

AIAS THEOLOGICAL SEMINARY

DISSERTATION AND THESIS ABSTRACTS

THE IDENTIFICATION OF THE BAKER AND OTHER RELATED TERMS IN HOSEA 6:11B-7:10

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The identification of the baker and other related terms helps in the understanding of the history of the northern kingdom. This research presents how the social evils and the religious idolatry of the northern kingdom of Israel resulted in their total destruction.

Scholars have proposed diverse identifications of the term “baker” in Hos 6:11b-7:10 which may affect the interpretation of the passage. Questions have been asked: What do the baker and other related terms represent? Is the word “baker” referring to a leader of the nation or to an ordinary person?

After the study, the researcher found out that the word “baker” does not play any significant part in the simile. It only plays a supplementary role, whereas the oven is the focus of the simile. The word “baker” is only referring to the person who heats the oven and bakes the bread in the simile, unlike the conclusion of most scholars.

SIN, GRACE, FREE WILL, AND SALVATION: FOUR MAJOR CLASSICAL VIEWS AND AN ALTERNATIVE

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This research seeks to clarify the relationship between God’s grace and human free will in salvation. To achieve this goal, it investigates and evaluates four major

classical theories concerning sin and the respective roles of grace and free will in salvation, then proposes an alternate view.

Chapter 1 contains the introduction of the study and the background of the problem raised in the early fifth century in Christian history. It includes a review of relevant literature.

Chapter 2 provides preliminary background material about various aspects of sin, grace, and human will which is important for investigation and evaluation of the four classical theories and the proposal of an alternate view.

Chapter 3 explores the concepts of sin and the understandings of the relationship between God's grace and human will in salvation as viewed within the four major theological systems: Augustinianism, Pelagianism, Semi-Pelagianism, and Semi-Augustinianism.

Chapter 4 includes a biblical and theological analysis of the concepts of sin, grace, and human will in salvation held by the four major classical views. It concludes that all four have failed to completely grasp the whole picture of the relationship between God's grace and human free will in the process of human salvation. Augustinianism and Pelagianism seem to overemphasize, respectively, either the redemptive grace of God or the created grace of human will as the primary basis of salvation. Semi-Pelagianism and Semi-Augustinianism provide more balance by maintaining that there must be cooperation between free will and grace, but they are incomplete. The proposed alternative view is that grace and free will cooperate together harmoniously in such a way that cooperation for salvation from a sinful nature is initiated by grace, and cooperation for deliverance from sinful acts is initiated by free will.

Chapter 5 presents the summary of the study and concludes with the proposed alternative view.

DEVELOPMENT OF A TWELVE-STEP PROCEDURE FOR CHURCH PLANTING IN NORTH KOREA

Researcher: **Kim Won Gon**, D.Min., 2000
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This project is designed to help the Korean Union Conference (KUC) prepare and implement a church planting strategy for North Korea (NK). Chapter 1 contains the introduction. Chapter 2 explores the procedures and methods of church planting based on biblical and missiological principles. This chapter serves as the theoretical basis for the strategies that are proposed in chapter 4.

Chapter 3 is an analysis of NK in three areas. First, the analysis of the general environment indicates the demographic, ideological, socio-economic, and educational factors to be considered in a church planting strategy. Second, the analysis of the religious situation shows an increasing openness to religion. Third,

the analysis of the political situation explores the possible scenario for the opening of NK.

Chapter 4 is the twelve step church planting procedure that is designed to fit the conditions of the KUC and NK. The procedure is divided into four phases: vision, preparation, evangelism, and reproduction. In the vision phase, all churches and church members in KUC are mobilized for the vision of planting churches in NK. In the preparation phase, all mother churches select members and train them for church planting teams. In the evangelism phase, church planting teams plant new churches through various evangelism activities in NK. In the reproduction phase, the planted churches reproduce themselves. Finally, there is a four-step program for training church planters. This program is needed in most of the steps suggested.

EQUIPPING LOCAL CHURCH ELDERS: A STRATEGY FOR ASSIMILATING NEW CONVERTS

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Assimilating new converts is one of the major challenges of the Seventh-day Adventist church today. The situation in the South Philippines is even more challenging because pastors take care of church districts rather than just a few churches. Each pastor has an average of more than ten churches to shepherd. Hence, assimilating new converts rests largely on the shoulders of local church elders. Unfortunately, the local church elders and leaders are handicapped by lack of formal ministerial training. Thus, the Seventh-day Adventist church leadership is challenged to equip and instruct church elders on how to assimilate new converts more effectively, in order to meet the demands of a rapidly growing membership.

This project attempts to help solve the problem. The project aims to provide approaches and programs for local church elders in an attempt to equip them for the assimilation task.

The process involves two major activities. The first is the gathering of materials that deal with the biblical principles of assimilation and the contemporary approaches of assimilation. The second is the formulation of the manual. The manual is the product of research. It suggests practical guidelines for the assimilation of new converts, and is written with the hope that it will be used by elders and leaders of the local churches.

This project identifies several principles and approaches necessary for an effective assimilation strategy. The principles include that of establishing close relationships; that of calling; that of motivation; and that of immediate nurture, concern, hospitality, instruction, communication, and delegation. The approaches include practical strategies such as friendship, inclusion, identification, initiation

through baptism, participation in small groups, assignment of tasks and roles evangelism, spiritual growth, and social activities.

The manual discusses details such as the ideal program during the baptism of new converts. Perhaps the most practical part of the manual is the appendices, which include sample letters, programs, and even liturgies involved in the assimilation process of new converts.

THE MEANING OF *ʾānāw* IN NUMBERS 12:3

Researcher: **Jesse Atiteo Pasiwen, M.A., 2000**

Adviser: **Yoshitaka Kobayashi, Ph.D.**

Num 12:3 poses a problem among Bible scholars searching for some solution. Moses is said to be *ʾānāw* in Num 12:3. The KJV translates *ʾānāw* into “meek”: “(Now the man Moses was very meek, above all the men which were upon the face of the earth).” Some scholars say that the translation “meek” or “humble” for the Hebrew word *ʾānāw* in Num 12:3 was added during the Hellenistic period.

Chapter 2 provides the background of Num 12:3. It contains the structure of the book of Numbers, a picture of what is happening behind Num 12:3, and an overview of the life of Moses which relates to Num 12:3.

Chapter 3 presents a word study and an exegesis of Num 12:3. *ʾānāw* in Num 12:3 has multiple meanings such as afflicted, humble, seeking God, long suffering. However, out of the multiple translations, “humble” best portrays *ʾānāw* in Num 12:3. Also, Num 12:3 is important to explain why Moses did justify himself when his sister Miriam and brother Aaron questioned his authority as God’s spokesman.

Chapter 4 is a conclusion to the research. The word study of *ʾānāw* shows that it may mean “humble” like all the six cases in the feminine singular form and a few cases (Pss 25:9; 37:11; Prov 16:19; Zeph 2:3) in the masculine plural form of *ʾānāwim*. From this study, we may say that the Hebrew word *ʾānāw* had the meaning “humble” from the time before the Hellenistic period. Also, from the texts of similar expression, we know that the expressions in Num 12:3 could be as old as the other texts in Num 12, that is, before the Hellenistic period. Thus I find no support for the historical-critical scholars’ opinion that *ʾānāw* means “meek” or “humble” only by the influence of the Greek word *praus* in the Hellenistic period.

ADVENTIST MISSIOLOGICAL RESPONSES TO CONTINUITY AND CHANGE IN JAKARTA

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Rapid urbanization has presented new challenges to Adventist mission in Jakarta. Mission strategies are fast losing their relevance and effectiveness. Coupled with the antiquated mission thinking is the pro-rural perception that relegates urban mission to secondary importance.

The purpose of this study is to examine Jakarta as a city and Jakartans as people. The findings of the study will form the basis of six missiological and theological responses pertaining to urban mission in Jakarta.

The study probes into the sociological makeup of Jakarta as a economic, political, cultural, and population center. The growth and development of the city have made it a mosaic of Indonesia with its various ethnic groups, religious affiliations, and social classes.

The study then analyzes the anthropological constitution of Jakartans. It examines worldview and worldview change as they apply to the urbanites in Jakarta. Various perspectives on worldview serve as a basis for understanding Jakartans in three areas: animism, Islam, and nationalism.

Six missiological and theological responses to the challenges of urban mission in Jakarta are looked at: Jakarta as a mission center, a multi-individual approach to conversion, a homogenous-unit approach to winning various ethnic and social groups, a wholistic approach to the understanding of the gospel message, a contextual approach to proclaim the message, and a social approach to fulfill the basic needs of urbanites in Jakarta.

A STRATEGY FOR EVANGELIZING STUDENTS OF NON-ADVENTIST COLLEGES IN THE MIDDLE-WEST KOREAN CONFERENCE

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The importance of universities and colleges in modern society cannot be discounted. Colleges and universities produce much needed human resources not only for the future society but also for the church.

The Seventh-day Adventist church in Korea, especially the Middle-West Korean Conference, does not have a program intended specifically for campus ministry for Adventist college students and for evangelizing non-Adventist students on secular campuses. This reality is the main concern of this project;

hence, its basic purpose is to formulate a strategy to evangelize college students attending secular colleges in Korea.

The strategy was formulated with the process listed below. Selected campus ministry groups, which are doing evangelistic activities for college students on Korean college campuses, were analyzed. Then the findings were evaluated by subjecting them to the judgment of the Bible and of the teachings of selected theologians. The merging strategy was subsequently examined and compared with the cases of the schools of the prophets in OT times and the ministries and teachings of Jesus and Paul, the greatest evangelists in Christian history.

This project finds that the small group structure and community life concept are effective methods for evangelizing college students and for training Adventist students attending secular colleges. On the basis of these findings, this project has developed a specific strategy for the Middle-West Korean Conference: small group ministry on campuses and in the lodging-house system outside campuses. It also presents a suggested curriculum and practical schedules for the training of Adventist students for the evangelization of non-Adventist students on secular campuses.

A CHURCH-PLANTING STRATEGY FOR THE SUNDANESE PEOPLE IN THE TERRITORY OF THE WEST JAVA CONFERENCE OF SEVENTH-DAY ADVENTISTS

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This study seeks to find and develop an effective and workable church planting strategy for the Sundanese people dwelling within the territory of the West Java Conference of Seventh-day Adventists. To reach this goal, it first examines the biblical-theological foundations and contemporary theories of church planting. Then, based on the examination of the cultural, religious, and political backgrounds of the Sundanese people, and the analysis of the surveys answered by Sundanese Adventists, workers, and lay members of the West Java Conference, this study proposes the most effective church planting strategy in the Sundanese area.

The house-church planting method is proposed as the most effective strategy for winning Sundanese. The reasons, advantages, and stages are presented and discussed, and a strategic plan is drawn up.

A summary with conclusions and recommendations for the West Java Conference and for West Indonesia Union Mission is made along with further suggestions for future study.