AIIAS THEOLOGICAL SEMINARY

DISSERTATION AND THESIS ABSTRACTS

STRATEGIES FOR ENLISTING YOUNG PEOPLE TO PREPARE FOR
MINISTRY IN THE ADVENTIST CHURCH IN SINGAPORE: A CASE
STUDY

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The main concern addressed in this study is that of why are there so few Singaporean Seventh-day Adventist youth entering the ministry in Singapore and what can be done to help the situation? The purpose of this study is to develop a strategic plan designed to increase the number of youth preparing for and entering the ministry in Singapore Adventist Mission (SAM).

The study is based on the case of Wang Yu who prepared for and entered full-time pastoral ministry in spite of the advice of his friends and the opposition of his family. Later he left the pastoral ministry for employment as a family counselor, but subsequently re-entered the ministry.

A major factor contributing to the problem addressed in this paper is that few youth fully understand or sense God's call to the ministry. Societal factors influencing the non-enrollment of youth in ministry are family disapproval, lack of prestige associated with the ministry, peer pressure, secular educational influences, the impact of media exposure, and low income received by ministers.

Chapters 5 and 6 explore the biblical, theological, and practical foundations of God's call to the ministry. Chapter 5 concludes that, although different persons may experience God's call in different ways, there is a close connection between a sense of being called by God and commitment to full-time ministry. Chapter 6 concludes that evidences of God's call include an inner sense of conviction, confirmation according to the spiritual qualifications and gifts outlined in the Scriptures, and recognition by the body of believers.

The concluding chapter presents strategies designed to enlist more young people into preparing for and entering the ministry in Singapore. These strategies are based upon seeking to help them understand, recognize, and respond to God's call, emphasizing the positive rewards of ministry, and seeking to minimize any negative factors which might discourage them from entering the ministry.

TOWARD A STRATEGY FOR EFFECTIVE CONVERSION OF PRISON INMATES IN A PHILIPPINE JAIL: A CASE STUDY

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The need to help prison inmates experience true conversion is reflected in this study. The focus of concern presented is the inmates of Philippine jails. The main objectives of the study are to provide a pastoral strategy in response to the challenge of helping bring conversion to inmates in the Philippines and to explore the biblical and theological nature of conversion. The study is made up of four components: description, analysis, interpretation, and action plan.

Part 1 introduces the study and outlines the mechanics of the research. The case of Mario Pastrana, a prison inmate, is presented and highlights the challenges of helping prison inmates experience genuine conversion.

Part 2 examines two dynamics relevant to the case: socio-cultural and religio-psychological dynamics. The analysis reveals factors that might have influenced the situation of Pastrana.

Part 3 probes the biblical and theological nature of conversion. It provides the biblical-theological undergirding for the suggested strategy.

Part 4 provides a suggested strategy and action plan based on the findings of the study, the problem, and pastoral-theological issues presented.

A DISCIPLE-MAKING PROGRAM EMPHASIZING LAY EVANGELISM AMONG THE SEVENTH-DAY ADVENTIST CHURCHES IN NORTH SUMATRA MISSION

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The study is designed to address the perceived inadequate concept of disciple-making among lay members in the North Sumatra Mission (NSM) of the Seventh-day Adventist (SDA) Church. The goal of the study is to suggest an appropriate

intervention program to be carried out by local pastors so that the problem may be arrested.

To reach this goal, the study examined the disciple-making procedures of Jesus and Paul in the NT. This was done to identify the basic model of disciple-making.

The study reveals that a biblical disciple-making program should use the means of (1) evangelism, (2) nurturing, (3) establishing, and (4) reproducing.

A converted person is not really a disciple until the stage has been reached when he/she is capable of reproducing another disciple. This understanding is consistent with the church's belief on the priesthood of all believers.

The third chapter of this study chronicles the result of the survey conducted among randomly selected church members and pastors of NSM as to why fervor for disciple-making seems to have diminished, compared to the earlier church growth experience of NSM. The study suggests three major factors for the phenomenon: (1) pastors and members have a misconception about disciple-making; (2) the role of a pastor has been perceived not as a trainer of soul winners, but as a visiting shepherd; and (3) there has been a lack of a concrete, intentional discipling program in the local church.

The last section of the study suggests a concerete discipling program which may be adapted by pastors in the local churches. The design of the program is based on the discipling structure of Jesus and Paul and the present realities of the SDA churches in NSM.

CONTINUITY AND CHANGE IN WORLD RULERS: A COMPARATIVE STUDY AND EVALUATION OF SEVENTH-DAY ADVENTIST INTERPRETATIONS OF DANIEL 11

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Dan 11 is a prophecy about the forces of good and evil on the international scenario from the time of Daniel until the end. The message of this revelation summarizes and expands the preceding visions of Dan 2, 7, 8 and 9. Seventh-day Adventist historicists, though sharing a common outlook of the book of Daniel as a whole, hold two views on this chapter. Most interpret Dan 11:1-30 in a strictly historical way and 11:31-45 spiritually. They regard Dan 11 as the history of Medo-Persia (11:1-2), of Greece (11:3-15), of pagan Rome (11:16-30), of papal Rome (11:31-39), and of the world during the time of the end (11:40-45). In contrast, Jacques Doukhan, the main proponent of the second view, interprets 11:1-4 historically and 11:5-45 spiritually. He suggests that 11:1-2 deals with Medo-

Persia, 11:3-4b with Greece, 11-4c with pagan Rome, and that 11:5-45 applies to the power of the Little Horn after the fall of pagan Rome.

In view of this, a further study on the historicist interpretation of Dan 11 has been done to determine the validity of the respective arguments. Chapter 1 starts the study with a review of relevant literature. Chapter 2 presents a comparison of the two views of historicism. Chapter 3 presents a grammatical-historical analysis of Dan 11 and evaluates these two views. Chapter 4 deals with the summary and conclusion.

The difference centers on the interpretation of the "others beside these" in 11:4c. Doukhan interprets the "others" of this verse as the Romans, and applies the "these" to the four generals among whom Alexander's empire was divided after his untimely death. However, a study of the parallel construction of Dan 11:4 suggests that the "these" to whom the kingdom goes is connected with (1) Alexander's posterity and (2) his dominion, and that the "others" is connected with the four divisions of the Greek empire and not with the Roman empire. Doukhan's interpretation, then, is not seen as correct at this point. Nonetheless, the dissertation points out a common Babelic/Luciferic character underlying the successive powers depicted in Dan 11, which approximates them to the "Little Horn."

Recognition of this continuity of character in a succession of changing rulers spanning many centuries can be helpful to those who support historical-critical, historical-preterest, and dispensational-futurist views, as well as to historicists, and has an important spiritual message for all schools of prophetic interpretation. God indeed "declares the end from the beginning" (Isa 46:10).

LAY MINISTRY TRAINING BASED ON SPIRITUAL GIFTS IN THE SEVENTH-DAY ADVENTIST CHURCHES OF THE JAKARTA CONFERENCE

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The purpose of this project is to develop a training program to help members to minister according to their spiritual gifts in the Seventh-day Adventist Jakarta Conference. To reach this goal, the biblical and theological foundation of lay ministry training will be explored. The biblical and theological findings prove that there is no distinction between clergy and laity as far as belonging to the people of God and ministry are concerned. The difference is found only in function. They have accepted the mandate through the baptism ceremony.

Training is a vital aspect in order to make the church alive. It is biblical, urgent, and necessary. It is part of the Church's life. Training is not an option; it must be a priority in the church.

The Church is defined as a group of people who believe and worship God. Its nature is a spiritual fellowship and also a functioning institution to fulfill its mission to the world.

God has endowed various spiritual gifts on believers in order to enable them to serve. After identifying their gifts, He wants all believers to utilize them for ministry, and be in the right place to work enthusiastically.

Gift-based ministry is a meaningful gift that God gave to His Church in NT times. It is significant to consider, use, and put into practice all the gifts of the members in His Church. Everyone can enjoy the ministry according to their respective spiritual gifts.

INSTITUTING SERVANT LEADERSHIP AS A MODEL FOR LOCAL CHURCH LEADERS IN THE CENTRAL PHILIPPINE UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

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Though noticeable improvements have been achieved in local Seventh-day Adventist church leadership in the Central Philippines, not many are excellent models of harmony and effectiveness in ministry. Some observers believe that the popular notion of church leadership has undergone a shift from humble service to a power and "command and obey" type of leadership.

This paper considers "servant leadership" as a promising response to the aforementioned condition. There seem to be spiritual dynamics in this model of leadership that closely follow biblical principles and Ellen G. White's concept of leadership.

Moses acknowledged that developing the potential of others strengthens leadership. David did not lead, but people came to follow him because he valued and harnessed them for productivity. Jesus, the greatest servant leader, taught that kingdom leadership is "serving first." The apostle Paul defines qualities of a servant leader in many of his letters to the Christian churches. Ellen White emphasizes humility, service, and self-sacrifice, the right use of power and authority, and the value of delegating, among other things. Her concept of leadership is servant leadership.

Introducing this model of leadership to the local churches in the Central Philippine Union Conference would improve and enhance the ministry of the local church and lay involvement of church members. Unlearning wrong and unbiblical

concepts of leadership, and instituting an excellent training seminar on the concept of servant leadership is one of the best options in making this attempt a reality. This paper develops and presents seminar notes on the concept of servant leadership, which may be used as an effective pastoral strategy.

DONALD A. McGAVRAN AND ELLEN G. WHITE ON DISCIPLING, THEN PERFECTING, IN CHURCH GROWTH: A COMPARATIVE STUDY

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Both Donald A. McGavran and Ellen G. White agree on the importance of "discipling, then perfecting" in church growth. McGavran teaches that Christ's Great Commission is God's command for discipling, and obeying it is the evidence of believers' faithfulness to God. "Discipling" should be followed by "perfecting," because without "perfecting," the church is enfeebled. Similarly, White maintains that Christ's Great Commission is God's command for every believer to win souls to Christ, and obeying it is the evidence of believers' love for Christ. White also believes that discipling should be followed by perfecting. The difference between the two key aspects of church growth is not obvious at a cursory glance. Yet upon careful investigation, some distinctions emerge.

The purpose of this study is to explore and compare McGavran's and White's views concerning "discipling, then perfecting" in church growth. Chapter 1 serves as an introduction to the research. It indicates the motivation for the study, the problem, the purpose, the significance, the definition of terms, and some of the basic assumptions. Chapter 2 describes McGavran's understanding of "discipling then perfecting." It begins with exploring the context for McGavran's concept of "discipling, then perfecting," which includes the meaning, the purpose, and the process of both discipling and perfecting.

Chapter 3 investigates White's church growth concept of "discipling, then perfecting." This chapter also includes the historical and theological backgrounds of her ideas on this subject, followed by exploring the meaning, the purpose, and the process of discipling and perfecting.

Chapter 4 offers a comparison between McGavran's and White's understanding of "discipling, then perfecting," highlighting the similarities and the differences and showing how these may enrich the theory and practice of Adventist mission. Chapter 5 summarizes the findings of the study by focusing on McGavran's and White's key points on church growth.