of their environment…, then the first thing that strikes one, on reading through the Apocalypse, is the emphasis on God as the sole Creator, Sustainer and Renewer of the entire universe". This observation by Du Preez, who is a non-SDA, is significant when one considers that SDA mission is largely influenced or shaped by apocalyptic understanding, particularly from Revelation 14:6-12, and that, as Celia Deane-Drummond in her book "A Handbook of Theology and Ecology" recognizes, a "characteristic of apocalyptic literature is that it presents the earthly creation as that which will ultimately be destroyed" in "a catastrophic and sudden" way (Deane-Drummond 1996:34).

While biblical apocalyptic may be thought of as affirmative to nature as Du Preez points out, it is not all ecologists that may be happy with the biblical depiction. Anne Primavesi (1991:72) in her book "From Apocalypse to Genesis: Ecology, Feminism and Christianity" makes the following observations: "The pattern of ecological apocalyptic discourse fits that of the biblical apocalypse in many respects, but there are five notable mismatches, one of form and four of content". She then identifies these as contrastive characteristics of "green apocalypticists" to biblical apocalyptists: (1) are direct and do not use coded words; (2) there is an inseparable bond of unity between nature and humanity such that either both are destroyed or both are saved; (3) they do not have an expectation of a directly divine intervention on human problems; (4) since the villain is not a supernatural force but humanity, it is an "unprecedented act of international human will" that is hoped to change things around; (5) humanity's perceived dominance over the rest of nature is the primary problem (Primavesi 1991:72-74).

It seems that this domination of human beings over nature, valid or invalid, has been a key problem even from an evolutionary perspective. James B Martin-Schramm and Robert L Stivers in their book "Christian Environmental Ethics: A Case Method Approach" seem to use this evolutionary approach where they write: "In a short period of time the human species has emerged as the dominant species in almost all ecosystems. This domination has led to the degradation of the natural environment and now threatens to return affairs to their original setting. In the original setting humans and their evolutionary ancestors fit into ecosystems. They subsisted as hunters and gatherers at the top of food chains….In time humans took to agriculture and developed new knowledge and more powerful tools. Population increased and new forms of social organization, usually more hierarchical and unequal, emerged. New ideas about the uniqueness of humans and their special

abused by humanity. The basis of human respect and cultivation of nature is God's creatorship of it. The fact of our dependence on the earth is another reason for humanity's need to take care of it. Moltmann's implications for SDA thought and mission are revisionary of its theology of creation and the image of God in humanity. Moltmann's proposal that the rights of nature are of the same rank as those of humanity is based on his premise that both humanity and nature share the image of God, whereas SDA mission has the premise that the image of God is unique to humanity. Some scholars regard the traditional Christian notion that the image of God as being unique to humanity, and that humanity has dominion over nature, as to blame for the abuse of nature and the environment by human beings. In response to such accusations SDA theologians would argue that dominion actually means loving protection rather than destruction[479].

There is further disagreement when Moltmann considers human beings as dependent on the earth without the earth being dependent on humanity. SDA mission is associated with the notion that it is a God-given responsibility for human beings to dominate the earth in the sense of being especially mandated to take care of it - it needs such an arrangement – humans depend on the earth for life but the earth also has a functional dependence on human beings.

<div align="center">Mission as Love for Life</div>

The emphasis on bodily life is characteristic of both Moltmann and SDA missionary thought presumably due to the inseparability of the soul from the body. Physical life should not just be experienced but cherished and loved in light of the resurrection of Christ. This gives the capability to happiness. There seems to be concurrence here between Moltmann and SDA mission in as much as SDA mission would go further and emphasize what it considers a Christian duty for one to take care of one's physical health. This conviction may be seen in its running of thousands[480] of medical institutions around the world and its promotion of such health programmes as NEWSTART[481]. It does seem that the similarities between the SDA and Moltmann's theology lead to this notable similarity of the high value of physical life and health; both SDA and Moltmann's personal eschatology regards the soul as inseparable from the body at death, and thus there is no hope of a life outside of the physical body – the living body is the only one associated with conscious existence. Eschatology herein shapes Christian mission.

Moltmann however goes further to define life not in mere biological terms but also in social and even political ones. This is where the SDA view of mission falls short, particularly in looking at life politically.

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status replaced old ideas that had connected humans to nature and encouraged respect….Now this success is a problem". The perception of humanity as superior tends to lead to the abuse of the rest of nature.

[479] Cairus 2000:208; Gulley 2012:98, 103

[480] The SDA church as of the year 2011 had a network of 172 hospitals and sanitariums (http://www.adventiststatistics.org, Statistics, accessed on the 10th of January 2014)

[481] "N" for Nutrition, "E" for Exercise, "W" for Water, "S" for Sunlight, "T" for Temperance, "A" for Air (fresh), "R" for Rest and "T" for Trust in God.

Mission as Proclamation

For Moltmann proclamation, supported by a consistent lifestyle, is about announcing the gospel of Christ that brings liberation to the hearers and in that way also brings the future kingdom into the present. SDA mission of proclamation[482] on the other hand would agree to that view and further identify teachings that it considers especially significant for the present time of the end, calling them "present truth"[483]. These proclaimed truths are said to provide the special situational-backdrop of the gospel of Christ; they are especially significant in this last-phase of salvation history. Moltmann in contrast interprets the gospel as more concerned about people's practical problems rather than with doctrine[484]. The implication for SDA proclamation is a de-emphasis on doctrine and an approach that allows the situation to in a way dictate the content of proclamation.

Proclamation in SDA mission is associated also with the teaching of the Eschatological Remnant or the Remnant Movement. This teaching and the mission

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[482] Grudem (and so does Geisler 2005[vol.4]:213) makes the proclamation of the gospel the "primary" task of the church concerning its responsibility towards the world, seconded by what he calls the "ministry of mercy" that includes the "caring for the poor and the needy". Evangelism and mercy are parts of the "Ministry to the World". This ministry of mercy is not optional but obligatory, although secondary. This hierarchy of priorities is found only concerning Christian mission to the world. The other "purposes" of the church that he identifies as (2) "Ministry to God: Worship" and (3) "Ministry to Believers: Nurture" are equally important together with the above (1) "Ministry to the World: Evangelism and Mercy" (Grudem 1994:868-869).

Millard Erickson identifies 4 functions of the church: (1) evangelism, (2) edification, (3) worship, and (4) social concern (1998:1061-1069). For Erickson (1998:1063, emphasis mine) there is a hierarchy of functions: "The second major function of the church is the edification of believers. Although *Jesus laid greater emphasis on evangelism*, the edification of believers is logically prior". Evangelism is primary. He (1998:1066) also has a logical sequence in practice: "It is important at this point to note the locus of the various functions of the church. In biblical times the church gathered for worship and instruction. Then it went out to evangelize. In worship, the members of the church focus on God; in instruction and fellowship, they focus on themselves and fellow Christians; in evangelism, they turn their attention to non-Christians. It is well for the church to keep some separation among these several activities. It this is not done, one or more may be crowded out [and the church will suffer]". Erickson continues to argue in favour of "social concern" as a function of the church. The church must condemn unrighteousness, show concern and take action where it detects need, hurt, or wrong (Erickson 1998:1067-1068).

[483] Revelation 14:6-12 is interpreted to outline these 'truths'. They are the already-begun Judgment (Investigative) as part of the 'truth' of the heavenly sanctuary, the fallen state of many religious systems, the impending danger of global religious intolerance with special reference to the Sabbath as understood in SDA theology.

Millard Erickson (1998:1075) does not share the SDA interpretation of Revelation 14 verses 6 through 12 but he does note the change in society that calls for the unique contribution of the gospel: "The church has good news to offer to the world, news which…brings hope. For in our world today there is little hope. Of course, to varying degrees there has always been a lack of hope…. In the twentieth century, however, hopelessness has reached new proportions…. This generation thinks – and this is its thought of thoughts – that nothing faithful, vulnerable, fragile can be durable or have any true power".

[484] Erickson (1998:1073) would partially agree with Moltmann here as he highlights the practical aspect of the gospel, without however necessarily making practical problems the controlling factor: "We must not think of the gospel as merely a recital of theological truths and historical events. Rather, it relates these truths and events to the situation of every individual believer".

associated with it will be better analysed later in this research, but it is worth noting at this point that Moltmann rejects this kind of theology and denomination-based Christian mission all together.

Mission as Inculturation

Moltmann is way ahead of SDA mission when it comes to inculturation[485]. He even applies the principle beyond religious teachings into daily social experience. SDA missionary thought is still in its infant stages when compared to Moltmann. However it may be mentioned at this point that in as much as SDA mission is far behind in both discussion and implementation regarding inculturation, it would never go to the extents to which Moltmann does. Moltmann's cardinal teaching in brief is that of Jesus' kingdom through his death and resurrection, the presence of the future through the Spirit and the Word, and through socio-political

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[485] "Inculturation" is defined by Wikipedia (accessed on the 9th of June 2013) as constructively transformative to theology: "Inculturation is a term used in Christianity, especially in the Roman Catholic Church, referring to the adaptation of the way Church teachings are presented to non-Christian cultures, and to the influence of those cultures on the evolution of these teachings". By "non-Christian cultures" the researcher understands cultures that are not transformed by Christianity through inculturation. This would require not just a transformation of Christianity or its theology but also the transformation of cultures as well, such that they may also eventually be labelled as Christian cultures. Joseph Osei-Bonsu (2005:preface) in his book "The Inculturation of Christianity in Africa" notes: "It has become clear to me of late that the New Testament and the early church have something to offer to the church of today when it comes to inculturation. This is because as the early church moved from its Palestinian matrix into the Graeco-Roman world, it had to express the Christian message in Graeceo-Roman categories of thought". Osei-Bonsu's words about expressing "the Christian message in" new "categories of thought" correspond with the Wikipedia description of inculturation as also having to do with the "adaptation of the way Church teachings are presented". It seems that this is the burden on James Henry Owino Kombo in his book "The Doctrine of God in African Christian Thought: The Holy Trinity, Theological Hermeneutics and the African Intellectual Culture". Kombo (2007:7, 17) assesses the current African Christianity situation and defines the problem addressed by his book: "The problem of this book is how to deliver the doctrine of the Trinity to the roots of the African cultural milieu and utilize the African intellectual tools or symbols to express the same….How do we translate this truth into the African thought forms….The African church is an offshoot of Western Christianity. This, and the historical connection between the West and Africa, has meant that the way that the Western church interprets the Christian story continues to heavily influence developments within the African church up to this day. African theologians seem to agree that the theology that we presently experience in Africa is, to say the least, of Western origin. We are not blaming the Western church for having done her theology. We are saying that the African church has not done her theology". Inculturation is a contextual-transformative exercise and experience. Laurenti Magesa (2004:2) in his book "Anatomy of Inculturation: Transforming the Church in Africa" however recognizes that inculturation is not always done deliberately but is a natural process frequently experienced subconsciously: "Christianity, an aggressively proselytizing movement, demands an immediate change in both perception and action as people are 'converted,' as they receive the 'gospel' preached in their world. However, this change occurs in its own way and at its own pace, not necessarily in the way or at the pace desired by the evangelizers….Reception cannot occur except according to the perception of the receiver. It happened in this way at the beginning of Christianity; it happened in this way with each of us; it continues to happen in the same way in the African churches. It is part of God's creative plan, then as now. The vast majority of African Christians today…simply live this process. They do not reflect upon it or articulate it in any logical manner". Connecting Magesa and Kombo means that inculturation is a living process and experience in African Christianity, but it should also become a better deliberate and reflected upon reality as well.

transformation, and also the recreation of the world such that no part of creation is lost. SDA mission on the other hand is further concerned about other teachings as fundamentals (see Appendix I on Fundamental Beliefs) characteristic of its emphasis on doctrinal correctness in contrast to Moltmann whose emphasis is in the socio-political value of doctrine (Christology in particular). SDA's numerous fundamental teachings, in as much as they are open to revision towards being better understood and expressed, are non-negotiables. Inculturation would on these be limited to being more of balancing the emphases, phrases and terminologies used. Such as approach to inculturation appears very shallow in light of the fact that inculturation goes beyond words; it also transforms theology, making it become more relevant to the societal and cultural context. It may be so that there are some non-negotiables[486] in Scripture, but that need not make any church's theological statements conceptually non-negotiable, since the reader's understanding of Scripture is influenced by one's cultural and socio-political contexts. It is therefore the very openness to theological revision (not just a change of words and terminologies) that creates the opportunity for theological growth. This theological growth, through contributions from the cultural or societal context, in turn empowers the espoused teachings or theology with the ability of transformational relevance[487].

<div align="center">Mission as Ecumenical</div>

SDA mission does not consider ecumenical unity, particularly as represented by the World Council of Churches, as essential in Christian mission[488]. Cooperation and interfaith/interdenominational dialogue is preferred to formal partnership[489]. This presents a clear conflict with Moltmann who promotes ecumenical unity as a critical strategy of effective Christian mission[490]. SDA mission tends to be characterized

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[486] The presumed objective of the theological non-negotiables is the preservation of doctrinal unity within, and perhaps identity of, the SDA church. This does not seem unique to the SDA church as the same may be found in many religious and church organizations (consider the role of the constitution in any given country). The issue being raised here by the researcher is the *openness* to essential change of such fundamentals or non-negotiables, and the openness to do so through the constructive influence of all cultures that SDA theology may encounter.

[487] See Moltmann on Inculturation in chapter 3 of this research

[488] This may be due to SDA mission being more of the 'evangelical' tradition, as Erickson (1998:1135) notes: "Evangelicals have raised a number of substantive issues that oppose ecumenism".

[489] This stance sounds similar to that of Grudem who seems to draw an "interfaith" line against "cooperation" where "cooperation" means a sharing of control with that other non-Christian group (Grudem 1994:882). On a wider context, this issue of power in partnerships appears to be a real one. Jonathan S Barnes, in his PhD thesis at the University of KwaZulu-Natal entitled "Partnership in Christian Mission: A History of the Protestant Missionary Movement", identifies 4 general challenges to ecumenical partnerships: (1) the home base, (2) humanitarianism and development, (3) authority, and (4) rhetoric and reality (Barnes 2010:385-393). Regarding "authority" Barnes (2010:392) says: "Although today we rightfully celebrate living in a post-colonial age, unless churches are willing to acknowledge that inherited issues of Global church power, paternalism, and control are still lived out in our present ecumenical relationships, partnership will be impossible to realize".

[490] Moltmann is perhaps supported by Millard Erickson (1998:1140) as far as the practical angle to the issue of the need for unity is concerned: "The company of believers tends to grow when their witness is united, whereas there may well be a negative or cancelling effect when they compete with or even criticize one another…. Another practical consideration is the matter of efficiency.

with theological dogmatism since the SDA movement considers itself as a special, but not exclusive, custodian of Biblical truth. There is a kind of theological nervousness in fear of theological dilution should the church formally partner up with other Christian faith communities.

Ecumenical unity for Moltmann is more than an experience of faith communities, but should be an international one, with faith communities contributing with internal frameworks of peace. Nations should give some of their sovereignty for the sake of global efforts towards peace and resolutions to problems. Discussions on such international or global unity have not been found in SDA missionary thought by the researcher. The researcher actually suspects that the reason for such silence in promotion for such unity is as a result of an SDA fear, which some might consider a paranoia, that the promotion of such unity would facilitate a faster fulfilment of undesirable prophecies of eventually global and religious intolerance, as predicted in the book of Revelation according to SDA interpretation[491]. This is perhaps a classical example of how eschatology influences Christian mission. If the suspicions of the researcher are accurate, one would then logically conclude that the SDA church would be much more open to ecumenical partnerships, if such eschatology was non-existent, as there would be no expectation of such church-unity leading to global Christian apostasy and crises of legalized persecution on those that remain faithful[492].

The Implications of the Relationship between Eschatological Hope and Christian Mission

This section analyses the implications of the relationship between eschatological hope and Christian mission for SDA theology in the light of Jürgen Moltmann's theology.

The relationship between eschatological hope and Christian mission is clearly observed from both the theologies of Moltmann and SDA thought. The preceding two chapters of this research clearly show this largely cause-and-effect relationship – eschatological hope largely shaping Christian mission. It was earlier shown in chapter 2 that there are at least three areas of emphasis by Moltmann (love for life, social justice and righteousness and earth ethics) that show a relationship between hope and action. An example in SDA theology may be found in the relationship between the stewardship (the eschatological message of Revelation chapter 14 in particular) and proclamation as part of Christian mission, and another example is

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Where there is a lack of unity among Christians, there is duplication of efforts…. The result is a great waste of resources of the kingdom of God". It seems that Christian disunity is missionary suicide.

[491] Nichol [vol. 7] 1980:827-832; See chapter 4 of this research

[492] While the SDA traditional interpretation of Revelation chapter 13 as inclusive of a prediction of future anti-Saturday Sabbath legislation and persecution may not have necessarily developed due to specific persecution experiences in the 19th century, it may be that interest in this theology was escalated due some experiences of persecution in the United States of America based on "Blue Laws" that were enforcing Sunday as a holiday (www.wikipedia.org, "Blue Laws", accessed on the 29th of January 2014).

self-identity as a Christian remnant movement, and the effect that has on its refusal to enter into binding partnerships with other denominations in an ecumenical way.

A study of Moltmann shows a particular pattern in this relationship between eschatological hope and Christian mission. Moltmann is almost always concerned about socio-political implications of his eschatology. This is perhaps the pattern that SDA theology should pick up on and learn from. SDA theology may not adopt Moltmann's theological presuppositions that would drastically alter much of its theology, but it can learn greater socio-political relevance. This possibility will be further developed and demonstrated in later chapters of this research when the SDA theologies of the Investigative Judgment and the Eschatological Remnant are analysed, and critiqued.

Conclusion

This chapter's objective has been the analysis of the implications of Moltmann's relationship between eschatological hope and Christian mission for SDA theology. This has been done in sections first focusing on eschatological hope, then on Christian mission and lastly on the relationship between the both of these.

Moltmann's theology appears to collide with SDA theology mostly on four subjects: (1) creation, (2) soteriology, (3) the eschatological remnant, and (4) the last judgment. The last two are heavily influenced by the chosen approach to biblical apocalyptic. Since this research is narrowed down to eschatology within Christian theology, it is only the last two that will get special attention, granted that theology is intricately interwoven such that it would be impossible to go far with eschatology without touching on other aspects of Christian theology. As a result of their respective eschatological theologies, Moltmann and SDA views on Christian mission collide mostly on (1) the universality of mission, (2) the balance on social justice issues, (3) the content of proclamation and (4) the ethics and significance of ecumenical unity.

Now that the implications for SDA theology have been noted, the ground work has been done for the special analysis and critical construction of two SDA eschatological teachings identified above – Investigative Judgment and Eschatological Remnant. The premise of identifying only eschatological teachings rather than missiological ones has already been demonstrated above – Christian mission is moulded by eschatological hope. In fact, the critique and construction to be done on these will be geared towards drawing direct and better balanced significance of these for Christian mission.

The next chapter will be an analysis of the Investigative Judgment, prior to the following chapter that will constructively mould it in light of Moltmann's contribution to Christian mission, and in harmony with biblical-exegetical information.

AN ANALYSIS OF THE SEVENTH-DAY ADVENTIST THEOLOGY OF THE
INVESTIGATIVE JUDGMENT

Introduction

In keeping with the objective of drawing implications of the concerned theology of
Jurgen Moltmann for Seventh-day Adventist theology, this chapter is dedicated to
the analysis of the Seventh-day Adventist theology of the Investigative Judgment[493].
Later in this research the implications of Moltmann's theology are constructively
applied. This chapter will first look into the metanarrative of this judgment, and
then the outline of its theology, next the interpretation of key texts of this theology,
thereafter the historical theology of this judgment, and lastly the missiological
significance of the Investigative Judgment.

The metanarrative of the theology of the Investigative Judgment

It has already been noted earlier in this research that SDA theology makes the
Cosmic Conflict between Christ and Satan the metanarrative through which all
theologies are interpreted. This section of the research will analyse this
metanarrative through two subheadings: (1) the theology of the Cosmic Conflict and
(2) the historical theology of the Cosmic Conflict.

The theology of the Cosmic Conflict

Perhaps it is best to start with the official statement of the fundamental belief on the
Cosmic Conflict:

> *All humanity is now involved in a great controversy between Christ and
> Satan regarding the character of God, His law, and His sovereignty over the
> universe.* This conflict *originated in heaven* when a created being,
> endowed with freedom of choice, in *self-exaltation* became Satan, God's
> adversary, and *led into rebellion a portion of the angels. He introduced the
> spirit of rebellion into this world when he led Adam and Eve into sin.* This
> human sin resulted in the distortion of the image of God in humanity,
> the disordering of the created world, and its eventual devastation at
> the time of the worldwide flood. *Observed by the whole creation, this
> world became the arena of the universal conflict, out of which the God of love
> will ultimately be vindicated.* To assist His people in this controversy,

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[493] Due to the fact that the scholarly debate and discussion on the Investigative Judgment
within SDA circles was largely in the 1980's and 1990's, this research will significantly draw from
research done in those years. Dr. Desmond Ford, a formerly prominent SDA scholar, dissented on
this subject and was released from denominational employment around 1980, and the church spent
much of the 1980's and early 1990's on research and publication on this subject of the sanctuary and
the Investigative Judgment with the intent to reexamine it and to also refute the claims of Dr. Ford.
The debate has not ended but has significantly subsided, hence the larger number of references to
publications of those two decades.

Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation[494].

Without analysing the whole statement, the areas to be looked into here are those particularly relevant to the theology of the Investigative Judgment. The points of special note are that this cosmic conflict was started in heaven by Satan, and continued here on earth through the Fall. Also, this world after the Fall becomes a stage on which God vindicates His character before the unfallen heavenly beings that witnessed the beginning of this conflict in heaven – sin and grace are both wonders in the universe. God's plan of the salvation of His creation through Christ's self-sacrifice is also a tool of resolving this universal problem.

In the words of Holbrook regarding the origin of sin through Lucifer or Satan, "the challenge originated in the throne room, as it were, of God Himself"[495]. God is not responsible for the origination of sin, in as much as He was fully pre-aware of it in His omniscience and made a plan of redemption for mankind before their Fall[496]. Satan, formerly known as Lucifer, was the highest ranking angel, whose gradual and mysterious fall was through selfish and prideful rebellion against His Creator[497]. He used deception and lies to persuade about a third of the angels onto his side[498]. He and his angels were finally expelled from heaven and they chose earth as their location in the attempt to establish their kingdom[499].

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[494] See Appendix I, fundamental belief number 8, emphasis mine

[495] Holbrook 2000:975; cf. Gulley 2012:136. Gulley (2012:492) echoes Holbrook and adds that the throne room originating problem is solved there in the throne room, referring to the Investigative Judgment: "As far as the cosmic controversy is concerned, both its inception and resolution take place before the throne of God".

[496] Blazen 2000:275-276; Fowler 2000:240; Holbrook 2000:970-972, 995

[497] Cairus 2000:214; Fowler 2000:249; Gulley 2012:136; Holbrook 2000:974-979. Holbrook (2000:975-976, emphasis mine; cf. Fowler 2000:241; cf. Gulley 2003:439-440, 442) identifies 4 angles of describing the issues involved in Satan's rebellion: "[1. God's Law] But *sin is more serious than simple lawlessness. The Scriptures equate the principles and precepts of the moral law (however adapted to the intelligent orders of Creation) with the Creators personal will…*. Sin is thus viewed as a deliberate transgression or rebellion against the 'will,' or Person, of the Creator. *When sinners knowingly transgress the moral law, they flaunt and spurn the Creator Himself.* [2. God's character] Behind the expressed will of the Lawgiver is His character. *By calling God's law into question, Lucifer called the Creator's character into question…. Only by subtle lying about the divine character and government could he ever have succeeded in persuading a large portion of the angels to cast their lot with him.* [3. Autonomy of the creature] *The desire and attempt to be independent of God is the primary sin of the creature and is at the heart of the rebellion to challenge the divine government and to throw off the yoke of submission and obedience.* [4. Divine justice and mercy] Lucifer apparently thought he saw an internal conflict in the divine character…. We may infer that Satan claims they [humans], like himself, are transgressors of God's law, and he denies heaven's right to extend grace and forgiveness to them…. *Justice and mercy are mutually exclusive attitudes, Lucifer would assert*". He (2000:975) also notes the mysterious nature of sin's origin: "In a perfect universe, which lacked nothing, it remains a mystery how a created, dependent being should aspire to the throne of the self-existent Creator – an impossibility in the very nature of things".

[498] Holbrook 2000:975; Gulley 2003:447; 2012:136, 139-140

[499] Holbrook 2000:977-979. The reason for God to allow the devil and his angels time, and not destroy them immediately after His verdict and sentence on them, was the fact that the unfallen angels needed time to see the development of Satan's ways and thus allow God to safely destroy the

God made humanity with the ability to reject Him in the exercise of their freedom of choice. Only then could there be a relationship of love between God and humanity[500]. They were made perfect, in all faculties, and without the natural propensity or tendency to sin[501]. God had placed a tree in the Garden of Eden as a test of their loyalty and love for Him, and as an opportunity for their characters to grow[502]. They had been warned about the fall of Lucifer, as he had fallen before the creation of humanity[503]. Notwithstanding their God-given preparation against the enemy and God's abundant provisions for their needs in the Garden of Eden, Adam and Eve succumbed to the temptation of the Serpent and broke their love and trust relationship with God, self-submitting to the authority of the Devil[504]. Their sinful choice resulted in many changes in them and in their natural environment[505]. God then revealed to them His preconceived plan of salvation through Christ that immediately went into force at that time[506].

Jesus Christ, in his pre-incarnational form, decided as part of the Godhead that he would die for the salvation of fallen humanity[507]. His sacrificial death was not however merely concerned about the salvation of mankind, but was also part of a

rebels and leave His character and kingdom beyond all question. Holbrook (2000:979) puts it this way: "From the biblical data we may infer that the period of *probation for the fallen angels manifests the character of God. In order to be fair to the intelligent Creation the Creator must give time for the principles of self-centeredness and transgression against His will to develop and mature so that all free moral beings may take their decisions about whom they will serve, with full understanding of the issues. And so, as the apostle Paul said of himself and his associates, 'we have become a spectacle [Gr. theatron, 'theater'] to the world, to angels and to men' (1 Cor. 4:9) – just so the principles of sin and of righteousness, with all their enormous, overwhelming consequences, are being played out on the stage of this earth. The two principles are locked in mortal combat". The origin of sin and its nature was a wonder even to the angels because God's authority had never been questioned before, and the heavenly beings had no record to compare God's rulership with, hence God had to allow the devil space to prove his argument to his own detriment (Fowler 2000:255; Holbrook 2000:976).

[500] Cairus 2000:208-089; Dederen 2000:164-165; Fowler 2000:242-243; Gulley 2012:92, 135, 595; Holbrook 2000:970, 973, 995

[501] Cairus 2000:209; Fowler 2000:243; Gulley 2012:131-132,

[502] Cairus 2000:209; Fowler 2000:241-243; Holbrook 2000:979

[503] Fowler 2000:240, 243; Gulley 2012:136

[504] Cairus 2000:214; Gulley 2012:131, 138-139, 144-145; Holbrook 2000:979; Shea 2000

[505] Gulley 2012:142-143; Holbrook 2000:979-980. Holbrook (2000:979-980) puts it this way: "Humankind's fall affected the race in several ways. 1. Death became their lot…. 2. The rulership of earth passed to Satan. For the time being god allows Satan to exercise limited control; he is described as 'the god of this world' and its 'ruler'…. 3. The Fall resulted in depraving human nature; every aspect – intellect, emotions, will – was affected…. In sum, Adam's rebellion estranged the race from God…. The characteristic quality of the sinner is a mind-set opposed to the Creators' law and authority". Even God suffers with humanity - in that sense sin has an effect on His as well (Holbrook 2000:995)

[506] Blazen 2000:275-276; Gulley 2012:143, 152; Shea 2000:418; Rodriguez 2000:376-377. Holbrook (2000:980) describes the objectives of the plan of salvation in the following 4 points: "1. To clear (vindicate) the character, law, and government of God from all charges. 2. To secure and reaffirm the loyalty of the unfallen intelligent creation. 3. To effect the salvation of all human sinners who would respond to Heaven's invitation to accept the Creator's gracious lordship. 4. To destroy Satan and his rebel angels and impenitent human sinners, and to erase the effects of sin by restoring the earth to its pristine condition and the universe to its original harmony".

[507] Dederen 2000:161-169, 175; Gulley 2012:391, 393, 396

bigger picture in which God's character was challenged by the Devil. Gulley explains that the war in heaven is the backdrop of salvation:

> *The cosmic controversy is a background within which the plan for human salvation plays out*…. In Scripture we find *more than God sending His Son to live and die for humanity*. Although *that is central*, *Christ's mission is presented within the context of a battle that involves good and evil*…. Scripture pulls back the curtain and *shows that the sin problem on Earth is part of a cosmic battle between Christ and Satan*[508].

The death and resurrection of Christ is the key solution above any other form of vindication that God achieves before and after that event; it is the foundational vindication. Gulley argues this:

> *In the trials and crucifixion of Jesus, the determinative climax of the cosmic controversy between Christ and Satan appears*. The destiny of the world hung in the balance at the cross…. *The ultimate revelation of God's love and justice was given through the death of Jesus*. Throughout eternity it will be seen that *Calvary is the greatest revelation of God's love and His justice*, and it is the standard by which all other love and justice are measured[509].

It is seen therefore that the death and resurrection of Christ is central and foundational in Scripture and in the salvation of humanity, and yet also finds a cosmic significance in its central role as the revealer and vindicator of God's character to heavenly beings.

The Last Judgment[510] also has the Cosmic Conflict as its context[511]. SDA eschatology has three phases of the Last Judgment, all of which are interpreted within the

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[508] 2003:433, 437, emphasis mine

[509] Gulley 2003:438, 441, emphasis mine; cf. Holbrook 2000:996. Gulley (2003:442-443; cf. 2012:596) continues to argue his point: "Calvary is seen as Christ dying for human so they can go to heaven. But it is more…. Calvary influenced the unfallen angels who remained in heaven and who did not join in the rebellion. They saw a deeper revelation of God's love on the cross as they saw Him who knew no sin becoming sin for the human race…. Ephesians speaks of the impact of the church on the vertical plane. The church became a witness to the universe of the kind of God it serves…. Calvary, and what it did to the church, became a lesson book that affects the universe. This makes Calvary far more than the price for human salvation, and the church as the company of the saved. Calvary and church have a far wider impact. The universe is affected by what takes place at the cross and its transforming influence on the church". Rodriguez (2000:375; cf. Blanco 2000:246; cf. Dederen 2000:174-179; cf. Moskala 2004:142, 143) argues: "Christ's death and resurrection from the grave lie at the very heart of the plan of salvation….. Nothing can be added to the cross in order to supplement its atoning and expiatory power".

[510] Hasel (2000:832-833) argues that there is a future eschatological judgment, and that Christ's death was not the last judgment: "The universal last judgment did not take place when Christ died on the cross. Jesus stressed that the judgment would take place 'at the close of the age'"…. Paul clearly holds to a future eschatological judgment, one that did not begin when sin entered into the world". This is however in recognition that Christ's death on the cross was also the judgment. Gulley (2012:502) says this: "At the cross Christ was judged in the place of humans, providing a substitutionary atonement".

Cosmic Conflict metanarrative: (1) the Investigative Judgment or Pre-Advent Judgment[512], the (2) Millennial Judgment or Post-Advent Judgment[513], and (3) the Executive Judgment or Post-Millennial Judgment[514]. In as much as the death of Christ is the foundational and sufficient vindicator of God's character[515], God goes beyond sufficiency into abundance, so to speak, in that He also intends to vindicate His character through the Last Judgment[516]. It should be noted that God does not just want to save humanity and the earth, but also to make sure that sin never raises its ugly head again, throughout eternity. That is what necessitates the processes of God's vindication, not as one begging for approval, but as one desiring never to have to destroy any creature again.

The historical theology of the Cosmic Conflict

SDA historical theology of the Cosmic Conflict argues that its view of a personal war between God and Satan, in which Satan will finally be destroyed, was there in the early church times, but that it gradually became a sacrificed victim on the theological altars of universalism, predestination and liberalism. The logical conclusion is that the SDA movement sees itself as rediscovering, rather than discovering, this worldview or metanarrative of the Cosmic Conflict. This might explain the reason why this theology is considered by Holbrook as "a hallmark of Adventist thought"[517].

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[511] Gulley (2003:441, emphasis mine; cf. 2012:592) makes the statement: "The cosmic controversy is the biblical metanarrative within which human creation took place, the great stories of the Old Testament took place, the life and death of Christ took place, the great stories of the New Testament took place, the resurrected ministry of Christ and the work of the 'Spirit of Christ' take place, and the return of Christ *and the final white throne judgment will take place*".

[512] This is the judgment being analysed in this chapter of this research

[513] This phase of judgment occurs during the millennium, while the saints are in heaven and the wicked are dead on earth and only the Devil and his angels wander in the uninhabited earth as a figurative prison. The judges are Christ and the saints, judging unsaved human beings and fallen angels. At this time "the saints will have an opportunity to look into the records of the lost…to see why they could not inherit the kingdom of God". This opportunity for the saints vindicates God to them of His decision not to save those individuals (Hasel 2000:846-847).

[514] After the millennium, the saints return with God and the holy city New Jerusalem which then lands on earth and the saints enter it. The unrighteous are then resurrected, the second resurrection, in their mortal natures and Christ after vindicating Himself to them with open books, and they are momentarily awed by His righteousness, bowing and kneeling in confession of Him as Lord, fire comes from God and devours them as they reawaken to their evil hearts in attempting to attack the New Jerusalem. This execution of fire is the Executive Judgment. After some time the fire finishes its work of destroying the wicked, the Devil and his angels, and God then recreates the earth and heavens (Hasel 2000:847; Holbrook 2000:994-995; Nam 2000; see Appendix I, fundamental belief number 28).

[515] See footnote 16

[516] Gulley 2012:392, 482-483; Hasel 2000:846-847; Holbrook 2000:995. Holbrook (2000:1003) argues the need for further vindication, in as much as the cross supplies the foundation: "The far-reaching consequences of the controversy require a final judgment that maintains the integrity of creaturely choice and at the same time results in a united decision that rejects Satan's assertions and accusations in favour of God, the true moral governor of the universe".

[517] Holbrook 2000:999-1000.

Within SDA circles, the initial development of this Cosmic Conflict theology is credited to Ellen G White's writings, particularly "the well-known Conflict of the Ages Series", the last volume of which is entitled "The Great Controversy Between Christ and Satan"[518]. In that book, for example, she says that Satan is the one most punished in the fires of destruction just prior to earth's recreation, and that his destruction ceases his poisonous and troublesome work:

> Some [of the wicked] are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds.' The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and *heaven and earth, beholding, declare the righteousness of Jehovah. Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe.* The whole creation has groaned and travailed together in pain. Now God's creatures are forever *delivered from his presence and temptations*[519].

Note that the destruction of the Devil is not only affecting earth and its creatures positively, but the whole "universe", implying heavenly beings. Also, God is vindicated in "heaven and earth" in his just act of destruction. Other Sabbatarian Adventists[520] credited with contribution towards this theology are Owen Crosier, JH Waggoner and SN Haskel. These are only some of them[521].

What these contributors have in common is an interest in the theology of the biblical sanctuary[522]. This was in fact the all-absorbing subject in the preliminary[523] stages of the SDA movement. This sanctuary theology and its history is analysed below, but for now it deserves to be mentioned that it is this sanctuary theology that gives birth to the SDA view of the Investigative Judgment, the theological significance of which makes sense only within the Cosmic Conflict metanarrative.

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[518] The *Conflict of the Ages* series consists of 5 volumes that span the entire period from the Fall of Lucifer in heaven until the New Earth: (1) "Patriarchs and Prophets", (2) "Prophets and Kings", (3) "The Desire of Ages", (4) "The Acts of the Apostles", and (5) "The Great Controversy Between Christ and Satan". These volumes utilize the Cosmic Conflict as a metanarrative for the story and theology of salvation.

[519] White [Ellen] 1911:673, emphasis mine

[520] These were few Adventists within the Millerite or Advent movement, who had adopted and started to observe the Saturday-Sabbath, in contrast to the majority within the movement who saw no light in that. They were not SDA since the SDA movement encompassed much more than the theologies of the Parousia and the Sabbath, and it started decades after, although some of the Sabbatarian Adventists eventually became SDA.

[521] Holbrook 2000:1000-1003

[522] See pictorial representation in Appendix III

[523] After 1844 but before 1860-1863

The Cosmic Conflict's relevance to Christian mission is a spiritual one, and thereby *indirectly* related to physical well-being and socio-political concerns[524]. Once again, as seen in chapter 4 of this research, the spiritual life is given a central role and concern in SDA thought. The next chapter of this research will be an attempt to show a more directly socio-political relevance of the Cosmic Conflict metanarrative through a new version of the Investigative Judgment.

An outline of the theology of the Investigative Judgment

For the purpose of outlining the SDA theology of the Investigative Judgment, this section will break-up the task into various headings. The typology of the sanctuary will be first analysed, then there will be an analysis of the dualistic fulfilment of the Day of Atonement, next will be the analysis of the cleansing of the sanctuary, and after that the analysis of Azazel.

The vertical and horizontal typology of the sanctuary and its services

The subject of the sanctuary[525] and its services is critical in the study of the work of Christ on behalf of humanity. Rodriguez puts it eloquently: "*The sanctuary services were a lesson book in salvation*. For this reason, the study of the sanctuary and its services not only clarifies the meaning of the rituals followed, but it *sheds light on the heavenly ministry of Christ*"[526]. Christ is therefore at the centre of the fulfilment of the sacrificial system that actually originated just after the Fall of Adam and Eve[527]. But the elaborate system that one finds later on was developed by God at Sinai[528].

In focusing more on the sanctuary itself, one finds a vertical[529] and a horizontal typological significance of it. By "vertical" is meant that the earthly Old Testament

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[524] Holbrook 2000:996

[525] See pictorial representation in Appendix III

[526] Rodriguez 2000:375, emphasis mine

[527] Rodriguez (2000:376; cf. 2000:387) says: "God's gracious act in providing Adam and Eve with garments of skin was in fact a promise of redemption; when we place Genesis 3:21 in its theological context, the implicit death of the animal becomes a sacrificial act".

[528] Rodriguez (2000:377) explains: "What is embryonic or hinted at in Genesis 3 becomes a full-blown theological body of ideas in the Israelite sacrificial system. Adam and Eve were already benefitting from Christ's sacrifice".

[529] In the Ancient Near East, it was thought that temples were duplicates of heavenly realities of the gods' environments – heaven and earth would meet at the temple. This concept is refined and taught in the Hebrew Scriptures. Richard M Davidson (1989:164-165, emphasis mine) records: "[There was] the common ancient Near Eastern belief that an earthly temple is built as a copy of a heavenly original. A few examples of this widespread notion may be noted. In the Babylonian *Enuma elish* we find a heavenly court assembly (*Ubshukkinna*) corresponding to an earthly temple. According to the Code of Hammurabi the Ebabbar temple in Sippar was 'like the heavenly dwelling.' The famous neo-Sumerian cylinder texts portraying the exploits of Gudea of Lagash provide the oldest and clearest example. King gudea tells how he was guided in the building of temples, and recounts on one occasion his vision of the goddess Nina, her brother Nigirsu, and her sister Nindub. Nina orders him to build a temple, Ningirsu shows him the heavenly temple that he is to copy, and Nindub gives him the 'plan' (*gishar*) of the temple by which he is to build. *The Semitic parallels must not be taken as a final determiner for the Israelite conception. Nevertheless, we may allow the parallel to have*

sanctuary had a correspondent relationship with the heavenly one[530]. By "horizontal" is meant that the earthly Old Testament sanctuary was predictive, prefigurative and historical of the plan of salvation through Christ[531]. These two dimensions of the Old Testament sanctuary typology are inseparable and interrelated[532]. While the heavenly sanctuary was in existence during the Old Testament era, it was not operational until its inauguration by Christ at His ascension from earth. Only then did it start to operate as Christ ministers as our High Priest in it. The earthly sanctuary ceased its operational significance when Christ fulfilled the sacrificial system by dying on the cross – it gave way to the antitypical, better and real sanctuary which is in heaven[533].

As already noted, there is a parallel between the earthly sanctuary type and the heavenly sanctuary antitype. SDA theologians are not in unison regarding the nature of parallelism or correspondence between these sanctuaries. However there are three major angles of interpretation[534]: (1) *metaphoric parallelism* would argue against any material or physically structured sanctuary in heaven; "concrete terms are given spiritualized meanings"; (2) *literalistic parallelism* would argue that there is precise correspondence or parallelism between the earthly and the heavenly; "the heavenly reality is construed in all aspects to be exactly like the earthly structure"; in this case there would be a physical sanctuary in heaven in all respects identical to the one on earth in the Old Testament; (3) *conceptual-structural parallelism* suggests that the parallel between the earthly and the heavenly must be viewed as of *functional* and *limited-structural* correspondence. The *third view is the one representing mainstream SDA theology*. By "conceptual-structural" or "limited-structural" is meant that these two sanctuaries (heavenly and earthly) correspond to a limited extent, in "architectural concept", and in proportion, but *not* in size-dimensions and material. In this view, there is definitely a physical structure in heaven, but unlike with the "literalistic" view, there are some differences in size-dimensions and physical material. The heavenly sanctuary is considered to be "infinitely superior" to the earthly one as the heavenly one is "more glorious and majestic"[535]. One seems to be cautioned here, by the scantiness of details, to not be speculative, and there seems to be a concession to some mysteriousness of this sanctuary, as there is a balance

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its full comparative weight and serve as one of several indicators that the people of Israel also knew of a heavenly-earthly correspondence". Rodriguez (2000:382) speaks of the relationship between the earthly and the heavenly as almost inseparable: "These two sanctuaries, the heavenly and the earthly, were closely related. The earthly provided a point of access to the heavenly (Isa. 6:1-7). The efficacy of the Israelite sanctuary was determined by its relationship with God's celestial temple. Solomon was fully aware of the connection between the two. He prayed that whenever a person made an oath in the Temple in Jerusalem, God would hear from heaven and act (1 Kings 8:31, 32)".

[530] Gulley 2012:491

[531] Davidson 1984; 1989:121-186; Gane 2007:2, 3; Holbrook 1989:8, 9; Treiyer 1989:187-198

[532] Davidson 1989:149

[533] See below

[534] There is no research that seems to outline a timeline showing the sequence of dominance of these views in SDA history. They all seem to have coexisted since the theology of the sanctuary was formulated in the mid-19th century.

[535] Davidson 1989:121, 186; Johnsson 1989:35; Rodriguez 2000:382, 389; Salom 1989:206-208, 210; Treiyer 1989:190, 191, 196-197

attempted between the physicality of the sanctuary and the infinite gloriousness of this building in heaven. This position seems to rule out a small box-like structure that one might automatically imagine in light of the earthly sanctuary built by Moses. This position suggests that in as much as the Old Testament sacrifices and priestly ministries symbolically foreshadowed Christ and his ministry, the sanctuary itself was both a symbol and *a poor and limited imitation* of a sanctuary in heaven where Christ ministers on behalf of humanity.

<div align="center">The dualistic fulfilment of the Day of Atonement</div>

The eschatological death of Christ on the cross is considered the fulfilment of all the sacrificial offerings of the Old Testament ceremonial system. The Day of Atonement in the Levitical calendar of festivals was one of the days in which sacrificial offering were made. Consequently, SDA eschatology views these specific sacrifices of the Day of Atonement in the Old Testament as also typical of Christ the antitypical sacrifice. In that way, the day of Christ's sacrificial death was the Day of Atonement[536].

However, SDA eschatology considers the antitypical Day of Atonement as more than the sacrificial aspect of Christ's work. On the typical Day of Atonement, not only was there a sacrifice made, that would be typical of Christ's death for humanity, but there was also a high priestly ministry within the second apartment[537] of the sanctuary[538]. This sanctuary priestly ministry was dependent on the blood of the sacrifice made on the courtyard[539]; the blood was applied for cleansing purposes (see below). SDA thought therefore recognizes another phase of the Day of Atonement that is fulfilled in heaven as Christ ministers there on behalf of believing humanity as High Priest – the antitypical Day of Atonement.

This would therefore imply a dualistic fulfilment of the Day of Atonement – the first fulfilment at Christ's death and the second fulfilment during Christ's priestly ministry in the heavenly sanctuary. A question may be naturally asked as to the nature of the relationship between these two fulfilments of the Day of Atonement. The explanation given of the relationship of these two fulfilments is that at Christ's

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[536] Dederen 1989:199-227; Gane 2007:1; Hasel 1989:86; Heppenstall 1989:235-253; Johnsson 1989:115; Rodriguez 2000:379, 381, 385. This was the judgment of God (vindication) and Satan (condemnation) at the cross. All other judgments in Scripture, pre-Cross and post-Cross, come from and depend on this one; the eschatological judgments of God are a mere "outworking" and result of this one; this is the *central-cosmic judgment* (Moskala 2004:146, 147; Webster 2000:931).

[537] See pictorial representation in Appendix III

[538] Gulley (2012:489, 492) shows concern for what he sees as a popular trend to not take seriously the priestly ministry of Christ in heaven: "Little space is given in many theological systems to Christ's priestly ministry in heaven's sanctuary, even though it spans two millennia, and the book of Hebrews and Revelation documents it. The sanctuary has meaning that demands exploration…. Most Christians rejoice in the death and resurrection of Christ, but do not give much thought to what the risen Christ is doing in heaven. It is natural to glory in the Cross, for it means our salvation. But the Cross doesn't only forgive sins; it also makes victory over sin possible because of what Christ is doing for sinners in heaven's sanctuary".

[539] Jesus is both King and Priest because of His vicarious and victorious death on the cross. These are His post-resurrection ministries (Gulley 2012:482-488).

death atonement was *supplied*, but in the heavenly priestly ministry atonement is *applied*. Gulley argues this:

> *His subsequent ministry is not incompatible with His death, but actually ministers the benefits of His death.* This is true in both the holy and most holy places in heaven's sanctuary…. Calvary unites Christ's finished work on earth…with His unfinished work in heaven…and so holds together what Christ has done for humans with what He is doing for humans…. *Redemption took place on the Cross, while representation takes place in heaven. Redemption-representation are the two sides of atonement for humans*…. But *the ministry adds nothing to the Cross, nor does it imply that Christ's sacrifice was insufficient or incomplete*…. Rather, the ministry *brings the benefits of Calvary to humans…. Calvary is the fulcrum upon which the priestly ministry turns*[540].

The atonement on the cross is not considered as incomplete or insufficient, on the contrary it is considered as complete and sufficient. It is its application that is not achieved at the cross, otherwise there would be no need for any priestly ministry of Christ in which he would figuratively use or apply His supplied blood sacrifice as the typical priests did in the Old Testament.

The *Typical* Cleansing of the Sanctuary

Before one analyses the "cleansing" of the sanctuary, an important detail of understanding in SDA eschatology is that Christ's priestly ministry in heaven is divided into two phases, just as the earthly priests had two apartment ministries, the holy and the most holy places, the high priest being the only one who could minister in the second[541]. These two phases have in common the intercessory work of Christ on behalf of believers, and the priestly ministry ends with the close of human probation[542]. The first phase is only intercessory, and the second one adds the element of "judgment"[543]. The Day of Atonement is therefore eschatologically

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[540] Gulley 2012:494-495, emphasis mine. Rodriguez (2000:375, emphasis mine; cf. Duffie 1989:346; cf. Gane 2007:2) proposes: "The NT's emphasis on the finality of Christ's atoning death has led some to conclude that His work for our salvation came to an end at the cross…. [But], as our high priest, *Christ is ministering the benefits of His sacrifice to those who draw near to Him, a ministry as essential to our salvation as His atoning death*". Gulley (2012:492, emphasis mine) argues the need for both the sacrificial and the priestly aspects of Christ's work: "It needs to be remembered that in the earthly sanctuary *the work at the altar was always followed by work in the two apartments.* So an offering on the altar of burnt offering in the outer court *didn't complete the ministration for sin. After the sacrifice on the altar, the blood of the offering (or a portion eaten by the priest) was taken into the hold place and sprinkled on the altar of incense before the veil in front of the most holy place.* Once a year, no the Day of Atonement (judgment), the blood was taken by the high priest into the most holy place. *So the ministration for sin was the sacrifice on the courtyard altar, but that sacrifice was the basis for ministry in both apartments of the sanctuary.* The *sacrifice was finished* at the altar, *but the benefits of that finished sacrifice needed to be ministered from the two apartments of the sanctuary*".

[541] Gulley 2012:482

[542] Gulley 2012:495

[543] Veloso 1989:197. Gulley (2012:499, emphasis mine) recognizes this interpretation of Christ's 2-phased priestly ministry in the heavenly sanctuary as evidence of the Spirit leading as Christ promised in Scripture – it is a unique contribution of SDA theology: "The first function of

fulfilled at both the *death of Christ* and at the *second phase* of His priestly ministry, not in the first priestly phase of ministry.

The Ark of the Covenant[544] which is equivalent to the throne of God was located in the second apartment of the earthly sanctuary. If Christ ascended onto God's throne when He left earth, one would automatically assume that He entered into the second apartment of the heavenly sanctuary. This challenges the SDA view that Christ ministers in the first apartment of the heavenly sanctuary until many years later, 1844 CE, when He starts the second phase of the second apartment. In as much as it has been noted that the sanctuary vertical typology is limited structurally, there is still a two-apartment sanctuary in heaven. To resolve this apparent inconsistency of SDA eschatology with Scripture, Gulley explains that God's throne is shown to be movable in Scripture. The throne of God was in the first apartment until moved into the second when the second phase of Christ's priestly ministry began[545].

Christ's new ministry in heaven was to send the Holy Spirit to be His administrator on earth, and one of the Spirit's assignments is to guide Christians into all truth, *to discover in Scripture meaning not seen before. This second phase of Christ's ministry is an example of this illumination*".

[544] The chest of gold with the Ten Commandments in it, covered on top with what was called the Mercy Seat and 2 angels with wings facing each other. See Appendix III, Picture B

[545] Gulley (2012:492-493, emphasis mine; cf. Rodriguez 2000:389, 391, 394, 412-417) explains: "In the…sanctuary layout, the journey from altar (Calvary) is completed at the throne. The throne was housed in the most holy place, so did Christ have to wait until He began His work in the second apartment before arriving at the throne? The biblical data examined…says He sat down at the throne immediately upon His ascension. *There is no wait*…. Some translations tell us that 'he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption' (Heb. 9:12). 'Most holy place' is given in the New International Version and New King James Version translation of the Hebrew [presumably "Greek" was intended] *ta hagia*, whereas the King James Version and New American Standard translate it as the 'holy place.' The Hebrew [presumably "Greek" was intended] noun *ta hagia* is the plural of holy, literally meaning 'the holies' or the whole Sanctuary, or 'holy places' (ESV), not just one inner room. Which is it, the most holy place, the holy place, or the whole sanctuary? Here we must allow Scripture to interpret Scripture. Hebrew 10:19-20 says Jesus opened up a new way for us to inaugurate (*enkainizō*) His ministry in heaven. In the Septuagint (LLX), the Greek version of the Old Testament, *enkainizō* is a 'technical term for the sanctuary (Num. 7:10, 11, 84, 88),' and it 'implies *that Christ at His ascension entered the heavenly sanctuary to inaugurate its services, not to commence His day of atonement ministry*.' Scripture portrays the inauguration in the holy place as the throne was in front of the seven candlesticks (Rev. 4:5; 5:1-14). *This means the throne is movable*…. Daniel and Ezekiel were contemporaries. Compare Daniel's description [Daniel 7:9-10] with Ezekiel's description of *God's moveable throne: both have wheels, moved, and looked like fire* (Ez. 1:4-28). So *we can safely conclude that Christ is at the throne throughout both phases of His heavenly ministry, from inauguration until completion, and so the movable throne takes Him from the first phase into the second phase*". As regards the phrase "right hand of God", early SDA leaders argued that this was a figurative depiction. In an apologetic response, JN Andrews (1853:146, 147), in the *Review and Herald*, argued that the phrase, "sitting down at the right hand of God", does not signify a geographical or postural position: "So far as the idea of *sitting* down is concerned, it would be equally proper to represent him as *standing* on the Father's right hand. Acts 7:56". He continued: "If the Saviour is at 'the right hand of the power of God' when descending from heaven, as He testifies respecting Himself [Matt.26:64; Mark 14:62; Luke 22:69], then he certainly can be at the Father's right hand, in both the holy places". Alwyn P Salom explains the phrase "right hand of God" in the book of Hebrews, as representing the claim that Christ has been ministering in the presence of God since the ascension (Salom 1989:210). Walter F Specht (1989:156) concurs in that the exaltation of Christ to God's "right hand" means that Christ was given a position of power, honor, dignity and authority: "The exaltation of Jesus to the right hand of God

The notion of the "cleansing" of the sanctuary was of this second phase or apartment priestly ministry; this was the Day of Atonement best described in the book of Leviticus chapter 16. There were three purposes of the Day of Atonement in the Old Testament: (1) the final cleansing or vindication of the people through the sanctuary, (2) the judgment of Israel by God, and (3) the vindication of God and His sanctuary. These find eschatological fulfillment in Christ's priestly ministry.

Firstly, Leviticus 16 teaches that God cleansed[546] or vindicated the sanctuary and thereby indirectly cleansing or vindicating His people[547]. This final[548] cleansing however should not be understood as to mean that God had not fully forgiven those who had confessed their sins through sacrifice. Focus should be on *purgation* rather than on *forgiveness* on this Day of Atonement[549]. Rodriguez says: "It is the sanctuary and the altars which are purified during the Day of Atonement and not the people [but they were merely] benefited by the cleansing of God's dwelling"[550]. It appears that "cleansing" has the *inseparable* ideas of "forgiveness" and "purgation".

Secondly, God required that on this day everyone humbles themselves, thus showing "dependence on God and their desire to preserve the covenant relationship with the Lord"[551]. God the Judge, "evaluated whether or not they had humbled themselves…, depending on His cleansing power and forgiving grace (Lev. 23:29)". Whoever did not humble self, through pride and self-reliance, was found guilty and was no longer recognized as one of God's people. Such a person was considered to have "rejected God's atoning grace" and nullified the benefit of the daily services[552]. It is in this way that the Day of Atonement is also understood as a day of judgment – vindication for those who are righteous and condemnation for those who are ungodly.

Thirdly, the storage of sin in the sanctuary was considered a temporary measure. What makes it temporary is the fact that sin and the holiness of God's presence have no fellowship with each other. Rodriguez argues: "The Day of Atonement proclaimed that holiness and sin, purity and impurity, had nothing in common….

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indicates not only honor but also authority. It means that He shares the throne of the universe (Rev 3:21). His exaltation was enthronement as a partner in the government of the universe…. He was enthroned with power and glory, not only as a Jewish Messiah but also as a cosmic ruler and judge".

[546] The "cleansing of the sanctuary" is understood to be possible and necessary because "through the daily services the sin[s] and [impurities] of the Israelites were transferred to the sanctuary" (Gane 1997:183; 2007:3; Hasel 1989:120, 121; Rodriguez 1986:169-197; 1989:130, 138; 2000:386; Shea 1986:151). Rodriguez (2000:385) suggests: "Sin was transferred to the sacrifice, to the priest, and to the sanctuary; but they all remained holy". It was on the Day of Atonement that their (Israelites) cleansing was made final.

[547] Hasel 1989:105, 107, 108; Rodriguez 1986:546, 547; 2000:386

[548] The first being when an individual confessed his or her sins through sacrifice

[549] Gulley 2012:498. Rodriguez (2000:387 [emphasis mine]; cf. cf. Gane 2007:9; Hasel 1989:120, 121; cf. Shea 1986:165, 166) argues: "In the daily services the sin/impurity of the penitent was transferred, through a sacrificial substitute, to the sanctuary, and *the person was left at peace with God*…. [On the Day of Atonement] *those who kept their daily faith relationship* with the Lord were preserved".

[550] Rodriguez 1986:179

[551] Rodriguez 1986:546-548; 2000:386

[552] Gane 2007:4; Rodriguez 1986:546-548; 2000:387

Sin [was] permitted by God to remain temporarily in His presence in order to preserve those whom He loved"[553]. The cleansing of the sanctuary becomes a proclamation of God's holiness and in that way a vindication on God for His forgiveness of sinners[554].

The *Antitypical* Cleansing of the Sanctuary

Analysis of the typical cleansing of the sanctuary is insufficient if its eschatological fulfilment is not clearly elaborated on. It is this antitypical cleansing of the sanctuary that is termed the Investigative Judgment. The key questions to be answered here are: (1) Who is the judge? (2) Who is judged? (3) Where is this judgment? (4) What is the purpose of this judgment? (5) When is this judgment?

On question one the answer is that both God the Father and God the Son are judges. God the Father is the one who presides[555] over the Investigative Judgment, but it is God the Son who decides[556] the fate of each individual. The Father gives the right to judge to Christ. Gulley articulates:

> *The King-Priest is given authority over the judgment process (in heaven) and authority to execute the judgment verdict in judgments.* So *Christ has the authority in the process and execution* (krima, verdict at end of judging process).... Although the Father is equally able to judge fairly, in His fairness *He gives the judgment work to Jesus* because He lived a human life and was judged.... Not even the Father and the Spirit, though equally loving and just, can contribute to these aspects of the sin problem *as effectively as the God-Man Jesus Christ*[557].

This situation where both Father and Son have active roles might be indicative of the idea that Jesus is sharing the throne with His Father.

On question two it is those who have professed to have a saving relationship with Jesus who are judged, as also indicated by 1 Peter chapter 4 verse 17 where the writer says judgment must begin in the house of God, or the believers[558]. The rationale for this conclusion will be further discussed below when the SDA interpretation of Daniel chapter 8 is analysed. It should however be mentioned here that SDA eschatology does not view judgment[559] as necessarily condemnation, but

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[553] 2000:387; cf. 1986:546-547

[554] Gane 2007:3-4

[555] Hasel (2000:840; cf. Hasel 2000:840; cf. Moskala 2004:139, 140; cf. Shea 1986:325) argues: "The first phase of the last judgment has God the Father as its judge.... God the Father is the judge in the Pre-Advent Investigative Judgment. Christ does not judge at that time".

[556] Moskala 2004:151; Paulsen 1992:275, 291; Specht 1989:156. Jesus is also an Advocate (Hasel 2000:840; Moskala 2004:142; Wade 2000:280, 281).

[557] Gulley 2012:497, emphasis mine

[558] Gane 1997:183; 2007:5; Hasel 2000:842; Veloso 1989:192

[559] Judgment may have 1 of 2 meanings - dual aspects or dynamics. It can positively mean *vindication*, resulting in *deliverance*, but can also negatively mean *condemnation*, resulting in *punishment*. Judgment is *not* essentially negative (Hasel 1989:120; 2000:816, 817; cf. 2000:844; cf. Shea 1992:144, 149).

also vindication; judgment may be vindication or condemnation depending on the subject's relationship with Christ. So the judgment of the saints is merely the vindication of the saints resulting in deliverance.

On question three the answer is that the Investigative Judgment occurs in heaven. That is where the eschatological sanctuary is located, and that is where Christ ministers as King-Priest. This understanding has already been discussed above in reference to issues of typology.

On question four, there are four objectives of the Investigative Judgment. (1) The revelation of who goes into eternal life is for the heavenly beings to see God's justice and grace. The recording system of heaven, symbolized by books[560], is edited in the removal of the confessed and forgiven sins of the saints[561]. (2) The righteous are vindicated before the on-looking heavenly beings – this judgment is not concerned about condemnation but vindication[562]. (3) This judgment vindicates God's character against the accusations of Satan – the judgment reveals Him as just and fair in His dealings with humanity and the Cosmic Conflict[563]. (4) The cleansing of the sanctuary itself is an objective – the sanctuary is cleansed through the removal of the record of sin as needed by the understanding that holiness and sin have no fellowship with each other[564].

On the question five, regarding the timing of this judgment, it may be better to make reference to an elongated discussion[565]. Essentially, however, SDA eschatology says the Investigative Judgment began in heaven in October 22 of 1844 CE. The basis of this date will be explained later. This judgment process is still going on in heaven until the close of probation. No revelation in Scripture exists as to how long it will take and therefore there is no date that can be calculated. At the close of the Investigative Judgment, probation closes for humanity and soon after the Parousia occurs.

<center>Azazel</center>

There were two goats that were contrastive to each other on the Day of Atonement in Leviticus 16:7-10. The first was "for the Lord" (used as a sin-offering) and the second was "for Azazel" (sent alive into the wilderness). SDA eschatology identifies the goat for Azazel with Satan, and the goat for the Lord with Christ. Azazel is seen as a personal being based on the parallelism between "for the Lord" and "for Azazel". It is further reasoned that Azazel only comes into the picture after the cleansing by blood of the sanctuary – this goat does not shed its blood for use in the sanctuary. Again it is seen that the phrase "to carry iniquity away" to the wilderness does not have expiatory overtones - only here does one find it followed by a destination (a solitary land). The goat is therefore seen as not part of the

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[560] See Appendix V

[561] Gane 2007:7; Hasel 2000:844

[562] Hasel 2000:844; Moskala 2004:152; Wade 2000:280, 281

[563] Gane 2007:8; Hasel 2000:844

[564] Hasel 2000:844, 845; cf. Treiyer 1986:228-255

[565] See Appendix IV

expiatory rituals of the Day of Atonement. The goat does not vicariously "bear" the sins of the Israelites[566]. This Day of Atonement revealed God's power over Satan, by the placing of sin onto its originator. God is vindicated by the distancing and removal of sin away from Himself[567].

Just as the high priest in Leviticus 16:20-21 would leave the sanctuary after its blood-cleansing, and then place his hands (confessing/transferring the sins from the cleansed sanctuary) onto the goat for Azazel, to be sent away into the wilderness, so too will Christ as High Priest close his ministry in heaven, ending human probation, and thereafter come out of the sanctuary down to earth – Parousia - to figuratively imprison the Devil for a 1,000 years and afterward destroy him by fire[568].

The interpretation of key texts on the theology of the Investigative Judgment

The researcher considers it important that one studies the theology of the Investigative Judgment also in light of how SDA thinkers biblically arrive at their conclusions. Whether the conclusions are true or false is another matter.

Therefore, this section of the chapter aims to analyse SDA principles of apocalyptic interpretation, and the SDA use of the critical passages on this judgment view in the books of Leviticus, Daniel, Hebrews and Revelation.

The relevant principles of apocalyptic interpretation

There are specific principles that are utilized in biblical interpretation, particularly in the apocalyptic sections of Scripture. The researcher has located 6 of them.

The first principle of apocalyptic interpretation is that God is omniscient. His omniscience includes knowledge of the future. The principle is not just that God knows the future but that He also reveals it in Scripture so that it is knowable to the reader and student. The predictions found in Scripture are not pseudo but are genuinely foretold events; they are not historical or past events written as if they are future[569].

The second one says that apocalyptic predictions, unlike classical predictions, tend not to have preconditions. The sovereignty and foreknowledge of God hold dominance. It is classical predictions that tend to have dependency on human response. Only in a few exceptional passages where God's covenant with Israel is primary would apocalyptic predictions have conditionality[570].

The utilization of the *biblical historicist[571]* or *continuous-historical* method of interpretation is the third principle. Johnsson acknowledges that other[572] methods

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[566] Hasel 1989:115, 118, 119; Rodriguez 1986:546, 547; 2000:387

[567] Rodriguez 2000:387; cf. Gane 2007:4; cf. Rodriguez 1986:546, 547

[568] Rodriguez 2000:387; cf. Nam 2000; cf. Webster 2000

[569] Canale 2000:113, 114; Johnsson 2000:791; Paulien 2003:23, 24, 33, 34

[570] Johnsson 2000:792-796; Paulien 2003:28; Strand 1992:21

[571] This approach (see chapter 2 for discussion on historicism) is based in SDA thought on various texts where there is a sequential development of predicted events such as in Daniel 2 and 7-12 (with signpost words like "after", "first", "second", etc, leading to the establishing of God's kingdom)

do exist but that this is the one deemed most consistent with biblical evidence: "In contrast with other modes of exposition, historicism – though sometimes marred by diverse, sensational, speculative, and contradictory approaches – appears as the most valid hermeneutical approach to the biblical apocalypse"[573].   Biblical historicism sees apocalyptic prophecies portrayed in a "cosmic range that begins in the writer's own day and takes the reader down to the end" to the "establishment of God's eternal kingdom"[574].

SDA apocalyptic interpretation also has what it calls the "year-day principle", "year-day thinking" or "year-day equivalency" based on Hebrew patterns of thought. This is the fourth principle. This simply means that whenever biblical apocalyptic mentions a "day" in a symbolic way, that "day" will in reality workout as a "year"[575].   It has been argued by Paulien that this principle cannot be biblically supported through exegesis, but can be supported through a systematic approach, as it shows to be a pattern of the Hebrew mind. He refers to a number of Jewish cultural practices and laws, an example being the sabbatical years[576].

As the fifth principle, SDA interpretation claims to use Scripture as a self-interpreter of symbols, and not reading sensational and unmentioned meanings into the symbolic details.   Johnsson argues against sensationalism: "It would be presumptuous and probably unproductive…for modern interpreters to advance meanings that have not been revealed. In fact, fanciful interpretations often have attracted – occasionally justifiably – the opprobrium of scholars who reject the historicist approach"[577]. This statement encourages the contextual interpretation of texts. While keeping Scripture as the beginning place and final authority, it is recognized that sometimes an author explains the meaning of the utilized symbol in the very passage studied. But sometimes the writer uses an earlier author's imagery, and even the writer's own historical background comes to play[578].

It is also recognized that apocalyptic writers at times tend to juxtapose their visions, going ahead of their topics and thereby repeat themselves. This is the sixth principle. This characteristic is termed "recapitulation" or "progressive parallelism". Johnsson argues: "the structure of the book of Revelation suggests that sequences like the seven seals and seven trumpets are parallel and take the reader from apostolic times to the second advent of Christ"[579]. This principle of repetition implies that one should rule out the idea of "a continuous or straight-line reading"

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and Revetion 12-14 (Johnsson 2000:796, 797; Paulien 2006:253, 254; Shea 1986:165-182; Strand 1992:13;). Not every text in the apocalyptic books is considered to be within such sequential developments.

[572] Preterism, Idealism and Futurism which are defined in chapter 2 of this research

[573] 2000:797; cf. Doukhan 2002:15

[574] Bennett 1986:346; Johnsson 2000:797; Paulien 2003:15-20; 2006:249, 250, 268; Strand 1992:5

[575] Gordon 2000:73-80; Johnsson 2000:798; LaRondelle 2000:875; Schwantes 1986:463; Shea 1992:67-110, 139; 2001:89

[576] http://www.atsjats.org/site/1/podcast/spirit_prophecy_jon_paulien.mp3, accessed on the 8th of January 2013

[577] 2000:799; cf. Paulien 2006:256; cf. Strand 1992:22, 26

[578] Johnsson 2000:798, 799; Paulien 2006:256, 257

[579] 2000:799

through the chapters since they do not represent chronological events in fulfilment[580].

The above six principles are the ones that govern apocalyptic interpretation for SDA theology.

Texts in the book of Leviticus

The book of Leviticus is very relevant to SDA eschatology with regard to the Investigative Judgment. The chapter that matters most is 16 – the Day of Atonement. This chapter is considered to be structured in a chiasm[581]. The following is the proposed structure according to Rodriguez[582]:

"And Yahweh said to Moses"

A Aaron should not go into the most holy place any time he wishes 16:2

    B Aaron's sacrificial victims and special vestments 16:3-4

        C Sacrificial victims provided by the people 16:5

            D Aaron's bull, goat for Yahweh, goat for Azazel 16:6-10

                E Aaron sacrifices his bull as a sin-offering 16:11-14

                    F Community's goat is sacrificed as a sin-offering 16:15

                        G Make atonement 16:16-19

                        G′ Atonement is finished 16:20a

                    F′ Community's goat for Azazel sent to the wilderness 16:20b-22

                E′ Aaron's closing activities 16:23-25

            D′ Goat for Azazel, Aaron's bull, goat for sin-offering 16:26-28

        C′ People rest and humble themselves 16:29-31

    B′ Anointed priest officiates wearing special garments 16:32-33

A′ Anointed priest makes atonement once a year 16:34

"As the Lord commanded Moses"

The above chiastic structure makes the atonement the central focus of the chapter.

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[580] Johnsson 2000:799; Strand 1992:4, 5; Webster 2000:928

[581] Gulley (2012:490) explains the word chiasm: "A chiasm is a corresponding mirror inversion, with the most important event in the middle".

[582] 1996:283; cf. Gulley 2012:490

Texts in the book of Daniel

For an analysis overview of how SDA eschatology interprets Daniel, see Appendix IV. It will suffice here to just mention that the critical chapters in the book of Daniel for the Investigative Judgment are 7 to 9. In chapter 7 where the notions of pre-advent and investigation are partly derived from, verses 9-14 receive greater focus. In chapter 8 where the link is made with the Leviticus sacrificial system and the Day of Atonement, verses 9-14 get the most attention. In chapter 9 which when linked with chapter 8 there is a calculable timeline of events leading to 1844 CE, verses 24-27 are most relevant.

Texts in the book of Hebrews

In the book of Hebrews 9, the Investigative Judgment theology finds itself challenged by some translations that make Christ's location since His ascension the Most Holy place[583], and other scholars[584] would argue that this chapter of Hebrews finds the fulfilment of the Day of Atonement *limited* to Christ's sacrificial death and first entrance into heaven as High Priest.

It is acknowledged in SDA scholarship that Hebrews chapter 9 makes references to the Day of Atonement sacrifice (Hebrews 9:25, 26 and 10:1-10), the objective of its mention being "to show the superiority of the sacrifice of our Lord"[585]. To show that the Day of Atonement per se is not the subject of the chapter, SDA scholarship points to the fact that other types of sacrifices are mentioned in that chapter. The "red heifer" (Hebrews 9:13) is an example of sacrifices mentioned that are not associated with the Day of Atonement, and also the reference to the day of inauguration of both the earthly and the heavenly sanctuaries[586]. The focus is on the all-comprehensive and superior blood sacrifice of Christ and not on the Day of Atonement per se.

Hebrews chapter 9 is interpreted to portray Christ as entering for the first time into the heavenly sanctuary, after obtaining eternal redemption for humanity. This inauguration signals the commencement of Christ's "application of the merits" of his death. The inauguration is not so much of the sanctuary as it is of Christ's ministry, for the heavenly sanctuary pre-exists the earthly one[587].

Texts in the book of Revelation

Revelation chapter 5 depicts Christ's inauguration or enthronement as King-Priest in the heavenly sanctuary. He qualifies based on His life and sacrifice. Rodriguez argues for this interpretation: "One of the purposes of this vision is to throw light on the enthronement of Christ as king and high priest in the heavenly sanctuary…because He died to pay the ransom for the world (verses 9, 12)…. The

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[583] See above under "The *Typical* Cleansing of the Sanctuary"
[584] See next chapter
[585] Kiesler 1989:69, 70; Rodriguez 2000:394; Salom 1989:214, 215
[586] Rodriguez 2000:391; cf. Davidson 2002; cf. Gane 2007:4; cf. Salom 1989:214
[587] Gane 2007:4; Rodriguez 2000:391, 392

Son is enthroned as king and high priest. From this point on in Revelation, the Lamb is associated with God on His throne"[588]. Doukhan affirms Rodriguez:

> Yohanan sees Yeshua standing at the right of 'him who [is sitting] on the throne,' an image that closely resembles Peter's description during Shavuot (Pentecost), the Feast of Weeks, concerning the Messiah's enthronement after His death…. This scene from the Apocalypse follows the traditional ritual of enthronement found throughout ancient Near Eastern culture. It was customary for the new king to read the covenant that bound him to his suzerain out loud…. *The prophet of the Apocalypse interprets the enthronement of Yeshua as an inauguration of the sanctuary*[589].

Kingship and priesthood are bound together.

Chapter 11 verses 1 and 2 are interpreted to refer to the Investigative Judgment especially through the verb "measure" and the objects of measurement which are the temple, its altar and those who worship in it. It is only the saints that are measured by divine instruction, and not the unbelievers[590]. The measuring can mean two simultaneous things: it can imply "evaluation" and in that way "judgment" (cf. Matt.7:2), or it can also imply preservation/restoration/rebuilding (cf. 2 Sam. 8:2; Ezek. 41:13, 15; Zech. 2:2:8).   Therefore it is here interpreted as both – the sanctuary being "evaluated in heaven is at the same time being restored on earth, establishing thus a connection between what goes on in heaven and its impact on earth". The truth of the sanctuary and Christ's ministry is being restored on earth because the "beast" (Rev. 13:5-6; cf. Dan. 7:25; 8:12) has attacked the sanctuary of God for 1260 days/years[591].

The relevant phrases of Revelation 14 verses 6-7 are (1) the "everlasting gospel" and (2) "the judgment has come". The point is that the everlasting gospel consists also of the judgment message, the two being inseparable because salvation includes and implies judgment[592]. This judgment in verse 7 is interpreted as the Investigative Judgment[593] – it is current and going on in heaven as the message is still being preached on earth by the angel which represents God's movement on earth through believers. This text will be better analyzed later in this research as to how it is interpreted.

The entire book has visions in a sanctuary setting[594]. As one progressively reads the book of Revelation, it is as if one is taken for a walk through the sanctuary. Ranko Stefanovic says: "The structure of these introductory sanctuary scenes indicates two definite lines of progression. First, there is a complete circle moving from earth to

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[588] 2000:392; cf. Gulley 2012:493; cf. Stefanovic [Ranko] 2002:33, 206-207
[589] Doukhan 2002:55-56, emphasis mine
[590] Paulsen 1992:282; Stefanovic 2002:338-343
[591] Rodriguez 2000:399
[592] Gulley 2012:491, 497-498; cf. Doukhan 2002:93, 123-124
[593] Gulley 2012:490; Paulsen 1992:283-284
[594] Davidson 1992:99-130; Doukhan 2002:14, 52; Paulsen 1992:275-294; Stefanovic 2002:30, 339

heaven and then back to earth again. Then, there is a definite progression from the inauguration of the heavenly sanctuary to intercession, to judgment, to the cessation of the sanctuary function, and finally to its absence"[595]. The book is filled with sanctuary imagery as it lays down the plan of salvation for humanity.

The historical theology of the Investigative Judgment

Historical theology is essential in the understanding of any systematic theology. Better appreciation and understanding of the Investigative Judgment theology, even for one who disagrees with it, is accomplished through the study of the history behind its origin and development.

This section of the chapter aims to accomplish this through the historical analysis of the Millerite movement and its theology, and the historical analysis of the developing theology of the Investigative Judgment.

A historical overview of the Millerite Movement and its theology

The father of the Millerite movement[596] was William Miller. He was born on February 15th of 1782 in Pittsfield, Massachusetts – the oldest of sixteen children[597]. It was not long after accepting the Christian faith that he was confronted and challenged by his former skeptical associates who referred to alleged biblical inconsistencies and mysteries as bases of their disbelief in Scripture[598]. Having requested time from them to study Scripture and prove its self-consistency, he formed his own "rules of interpretation"[599] and said: "Give me time, and I will harmonize all those apparent contradictions to my own satisfaction, or I will be a deist still"[600]. He then pursued his purpose of proving Scripture's self-consistency, putting away commentaries and using marginal references and concordances as his only tools[601].

He soon came to conclusions contrary to his previous beliefs, like the one that there would be a "spiritual reign of Christ – a temporal millennium before the end of the world, and the Jews return"[602]. He became a premillennialist[603], meaning the

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[595] 2002:31

[596] Although proponents of this movement published many tracts and pamphlets to be sent throughout the world, the imminent advent message (not in an identical prophetic interpretation) was also proclaimed by others in other parts of the globe, independently but concurrently with the Millerite Movement (Gordon 2000:11; Loughborough 1905:101-105; White [Ellen] 1911:357). An example of this would be that of Joseph Wolff who was a German that travelled throughout much of Europe proclaiming the soon appearing of Christ, to be just a few years different from the expectation-date set by William Miller. Another example was in England. There the coming of Christ was proclaimed by many ministers from as early as 1826. Robert Winter, one of the ministers, preached in England around 1842. In South America, a man by the name of Lacunza echoed the urgent advent message (White [Ellen] 1911:359-362).

[597] Bliss 1853:2; cf. Gordon 2000:11-12; cf. White [James] 1868:27-28

[598] Bliss 1853:69-71; cf. White [Ellen] 1911:319, 320

[599] See Appendix VII

[600] Bliss 1853:68

[601] Bliss 1853:69-71; cf. White [Ellen]1911:319-320

[602] Bliss 1853:72; cf. White [Ellen] 1911:321, 323

Parousia occurs before the millennium that is spent by the righteous in heaven. He also felt a need to study the apocalyptic books of Scripture[604]. He came to a conclusion after about two years: "I was thus brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion, that in about twenty five years from that time all the affairs of our present state would be wound up"[605]. He developed the view, based on his study of Daniel chapter 8 (the prophecy of 2300 days) that the world would end in 1844 CE. No specific date of month and day, beyond that, was ever calculated by him[606]. Evidence suggests that he began his public preaching ministry in the Autumn of 1831, attracting thousands of listeners and adherents[607].

The adherents of Miller's view of the Parousia experienced struggle with doubt and uncertainty after the passing of their set date of October 22, 1844. Joseph Bates, a man recognized as one of the three principal founders[608] of the SDA church, writes: "The effect of this disappointment can be realized only by those who experienced it"[609]. This appears to be a disappointment[610] bigger than the description of words.

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[603] Millennialism is discussed in chapter 4 of this research

[604] Bliss 1853:75; cf. White [Ellen] 1911:320

[605] Bliss 1853:76; cf. White [Ellen] 1911:327-329

[606] The calculation of month and day was done by proponents of his message as he was reluctant to do this himself. Bliss (1853:180) records Miller's words: "I have never, for the space of more than twenty-three years, had *any other time preached or published by me;* I have never fixed on any month, day, or hour, during that period; I have never found any mistake in reckoning, summing up, or miscalculation." Evidence suggests that he was initially expecting Christ to come at some time between 21st March 1843 and 21st March 1844 (Bliss 1853:172; cf. White [Ellen] 1911:328, 329). After the passing of another date in April, the last and final date was set to be 22 October 1844 (Tuesday) by Samuel S Snow, based on his study of typology that implicated the tenth day of the seventh month, in the Jewish calendar. Miller eventually accepted this calculation together with a great majority of the movement, inspiring even greater revival than the first date (Bates 1868:299; Bliss 1853:270, 271; Knight 2000:52, 53; Timm 2006:5). William Miller confessed his numerical errors after disappointment, but also stated that if he were to live again with the same evidences that he had, before the disappointment, he would have done nothing differently (Bliss 1853:256). Bliss (1853:277; cf. White[606] 1911:407) records: "although I have been twice disappointed, I am not yet cast down or discouraged. God has been with me in spirit, and has comforted me. I have now much more evidence that I do believe in God's word. My mind is perfectly calm, and my hope in the coming of Christ is as strong as ever." Miller died on December 20th, 1869 (in his 68th year of age), reportedly happy in the Lord, and still in the hope of the Coming of Christ. Miller never accepted any more date proposals of the Second Coming (Bliss 1853:384, 379).

[607] Bliss 1853:80-82, 92, 98; cf. White [Ellen] 1911:329-331

[608] They are Joseph Bates, James White and Ellen White

[609] 1868:300; cf. Gordon 2000:12

[610] Ellen G White, the SDA prophetic voice, suggests a parallel between the disappointment-experience of the Millerites with that of Christ's disciples. She however considers that of the disciples greater in depth. Christ's disciples were certain that Jesus was about to become a political king and deliver Israel from its oppressors. They were very happy when he rode into Jerusalem on a donkey. Although they were fulfilling God's will and purpose, disappointment was certain because of their lack of prophetic understanding. They became bitterly disappointed when Jesus died. Only during post-resurrection with retrospection did they understand that all had been foretold by prophecy. "In like manner Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world" (White [Ellen] 1911:404, 405). James White (1868:229, 230) made the statement: "Disappointment by no means proves that God has no hand in the guidance of his people. It should lead them to correct their errors, but it should not lead them to cast away their

In response to the great disappointment, the Millerites broke into about six groups of people. (1) The first group is of those who made the choice to give up all faith in Scripture and in religion[611]. (2) The second group is of those who began to see the whole Millerite movement as of the devil; some of them seem to have returned to their Christian denominations[612]. (3) The third group consisted of those who considered both the calculations and the expected event as correct; they argued that Christ really had come but in a spiritual way in the life of those who were believers[613]. (4) The fourth group was the largest in comparison. It consisted of those who said that the mathematical calculations giving October 22nd 1844 as the Parousia date were incorrect, but that a divine hand had led the movement and that the Parousia was still soon to occur. Evidence suggests that William Miller was part of this group[614]. (5) The fifth group only considered the mathematical calculations as incorrect and continued with date-setting that led to further disappointment. This research considers groups 4 and 5 as separate although other sources combine them regardless of the fact that not everyone that considered the calculations as erroneous continued with date-setting[615]. (6) The sixth group viewed the calculations as accurate, but the expected event as inaccurate. It was not to be Christ coming down to earth, but Christ moving from the holy to the most holy place of the heavenly sanctuary. The SDA church comes from this group[616].

A historical overview of the origin and development of the theology of the Investigative Judgment

As noted above, the SDA church developed from the post-Millerite group which considered the mathematical calculations leading to October 22, 1844, as accurate but that only the expected event was wrong. The date for the Parousia is not revealed in Scripture, but the date of the transition of Christ's priestly ministry from the holy into the most holy place is the one brought to view in Daniel chapter 8 verse 14 – the cleansing or justifying of the sanctuary. It has also been observed above that the investigative judgment is an interpretation of this cleansing of the sanctuary. However, this pre-advent judgment interpretation of Daniel chapter 8 verse 14 did not develop overnight or by one person.

Hiram Edson was the first known person to get what some may call insight into the cleansing of the *heavenly* sanctuary. This happened on October 23, 1844, the day after the disappointment. He was travelling to encourage others when, after prayer, a flash of insight allegedly entered his mind, leading him to understand that the sanctuary to be cleansed was not on earth but in heaven. He then entered into a

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confidence in God". These words show that the founders of the SDA church did not consider their disappointment as a result of emotionalism, sensationalism or alarmism.

[611] Bates 1868:300; Bliss 1853:293; Gordon 2000:12

[612] Bliss 1853:293; Gordon 2000:12; White [Ellen] 1911:407; White [James] 1868:182, 265. The Millerite movement was not however a denomination as there was no structure and no membership.

[613] Bliss 1853:293; Gordon 2000:12; Vyhmeister 2000:3- 4

[614] Bates 1868:300; Bliss 1853:293; White [James] 1868:194, 199

[615] Bates 1868:300; Gordon 2000:12

[616] Bates 1868:300, 301; Crosier 1846:37-44; Edson 1921:4, 5; Gordon 2000:12; Knight 2000:62, 63; Maxwell 1989:132; Rodriguez 2000:405; White [James] 1868:141.

biblical study of this with Owen RL Crosier and FB Kahn. Ellen G White[617], earlier known as Ellen G Harmon, allegedly arrived at the same conclusion through a vision she had soon afterward in mid-February of 1845, without any communication between her (in Maine) and Edson's team (in New York). Edson published his view in a paper in February 1845 and Ellen G White published in March of the same year, before knowing of Edson's study. Some considered her publication as a confirmation of Edson's study[618]. The cleansing of the heavenly sanctuary was considered the key to the puzzle of the disappointment of 1844[619]. It seems that the Sabbatarian Adventists (later to be Seventh-day Adventists) would come to general agreement on the nature of the sanctuary by 1847, and would agree on the meaning of its "cleansing" in the mid-1850s[620].

Although Hiram Edson was the first to conceive a cleansing of the *heavenly* sanctuary, it is Joseph Bates, made aware of Hiram Edson's and his friends' view of the heavenly sanctuary sometime in 1846, that in his book which seems to be out of print, *Second Advent Way Marks and High Heaps* (May 1847), made a direct bond between the cleansing of the heavenly sanctuary and the idea of pre-advent judgment of the saints. To Joseph Bates the pre-advent judgment was intrinsic to Christ's priestly ministry in the Most Holy Place. He further linked the judgment scene of Daniel chapter 7 and Revelation chapter 14 verse 6 with the ministry of Christ in the heavenly sanctuary[621]. James White significantly wrote on this connection between cleansing and judgment. He had initially objected[622] to the idea of a pre-advent judgment of the saints as part of the cleansing of the sanctuary. Seemingly having had a change of mind sometime between 1850 and 1857, he wrote an article in which he popularized the name "investigative judgment" as part of the cleansing of the sanctuary[623].

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[617] She was eventually recognized as a prophet by the SDA church, equally inspired as any other prophet of Scripture, but whose literary works are considered as an inspired commentary rather than an addition to Scripture.

[618] Knight 2000:63; Maxwell 1989:132; Vyhmeister 2000:4; White [Arthur L] 1985:107, 108; White [James] 1868:267

[619] Joseph Bates (1868:301) identifies Christ's cleansing of the heavenly sanctuary as the explanation of the disappointment: "Light began to shine…as never before, and…a…well-defined position was obtained on the subject of the sanctuary and its cleansing, by means of which we were enabled to satisfactorily explain the passing of the time, and the disappointment following." James White (1868:308) concurs: "The subject of the cleansing of this sanctuary… is the key to the great Advent movement, making all plain. Without it the movement is inexplicable".

[620] Knight 2000:61, 71

[621] Andrews 1873:503; Damsteegt 1989:42; Knight 2000:65, 66, 68, 70; Maxwell 1989:137-139

[622] James White (1850:49) said in *The Advent Review* in September: "Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the word of God." James White at that time interpreted the judgment as *of the wicked*, located concurrently with the millennium and introduced by the Second Advent (White [James]1847:23-24). The only sense of pre-advent judgment *of the saints* that James White would accept was in the form of the saints being tested by the then preached message of the gospel, in the context of the Sabbath (Maxwell 1989:144, 146; White [James] 1851:103).

[623] White [James] 1857:100, 323; Knight 2000:81; Maxwell 1989:147. The term "Investigative Judgment" was however first used about a month before on January 1st, in an article for the same

After Joseph Bates connected the cleansing of the heavenly sanctuary to a pre-advent judgment of the saints, Ellen White, who did not earlier write much about this theology, added the Cosmic Conflict theme as an inseparable element to the discussion of the pre-advent judgment[624]. Although she was a firm proponent of the Reformation theology of justification by faith alone, her language bordered on legalism, possibly in a comparative way to the book of James in the New Testament.

The development of the theology of the Investigative Judgment did not however go on unchallenged from within the SDA movement. Main names throughout the history of the SDA movement are Dudley Marvin Canright (1840-1919), Albion Fox Ballenger (1861-1921), William Warde Fletcher (1879-1947), Louis Richard Conradi, EB Jones and Desmond Ford. These ministers simply rejected the notion of pre-advent investigative judgment in heaven[625].

The SDA theology of the Investigative Judgment has not been static but has been changing and developing with time, in keeping with the church's expectation of theological growth. The changes have been in both content and presentational form[626]. Some of the changes have been as a result of some of the theological challenges faced by the church over the years[627].

Due to the SDA emphasis on the law of the Ten Commandments, among other possible factors, many SDA members easily lost sight of the theology of justification by faith alone in connection to the theology of the Investigative Judgment. Edward Heppenstall therefore significantly contributed towards a shift in emphasis on "grace" and "vindication[628]. Heppenstall in his book, *Our High Priest*, argues against the spirit of fear and a lack of the assurance of salvation: "God's people have nothing to fear from the judgment. The saints of the last days can also find confidence and security in facing the judgment when their names are confessed before the Father and the angelic host"[629]. He emphasizes that those who are in Christ are guaranteed of vindication.

There are currently at least two proposals of new names for this theology, in the place of "Investigative Judgment": (1) "Pre-Advent Heavenly Audit"[630], and (2) "Affirmative Judgment"[631]. These seem to be intended to avoid misinterpretation and to strengthen a sense of security for those who are in Christ.

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periodical by Elon Everts (1857): "It appears that…the righteous dead have been under investigative judgment since 1844."

[624] White [Ellen] 1911:479-491

[625] See Appendix VI for a better analysis of them.

[626] Knight 2000:11, 160, 161; Seventh-day Adventists Answer Questions on Doctrine: An Explanation of Certain Major Aspects of Seventh-day Adventist Belief 1957:29-32; cf. Seventh-day Adventist Church Manual 2005:9; cf. White [Ellen] 1938:25-28, 34

[627] Damsteegt 1989:57, 80

[628] Knight 2000:171, 172, 196

[629] Heppenstall 1972:121, 207

[630] Wallenkampf 1989:214, 215

[631] Moskala 2004:154

The missiological significance of the theology of the Investigative Judgment

SDA eschatology recognizes missiological significance of the Investigative Judgment. This significance is a spiritual one in that believers receive a call to remain faithful to God and at the same time see a mandate of warning the unrighteous of the importance of faithfulness to God's commandments. Hasel argues this missiological significance:

> The present 'hour of His judgment' involves a call to remain faithful or to return to the Lord of life in preparation for the imminent Second Coming…. The commission to preach the 'good news' in all the world as a powerful witness is seen in a new light in connection with the pre-Advent investigative judgment…. All followers of God and Christ are to maintain their biblical ethics with the power of the Holy Spirit[632].

As currently thought, the Investigative Judgment in heaven is seen as a general call to fidelity to God. The researcher is convinced that the Investigative Judgment in heaven has more than a general call to fidelity; it is not just a spiritual call but rather a socio-spiritual one. The next chapter of this research will demonstrate this hypothesis.

Conclusion

The aim of this chapter has been to analyse the Seventh-day Adventist theology of the Investigative Judgment. Analysis of the metanarrative that gives rise to this doctrine was undertaken. Its theology was then outlined, key texts were interpreted and the history of how this doctrine came about was outlined. Finally the missiological significance of the Investigative Judgment was discussed.

It has been argued that the Investigative Judgment is incomprehensible without the metanarrative of the Cosmic Conflict. It is informed by a theology of the sanctuary and its vertical/horizontal typology, and is an interpretation of the sanctuary's cleansing on the Day of Atonement. This interpretation provides an explanation to the SDA movement about the disappointment of its parent movement in 1844. It was then 'realized' that Jesus was not to come to earth in 1844, but was transitioning in His High Priestly ministry from the holy to the most holy place of the heavenly sanctuary.

This theology of an Investigative Judgment in heaven is seen to be a call to believers to remain faithful to God and His commandments, while giving a missiological mandate for Christians to warn unbelievers of their condemnatory status and impending destruction should they not repent of their sins and turn towards God in faith.

The next chapter will propose a constructive socio-spiritual implication for this theology of the Investigative Judgment, using Moltmann's theology of social justice, as well as exegesis of some key texts.

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[632] Hasel 2000:846

A PROPOSAL OF CONSTRUCTIVE IMPLICATIONS FOR THE SEVENTH-DAY
ADVENTIST THEOLOGY OF THE INVESTIGATIVE JUDGMENT: A DIRECT
RELATION TO SOCIAL PRAXIS IN LIGHT OF MOLTMANN'S LINK BETWEEN
ESCHATOLOGICAL HOPE AND CHRISTIAN MISSION

Introduction

It has been already noted in earlier chapters that SDA eschatology appears to fall
short when it comes to direct relation to issues of social justice, particularly due to its
emphasis on the individual person's preparation for the Parousia in contrast to the
socio-political transformation of society. This applies especially to the theology of
the Investigative Judgment. This chapter is dedicated to interpreting the theology of
the Investigative Judgment in terms of its relevance for social justice. This
interpretation should demonstrate a potential contribution of SDA thought into
general Christian theology and mission.

The proposed version of Investigative Judgment will be frequently labelled as
"socio-spiritual" *in significance* to the Christian and the community[633]. Throughout
this chapter and the next, unless indicated otherwise, the prefix "socio"[634] means
"societal [or socio-political] life on earth", and by "spiritual"[635] is meant "the
individual's standing or relationship with God who is in heaven". Whereas the
current version of the Investigative Judgment is given by SDA theology a "spiritual"
significance for the believer, the reinterpreted version that follows takes a step
further and gives it societal significance for the community at large, especially for
those in political power. The proposed version expands the *direct* focus of
significance beyond the individual to society as a whole.

This chapter will accomplish the stated purpose by drawing some socio-political
principles from Moltmann and applying them to the SDA theology of the
Investigative Judgment, with the extra support of exegetical insight from Scripture.

Social Justice in Moltmann: Implications for the doctrine of Investigative Judgment

It has already been observed in chapter 3 of this research that Jurgen Moltmann is a
socio-activist through his eschatological thought. The death and resurrection of
Christ, as unitary, is the primary eschatological moment, and the key motivation for

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[633] This designation is also used in this chapter regarding the thematic context of the book of
Daniel

[634] "socio-political" could have been a better term here, but it would appear too long ("socio-
political and spiritual") since there is also another important term "spiritual" that cannot be deleted
without debunking the whole theology of the Investigative Judgment, which is not the intention of
this research. The notion of "spiritual" depends on accepting the Investigative Judgment as part of
Christ's priestly ministry as explained in chapter 6 of this research.

[635] The researcher could have used the term "heavenly" but the challenge with that word is
that it limits the notion behind it to the locality of heaven whereas the purpose is to highlight the
relationship the individual has with God.

social justice.   This section will very briefly review his theology of justice and identify key aspects to it.

A Review of Moltmann's theology of Social Justice

At the very heart of Moltmann's eschatology is the reign of God through Christ in his death and resurrection[636].   The cross of Christ does not merely have spiritual (concerning one's personal relationship with God) significance, requiring faith, but it also has political significance.   As quoted earlier on in chapter 3, Moltmann says:

> Political hermeneutics of faith is not a reduction of the theology of the cross to a political ideology, but an interpretation of it in political discipleship….Faith gains substance in its political incarnations and overcomes its un-Christian abstraction, which keeps it far from the present situation of the crucified God…. The crucified God is in fact a stateless and classless God.   But that does not mean that he is an unpolitical [apolitical] God.   He is the God of the poor, the oppressed and the humiliated.   The rule of the Christ who was crucified for political reasons can only be extended through liberation from forms of rule which make men servile and apathetic and the political religions which give them stability[637].

As indicated in this quote above, Moltmann develops a liberation theology, or theology of social justice, from his theology of the cross. He argues for what he calls God's "preferential option" for the poor[638], or his "one-sided activity" and "victim-oriented" approach. God's reign through the cross brings liberation from poverty in its various forms, independent of a faith-relationship with God on the behalf of the victim of injustice. God's preference for the poor is in order to bring them up to equality with the perpetrators of injustice, since justice demands equality.

The main question now is: How can such a position be integrated into the doctrine of the Investigative Judgment? The answer requires a further elaboration on Moltmann's key concepts of his theology of social justice. They are: (1) the cross is spiritual[639] and inseparably socio-political in significance, not merely at the Parousia, but also in the present; (2) God's justice implies preference for the poor; (3) the reception of social justice for the victims requires them to renounce all desire for

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[636] See chapter 3

[637] Moltmann 1974:318, 329; Prof AO Balcomb (1982:85, 101) rightly acknowledges this stance of Moltmann: "Moltmann's theology of the cross steers him inevitably towards a political theology. [His] approach towards a political hermeneutic via the crucifixion stems from his conviction that the historical trial and death of Jesus at the hands of the politico-religious status quo is, by virtue of its call for support for religious reasons, in transgression of the second commandment". To Moltmann, the cross cannot make sense without taking into account the political.

[638] See chapter 3: Examples of 'the poor' or the beneficiaries of God's bias are 'people crippled by debt, the impoverished, the unemployed, the homeless, the HIV infected, the profoundly depressed and the abandoned children' (Moltmann 2010:122-123).

[639] Moltmann does not seem to use the word "spiritual" but he does seem to imply its notion here of a faith relationship between God and the individual.

retaliation and revenge; (4) social justice is about the restoration of equality[640]; (5) social justice is equivalent to ecological justice. This research will therefore use these five elements that the researcher identifies as key to Moltmann's theology of social justice as a tool to revise the SDA theology of the Investigative Judgment.

Interpreting the Investigative Judgment in the light of Moltmann's View of the Spiritual and the Social as Inseparable

It was demonstrated in chapter 3 that Moltmann considers theology valid only through its socio-political significance. For Moltmann the spiritual is inseparable from the socio-political:

> But what is righteousness and justice? If Jews and Christians want to bring righteousness into the world, they will *start from their experience of God's righteousness. They experience his righteousness as a creative righteousness and justice that makes people just and creates justice.* God is just and righteous *because he creates justice for people who are without rights* and puts to rights the unjust. His righteousness is a saving righteousness, through which he creates the peace which endures: *shalom"*[641].

From this one cannot but recognize the manner in which Moltmann makes no distinction between personal righteousness and social righteousness, the former being manifest in the latter. Hence God is defined as righteous because of the rights he creates for people; it is a "creative" righteousness and not just a forensic or theoretical righteousness. In Old Testament thought "justice" and "righteousness", central concepts in the SDA theology of the Investigative Judgment, are never merely spiritual at the expense of direct societal significance. Vincent E Bacote elaborates on this concept in affirmation of Moltmann:

> The Hebrew words for justice and righteousness (*mishpat* and *tsedaqah*, respectively) both reflect significant aspects of the biblical concept of justice. *Tsedaqah* reflects God's righteousness in moral character and his covenant love and faithfulness, as well as the legislative, judicial, and administrative aspects of his action in the world….*Mishpat* and its cognates emphasize God's role as lawgiver and just judge as well as the attribute of rectitude. *Mishpat* and *tsedaqah* commonly appear as a word pair that expresses social justice throughout the OT….To walk in the right way, in the straight and right path, is to practice justice and righteousness…in the institution of social equity for the downtrodden, the poor and the widow[642].

Walter J Houston speaks in affirmation of this understanding of the Old Testament prophets: "Generally speaking…injustice is treated as a social and political theme in the prophets….Through the prophets we have learnt to understand social

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[640] See chapter 3
[641] Moltmann 2012:64-65, emphasis mine
[642] Bacote 2005:415; cf. Gitay 1994:1; cf. Mafico [vol.3]1992:1128-1129; cf. Viviano 2000:757-758

relationships as governed by morality as interpersonal relationships are – that social relationships are moral relationships, and hence that we can speak of social *justice*"[643]. The Aramaic word "diyn" used in the book of Daniel chapter 7 verses 10 and 22[644] for "judgment" is itself used in the same way as its equivalents in the rest of the Hebrew bible. An example is that of Ezra: "Whoever will not obey the law of your God and the law of the king, let judgment ["diyn"] be strictly executed on him, whether for death or for banishment or for confiscation of his goods or for imprisonment"[645]. In this context "judgment" is societal. Even within the book of Daniel itself direct "judgment" by God on Nebuchadnezzar in chapter 4 has direct social significance in the king's loss of the throne and removal from society into the wilderness for a long time.

In New Testament thought, in as much as there is emphasis on "righteousness" as spiritual, probably due to the legalistic Jewish context and the fact that Christians had no political government of their own, it is never conceived of as separable from the social[646]. Vincent E Bacote argues this time from the New Testament perspective: "While the final, *eschatological justice* where God establishes his reign in full is *yet to come*, the *inaugural presence of the kingdom* reflects not only that believing sinners are saved, but also that *glimpses of the end come through the practice of justice exhibited by God's new covenant people*"[647]. A prime example may be James chapter 2 where the author argues that those who have faith must show it through works of "righteousness": "If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, 'Go in peace, be warmed and filled', without giving them the things needed for the body, what good is that"[648]. This text argues for righteousness as socio-activism.

Anthropomorphism may also be another way of affirming Moltmann's notion of the spiritual and the socio-political being inseparable. In general it is defined as "the attribution of human characteristics or behavior to that which isn't human"[649], and also as "an interpretation of what is not human or personal in terms of human or personal characteristics: humanization"[650]. A more biblical definition may be given by Jeffery Tucker: "The attribution of human characteristics to God, specifically the conceptualization of God as having aspects of the human"[651]. This research is particularly concerned about biblical anthropomorphism where God is described with "human characteristics or behaviour". Anthropomorphism is metaphoric language about God, and this appears necessary when one considers Scripture as revelation about God who is humanly invisible and mysterious. Millard Erickson explains:

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[643] Houston 2006:96-97; cf. Ladd 1974:480-481

[644] It has been observed in chapter 6 of this research that this book of Daniel (chapters 7-9 in particular) is at the heart of the theology of the Investigative Judgment

[645] chapter 7 verse 26 (English Standard Version)

[646] Tooley 2000:757

[647] Bacote 2005:416

[648] Chapter 2 verses 15-16 (English Standard Version)

[649] www.wiktionary.org, "Anthropomorphism", accessed on the 26th of June 2013

[650] www.merriam-webster.com, "Anthropomorphism", accessed on the 26th of June 2013

[651] Tucker 2000:66; cf. Rae 2005:48-49

God is spirit; that is, he is not composed of matter and does not possess a physical nature….One consequence of God's spirituality is that he does not have the limitations involved with a physical body. For one thing, he is not limited to a particular geographical or spatial location….There are, of course, numerous passages which suggest that God has physical features such as hands or feet. *It seems most helpful to treat these as anthropomorphisms, attempts to express the truth about God through human analogies.* There are also cases where God appeared in physical form, particularly in the Old Testament, in theophanies, or temporary self-manifestations of God. *It seems best to take the clear statements about God's spirituality and invisibility at face value and interpret the anthropomorphisms and theophanies in the light of them*[652].

Reading Daniel chapter 7 verses 9-10 with the above recognition that God "is not limited to a particular geographical or spatial location" and does *not* essentially have "physical features such as hands or feet" *identical* to humanity, one is persuaded to interpret this text metaphorically or anthropomorphically: "thrones were put in place", "Ancient of Days", "garment", "hair", "court" and "books were opened". Furthermore in chapter 8 verse 11 the "Prince of the host", that is generally interpreted in SDA theology as referring to Christ, is described in metaphoric imagery of an earthly priest ministering in an earthly sanctuary where he has his ministry forcefully "taken away" from him by the "little horn". In as much as it may not be all anthropomorphic passages of Scripture that are interpreted to give *a Christ-modelled mandate for humanity*, SDA hermeneutics allow for such an interpretation, at least in some instances. The interpretation of Genesis chapter 2 verses 1-3 about the Sabbath is a case in point. That text is interpreted in a way that God's rest after six days of creation was not because he needed rest, but that he rested as an example for human rest, every seventh day of the week, in light of other biblical texts that are interpreted to be giving such a mandate[653]. The incarnation of Jesus is also an anthropomorphic act of God. Rae recognizes this: "The divine Word takes human form. This is the most significant anthropomorphism, for by this means God enables human beings, in speaking of one who is like them in all respects, but without sin, to speak truly of God himself"[654]. Paul in his book to the Philippians draws out a lesson from the incarnation that is a mandate of Christianity: "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but

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[652] Erickson 1998:294, emphasis mine

[653] Angel M Rodriguez (https://adventistbiblicalresearch.org/sites/default/files/pdf/sabbath-catholic2002_0.pdf, accessed on the 19th of November 2013; cf. Gulley 2012:59-60; cf. Nichol [vol.1] 1978:229; cf. Tonstad 2009:3) makes this interpretation of anthropomorphism in Genesis 2: "The anthropomorphic language clearly points to God's concern for humans who do not only need to work but also to separate a particular time to enjoy deep personal communion with the Creator. The divine action - God's rest - reveals His willingness to join humans in fellowship during the seventh day. It is the Creator, not the creature, who determines the time of rest". Sigve K Tonstad (2009:126) in his book "The Lost Meaning of the Seventh Day" argues the same point: "The rest that marks cessation of God's activity is the pattern according to which human beings will order their lives. Human need may not appear at first, but the need is anticipated".

[654] Rae 2005:49

emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross"[655]. Christ's anthropomorphic incarnation is a model of Christian humility. Therefore, if the Investigative Judgment is understood anthropomorphically, it may be interpreted beyond the traditional spiritual manner, but also as a model for socio-political manner of engagement.

The socio-spiritual context of the book of Daniel also affirms Moltmann's notion of the spiritual and the socio-political as inseparable. In as much as the theology of the Investigative Judgment is systematically and exegetically derived from many parts of the bible other than *the book of Daniel*, it is the book of Daniel that is thought to stand out above all others in 'revealing' this phase of judgment, as may be noted from chapter 6 of this research. Most particularly, it is Daniel chapter 8 verse 14 which played a central role in the disappointment of 1844 and also in its post-disappointment explanation[656]. Chapter 7 of the book of Daniel is interpreted in SDA theology as a pre-revelation of sequential major empires, geographically related to Palestine, in world history from the time of the author until the Parousia of Christ. This is the meaning given: (1) the lion-like beast represents Neo-Babylonia, (2) the bear-like beast represents Medo-Persia, (3) the leopard-like beast represents Greece or Macedonia, and (4) the indescribable beast represents pagan Rome and its "little horn" papal Rome. The Investigative Judgment is recognized from the judgment interlude scene of verses 9 and 10, the result of which the beast of the little horn is destroyed (verses 11 and 12), Christ and the saints are vindicated, and Christ also receives the kingdom (verses 13 and 14)[657]. The point argued here by the researcher is that besides the already mentioned observation that "judgment" always has social significance to it in the Old Testament and in the book of Daniel, the whole vision of Daniel chapter 7 is filled with social meaning. The beasts are social empires, and even the "little horn" that seems to have a religious or spiritual conflict with God is also a social power on earth such that it can persecute the saints here on earth (verse 25). If Daniel chapter 7 verses 9 and 10 refer to the Investigative Judgment in favour of the saints and in condemnation against the "little horn" power, it then follows that the saints are the opposite of the "little horn" power. The vision is therefore a call for the "little horn" to cease its socio-spiritual abuse and warfare, and also a call for the saints to continue in socio-spiritual life against it as a representative of all evil forces. The interlude does not cut off the social, but continues with it. Chapter 8 of the book of Daniel is interpreted in SDA theology in a similar way to chapter 7: (1) the ram with two horns represents Medo-Persia, the (2) goat represents Greece or Macedonia, and (3) "little horn" represents papal Rome. This time, unlike in chapter 7 where the solution to the "little horn" comes from the scene of the courtroom, the solution is seen coming from a process of the sanctuary being "justified" or "cleansed". SDA theology sees this synonymously as representing the Investigative Judgment. Again, the same argument is held here by the researcher, that the saints

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[655] Philippians 2:5-8, English Standard Version
[656] See chapter 6 of this research
[657] See Appendix IV

are hereby receiving a call to socio-spiritual resistance and activism against the socio-spiritual powers that are there.

The whole book of Daniel reveals a God who is intimately involved in the daily affairs of humanity and even with desire and intent to be obeyed by the rulers of earth. Andrew E Steinmann in his commentary acknowledges God's control of world governments as a major theme in the book of Daniel:

> God's control over human events is found in every major section in Daniel….Daniel's visions (7-12), all of which prophesy about future events, clearly demonstrate that *God will never lose control over human history*, but that he will always *govern world kingdoms for the sake of his own kingdom* and ultimate purposes"[658].

Stephen R Miller in his commentary also affirms: "Without doubt the principal theological focus of the book is *the sovereignty of God*. Every page reflects the author's conviction that his God was *the Lord of individuals, nations, and all of history*[659]. The God who is repeatedly entitled in the comparative "Most High"[660], "King of kings", "Lord of kings" and "God of gods"[661], has his lordship on earth affirmed. Again, the spiritual is inseparable from the socio-political.

It may also be that the man *Daniel is an illustration* of the persecuted saints that he prophesies of in his book. SDA theology generally interprets the first six chapters of the book of Daniel as thematic illustrations of the last six. A classic example of this interpretation is the theme of judgment: the God who vindicates/delivers the victims in chapters 3 and 6, and condemns/destroys the perpetrators therein, is the same God who destroys the beast and its perpetrator "little horn" and gives the kingdom over to the victims or the saints. Daniel features in all the chapters from 1 to 6 with the exception of chapter 3. Daniel serves as a prophet of God and at the same time as an official of the court, possessing both spiritual and socio-political responsibilities. Daniel and his friends were exemplarily in open resistance against what they recognized as abuse against their rights – religious ones in this case: (1) Daniel decided to preserve their Jewish names, as he writes the book, even after they had been given Babylonian ones[662]; (2) the four boys decide not to eat the food of the king[663]; (3) the three boys resist the king's order to worship the image of gold in the face of the fiery furnace[664]; (4) Daniel resists the king's command by openly praying to his own God within the thirty stipulated days of prayer to the earthly king[665]. Social justice is a theme of the book of Daniel as illustrated by his life that was balanced between the spiritual and the social, and by resistance to social injustice.

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[658] Steinmann 2008:28, emphasis mine
[659] Miller [vol.18] 1994:50, emphasis mine; cf. Redditt 1999:36; cf. Seow 2003:14-15
[660] (chapter 3 verse 26, chapter 4 verses 2, 17, 24−25, 32, 34, chapter 5 verse 18, 21, chapter 7 verses 18, 22, 25, 27)
[661] (chapter 2 verses 37, 47 and chapter 11 verse 36)
[662] Doukhan 2000:18-19
[663] Doukhan 2000:19
[664] Doukhan 2000:50
[665] Doukhan 2000:91-92

Christians, like Daniel and his three friends, must be in active resistance against corporate evil in the world, and involved in socio-political transformation of earthly governments. Challenges and even death may arise in this socio-spiritual struggle against evil and sin, but the message of the book of Daniel is that divine judgment will eventually vindicate the saints in their reception of the kingdom.

Regarding the Investigative Judgment, the revelation and vindication of God's justice in heaven cannot merely have spiritual significance (instructing believers to have faith in God), but socio-political significance (instructing believers to be faithful like God, and rulers to rule like God) as well. If God places himself and his administration in judgment, anthropomorphically, it follows that saints should see in his act a call for human administrations and governments to be held accountable on how they have executed their responsibilities[666]. SDA thought need not entirely abandon its classification of the spiritual as more important than the socio-political, but it should be true to its stance that the spiritual is inseparable from it by interpreting this theology of the judgment in socio-political terms as well. On the foregoing basis, the SDA theology of the Investigative Judgment cannot be interpreted as a mere spiritual call but a socio-spiritual one to resistance and activism against the socio-spiritual forces of injustice on earth. God is with the expectation that earthly rulers and kings recognize his authority and carry out their responsibilities in harmony with his own will. Christians should therefore consider earthly rulers as accountable to God, and those through whom God might have put them into power, regarding the manner in which they govern God's creatures. Hypothetically speaking, if Moltmann were to somehow adopt the SDA theology of the Investigative Judgment, he would probably develop it further to socio-political significance as suggested here.

Interpreting the Investigative Judgment in the light of Moltmann's Theology of God's Preferential Option for the Poor

Moltmann is a liberation theologian and it is typical of liberation theologians to interpret God as having special favour for the victims of social injustice: "Classically, liberation theology takes the Bible as a whole as proclaiming the God who has a preferential option for the poor"[667]. This can be seen from the following quote:

> Christian universalism is no hindrance to partisanship for the victims of injustice and violence, but promotes it. In a divided and hostile world the universalism of God's mercy with all can only be vouched for by way of the familiar *preferential option for the poor*. God himself acts in history with a *bias in favour of the victims*, so that through them he can save the perpetrators too…. For Paul [in 1 Cor. 1:26-29] the community of Christians is itself a witness to this *one-sided activity* of God on behalf of all human beings[668].

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[666] This thought will be further developed in the next chapter of this research

[667] Houston 2006:5

[668] Moltmann 2010:145, emphasis mine; cf. 1990:101-102; 2000:298; 2010:120; 2012:181-182 ("victim-oriented").

SDA evangelical or conservative hermeneutics prevents the acceptance of Moltmann's proposition that the spiritual and the social are generally and equally important except under certain circumstances where one or the other may take priority[669]. Moltmann defines "poor" equally in social terms as in spiritual[670] ones, as long as the subject is a victim of injustice[671], whereas an SDA would define it primarily in spiritual terms, where "poor" would then apply to a person either desiring a closer faith-relationship with God or one who is literally poor but does have a faith-relationship with God. The SDA approach seems to be typical of evangelical or conservative traditions, as may be further demonstrated by Thomas R Schreiner in his interpretation of "poor" from Luke chapter 6: "The sayings here cannot be interpreted as literal statements, as if every single person in the world suffering from poverty receives blessing from God. Those suffering physical deprivation represent those trusting in the God of Israel for their every need....Jesus speaks of those who have placed their lives in the hands of God and suffer poverty, hunger, sorrow, and persecution"[672]. A clash of hermeneutical presuppositions seems present here.

It is not mere giving towards the poor that Moltmann has in mind, but the church's identification with the poor and oppressed. Moltmann develops this idea thus:

> No one can do anything good '*for* the poor' who does not live '*with* the poor'; for it is not just the giving that is a problem for us as human beings; it is the taking in dignity too. The preferential option *for* the poor must never make the poor the object of missionary endeavours, charitable care and revolutionary leadership. That would be a fundamental misunderstanding of what it means. The poor do not need any 'carer' or welfare officer, advocate or leader. They need brothers and sisters who live with them and listen to them before they talk to them[673].

The implication of this statement would drive SDA mission to lengths beyond the usual remedial approach, but to engagement in actual resistance with the poor towards socio-political transformation of societies.

Regarding the Investigative Judgment, SDA theology should develop towards the recognition that what is true in the spiritual regarding God's bias for the faith-full victims[674], also applies to the societal victims, regardless of their faith-relationship with God. The Investigative Judgment in which God vindicates or affirms the saints based on their genuine faith, evidenced by their obedience to God's will, therefore argues *also* for the vindication, affirmation and liberation of the victims of social injustice - a bias in favour of the victims. Furthermore, God is the primary[675] 'object'

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[669] Moltmann 2012:37; cf. 1974:317, 332-334

[670] See above

[671] Moltmann 2010:122-123; cf. 1990:99, 105

[672] Schreiner 2008:758-759

[673] Moltmann 2000:234

[674] God's bias is shown by his vindication of the saints (see chapter 6 of this research).

[675] The saints are of secondary focus (see chapter 6 of this research).

under judgment in the Investigative Judgment – a review or audit of how he has responded to the human condition of sin[676]. By socio-political extension, SDA theologians should recognize a call here for human administrations and governments to be gauged by their service delivery of social justice to all victims of injustice. The poor, or the victims of socio-political injustice, become a special test case in point. Another lesson SDA theologians should recognize is from the Investigative Judgment's proposition of objectivity and transparency – through the records of the heavenly books - in this judgment that works out in favour of the saints; social justice for the victims should be without corruption and fraud. Perhaps on a closing note to this section, SDA theology should acknowledge a socio-political implication of Moltmann's notion of the church identifying itself with the oppressed of society: just as Christ identifies himself with the sin-oppressed in the Investigative Judgment, such that they are considered worthy of vindication because of his own righteousness that they accept by faith, so too does Christ identify himself with the victims of social injustice. SDA theology of the Investigative Judgment cannot therefore but develop into the socio-spiritual form suggested here, recognizing God's call for the church to identify itself with the oppressed.

Interpreting the Investigative Judgment in the light of Moltmann's advocacy of refusing the option of Retaliation and Revenge

In as much as Moltmann has no regard of the faith[677] experience of victims in matters of social justice, he does lay some responsibility on the part of the victim of socio-political injustice, as a requirement in the process of liberation: "[The victim must take a step that] may lead on to a renunciation of retaliation for the evil experienced"[678]. All desire for retaliation and revenge must be renounced if complete liberation from socio-political injustice is to be achieved. Moltmann seems to argue that the experience of socio-political injustice does not give one the right to personal retaliation and revenge in as much as the right to resist injustice is justifiable and preserved. This principle of the sacrifice of all desire for personal retaliation and revenge in the socio-political sphere is locatable in the spiritual context. The book of Daniel, from which SDA theologians largely derive[679] the theology of the Investigative Judgment, combines the socio-political with the spiritual. In the book of Daniel, as already mentioned above, the saints are seen to be vindicated and delivered while the evil socio-spiritual forces of oppression are condemned and destroyed[680]. The researcher here argues for the existence of a parallel between what happens in the spiritual and the societal (thus the term "socio-spiritual"): *in the spiritual*, the victims of sin-oppression by the Devil appeal to God for vindication and judgment, renouncing all personal revenge against the Devil who is the oppressor[681]; *in the societal or socio-political*, the same victims, having no

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[676] See chapter 6 of this research

[677] This refers to the belief and submission to the God and Christ of Scripture

[678] Moltmann 2012:183

[679] In conjunction with sanctuary theology (see chapter 6 of this research)

[680] See chapter 6 of this research

[681] SDA theologians link Daniel chapter 8 with Leviticus chapter 16 (because of the cultic or sanctuary language of Daniel chapter 8), and therefore spiritualize the problem of the "little horn" in

higher earthly authority to appeal to (since the rulers are the oppressors), also call upon God's intervention, rather than retaliating, while they resist the socio-political aspect of injustice through insubordination that leads them to be persecuted and killed[682]. Moltmann obviously does not believe in the existence of a personal Devil and personal evil spirits or demons[683], and he therefore cannot accept this interpretation of the Investigative Judgment that assumes the Cosmic Conflict[684] between Christ and Satan. The closest he can get to the spiritual aspect of significance of the judgment (not the Investigative Judgment) is that the narrative of Daniel provides divine encouragement and hope[685] to resisting saints, against socio-political injustice.

Perhaps the Cosmic Conflict metanarrative, in SDA theology, itself provides reinforcement of the need for the renouncing of personal retaliation and revenge. According to this metanarrative, the Devil rebelled against Christ and God, arguing that God is unjust in his dealings with the heavenly beings and the rest of created intelligences; that his law is unrighteous. He therefore made himself paramount in self-exaltation over and against God[686]. The Investigative Judgment is therefore viewed as part of the resolution of this dispute between God and Satan, with Christ's self-sacrifice on the cross as the key evidence in favour of God's justice and selflessness[687]. Whereas justice may require the punishment and death of the offender or oppressor, through due process and the right hands, retaliation and revenge, which Satan seems bent on, carries selfish connotations. Moltmann's discrimination against socio-political retaliation and revenge therefore indicates an opportunity for the SDA theology of the Investigative Judgment to be enhanced beyond the spiritual into the socio-political, and therefore producing a socio-spiritual Investigative Judgment.

Interpreting in the Investigative Judgment in the light of Moltmann's Theology of Social Justice as Restoration of Equality

The researcher here argues that SDA theology should learn from Moltmann who underscores the importance of social equality: "One can live in poverty if everyone is in the same plight, but not if things are going undeservedly well for other people. It is not the poverty that hurts; it is the injustice"[688]. For this reason, he speaks of restorative justice where the victims of injustice are restored to equality, in whatever its form, with the perpetrators. Even the perpetrators are brought to conversion

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Daniel chapter 8, with the spiritual solution being given in Leviticus chapter 16 (see chapter 6 of this research). This interpretation seems narrow to the researcher since the socio-political aspect of the context of Daniel chapter 8, and the whole book for that matter, is sacrificed.

[682] See chapter 6 of this research and consider chapter 7 verse 25 in the book of Daniel.

[683] See chapter 3 of this research

[684] See chapter 6 of this research

[685] See chapter 3 of this research, regarding apocalyptic

[686] See chapter 6 of this research. It seems from the Cosmic Conflict narrative that it is not all revolt, revolution or resistance that is right; the act of resistance to authority is not a sign of righteousness

[687] See chapter 6 of this research

[688] Moltmann 2012:179; cf. 2012:66

from their evil – all eventually live harmoniously and with equality – and restitution for all the damaged caused is made. The traditional spiritualized theology of the Investigative Judgment carries a limited parallel to Moltmann's proposal. The traditional theology of the Investigative Judgment argues that this judgment is based on the records of the metaphoric Book of Life and the Book(s) of Deeds[689]. There are two ways in which "restoration of equality" is a theme in this Judgment: (1) this judgment is part of the salvation-restoration process based on Christ's sacrificial and priestly ministries; this would then be "restoration of equality" with God's sinless and deathless ideal for humankind as a reference point or standard of restoration; and (2) "restoration of equality" between the saints is signified by the common vindication and reward, regardless of denominational or cultural backgrounds, since the above books are not biased in these respects. Perhaps the greatest limitation or contrast between Moltmann's socio-political and SDA theology's spiritualized notions in "restoration of equality" is that the former refers to equality between the oppressor and the oppressed whereas the latter refers to equality with God's ideal and of the saints among themselves. In the spiritualized restoration the Devil is not brought into equality with the saints in any way, but is rather destroyed with all of his followers[690]. This *seriously* limited comparison (too narrow for the use of the word "parallel") presents a challenge at this point that may undermine the credibility of the attempt of the researcher to develop the concerned SDA theology through dialogue with Moltmann regarding "restoration of equality". However, another consideration presents a solution to the dilemma. Moltmann's "restoration of equality" carries with it an assumption and in that way a condition:

> Because oppression always has these two sides, the liberation process has to begin on both sides too. The liberation of the oppressed from their suffering must lead to the liberation of the oppressors from the evil they commit….The *oppressors will first of all have to see themselves in the suffering eyes of their victims*, and recognize themselves as oppressors….They will have to *withdraw their violence and their structures of violence* if they want to turn back again to the community of human beings….The liberation of the oppressors is *in most cases not a self-evident duty*, at least not for the oppressors….They are blind, and fail to see the suffering they inflict on their victims….The liberation of the oppressors, so that they can arrive at their own human dignity and at true human community with others, *is an experience which requires more than good will*: the master has to die so that the brother can be born[691].

The assumption or condition is that the oppressors should also change and "withdraw their violence", and also "do everything to eliminate the damage they have caused"[692]. The shortcoming of Moltmann's suggestion here is that it seems not to address the situation of oppressors who never get to the point of acknowledging

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[689] See chapter 4 and Appendix V
[690] See chapters 4 and 6 of this research
[691] Moltmann 2000:186-187
[692] Moltmann 2012:183

the wrong done by them; he acknowledges that it is a difficult task to convert the oppressors, requiring "more than good will", but assumes that the process will be a success. This incipient contradiction in Moltmann's theology of social justice in this respect must be contrasted with SDA theology in that it regards the condition of Satan and his demons as beyond help, and thus addressing the situation by their destruction[693]. Therefore, there seems to be a *limited* comparison, between Moltmann and SDA theology, presented here by the destruction of the Devil and his followers. The model made by the destruction of the Devil socio-politically implies punitive justice against the oppressor if the oppressor does not renounce the injustice[694]. It is the position of the researcher, therefore, that the SDA theology of the Investigative Judgment should also shift from mere spiritual to socio-spiritual relevance through this socio-political interpretation of restorative equality.

Interpreting the Investigative Judgment in the light of Moltmann's theology of Social Justice as Equivalent to Ecological Justice

Moltmann considers human rights as equivalent to the rights of nature: "The protection of nature – plant and animal species as well as the conditions for life and the equilibriums of the earth – must be given a rank among the goals of states and in international agreements equivalent to the protection of human dignity"[695]. Also, "social and ecological justice correspond[s]"[696] and "the rights of nature must be assigned the same rank as human rights"[697]. His consideration of the rights of nature as equivalent to human rights is based on the presupposition that "the image of God" is not that which distinguishes humanity from nature, and it particularly does not make humanity superior to nature[698]. SDA theology in contrast does consider the image of God as uniquely characteristic of humanity, while human dominion over nature does not however legitimize the abuse of nature. According to SDA theology, the dominion of humanity over nature implies human responsibility to care for it[699]. The main point of agreement between Moltmann's

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[693] Therefore, while SDA theology should learn from Moltmann's theology of social justice in the *conditional* "restoration of equality", SDA theology perhaps gives Moltmann something to learn from – addressing a humanly hopeless condition – unless if one considers that Moltmann holds to the universalistic belief that all human effort may not change the oppressor(s) but the Parousia will do so when he recreates the earth (see chapter 3 of this research).

[694] Perhaps the two stories of the two kings (Nebuchadnezzar in chapter 4 and Belshazzar in chapter 5) in the book of Daniel are relevant here. These chapters present individuals with a similar problem of pride and arrogance against God, but with different resulting experiences - one is removed from office and then restored in repentance, and the other is killed the same night of judgment. The significance of those two stories, and their location at the center of the pyramid-like chiasm of Hebrew literary style, and signifying theological centrality in SDA interpretation, may be related to the proposed conditional double-outcome of the fate of the oppressors (Shea 2005:14; Stefanovic 2002:37; Stefanovic 2007:28-29). *Restorative justice* may require *punitive justice* on the non-repentant perpetrator of injustice.

[695] Moltmann 2012:144, emphasis mine

[696] Moltmann 2012:147

[697] Moltmann 2012:150

[698] See chapter 3 of this research

[699] See chapters 4 and 5 of this research

and SDA theology in this matter of human and natural rights is human responsibility and need to protect nature.

The ecological interpretation of the Investigative Judgment should imply that this judgment is also a reminder of human responsibility to care for nature. While SDA theological presuppositions prohibit the consideration of human rights and the rights of nature as of equal rank, the Investigative Judgment may however be interpreted as a reminder of human responsibility in harmony with the rights of nature. Just as God's dominion over creation implies his love and caring justice as revealed in the Investigative Judgment, particularly for humanity, so should human dominion over the rest of creation be manifested in love and caring justice for it.

A Sample of a Revised Seventh-day Adventist Statement of Fundamental Belief #24

In light of the proposals made in this chapter of this research, it seems best to suggest a revised SDA fundamental belief regarding the Investigative Judgment. The original one[700] says nothing of social justice, but this would be the researcher's proposal of what could be *added* to it:

> ….The investigative judgment moreover provides a model for earthly governments and administrations on how to administer social justice for their constituents, highlighting principles of equality, objectivity, due process, and service particularly for the victims of injustice. Through God's example of his dominion and rule over humanity as manifested in love and justice, it also serves as a model for humanity, of earthly dominion over nature, to care justly for the environment.

In this way, this fundamental belief does not become heavenly minded at the expense of earthly usefulness.

Conclusion

The primary objective of this chapter was the interpreting of the theology of the Investigative Judgment towards concerns of social justice in the light of Moltmann's theology and in this way demonstrating a potential contribution of SDA thought into general Christian theology and mission. This chapter has accomplished that objective by first identifying five principles of Moltmann's theology of social justice with the intent of using them as a more specific framework to revise the SDA theology of the Investigative Judgment.

It has been attempted to be shown in this chapter that the SDA theology of the Investigative Judgment, in light of Moltmann's theology, should actually be interpreted socio-spiritually rather than merely spiritually since (1) the spiritual and the social meanings of justice are inseparable, (2) God has a preference or bias in favour of the victims of social injustice as in spiritual injustice, (3) the judgment scene is a court environment that implies a willingness to renounce all desires of

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[700] See Appendix I

personal resolution in revenge, (4) comprehensive restoration is an objective, and (5) justice for the natural environment of humanity is implied. The principles of Moltmann's theology of social justice find resonance in the spiritualized principles of the SDA theology of the Investigative Judgment. It is seen, through linguistic, contextual and theological arguments that *necessary* parallels[701] of significance exist between the spiritual and the socio-political, the heavenly and the earthly. This dialogue between Moltmann's theology and SDA theology has enhanced the social potential of SDA theology.

This chapter has tried to show how the SDA theology of the Investigative Judgment can be revised from a spiritual one to one that is socio-spiritual. The next chapter will attempt to demonstrate the enhanced value of this new socio-spiritual version of the theology in question, through an application to the South African socio-political context.

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[701] Sometimes limited ones

A PROPOSAL OF PAST AND PRESENT TRANSFORMATIVE RESPONSIBILITIES OF THE SEVENTH-DAY ADVENTIST CHURCH IN SOUTH AFRICA IN LIGHT OF A SOCIO-SPIRITUAL THEOLOGY OF THE INVESTIGATIVE JUDGMENT

Introduction

The researcher in chapter 7 suggests: "If God places himself and his administration in judgment, it follows that saints should see in his act a call for human administrations and governments to be held accountable on how they l responded and treated their subjects". Consistent with the explanation previously given that "socio" means "societal [or socio-political] life on earth", and "spiritual" is means "the individual's standing or relationship with God who is in heaven", this chapter will take the South African context as a case in point to interrogate the possibility that the new version of the socio-spiritual Investigative Judgment mooted in the last chapter has enhanced its socio-political potential.

This will be attempted through an historical overview of South African racial discrimination, the role of Christianity in general and Seventh-day Adventism in particular in this country, and in the identification and demonstration of how this new version of the judgment may have direct socio-political relevance in this country. The overview of South African Apartheid history and the overview of Christian mission during Apartheid are both necessary since the Seventh-day Adventist church did (and still does) not operate in a vacuum, but was certainly shaped, positively or negatively, by its socio-political environment. Therefore, a good understanding of this socio-political environment gives better understanding of the Seventh-day Adventist church's past and present responsibilities and opportunities.

An Overview of South African Apartheid History

South Africa as an organized modern State is in infant in comparison to the millennia, according to paleontological research, that have passed since people first lived in the region[702]. In pre-colonial times, there were Stone-age hunter-gatherers and the Khoisan who dwelt mainly along the western coast, and the Bantu-speaking peoples on the eastern coast of the region[703]. It seems not to have taken very long for conflict and war to start between the Europeans and the natives after the sea-route to India was pioneered by the Portuguese through the Cape coast[704].

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[702] Clark and Worger 2004:10-11; www.gov.za, History, accessed on the 8th of November 2013

[703] Clark and Worger 2004:10-11

[704] "Portuguese seafarers, who pioneered the sea route to India in the late 15th century, were regular visitors to the South African coast during the early 1500s. Other Europeans followed from the late 16th century. In 1652, the Dutch East India Company (VOC) set up a station in Table Bay (Cape Town) to provision passing ships. Trade with the Khoekhoe(n) for slaughter stock soon degenerated into raiding and warfare" (www.gov.za, History, accessed on the 8th of November 2013; cf. Clark and Worger 2004:11).

Colonists started spreading beyond into the hinterland in the early 1700s[705]. The Boers went north and inland especially in frustration with British control and laws against slavery. The Great Trek occurred in the 1830s (and the 1840s), and the Boers established independent states, "Transorangia, Transvaal and the Natalia Republic"[706].

This section in this chapter is however concerned more about the segregational[707] and apartheid policies that started later, besides the wars[708] between the Boers and the British, from 1899 to 1902, and the establishment of the Union of South Africa in May of 1910. The Republic of South Africa legally came into being on the 31st of May 1961, the difference between the *Union* of South Africa and the *Republic* of South Africa being that the *Republic* system has no king or queen (of England) and no appointed Governor-General (Head of State) under him or her, with the elected Prime Minister (Head of Government) to report to the Governor-General; there was now to be a State President of the Republic[709] as "a figurative head" or "non-executive", and Charles Robberts Swart was the first State President of the Republic of South Africa[710]. Prime Ministers, of whom Louis Botha was the first from 1910 to 1919, continued as the substantive heads until substantively displaced by the State President position, and abolished, in 1984[711]. Under the current constitution, the term "President" has replaced "State President"[712].

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[705] www.gov.za, History, accessed on the 8th of November 2013

[706] Clark and Worger 2004:13; cf. Deegan 2011:9

[707] Clark and Worger (2004:18) define "segregation": "Racial discrimination as practiced in South Africa from 1910 to 1948. It legally separated races to the benefit of those of European descent. Segregation policies affected the rights of Africans to own land, to live or travel where they chose, and to enjoy job security".

Segregationist policies had their foundation laid through the recommendation of the South African Native Affairs Commission (SANAC) in 1905. This commission suggested principles, the gist of which "left Africans, in their own ancestral homelands, without the right to own land, to determine their own government, or even to decide where to live or work". There was a further recommendation Africans should have limited ownership of land and that there should be separate 'locations' "established for Africans" (Clark and Worger 2004:18; cf. Deegan 2011:5-6).

It appears however that the notions of segregation were already present, even in the nineteenth century (see below about the Dutch Reformed Church adoption of such a congregational policy in 1857). In the political sphere, regarding segregational ideas, Deegan (2011:4; cf 2011:9) notes: "The debate about the origins or formative years of segregation go back into the nineteenth century and the policies of the British colonial administration. African reserves were established by the British, while African chieftancy survived in Natal under British rule. When the British were in control, local authority was devolved to African chiefs, who were instrumental in maintaining order".

[708] Clark and Worger 2004:15-16

[709] www.wikipedia.org under "South African Constitution of 1961", accessed on the 9th of November 2013

[710] www.thepresidency.gov.za, History, accessed on the 9th of November 2013

[711] www.thepresidency.gov.za, History, accessed on the 9th of November 2013; www.wikipedia.org under "Prime Minister of South Africa", accessed on the 9th of November 2013

[712] www.wikipedia.org under "Prime Minister of South Africa", accessed on the 9th of November 2013

An Overview of Pre-Apartheid Racial Discrimination

Racial discrimination appears to have been there, in a perhaps mild manner, from the beginning of commerce at the Cape, as intermingling between the races developed. Speaking about the Dutch East India Company which had not intended to create a "permanent settler community" in the Cape, noting that 'mixed' offspring were sometimes "incorporated into the European colonial population without regard to race", Clark and Worger make the observation that the company's commercial policies of designating employees and trade partners according to race, started what would develop into a racial South African community[713].

After the 1860s, there was a representation of all the population groups (later considered under Apartheid) in the southern region, but all of them were relatively living in separate units: there were two British colonies, two Afrikaner republics and also a number of large African kingdoms. They were not economically united, but the discovery of diamonds (1868) and gold (1886) brought about great changes to the economic and political structure of this region[714]. It was not everyone that had an equal share in this discovered wealth, and the African workers received the shortest end of the stick[715].

Moltmann seems to write fitting words that describe the injustice of this situation: "One can live in poverty if everyone is in the same plight, but not if things are going undeservedly well for other people. It is not the poverty that hurts; it is the injustice"[716]. It appears that the black or African people experienced increasing discrimination in part due to their just resistance: "Government policy in the Union of South Africa did not develop in isolation, but against the backdrop of black political initiatives. Segregation and apartheid assumed their shape, in part, as a white response to Africans' increasing participation in the country's economic life

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[713] Clark and Worger (2004:12, emphasis mine) say: "During the course of the century and a half that the Dutch East India Company controlled the Cape, *new population groups developed* as people intermingled in the developing colonial society….Although the Company did not want to encourage the growth of a permanent settler community, European males denied the company of European women frequently procreated with slave and Khoikhoi women. *Some of the offspring were incorporated into the European colonial population without regard to race*, although most became part of *a rapidly developing 'mixed' community* whose members were *labelled 'Bastaards' by the Company*….Escaped slaves also intermingled with Africans in the interior, creating *a new group of people* who called themselves Griqua. The Company tried to control these desperate groups through trade and provided a limited legal framework for settling disputes. *In all matters, individual rights were linked to racial designations*, however, thus *creating a racial hierarchy* beginning with Company employees at the top, followed by settlers, the 'mixed' racial groups, and with slaves at the bottom. Despite their limited commercial intentions, *the Dutch had precipitated the development of a new, racialised society at the Cape*".
[714] Clark and Worger 2004:14; Deegan 2011:6
[715] Clark and Worger (2004:15) explain the injustice in this way: "In the new industrial cities, African workers were subjected to a bewildering array of discriminatory laws and practices, all enforced in order to keep workers cheap and pliable….In short, many of the discriminatory features so typical of twentieth-century South Africa – pass laws, urban ghettos, impoverished rural homelands, African migrant labour – were first established in the course of South Africa's industrial revolution".
[716] Moltmann 2012:179; cf. 2012:66

and their assertion of political rights"[717]. The black or African population chose resistance to what it saw as discrimination. Even by the beginning of the twentieth century, black resistance was already operational and maybe at its 'early' stages[718]. In 1910, the Union of South Africa was formed, and blacks were excluded from the right to vote and have equal participation in socio-political matters. Heather Deegan points out the discriminatory nature of the Union: "The Union consolidated the interests of the white population over the black community"[719]. This is confirmed by Clark and Worger: "Segregation policies attempted to protect white political and economic interests while at the same time drawing Africans increasingly into the country's economy as the chief source of labour"[720]. The intrinsic racial discrimination, against non-Europeans, of the new Union, seems to have escalated African resistance[721].

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[717] www.gov.za, accessed on the 8th of November 2013; cf. Clark and Worger 2004:18-19, 22

[718] See below regarding Nehemiah Tile who was a minister that founded the Thembu Church in 1884, in resistance to white domination, particularly within the Wesleyan Methodist Church.

Clark and Worger (2004:18-19) note that African, Indian and Coloureds begun *organized* political resistance from the end of the nineteenth century: "Africans, along with Coloured and Indians, were dismayed that the British did nothing to eliminate racial discrimination existing throughout the colonies and republics. As a result they began to form new political bodies of their own, ranging from the South African Native Congress, established in 1898 but really expanding after 1902 as it considered how to protect the rights of Africans as British citizens, to the Native Vigilance Association (1901), formed to look after 'the educational and local interest of the Transkeian natives generally', the African Political (later People's) Organization (1902), which argued for political and civil rights for all South Africans irrespective of colour, to the Natal Congress (1900) and the Natal Indian Congress (founded by Mohandas Gandhi in 1894) which concerned themselves with, respectively, providing a forum for Africans to vent their grievances and defending the voting rights of Indians. Together with these organisations, Africans, Coloureds and Indians developed an expanding and vibrant vernacular and English-language press throughout the country, with only the Orange River Colony lacking a local black-owned newspaper (although a Basutoland newspaper circulated widely in the colony) in the years after the war".

[719] Deegan 2011:3

[720] Clark and Worger 2004:22

[721] The African National Congress (ANC) was born in 1912, although its name was initially South African Native National Congress (SANNC). Its objective was to protest against racial injustice and "appeal for equal treatment before the law". It is significant here to note that although blacks were the majority in population, the ANC, perhaps representing most black people, demanded "equal" and *not special* treatment. Moltmann, as seen in the preceding chapter of this research, argues for "restorative equality" and not retaliation or revenge that would bring about reverse oppression. Nelson R Mandela's ([vol. 2] 2002:54) words at the 1964 Rivonia Trial seem fitting here as well: "I have fought against white domination, and I have fought against black domination". The numerous "petitions and deputations" of the SANNC came short of persuading white politicians to dismantle segregationist policies (Clark and Worger 2004:24; cf. Deegan 2011:14-15). However, Nelson R Mandela ([vol.2] 2002:47-48, emphasis mine; cf. Deegan 2011:15, 30-31), in 1964, standing in court and justifying the transition from violence to non-violence within the African liberation movements, notes the failure of this method of "petitions and deputations" and mass non-violent action: "We of the ANC have always stood for a non-racial democracy, and we shrank from any action which might drive the races further apart than they already were. But the hard facts were that *fifty years of non-violence had brought the African people nothing but more repressive legislation, and fewer and fewer rights*". Various organizations of liberation expanded throughout the 1920s, and there was interest in the 1930s for all African organizations to combine efforts of resistance to segregation. And so 1935 saw the representative meeting of all the African organisations, in Bloemfontein, and the All-Africa

While African resistance continued, Afrikanerdom was reviving; "Afrikaners had started to reclaim their political identity, shattered by the South African War, and to fashion a South African nationalism that was radically exclusionist"[722]. This development, among other socio-political factors, gave a boost to the National Party that had been founded early 1914 by JBM Hertzog, who had been removed from office by Prime Minister Louis Botha[723]. The National Party, under the leadership of Hertzog, united with the South African Party of Jan Smuts in 1933, forming the United South African National Party. DF Malan formed the Purified Nationalist Party in 1934[724]. The Reunited National Party, headed by DF Malan, was reformed after Hertzog, and many former members of the National Party, split away from the United South African National Party in 1939, over South African support of Britain in World War II, and later reunited with the Purified National Party[725]. DF Malan, of the Reunited National Party, won the elections of 1948[726].

A Historical Overview of the Rise and Fall of Apartheid

Apartheid is at its core about separation, as the meaning of the word is "apartness" in the Dutch and Afrikaans languages[727]. The separation is according to race, and it covers where one lives, studies at school, works and dies. Further, Apartheid also assumes white supremacy and structures races in a hierarchy, with whites at the top and Africans or blacks at the bottom of privileges[728]. This is the policy or principle that came with DF Malan's government that ascended into power in 1948: "After the Second World War in 1948, the [National Party], with its ideology of apartheid that brought an even more rigorous and authoritarian approach than the segregationist policies of previous governments, won the general election"[729]. The new government did not introduce racial discrimination, but escalated it further in society. There are a number of things that seem to have had a role in securing the Reunited National Party's (RNP) victory in the elections[730].

Convention was established, rejecting all political and economic segregation. In as much as there was agreement in aim, there was friction regarding methodology (petitions and deputations of the ANC or the mass action of the Communist Party) (Clark and Worger 2004:26-27). The ANC's Youth League was formed in 1944, with Nelson Mandela, Oliver Tambo, and Walter Sisulu as its leaders. Its formation seems associated with the ANC's revival of resistance in the 1940s (Deegan 2011:18; cf. Clark and Worger 2004:40, 57).

[722] Clark and Worger 2004:27. It is worth noting that "while Afrikaner ethnicity was mobilized primarily against the dominance of English speakers in South African business and politics, Afrikaners and English alike were practically unanimous in support of segregation as the policy of choice regarding Africans. Such unanimity reflected the basic fact that white privilege rested on black labour in every part of the country" (Clark and Worger 2004:32; cf. Deegan 2011:12).

[723] Clark and Worger 2004:28-29; cf. Deegan 2011:14

[724] Clark and Worger 2004:30; cf. Deegan 2011:14

[725] Clark and Worger 2004:32; www.wikipedia.com, "National Party (South Africa)", accessed on the 4th of November 2014; cf. Deegan 2011:17

[726] Deegan 2011:19

[727] Clark and Worger 2004:3, 37

[728] Clark and Worger 2004:3, 10, 48

[729] www.gov.za, accessed on the 8th of November 2013; Clark and Worger 2004:37

[730] "For those who supported the NP, its primary appeal lay in its determination to *maintain white domination* in the face of rising mass resistance; *uplift poor Afrikaners*; *challenge the pre-eminence of*

The movement to "challenge the pre-eminence of English-speaking whites" did not mean that the RNP never enjoyed the support of English-speaking whites. Some left the country "to organise campaigns against apartheid overseas" but some welcomed Apartheid, as indicated by the increased votes RNP gained in the 1950s[731]. RNP did not ever lose during elections from thereon until the fall of Apartheid, when the African National Congress won in 1994.

The furtherance of racial discrimination through the entrance of Apartheid was not sudden, but gradual through numerous discriminatory legislations[732]. The Group Areas Act[733] was possibly one of the most devastating legislations of Apartheid, especially to Africans. It required the relocation of masses of people, millions[734], regardless of the historical and sentimental value of the land to its communities. Deegan puts it this way: "Land held by Indians and coloureds in the city centres was expropriated by the government, and residents were resettled in housing estates on the peripheries of cities. The black population who lived in Sophiatown, one of the oldest black settlements in Johannesburg, had their homes destroyed…and they were moved to Soweto"[735]. Sophiatown had much historical and cultural value to its black community, and all efforts to resist relocation were fruitless, particularly

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English-speaking whites in public life, the professions and business; and *abolish the remaining imperial ties*. The state became an engine of patronage for Afrikaner employment" (www.gov.za, accessed on the 8th of November 2013, emphasis mine; cf. Clark and Worger 2004:38).

[731] Deegan 2011:26; Clark and Worger 2004:56

[732] Here are some few examples from Heather Deegan (2011:24; cf. Clark and Worger 2004:45-46, 49-55, 67): "[1]*1949 Immorality Act* – extended the existing ban on sexual relations between whites and Africans to prohibit all sexual contact between whites and coloureds and Indians. [2] *1950 Suppression of Communism Act* – organisations that supported communism were banned. [3] *1950 Group Areas Act* – extended the principle of separate racial residential areas on a comprehensive and compulsory basis. [4] *1951 Bantu Authorities Act* – established government-approved chiefs in the reserves but no provision for African representation in the towns. [5] *1952 Abolition of Passes and Coordination of Documents Act* – all Africans had to carry a reference book to include an employer's signature renewed each month. This became a new form of pass law. [6] *1953 Reservation of Separate Amenities Act* – enforced social segregation in all public amenities, such as transport, cinemas, restaurants and sports facilities. Separation was later enforced in schools, colleges and universities. [7] *1953 Bantu Education Act* – all African schools brought under the control of the Department of Native Affairs; independent missionary schools for Africans were phased out. Imposition of a strict curriculum that stressed 'Bantu culture' and prepared students for manual labour. [8] *1953 Criminal Law Amendment Act* – prescribed heavy penalties for civil disobedience. [9]*1954 Natives Resettlement Act* – gave the state the power to remove Africans forcibly to separate townships. [10] *1955 Natives (Urban Areas) Amendment Act* – rights of Africans to live in a town were confined to those who had been in continuous residence for 10 years or had worked for 15 years with a single employer. All others needed a permit to stay longer than three days".

[733] Deegan (2011:24-25) explains the uniqueness of this legislation: "The creation of the 'homelands' (or Bantustans) was an extension of the separated areas that had been demarcated as 'African reserves' in 1936. Black South Africans were to be restricted to the separate territories that they had been allocated as part of the segregationist policies of the interwar years, but under the Nationalist government, mobility would be strictly controlled".

[734] Clark and Worger (2004:70; cf. http://www.gov.za, accessed on the 8th of November 2013) enumerate: "During the three decades that the South African government pursued this policy from the mid-1950s to the mid-1980s, approximately 3.5 million Africans were removed from 'white' areas in a process the government came to refer to as 'erasing black spots'".

[735] Deegan 2011:23-24; cf. Mandela [vol.2] 2002:8

due to military intervention[736]. Apartheid policy was also developed by a "comprehensive development plan" that HF Verwoerd, minister of Native Affairs, had commissioned – the "Commission for the Socio-Economic Development of the Bantu Areas within the Union of South Africa" or "Tomlinson Commission". The report of that Commission was published in 1954, and it defined Apartheid in terms of science and culture, and focused on how segregation could be implemented regarding the "consolidation and development" of the Bantustans[737].

The resistance also intensified, in general, as Apartheid deepened. Deegan writes: "The ANC Youth League's Progamme of Action, which called for strikes, boycotts and defiance, was formally adopted by the ANC in 1949". It would seem that the oppressed also realized the escalation of racial injustice with the ascension of the RNP to power. The government responded to the defiance campaigns through banning its leaders and passing new laws[738]. The Congress Alliance was formed through the partnership of various organizations – African National Congress, South African Indian Congress, South African Coloured People's Organisation and the Congress of Democrats (which was of white democrats). The Congress Alliance had collected the opinions of the people and the popular demands when, after a year of doing so, it presented the Freedom Charter. The Freedom Charter "called for equal access to health, education and legal rights", and that all the Apartheid racial laws and practices should be dismantled[739]. The publication of and the support of the Freedom Charter were both considered by the government as criminal offences, and about 156 leaders of the ANC and Congress Alliance were charged[740]. It was not everyone within the ANC that agreed with the Charter and the growing cooperation it had with Indians and whites. These differences of opinion ended up with the faction of those who referred to themselves as Africanists, within the ANC, forming another organization called Pan Africanist Congress (PAC) in 1959[741]. The federal structure of the ANC in the 1950s seems to have been conducive to much diversity of opinions, and led to much disagreements of opinion, leading some on the verge of violence, but it seems that its "Protestant missionary-trained leadership" was equal to the task[742].

Sharpeville 1960 is considered by some as a turning point for both sides (liberation movements and the government) of the struggle[743]. The Pan Africanist Congress

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[736] Deegan 2011:24; Clark and Worger 2004:69-70

[737] Deegan 2011:25; cf. Clark and Worger 2004:46, 64; cf. http://www.gov.za, accessed on the 8th of November 2013

[738] Deegan 2011:27; cf. Clark and Worger 2004:57-60; cf. www.gov.za, accessed on the 8th of November 2013

[739] Deegan 2011:27; cf. Clark and Worger 2004:61; cf. www.gov.za, accessed on the 8th of November 2013

The South African Communist Party seems to have assisted in the drafting of some of the sections of the Freedom Charter (Deegan 2011:29).

[740] Deegan 2011:29-30

[741] Deegan 2011:29; cf. Clark and Worger 2004:61-62; cf. www.gov.za, accessed on the 8th of November 2013

[742] Deegan 2011:29; cf. John de Gruchy and Steve de Gruchy 2004:200

[743] Deegan 2011:32

had asked people to leave their passes at their homes and to gather at police stations so as to be arrested for the violation of pass laws. The chosen date was the 21st of March 1960. Sharpeville in the Transvaal and Nyanga with Langa near Cape Town seem most notable for their gathering in large numbers at police stations. The gathered people were unarmed and were engaging in passive opposition. At Sharpeville, the police opened fire on them, killing sixty-nine and wounding 186. Many of those who were killed were shot from the back[744]. These killings led to much protest internationally and widespread unrest within South Africa. After the detaining of many thousands of supporters of both the ANC and the PAC, both parties were eventually banned by the government[745].

Moltmann, as if in conversation with Mandela, comments on the dehumanizing effect of injustice: "*Oppression destroys humanity on both sides*. The oppressor acts inhumanely, *the victim is dehumanized*. The evil the perpetrator commits robs him of his humanity, *the suffering he inflicts dehumanizes the victim*"[746]. Mandela never thought he would die in prison, but that he would go free at some point[747]. That was his expectation even though he acknowledges that prison and its authorities would "conspire to rob" them of their "dignity", which could have led them to hopelessness and despair in the loss of all faith in humanity[748].

The resistance against Apartheid was renewed in the 1970s. This is recognized by Deegan: "If the 1960s witnessed a period when resistance against apartheid appeared to be undermined by the power of the state, the 1970s represented a time

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[744] Deegan 2011:31; cf. Clark and Worger 2004:62; cf. www.gov.za, accessed on the 8th of November 2013

[745] Deegan 2011:31; cf. Clark and Worger 2004:62. This banning, and the apparent failure of the prolonged methods of peaceful opposition, led to the formation of Umkhonto weSizwe (MK), which means "Spear of the Nation", in 1961. This was an underground guerrilla army with the objective of hitting back "by all the means within…power". Within a period of eighteen months since formation, MK had carried out 200 "acts of sabotage" against property and buildings of government (Deegan 2011:31; cf. Clark and Worger 2004:62; cf. www.gov.za, accessed on the 8th of November 2013). The government responded by upholding the death penalty for sabotage and opened a way for police to detain people for a period of ninety days without trial. The police were able to raid the headquarters of the MK in 1963, and arrest its leaders. The leaders' names included Nelson R Mandela, Walter Sisulu, Govan Mbeki, Raymond Mhlaba, Elias Motsoaledi, Andrew Mlangeni, Ahmed Kathrada and Dennis Goldberg. All of them were found guilty of sabotage against the government and were sentenced to life imprisonment. The MK struggle was hard hit by this turnout of events (Deegan 2011:32; cf. Clark and Worger 2004:62-63; cf. Mandela [vol. 2] 2002:10-11, 25-69; cf. www.gov.za, accessed on the 8th of November 2013). Nelson Mandela was already serving a five-year sentence on Robben Island. He had served just nine months of that sentence when the Rivonia Trial began (Mandela [vol. 2] 2002:3-26).

While serving as "political prisoners", Mandela and others continued the struggle for social justice in their own sphere of prison, over the years (Mandela [vol. 2] 2002:133-136; cf. 2002:87). Nelson R Mandela ([vol. 2] 2002:110) writes: "For us, such struggles – for sunglasses, long trousers, study privileges, equalized food – were corollaries to the struggle we waged outside prison. The campaign to improve conditions in prison was part of the apartheid struggle. It was, in that sense, all the same; we fought injustice wherever we found it, no matter how large or how small, and we fought injustice to preserve our own humanity".

[746] Moltmann 2000:185, emphasis mine

[747] Mandela [vol. 2] 2002:87

[748] Mandela [vol. 2] 2002:87

when people renewed their fight against the system"[749]. One of the factors to the revival of protest was seemingly economic challenges among Africans due to such realities as the recession from 1973 to 1976; black workers were struggling to survive on low wages. Working conditions were also a major issue of improvement. Many worker-strikes broke out throughout the country, and some success stories of met demands resulted[750]. Deegan comments on the economic effects on Apartheid: "As black purchasing power grew, the incentives to remove apartheid and improve services and facilities for Africans increased….In short, strict apartheid policies were starting to be bad for white businesses"[751]. Perceptions of the value of Apartheid started to change in favour of liberation movements. Prime Minister John Vorster, unlike Verwoerd, "bowed to the economic necessity of creating a larger pool of skilled and semi-skilled black workers", and PW Botha, his successor, also accelerated his policies; education for Africans gradually received better resources[752]. At around the same time of the 1970s, the Black Consciousness Movement[753] was gaining ground[754]. Another cause of protest and source of grievance by the African people was the compulsory use of the Afrikaans language in schools as a medium of instruction. About 15,000 students marched in protest to this regulation in Soweto on June 16, 1976. The police responded by opening fire on the students to the death of many of them. This incident was a cause of further challenges to the government: "Following these killings, workers went on strike in Johannesburg, Cape Town and the Eastern Cape, schools were burned, administrative buildings were attacked and there were general uprisings in townships"[755]. The ANC also, while underground, linked, through pamphlets, the student's struggle with its national liberation campaign[756].

The 1980s saw a growing realization of the failure of Apartheid, particularly from the perspective of business and the economy[757]. The policy that certain skilled and semi-skilled jobs should be retained for whites alone was in part terminated in 1979, under Botha. And "the last discriminatory barrier in the work place was removed in 1987"[758]. While there was progress in the labour market, the political arena continued to exclude the African population. Some political rights (through a new constitution) were offered to the Coloured and Indian communities. The divisive nature of partial political rights being offered to only *some* non-whites was evident. The United Democratic Front (UDF) was formed in 1983 initially as in opposition to

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[749] Deegan 2011:43

[750] Clark and Worger 2004:77; Deegan 2011:43-44

[751] Deegan 2011:44

[752] Deegan 2011:49-50

[753] See below

[754] Deegan 2011:45-46

[755] Deegan 2011:46; cf. Clark and Worger 2004:82-83; cf. www.gov.za, accessed on the 8th of November 2013

[756] Deegan 2011:48

[757] Deegan 2011:51-52, 54; cf. Clark and Worger 2004:74. Deegan (2011:53) notes: "In the racist state of South Africa a perverse situation emerged: while the business classes favoured racial reform because of their concern for higher profits, the white working class continued to support the subjugation of black workers".

[758] Deegan 2011:53

the then introduced idea of a Tricameral Parliament that excluded Africans and gave Coloureds and Indians limited representation. The UDF also called for the release of ANC leaders and political prisoners from prison. Being a heterogeneous movement rather than being a party by itself, it was at the forefront of the struggle for social justice against the government in the 1980s[759]. The year 1985 is perhaps notable for instability as part of the UDF's campaign and policy of 'ungovernability'[760].

Secret negotiations seemed best by the government, between a government committee and Nelson R Mandela, from May 1988. However, this negotiation seems to have been intended to somehow preserve white supremacy[761]. Mandela ended up being an educator through history to them in those meetings in May 1988, and in July 1989 when Botha also became part of them[762]. In August of 1989, Botha resigned over public criticisms from his subordinates, and de Klerk replaced him. De Klerk dramatically announced to his parliament on the 2nd of February 1990 that the "banning orders on the ANC, SACP, PAC, and 31 other organizations were to be rescinded" as necessary steps for negotiation. Mandela was released on the 11th of February 1990 at the age of 71[763]. De Klerk also repealed the "main laws underpinning apartheid: the Reservation of Separate Amenities Act…in October 1990; the Natives' Land Act, the Group Areas Act and the Population Registration Act were all swept off the law books in February 1991". On December of 1991 he

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[759] Deegan 2011:56-57, 59; cf. Clark and Worger 2004:68, 91-93; cf. www.gov.za, accessed on the 8th of November 2013; cf. www.wikipedia.org, "United Democratic Front (South Africa)", accessed on the 7th of January 2014

[760] Deegan (2011:59-61; John de Gruchy and Steve de Gruchy 2004:195-196; cf. Clark and Worger 2004:98, 103; cf. www.gov.za, accessed on the 8th of November 2013) says: "In 1985, township residents were called upon to destroy the black local authorities, and councillors were called on to resign. Municipal buildings and the homes of government collaborators were attacked….In Soweto, some areas 'bore all the marks of a war zone: streets were patrolled at night, fire was exchanged with fire, nobody could enter or leave hostels, money was collected from houses to finance the purchase of food and ammunition, women cooked collectively and fed the "troops" and young men walked about openly parading arms….Although the UDF supported the idea of unity, violence worsened in the eastern Cape townships as the UDF battled against the rival Azanian People's Organisation (AZAPO), which was loyal to black consciousness ideals and opposed to the UDF's acceptance of whites….The situation became grave in 1985 as the government announced a state of emergency in parts of the country….International pressures began to have an impact as foreign banks suspended credit and economic sanctions were imposed on the country by the United States".

It seems that the authoritarian control of the government was failing as the successive states of emergency in the 1980s contributed to growing lawlessness (Deegan 2011:61). Clark and Worger (2004:68) explain the effect of the proposed constitution: "When the government offered a farcical constitutional 'reform' in 1983, African frustrations boiled over and signalled the beginning of unrelenting opposition that spelled the final downfall of apartheid". The challenges were so great that Botha offered to release Mandela on condition that he renounces violence, which he did not. And so the government either had to endure the unrest or make substantial changes to policy (Clark and Worger 2004:93, 99). Social unrest and strikes continued through 1986 (Clark and Worger 2004:105). The UDF targeted local authorities in the mid-1980s many of whom were of the Inkatha organization of Chief Mangosuthu Buthelezi. Buthelezi came to rely on the government and received support in killing ANC and UDF supporters (Clark and Worger 2004:107-108; Deegan 2011:65).

[761] Clark and Worger 2004:110

[762] Clark and Worger 2004:110-111

[763] Clark and Worger 2004:111; Deegan 2011:67-70, 74; John de Gruchy and Steve de Gruchy 2004:206-207; http://www.gov.za, accessed on the 8th of November 2013

met with the ANC and many other political organizations in a multiparty conference known as the Convention for a Democratic South Africa (CODESA), the objective of which was the discussion of a process by which South Africa should be transformed[764]. The negotiations were not without challenges and disruptions, but there was eventual progress: "Throughout 1993 and early 1994 the National Party, the ANC and other groups negotiated as to the form that political transformation would take. They agreed on an interim constitution under which South Africa would be ruled by a Government of National Unity"[765]. The first non-racial democratic elections were held on the 27th of April, 1994, with the ANC winning them, and Mandela becoming the first African president of the Republic of South Africa. "Apartheid was formally at an end. White supremacy had lost its control of the state"[766]. "The dreadful years of apartheid were finally over. The next task was to rebuild the country"[767]. Nelson R Mandela was inaugurated as President on the 10th of May 1994[768].

The Truth and Reconciliation Commission (TRC) was formed in 1995 for the purpose of assisting the country come to terms with its violent and racial past[769]. The objective of the TRC was to effect restorative justice: "The mandate of the commission was to bear witness to, record and in some cases grant amnesty to the perpetrators of crimes relating to human rights violations, as well as reparation and rehabilitation"[770]. It seems to have not been welcomed by everyone, but others considered it a success[771].

A Historical Overview of the Role of Christian Mission in Apartheid South Africa

It is a historical fact that Christian mission in South Africa had a strong influence in the political society of Apartheid South Africa: "Mission Christianity and its associated educational institutions exerted a profound influence on African political life, and separatist churches were early vehicles for African political assertion"[772]. That influence, as will be seen below was both positive and negative. This section will analyse the historical role that Christian mission played for and against Apartheid governance in South Africa. It will however briefly also locate the entrance of Christianity into South Africa.

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[764] Clark and Worger 2004:114; Deegan 2011:78

[765] Clark and Worger 2004:116-117; Deegan 2011:91; cf. http://www.gov.za, accessed on the 8th of November 2013

[766] Clark and Worger 2004:118-119; John de Gruchy and Steve de Gruchy 2004:222

[767] Deegan 2011:111

[768] Deegan 2011:110

[769] Deegan 2011:66

[770] www.wiktionary.org, "Truth and Reconciliation Commission (South Africa)", accessed on the 7th of January 2014

[771] www.wiktionary.org, "Truth and Reconciliation Commission (South Africa)", accessed on the 7th of January 2014

[772] www.gov.za, accessed on the 8th of November 2013; cf. Oosthuizen 1990:101, 107-108, 112-113

The *Advent* of Christian Mission into the South African Region

The South African region first had significant contact with Christianity in the 17th century CE, although there was both an incidental and temporary presence of Christianity prior to then.   John de Gruchy and Steve de Gruchy regard the 17th century as the significant time of Christian presence in the region concerned: "It is true that the history of the church begins with the coming of the Dutch (1652), the French Huguenots (1668), and the early German settlers a little later"[773].   They further note that Portuguese Catholics had preceded the Dutch in the Cape since there was a small Catholic chapel built at Mossel Bay in 1501, but that this small presence had ceased by 1652[774].   Prior to 1501, there may have been an incidental or symbolic presence or contact of Christianity with the South African region, when Portuguese mariners, in 1488, placed a small cross on an erected pillar[775].

It appears that Christianity was at first present, 17th century and forward, in the South African region without however being offered to the black population. James Kiernan makes this assertion: "Christianity was for a long time the exclusive property of whites in South Africa before it purposefully reached out in the 1820s to touch the African population, the great majority of whom were settled Bantu-speaking farmers and pastoralists"[776].   There were very limited and temporary attempts to evangelize the indigenous people, until the "nineteenth-century international missionary movement provided new impetus and concern for the evangelization of the 'heathen'"[777].   There were tensions between the missionaries and the settled church (or churches) regarding the need to evangelize the indigenous peoples[778].   There also seems to have been tensions due to the tendency of missionaries to take the side of the natives[779].   Bitterness by some in the white community was in this way nurtured.

It may be significant to note at this point, in light of later developments of apartheid policies, that the church, at least for the Nederduitse Gereformeerde Kerk (NGK)[780],

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[773] John de Gruchy and Steve de Gruchy 2004:1; cf. Prazesky 1990:2

[774] John de Gruchy and Steve de Gruchy 2004:1

[775] Martin Prozesky (1990:1) writes: "To the best of our knowledge, the long story of Christian influence on what would later be called South Africa began with the arrival of Portuguese mariners led by Bartholomew Dias early in 1488. On 12 March, the feast day of St Gregory the Great, they erected a padrao or limestone pillar topped by a small cross on high ground at what is now called Kwaaihoek, overlooking the Indian Ocean near the mouth of the of the Bushman's River on the eastern Cape coast. It is possible that Mass was also said….In all probability the events of that day were thus the earliest distinctively Christian activities to take place in South Africa".

[776] Kiernan 1990:9; cf. John de Gruchy and Steve de Gruchy 2004:2

[777] John de Gruchy and Steve de Gruchy 2004:2

[778] John de Gruchy and Steve de Gruchy 2004:2

[779] John de Gruchy and Steve de Gruchy (2004:13) note: "The basic reason that Dutch and English settlers alike resented the presence of some missionaries was thus precisely because the missionaries not only evangelized the indigenous peoples, but took their side in the struggle for justice, rights, and land. Such missionaries, being white, regarded themselves as the conscience of the settlers and the protectors of the 'natives'".

[780] There are three Afrikaner churches of Calvinistic tradition: (1) Nederduitse Gereformeerde Kerk (NGK), (2) Gereformeerde Kerk (GK), and (3) Nederduitsch Hervormde Kerk (NHK). NGK "produced the Sendingkerk, for Coloured members, the NGK in Afrika for blacks and the Reformed

initially did not promote racial discrimination as strongly as religious discrimination. This was shown by the initial tolerance towards interracial marriages between people of the same NGK faith[781].

In time, social pressure, blended with missionary strategies[782], resulted in the NGK adopting, in 1857, a notion of separate congregations along racial lines. This notion, beginning ecclesiastically, had great influence in later South African social life: "The missionary programme of NGK as it developed during the next hundred years followed custom and culture consistently, thus providing an ecclesiological blueprint for the Nationalist policy of separate development. This separation of settler and mission churches had implications far beyond the ecclesiastical realm"[783]. This ecclesiastical and theological impact on society will be explored below. The NGK's ecclesiastical segregation strategy was also adopted by the English churches: "The English-speaking settlers and their churches had also begun to follow the pattern established by their Afrikaner or Dutch counterparts….Though white and black Methodists belonged to the same church, they worshipped in different buildings and belonged to separate circuits. The settler/mission-church pattern was adopted by them as well"[784]. In the English church the division along racial and

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Church in Africa for Asians". It is important to note that the "term Dutch Reformed Church usually refers to this whole group" (Mbali 1987:40). David Thomas (2002:xxiii) adds: "The two other white churches in the Dutch Reformed Bloc were both offshoots of the NGK. They were the Nederduitsch Hervormde Kerk (NHK), founded in 1855, the membership of which originally comprised those Boers who had trekked away from the Cape Colony in 1838 and the Gereformeerde Kerk…(NG) which, in turn, broke away from the NHK in 1857, because it deemed that church to be too theologically liberal".

[781] John de Gruchy and Steve de Gruchy (2004:7; cf. Kinghorn 1990:58; cf. Oosthuizen 1990:102-103) observe: "In the very early days at the Cape colony, discrimination practised between white and black, slave and free person, was ostensibly based more on religion than race [although] racism and a European sense of cultural superiority were rife….A Khoi convert, Eva, who was baptized in 1661, married an influential European official, and such mixed marriages between Christians of different races, though rare, were initially tolerated [as] race proved more powerful [in time] than religion".

[782] John de Gruchy and Steve de Gruchy (2004:14) observe: "It is perhaps strange to note that the most articulate exponents of the need for separating settler and mission churches were not always the settlers but often the missionaries, van der Kemp and John Philip leading the way….They regarded this as necessary for the sake of the indigenous peoples".

[783] John de Gruchy and Steve de Gruchy 2004:9; cf. Kinghorn 1990:73-78. John de Gruchy and Steve de Gruchy (2004:9-10) also note the theological role towards segregational policies: "Kuyper's idea of separate spheres of sovereignty embedded in creation corresponded well with the Lutheran doctrine of the 'orders of creation' as expounded by German missionary science and embodied in NGK policy. Together they have had considerable influence on South African social history. Indeed, it helps explain why at a later date the NGK could give its support to the Nationalist policy of separate development as being in accord with the will of God. It was this theological position that provided the religious ground for the policy. But it was a position somewhat removed from the theology propounded by the reformer of Geneva".

[784] John de Gruchy and Steve de Gruchy 2004:13-14. There was at the same time a different development in the opposite direction: "But at the same time, there was development in the opposite direction. The Coloured congregations of the LMS [London Missionary Society] joined with the white Congregationalists in the Evangelical Voluntary Union in 1864, which became the Congregational Union in 1883 and included a fair number of Africans. The white Presbyterians gradually developed their own mission work and so became multiracial in principle, though, like the Congregationalists,

ethnic lines did not always mean different synods or denominations[785]. Also, the Catholic and Anglican churches did not experience structural separation between whites and blacks due to doctrinal or ecclesiological convictions, in as much as discrimination was not absent[786].

After apartheid arrived in 1948, there was further development of three streams in reaction to it. Two of them may be described in the statement[787] drafted at a Federal Missionary Council of the NGK that met in 1953 in Pretoria. This Council had invited "church leaders from other denominations to attend", especially those that belonged to the Christian Council of South Africa which had condemned apartheid in its own conference in 1949, and from which the NGK had withdrawn its membership[788].

The last two groups correspond to the anti-apartheid stream in as much as there are some differences between them. It should be noted that the above groups refer to separation within the church, but that the stances taken also reflect on separation in society[789]. The churches' division in reaction to Apartheid was not a static but rather dynamic: "Some reacted against unjust laws, though their own earlier racial attitudes helped in building up a climate for such laws…others supported the promulgation of these laws.…Some Christians call for evolutionary methods for change, others have moved from *status quo* attitudes to the acceptance of gradual reform while yet others wish to retain the *status quo* at all cost"[790]. The churches also experienced an evolution in their views.

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Pro-Apartheid Christian Mission

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The NGK seems to be the representative church of *pro*-apartheid Christian mission. This was the most powerful church that in a sense was a key in providing the

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seldom in practice, except in the higher courts of the church. The Baptists took a similar approach, with a multiracial union, but separate congregations and work" (John de Gruchy and Steve de Gruchy 2004:15-16).

What is meant by "English-speaking" churches is not a single denomination or similar denominations, but it is rather a focus on origin and common purpose against apartheid: "…the designation refers to those churches of British origin that have grown together over the years as a result of the ecumenical movement and their common attitude towards the racial situation in general and apartheid in particular….[The] denominations normally included [are] ttehe Anglican, Presbyterian, Methodist, and Congregational….They are all different"(John de Gruchy and Steve de Gruchy 2004:84).

[785] John de Gruchy and Steve de Gruchy 2004:18

[786] John de Gruchy and Steve de Gruchy 2004:16, 60

[787] The statement (John de Gruchy and Steve de Gruchy 2004:55; Kinghorn 1990:59; cf. Cochrane 1990:92) reads: "In the words of one of the representatives, these differences divided the conference into three groups, [firstly,] those who sincerely believed in a righteous racial separation in the Church based on the Scriptures; secondly, those who made no such confession but nevertheless practiced some form of separation because circumstances demanded it although such separation did not correspond with the ideals of the Christian Church; thirdly, those who were convinced that separation in the Church was wrong and stood condemned according to Scripture"

[788] John de Gruchy and Steve de Gruchy 2004:53-54; cf. Cochrane 1990:87

[789] John de Gruchy and Steve de Gruchy 2004:56; Kinghorn 1990:62, 65-66

[790] Oosthuizen 1990:112

theological rationale[791] behind the principle of apartheid, particularly the aspect of "separate development"[792]. The NGK may be said to have been representative because it did have sister churches – the NHK and the GK – that more or less shared the same political sentiments as mentioned above. GC Oosthuizen notes the similarity of views, as he makes reference to their support for the Apartheid government: "Through all the trauma that the apartheid laws developed, the Nationalist Party felt secure because it received support from the three Afrikaans churches, especially the DRC (NGK)"[793]. The NGK is the largest of these three[794].

NGK had been a member of the Christian Council of South Africa but it withdrew from the Council with the entrance of apartheid and did not denounce apartheid. It did not denounce apartheid because it supported the notion of "separate development" of the races, but it did not necessarily support the methodologies of the government in implementing this notion[795].

It therefore appears incorrect to say that the NGK was in *full* support of historical Apartheid. Actually it evolved to a point at which it designated historical Apartheid a sin as an attitude, in 1986[796]. Also, it was not all the members of this church that supported Apartheid. Some of the leading theologians for example were voices against it. This was so particularly after 1956. GC Oosthuizen states this: "After 1956 some changes in approaches to apartheid were to be discerned among DRC leaders and theologians. They questioned some of the motives behind the DRC's emphasis on separate churches for the racial groups as unscriptural"[797]. It would therefore be incorrect to regard the NGK church as totally pro-Apartheid.

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[791] Kinghorn 1990:57-80; cf. Mbali 1987:42; cf. Nurnberger 1990:152-155

[792] John de Gruchy and Steve de Gruchy (2004:67-68, emphasis mine; cf. Mbali 1987:80-81; cf. Oosthuizen 1990:122) writing on the great influence of the NGK, put it this way: "The NGK has had a great deal of influence in South Africa…[The] NGK with its million-and-a-half white members was, *until 1994, quite clearly the dominant church in terms of its access to the policy makers of the nation*. Included within its ranks were *most of the members of Parliament and of the provincial councils*. Its *members virtually controlled many of the town councils throughout the land*. The *vast majority of people employed by the government* in various capacities and institutions, including the police and the military, belonged to the NGK.…Given this impressive position within society, and *the access it had to the corridors of power at the national and local level, the NGK held one of the keys to the future of South Africa*".

[793] Oosthuizen 1990:109; cf. Thomas 2002:xxiii

[794] www.wikipedia.org, "Dutch Reformed Church in South Africa", accessed on the 2nd of January 2014

[795] Johann Kinghorn (1990:79-80, emphasis mine) writes of the difference between the envisioned apartheid of the NGK and the actual apartheid, arguing that the proposed NGK version of apartheid ended up encouraging the then existing form, or historical apartheid: "*In the absence of a serious attempt to come to terms with the real social dynamic of South Africa*, the [NGK] church was nevertheless forthcoming with 'general principles'. *These 'principles' gave legitimacy to political activities*, some of which history will sentence harshly. But the church did not monitor the political use that was made of its 'principles'. *Had it done so, the DRC [or NGK] would have found that its version of apartheid was nothing more than a flight of fantasy*. However, in the absence of this recognition, the DRC [or NGK] kept on promoting apartheid as a means of fulfilling the Christian norms of respect for human dignity, equality and freedom – thereby *legitimising in reality more or less the opposite of what it had meant to promote*".

[796] Kinghorn 1990:70-71; Oosthuizen 1990:109, 119

[797] Oosthuizen 1990:110; cf. Mbali 1987:42-44, 60, 83

The NGK's reaction to the Native Laws Amendment Bill, Clause 29(c), is an example of the fact that this church was not extending its hands of blessing to every piece of legislation that the government passed. GC Oosthuizen recognises the NGK's position against the government's approach to Apartheid, regarding the government's interference with religious or church freedom of interracial worship in this Bill, as a first stand that was in unison with other churches: "Fortunately, the 'Church Clause' brought the mainline churches into remarkable unanimity in their resistance to it. For the first time the DRC also took a definite stand. The non-implementation of the Act, which ruthlessly affected the principle of religious liberty and the church's sovereignty, was due to the threat of a unanimous disregard of it by the churches"[798]. The success of the churches in this regard may be an evidence of how Apartheid could have been prevented, or earlier dismantled, had all churches been in unity in effort against it, taking into consideration that Christianity was the dominant religion in South Africa.

<center>Anti-Apartheid Christian Mission</center>

There were many churches, more so at the level of representative councils, which did not suffer or tolerate Apartheid in silence, particularly those who were members of the Christian Council of South Africa, later called the South African Council of Churches. From the very outset of Apartheid, this Council rejected it. Christian resistance to Apartheid was not uniform and it took many forms in time[799]. The churches in resistance might have been anti-Apartheid but that does not mean that they were not themselves struggling internally with racial discrimination or separation[800]. They tended to be influenced by society, rather than them transforming it[801]. There was also an apparent tendency for resisting churches to trail behind liberation movements rather than taking the lead[802]. There are some indications however of Christianity being an influence on liberation movements – "a restraining and pacifying influence on black resistance to white oppression" – such that it could take fifty years before violence could be considered an alternative method of resistance[803].

It was not only churches as corporate entities, but even Christian specialized institutions and individuals[804] that did oppose Apartheid. James Cochrane suggests that there were nine phases in the development[805] of Christian resistance to racial segregation and Apartheid: (1) the first two decades of the twentieth century experienced the development of segregational and separation ideas that climaxed with the Land Act of 1913, partitioning South African land along racial lines.

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[798] Oosthuizen 1990:109; cf. John de Gruchy and Steve de Gruchy 2004:59-60

[799] Cochrane 1990:83

[800] John de Gruchy and Steve de Gruchy 2004:91-92; Oosthuizen 1990:110

[801] John de Gruchy and Steve de Gruchy 2004:100

[802] Cochrane 1990:83

[803] Mbali 1987:64-67

[804] GC Oosthuizen (1990:119) states: "The few prophetic figures in the NGK and in the mainline English-language churches and the prophetic leaders in the black and coloured churches have helped to save this country from disaster".

[805] Cochrane 1990:94

Christian resistance, between 1903 and 1912, took the form of schisms where black church congregants formed their own "separatist churches in protest against conquest and colonial domination" – African Independent [now Initiated] Church movement - such as the Ethiopian movement (started in 1893 by Moses Mokone), the Zionist movement (started in 1897) and the Apostolic movement (started in 1908)[806]; (2) From 1913 to 1926 saw the emergence of "Christian Trusteeship" where there would be supportive "pleading of the case of blacks in public"[807]; (3) From 1926 to 1948 was the emergence of "specialised institutions", the Christian Council of South Africa being the most prominent and originally established to tackle new mission demands[808]. Talks with government through formal representations characterize this phase of Christian resistance[809]; (4) From 1948 to 1960 was the phase of formal protest and passive resistance: "with the loss of any intimate contact to the reigning government, the [English-speaking] churches turned more and more now to *formal protest* [and] *passive resistance*[810]. James Cochrane notes the weakness written resolutions as a common method of passive resistance: "Passive resistance to the unfolding policies of apartheid took form most frequently in resolutions from the high courts of the churches….However, while this may have worked to some extent while church leaders of English-speaking denominations still had good connections to government, the weakness of the method soon became apparent to many, at least outside of the churches"[811]; (5) From 1960 to 1968 was the phase in which the themes of "identification" with the poor and oppressed, and "reconciliation" across the colour lines, were dominant in Christian ethical discourse[812]; (6) From 1968 to 1977 saw the emergence of black theology and conscientisation, as the Christian Institute became "closely connected to the young generation of blacks who launched the *black consciousness* movement"[813]. (7) From 1977 to 1983 there seems to have been a shift towards the consideration of the legality of the South African government, and a move from mere identification to solidarity with the suffering[814]; (8) From 1983 to 1986 is the characterization of "delegitimization" of the Apartheid government accompanied with civil disobedience; the church becomes a "site of the struggle"[815];

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[806] Cochrane 1990:85, 93; cf. John de Gruchy and Steve de Gruchy 2004:151; cf. Thomas 2002:xxiv-xxv; cf. Oosthuizen 1990:102-103; Nehemiah Tile, who had been a Wesleyan Methodist Church minister, founded the Thembu Church in 1884, and in that way became the "first African to lead an independently established church of consequence in this part of Africa, and thus the father of the independent church movement in South Africa" (Oosthuizen 1990:102). The African Independent [now Initiated] Church (AIC) movement seems to have eventually lost its political and anti-racial flavor (Oosthuizen 1990:103, 115-116)

[807] Cochrane 1990:85, 93

[808] Cochrane 1990:86, 93

[809] Cochrane 1990:86

[810] Cochrane 1990:86, 93

[811] Cochrane 1990:88

[812] Cochrane 1990:89, 93

[813] Cochrane 1990:90; cf. Oosthuizen 1990:119; Nehemiah Tile, who founded the Thembu Church in 1884, may have been the first Black theologian a century before Black Theology is recognized to have mushroomed in the 70's, since he argued for a contextualized Gospel for Africa (Oosthuizen 1990:103).

[814] Cochrane 1990:91, 93

[815] Cochrane 1990:93

And (9) from the Kairos Document, 1986 and forward, was the 'last' phase[816]. In general, however, Christian opposition to Apartheid seems less than satisfactory, in light of the numerous resolutions passed, with relatively little practical application in many cases[817].

As noted by Takatso Mofokeng, the historical emergence of black[818] theology was a very significant development in Christianity in relation to Apartheid[819]. There was a relationship between black consciousness and black theology. The Black Consciousness Movement, led by such people as Stephen Bantu Biko, "sought to raise the level of awareness within the black community – awareness of their situation and identity as blacks, and of their potential to change their lot", and had tremendous impact on churches[820]. Black theology "gained considerable prominence through the University Christian Movement (UCM) in the late 1960's", and may be described as "the reflection of black Christians" regarding their situation and struggle for liberation". Black theologians also wrestle with the question of the relationship between Christ and culture[821].

Black theology was not unique to South Africa, but was therefore sought to be made more relevant. John de Gruchy and Steve de Gruchy describe this intent in this way: "The earliest articulation of black theology under that title was primarily the work of the African-American theologian James Cone....Though influenced by James Cone and others, black [South African] students of theology were not content to import theologies from elsewhere. They sought to develop a theology that spoke directly to their own condition"[822]. "Their own condition" refers to *liberation from white domination and the indigenization of Christianity* ("contextualization" is a term that

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[816] Cochrane 1990:93

[817] Cf. Cochrane 1990:91-92; cf. Oosthuizen 1990:111

[818] Mofokeng (1990:46) explains as to who is included under the word "black": "While there was unanimity at the beginning that all the oppressed people of South Africa, that is, Africans, Coloureds and Indians, are black people, the same cannot be said regarding inclusion of black culture, black history and African traditional religion as formative factors in Black Theology". Indians and Coloureds are not necessarily excluded, but the context determines the meaning.

[819] Mofokeng 1990:37

[820] John de Gruchy and Steve de Gruchy 2004:146; cf. Clark and Worger 2004:73, 79-82, 154-157; cf. Deegan 2011:46; cf. Mofokeng 1990:38-39; cf. http://www.gov.za, accessed on the 8th of November 2013

[821] John de Gruchy and Steve de Gruchy 2004:147-148; cf. Mofokeng 1990:38-39. John de Gruchy and Steve de Gruchy (2004:150) further describe Black Theology as an ongoing process: "Black theology is rooted in the ongoing search by black Christians for authentic expressions of Christianity in Africa".

This is how Zolile Mbali (1987:61) describes (commenting on another writer, Pityana) the inseparable relationship between Black consciousness and Black theology: "The entire lives of black people are permeated by religion, hence the added significance of black theology for the self-awareness of black people....In other words...black theology...was [directing] black attention to the role of the church in its subjugation. Hence the linking of black theology and black consciousness. This linkage in turn cuts the bond, as it were, of the black man's dependence on white interpretations of the gospel".

[822] John de Gruchy and Steve de Gruchy 2004:148; cf. Mofokeng 1990:39; cf. Moltmann 2000:190

embraces both concepts) in Africa[823]. Jurgen Moltmann recognizes the liberation element in black theology, in as much as he is general and not referring particularly to South African black theology:

> Whether it be black theology, liberation theology, minjung theology or feminist theology, the liberation theologies familiar to us from the Third World are without exception theologies focused on the liberation of the poor and oppressed masses from the rule of the oligarchies which exploit them….It is also self-evident that they must avoid falling into the trap of self-pity. They would then be doubly imprisoned, by their oppressors and by themselves[824].

It is noteworthy that Moltmann should make reference to the psychological power of oppression, seemingly echoing the sentiments of the black consciousness movement. In that way, one may describe black theology as liberation theology, however recognizing it at the same time as more than that – the inculturation of the gospel. The formulation of the Kairos Document (KD) seems to be regarded as one of the highlights of South African black theology. The first edition of the KD was published in September 1985, and the second one in 1986[825]. Frank Chikane and Albert Nolan gathered pastors and theologians, largely black, in Soweto for the formulation of a theological response to Apartheid[826]. The document rejected both the "state theology" of those who supported Apartheid and the "church theology" of those who proposed 'cheap reconciliation', without socio-political transformation, and it advanced towards "direct Christian participation in the struggle" even if civil disobedience becomes necessary[827].

Silent Christian Mission to Apartheid

It is not acceptable for any Christian church to be apolitical, where "silent" or "apolitical" means a disengagement of the church from socio-political concerns, Apartheid in particular. GC Oosthuizen asserts this: "How any church could

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[823] John de Gruchy and Steve de Gruchy 2004:151; cf. 2004:155. Takatso Mofokeng seems to locate four concerns of Black theology: (1) racism, (2) capitalism, (3) identity, and (4) women's oppression (Mofokeng 1990:41-42).

Mofokeng (1990:50) further explains as to how the agenda for Black theology is formulated: "In the field of Black Theology it is evident that the selection of themes and determination of priorities was related to the historical development of objective conditions as well as the subjective state of the Christian faith of the oppressed. At no point in time did Black Theology follow the European and white American agenda, because it was part of the problem". The socio-political environment of the theologians significantly informs the agenda.

Mofokeng (1990:50) also identifies two biblical references of Black theology, particularly at its earlier stages of development, that were utilized in a special manner: "In the actual systematic development of Black Theology two poles of reference stand out: the Exodus and the praxis of Jesus, the Messiah (Christology). Much of the earlier Black Theology revolves around these events that provide a powerful paradigm of liberation". The Israelite liberation and the liberating works of Christ provided the needed language, imagery and theology of liberation for Black theology.

[824] Moltmann 2000:187

[825] Mbali 1987:61-62

[826] John de Gruchy and Steve de Gruchy 2004:197

[827] John de Gruchy and Steve de Gruchy 2004:197-198

acquiesce in a situation of injustices committed for the sake of self-preservation, is beyond comprehension….The church can never wash its hands in innocence when principles affecting the lives of millions are trampled upon as it they can be manipulated at will and are expendable"[828]. As Moltmann indicates, the church has a God-given mission to transform society in ways beyond mere proclamation, but also through socio-political endeavour. AO Balcomb seems to acknowledge the existence of this "apolitical" church (seemingly not a specific denomination, but a movement within Christianity) as he locates it in the 1980s:

> [The church in the 1980s] attempted to follow the narrow way between the forces of liberation on the one hand and the forces of preservation on the other. To do this it constructed its own myth of neutrality….The thesis of this study is that it could not….The study has therefore attempted to show that if political theology must be done it must be done without pretensions to political neutrality….Third way theologians…not only increase the level of mystification around political issues but also ended up legitimising political ideologies that clearly favour their own interests in society[829].

This approach of "neutrality" between the oppressed and the oppressor is rejected by Balcomb. However, he is more concerned about the absence of "commitment" by "third way theologians" to either side of the struggle, while they make attempts to engage socio-political issues[830]. The "silent" supporters of apartheid spoken about in this section are similar to those critiqued by Balcomb as "neutral" but are even more culpable because they seem generally to shun engagement in socio-political issues, let alone make any definitive commitments to either side.

It would seem that the SDA church (in South Africa) and the Jehovah's Witnesses were of those that tended to be politically "silent" in society, meaning that they neither openly supported nor opposed the government in its Apartheid policies. As noted in chapter 4 of this research, there appears to be no record of SDA resistance regarding military service to the unjust Apartheid government[831]. This lack of historical resistance could be described by Zolile Mbali as either due to confusion "about their motivation" or an unwillingness "to challenge the pressures of social conformity"[832]. The researcher suspects the latter regarding the SDA church in South Africa. In contrast, the Jehovah's Witnesses showed remarkable courage not exhibited by the SDA church in South Africa: out of the 159 of those imprisoned for

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[828] Oosthuizen 1990:108

[829] Balcomb 1993:247

[830] Balcomb 1993:248

[831] Jeff Crocombe (2012:10, emphasis mine) states: "Most Seventh-day Adventists served in the SADF in a medical capacity….It seems that *most Seventh-day Adventists who served in an unarmed capacity as part of the SAMS did so without reflection as to the contribution that such participation made to the supporting of the unjust and immoral Apartheid government….There is no evidence of a single instance* of a Seventh-day Adventist administrator or pastor *questioning the idea of compulsory military service in print* – let alone condemning it….This…means that *South African Seventh-day Adventists were little different from South African society overall*, where only a small percentage of conscripts refused to serve".

[832] Mbali 1987:69

refusing to serve in any capacity in the South African Defence Force in 1973, 158 were Jehovah's Witnesses. In as much as there was regular resistance on the part of Jehovah's Witnesses regarding military service, this resistance was purely religious and not political, hence the researcher still categorizes this Christian faith under "silent" Christian mission to Apartheid; the basis of resistance was a religious conviction that all governments are evil, and not particularly the racialism and Apartheid form of government. Zolile Mbali elaborates: "Their resistance to military service does not stem from views on violence or non-violence, but from their beliefs about power and authority. It is an other-worldly theology which sees *all* political systems as evil and so poses no particular ethical or religious critique to the South African government any more or less than to the government of an independent black-ruled state"[833]. The African Independent [Initiated] Churches also developed, as noted earlier in this chapter, a similar disengagement from socio-political concerns in society. Another group that may fall into this category is that of the Pentecostal and Charismatic churches[834].

A Historical Overview of Seventh-day Adventist Mission in South Africa

This section will by no means be comprehensive as the word "overview" above should indicate. It will however be fairly reasonable in detail since this chapter concerns the potential missionary contribution of the SDA theology of the Investigative Judgment in South African society. This section will start with some outline of the advent of this tradition into South Africa, and then give insight on the church's own internal struggle with the racial environment of South Africa, and after that this section will do an analysis of the current situation in the SDA South African church regarding social justice in general and racism in particular.

The *Advent* of the Seventh-day Adventist Tradition into South Africa

The SDA tradition arrived in South Africa in 1887, when its first missionaries from the United States of America, CL Boyd and DA Robinson arrived[835]. Other pioneers of this tradition in South Africa were the Pieter Wessels family in Kimberley, where there was also the first SDA church established, the Van Drutens, and also a Californian named William Hunt[836]. Ellen G White, one of the pioneers of the SDA church, and also a recognized prophet of this church, is documented to have also been in letter-communication with the Pieter Wessels family[837]. As noted above, there had just started a diamond (1868) and gold (1886) rush in the South African region, and it is possible that it was one of the things that brought the region to the

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[833] Mbali 1987:70

[834] Thomas (2002:xxv) describes this group as apolitical: "O increasing numerical importance towards the end of the period under study were the Pentecostal and charismatic churches, such as the Apostolic Faith Mission and the Pentecostal Protestant Church....While they did develop a significant black following with the passage of time, their teaching and theology were very individualistic, and officially they claimed to be apolitical". This does not mean however that none of the members of these churches could be individually categorized under the "anti-apartheid" group, an example being Rev Frank Chikane.

[835] Nzimande 2012:14

[836] Nzimande 2012:9

[837] Nzimande 2012:9

attention of missionary endeavour by the growing SDA church in the United States of America.

The known first black man, and his wife, and also the first black minister in South Africa, was Richard Moko (1850-1932). He was baptized in 1895 at a Camp Meeting[838] in Kimberley, after having accepted the faith in 1893, and having been evangelized by Fred Reed. He became ordained into the ministry in 1915. He was in a line of "culturally-proud" Xhosa chiefs, and seems to have had his ministry of preaching, teaching and raising churches largely, if not exclusively, in the Eastern Cape[839]. There were also other prominent names in the black church, some of whom like Richard Moko, translated material into black languages. Such names are as David Kalala who became an SDA in 1895, bringing with him his publishing skills and translated into the seSotho language, travelling throughout Lesotho and the Free State and setting up churches with an evangelist named Mthimkhulu[840]. Other translators were Pastor E ka J Kuboni and HRS Tshukudu, who also authored some books. E ka J Kuboni partnered with Pastor Jeremia Mseleku in translating the Advent Hymnal into IsiZulu, and D Chalale with Jeremia Mseleku translated other material as well[841]. This is noted here to indicate the progressive acceptance of the SDA tradition in those early times, particularly in the black SDA church.

The Historical *Internal* Struggle of the Seventh-day Adventist (South African) Church with Racial Discrimination

After the Union of South Africa was formed, as the church grew throughout the country, it is no secret that the SDA church in South Africa struggled with the same issues of social injustice that the country was then struggling with. The environment of the church had great influence on it. This is acknowledged by MC Nhlapho, the current President of the SDA church in KwaZulu-Natal and the Free-State, in his book "Tears of the Black Pulpit":

> At the time *the socio-political milieu outside of the church had created conditions that were less favourable for the full expression of basic humanity for our [black] pioneers*, while socio-theological conditions within the corporate body of Christ were stifling the unleashing of the potential for [black] leadership and ministerial advancement. Black ministers operated within *a hostile and mission-unfriendly socio-political environment that was laced with objectionable racial and attitudinal issues within the church system*[842].

AN Nzimande, a retired pastor and a former President of the church in the same area as Nhlapho, affirms:

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[838] These are annual conferences that may last for as many days as 3 to 7 (maybe more in some areas), depending on the area. They are not considered to be originating from a biblical mandate, but are simply a tradition from the church's American heritage of the 19th century CE.

[839] Nhlapho 2012:13-16; Nzimande 2012:12, 15

[840] Nhlapho 2012:16-19

[841] Nhlapho 2012:20

[842] Nhlapho 2012:9-10, emphasis mine

It is hoped that everybody will learn from any mistakes that might have been made here in the past. Perhaps the most important one of them all is that *while the church operates within a socio-economic environment, its decisions should be informed primarily by the divine mandate* rather than the social, economic or political considerations and expediency. Historically, *the church in South Africa has been tainted by the political thinking of the day*[843].

He laments this condition. It is also worth noting that the SDA church in South Africa, like the NGK and the English-speaking churches, practiced racial segregation' at least at the congregational level: "Long before the government policy of separate development among various cultural groups in the country was introduced [under Apartheid], the practice was far advanced within the Seventh-day Adventist Church"[844]. It is therefore not the socio-political environment that solely influenced the church. Rather, the SDA church in South Africa in this way contributed to the racially discriminatory mentality of the day, rather than resisting it.

Perhaps it is best to observe the internal struggles of SDA Christian mission on an institutional level, rather than on encounters and experiences of some individuals, so as to retain a fair amount of objectivity. The institutions to be considered are Helderberg College, Bethel College (now merely a high school), the Local Conferences and the umbrella organization that is South African Union Conference (split into two in 1960 and then again merged into what is now the Southern Africa Union). Social injustice is recognizable in the histories of all these institutions or organizational structures of SDA Christian mission in South Africa. The histories of Bethel College and Helderberg College cannot be fairly represented in isolation from each other. Bethel College was established for the black SDA community, and Helderberg College was established for the white SDA community. This study will, for the sake of brevity, limit itself to these two as there was also another smaller institution called the Coloured Training School[845]. The racial discrimination exercised in 1928, regarding the concerned age-group of youth, may have been one of the fundamental damages that haunted the SDA church in South Africa for decades to come:

> *The criterion that determined which of the schools a prospective student would attend was his or her skin colour.* That 1928 racial criterion *was to complicate the entire mission of the Adventist Church in South Africa for many years to come….*The Adventist *school system became an effective mechanism for racial division and institutionalising racial prejudice* in the Seventh-day Adventist Church in South Africa[846].

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843 Nzimande 2012:10, emphasis mine
844 Nhlapho 2012:178
845Nhlapho 2012:22-23
846 Nhlapho 2012:22-23, emphasis mine

It was not just the segregation of students according to skin-colour, but even the quality of the curriculum reflected the theory of white supremacy. Speaking of the black curriculum in contrast to the white one, Nhlapho notes: "The curriculum was also downgraded….The courses were carefully structured to prepare students for a life of servitude, dependency and perpetual subjugation under White patronage and supervision"[847]. Furthermore, the infrastructure at Bethel College was also inferior to Helderberg College. This would be regarded by Moltmann as a crime indeed: "The oppression of human beings by other human beings has many different faces….But it is always a crime against life….Life means 'loving your neighbour as yourself', not 'subdue him and make him submissive'"[848]. When the white College moved from Spion Kop, near Ladysmith, to Cape Town, the current location of Helderberg College in Somerset West in the year 1928, the black College was moved from Butterworth, Eastern Cape to Spion Kop, signalling the secondary status of the black students. The move away from Spion Kop was due to some logistical "insurmountable problems" and yet it was fine for Bethel to move there[849]. The black College also moved back to the Eastern Cape in 1938. After the Southern Africa Union was formed (see below), uniting black and white, and one of the two Colleges had to close since it was not financially practical to operate two Colleges, Bethel was shut down as it was the one "less financially viable" and with "lesser developed infrastructure" and with more vulnerability to "competition from government tertiary institutions". Bethel is now merely a secondary school, and no longer a College[850].

In inseparable relation to the above two institutions is the history of its higher organization(s). For the sake of clarity, one needs to understand the representative governance structure of the SDA church *as it stands today*: (1) The *General Conference* (GC) is the highest administrative structure of the church; it has world-wide authority and also has world-wide constituent representation. (2) The *Divisions*, currently thirteen of them across the world, are *regarded as regional offices of the General Conference*, in as much as they also have their own constituents according to region. South Africa falls, with neighbouring countries, under the Southern Africa & Indian Ocean Division (SID) with offices currently located in Pretoria. (3) Divisions are further broken down into *Unions*. South Africa has only one Union with offices in Bloemfontein. Southern Africa Union (SAU) constituents are in South Africa, Lesotho, Swaziland and Namibia. *The Union is the one that has the responsibility of tertiary institutions within its territory*. (4) Unions are further broken down into *Local Conferences*. A Local *Field* has a similar role to a *Conference* but with partial authority (more dependent on the Union) in comparison. The Southern Africa Union that is based in Bloemfontein has seven Local Conferences: Northern Conference (formerly "Transvaal Conference", until November 3, 2013), Trans-Orange Conference (TOC), Cape Conference (CC), KwaZulu-Natal Free-State Conference (KNFC), Lesotho Conference (LC), Swaziland Conference (SC), and Namibia Conference (NC). (5) The

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[847] Nhlapho 2012:23, 26. This appears to have been even before the Bantu Education Act of 1953

[848] Moltmann 2000:185

[849] Nhlapho 2012:21-22

[850] Nzimande 2012:34

Local Conference will then have all the *local churches* in its territory as its constituents, and most churches are grouped together based on proximity and then become a District with one pastor as a supervisor of the churches that elect elders serving as assistants to the district pastor, who is appointment and employed by the Local Conference.

The year 1960 became a turning point in the administration of the church in South Africa. At an "emotionally-charged" meeting at the Union in Bloemfontein, the Black members were expelled, while the White, Coloured and Indian members were still to be under the same South African Union[851]. The notion of separation had been floating around for some years, so one cannot conclude that the emotional condition in the meeting was directly due to the socio-political crisis of Sharpeville that year on the 21st of March. However, if this SDA meeting occurred after Sharpeville, it is most likely that it did contribute to the emotional atmosphere then existent in the meeting. A secondary organization was formed and called South African Union Group 2[852] (for Blacks), reporting to the original and white-dominated South African Union Group 1[853]. The resolution was bitter, and conducive to the break in interracial relationships, but it did produce a better environment for the professional development of black people: "That decision to separate was to be a cause of fractured relationships and alienation within the church in South Africa for decades to come….Expulsion from Bloemfontein had an unexpected long term spin-off in that it provided an opportunity for Black leadership development"[854]. It however did not take long for Group 1 to feel the heat from Group 2, so Group 1 recommended to the higher organization, Trans-Africa Division, that Group 2 be given full status and independence. The Division therefore resolved on the 9th of December 1965 that Group 2 gets full status as a Union, and the name of it became Southern Union Mission[855].

President Neal C Wilson of the General Conference (1979-1990) brought a strong proposal that there be talks towards the formation of one Union between South African Union and Southern Union Mission. There were three excuses put forward: (1) financial implications, (2) the fear of the unknown (3) and cultural differences[856]. After long talks, there was finally a merger of the two Unions in 1991 at a joint Session held at Helderberg College. The chosen name was Southern Africa Union. The first President was black (Pastor Chalale) and his vice white (Pastor JT Bradfield). However Chalale soon became incapacitated after a car accident and Bradfield rose to the task until the term was over. Dr VS Wakaba was the successor

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[851] Nhlapho 2012:36-44, 179; Nzimande 2012:17

[852] North Bantu Mission Field and South Bantu Mission Field were dissolved in that 1960 meeting, and under the new South African Union Group 2 were nine new Mission Fields: Southern Transvaal, Northern Transvaal, Transkei, South Tswana, Natal-Eastern Transvaal, Cape Eastern, Lesotho-Orange Free State, Cape Western, Swaziland. They were however reduced to 5 in 1963: Transvaal Field, Cape Field, Lesotho-Orange Free State, Natal Field, Swaziland Field (Nhlapho 2012:43; Nzimande 2012:17-19).

[853] Nzimande 2012:17-18

[854] Nzimande 2012:18-19; cf. Nhlapho 2012:180-181

[855] Nzimande 2012:21

[856] Nzimande 2012:22-31

until 2005 at his retirement. Pastor F Louw followed until 2010, and the current President is Dr T Letseli[857]. When the winds of change came in the country through the fall of Apartheid, there was a call from within the church that a public apology be issued regarding the decision to expel black people in 1960, but not enough support was gained for that to happen[858].

After the merger of the two Unions that now became the Southern Africa Union, the respective Local Conferences and Fields, nine of them[859], also had to follow. Similar challenges, and worse, were to be experienced at Local mergers as at the Union merger. All have gone through mergers, except the Trans-Orange Conference and the Transvaal Conference although they share the same territory. KwaZulu-Natal Free State Conference was the first to be formed in November 1994 through merger (from Natal Field and Orange-Natal Conference). Cape Conference was also formed through merger (from Southern Conference, Good Hope Conference and Cape Conference – the first two in 1997 and then the third joined in 2005)[860].

The Past and Present Transformative Responsibilities of the Seventh-day Adventist Church in South Africa in light of a Socio-Spiritual Theology of the Investigative Judgment

By "past" this chapter refers to the pre-Apartheid and Apartheid eras combined, including the late 1990s of the TRC during post-Apartheid. By "present" this chapter refers to the post-Apartheid era, particular from recent years (from the very late 2000s) to the present time of this research. And by "transformative" is meant socio-political transformation. The need for the consideration of past opportunities of transformative contributions by SDA theology is based on the assumption that the present is influenced by the past. Therefore, in as much as the opportunities of the past have come and gone, and the past cannot be changed, one may still learn from the past so as to be better prepared for the present and the future. This section will consider the historical information consolidated and analysed in this chapter to identify ways in which the socio-spiritual SDA theology of the Investigative Judgment may have, and still can, contribute to the transformation of South Africa. This section is broken down according to the four convictions of Moltmann, discussed in the preceding chapter, that form the pillars of his theology of social justice. There will first be, however, a brief identification of some of the contemporary socio-political challenges that this country faces.

An Identification of Some Contemporary Socio-Political Challenges

Present-day post-Apartheid South Africa no longer primarily struggles with constitutional racial discrimination, but there are a number of ongoing concerns and challenges that this country needs to address. There are too many of them to be

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[857] Nzimande 2012:32-33

[858] Nzimande 2012:22

[859] Trans-Orange Conference (Black), Transvaal Conference (White, Coloured and Indian), Southern Conference (Black), Good Hope Conference (Coloured), Cape Conference (White), Natal Field (Black), Orange-Natal Conference (White, Coloured and Indian) (Nzimande 2012:53).

[860] Nzimande 2012:54-55, 62

considered in this limited research space, not to mention the limitations of this research's topic. Some of the ongoing challenges that this country faces are these: (1) *economic development* that also addresses the legacy of Apartheid in its created gaps largely along racial lines; (2) *education* with its challenges of curriculum and teaching quality, and resources for schools, (3) *culture* and *religion* on issues of unity and diversity, (4) *health* with special attention to HIV/Aids, (5) *women* and *children abuse*, (6) *xenophobia* with its causal fears and economic factors, (7) *race* and *integration* with racial identity rising as an issue, and (8) *local governance* and *accountability* with service delivery being one of the sub-issues[861]. Perhaps one may also add the *dire ecological consequences* of the 1913 Natives Land Act[862]. Some of these challenges seem to also find consideration by Moltmann where he speaks of the poor: "the poor [or the beneficiaries of God's bias are] people crippled by debt, the impoverished, the unemployed, the homeless, the HIV infected, the profoundly depressed and the abandoned children"[863]. He speaks in general terms however, and not specifically about the South African situation.

This research will however, due to both space and topic limitations, only herein address the concern of "local governance and accountability", and also in relation to the environmental challenges. Local government efficiency appears critical in the implementation of democracy in South Africa – that is where "the rubber meets the road"[864]. According to the 2009 "State of Local Government in South Africa" report, the current challenges of priority are these: (1) huge service delivery and backlog challenges, e.g. housing, water and sanitation; (2) poor communication and accountability relationships with communities; (3) problems with the political administrative interface; (4) corruption and fraud; (5) poor financial management, e.g. negative audit opinions; (6) number of (violent) service delivery protests; (7) weak civil society formations; (8) intra- and inter-political party issues negatively affecting governance and delivery; and (9) insufficient municipal capacity due to lack of scarce skills[865]. The Department of Cooperative Governance and Traditional Affairs is open to contributions from all stakeholders that may include churches:

> The proposed Turn-Around Strategy now presents government with an unique opportunity, *together with civil society partners and stakeholders*, to forge new directions in the internal and external environments that shape local government. *COGTA welcomes contributions to the Turn-Around Strategy from all stakeholders* to strengthen existing or establish new parameters for improved,

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[861] Asmal, Chidester and James 2003; Deegan 2011; John de Gruchy and Steve de Gruchy 2004:223-246.

[862] www.landdivided2013.org.za, "Land Divided: Land And South African Society In 2013, In Comparative Perspective", accessed on the 30th of January 2014

[863] Moltmann 2010:122-123; cf. 1990:99, 105

[864] Deegan 2011:250-251

[865] Deegan 2011:253; State of Local Government in South Africa, Working Documents, Department of Governance and Traditional Affairs 2009:4

functional, effective, efficient, responsive and well-performing municipalities[866].

The *turn-around strategy* has been formulated and its stated objectives are: (1) ensure that municipalities meet the basic service needs of communities; (2) build clean, effective, efficient, responsive and accountable local government; (3) improve performance and professionalism in municipalities; (4) improve national and provincial policy, oversight and support; (5) strengthen partnerships between local government, communities and civil society[867].

The Investigative Judgment and social justice in South Africa in the light of Moltmann's View of the Spiritual and the Social as Inseparable

Perhaps it is appropriate to reiterate that the foundational pillar of Moltmann's theology of social justice is that theology needs to make sense through socio-political practice, and that the two must not be separated. While the researcher, being biased by his hermeneutically conservative presuppositions, has reservations over Moltmann's apparent reductionist approach that identifies the spiritual with the political, he has been convinced by Moltmann's emphatic link between eschatology and socio-political relevance. The theology of the judgment, as linked with the three angels' messages of Revelation chapter 14 verses 6-12, is one of the most central pillars of SDA proclamation, and as such, it is frequently mentioned and preached, particularly in evangelistic programmes[868]. Considering that there was legalized racial discrimination in South Africa for decades during and before Apartheid, and that mainly synods and large conferences of churches tended to be the prophetic voices against racial injustice, with the lay people relatively silent[869], a socio-spiritual version of the Investigative Judgment gave the SDA church the responsibility to make a strong contribution through *regular* prophetic utterances from all church levels. In fact, based on its self-understanding as the remnant movement[870], the SDA church in South Africa, assuming it was not hindered by hypocrisy, had the opportunity of establishing its identity as a prophetic movement against racial injustice in a way that made it unique amongst other traditions; it should have been ahead of the church movements for the liberation of the oppressed, even if it did so alone in light of its reluctance to become involved in ecumenism. There would have probably been greater motivation for resistance to racial discrimination even from within the SDA church in South Africa as well, had there been recognition of a socio-political dimension to the doctrine of the Investigative Judgment. Its resistance against unjust racial laws of the state would have empowered it to be an example to

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[866] State of Local Government in South Africa, Working Documents, Department of Cooperative Governance and Traditional Affairs 2009:75, emphasis mine

[867] Local Government Turn-Around Strategy, Department of Cooperative Governance and Traditional Affairs 2009:19

[868] See chapters 4 and 6 of this research

[869] See above

[870] This is argued by the researcher based on the simple fact that the SDA church regards itself as not absolutely perfect in its theology, but as generally most perceptive of Scriptural truth (See chapter 4 of this research).

society and not implement the same discriminatory attitude and policies of the land within itself.

In contemporary times, and regarding the challenge of "local governance and accountability", opportunities continue to exist. The SDA church has been silent for so long in South Africa in spite of the understanding that one of its central theological pillars, interpreted correctly, call it to direct socio-political engagement. The researcher makes the following recommendations: (1) the socio-political interpretation of the SDA church's 'central' mission gives the church the responsibility to make an assessment of the challenges in this area (while acknowledging the support given to government by other non-governmental agencies) through dialogue with the relevant government structures, and through independent research; (2) the SDA church should then formulate its own timeous strategy of service and contribution to the government and the people of South Africa, and in that way the church will have a contextual ministry that is also sensitive to socio-political realities.

The Investigative Judgment and social justice in South Africa in the light of Moltmann's Theology of God's Preferential Option for the Poor

There were two important points observed in the preceding chapter regarding Moltmann's theology of God's preferential option for the poor[871]: (1) Moltmann defines the "poor" in socio-political rather than "spiritual" terms[872]; (2) Moltmann interprets this preferential treatment as not merely implying the church's giving of resources to the poor, but its self-identification with them and in resisting the socio-political forces of injustice with them[873]. Furthermore, the socio-spiritual version of the Investigative Judgment was given the following socio-political implications: (1) "The Investigative Judgment…argues *also* for the vindication, affirmation and liberation of the victims of social injustice - a bias in favour of the victims"; (2) "SDA theologians should recognize a call here for human administrations and governments to be gauged by their service delivery of social justice to all victims of injustice"; (3) "SDA theologians should recognize is from the Investigative Judgment's proposition of objectivity and transparency [that] social justice for the victims should be without corruption and fraud"; (4) "SDA theology should acknowledge a socio-political implication of Moltmann's notion of the church identifying itself with the oppressed of society".

The researcher therefore argues the following: (1) the South African church of Seventh-day Adventists had the responsibility and opportunity to take sides with the oppressed. Since "vindication" and "affirmation" are public and unhidden actions, the SDA church should have publicly and officially declared its support of the resistance of the racially oppressed people of South Africa during the Apartheid era. This declaration should have taken the form of written statements that were

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[871] Moltmann 2010:145, emphasis mine; cf. 1990:101-102; 2000:298; 2010:120; 2012:181-182 ("victim-oriented").

[872] Moltmann 2010:122-123; cf. 1990:99, 105

[873] Moltmann 2000:234

specific as to the reasons for support. Furthermore, the church had the responsibility not only to declare its support through statements, but also to actually join (not necessarily through formal alliances) the liberation movements as far as conscientiously possible in its self-identification with the racially oppressed. There also should have been a decided effort by the church to advance remedial help of the best quality to the oppressed, especially in the areas of education and health[874]. (2) The SDA church should not only have affirmed the racially oppressed people of South Africa, and in that way *indirectly* condemn the state, but it also should have *directly* and publicly called into question the self-imposed authority of the state to oppress God's people. In the process of doing so, the SDA church should have made it clear however the source of its authority in doing so. That would have meant there was a need for the SDA church to develop its own theology of humanity, since there was a traditional and oral DRC theology that undergirded the segregational and Apartheid system. (3) The SDA church also had the responsibility of promoting "objectivity and transparency" in the state's manner of governance. The SDA church, besides its foundational challenge to the racial system of government, had the responsibility of challenging the state according to its own laws regarding crimes that were committed by its employees. The SDA church had to fight against bias in cases where employees of the state violated the state's laws. Sharpeville 1960 and the case of Stephen Bantu Biko's death in 1977 are examples of circumstances where the government employees went beyond legal authority, and the state should have brought full and public justice against the violators of the laws of the day through murder.

Regarding the contemporary challenges of "local governance and accountability", the researcher has some recommendations for the SDA church. (1) The church must decidedly and publicly take the side of the victims of injustice that is in the form of poor service delivery. It is an objective of this department of the government, as stated above, to "ensure that municipalities meet the basic service needs of communities". The church should therefore hold the government responsible based on its own objective and also based on the needs of the people who have placed it into power. This can be done through petitions, dialogue, public declarations, and where necessary through mass non-violent action with the victims. (2) The church should form part of the public campaign against corruption and fraud, and also be available to run necessary workshops and seminars on faithfulness and related topics in public offices as the authorities grant opportunities. It is noted above that "corruption and fraud" is among the challenges identified by the department concerned, so that should make the struggle against such evil easier to win as the leadership also recognizes it is a challenge. (3) Since there is poor communication, as noted above by the department concerned, between local government and communities, the church has the opportunity to facilitate communication between the people and the service providers as it identifies itself with the oppressed.

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[874] The state afforded non-whites lower qualities of education and public health systems. The SDA church that prides itself in these very areas of Christian mission should have been ahead in the supply of the best quality of service in these two areas, and not be perpetrators of injustice within its very own system as indicated above.

The Investigative Judgment and social justice in South Africa in the light of Moltmann's advocacy of refusing the option of Retaliation and Revenge

The preceding chapter has argued, through putting SDA theology in dialogue with Moltmann, "for the existence of a parallel between what happens in the spiritual and the societal (thus the term 'socio-spiritual'): *in the spiritual*, the victims of sin-oppression by the Devil appeal to God for vindication and judgment, sacrificing all personal revenge against the Devil who is the oppressor[875]; *in the societal or socio-political*, the same victims, having no higher earthly authority to appeal to (since the rulers are the oppressors), also call upon God's intervention, rather than retaliating, while they resist the socio-political aspect of injustice through insubordination that leads them to be persecuted and killed"[876]. Furthermore, the researcher has insisted that the metanarrative of the Cosmic Conflict which forms the background to the Investigative Judgment reinforces, socio-politically, the biblical discrimination against retaliation and revenge, noting that not all resistance and revolution is just and righteous.

In the context of racial discrimination, based on the foregoing, the researcher suggests the following: (1) The SDA church had the responsibility to take the racially oppressed people's attention to God. The SDA church had the responsibility of deliberately inviting those in the struggle to faith in the God of justice, in light of the fact that they had no higher authority on earth that they could appeal to other than the culprit state. This could have been done by the church's representative presence in political gatherings to provide spiritual nurture and guidance, while not neglecting to continue to preach the gospel. (2) The SDA church had the responsibility to confront the spirit of hatred so characteristic of retaliation and revenge. It had to motivate the people of the liberation struggle not to cross the line by harbouring hatred towards the whites, even when the liberation movements adopted violent means[877] as a method of resistance in the 1960s. In the context of the TRC in the late 1990s in post-Apartheid South Africa, the SDA church had the responsibility to publicly commend the initiative and to publicly encourage all people concerned (including past offenders) to take advantage of the opportunity to contribute to the healing of the nation in any way possible.

Concerning the contemporary challenges of "local governance and accountability", the researcher makes these recommendations: (1) the church has the responsibility, as it identifies itself with the victims of injustice through poor service delivery, to contribute against "violent" protests[878] that are in part born out of frustrations with injustice. If the church identifies itself with the people and is part of their resistance

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[875] SDA theologians link Daniel chapter 8 with Leviticus chapter 16 (because of the cultic or sanctuary language of Daniel chapter 8), and therefore spiritualize the problem of the "little horn" in Daniel chapter 8, with the spiritual solution being given in Leviticus chapter 16 (see chapter 6 of this research). This interpretation seems narrow to the researcher since the socio-political aspect of the context of Daniel chapter 8, and the whole book for that matter, is sacrificed.

[876] See chapter 6 of this research and consider chapter 7 verse 25 in the book of Daniel.

[877] Further research would need to be done in this area in order to ascertain the merits and demerits of this method in light of Scripture

[878] This is listed above as one of the challenges of the department

and struggle, there are better chances of the people lending an ear to it as it channels them to a God of justice and hope. In this way the church may facilitate in the renunciation of retaliation. (2) The church may also assist in the escalation of the people's grievances to higher earthly authorities should the local ones turn a blind eye to the people. In this way the church may be a stabilizing influence and a voice of reason to a sometimes emotional people.

<p style="text-align:center">The Investigative Judgment and social justice in South Africa in the light of
Moltmann's Theology of Social Justice as Restoration of Equality</p>

The researcher has maintained in the preceding chapter, through putting SDA theology into dialogue with Moltmann, that "there is an apparent mandate not to disregard the possibly necessary socio-political punitive element of restorative justice". In the times of racial oppression, the SDA church had the responsibility, in light of the foregoing, to do the following: (1) bring about reconciliation through facilitated dialogue and spiritual nurture between the racially oppressed (non-white people) and the oppressors (white government) by encouraging the oppressed to renounce all desire for revenge, and encouraging the oppressors to withdraw their racial oppression. As Moltmann notes, this would be a difficult task, particularly in a situation where the oppressor would not be of a mind open to change[879]. (2) Although reconciliation would have been impossible while Apartheid reigned, it became possible in the post-Apartheid era through the initiative of the TRC – the church had the responsibility to promote reconciliation where both the offenders and the living victims were in transition to restored[880] equality.

Perhaps, *in principle[881]*, the researcher's assertion of *conditional* punitive justice in the theology of the Investigative Judgment[882] lends credibility to the TRC's stance of *granting some amnesty while some are refused of it[883]*. By the word "conditional" is meant that punitive justice is conditional to the capability and demonstration of repentance by the perpetrator(s) of injustice. Punitive justice does not bring about the realization of *restorative* equality in the sense of both sides being equal, but restorative equality is realized only in cases of demonstrated repentance by the perpetrator(s), unless "restorative" is to be interpreted one-sidedly in favour of the victims. Both-sided restorative equality is therefore conditional. It does seem that many people in South Africa did not favour the notion of the offer of amnesty by the TRC. James L Gibson asserts that "Most South Africans oppose granting amnesty to those who committed gross human rights violations during the struggle over

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[879] Moltmann 2000:186-187

[880] Another person might challenge the term "restored" in this case since the non-whites have almost always been treated unequally in South Africa and during its colonial times (see above).

[881] The researcher is not necessarily in agreement with the TRC's criteria of granting amnesty. More research would have to be done for an informed verdict by the researcher.

[882] See chapter 7 of this research

[883] "The commission was empowered to grant amnesty to those who committed abuses during the apartheid era, as long as the crimes were politically motivated, proportionate, and there was full disclosure by the person seeking amnesty"(www.wikipedia.org, "Truth and Reconciliation Commission [South Africa]", accessed on the 9th of January 2014).

apartheid"[884].   Lyn S Graybill also acknowledges this opposition to the TRC initiative, particularly the ideas of "repentance" and "forgiveness" being seen as too Christian for the liking of some non-Christians: "But many criticized the very framing of the issues in terms of repentance and forgiveness, which they saw as uniquely Christian concepts and thus alienating to South Africans who did not come from this faith perspective"[885]. If this was actually how a significant number of the population felt, the church would have certainly had to tread carefully but boldly in developing its response to the TRC initiative.

The contemporary challenges of "local governance and accountability", particularly the one of "[the government's] poor…accountability [in] relationships"[886] with the communities, gives the SDA church an opportunity and responsibility to be part of the solution in line with the department's objective to "improve performance and professionalism in municipalities"[887]. The church can contribute to the improvement of performance by government workers through publicized support and promotion of the principle that incompetent workers in local government should be removed from office. Such a promotion of punitive justice would put pressure on local government workers to improve in service delivery. This missiological act of the church would be driven by the conditionally punitive understanding of the Investigative Judgment as a model for social justice. Poor service delivery by local government is a form of oppression since such a reality shows disregard for the rights of people. The restoration of equality in this case therefore refers to the situation where both sides of local government and people have their rights respected through the transformation of local government and service delivery by its workers.

The Investigative Judgment and social justice in South Africa in the light of Moltmann's theology of Social Justice as Equivalent to Ecological Justice

The preceding chapter has demonstrated that Moltmann sees social justice as corresponding and equal in rank to ecological justice.   In light of that, the Investigative Judgment was interpreted to also serve as a reminder and model for humanity to care for and protect the environment.   This understanding of the significance of the Investigative Judgment should have made the SDA church more aware of its responsibility to oppose the racially segregational and Apartheid policies particularly in relation to land and the ecology. The year 1913 came with the Natives Land Act that would shape the ecological situation of the country for decades to come:

> The social, economic and *ecological consequences* of this legislation remain deeply incised in South African society and the landscape…. Questions of land in South Africa are irreducibly ecological in character. In a largely semi-arid country with limited agricultural

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[884] Gibson 2004:284

[885]Graybill 2002:39. Perhaps this speaks to the issue of the relationship between church and state. The researcher might need to do further research in this area.

[886] Noted above

[887] Noted above

potential, scarce water resources and a growing population a central focus on policy must be the long term sustainability of all forms of land and natural resource use, factors underlined by the projected impacts of climate change[888].

Considering the sympathetic relationship between land policy and ecology, the church should have argued against the Land Act, and all ecologically unjust land-related policies that followed. According to recent academic research done and presented at a three-day conference in Cape Town, in March 2013, these are the current key challenges related to the Natives Land Act and its legacy:

> Can alternative food production systems be developed that are socially and ecologically sustainable? How can water reform and land reform be articulated to best effect? How can biodiversity conservation be integrated into South Africa's redistributive land reform programme and be practised on farms, in communal areas and nature reserves? Can a shift to a 'green economy' help address unemployment, poverty and inequality? To whom do South Africa's protected areas belong – to those with ancestral claims on them, to the nation at large or to the 'global community'?[889]

Considering that the SDA church has a strong emphasis on healthy living, part of which includes a proper and healthy diet, the above ecological concerns, particularly those of "food production" should lead the SDA church to be sympathetic and actively involved in locating solutions. The ecologically interpreted Investigative Judgment should provide an extra drive for the SDA church to have a "hands on" approach to current ecological concerns in South Africa.

Conclusion

This chapter's stated purpose is to use the South African context as a case in point to demonstrate that a re-interpreted and contextualized version of the socio-spiritual Investigative Judgment could enhance the socio-political impact of the doctrine.

This has been attempted through an historical overview racial discrimination in South Africa. Racial discrimination has been shown to have evolved over the decades of South African (the region) history, with economic, cultural and missiological factors having a role. The churches were themselves in many ways involved with racial discrimination to varying extents. They were divided into three main categories, some supporting Apartheid, some opposing Apartheid and some distancing themselves from socio-political issues and from making commitments to either side. The SDA church in South Africa was no exception and was not immune to its socio-political environment. This church also practiced institutional racial discrimination, but it has moved away from it, through merging educational and church governance institutions that were for decades divided along racial lines.

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[888] www.landdivided2013.org.za, "Land Divided: Land And South African Society In 2013, In Comparative Perspective", accessed on the 30th of January 2014, emphasis mine

[889] Ibid.

While this church lost many opportunities of contributing to socio-political transformation in South Africa during the Apartheid era, it does have current responsibilities and opportunities to contribute to South African society. The lost and current opportunities seem perceivable through the socio-spiritual interpretation of the doctrine of the Investigative Judgment.

The final chapter will give a synopsis of what this thesis has attempted to do and evaluate the impact of the project on the researcher's own theology as well, as that of his denomination, and to outline areas of future research.

CONCLUSION

Bringing Seventh-day Adventist theology down to earth: Pipe Dream or Possibility?

This chapter will briefly reiterate the primary goal of this thesis and underline its relevance for SDA theology, summarise the methodology used to achieve the goal, and make some tentative suggestions regarding a way forward.

The primary objective of this research

The primary goal of this research has been to develop SDA theology through dialogue with Jurgen Moltmann on the relationship between eschatological hope and Christian mission. Due to space limitations, the focus has been the doctrine of the Investigative Judgment. This doctrine is chosen for several reasons that make it an extremely powerful one for Seventh-day Adventism: (1) it is unique to the SDA movement, and as such provides this study with a subject that is probably less familiar to the reader and thus more likely to gain his or her interest; (2) it is foundational to SDA belief, and it's revision therefore has great potential of reshaping other facets of SDA theology and praxis; (3) it is current, which gives it huge potential from a transformative perspective "in the now"; (4) it is, in fact, about repentance, metanoia, change, and should therefore resonate well with socio-political themes. All of these things together make this particular doctrine enormously relevant for any project that has as its aim the contextualization of SDA theology. The problem with the SDA doctrine of the Investigative Judgment is that it has been emphatically "heaven-oriented", with earthly significance only for the individual and not for society. Furthermore, it appears quite significant that William Miller had thought that the "cleansing of the sanctuary" was an earthly (with political significance) event – Parousia – whereas the SDA doctrine makes it primarily a heavenly event. This study therefore suggests that the focus of the church should be *brought back to earth* (with political significance) in "equal" balance with heaven, rather than on a primary focus on the heavenly aspect. At the same time it is attempting to re-define the meaning of prophecy. In the Millerite tradition prophecy was to do with foretelling the future, in the contextual tradition prophecy is to do with forthtelling the truth in the interests of the justice that must accompany the establishment of the kingdom of God on earth, as it is in heaven. The researcher chose to put SDA theology into dialogue with Moltmann in particular due to the fact that Moltmann's theology is emphatically "earth-oriented", that is he attempts to make relevant his eschatology in socio-political terms while at the same time not leaving out the "heavenly" or eternal dimension. The hope has been that the dialogue between SDA theology and Moltmann would show the "bringing down to earth" of SDA theology to be a possibility.

There are a number of reasons why it has been necessary to attempt to bring SDA theology "down to earth". Some of these are personal. The author belongs to the tradition in question and has actually served in its pastoral ministry for a number of years. He has observed over the years attacks against the SDA church, particularly over the internet and through some published works[890] of former SDA theologian Desmond Ford. Such attacks elicited questions particularly on the doctrine of the Investigative Judgment. While the researcher is not prepared to renounce the SDA theology of the Investigative Judgment as biblically baseless, he has made attempts in this research to answer the question as to what, if any, is the contextual or socio-political relevance of this doctrine. As a black South African, contextualization would almost naturally centre in socio-political justice in the light of this country's racial past. And hence the attempt is made in this research to underscore the Investigative Judgment's potential for socio-political relevance.

Another reason for the project is the fact that the SDA church has a self-conscious identity as the remnant Christian church in terms of its message within Christianity. It considers itself exemplary to other traditions for its doctrinal faithfulness and love for the bible, and yet its theology seems lacking in socio-political relevance. The hope was therefore to use this idea to attempt to make it realize the implications of its teachings for the transformation of society. This would be possible since SDA theology regards Revelation chapter 14 verse 7, in its reference to "judgment", as making the doctrine of the Investigative Judgment one of the biblical and doctrinal characteristics of the remnant church. Therefore, if the Investigative Judgment can be shown to have socio-political relevance as part of biblical intent, it should then be challenged to make theological and missiological reforms in this direction.

The use of Moltmann in order to achieve the primary objective

Moltmann was used as the primary dialogue partner in this research for a number of reasons. Firstly he has wide appeal as an internationally recognized theologian. Secondly he is genuinely ecumenical in the sense that he dialogues with all traditions, from Pentecostal, to Liberation, to Seventh-day Adventist. Thirdly his theology is based in eschatology, as is SDA theology. Fourthly he grounds his eschatology within the imminent without sacrificing the transcendent. Fifthly he has a special concern for the poor and the oppressed. The research therefore began with an analysis of both Moltmann's theology and SDA theology, and an observation of how these two relate to the larger conversation in the scholarly world. Although Moltmann was the main dialogue partner, the researcher has made it clear that he does not agree with many aspects of his theology. These include his universalistic understanding of salvation, his view of an impersonal devil, his preterist/idealist interpretations of biblical apocalyptic and his emphasis on the social to the apparent exclusion of the individual – that is the need for a personal faith in Christ. But

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[890] Some examples of his works are "For the sake of the Gospel: throw out the bathwater, but keep the baby" (2008), "The coming worldwide calvary: Christ versus antichrist" (2009), and "In the heart of Daniel" (2007).

Moltmann's "earthly" theology in socio-political as well as environmental concerns could bring a corrective balance to SDA theology. Through this dialogue particularly on the Investigative Judgment (which is entirely rejected by Moltmann) it has been argued that SDA theology is capable of accommodating Moltmann's socio-political concerns. The doctrine of the Investigative Judgment has been identified within SDA theology because it is unique and foundational to this tradition. Another reason is that this Judgment is allegedly current as of 1844 CE till just before the Parousia, and therefore may appeal especially to the contemporary context. There are five pillars of Moltmann in the subject of social justice that have been recognized in this study: (1) the inseparability of the spiritual (defined in this study as one's standing or relationship with God) from the societal (socio-political significance for the community); (2) God's preferential option for the poor; (3) God's requirement that the oppressed renounces all desire for retaliation and revenge; (4) God's restoration of equality between the oppressed and the oppressor; and (5) God's consideration of social justice as equivalent[891] to ecological justice. All five have been argued to be compatible[892] and socio-politically able to contribute to the SDA theology of the Investigative Judgment, such that the researcher then argues for a "socio-spiritual" version of the Investigative Judgment. "Socio" would refer to its "earthliness" in socio-political relevance to society, while the "spiritual" would refer to its "heavenliness" and relational significance between the saint(s) and Christ. The socio-political relevance of the theology of the Investigative Judgment has furthermore been demonstrated in the South African past-racial and present-building context. This research contextualizes the Investigative Judgment in harmony with what its metanarrative of the Cosmic Conflict implies and the socio-political context of Daniel chapters 7 and 8, where this doctrine is derived in conjunction with Leviticus 16. The Investigative Judgment is a "heavenly reality", in SDA theology, the main purpose of which is the resolution of the Cosmic Conflict between Christ and Satan, and this Judgment is brought to view in the book of Daniel chapters 7 and 8 within the context of the Cosmic Conflict as manifested in the politics of earth. In line with an anthropomorphic interpretation of divine revelation, it has been argued that the God who vindicates himself (in the Investigative Judgment which resolves the Cosmic Conflict) through his justice in that way models the same for earthly governments, and therefore gives the church on earth a mission to transform society accordingly. This socio-political transformational mission does not however replace the need for divine intervention at the Parousia. The grand narrative of the Cosmic Conflict in which the Investigative Judgement takes place is a uniquely Adventist teaching that, as far as this researcher understands, has no parallel in any other tradition. This, together with the fact that God is required to vindicate himself before his creation, provides a unique theological basis of the political interpretation that this thesis takes.

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[891] SDA theology does not consider the relationship as one of "equivalence" but rather "inseparability".

[892] The compatibility is partial for numbers 4 and 5; conditionally for number 4 and with minor revision for number 5

Bringing the SDA down to earth – a possible way forward

Although this study has attempted to develop SDA theology towards more concern and deeper relevance for the socio-political context, particularly through the reinterpretation of the doctrine of the Investigative Judgment, this particular direction of interpretation of SDA theology has not been done by any scholars in the SDA tradition before and how it will be received remains to be seen. There are a number of possible ways to move the debate forward in the church. The church has its own publications that might be used as well as its own academic institutions. It has a strong tradition of encouraging scholarly debate within its own ranks and over its own theology, and the intention is to use these channels. There are also delineated procedures and protocols of SDA church policy regarding the reception of new or enhanced biblical truth[893], and if successful and with significant scholarly and leadership support, such theological revision may be accepted by the world church through its delegates when the church is in Session that meets after every five years. However, as can be seen from the relevant section of the SDA church manual below, there is a built in conservatism within SDA circles that will not make such progress very easy.

The Identification of Areas for Future Research

This project has brought to the surface further areas of possible research. Some of the areas that need attention are: (1) the possible development of the SDA theology of the eschatological remnant into direct socio-political concerns; (2) the socio-political value of the socio-spiritual Investigative Judgment regarding Women and Child Abuse in South Africa; (3) the relationship between the SDA self-consciousness as the remnant of bible prophecy and its ecumenical reluctance with respect to other churches in South Africa; and; (4) issues around ecology and the environment.

While further research still needs to be done in areas related to the topic of this research, it is the conviction of the researcher that study could make a significant contribution to the ongoing conversation on the relationship between eschatological hope and Christian mission and between faith and practice. The fact that this is the first attempt by a member of the SDA church to propose a revision of the SDA

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[893] According to the Seventh-day Adventist Church Manual (2010:156, 114-115, emphasis mine), the administrative constitution of the denomination, the SDA church does have room for the revision of fundamental doctrines, but only revisions that enhance rather than undo the established doctrines: "*Revision of these statements may be expected at a General Conference Session* when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word….*Members who think they have new light contrary to the established views of the Church should seek counsel from responsible leaders*….This plan was followed in the early church….The counsel to test new light must not be regarded as deterring anyone from diligently studying the Scriptures, but rather as a protection against the infiltration of false theories and erroneous doctrines into the Church….*When new light shines forth from the sacred page to reward the earnest seeker after truth, it does not make void the old.* Instead it merges with the old, causing it to grow brighter with added luster….Although the child of God must stand ready to accept advancing light, *one must never give heed to any voice, however pious and plausible, that would lead away from the fundamental doctrines of the Bible*".

theology of the Investigative Judgment towards direct socio-political relevance, especially through a dialogue with Jurgen Moltmann, beyond, and not instead of, the traditional spiritual significance means that it is bound to spark some debate. It is the hope and prayer of the researcher that this debate will lead to serious consideration of the possibility of bringing the SDA down to earth.

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FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS[894]

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's actin in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

3. The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4. The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judge. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the

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final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:13.)

5. *The Holy Spirit*

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

6. *Creation*

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3.)

7. *The Nature of Man*

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

8. *The Great Controversy*

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of

God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

9. *The Life, Death, and Resurrection of Christ*

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa. 53; 1 Peter 2:21, 22; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Col. 2:15; Phil. 2;6-11.)

10. *The Experience of Salvation*

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Cor. 5:17-21; John 3:16; Gal. 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5; Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 3:3-8; 1 Peter 1:23; Rom. 12:2; Heb.8:7-12; Eze. 36:25-27; 2 Peter 1:3, 4; Rom. 8:1-4; 5:6-10.)

11. *Growing in Christ*

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our

past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (Ps. 1:1, 2; 23:4; 77:11, 12; Col. 1;13, 14; 2:6, 14, 15; Luke 10:17-20; Eph. 5:19, 20; 6:12-18; 1 Thess. 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil. 3:7-14; 1 Thess. 5:16-18; Matt. 20:25-28; John 20:21; Gal. 5:22-25; Rom. 8:38, 39; 1 John 4:4; Heb. 10:25.)

12. *The Church*

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph. 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18.)

13. *The Remnant and Its Mission*

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)

14. *Unity in the Body of Christ*

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to

serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)

15. Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)

16. The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (1 Cor. 10:16, 17; 11:23-30; Matt. 26:17-30; Rev. 3:20; John 6:48-63; 13:1-17.)

17. Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfil its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's grace, the church it protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

18. *The Gift of Prophecy*

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

19. *The Law of God*

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Ex. 20:1-17; Ps. 40:7, 8; Matt. 22:36-40; Deut. 28:1-14; Matt. 5:17-20; Heb. 8:8-10; John 15:7-10; Eph. 2:8-10; 1 John 5:3; Rom. 8:3, 4; Ps. 19:7-14.)

20. *The Sabbath*

The beneficent Creator, after six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Ex. 20:1-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)

21. *Stewardship*

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a

result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

22. *Christian Behaviour*

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil 4:8; 2 Cor. 10:5; 6:14-7:1; 1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.)

23. *Marriage and the Family*

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. (Gen. 2:18-25; Matt. 19:3-9; John 2:1-11; 2 Cor. 6:14; Eph. 5:21-33; Matt. 5:31, 32; Mark 10:11, 12; Luke 16:18; 1 Cor. 7:10, 11; Ex. 20:12; Eph. 6:1-4; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6.)

24. *Christ's Ministry in the Heavenly Sanctuary*

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our

High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifice, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Heb. 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Dan. 7:9-27; 8:13, 14; 9:24-27; Num. 14:34; Eze. 4:6; Lev. 16; Rev. 14:6, 7; 20:12; 14:12; 22:12.)

25. *The Second Coming of Christ*

The Second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfilment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)

26. *Death and Resurrection*

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4; John 11:11-14; Col. 3:4; 1 Cor. 15:51-54; 1 Thess. 4:13-17; John 5:28, 29; Rev. 20:1-10.)

27. *The Millennium and the End of Sin*

The millennium is the thousand-year reign of Christ and His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth.   The unrighteous dead will then be

resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

28. *The New Earth*

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

SEVENTH-DAY ADVENTISTS AND THE ECUMENICAL MOVEMENT[895]

The General Conference Executive Committee has never voted an official statement regarding the Seventh-day Adventist relationship to the ecumenical movement as such. A book has been written dealing at length with the subject (B. B. Beach, *Ecumenism-Boon or Bane?* [Review and Herald, 1974]) and a number of articles have appeared over the years in Adventist publications, including the *Adventist Review*. Thus, while there is not exactly an *official* position, there are plenty of clear indications regarding the Seventh-day Adventist viewpoint.

Generally, it can be said that while the Seventh-day Adventist Church does not completely condemn the ecumenical movement and its main organizational manifestation, the World Council of Churches, she has been critical of various aspects and activities. Few would wish to deny that ecumenism has had laudable aims and some positive influences. Its great goal is visible Christian unity. No Adventist can be opposed to the unity Christ Himself prayed for. The ecumenical movement has promoted kinder interchurch relations with more dialogue and less diatribe and helped remove unfounded prejudices.

Through its various organizations and activities, the ecumenical movement has provided more accurate and updated information on churches, spoken for religious liberty and human rights, combated against the evils of racism, and drawn attention to socioeconomic implications of the gospel. In all this the intentions have been good and some of the fruit palatable. However, in the total picture, the banes tend to outweigh the boons. We shall examine some of these.

Adventism a Prophetic Movement

The Seventh-day Adventist Church stepped upon the stage of history-so Adventists firmly believe-in response to God's call. Adventists believe, it is hoped without pride or arrogance, that the Advent Movement represents the divinely appointed instrument for the organized proclamation of the "eternal gospel," God's last message, discerned from the prophetic vantage point of Revelation 14 and 18. In the focalized light of its prophetic understanding, the Seventh-day Adventist Church sees herself as the eschatologically oriented "ecumenical" movement of the Apocalypse. She begins by "calling out" God's children from "fallen" ecclesial bodies that will increasingly form organized religious opposition to the purposes of God. Together with the "calling out" there is a positive "calling in" to a united, worldwide-

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[895] This unofficial document has been retrieved from the official SDA website - http://adventist.org/beliefs/other-documents/other-doc3.html, accessed on the 27th of December 2012 – and the following is written on the address as a footnote: "*This study document, intended for internal church use, first appeared in Pattern for Progress, The Role and Function of Church Organization by Walter Raymond Beach and Bert Beverly Beach, was authored by Bert B. Beach, and was released in connection with the General Conference Session New Orleans, Louisiana, June 1985. It is available from the office of Public Affairs and Religious Liberty of the General Conference*".

that is, ecumenical-movement characterized by "faith of Jesus" and keeping "the commandments of God" (Rev. 14:12). In the World Council of Churches the emphasis is first of all on "coming in" to a fellowship of churches and then hopefully and gradually "coming out" of corporate disunity. In the Advent Movement the accent is first on "coming out" of Babylonian disunity and confusion and then immediately "coming in" to a fellowship of unity, truth, and love within the globe-encircling Advent family.

In understanding the Adventist attitude toward ecumenism and other mainline churches, it is helpful to remember that the early-Advent movement (characterized by the Millerites) had ecumenical aspects: it arose in many churches. Thus, Adventists came from many denominations. However, the churches generally rejected the Advent message. Adventists were not infrequently disfellowshipped. Sometimes Adventists took with them portions of congregations. Relations became embittered. False stories were circulated, some of which unfortunately still persist today. The pioneers had strong views, and their opponents were no less dogmatic. They tended to look more for what separates than what unites. That was an understandable development. Today, of course, the interchurch climate tends to be more irenic and benign.

What are some of the problems Adventists have with ecumenism? Before we endeavor to give a summary answer to this question, it needs to be pointed out that the ecumenical movement is not monolithic in its thinking, and one can find all kinds of views represented in its ranks (that in itself, of course, is a problem!). We will try to make reference to what can be considered mainstream thinking within the World Council of Churches (WCC), an organization now representing more than three hundred different churches and denominations.

Ecumenical Understanding of Unity

The New Testament presents a qualified church unity in *truth*, characterized by *holiness, joy, faithfulness*, and *obedience* (see John 17:6, 13, 17, 19, 23, 26). "Ecumenthusiasts" (to coin a word) seem to take for granted the eventual organic unity and communion of the great majority of the churches. They emphasize the "scandal of division," as if this were really the unpardonable sin. Heresy and apostasy are largely ignored. However, the New Testament shows the threat of anti-Christian penetration within "the temple of God" (2 Thess. 2:3, 4). The eschatological picture of God's church prior to the Second Coming is not one of a megachurch gathering all humankind together, but of a "remnant" of Christendom, those keeping the commandments of God and having the faith of Jesus (see Rev. 12:17).

There is clearly a point at which unorthodoxy and un-Christian lifestyle justify separation. The WCC misses this point. Separation and division in order to protect and uphold that purity and integrity of the church and her message are more desirable than unity in worldliness and error.

Furthermore, Adventists are uncomfortable with the fact that the WCC leaders seem to give little emphasis to personal sanctification and revival. There are indications

that some may view such emphasis as a quaint pietistic hangover, not a vital ingredient of a dynamic Christian life. They prefer to soft-pedal personal piety in favor of social morality. However, in Adventist understanding, personal holiness of life is such stuff as the morality of society is made (with apologies to Shakespeare). Without genuinely converted Christians, any formal organizational unity is really of a plastic nature and of little relevance.

Ecumenical Understanding of Belief

In many church circles broad-mindedness is seen as an ecumenical virtue. The ideal ecumenist, it is suggested, is not dogmatic in belief and is somewhat fluid in doctrinal views. He greatly respects the beliefs of others, but is less than rigid about his own belief. He appears humble and not assertive about doctrinal beliefs-except those regarding ecumenical unity. He has a sense of partial knowing. To show religious doctrinal arrogance is, ecumenically, especially sinful.

All this has a laudable side. Humility and meekness are Christian virtues. Indeed, Peter tells us to always be ready to answer and give a reason for our faith, but this must be done with humility, respect, and a good conscience (1 Peter 3:15, 16). However, there is in ecumenical ranks an almost inbuilt danger of softness and relativization of belief. The whole concept of heresy is questioned. Lately, questions are even raised regarding the idea of "paganism."

Typical of some ecumenical presuppositions is the idea that all denominational formulations of truth are time-conditioned and relative, and therefore partial and inadequate. Some ecumenists would even go so far as to advocate the need of doctrinal synthesis, bringing together various Christian beliefs in a kind of cocktail approach. We are told that each church is imbalanced and it is the task of ecumenism to restore balance and harmony. Within the reconciled diversity of the ecumenical movement, presumably everyone, in the words of Frederick the Great, "will be saved in his own way."

Adventists believe that without strong convictions, a church has little spiritual power. There is the danger that ecumenical quicksands of doctrinal softness will suck churches into denominational death. Of course, this is precisely what ecumenical enthusiasts hope for. However, Adventists feel that such doctrinal irresolutions must be vigorously resisted, otherwise spiritual self-disarmament will be the result and a truly post-Christian age would be upon us.

Ecumenical Understanding of Scripture

Adventists see the Bible as the infallible revelation of God's will, the authoritative revealer of doctrinal truth, and the trustworthy record of the mighty acts of God in salvation history (see Fundamental Beliefs of Seventh-day Adventists: 1. The Holy Scriptures). Adventists see the Bible as a unity. For many WCC leaders the Bible is not normative and authoritative in itself. The emphasis is on Biblical diversity, including at times demythologization of the Gospels. For a large number of ecumenists, as is the case for liberal Christianity in general, inspiration lies not in the

Biblical text but in the experience of the reader. Propositional revelation is out; experience is in.

Apocalyptic prophecy is given practically no time-of-the-end role. Pro forma references to the Parousia are made, but have no implications for urgency and make little measurable impact on the ecumenical concept of evangelistic mission. There is here the danger of eschatological blindness.

Seventh-day Adventists see the Biblical picture of sin and redemption within the framework of the "great controversy" between good and evil, between Christ and Satan, between God's Word and the lies of the impostor, between the faithful remnant and Babylon, between the "seal of God" and the "mark of the beast."

Adventists are, first and foremost, people of the Word. While believing in the unconditional authority of the Scriptures, Adventists recognize that the Bible was "written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, it not represented. . . . The writers of the Bible were God's penmen, not His pen. *Selected Messages*, book 1, p. 21. Many ecumenists would say that the Biblical text is not the word of God but contains this word as *men* respond and *accept* it. In contrast, Adventists would say that the utterances of the Bible writers "are the word of God" (*ibid*.). God is not on trial; neither is His Word, form criticism notwithstanding. It is man vis-à-vis the Bible who is on trial.

Ecumenical Understanding of Mission and Evangelism

The traditional understanding of mission highlights evangelism, that is, the verbal proclamation of the gospel. The ecumenical approach sees mission as involving the establishment of *shalom*, a kind of social peace and harmony. Adventists have problems with any tendency to downplay the primary importance of announcing the good news of redemption from the stranglehold of sin. In fact, the traditional, including Adventist, view of salvation has always been the saving of individuals from sin and for eternity. Ecumenical evangelism sees salvation as primarily saving society from oppressive regimes, from the ravages of hunger, from the curse of racism, and from the exploitation of injustice.

The Adventist understanding of conversion means for a person to experience radical changes through spiritual rebirth. The majority emphasis in WCC circles appears to be on changing-converting-the unjust structures of society.

As we see it, in the area of evangelism and foreign missionary work the fruits (or maybe we should say lack of fruits) of ecumenism have often been less evangelism (as we understand it-from Paul to Billy Graham), less growth and more membership decline, fewer missionaries sent out, proportionally less financial support coming in. In fact, the missionary outreach has shifted away from mainline "ecumenical" churches to conservative evangelicals. It is sad to see such a large evangelistic potential lost to the missionary movement, especially at a time of increasingly active and militant Islamic outreach and the awakening of Eastern and indigenous religions.

The recent and successful Seventh-day Adventist One Thousand Days of Reaping campaign ran counter to the ecumenical low-key "joint mission" approach. The latter may sound good in an ecumenical study paper, but soul-winning results are really not there. The paraphrase of an old saying has some relevance here: "The proof of the ecumenical pudding lies in the evangelistic eating."

Ecumenical Understanding of Sociopolitical Responsibility

Admittedly, the whole question of Christian social and political responsibility is a complicated one. The WCC and other councils of churches (such as the National Council of Churches in the United States) are heavily involved in what are usually seen as political questions. The Seventh-day Adventist Church is very much more circumspect in this area (in comparison to evangelism, where the tables are turned!).

Much ecumenical thinking in the area of political responsibility includes or involves: (1) a secularization of salvation; (2) a postmillennial view advocating the gradual political improvement and social betterment of humankind and the establishment through human effort, as divine agents, of God's kingdom on earth; (3) adaptation of Christianity to the modern world; (4) evolutionary utopian faith in progress; and (5) socialistic collectivism, favoring some form of egalitarianism and the welfare state, but not Communist materialism.

Presumably, ecumenical social activists consider Adventism as a utopian vision of pie in the apocalyptic sky by and by; this is wrong. Faced with the many problems of society, Adventists cannot be, and generally are not, apathetic or indifferent. Witness this: extensive hospital-clinic-health institutions serving millions of people every year; a large educational system circling the globe with nearly five thousand schools; Adventist Development and Relief Agency-a rapidly expanding worldwide service of the church in areas of acute and chronic need. Several other service activities could be referred to.

The Seventh-day Adventist Church believes it is necessary to distinguish between sociopolitical activity of individual Christians as citizens and involvement on the corporate church level. It is the church's task to deal with moral principles and to point in a *Biblical direction*, not to advocate *political directives*. The WCC has at times been involved in political power plays. While Adventism will sow seeds that will inevitably *influence* society and politics, it does not wish to be *entangled* in political controversies. The church's Lord did state: "My kingdom is not of this world" (John 18:36), and like her Lord the church wishes to go "about doing good" (Acts 10:38). She does not wish to run the government, either directly or indirectly.

Ecumenical Understanding of Religious Liberty

In the early years of the WCC, beginning with its first assembly at Amsterdam in 1948, religious liberty was placed on the ecumenical agenda. Religious liberty was seen as a vital prerequisite for ecumenical unity. In 1968 a religious liberty secretariat was set up at WCC headquarters. However, in more recent years, the WCC religious liberty stance has been somewhat ambiguous. In 1978 the secretariat was closed down, mainly for what was seen as a lack of funds. This, of course, in itself speaks

regarding the priority given to religious liberty in the organized ecumenical movement.

Today the ecumenical tendency is to view religious liberty as simply one of the human rights instead of the fundamental right that undergirds all other human rights. This is, of course, the approach used by the secular mind. Secularists or humanists refuse to recognize religious belief as something apart or above other human activities. There is here the danger that religious liberty will lose its unique character that makes it the guardian of all true freedoms.

It must not be forgotten that historically it has been the balance of power and denominationalism that have neutralized religious intolerance and worked for religious liberty. Formal religious unity has existed only with force. There is thus in society an inbuilt tension between unity and religious liberty. In fact, the eschatological picture of the final events is a dramatic tableau of religious persecution, as the massive forces of apocalyptic Babylon try to squeeze the church of the remnant into the mold of united apostasy.

Finally, the religious liberty outlook becomes increasingly clouded when it is realized that certain ecumenical activists accept fairly easily religious liberty restrictions affecting believers of a different religiopolitical stamp, who are exerting what is perceived to be a negative social stance. Furthermore, some ecumenical leaders are quite willing, in revolutionary situations, to see religious liberty interfered with and "temporarily shut down," in order to promote unity, nation building, and the "good" of society as a whole.

The Influence of Prophetic Understanding

What we have written so far highlights some of the reservations Adventists have regarding involvement in the organized ecumenical movement. The general attitude of the Seventh-day Adventist Church toward other churches and the ecumenical movement is decisively influenced by the above considerations and determined by prophetic understanding. *Looking back*, Adventists see centuries of persecution and anti-Christian manifestations of the papal power. They see discrimination and much intolerance by state or established churches. *Looking forward*, they see the danger of Catholicism and Protestantism linking hands and exerting religiopolitical power in a domineering and potentially persecuting way. They see the faithful church of God not as a jumbo church, but as a remnant. They see themselves as the nucleus of that remnant and as not willing to be linked with the expanding Christian apostasy of the last days.

Looking to the present, Adventists see their task as preaching the everlasting gospel to all men, calling for worship of the Creator, obedient adherence to the faith of Jesus, and proclaiming that the hour of God's judgment has come. Some aspects of this message are not popular. How can Adventists best succeed in fulfilling the prophetic mandate? It is our view that the Seventh-day Adventist Church can best accomplish her divine mandate by keeping her own identity, her own motivation, her own feeling of urgency, her own working methods.

Ecumenical Cooperation?

Should Adventists cooperate ecumenically? Adventists should cooperate insofar as the authentic gospel is proclaimed and crying human needs are being met. The Seventh-day Adventist Church wants no entangling memberships and refuses any compromising relationships that might tend to water down her distinct witness. However, Adventists wish to be "conscientious cooperators." The ecumenical movement as an agency of cooperation has acceptable aspects; as an agency for organic unity of churches, it is much more suspect.

Relationships With Other Religious Bodies

Back in 1926, long before ecumenism was in vogue, the General Conference Executive Committee adopted an important statement that is now a part of the *General Conference Working Policy* (O 75). This declaration has significant ecumenical implications. The concern of the statement was for the mission field and relationships with other "missionary societies." However, the statement has now been broadened to deal with other "religious organizations" in general. It affirms that Seventh-day Adventists "recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and . . . hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ." In the church's dealings with other churches, "Christian courtesy, friendliness, and fairness" are to prevail. Some practical suggestions are made in order to avoid misunderstandings and occasion for friction. The statement makes it very clear, however, that the "Seventh-day Adventist people" have received the special "burden" to emphasize the Second Coming as an event "even at the door," preparing "the way of the Lord as revealed in Holy Scripture." This divine "commission" makes it, therefore, impossible for Adventists to restrict their witness "to any limited area" and impels them to call the gospel "to the attention of all peoples everywhere."

In 1980 the General Conference set up a Council on Interchurch Relations in order to give overall guidance and supervision to the church's relations with other religious bodies. This council has from time to time authorized conversations with other religious organizations where it was felt this could prove helpful.

Adventist leaders should be known as bridge builders. This is not an easy task. It is much simpler to blow up ecclesiastical bridges and serve as irresponsible "Christian commandos." Ellen White has said: "It requires much wisdom to reach ministers and men of influence. *Evangelism*, p. 562. Adventists have not been called to live in a walled-in ghetto, talking only to themselves, publishing mainly for themselves, showing a sectarian spirit of isolationism. It is, of course, more comfortable and secure to live in a Seventh-day Adventist fortress, with the communication drawbridges all drawn up. In this setting one ventures from time to time into the neighborhood for a quick evangelistic campaign, capturing as many "prisoners" as possible, and then disappearing with them back into the fortress. Ellen White did not believe in the isolationist mentality: "Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is

interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock. *Testimonies*, vol. 6, p. 78.

Usefulness of Observer Relationships

Experience has taught that the best relationship to the various councils of churches (national, regional, world) is that of *observer-consultant* status. This helps the church to keep informed and to understand trends and developments. It helps to know Christian thinkers and leaders. Adventists are provided the opportunity to exert a presence and make the church's viewpoint known. Membership is not advisable. Those ecumenical organizations are usually not "neutral." They often have quite specific goals and policies and play sociopolitical advocacy roles. There would be little point in being halfhearted members (at best) or pro forma members (as many member churches are) or often in opposition (as inevitably would be the case).

On local levels, dealing with more practical and less theological issues, one could envision some forms of Seventh-day Adventist membership, with caution, however. We are thinking of such organized relationships as ministerial associations/fraternals, local church organizations, Bible study groups, specific groups or networks to study community needs and help solve local problems. Adventists must not be perceived as simply opting out of any Christian responsibility for the local community.

In recent years, Adventist leaders and theologians have had opportunities for dialogue with other church representatives. These experiences have been beneficial. Mutual respect has been engendered. Worn-out stereotypes and inaccurate and untrue doctrinal perceptions have been removed. Prejudices have been unceremoniously laid to rest. Theological tools and understandings have been sharpened. New dimensions have been recognized and new vistas of outreach opened up. First of all, however, their faith in the Advent message has been enhanced. There is no reason for Adventists to have an inferiority complex. It is a wonderful privilege to be a Seventh-day Adventist and to know that the theological and organizational foundation of the church are sure and secure.

Heralds of the True Oikoumene

Adventists are heralds of the only true and lasting *oikoumene*. In Hebrews reference is made to "the world [Greek: *oikoumene*] to come" (chap. 2:5, N.E.B.), the coming universal kingdom of God. In the final analysis, it is this "ecumenism" Adventists are working for. Every other ecumenical movement is ephemeral. In the meantime, it is a Christian duty to "concentrate on being completely devoted to Christ" in one's heart. "Be ready at any time to give a quiet and reverent answer to any man who wants a reason for the hope that you have within you. Make sure that your conscience is perfectly clear" (1 Peter 3:15, 16, Phillips).

PICTORIAL REPRESENTATIONS OF THE OLD TESTAMENT SANCTUARY[896]
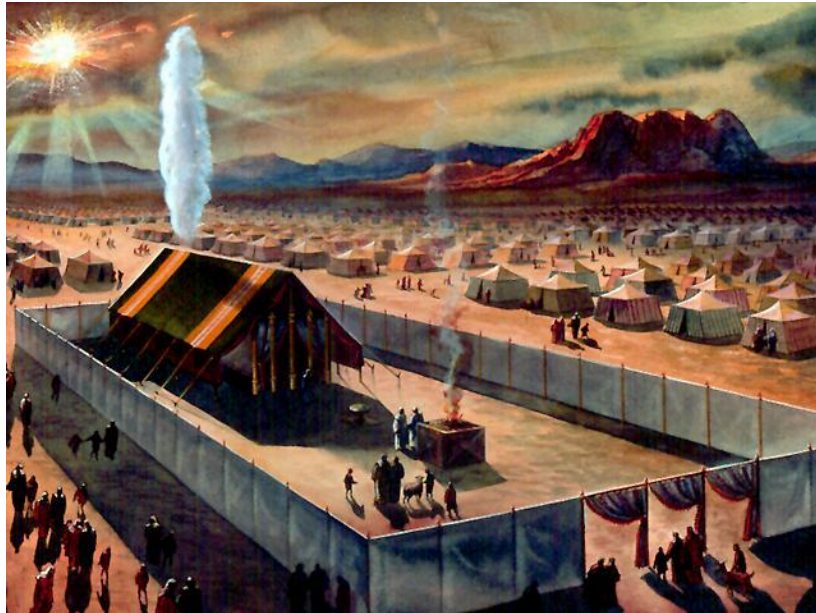
Picture A

The sanctuary and its courtyard built by Moses in the wilderness, surrounded by the temporary houses of the Israelites organized according to tribes
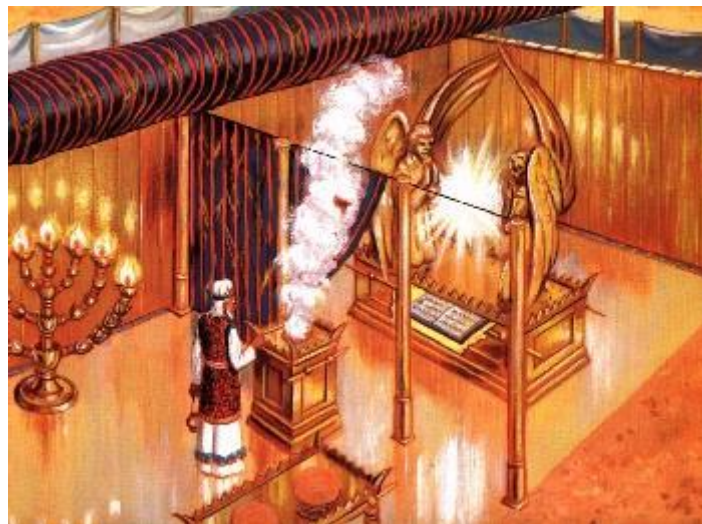
Picture B

The inside of the sanctuary with its 2 apartments

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[896] Retrieved from Google Images on www.google.co.za, accessed on the 5th of January 2013

THE ESCHATOLOGICAL ANTITYPICAL DAY OF ATONEMENT: *THE TIME OF THIS JUDGMENT*[897]

Adventists determine the *beginning time* of the pre-advent judgment based on the books of Revelation, Daniel and the typology of the Day of Atonement.

The Time According to the Book of Revelation

Although no exact date can be derived from Revelation, the text that is most used to locate the time or period of the pre-advent judgment is Revelation 14:7. In keeping with the historicist understanding of apocalyptic, this text is understood to be part of the "sequential flow of recapitulated events", particularly between chapters 12 through 14.

The three angels (representing the church with the evangelistic commission) of Revelation 14:6-12 fly in the midst of heaven preaching to all nations of the world the "eternal gospel". Therefore Adventists reason that the cross of Christ (righteousness by faith) is the centre of these messages. However, these provide a situational context in time when the gospel is to be *especially* applied against the specified (second and third messages) evils in society and the church – "the present truth", and in that way preparing the world for the Second Advent.

In keeping with the sequential flow of events, and the fact that Revelation 14:14 refers to the "hour of reaping" (the Second Coming), Adventists interpret "the hour of his judgment" (verse 7) as a time period after Calvary but prior to the resurrection of the righteous. Gerhard F Hasel argues: "The judgment, which according to Revelation 14:7 has arrived, can be located neither at Christ's return nor after Christ's return during the millennium. Neither can it be located at Christ's death on the cross…. The arrival of the judgment time is part of the arrival of the time of the end". Roy Gane confirms this observation: "We know that this time of judgment is before Christ's Second Coming…. So in Revelation 14 the appeal during the time of the judgment is God's answer to the threat posed by the beast".

The Time According to the Book of Daniel

From the book of Daniel, the text that presents the timing of the pre-advent judgment is found in chapters 7 through 9.

Chapter 7 is understood to present the sequential flow of events from the time of Daniel right up to the time of the established eschatological kingdom of God (in keeping with the historicist approach); the four beasts (applied to the empires of Babylon, Medo-Persia, Greece and Rome), including the *little horn*, are chronological-sequential.

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[897] Appendix IV is *adapted* (references removed) from the researcher's Master's thesis: *A Theological Examination of the Adventist Investigative Judgment* (2010, South African Theological Seminary)

The judgment scene (verses 9-10) is presented parallel to the little horn of the fourth beast, after the little horn persecutes God's people, but prior to its ultimate destruction. There are two important "time markers" noted in the text that distinguish three different phases during the time of the fourth beast. These "time markers" are the words "until" and "and the time came" (verses 21 and 22). Gerhard F writes: "These two time markers separate the three phases of activity indicated in Daniel 7:21, 22".

The first phase consists of the horns war against the saints; the second phase (separated by the word "until" and indicating change) constitutes the heavenly judgment "in behalf of" the saints of the Most High; the third phase (separated by the words "and the time came") is the reception of the kingdom by the saints, in consequence to the preceding judgment. Gerhard F Hasel advances the conclusion: "These three chronological sequences with their specific time markers, demonstrate that the divine heavenly judgment of the Ancient of days takes place *after* the war of the little horn against the saints of the Most High and *before* the saints of the Most high receive the eternal kingdom".

The period of time allocated to the persecution of God's people by the little horn is given in verse 25: "for a time, two times, and half a time". A similar time period is found in the parallel prophecy of Revelation 12:14 "a time, and times, and half a time"; this is interpreted earlier in verse 6 as "one thousand two hundred and sixty days"; even earlier in Revelation 11:2 it is given as "forty-two months" (30-day months). The three and a half symbolic times are interpreted through the word "time" taken to mean a year (360 days) as seen in the LXX version on Daniel 4:16, 23, 25 and 32. In that way it adds up to 1260 days as paralleled by Revelation 12:6. Using the "year-day thinking" principle, this comes to a period of 1260 *specified* years of persecution of God's people by the "little horn".

Using the historicist approach and the "year-day equivalency", Adventist theology applies the little horn to the papacy of Rome. The beginning period of papal *supremacy* was in 538 AD when the Ostrogoths abandoned their siege of Rome, and the Bishop of Rome was then capable of increasing his power in the Roman Empire. It was exactly 1260 years later (1798) that the papal supremacy declined in power when general LA Berthier, under Napoleon of France, arrested and exiled the pope. Therefore, Adventists see the fulfillment of prophecy since the pre-advent judgment also begins after 1798, in 1844, as shall be seen later (Gane 2007:11; Nichol 1976:833-838). Gerhard F Hasel says: "According to this evidence the heavenly pre-Advent investigative judgment of the saints takes place between 1798 and the Second Advent. It is located in the time of the end".

However, it is in Daniel 8 and 9 where Adventists have more precision with their calculations of predicted time (2300 evening[s]-morning[s], and the 70 weeks), as these visions are seen as an enlargement of Daniel.

In line with the principle of "recapitulation" that was mentioned in the preceding chapter of this research, Daniel 8 is understood as the third "historical apocalyptic" prophecy in the book of Daniel. Gerhard F Hasel states: "Here we find the third

sequential prophetic outline vision in the book of Daniel, enlarging and complementing the visions of Daniel 2 and 7".

Daniel 8 presents three powers (since Babylon was at the brink of dethronement – see Daniel 5) represented by the ram (Medo-Persia – "silver" in Daniel 2 and "bear" in Daniel 7), the he-goat with its four horns (Greece/Macedonia and its four Hellenistic kingdoms – "bronze" or "brass" in Daniel 2 and "leopard" with four heads in Daniel 7), and the "little horn" (Pagan and Papal Rome - the fourth "beast" and "little horn" in Daniel 7). Daniel 8:13, 14, ends the vision with an auditory revelation of the angels conversing with each other with regard to the time element of the activities of the "little horn". Therefore, verses 3-12 provide the background to verses 13 and 14.

An angel in verse 13 raises the question, "how long" or "until when" will be the "vision"? The favoured translation is "until when", and this focuses the question to the end point or termination of the time period. However, the more important issue to be understood is whether the angel includes the whole vision and begins where it starts or whether it starts at a later point during this historical period.

Gerhard F Hasel sees the importance of the Hebrew word for "vision" which first appears in verses 1 and 2, and argues that as the basis for concluding that the whole vision is included in the mind of the angel: "The word 'vision' is of essential importance for the question; this term is employed for the first time in Daniel 8:1, 2. The word thus includes the entire 'vision' from the ram period forward…to the 'time of the end' (verses 17, 19)." He (ibid.) further argues: "The 'vision'…began in the ram period, of 'the kings of Media and Persia' (verse 20). This would be at some point after Babylon had come to an end in 539 B.C.".

The period covered by the angel begins during the time of the "ram" (Medo-Persia) and continues throughout history, including the period of the "he-goat" (Greece) which finished around 168 BC, and right through the period of Pagan Rome (ending in 476 AD, "when the last emperor of the Western Roman Empire, Romulus Augustulus, was deposed by Odoacer and his barbarian Germanic mercenaries) and the "little horn" (Papal Rome); it continues until "the time of the end" (verses 17, 19).

Daniel 8 is seen to give us "internally and contextually that an evening-morning, or a day of prophetic time, equals a year of historical time". The answer to the question "until when…?" is that till 2300 days (evening[s]-morning[s]) and after that the sanctuary will be cleansed. This cleansing of the sanctuary is predicted to occur at the "time of the end" (verses 17, 19), having begun counting during the time of the empire of Medo-Persia, and therefore "this means that the symbolic evening[s]-morning[s] cannot refer to anything but years in historical time" – teaching the "year-day thinking" principle.

The *precise year* for the beginning of the cleansing of the sanctuary is not derived from Daniel 7, but from chapters 8 and 9. Therefore, there needs to be a link made between chapters 8 and 9.

Daniel 8 and 9 are recognized as a "prophetic unit" in Adventist interpretation. This conclusion is based on *at least* 5 factors or "major linkages": (1) "common terminology", (2) "cultic perspective", (3) "same angel-interpreter", (4) "auditory-revelation" and (5) "conceptual link".

(1) Common terminology: The use and key positioning of the word "understand" (in Daniel 8:15-17, 23, 27 again in Daniel 9:2, 22, 23) in the interpretation of the vision is seen as very significant. The "time" element of the vision in Daniel 8 is not explained in that chapter, but it is in chapter 9. Gerhard F Hasel argues this: "Understanding is not complete until all elements, including the time element, is understood. The vision of Daniel 8 is not understood until further explanations are provided in Daniel 9:24-27".

(2) Cultic Perspective: Daniel 8 and 9 seem to complement each other from a cultic perspective. This can be derived from the use of cultic words like "sanctuary", "cleansed", and "transgression" (Daniel 8:11-14); "transgression", "atone", "anoint", and "sacrifice and offering" (Daniel 9:24-27).

(3) Same Angel-Interpreter: Gabriel is seen for the first time in Daniel 8:16, and reappears in Daniel 9:21-23 where the writer says in the King James Version "Gabriel, whom I had seen in the vision at the beginning".

(4) Auditory-Revelation: Chapters Daniel 8:13, 14 and 9:24-27 are both auditory revelations with timetables, the former being part of a larger vision. Considering the fact that the timetable auditory revelation of Daniel 8 is not explained in that chapter, and that Gabriel arrives with a mission of explaining a timetable, it appears logical and conclusive to Adventists that the only "vision" referred to in Daniel 9 is that of Daniel 8. Further William H Shea argues that in Daniel the "time" is usually stated last, whereas it is stated first in Daniel 9: "The time elements in Daniel's visions are usually stated near their close. However, the vision in chapter 9 is so presented that its time element (70 weeks) is placed first".

(5) Conceptual Link: Daniel 9:24 is interpreted to include the prediction of Christ's "anointing" or "inauguration" of the heavenly sanctuary at his ascension into heaven, whereas Daniel 8:14 is understood to predict the "cleansing" of the heavenly sanctuary. These are both seen as climactic events in the heavenly "cultus".

To the 5 points above, William H Shea adds 3 more: (6) both the time-periods (70 weeks and 2300 "days") begin in the Persian period of dominion; (7) both time elements are connected by the angel's use of the term מַרְאֶה "vision"; the term originally used for the whole vision in Daniel 8 is חָזוֹן "vision", but the angel used מַרְאֶה "vision" for the time element, and used the same word in Daniel 9; (8) the root meaning of the word נֶחְתַּךְ (translated "decreed" or "determined") is "cut off" and should thus be thought of here – 70 weeks being "cut off" from 2300 "days".

Now that it is seen how Adventists recognize Daniel 8 and 9 as a "prophetic unit" or a "unitary vision", I need to analyze Adventist interpretation of Daniel 9:24-27 with which it is calculated (together with Daniel 8) that 1844 begins the PAIJ.

Daniel 9:24-27 is viewed as a revelation of Israel's probationary time period which was to extend for 70 weeks, or 490 years. This prophecy is seen to consist of "an uninterrupted, sequential, three-part chronology based on sequences of weeks": 7-weeks/49-years, 62-weeks/434-years, and 1-week/7-years.

Presupposing, as already mentioned above, that the vision of chapter 8 is further explained in chapter 9, the time-periods of both chapters are understood to begin at the same time (2300 "days" and 70 "weeks"). Furthermore, it is argued that the Hebrew word נֶחְתַּךְ "decreed" (in Daniel 9:24) may just as well be translated "cut off". As such, it means the 70-weeks/490-years are "cut off" or subtracted from 2300 days/years, leaving 1810 years.

Little can be done with the above time-periods unless the beginning point is established. In the process of establishing the exact year for the beginning of these time-periods, it is noted by Adventists that Daniel 9:25 (King James Version) says the 490 "years" begin "from the going forth of the word [decree] to restore and build Jerusalem". The "restoration" and the "rebuilding" of Jerusalem are understood as two separate but related aspects; "restoration" refers to its religio-political autonomy and self-governance, whereas "rebuilding" refers to the physical rebuilding of Jerusalem. Therefore, it is expected that the decree referred to in Daniel 9:25 should have both these aspects.

There are four major decrees that Adventists derive from Scripture, the first two and the fourth are seen to disqualify. The first decree in 538/537 BC (by Cyrus in Ezra 1:2-4) and the second in about 520 BC (by Darius I in Ezra 6:1-12) both refer to the rebuilding of the Temple in Jerusalem; they do not meet the requirements set by Daniel 9:25. The fourth one by Artexerxes I in 445/444 BC (Nehemiah 1, 2, 3, 6) is that which gave Nehemiah permission to repair Jerusalem's walls and gates damaged by the Samaritan outrages. However, the third decree by Artaxerxes I in 457 BC (Ezra 7:12-26) "qualifies as the fulfillment of the one mentioned in Daniel 9:25, because it speaks of both the rebuilding and the restoration of Jerusalem". Gerhard F Hasel argues that this is the only one that qualifies, and therefore dating 457 BC/BCE as the commencement date for the time-periods of Daniel 8 and 9: "The 'decree' given by Artexerxes is the only one which meets the two qualifications of Daniel 9:25…. Based on classical historical sources, an Egyptian astronomical source, a Babylonian astronomical source, Egypto-Jewish historical sources, and Babylonian historical sources, the decree and the return are dated to 457 BC... The year 457 BC is the beginning of the 490 years of Daniel 9 and likewise the beginning of the 2300 years of Daniel 8, from which the 490 years are 'cut off'".

Understanding the phrase 2300 "evening[s]-[morning[s]" (from Daniel 8:14) as meant to mean literal "years" in historical time, and 457 BC as the commencement date for both the 2300-years and the 70-weeks prophecies, the ending date arrived at is 1844 AD/CE – "the year in which the cleansing of the heavenly sanctuary begins".

In conclusion, it has been observed (by Adventist interpretation) that Daniel 7 places the cosmic and heavenly judgment sometime during the "time of the end", after 1798 and prior to Christ's return to earth. Based on Daniel 8 and 9, a precise year can be

determined as 1844, referred to as the time for the restoration/cleansing of the heavenly sanctuary. This is understood as the heavenly pre-Advent judgment in harmony with the "hour of his judgment" in Revelation 14:7.

The Time According to the Typology of the Earthly Sanctuary Services

In addition to the foregoing reasoning in support of the year 1844 as the beginning date of a pre-Advent judgment in heaven, the "ancient Israelite sanctuary service" is viewed as a typological contributor.

The link between Daniel 8 and Leviticus 16 (and the sanctuary) is based on at least 4 observations: (1) Daniel 8 uses two sacrificial animals (a ram and he-goat) that are "found as a pair in only one ancient Israelite ritual context – the Day of Atonement – as the two sacrifices of the Israelite non-priestly community"; (2) in Daniel 8:11, the "little horn" removes the הַתָּמִיד "regular"/"daily", noting that this word elsewhere in Scripture qualifies a "cluster of regular worship activities" done for God by his people at the sanctuary; (3) the "sanctuary" is thrown down in verse 11; (4) in Daniel 8:12 rebellion/transgression against "the regular worship of God" is referred to, with the Hebrew word פֶּשַׁע "transgression", which "appears in pentateuchal ritual law only in the context of the Day of Atonement (Lev 16:16, 21)".

The linkage between Daniel 8:14 and Leviticus 16 is made based on Daniel's concept of "cleansing" of the sanctuary and the term "sanctuary" itself.

No exact date can be determined from the sanctuary typology, except to indicate the *order of the phases* leading to this pre-Advent judgment. As already noted in the preceding chapter of this research and earlier in this chapter, Adventist theology views a "correspondential" parallel between the earthly sanctuary (with its priestly ministry) and the heavenly sanctuary (with its priestly ministry – Christ being the sole priest). Based on this conviction, and understanding a distinction between the "daily" and the "yearly" (Day of Atonement) ministries of the earthly priest, Adventists interpret this to mean that Christ as the true High Priest ministers in *two phases* in the heavenly sanctuary, after offering himself as the sacrifice at the cross. Gerhard F Hasel (2000:840; cf. Shea 1986:325, 326, 329, 330) reasons about the second phase of the priestly ministry of Christ: "The timing of this grand ritual day at the end of the ritual year is analogous to the timing of the heavenly antitypical day of atonement in 'the time of the end.' Thus the pre-Advent judgment corresponds antitypically to the Day of Atonement of the earthly sanctuary services".

Appendix V

HEAVENLY BOOKS OF RECORD[898]

One of the foundation stones to Adventist PAIJ [Investigative Judgment] is the existence and purpose of a heavenly recording system referred to as the "book of life" and the "book(s) of deeds". Based on texts like Daniel 7:9-14 and Revelation 20:11, 12 Adventists believe that these records have a central role in the Judgment.

These "heavenly books" are not understood as *actual* books. The Biblical references to them are understood as metaphoric of the "reality" of records in heaven. The symbolic language is believed to be rooted in Israelite cultural and social practices of record keeping – names of citizens according to cities and genealogies, the recording of which implied certain rights and privileges; included are the practices of record keeping of the experiences and deeds of kings of Israel (for example, these records were also used as sources for the books of Chronicles). Rodriguez argues: "The biblical writers are clearly using human language and images to allude to a heavenly reality that cannot be fully contained in the language or in the social practices they employed to communicate their message".

After clarifying that the heavenly process and practice of record keeping is not perfectly identical to the earthly, but that the symbols are limited, Rodriguez further argues against using that as evidence against the heavenly 'reality': "Therefore, one should not press the discontinuity between the earthly and the heavenly or the heavenly and the earthly to the point of denying the reality of the heavenly. The specific nature of the heavenly is not accessible to us, but inaccessibility should not be equated with nonexistence".

The Book of Life

Just briefly, the "book of life" represents the recording system in which only the names of the righteous are recorded for "eternal life". Names are included based on the event of the cross, but they are entered when an individual surrenders himself or herself to the Lord. Names can also be removed based on rebellious sin or un-confessed known sin. The removal of a name is an act of judgment.

Rodriguez suggests four points of significance about the "book of life": (1) "Something happens at the administrative center of the universal government of God when a person becomes a citizen of His kingdom.... [It is] not only celebrated in heaven but recorded in the book of life"; (2) "The certainty of their [believers] heavenly citizenship is so unquestionable that Jesus encourages them to rejoice because their names are already in the book of life"; (3) "the decision to record the names of believers in the book of life is not arbitrary or accidental"; (4) "it is possible for the name of a person to be removed.... What makes possible the inclusion of their name in that book is at the same time what makes it possible to retain it there,

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[898] Appendix V is *adapted* (references removed) from the researcher's Master's thesis: *A Theological Examination of the Adventist Investigative Judgment* (2010, South African Theological Seminary)

namely, the forgiving grace of God"; therefore, the application of God's grace for a sinner includes and retains his/her name in the book of life; however, the person's name is removed if God's forgiving grace is later rejected by the sinner.

The Book(s) of Deeds

The "book(s) of deeds", in Malachi 3:16 referred to as "book of remembrance", is/are representative of the recording system in which all experiences and deeds (inward and outward) are recorded. These books are predominantly judiciary, and include all those who have ever lived on earth, not just the righteous. Rodriguez argues: "they preserve evidence that will be used in the divine tribunal to determine the nature of the commitment of the individual to the Lord.... This is judgment by works.... It is explicitly stated that the final and immutable verdict is based on what has been written in the books. All are judged according to their deeds, as recorded in the heavenly books".

The deeds, good or bad, can be "blotted out" or "not remembered" depending on the nature of the individual relationship with Christ - forgiven or not.

Rodriguez suggests three points of significance about the "book(s) of deeds": (1) "those records indicate that God is interested in every one of us as individuals.... We are all equally important before the Lord", (2) "the record is not only about our actions, but about God's involvement in the lives of humans", (3) "the fact that human deeds are recorded in heaven in some form implies that they are accessible to others for objective analysis". Paulsen adds another point of significance showing God's objectivity in basing his decision upon recorded fact: "John [the Revelator] seeks to make [a point] here...that...the verdict in the heavenly court is not arrived at arbitrarily, but is based on data". Paulsen's point seems to be implying the fairness of God, which Gulley stresses as an objective of this judgment: "God is more interested in the question of His justice".

APPENDIX VI

THE FOUNDERS OF THE SEVENTH-DAY ADVENTIST CHURCH[899]

I perceive a necessity for an identification and life-outline of the founders of the SDA church since their experiences and ministries are logically foundational to the Adventist church.

The founders of the SDA church have been largely identified as (1) Joseph Bates, (2) James and (3) Ellen G White. These three would probably not entitle themselves in this fashion, but their co-workers and succeeding generations have done so of them.

(1) *Joseph Bates* was born on July 8 1792 in Rochester, Massachussetts. His family moved to New Bedford the following year. From school-boy age he desired to become a sailor, and he experienced sea travelling at the age of 15, travelling to Europe. After returning home on June 1815, he continued life as a merchant seaman, married in 1818 to Prudence Nye, a childhood friend, and became a captain in 1820. They had five children, a son who died while an infant, another who died while at sea at the age of thirty-five and three daughters who survived to maturity. He gave up drinking ardent spirits in 1821, and the following year he stopped drinking wine and soon after gave up smoking and chewing tobacco.

Bates converted into Christianity in the middle 1820's around 1824. His conversion was prompted by a New Testament placed by his wife into his trunk. He was also sobered by the death of a fellow crew member and gave himself to Christ. He became baptized and joined the Fairhaven Christian Church in 1827. He accepted William Miller's views about the Second Coming in 1839 and eventually committed himself to the movement as a minister. He did not lose his faith by the disappointment.

He is the one who apparently introduced the Sabbath teaching to James and Ellen G White. He played a leading part in the general Sabbath-keeping conferences that began in 1848. He was also called upon to chair conferences of church leaders when the Adventist church moved toward formal organization which came in May 1863. His wife died in 1871 and he died in 1872, and was buried next to his wife.

(2) *James White* was born in Palmyra, Maine on August 4th, 1821. He was born very feeble and had a condition that doctors called "worm fever". He did not enjoy the advantages of school till he was 19 years old due to health difficulties and the inability to read without resting his eyes. However, as he thirsted for knowledge, he entered the Academy at St. Albans at the age of 19. Knowing nothing of English grammar or arithmetic, his friends discouraged him from studying and recommended farming. That advice fell on deaf ears. At the close of a term of 12 weeks, he received a certificate to teach the common branches. He again applied himself for 17 weeks, and this constituted his whole formal education.

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[899] Appendix VI is *adapted* (references removed) from the researcher's Master's thesis: *A Theological Examination of the Adventist Investigative Judgment* (2010, South African Theological Seminary)

He was baptized into the Christian Connection at age 15. After his second year of teaching he learned of the Millerite teachings from his mother, and he heard William Miller preach for the first time in 1842. He soon after devoted himself to the ministry and the Millerite message and was ordained to the ministry of the Christian Connection in 1843. He met Ellen Gould Harmon (later White) before the disappointment, but their relationship developed after they had worked together combating fanaticism in eastern Maine in 1845. They were married on August 30, 1846 and shortly after began to observe the Sabbath.

James began to publish a paper *The Present Truth* in July 1849, focusing on the Sabbath teaching and their view of the Sanctuary. James White became the editor of a second paper *Advent Review* in 1850, and that year saw the combination of both papers into one *Second Advent Review and Sabbath Herald,* the precursor to today's *Adventist Review.* James White was president of the General Conference from 1865 to 1867, from 1869 to 1871, and again from 1874 to 1880. He also began the journal *Signs of the Times* in Oakland, California. He was attacked by malaria in August of 1881 and died on the 6th.

(3) *Ellen G White* was born on November 26, 1827, in a farm home in Maine, west of the city of Portland. Her parents, Robert Harmon and Eunice Gould Harmon had British ancestry. Ellen had a non-identical twin sister named Elizabeth. At the age of nine, while returning from school, running home apparently to evade trouble, a classmate threw a stone on her which broke her nose. She eventually lost consciousness for three weeks and woke up to realize her facial-disfigurement and physical weakness that afterward affected her whole life. Wishing to die, in the Lord, she would pray for God to prepare her, and this experience proved beneficial to her in her walk with God.

She could not breathe through her nose for two years, could not attend school consistently and could not hold her hand steadily enough to write. She could and would never again engage in formal education, therefore her education may be said to have closed at the age of nine. Her parents taught her practical education like hat-making, and her later education was gained through reading and contact with others.

Her family belonged to the Methodist Christian tradition, and her father was a deacon at Pine Street Methodist church. She and her family heard William Miller for the first time in 1839, when he visited Portland. Miller's preaching affected her profoundly; at twelve years of age, she decided to be baptized by immersion although the Methodist minister sprinkled other baptismal candidates. She listened to William Miller again in 1841 when he arrived the second time to lecture in Portland. Her whole family was ousted from the Methodist church because of their commitment to the Millerite message.

Ellen G White neither lost her faith in God nor Scripture, although the time of Christ's coming passed. However, her health did deteriorate, having some kind of lung sickness that led to great discomfort; she was not able to breathe well while lying down, so she had to sleep much of the time sitting up.

It was around this time that she, at this time 17 years old, visited a fellow Millerite. There were about five females engaged in a season of prayer, when, reportedly, she was suddenly overpowered by the Spirit of God and immediately realized the first of hundreds of visions that she would experience in her lifetime. The first vision was of encouragement to the Millerite believers. When she related her vision, many believed it to be of God.

DEVELOPING TRENDS[900]

Adventist church historian George R Knight in his book *"A Search for Identity"* (2000) discerns four general trends that he considers as obstacles to progress for the early church (particularly between the 1850s and the 1880s); these trends would also back-fire against the church during perilous times ahead (till today). He identifies them as the following: (1) "a temptation towards legalism", (2) "the abrasive manner in which…ministers often did evangelism", (3) "to preserve and protect their theological insights rather than to continue to progress in understanding", and the (4) "[giving] a larger role to Ellen White's writings in explaining issues".

The noted inclinations tended to stifle theological and constructive change for the church, but the resultant challenges would tend to inspire change and some development.

Dissenters and Church Responses

The SDA church, in its history, has not had a theological challenge-free experience from within itself. There have been at various time-periods influential leaders who debated and rejected the Adventist view of the PAIJ. Examples are DM Canright, Albion Fox Ballenger, WW Fletcher, Louis Richard Conradi, EB Jones and Desmond Ford.

This research does not have sufficient space to run a detailed account on all of these and their views. Therefore, I shall herein limit myself to a very brief outline of their experiences and views.

Dudley Marvin Canright (1840-1919)

DM Canright was an ordained minister of the SDA church from the age of 25. He rose up in recognition up to the level of membership into the General Conference Committee for a while. He left and rejoined the church more than once, but ultimately severed his connection with it in 1887 and joined the Baptist ministry.

Canright is most known for his book *Seventh-day Adventism Renounced* (1889), in which he, among other issues, argued against the Adventist theology of the PAIJ. He argued that there is absolutely no Biblical support for the theory of pre-advent judgment of the saints, and saw Adventist theology in general as a broken system centered on an idea with "absurdity" (Canright 1889:117, 127). DM Canright (1889:119) used the fact that ORL Crosier, the first publisher of Hiram Edson's concept of sanctuary cleansing, had also renounced it during early Adventism: "It looks bad for a theory when its very authors renounce it".

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[900] Appendix VII is *adapted* (references removed) from the researcher's Master's thesis: *A Theological Examination of the Adventist Investigative Judgment* (2010, South African Theological Seminary)

Norman F Douty (1964:108), a non-Adventist scholar who has been known for his anti-Adventism criticism and even against Walter R Martin's evaluation of it, in his book *The Case of DM Canright*, suggested that the book of DM Canright was the one that caused the most damage to Adventism, up to that time: "It has perhaps done greater injury to the Adventist cause than any other book ever published".

Albion Fox Ballenger (1861-1921)

Ballenger first worked as a school teacher and then a minister for the SDA church, serving successfully in both the United States and in Britain.

He did not reject the whole idea of pre-advent judgment, but rather formulated his own version of it, and was given a chance to present his views at the 1905 General Conference, in a committee of 25, after which his ministerial credentials were withdrawn, at least temporarily to give the committee time to study the issue. Four years later, after seeing no response about his views, he published the book *Cast Out for the Cross of Christ* (1909).

In that book Ballenger argued that there was a two-apartment sanctuary in heaven. But the variance with the Adventist position was primarily the following: he argued that this heavenly sanctuary, the first apartment, was in use *prior* to the Cross-event; the angels ministered in the first apartment under an immortal Melchizedek as high priest; Jesus became man's substitute immediately after the Fall of man, and was therefore barred from the Father's presence then; Jesus gained access to the Father after the Cross-event to present his own shed blood; Ballenger saw the prayer of John 17:5 where Jesus requests the access to the glory of his presence as a fulfillment of Christ resuming the experience of God's presence, a position "which He did not occupy after sin entered"; Christ therefore entered the Most Holy place after the cross where he then made atonement at the mercy seat and, 1800 years later, in 1844, began a work of judgment and cleansing.

In response to this book, EE Andross (1868-1950), who was at that time an administrator in California, authored *A More Excellent Ministry* (1912), to which Ballenger again responded with another book *An Examination of Forty Fatal Errors Regarding the Atonement.* In this book he amplified some of the points argued in his first book.

William Warde Fletcher (1879-1947)

He served the church as evangelist and administrator in Australia and Southern Asia. From his studies of the sanctuary, Fletcher received new convictions about the work of Christ as our High Priest. After presenting his views to leading Australian brethren in December 1929, he was asked to elaborate and expand himself more fully, which he did in February 1930.

Fletcher was convinced that the SDA church has erred about the pre-advent judgment teaching. He found no Biblical foundation for the doctrine and that it is also incompatible with the gospel of the New Testament. In his book *The Reason for My Faith* WW Fletcher (1932:106) argues against the PAIJ theology and combats the

concept of *transferred sin*, by the sacrificial blood sprinkled on the veil in the sanctuary, and says, "there is no prophecy that can be shown to be in conflict with the teaching that sin is expiated by the blood of Christ, and that Christ entered the Holy of Holies in heaven at the time of His ascension. It is only our [the Seventh-day Adventist] interpretation of some of the prophecies and types that is in conflict with those truths".

The Australian leaders met with him in April 1930 and discussed his views with him. After that he was invited to go to the United States with the purpose of further study into the matter with certain leaders. He was granted a hearing of some 13 General Conference Committee members, but his view was however found wrong after several discussions. He consequently severed his relationship with the SDA Church.

Louis Richard Conradi

Conradi was German born and later migrated to the United States at the age of 17. He joined the SDA church in 1878 and pursued studies for the ministry at Battle Creek College, today known as Andrews University, an Adventist institution. After working enthusiastically for the German speakers in the Midwest, in 1886 the General Conference sent him to labour in Europe, where he travelled and worked in both Germany and Russia. He became the first chairperson of the General European Conference, and in 1903 became the vice president of the General Conference. He was positioned as head, president, of the European Division until 1922.

It appears that Conradi's doubts about the Pre-Advent Judgment teaching rested largely on the Adventist interpretation of Daniel 8:13-14. He was the one who introduced the currently held Adventist view that the "daily" signifies Christ's *continuous ministry* in the heavenly sanctuary, although that was possibly suggested by ORL Crosier in his article of *Day-Star Extra*, February 7, 1846. However, he believed that the 2300 days of Daniel 8 have no relationship to the cleansing of the *heavenly* sanctuary, but rather referred to Islam, and that the Adventist teaching of PAIJ was mere fiction. Conradi argued that "The Lord avenged Himself on Islam because it suppressed God's people in the East, elevated Mohammed as the false prophet above Christ, and defiled the temple rite until today. He did this at the end of the 2300 year-days, in that He compelled the Turk, in 1844, to exercise tolerance toward all who would be Christians".

He had nurtured his views for decades, but after publishing, as editor, an article of his views, he was eventually invited for a hearing on October 13-16, 1931. The committee consisted of 27 members (including all General Conference officers), at Omaha, Nebraska, Autumn Council. The interviewing committee found his views unacceptable, and as a result there was mutual agreement that he should resign from every church office he held. He was further informed not to air his views among church members, as a condition to the retention of his credentials. However, after presenting his views by voice and pen and unsettling members, a recommendation was sent to the General Conference (GC) for the withdrawal of his credentials. This

recommendation was received at the GC on August 13, 1932. He was in this way separated from the Adventist church.

EB Jones

Unlike the preceding examples of ex-Adventist, EB Jones, a former Adventist missionary publishing house manager in India, did not separate himself with the church based on doctrinal convictions but rather with the church in general. He however raised his objections with the sanctuary doctrine after having left in September 1943. He joined the First Baptist Church in Minneapolis, and was ordained to the Baptist ministry two years later.

Jones argued against the division of the heavenly sanctuary into two apartments: "the veil of the sanctuary represented the flesh of Christ (see Heb 10:20). It follows inevitably that, since the veil represents the flesh of Christ, *the two apartments on earth did not represent two apartments in heaven*. The incarnate Christ stands between God and man today just as the veil intervened between God and man in the tabernacle of old".

He also combated the idea that Daniel 8:13-14 had any connection with the beginning of the heavenly pre-advent judgment and cleansing of a heavenly sanctuary in 1844.

Jones also rejected the Adventist theology of a pre-advent judgment based on his understanding of the gospel: "One who believes the 'investigative judgment' doctrine of Adventism cannot have a true conception of the gospel…. The two are as opposite to each other as sin to righteousness…. Everyone who really knows and believes the gospel…*knows* that *he has been saved*. How can one enjoy the Good News of salvation if he must wait until God examines the books to see whether he is worthy?" It appears therefore that Jones saw the PAIJ as some kind of waiting period for the believer, with uncertainty of the judgment results.

Desmond Ford

Perhaps the most prominent and most controversial of opponents of the teaching of PAIJ is Dr Desmond Ford. Ford was born in Townsville, Queensland, Australia, 1929. He was introduced to Adventism at age nine, and baptized at age 16. Desmond Ford grew up to be a very eloquent theologian and Bible scholar within the Adventist church. He earned a Master's Degree at Andrews University (Systematic Theology), two doctoral degrees, in 1961 at Michigan State University (Rhetoric), in 1977 at University of Manchester (New Testament Theology – *The Abomination of Desolation in Biblical Eschatology*) under Professor FF Bruce. His prominence appears to have begun around the 60s and 70s. Ford was also one of the members, in both Australia and the United States, of the Biblical Research Committee, the official theological advisory of the world-wide Adventist church.

Desmond Ford first experienced doubt about the Adventist position of the PAIJ when he was 15 years old. This doubt was created by his reading of the book of Hebrews 9 from which he understood that the Day of Atonement applied to the

crucifixion of Christ. The more widely he read, the more questions he had about this teaching. In his recent book, with his wife Gillian, *For The Sake of the Gospel: Throw out the Baby Water but Keep the Baby*, Ford notes the same thing: "Hebrews 9 is the one chapter in the New Testament that deals at length with the Day of Atonement. It is the one chapter that refers to the cleansing of the sanctuary over and over. Furthermore, it is the one chapter that explains the meaning of the two apartments." Ford explains: "the first apartment pointed to the Jewish age, and the second to the Christian age".

At around the age of 16, Ford also read various scholarly works like *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, by Thomas Hartwell Horne. In this work he encountered for the first time the "apotelesmatic" hermeneutic principle which he felt was valid for certain passages like Matthew 24. This principle Ford understood as meaning that many prophecies had multiple fulfillments, early and later: "I learned about what has often been called the apotelesmatic principle, whereby it is seem that many prophecies had both an early and a later focus and sometimes more than one later application where the same principles apply, but with fulfillment on a wider scale".

As a result of his hermeneutic, Desmond Ford interpretes Daniel 8 "the little horn" and 11 "wilful king" as referring to Antiochus IV Epiphanes, a Syrian king. This interpretation is contrary to the Adventist historicist one which applies the same prophecies directly to the papacy.

Ford believes in a pre-advent judgment and in the last day significance of Daniel 8:14, but his understanding is different and he separates the cleansing of the sanctuary from an investigative judgment: "Never confuse the cleansing of the sanctuary with the Investigative Judgment.... I do believe in a pre-advent judgment. If there are to be two resurrections, there has to be a decision as to who will be in the first. *But it's an instantaneous thing*.... I firmly believe in a pre-advent judgment.... Two-thirds of my book on Daniel was trying to support a latter-day significance for Daniel 8:14, which I believe".

In view of the amount of time that had passed from 1844 to his time, he also feels that is an evidence of the inaccuracy of the Adventist position which gave the impression of a short judgment.

Due to the pressure on the leaders of the General Conference, by some Adventist brethren who opposed Ford's theology, and a sent recording of Ford's presentation which was accompanied with a request for his dismissal, Ford was called in November 1979 to the church Headquarters. He was then requested to write up his views (the document was entitled "*Daniel 8:14, the Day of Atonement, and the Investigative Judgment*", also called the *Glacier View Manuscript*), and was given housing and 6-month leave for that purpose.

On the 11 of August 1980, the six-day discussion session began in Glacier View, Colorado. Although it was stated by the presiding president of the church, Neal Wilson, that the meetings were not Ford's trial, Ford states that before the end of the

week "it was". The session had 111 participants, consisting of administrators and scholars. After the various small group discussions and session reports on various topics based on the Glacier View Manuscript, and Ford's answers to questions, Dr Desmond Ford's variant aspects of his theology were voted against, although some points of agreement were found. He eventually lost his church employment and credentials without the annulment of his ordination. He decided to retain his church membership, at least initially. Ford states: "In 1980, Desmond Ford had his employment as an SDA minister terminated because he was at variance with the historicist views of traditional SDAism".

Following his terminated employment by the church, Ford established his own interdenominational ministry, *Good News Unlimited*, which still exists. He still considers himself an SDA, keeping the Saturday-sabbath, with hope in the Second Coming.

A common thread running through all the "dissenters" of the PAIJ may be seem to be one or both of these: (1) a failure to find sufficient or any Biblical ground for the doctrine, and (2) a perception that the concept of an investigative judgment is not compatible with the pure gospel of *justification or righteousness by faith alone*.

The list of ex-Adventists based on their rejection of the Adventist theology of the PAIJ, amongst other issues, is ongoing with the passing of time. Recent publications of these include *Exposing Seventh-day Adventism* (2005) by Russell Earl Kelly, and *It is Ok not to be a Seventh-day Adventist* (2008) by Teresa Beem. These books have more or less the same arguments as those already mentioned by their predecessors.

APPENDIX VIII

"RULES OF INTERPRETATION" BY WILLIAM MILLER[901]

1. No word should be ever overlooked in Scripture, but all should have their proper effect on the subject presented in the Bible. His foundation text for this notion was Matthew 5:18;

2. No part of Scripture is unnecessary, and Scripture may be understood through diligent application and study. The basis text was 2 Timothy 3:15-17;

3. There is nothing that God has revealed in Scripture that can or will be hidden from those who ask for divine assistance by faith. The proof texts were Deuteronomy 29:29; Matthew 10:26, 27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 45:11; Matthew 21:22; John 14:13, 14; 15:7; James 1:5,6; 1 John 5:13-15;

4. To correctly comprehend biblical teaching, one must bring together all the scriptures relevant to the topic, and then let every word have its proper influence; if you succeed in forming a theory without any contradiction, you will not be in error. He used the following texts in support of this idea: Isaiah 28:7-29; 35:8; Luke 24:27, 44, 45; Romans 16:26; James 5:19; 2 Peter 1:19, 20.

5. Since Scripture is its own rule, it must be allowed and used as its own interpreter and expositor. The proof texts were: Psalm 19:7-11; 119:97-105; Matthew 23:8-10; 1Corinthians 2:12-16; Ezekiel 34:18, 19; Luke 11:52; Matthew 2:7, 8.

6. Scripture contains predictive prophecies through visions, figures and parables; these are often repetitive in different forms. An understanding of them requires that one combines all in one. These were supported by: Psalm 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 10:6; Hebrews 9:9, 24; Psalm 78:2; Matthew 13:13, 34; Genesis 41:1-32; Daniel 2, 7, 8; Acts 10:9-16.

7. Visions are always mentioned as such. Example: 2 Corinthians 12:1.

8. Figures in Scripture are consistently figurative in meaning, and as such are used in prophecy to predict future things, events and times. The examples Miller used were mountains, meaning governments, Daniel 2:35, 44; beasts, meaning kingdoms, Daniel 7:8,17; waters, meaning people, Revelation 17:1, 15; day, meaning year, cf. Ezekiel 4:6.

9. The parables of Scripture are used as illustrations of subjects, and must be explained in the same way as figures, by the subject and the Bible. Mark 4:13 was somehow significant to him for this rule.

10. The significance of figures is sometimes twofold or more, as "day" is used in three different ways: a) an indefinite period, example in Ecclesiastes 7:14; b) a definite period, a day for a year, example in Ezekiel 4:6; c) a thousand years,

with 2 Peter 3:8 as an example. The correct construction will harmonize with Scripture.

11. If a word makes sense on its own, and does not violate laws of nature, it is then to be understood literally, otherwise it is figurative. Example: Revelation 12:1, 2; 17:3-7.

12. In order to ascertain the meaning of a figure, one should trace the word through the Bible, and when one finds it explained, one can then substitute that explanation for the word used; if it makes sense, look no further, or else look again.

13. In order to know whether the correct historical event has been identified as fulfilling prophecy, one needs to consistently connect every word in the prophecy to its literal fulfillment; this should be done until every word is satisfied. These texts are cited: Psalm 22:5; Isaiah 45:17-19; 1 Peter 2:6; Revelation 17:17; Acts 3:18.

14. The towering rule above all is that the student of Scripture should have faith in Christ and His word – a faith that holds on to heavenly things supremely above all else.