

THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

“Leadership Behaviors of Small Group Leaders and Their Impact on the Effectiveness of Small Groups in the North Minahasa Conference: A Basis for Program Development”

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Advisor: Bienvenido Mergal, Ph.D.

Small group (SG) ministry has swept the Christian world with a storm. Various SG methods have been developed and tested in churches all over the world. The success has been significant, particularly in North America, South America, and Korea.

The *Tell the World* initiative is a program designed to involve all the Seventh-day Adventist (SDA) Church members worldwide in proclaiming Jesus to others. There are seven key areas where the church’s resources, energies, and prayers are to be focused on. The method chosen to accomplish this program was to use SG ministry. The SG ministry was implemented in North Minahasa Conference (NMC)—an organization of churches—of the East Indonesia Union Conference (EIUC)—an organization of several conferences—in 2007. Realizing the many components that make up an SG, this study chose to analyze the leadership aspect of the SG, more particularly the leadership behaviors of the SG leaders and its impact to the effectiveness of SGs since 2007 to 2011.

The primary purpose of the study was to identify the leadership behaviors that would be expected from SG leaders. To achieve that, the study examined the biblical foundations of SGs by exploring the various images of small groups in the Bible and the leadership behaviors of their leaders. The textual component of the study described the historical and cultural aspects of the Minahasa people and how it affected the SGs. It presented the cultural factors that affected the members’ and leaders’ attitude towards SGs.

The study employed two survey questionnaires to measure the perceptions of SG members on the leader’s leadership behaviors and

effectiveness of the SGs. Purposive sampling method was used to determine the respondents. Finally, the data was analyzed by SPSS software using descriptive statistics, ANOVA, Pearson's correlation and multiple regressions.

The findings showed that there were five predominant leadership behaviors and that leadership behaviors do have an impact to the effectiveness of the SGs. There were six predictors that entered for SG effectiveness considering leadership behavior and the demographics. Other findings revealed the members' perception that SGs are centers of community, training, and spirituality.

The conclusion of the study highlighted the importance of creating an SG leader's training program in order to have effective SG leaders that will lead effective SGs. Such SGs can function more effectively and create a difference in the church community. It also provided some recommendations for the leadership of the church in NMC and in EIUC.

"The Kingdom of God in Daniel 2:44-45: its Symbolism and Theological Implications"

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In Dan 2 the prophet Daniel interpreted the symbolisms used in the dream of a great image as kingdoms (vv. 36-45). However, of all the symbolisms employed in Dan 2, the symbolism of God's kingdom in vv. 44-45 is a bit confusing. In this text, there are two symbolisms that could possibly symbolize the kingdom of God: אבן "stone" and טור "mountain." Which of the two symbolisms is attested in the biblical text? What is/are the theological implication/s?

An examination of Dan 2 in its context has revealed that the mysterious dream of Nebuchadnezzar is about the future, which climaxes with the kingdom of God. There are some linguistic elements that give focus on God's kingdom: (1) the use of *הזה* "see" or "look" in v. 31 and v. 34, (2) the use of the phrase *אלה שמיא* "God of heaven" in v. 37 and v. 44, (3) and the use of *peal/pael* stem which is dominantly used in describing the world kingdoms (vv. 36-43) but changes to *haphel/aphel* stem in describing God's kingdom (vv. 44-45). These linguistic elements draw attention to the theme and emphasize the difference between the world

kingdoms and God's kingdom. The previous is short-lived and destructible, while the latter is enduring and indestructible.

In the interpretation section (vv. 36-45), the use of the preposition כְּ "as" or "like" in vv. 44-45 accentuates that the kingdom of God is analogous to the stone only in the aspect of the breaking activity, not the idea that the stone is the kingdom of God. Moreover, the symbolisms written with a definite article הַ "the" which are consistently interpreted as kingdoms in vv. 36-43 suggests that it is consistent to associate the kingdom of God to the mountain symbolism which is written in a definite form, than with the stone symbolism which is written in an indefinite form. Furthermore, the morphological and semantic studies of the stone and mountain symbolisms in Biblical Hebrew, Biblical Aramaic, and Ancient Near East have shown that the mountain symbolism gains more depiction of God than the stone.

Based on the evidences, it is deduced that the kingdom of God in Dan 2:44-45 is symbolized by the mountain where the stone was cut out. This interpretation is theologically significant for it emphasizes that God's kingdom is pre-existent and concurrent with the world kingdoms, yet it will be established in the eschatological period. Hence the concept of God's kingdom with the use of mountain symbolism also emphasizes of a future eternal kingdom of God established in the new earth. It must be noted, however, that the stone is not treated insignificant, for in this respect, the stone symbolism describes how God's kingdom will be established at a divinely appointed event in time through the second coming of Jesus.

Knowing that the establishment of God's kingdom will consummate the history of the world kingdoms (vv. 44-45; cf. 7:27), it drives a concept of the end of evil and oppression. In God's kingdom, the people of God or the saints will live free from the intrusion of the enemies, they will live with God forever and ever, and they will share in God's dominion over His kingdom. Thus the concept of God's kingdom is significant in the Old Testament hope.

"Contribution of Teamwork Culture to Job Satisfaction of Pastors and Administrators in West Indonesia Union Mission: A Basis for Teamwork Development Program"

Researcher: Joseph Sianipar, D.Min., 2013

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This quantitative study examined the relationship between teamwork culture and job satisfaction, as reported by the Seventh-day Adventist pastors and church administrators in West Indonesia Union Mission (WIUM). Although many existing theories on teamwork and job satisfaction are found in the literature, the relationship between teamwork culture and pastors' job satisfaction is still not clear. This study addressed how teamwork culture influenced pastors' job satisfaction. It has 2 main purposes: to determine and investigate the relationships between teamwork culture and job satisfaction of the pastors and church administrators in WIUM; and to develop an intervention program that could improve the teamwork culture and job satisfaction of pastors and church administrators.

The subjects were 200 respondents (pastors and church administrators) of the 7 missions and 3 conferences in WIUM. They responded to a 5-part questionnaire—demographic variables, the Teamwork Culture Survey, and the Job Satisfaction Survey.

The results showed strong levels of pastor teamwork culture and job satisfaction. It also showed a significant relationship between WIUM leadership teamwork with pastors' satisfaction. Pastors' demographic factors—gender, age, educational degree, and years of experience revealed no significant difference in their perception in relation to pastors' teamwork culture and job satisfaction. However, position is considered as a determinant factor that affects pastors' and church administrators' satisfaction. The officers perceived higher job satisfaction compared to church pastors. Departmental directors have the highest satisfaction in their job. Furthermore, among the 10 dimensions of teamwork culture, it was found that trust and constructive conflict resolution are predictors in pastors' job satisfaction.

Based on those results, the following recommendations were made: Church leaders need to give careful attention to the job satisfaction of pastors and church administrators; they should develop an excellent teamwork culture through a comprehensive intervention program. This study

proposed Teamwork and Job Satisfaction Intervention Program as a model of teamwork development program. They should occasionally review pastors' satisfaction levels through interviews, group discussions, and formal and informal evaluation. Both pastors and church administrators should use an assessment tool which is called "A LEADING TEAM" to evaluate the implementation of the Teamwork and Job Satisfaction Intervention Program in their respective missions or conferences to pursue a higher level of teamwork culture in the church organization.