Title: An evaluation of Jack Sequeira's understanding of justification and sanctification in relation to the doctrine of salvation in the Seventh-day Adventist church

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Abstract:

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 exists 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 this view is a result of mixing these 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.