

## EDITORIAL

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We are happy to announce a new issue of *JAAS*! With this issue, we are making two major changes for the journal. First of all, we have formulated new vision and mission statements. The vision statement reads as follows:

The *Journal of Asia Adventist Seminary (JAAS)* is a leading venue for publishing studies with Adventist and world perspectives on the Bible, spirituality, theology, history, mission, and ministry.

The new mission statement is formulated accordingly:

*JAAS* publishes studies with Adventist and world perspectives exploring the Bible, theology, history, mission, and ministry to raise the level of spirituality, scholarship, and service in the world church.

While theology has often taken a more Western perspective, with these changes we want to welcome studies that explore the Bible, spirituality, theology, history, mission, and ministry from various cultural perspectives. While still including more traditional approaches, we also encourage studies of issues relevant to the wide multicultural reality of our world today. AIIAS is an institution with students and faculty from all continents, and we find it appropriate that our seminary journal engage in topics reflecting the diversity of backgrounds represented at our institution.

The second change we are making is making the journal available for free online. You will already find back-issues available at <https://journals.aiias.edu/jaas>. We will upload new issues there as soon as they are ready. It means that we will no longer require subscriptions to be able to access the journal and its latest issues. We hope this will make it more readily accessible for you as a reader.

The first article in this issue is written by Roy Gane. He explores the failure of the ritual procession as described in 2 Sam 6 and 1 Chr 13. By comparing this incident with other ancient Near Eastern ritual processions Gane clarifies the distinctive understanding of the character of God and His cultus

according to the Bible. The biblical God is not like the other gods prone to be manipulated by humans but shows Himself as an awesome being demanding the utmost respect and obedience.

The other four articles in this issue deal with various cultural perspectives. Andy Tsoi Kashing's article discusses how the words *שָׁפֵט* (*nepeš*) and *רָאָה* (*rûah*) in the Hebrew Bible have been translated into the Chinese Union Version. He shows how the translation has been influenced by cultural and religious presuppositions and suggests more appropriate translations given the biblical text and the Chinese language.

In their article, Marcelo Soares and Marcelo Dias, argue that mission in Japan has often not been sensitive enough to the cultural setting of this country. By comparing Shintoism and Christianity, they argue for combining elements from two missionary methodologies, contextualization and inculturation.

Victoria Aja explores various issues related to chaplaincy ministry in the African setting. She argues for the need to understand the importance of specialized training of chaplains, investing in the workforce, and creating awareness of the contributions of chaplains to the Great Commission. In her study, she shows how these areas have been neglected and deserve much more attention in the future, especially by leaders in the Seventh-day Adventist Divisions in Africa.

David Odhiambo gives us another article exploring issues from the African perspective. In his article, he discusses the increasing importance of the family context in the post-Covid setting. He analyses the importance of the home and family in African cultures and the small group model as seen in the New Testament. He further elaborates on how leaders should be trained and their role in the family context, and the significance of small groups for evangelism.