

AIIAS THEOLOGICAL SEMINARY

DISSERTATION AND THESIS ABSTRACTS

PRACTICAL GUIDELINES FOR MOBILIZING THE AIIAS SEVENTH-DAY ADVENTIST CHURCH MEMBERS TO DO OUTREACH MINISTRIES BASED ON THE FIVE PRINCIPLES OF MANAGEMENT

Researcher: Lee Myun Ju, D.Min., 2005

Advisor: Praban Saputro, Ph.D.

The AIIAS Seventh-day Adventist (SDA) Church was organized to meet the spiritual needs of its members. One of the ways to meet the spiritual needs is to do outreach ministry in Silang Municipality. There are many resources in the AIIAS SDA Church that can be utilized. This project attempts to assist the AIIAS SDA Church to mobilize its members to do outreach ministry.

The purpose of this project was to construct practical guidelines for mobilizing the AIIAS SDA Church members to do outreach based on the five principles of management: planning, organizing, staffing, directing, and controlling.

To reach the goal, biblical, theological, and theoretical foundations were established. First, biblical foundations were established by examining Jesus' five principles of management for sending out His twelve and seventy disciples; namely, planning, selecting, team building, training, and supervision. Second, theological foundations were also established. They were the Great Commission of Jesus, the Royal Priesthood of all believers, and Spiritual gifts. Third, as theoretical foundations, the five principles of management were adapted. They were planning, organizing, staffing, directing, and controlling. The researcher, as a Personal Ministries Department (PMD) leader, designed, implemented, and evaluated the mobilizing program, together with the twelve Personal Ministries (PM) leaders, in accordance with these five steps.

From the project, the five steps of practical guidelines were constructed: (1) The PMD leader needs to make a short-period outreach plan (two-semester plan); (2) the PMD leader needs to organize multiple outreach groups, (3) the PMD leader needs to make an accurate recruitment plan, (4) the PMD leader needs to

conduct regular training seminar and supervision, and (5) the PMD leader needs to evaluate the PM leaders and AIIAS SDA Church members thoroughly.

DEVELOPING TRAINING PROGRAMS FOR FAMILY MINISTRIES LEADERS OF SELECTED SDA CHURCHES IN THE JAKARTA CONFERENCE

Researcher: **Samuel Timbul Tua Simorangkir, D.Min., 2005**

Advisor: **Praban Saputro, Ph.D.**

The Jakarta Conference of Seventh-day Adventist (JCSDA) responded to the needs of its members, particularly the young married couples (YMCs)—to improve their married life—but it was not sufficient. The Family Ministries Department (FMD) suggested that the entire Family Ministries (FM) leaders should serve the needs of YMCs in their respective churches. Unfortunately, the majority of them do not have adequate knowledge to manage FM programs to best serve the needs of the families.

It was observed that no matter how good the programs are if the people who will handle the programs have insufficient training, it will only reap a little.

To meet this problem, a mentoring project was developed to fill the gap between the plan of JCSDA and the needs of YMCs in the selected local churches. There are about 650 YMCs within JCSDA, and this conference is responsible in enabling the FM leaders to minister to the needs of the families.

The mentoring project was restricted to the five local churches selected by JCSDA. The churches are Kota Wisata, Depok Timur, Taman Harapan, Ciracas, and Salemba.

The purpose of this project is to develop FM training programs that would enable FM leaders to design and conduct an FM program that would serve the needs of the YMCs in the local SDA churches.

The project used descriptive research which was divided into three main parts: design, implementation, and evaluation. The FMD and FM leaders were involved in the designing of the program. The pre-evaluation interview was used on the FM leaders to assess their understanding on the affairs of the FM prior to the implementation of the program. The post-evaluation interview was used to evaluate the performances and the program itself. Both the FMD and FM leaders were consulted in the implementation of the program.

Three programs were designed to accomplish the goals and objectives of this project. The first was an FM mini-convention. The second was an FM mentoring, and the last was a YMCs program. All the programs were properly implemented and evaluated.

At the end of the evaluation period, the training program generally was perceived to have achieved its goals and objectives. The FM leaders were able to administer a program for the YMCs. This training was shared to the local members

through the participants and suggestions on how to improve it were considered for future similar projects.

WORK OUT YOUR OWN SALVATION (PHIL 2:12): AN INVESTIGATION INTO THE BACKGROUND AND MEANING OF A PAULINE EXPRESSION

Researcher: **Laurent Frederic Brabant**, MA, 2005
Adviser: **Clinton Wahlen**, Ph.D.

Man is saved by grace and not by works (Eph 2:8-9; Rom 4:5; 5:1-2; Titus 3:5). However, the expression, “work out your own salvation,” in Phil 2:12 seems to conflict with what Paul declares elsewhere. How can man “work out his own salvation” if salvation is a gift from God? The purpose of this study is, in the light of the apparent contradiction, to better understand the extent of human involvement within Paul’s larger soteriological framework.

This study analyzes the concept of salvation in both undisputed and disputed Pauline Epistles and shows a comprehensive meaning of it: (1) past, present, future elements of salvation; (2) the triune Godhead’s participation in the process of salvation; (3) faith as the condition of salvation for humankind; (4) reference to either spiritual or physical deliverance; and (5) connection with similar themes (ransom, suffering). This study shows that there is no contradiction in both undisputed and disputed Pauline Epistles.

This study presents a detailed exegesis of Phil 2:12-13. Paul’s statement in Phil 2:12-13 describes the engagement of human and divine activity in the total work of salvation. The expression, “work out your own salvation,” means that the Philippians have to do some effort, not for earning salvation, but rather, to live it out in order for them to shine as lights in the world (v. 15). They have to keep on working out or effecting their personal salvation. However, the Philippians are not left to their own devices. God Himself is powerfully working in them to achieve His gracious saving purposes in their lives (Phil 2:13). God is the provider of their salvation and He also makes sure that this salvation is effective in their lives.

This research shows that there is no contradiction between Paul’s teaching on salvation elsewhere and his expression “work out your own salvation” in Phil 2:12. Philippians 2:12-13 underscore the important role of man and God in the total work of salvation.

AN INVESTIGATION INTO THE MEANING AND IDENTITY OF “THOSE WHO PIERCED HIM” AND “ALL THE TRIBES OF THE EARTH” WHO WILL MOURN BECAUSE OF HIM IN REV 1:7

Researcher: **Daniel Berchie**, MA, 2005
Advisor: **Joel Musvosvi**, Ph.D.

The objective of this study was to determine the meaning and identity of “those who pierced Him” and “all the tribes of the earth” who will mourn because of Him (Rev 1:7).

The study began by considering the unending debate among scholars regarding the meaning of Rev 1:7, especially the last two clauses. Basically, the contention of scholars has been how John used Dan 7:13 and Zech 12:10-14 to serve his intended purpose. The other concern has been the syntax of Rev 1:7. Through an exegetical study, I attempted to address the problem of the meaning of the last two clauses.

The study reveals that first, “those who pierced Him” are those who participated in the events connected with Christ’s crucifixion, namely, the Jewish and the Roman Representatives. Second, “all the tribes of the earth” are the wicked. The wicked will mourn in despair as Christ brings judgment on them. This conclusion, based on the grammatical and syntactical considerations of the last two clauses of Rev 1:7, fits both the historical and literary contexts.

JAMES WHITE AND J. N. ANDREWS’ DEBATE ON THE IDENTITY OF BABYLON, 1850-1868

Researcher: **Samuel Kibungei Chemurtoi, MA, 2005**
 Advisor: **Francisco Gayoba, D.Theol.**

James White and John N. Andrews disagreed, from 1850-1868, on what constituted Babylon in the book of Revelation. White held, during most of the period studied, that the Protestant churches constituted Babylon, and excluded the Roman Catholic Church. Andrews, on the other hand, held that Babylon comprised all corrupt Christianity that had ever existed in the history of the Christian church.

This study first examined and analyzed the theological and contextual background that may have contributed to the varying views of White and Andrews on the identity of Babylon. The restorationist theology of the Christian Connection from which White came from had direct influence on his interpretation: Babylon is composed of churches whose doctrines are unbiblical. It is not certain whether the Methodist theology from where Andrews came from had direct influence on his interpretation. Nonetheless, his interpretation was largely influenced by that of Charles Fitch, a Methodist minister who interpreted Babylon as all corrupt religious systems.

Second, the study analyzed the arguments of White and Andrews in the debate. The locus of White’s interpretation of Babylon is Rev 14, particularly verse 8. He identified Babylon with the Protestant churches who rejected the first angel’s message of Rev 14:6-7 during the Advent message in early 1840s. Andrews, on the other hand, interprets Babylon based on Rev 12, 13, and 17.

Third, the study traced and analyzed the chronological development of the debate. White was initially opposed to including the Roman Catholic Church in the identity of Babylon. However, he had indicated some openness towards accepting

Andrews' views in 1853 and by 1868 he fully conceded. Andrews, on the other hand, consistently kept his view which identified Babylon with all corrupt Christianity.

Fourth, the theological interests or concerns that were possibly being safeguarded were investigated. White's concern was to protect the interpretation that links the rise of the Sabbatarian Adventists with the prophetic fulfillment of the three angels' messages of Rev 14. Therefore, for him Babylon fell in 1840s. It was not clear as to what Andrews may have been safeguarding.

Fifth, the study analyzed the significance and the impact of the debate towards the formation of the identity and mission of the Sabbatarian Adventists. For White, the Sabbatarian Adventists were the people who came out of Babylon, that is, the fallen Protestant churches. It follows that the Sabbatarian Adventists can be identified with the third angel of Rev 14. For Andrews, the work was most important. The Sabbatarian Adventists, as the people symbolized by the third angel, was to give the warning message to Babylon, that is, all apostate churches, against receiving the mark of the beast or worshipping her image. The emphasis of White on identity, based on historical fulfillment during the 1840s, and of Andrews' emphasis on mission to all, were both important in shaping the rise of Sabbatarian Adventists.

AN EVALUATION OF JACK SEQUEIRA'S UNDERSTANDING OF JUSTIFICATION AND SANCTIFICATION IN RELATION TO THE DOCTRINE OF SALVATION IN THE SEVENTH-DAY ADVENTIST CHURCH

Researcher: **Mwachi Caesar Wamalika, MA, 2005**
Advisor: **Aecio Cairus, Ph.D.**

Jack Sequeira's view of justification and sanctification has been diversely received in the Seventh-day Adventist Church. Some scholars think that his view of universal justification separates God's justifying act from the new birth experience and is "foreign" to the Adventist position.

This study evaluated Sequeira's idea of a universal objective justification and a subjective justification experienced by faith. In his view, the first is bestowed on mankind, potentially and collectively. Actual persons are born subjectively lost, but objectively saved in Christ.

The study observed that Sequeira's terminologies are peculiar to his theology and liable to misunderstanding. "Objective" refers to acts affecting people, but only potentially, while "subjective" refers to actual salvation or perdition. In contrast, mainstream Adventism prefers other biblical expressions for the universal effects of God's plan of salvation. Together with other Arminians, Adventists would rather speak of the universal provision of salvation, or an objective reconciliation of the entire world. However, this study also found substantial similarities between Sequeira's ideas and mainstream Adventism. Though without using the phrase, concepts exist closely related to a potentially universal justification.

At Sequeira's potential discourse, justification and new birth both come inseparably in Jesus Christ. On the other hand, at the discourse level of actual realities, a person is either a lost unbeliever or a believing, justified and born-again person. Christ's righteousness is always the key factor. The impression some scholars get of separation between God's justifying act and the new birth in Sequeira's theology is a result of mixing his two levels of discourse. This study concludes that, terminologies apart, a close analysis of Sequeira's view is unable to establish that it deviates substantially from mainstream Adventism.

THE PURPOSE OF THE FLOOD AND THE MEANING OF *šib^câ šib^câ* IN GEN 6:17-7:1-5

Researcher: **Paluku Mwendambio**, MA, 2005
 Advisor: **Yoshitaka Kobayashi**, Ph.D.

There are contrasting views concerning the purpose of the flood narrative as related to the living creatures in Gen 6:17-7:1-5 and the meaning of the Hebrew expression *šib^câ šib^câ* in same pericope. Some scholars consider the deluge as a myth and thereby suggest that it merely provides some spiritual and moral lessons. Others perceive it as a means of punishment, salvation or both punishment and salvation. The idiom *šib^câ šib^câ* is also understood either as seven individuals or seven pairs, that is, fourteen. While scholarly views are largely divided on these issues, no study has, as yet, been done to discuss them fully in Gen 6:17-7:1-5. After investigation, the researcher found out that

1. The analysis and context of Gen 6:17-7:1-5 show that at one hand, terminologies such as *ləšahēt* "to destroy" (6:17) and *māhā* "wipe out," "exterminate," or "erase" (7:4) imply aspects of destruction with a key idea that God decreed to destroy what in truth has already corrupted itself. On the other hand, terms such as *ləhayyōt* "to make alive" (Gen 6:19b, 20b) and *ləhayyōt zera^c* "to make a seed alive" (Gen 7:3b); the promise of a covenant (Gen 6:18); the command to go into the ark (Gen 6:18; 7:1); and the order to store food for all living creatures in the ark (Gen 6:21) are evidences that God's purpose was to protect the righteous beings and animal life upon the earth during and after the flood. In other words, it is obvious that elements of destruction are present in Gen 6:17-7:1-5, but, in the final analysis, protection of the righteous people, rather than punishment, emerges as God's main purpose in Gen 6:17-7:1-5.

2. As to the meaning of the Hebrew expression *šib^câ šib^câ* "seven seven" in Gen 7:2, 3, after investigation, it appears correct to state that the expression denotes comprehensively "seven by seven," that is, "seven individuals" of all the clean animals rather than "seven pairs" or fourteen. In Hebrew, the duplication of the same adjective (numeral) conveys an adverbial meaning. In Hebrew grammar, when a cardinal number is repeated without conjunction, it corresponds to the single number being repeated and connotes an adverbial meaning.

THE INTERPRETATION OF THE NEGATIVE PARTICLE \aleph : AN EXEGETICAL STUDY OF THE PROHIBITION “THOU SHALT NOT KINDLE A FIRE IN ANY OF YOUR DWELLINGS ON THE SABBATH DAY” (EXODUS 35:3)

Researcher: **Milton Thorman Pardosi, MA, 2005**

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

The prohibition “Thou shalt not kindle a fire in any of your dwellings on the Sabbath day” (Exod 35:3) has been debated among those who observe the Sabbath day. Jews and Samaritans interpreted it as a permanent prohibition for the Sabbath itself is a permanent law. But, Jews are divided into two views. The first view does not allow Jews to kindle and keep a fire burning continually on the Sabbath day. The second view allows Jews to have a fire on the Sabbath, but the fire itself cannot be kindled, refueled or extinguished during the Sabbath hours. The Samaritans do not allow their members to kindle and keep a fire burning on the Sabbath day.

Some Christian scholars have interpreted it as a temporary prohibition and relate it to the time of Israel’s wandering in the wilderness for forty years. According to other scholars, however, a prohibition that used \aleph as its negative particle must be considered permanent. Other scholars relate it to the construction of the Tabernacle and its equipment. In this view, it seems that this prohibition was valid less than one year. Others relate it to pagan worship. It is originally directed against cultic practices with fire kindled in worship of foreign Gods. The texts that are quoted in support of this view, however, are out of context.

The main question of the study is about the nature of the negative particle \aleph in the structure: \aleph + Imperfect. The main purpose of the study is to investigate the nature of the negative particle \aleph in the structure: \aleph + Imperfect.

This study resulted to three findings. First, all the verbs in the imperfect form(s), whether Simple Present Future or Simple Present-Future Positive Command, according to the verb and its context, might be classified into three categories of action: momentary, temporary, and permanent actions. Second, the negative particle \aleph in the imperfect form(s), whether Simple Present-Future Negative or Simple Present-Future Negative Command, is only negation of the action indicated by the verbs. It does not function as a sign that the action of the verb in the imperfect form(s) is a permanent action. This is because the time action of the verb in the imperfect form(s) is determined not by the use of the negative particle \aleph , but by the verb and its context. Third, the prohibitionist in Exod 35:3, according to the verb and its context, could be considered temporary though it used \aleph as its negative particle. It might be proven from some other prohibitions in the Pentateuch which used \aleph as their negative particle, but actually they are temporary prohibitions for they are bound with such situations and conditions. When the situations or conditions changed, they might no longer be valid, or might be slightly different in their implementation in the future. Yet, the principles of the Sabbath itself through this prohibition, that the Sabbath is a holy day and a day of rest, still binds those who observe the Sabbath day.