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Abstract

Developing Elder Leadership for the Princeton Church of God

by

Ray E. Hurt

Many writers propose that leadership or lack of leadership determines the growth or lack of growth in churches. The Princeton Church of God had experienced a gradual decline in Sunday morning worship attendance over a period of seven years. Through interviews with church leaders and a former pastor it was determined that most decision making in the Princeton Church of God was limited to the Senior Pastor. Few volunteers made decisions and the Senior Pastor was the only professional staff.

This dissertation was a study of the effort to change the leadership model of the past seven years, to create a new leadership model sharing decision making with volunteers and professionals, and to evaluate the results of the changed model of leadership in the Princeton Church of God.

The new model of leadership provided a system in which authority for decision making was shared with volunteer leaders and professional staff members. Bible studies were created to help teach the new model of leadership to the congregation. Job descriptions were created for professional staff, elders in full time ministry, and job descriptions

were created for a Church and Pastor's Council, elders in volunteer service. The increased number of involved individuals resulted in far more contacts outside the congregation.

After the new model of leadership was in place for a sufficient time a questionnaire was distributed to the congregation to discover their responses to the new model. A high percentage of the congregation expressed approval for the results of the new model of leadership. Increases in Sunday morning worship attendance and in overall giving evidenced the positive response of the congregation.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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Table of Contents

	Page
List of Tables	vi
List of Figures	vii
Chapter	
1. The Problem	1
Purpose	1
Context of the Study	2
Research Questions	4
Definitions of Terms	6
Methodology	9
Overview	13
2. Precedents in Literature	14
Literature Most Helpful	14
Literature Defined	19
Leaders and Their Impact on the Church	19
Changes in Leadership	21
New Testament Leadership	22
Leadership and Commitment	24
Leadership and Holy Spirit Guidance	24
Leadership Recognized in the Church	25
Leadership, Historical Development	29
Apostle Defined	30
Apostles Established Leaders	33
Leadership Function	34

Chief Elder	36
Succession	37
Conclusions	40
3. Design of the Study	42
The Problem	42
The Purpose	42
Research and Operational Questions	43
My Hypothesis	44
Population	44
Methodology	45
Independent/Dependent Variable	46
Control	47
Data Analysis	47
4. Findings of the Study	50
Research Findings	53
Research Question 1	53
Research Question 2	55
Research Question 3	58
Research Question 4	60
5. Summary and Conclusions	66
Conclusions	66
Theological Reflections	67
Implications	68
Contributions to Research Methodology	69
Relationship to Previous Studies	70

Limitations of the Study	71
Unexpected Findings and Conclusions	72
Applications and Future Studies	72
Appendices	74
Appendix 1 Attendance Statistics	75
Appendix 2 Job Descriptions, Associate Pastors	80
Appendix 3 Interviews	95
Appendix 4 Job Descriptions, Council	98
Appendix 5 Bible Lessons	108
Appendix 6 Nominating Application Forms	151
Appendix 7 Election Ballot	154
Appendix 8 Self Administered Questionnaire	156
Appendix 9 Financial Supporters	170
Works Cited	173

Tables

Table

1	Questionnaire, Totals All Participants	64
2	Annual Average Morning Worship Attendance	75
3	Analysis Worship Attendance	77
4	Analysis Worship Attendance page 2	78
5	Annual Income	79
6	Analysis of all Questionnaire data	160
7	Questionnaire, Totals Two Years or More	161
8	Analysis, Totals Two Years or More	162
9	Questionnaire, Totals Less Than Two Years	163
10	Analysis, Totals Less Than Two Years	164
11	Questionnaire, Volunteers	165
12	Analysis, Totals Volunteers	166
13	Questionnaire, Non-Volunteers	167
14	Analysis, Totals Non-Volunteers	168
15	Group Comparisons	169
16	Financial Supporters	172

Figures

Figure

1	Percentage Population Growth/Losses	52
2	Princeton Leadership Structure	54
3	Annual Income	61
4	Morning Worship Attendance	76
5	Elders in the Early Church	125
6	Local Church Government	129
7	Financial Supporters	171

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CHAPTER 1

The Problem

The local church endures resistance from many directions. A key to overcoming resistance and creating a healthy functioning congregation is the development of dynamic leaders. Many congregations seem to suffer from the lack of well trained and properly motivated leadership.

Statement of Purpose

The purpose of the proposed study was to develop, implement, and evaluate a model of elder leadership for the Princeton Church of God.

This project developed in response to a perceived need for clearly defined, formally recognized, lay leadership and for realistic expectations of clergy leadership in the Princeton Church of God, Princeton, West Virginia. My goal was to create a paradigm for lay leadership recognition, development, and role description resulting in continuing spiritual and numerical growth that would be accepted and implemented by the membership of the Princeton Church of God. The developing model for clergy and lay leadership was subject to two major requirements. The model is based on an explication of scriptural teaching and practice and agrees with denominational guidelines (Gause 74).

Context of the Study

This dissertation addresses the severe lack of lay leadership in the Princeton Church of God. The Princeton Church of God abandoned a denominational lay leadership model in 1984 after controversy over decisions made by the lay leadership during the tenure of a controversial pastor. The model for lay leadership abandoned by the congregation consisted of nine male members elected by the congregation to serve as a "Church and Pastor's Council" (74). The Council's responsibilities included such things as oversight of the \$278,000 annual budget and maintenance of properties. According to Finance Committee member Joe Vicars, the Pastor encouraged the decision to disband the Council due to opposition to his program by some of the lay leaders serving on the Council. The Council meetings centered around differences concerning the distribution of funds. Council members struggled with the Senior Pastor for control of finances and control of direction for congregational ministries. Within six months of the decision to disband the Council the Senior Pastor lost a vote of confidence and was called to another congregation. The new Pastor chose to continue with the lay leadership structure in place upon his arrival. As a result of nine years of no clearly defined lay leadership, the congregation experienced a gradual decline in attendance, and a shift in the median age of attenders. Even with a membership of over four hundred Sunday morning

attendance dropped to approximately one hundred and fifty. The Senior Pastor assumed more and more of the detailed decision making responsibilities. By the summer of 1992 sixty-five percent of financially involved attenders were over the age of sixty-five (Appendix 9).

The southern mountain region of West Virginia marks the geographic location of the Princeton Church of God. The state of West Virginia has experienced a continual economic decline as strip mining for coal moved to western states. The decline has resulted in an aging population. The Bluefield Daily Telegraph reported in September of 1993 that West Virginia ranks number three of all the United States in number of families living below poverty level. The economic opportunities for the members of the Princeton Church of God are primarily in the fields of health care, care for the aged, tourism, and support for a declining coal mining industry. The congregation of the Princeton Church of God reflects the economy. A number of the aged members of the Princeton Church of God retired from coal mines located throughout the area. The congregation has a large number of members working in health care, a small number in education, and others in service industries such as banking, the law, accounting, government, and sales.

The congregation clearly recognized and openly discussed their decline in a meeting dated the fall of 1991. Some members encouraged a return to the leadership model of

the past, however the effort failed to gain enough support (74). No clear guidelines on the role and relationship of lay leadership to the congregation and to the pastor were presented and the model of the past was rejected.

Another difficulty produced by the lack of clearly defined lay leadership was the expansion of implicit congregational expectations of the pastor. The pastor became responsible for every budget decision down to the last penny. I accepted the call to serve the Princeton Church of God as Pastor in the summer of 1992. During my first month I was asked to approve expenditures dealing with every thing from cleaning supplies to Sunday School literature. I was called upon to know the minute details of every ministry department and make decisions regarding any need that may arise. I was called upon to be chairperson of every Committee and Board except the Ladies Ministries Board which my spouse was expected to lead. The stress level grew with each passing day. The pastor I replaced had experienced numerous health problems and could not continue in his duties. Six months after retiring he called to say he had recovered his health and felt ready to enter ministry again.

Research Questions

To reach the goal of creating an acceptable paradigm for lay leadership recognition, development, and role description along with realistic expectations of clergy leadership the following questions were addressed:

1. What constitutes a Scriptural model for clergy and lay leadership in the local church? How should this model of leadership for the local church be contextualized in the Princeton Church of God?
2. What processes should be used for educating the congregation and implementing a scriptural model for leadership in the Princeton Church of God?
3. What changes, if any, in the current roles and structure of leadership might be required upon implementation of a scriptural model of leadership in the local church?
4. After 12 months of functioning with a new model of leadership for the local church, what outcomes can be observed within the congregation of the Princeton Church of God?

This study sought to provide practical answers to these questions and thereby produce a functioning clergy and lay leadership model in the Princeton Church of God. The growth and progress of the local church will be shown to be extremely dependent, if not totally dependent, on God called lay leadership in active working partnership with clergy. According to Lingren and Shawchuck,

the empowerment of laity and clergy to become active co-workers as God's people is the key to a vital church tomorrow. More and more it is being recognized that an overworked clergy and an underused laity constitute a self-perpetuating kind of entrapment (13).

For the church to grow and make progress the laity must be mobilized. Gene A. Getz says, "This means that every member of the body of Christ is important! In a sense, every member is a leader, called of God to help other members of the body to grow and mature" (112). Numerical and spiritual growth depend on the mutual prayerful support of all God's people and not just the clergy. McGavrin and Hunter write, "I cannot exaggerate the part lay Christians play in the growth of the Church. Unless lay Christians vigorously back it, growth does not happen. The minister can do something, but unless there is massive lay participation little growth results" (62).

Definition of Terms

The following terms are used with these specific definitions.

Church Growth. C. Peter Wagner defines church growth as "all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership" (Your Church 14). A more simplified definition could focus simply on measurable quantities such as increases in attendance to Sunday morning worship services and increases in financial support.

Church Membership. Wagner's definition of Church Growth may be limited somewhat by the Princeton Church of God definition of membership. In the Princeton Church of God

membership includes all baptized persons who have come into membership by confession of faith, and have stated publicly their willingness to comply with the teachings and practices of the church, and whose names have not been removed from the membership rolls by reason of death, transfer, withdrawals, or removal for cause.

Worship Attendance. Attendance at the principal congregational worship service, 11:00 Sunday morning.

Congregational Reflection Group. A group of five lay persons who advised and assisted me in the planning and implementation of the project.

Lay Leadership. A formally recognized lay leader in the Princeton Church of God is any volunteer, (unpaid) church member involved in active ministry or decision-making as a part of the activity of the local church.

Clergy. Any (paid) church member involved in active ministry or decision making as a part of the activity of the church on any level. The designation "clergy" will also imply at least some basic training in professional ministry and denominational recognition of office.

Apostles: An Apostle may be defined as one who is sent--a messenger, proxy, ambassador, a person acting with full authority for another. The office of apostle was for special leadership in the evangelistic mission of the early Church.

Prophet: "New Testament prophecy was principally a proclamation of revelation. The Christian prophet's ministry was essentially pastoral instruction: implanting the word of God into the life of a community, giving words or orders that are concrete and precise" (Wintle 69). Prophets gave special direction to the ministries of the early Church. Prophets were prominent enough in the church to be actively involved in leadership. The prophet Agabus gave a word from the Lord to Paul concerning the danger awaiting him in Jerusalem (Acts 11).

Evangelist: Evangelists were especially gifted in leading the Church in sharing the good news with the unbeliever. They were proclaimers of the message of salvation.

Pastor/Teacher: This office is often identified with the role of the Elder. Both were to teach, shepherd, and care for the Church.

Deacon: The deacon labored for the Lord in the very special role of serving and administrating of the financial responsibilities of the Church. Seven deacons were chosen by a vote of the Church in Acts 6.

Bishop/Elders: Elders (πρεσβυτεριον) were spiritual leaders in the congregation. Pastor/Teachers were elders. Overseers or bishops (επισκοπος) were also elders. It would seem the office of elder covered many or all of the spiritual leadership roles of the early Church. Some consider the

office of Bishop to be a leadership role among elders, the chief elder of elders. "Since 'elders' is always in the plural, but 'bishop' always in the singular, perhaps we have here evidence of a monarchical episcopate situation, wherein there are many elders but one bishop" (Wintle 72). The Pastor of the Princeton Church of God serves as the chief spiritual leader of spiritual leaders, the Church and Pastor's Council.

Methodology

The first and foundational step in building a model for leadership in the Princeton Church of God was research into the Biblical/historical practices of the early church. I needed to know the practices of the New Testament Church and the transitions that produced problems that may or may not relate to the difficulties of the Princeton Church of God. Biblical passages, historical documents, theological studies, church growth literature, magazine articles, ecclesial structures, and observations concerning present day practices were all included in the process.

The second step was the application of the research in the creation of a plan of action for the Princeton Church of God. A plan for educating and informing the congregation concerning the identification of, establishment of, and authority of lay leadership in conjunction with clergy leadership was shared with the Congregational Reflection Group.

With the approval of the Congregational Reflection Group the third step, implementation of the program proceeded as follows.

July 1992 With the approval of the Congregation Reflection Group and the Christian Education Board I began a series of studies for adults in our Wednesday evening Family Training Hour. This class was promoted as a class for all church members, leaders, and prospective members of the local church. The class focused on the spiritual giftedness and the establishment of leadership in the local church. I hoped to educate the congregation concerning the Biblical role of the Pastor/Bishop/Elder and other elders in relationship to the role of the members and their personal ministry call in God's Church. The goals were, first to revise their expectations of the Pastor to fit a scriptural model. They must accept a senior Pastor who works fifty hours a week instead of the usual seventy. The role of the Pastor has become secularized with major expectations in the area of business and supervision of properties. The scriptural emphasis on the Pastor's role as a spiritual leader was emphasized. The second goal was to educate them concerning the call of God on and spiritual giftedness of all Christians. We also learned who the New Testament elders were and the different functions they filled in the local church. We studied the role of deacons and applied the role to our local setting. The offices of the New

Testament church became more clearly and scripturally defined and applied to the local setting. These classes continued through the fall of 1993.

August 1993 I instituted a search for an Associate Minister with spiritual gifts that filled the areas in which I felt limited. The creation of a new ministry position enabled me to define leadership more clearly for the congregation and to develop leadership in the body with the assistance of the associate. My first step was to evaluate my own giftedness and come to understand the areas in which I am weak or unable to provide the quality of ministry necessary. The second step was to write a job description for the Associate in order to define the person needed. (Appendix 2) The third step was to solicit resumes from interested parties and conduct interviews with likely candidates. When I decided on the most suitable individual I submitted that name to the congregation for approval. I would not have done this before writing on Leadership in the local Church. I now believe that Leadership in the local Church was not only appointed by Apostles and Bishops, but also approved by the congregation.

October 1993 I presented a plan for implementation of a new leadership model to the Princeton Church of God. The Princeton Church of God had disbanded a Board called the "Church and Pastor's Council" which I revived. Denominational guidelines require the Church and Pastor's

Council "be elected by the governing body of the church consisting of the loyal members. Members of the Church and Pastors Council shall be loyal, male members of the church" (Minutes 190). The new Princeton Church of God "Church and Pastor's Council" will serve to direct ministries in the Church. There will be an emphasis on prayer, visitation of the sick, encouragement of the shut-in, counsel in spiritual matters, and many other activities that involve ministry to individuals. This Board was elected from male church members who were required to participate in a special orientation conducted by the Senior Pastor. The orientation session explained the qualifications of the Elder, his commitment, his relationship with Christ, his relationship with his family, his relationship with the Senior Pastor, his relationship with the unchurched, and his relationship with believers. Under Service we dealt with specific spiritual giftedness, the role he was to fill in the body of Christ, and the specific duties required in the local church. We also talked about the spiritual emphasis of the Council meetings. The primary focus of all Council meetings would be spiritual, given to prayer, encouragement, and planning ministries for outreach.

Data Collection Procedures. Observations concerning present day practices consisted of individual interviews, self-administered questionnaires, and study of the past practices of the Princeton Church of God (Isaac and

Michael 132; Fink and Kosecoff 16) (appendixes).

February 1994 I asked the Congregational Reflection Group, the Christian Education Board, and the church members to evaluate the effectiveness of the project by filling out self-administered questionnaire and giving verbal feedback during individual interviews (Appendix 3). I also compared previous giving and attendance records with the figures compiled after implementation of the project. The observations gave guidance to the implementation of any changes in the roles and structure of leadership in the Princeton Church of God required to implement a scriptural model of leadership.

Overview

Chapter 2 explores the Biblical historical basis for the dissertation and identifies books that helped form my Biblically based model for leadership in the local church. Chapter 3 shares the design of the study, the questions to be answered, the problems to be solved. Chapter 4 summarizes the findings of the study. Chapter 5 presents my conclusions and the practical applications that are made as a result of the study.

CHAPTER 2

Precedents in the Literature

Problems with leadership development are not isolated to the present day. Throughout the history of the church leadership has proven essential to health and growth for the body of Christ. A number of books have either stimulated me to further research or have been formative for my understanding. Each book in some way contributes to the whole project. All together create a picture for interpreting the need for particular and specialized leadership in the local church. These books are guideposts on the same trail leading to a clearer understanding of how a church can grow with a Scriptural model for leadership.

Gause' book, Church of God Polity, attempts to place in systematic form the rules of church order practiced by the churches affiliated with the denomination in which I serve. His description of the government of the local church did not match the active functioning church bodies within my experience. Although some of the names of offices were the same, the functions were often quite different.

Gause described a "Church and Pastor's Council" that functioned as an "Elder's Board" (74). He emphasized their spiritual function as that which should lead the church to greater growth spiritually and numerically. My experiences with Church and Pastor's Councils led me to believe they concerned themselves almost exclusively with the

distribution of funds and supervision of physical assets. His clear and precise presentation of a scriptural model for leadership in the local church showed me the incorrectness of what was normally practiced. His writing was clear and supported with scriptural references.

The purpose and intent of the book limited the depth and scope of the information shared concerning leadership in the local church. Gause was writing with the specific intent of describing polity from the local church all the way to the international level in a particular denomination. He provides an excellent starting point for future discovery, but does not deal with any one subject in great detail.

Kern's book, A Study of Christianity As Organized, Its Ideas And Forms, details the origination of leadership in the early church. Kern does an excellent job of describing the beginnings of leadership development and then of providing a clear and concise historical review of the entire subject matter. He authoritatively debunks the false teaching of apostolic succession and makes an excellent effort to define the proper guidelines for the development of leadership.

The weakness of Kern's book lies in his limited explanation of spiritual giftedness and the relationship of spiritual giftedness to leadership roles in the local church. His understanding of spiritual giftedness and its relationship to leadership development in the church seems based more on research into historical movements such

as Montanism rather than on any actual experience. Kern left me wanting to know more about spiritual giftedness and its relationship to leadership development. He also stimulated me to look into the writings of the early church in an effort to more clearly understand the transition from leadership based on spiritual giftedness to leadership based on succession.

Bettensen's works on the early church, The Later Church Fathers; The Early Church Fathers; Documents of the Christian Church helped me see leadership as it moved from spiritualistic, historical beginnings through a process of defensive change that led to a doctrine of apostolic succession. I was able to track the historical changes in leadership development and come to some understanding as to why the changes took place.

The advantage of Bettensen's books is that they are selected portions dealing with particular subjects. This made the search for specialized information much easier. One does not have to read and research through every word of text from the early church to find a particular subject of interest. The deficiency of such books is that they carry with them the influence of the translator and also are subject to his personal decisions concerning which passages are worthy of inclusion in the book.

From Bettensen I turned to writers who deal with leadership development in the church today. Engstrom's book,

The Making of a Christian Leader was an excellent book for the practical application of leadership principles. Engstrom developed Biblical models of leadership from the lives of such men as David, Nehemiah, Paul, Moses, and Jesus. He dealt with the development of leadership, the cost of leadership, the quality of leadership, and especially the "how to" of leadership.

Engstrom does not deal in depth with the need for spiritual giftedness in leadership. He speaks of the need for spiritual giftedness but does not touch upon it in leadership at every level of administration in the local church. He gives only seven pages to a subject that needs far more attention.

Wagner's Leading Your Church to Growth discusses the roles of the pastor and other leaders in the local church and the relationship to church membership growth. Strong pastoral leadership is affirmed as a positive growth factor. He states that dynamic leadership consistently shows up as a factor in church growth. Wagner appears to be addressing this book mostly to mainline denominational pastors. He concentrates on the relationship between pastor and lay leaders in the local church. Wagner convincingly argues that the local church can only grow when that relationship allows the pastor to be a strong, influential leader. He also proposes the pastor as equiper, the one who aids others in the discovery of their spiritual gifts and lay

leadership role in the local church. Wagner points the reader to another of his books, Your Spiritual Gifts Can Help Your Church Grow.

In Your Spiritual Gifts Can Help Your Church Grow, Wagner lists twenty-seven spiritual gifts and relates spiritual gifts directly to church growth. An important point to be made concerning Your Spiritual Gifts Can Help Your Church Grow has to do with the emphasis on the gifts of pastor, evangelist, and missionary. Clearly the book deals with spiritual giftedness relating to leadership that results in church growth. In fact Wagner repeats an assertion made in a previous book that the use of spiritual gifts is one of the important signs of a healthy church. Wagner suggests a tool for helping people discover their giftedness and offers suggestions concerning the implementation of the use of spiritual gifts in creating a healthy growing church. His book gives some of the how to necessary for implementing proper leadership development in the local church. Wagner's book takes me to the beginning of the process necessary for discovering the needed leadership in the Princeton Church of God. He then gives me ideas of how to achieve my goal.

The materials cited in the bibliography have each added details to the total work. The development of the dissertation would not be complete without the contribution of each writing. The sources listed above are the central pieces upon which the others comment, complement, or balance.

Leadership Defined

The definition of leadership challenges the business world, government, and even the Church. The definition of leadership guides leadership recognition and development.

Leaders and Their Impact on the Church: How do we define "leader"? Engstrom says, "When I use the term leader, I see him as one who guides and develops the activities of others" (16). Clinton says, "Leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group" (14). Anyone in the Church who gives guidance to members of the body or develops ministries in which others will participate can be classified as a leader. "Leadership is initiating--going out ahead to show the way" (Greenleaf 13). Leadership not only includes ministers in its ranks but also laymen. The survival of the work Jesus began depended and depends on the development and placement of inspired leadership in the Church. Jesus spent much of His time developing twelve men to carry on the task of leading the Church in sharing the good news. Peter Wagner acknowledges that, "Among factors discovered in growing churches, dynamic leadership consistently shows up" (Leading 10). The commission of Christ is to evangelize the world, to bring about growth in the kingdom of God. Churches faithful to the model of the New Testament Church grow.

A few years ago, the Association of Theological Schools in the United States and Canada prepared a report entitled *Readiness for Ministry*. Based on a study of forty-seven Protestant, Catholic, Orthodox, and Jewish organizations, it concluded that the rise and fall of membership apparently depends far more on the strength, clarity, warmth, and enthusiasm of church leadership... than on its theological viewpoint (Carnegie 8).

Leadership and its development largely determine the growth rate of the Church. Ineffective leadership prevents healthy development and growth in the body of Christ. Dynamic Divinely inspired leadership produces a growing healthy Church.

Changes in Leadership: Changes occur in the Church in response to different stimuli. Culture, economy, politics, and many other forces bring change to the Church. A positive force for change, the Spirit of God, motivates people to change the Church in ways that bring the body closer to Christ. On the other hand, carnal influence slowly causes a slide into mediocrity or worse. The Princeton Church of God experienced decline after abandoning an established model for leadership in the local congregation. The following information will help define a strategy to achieve the best effect for church growth by encouraging the development of leadership based on a New Testament model.

How did the early church recognize ministry giftedness, call to ministry, call to leadership in the local church? Was spirituality the most important identifying characteristic of the minister? Were leaders in the early church appointed, elected, or both? Who was the chief officer of the local congregation? Were there Pastors in the early church? What was their role? Were there other leadership positions in the early church? How do they relate to what is happening in my congregation today? How can we apply the model of leadership in the early church to today? What is expected in and of the minister today? Is the expectation of the local congregation and denomination the same as God's? How is the numerical and spiritual growth of the congregation affected by leadership?

The conclusions reached and the application of those conclusions were related to the experience of pastoral ministry in my own setting. I tried to answer pertinent questions concerning the issue of leadership in the local church and outlined a plan of action for moving the local church toward a New Testament model of leadership.

In an effort to discover the answers to the questions raised, a number of resources were used. The most important resource for understanding the early church and its leadership is the Bible. Writings of the church fathers also became a resource for understanding the leadership in the

local church. Other resources come from the writings and reflections of selected authors concerning the role of pastors and leaders throughout the history of the church.

New Testament Leadership

New Testament leadership arose from a body of believers sensitive to the guidance of the Holy Spirit. We will look at the uniqueness of leadership identification in the New Testament Church.

A Call From God: Getz revealed his understanding of the New Testament mandate for spiritual leadership when he said, "The selection of spiritually and psychologically qualified people for leadership positions in the church is one of the most obvious administrative principles in the New Testament" (Getz 151). New Testament leadership drew power and acceptance from the spirituality evidenced by a call from God. The development of leadership in the New Testament Church began with a call from Jesus to two working men, "Follow me, and I will make you fishers of men" (Bible 4). From Christ's example we see the pattern of Divine call preceding ministry. The sense of special selection by God for a Divine purpose provided the apostles with a foundation for future ministry. Other disciples' acceptance of the apostle's leadership was an acknowledgement of their having been called by and trained by Jesus.

According to Chadwick, "the apostles derived their name and function from the fact of being sent by the Lord as

missionaries" (45). The call of God was the initial factor in developing ministry and thus ministerial leadership. Engstrom says, "The Bible is filled with examples of God's searching for leaders, and when they were found they were used to the full limit as they met His spiritual requirements, despite their human failings" (25). Paul's Christian ministry began with a dramatic call on the road to Damascus (Acts 9). Timothy received the call through prophetic utterance (1 Timothy 4:14). Though many years have passed, the need for a call from God is still paramount in initiating the development of a Christian leader. Speaking of the need for a call to ministry, Chambers wrote, "I shall never go into the ministry until God takes me by the scruff of the neck and throws me in "(Myra 47). Chambers understood the absolute necessity of being sent on mission for God. Without a Divine mandate to do ministry one can never be a complete Christian leader.

Leadership and Commitment: Commitment characterized the leadership of the early Church. A.B. Bruce writes, "They were animated by a devotion to Jesus and to the divine kingdom which made them capable of any sacrifice" (16). Death was not too great a price to pay for the gospel. In the early years of the Church many leaders gave their lives gladly for the gospel. According to tradition, all of the apostles with the lone exception of John were martyred for Jesus. Polycarp, one of the early Church leaders was burned

at the stake. His dying prayer was:

Lord God Almighty, Father of Jesus Christ,
I bless Thee that Thou didst deem me worthy
of this hour that I shall take a part among
the martyrs in the cup of Christ to rise
again with the Holy Spirit. May I be an
acceptable sacrifice. I praise Thee, I
bless Thee, I glorify Thee through Jesus
Christ (Bainton 24).

The early Church leadership demonstrated a commitment to Christ and ministry that accepted any hardship, any sacrifice, any loss, for the preaching of Jesus.

Leadership and Holy Spirit Guidance: Leaders in the early Church depended heavily on the leadership of the Holy Spirit. A sensitivity to the leading of the Holy Spirit seemed to rule their actions and decisions. "Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to" (Acts 16). Leaders in the early Church could hear and discern the voice of the Holy Spirit. Divine guidance guaranteed the fulfillment of God's will in reaching the unbeliever. Spirit-led leadership is essential to the body of Christ.

Leadership Recognized in the Church: To practice good leadership you must have followers. To be a shepherd one must have sheep to lead. Holding an office or formal leadership title does not make one a leader. "To be

considered a leader, one does not require a professional position nor need to be a full-time Christian worker. Many who are called to lead in church or parachurch organizations may not have formal titles such as pastor or director" (Clinton 14). Leadership starts with call and finds fulfillment when followers sense God's direction in the leader. Recognition of God's gift of leadership in an individual produces results that nothing else can match. Recognizing God called leadership stands at the top of the list of important functions of the Church. The early Church recognized leaders in a number of ways.

First, one earns the role of leader by a demonstration of love and servanthood to the followers. According to Wagner, "Once people believe that you are their servant, you will gain their full love and trust. Then the sky's the limit as far as your leadership possibilities are concerned" (Leading 103). Hendrix puts it another way, "If you do not like both people and people's problems, get out of management" (Hendrix 21). Jesus taught the apostles servant leadership on many occasions. In John 13 Jesus played out the role of servant in a teaching experience never to be forgotten. He washed their feet and said,

"Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you,

The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them" (John 13).

Jesus' servant leadership became the model for the early Church. "Jesus is in effect saying that he is a servant amidst the disciples. Thus, who is Jesus? He is a servant par excellence" (Swamidoss 41). God's love in a leader's heart reveals the call to Christian leadership above all else and is easily recognized by followers.

Second, called servant leaders were recognized by and assisted by early Church leaders who preceded them in the service of Christ. In the same way that Jesus mentored the apostles, people called of God in the early Church took the responsibility of teaching and encouraging the development of new Christian leaders. Barnabas presents us with one of the best examples of an established Christian leader recognizing leadership potential in a new convert. "It was Barnabas who had sufficient sensitiveness to the reality of Paul's religious experience to know that the new convert was entirely sincere in his desire for Christian fellowship. The fact remains that to be an effective leader in the Christian movement he needed a connection with the Jerusalem Church, and he also had to have some understanding with the apostles" (Filson 103). In Acts 9 Barnabas encouraged the apostles to accept Paul's ministry.

"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but

they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem" (Acts 9:26).

Barnabas relieved the fears of the Jerusalem leaders concerning Paul. Two chapters later Barnabas was sent to Antioch by the leadership at Jerusalem. Before undertaking the assignment Barnabas went to Tarsus to enlist Paul as a partner in ministry. Barnabas' recognition of Paul's leadership gifts began a process of discipleship and leadership development that produced one of the greatest leaders in Church history. Barnabas' example was not lost on Paul for throughout his missionary efforts he took men and women along with him. He recognized their leadership gifts and helped develop them. One writer said, "Paul and the other apostles recognized that the Holy Spirit gave special leadership abilities to certain people. So when they conferred an official title upon a Christian brother or sister, they were confirming what the Holy Spirit had already done" (Packer 539). This mentoring process resulted in great leadership and tremendous Church growth.

Third, leadership in the early Church was recognized by the body of believers. A very noticeable event in the early Church reveals to us the way leadership was acknowledged. In Acts 6 leadership was needed to administer the distribution of goods and services among certain needy members of the

body. After certain qualifications were established the multitude selected the seven deacons for the job. Tenney says, "the government of the church was essentially democratic" (Tenney 238). It seems that each congregation had a great deal of participation in the selection of leadership in the local Church. The Didache indicates that the "Churches are to elect their own bishops and deacons" (Arndt and Gingrich 889). Leadership in the early church was identified by vote or recognition of the people, who came to recognize the spiritual gifts needed for leadership resident in individual leaders. According to Kern, "In a word, officers were ministers *Divinely appointed* by the gifts bestowed upon them, chosen or accepted for *service*, and in all their functions *representative* of the congregation" (130). Leaders in the early church came to their position by virtue of the giftedness recognized in them by the people. Campenhausen says, "For Paul each such ministry rests in principle not on some human organizational plan nor on an arbitrary decision; it is the employment of gift which the Spirit bestows" (68). The congregations of the early church acknowledged their leaders based on the giftedness of the Holy Spirit resident in the individual.

Leadership, Historical Development: The most prominent leaders, in the band of one hundred twenty believers gathered in the upper room of Acts 1, seem to have been the eleven remaining apostles. As usual the outspoken Peter stood up

and proposed the selection of a replacement for the fallen Judas (Acts 1:15-26). This first effort of the Church at leadership recognition is significant in that they chose a Jewish methodology. The casting of lots was the common Jewish way of ascertaining the divine will (Acts 1). "The method employed by the Jews was to put the names written on stones into a vessel and shake it until one fell out. But there is no indication that the disciples ever did this after Pentecost" (Carter and Earle 23). This action was taken by the disciples before the day of Pentecost and seems to reflect an understanding that the authority and leadership of apostles would be significant for the emerging Church. This method of leadership selection may no longer have been necessary in the enlightened atmosphere of a Church filled with and directed by the Holy Spirit. Some have even postulated that the selection of Matthias represents the inadequacy and error of the disciples before the giving of the Holy Spirit in Acts 2. In any case the Church apparently abandoned this method of leadership selection and Matthias is noticeably absent from future scriptural references to leaders in the early Church. He may have had a full and fruitful ministry but he does not seem to have been in a significant leadership role in the early Church. We should note however that the first recognized leadership position in the early Church was that of "apostle."

Apostle Defined: An Apostle may be defined as "one who is sent--a messenger, proxy, ambassador. In Jewish law, this was the shaliach, "a person acting with full authority for another" in a business or legal transaction" (Eicken and Lindner 168). One writer wrote, "The early Church recognized certain men who had seen the risen Jesus as apostles--the leaders with highest authority regarding doctrine and policy. (Acts 1:1-8, 6:1-6; Galatians 2:7-10.)" (Life Change 25) A definition limited to those who saw Jesus in a physical sense does not define for us the New Testament office of apostle. The definition offered by Bruce is more satisfying. "The term 'apostle' (Gk. αποστολος), as used of Christians in the New Testament has two meanings, a wider and a narrower. In the wider sense it is used of Christian missionaries in general (e.g. of Timothy and Silvanus in I Thessalonians 2:6, or of Barnabas in Acts 14:14), or of 'messengers of the churches' (as in 2 Corinthians 8:23) (Bruce 25). The New Testament writer Paul, who is recognized by many as an apostle said,

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Ephesians 4:11)

This directive from Paul to the Church at Ephesus indicates a permanently established ministry, one office of which is that of apostle. Some believe the office of apostle should no longer exist in the Church. Vaughn says, "Apostles and prophets appear to have been confined to the first Christian generation. After the writing of the New Testament came into general circulation, the offices of apostle and prophet appear to have been withdrawn; but since evangelists and pastor-teachers are required by every generation, these offices continue" (90). This statement is conjecture created to fit the established and accepted practices of the day. The scriptures do not seem to support a cessation of the offices of apostle and prophet. The offices may be lost to organized institutions, but that does not necessarily mean that God intended for the offices to cease. Some quote Acts 1:21,22 as a requirement that can no longer be fulfilled for apostleship. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1). Others quote 1 Corinthians 1:9, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" (1 Corinthians 1) The first scripture is taken from an incident that may or may not have been appropriate at the time. We know that the apostle Paul nor any other

apostle was chosen by lot. Paul, in defending his apostolic authority does not seem to be establishing guidelines for future apostles, but if he is saying that to be an apostle one must have been with Jesus we can all agree. William Barclay said, "the qualification of an apostle was that he had companied with Jesus. The real Christian is the man who lives day by day with Jesus" (11). Paul did not company with Jesus when Jesus walked the shores of Galilee but Paul companied with Jesus in a very real spiritual sense from the moment of his conversion. Perhaps we too readily dismiss God's ability to raise up missionary proclaimers of the resurrection of our Lord. Missionary witnesses of Christ suffer today in prison cells, jungles, pulpits, and any other place where God chooses to raise us a witness to a violent unbelieving world. Paul may have intended to tell us that until everyone has come to full knowledge of Jesus Christ there will be a need for apostles, prophets, evangelists, and pastor-teachers. Paul's list in Ephesians 4:11,12,13 speaks in terms of their call to proclaim and teach the resurrection truth of the Saviour. Through their proclamation of Christ people will be disciplined, will be saved.

Apostles Established Leaders: Apostles not only preached and taught the message of Christ they also established leadership in the local church. "Early in the first century, the apostles made elders responsible for each local congregation (Acts 11:30; 14:23; 15:2ff; 20:17ff)"

(Stone 17). Paul instructed Titus, who was doing the work of an apostle, to "set in order the things that are wanting, and ordain elders in every city, as I have appointed thee:" (Titus 1:5). Two verses later Paul uses the term overseer or bishop interchangeably with the term elder. Two words are used for church leaders in this text: πρεσβυτερος and επισκοπος. "It could be pointed out that πρεσβυτερος, the elder, describes the leaders as they personally were; they were the older, more respected men. Επισκοπος, the bishop, the overseer, describes the function and task; as bishop he was to superintend the church (Engstrom 46). The apostles ordained overseers or elders or bishops in every city. The leadership of the local church was in the hands of people appointed by apostles. It appears that their appointment had another dimension, the acceptance of their leadership by the local church. Clement of Rome, a Church Father at the end of the first century, wrote "Men who were appointed by the Apostles, or afterwards by other men of repute, with the approval of the whole church" (Bettensen, Early 33). A fact of human experience is that no one may oversee a local church if the church does not accept his/her authority. On two occasions Paul asked churches, Corinth and Phillipi to accept leaders being sent to them (1 Corinthians 16:11,12 and Phillipians 2:19-29). One could draw the conclusion that the leader/leaders of the local church must not only have the recognition or call of the Holy Spirit, the appointment from

an apostolic figure, but also the acceptance of God's people, the local church.

Leadership Function: Who were these New Testament elders/bishops/overseers and what was their function? The office in the local church of today most like the office of the New Testament Bishop is the office of Pastor. Bainton writes, "The word 'bishop' in the New Testament meant an overseer, one who looked after a church, a pastor" (Bainton 29). Trentham says, "We prefer to translate επισκοπος according to its earliest meaning, 'overseer,' or 'guardian of souls'-one who watches over their welfare. Baptists, in general, prefer to designate those who are called to lead the local congregations pastors or undershepherds" (37). A problem presents itself when we take into consideration that the New Testament speaks of elders and bishops as one and the same. This means that prophets, evangelists, and pastor-teachers are all elders or bishops.

If today's Pastor is equated with bishop/elder in all roles and responsibilities, then today's Pastor must embody most of the offices of ministry in one individual. Obviously something must be amiss for Ephesians 4 leads us to believe that the office of pastor/teacher is one of several leadership roles in the church.

One possibility is that God intended that there be prophets like Agabus of Antioch, evangelists like Phillip, and pastor/teachers like Timothy in every local church? Our

model for ministry might change dramatically if we saw today's Pastor as one person trying desperately and foolishly to fill many roles, some of which are beyond his/her call and beyond his/her giftedness. The local church of the New Testament was a multi-staffed ministry reaching people daily. The church at Phillipi had a number of "επισκοποι", supervisors, bishops, elders, or if you will pastors, a plurality of supervision (Ward 54).

Today's church is often stagnant with one person burning out trying to do what he/she cannot do, fill all the elder's roles in the local church. Each church should have shepherds (pastor-teachers), evangelists, prophets, etc. The local church of the New Testament had many people involved in ministry. Most if not all of them were voluntary ministers answering a call from God to labor for the harvest in the area of giftedness made evident in them by the Holy Spirit. "The elders of Ephesus were set over the flock by the Holy Ghost (Acts xx.28). Archippus received his ministry 'in the Lord' (Col. iv.17). Paul and Barnabas were separated to their work by the Holy Ghost (Acts xii.2)" (Harvey 14). In every local church there are people called of God to do ministry under the direction of the Holy Spirit. Today's Pastor will never fulfill the plan of God until he/she brings the whole Church into ministry.

Chief Elder: Among the elders/leaders of the local church it is reasonable to assume that there will always be

one elder to lead the elders. On the day of Pentecost one elder preached to the crowd. In Jerusalem it is obvious that James the brother of Jesus was the chief elder. In Acts 15:19 James makes a judgement that is adopted by the apostles, elders, and the whole church. "James speaks with the authority vested in him as chairman of the Council. This is evident in the decision which he renders, and it is recognized by the Council in its adoption of his recommendation" (Carter and Earle 215).

In my district the average local church has one elder called Pastor or Preacher. He is generally responsible for everything from budget and maintenance to prayer and preaching. He is expected to pray for the sick, advise the forlorn, maintain the church property, raise the budget, preach two to three times weekly, visit the shut-ins, transact business, secure materials, lead a youth group, honor and attend the elderly, attend community functions, smile upon all occasions, win the lost, administer the sacraments, study the scriptures, establish a Christian Education program, have a perfect wife, raise holy children, and hold down a good secular job. Time does not permit the listing of the many other expectations, but the result is churches that do not grow and pastors who can no longer bear the burden.

Succession: How did we get to this perverted model of ministry? How did the separation of clergy from layman happen? How did we get to a point where there was only one office of ministry in the local congregation?

As a source for the history of ecclesiastical organization, the Didache reveals a period of transition between the primitive system of charismatic authority and the hierarchical organization that was slowly developing within the church. In the Didache, it is still the prophets that are most highly esteemed, but the problem of recognizing the authenticity of charismatic gifts has become acute, and bishops and deacons appear next to the prophets. Later on, prophets will disappear, and it will be the hierarchy that will lead the life of the church (Gonzalez 70).

We see the movement away from the raising up of ministry through the bestowing of spiritual gifts. The move is away from the model of Paul laying hands on Timothy for the endowment of spiritual gifts, to a hierarchical system built upon who you know.

The change in the way ministry was recognized and implemented may have come about as an honest, though misguided attempt to overcome a growing heresy. Kern relates, "The churches, growing larger in membership, were at the same time becoming poorer apparently in spiritual gifts. Meanwhile, the need of a strong government for the maintenance of unity in the midst of heresies and schisms was more keenly felt" (132). In response to the heresy of

Gnosticism the Church fathers in a desire to insure the purity of doctrine created the concept of apostolic succession (Bainton 30). The idea was that the elders/bishops of the Church would trace their succession back to the apostles. Each new bishop/elder/pastor would be appointed by those who could trace their succession back to the apostles and thereby insure the purity of doctrine. Irenaeus in an effort to fight heresy said, "we appeal again to that tradition which is derived from the Apostles, and which is safeguarded in the churches through the successions of presbyters" (Bettensen, Documents 68).

Succession soon began to work destruction on the most dynamic element of the Church, the authoritative leading and calling of the Holy Spirit. Experience with God became less and less important and political familial ties became more and more important. By A.D.362 Gregory Nazianzen was ordained Bishop of Nanzianzus by his father much against his will (Neville 9). The scriptures surely do not support the passing of call and office down through a human blood line. According to Kern, "The argument for apostolic succession is ecclesiastic rather than scriptural. It is on no better than strained relations with any portion of Scripture--at home with none" (Kern 281).

By the fifth century the idea of Apostolic succession became much worse with the acceptance of a spurious work entitled, *The Constitutions of the Holy Apostles*. This

document

was palmed off upon the Church, and made to serve as an authoritative guide in reference to matters of organization and discipline. The design of that work obviously was to complete and maintain the system of hierarchical innovations, which was then being foisted into the Christian Church, to its great detriment. Under the system referred to, while the idea of a spiritual call to the sacred office was apparently recognized in the formulas of ordination, yet, in reality, it was practically unknown or grossly misapprehended. Appointments to the priesthood became matters of routine, like elections to civil office" (Kidder 88).

This movement away from the leading of the Holy Spirit brought about the rejection of any revelation of God's will other than through the written scriptures or through the bishops whose authority was derived from succession. They had forgotten that the "powers of jurisdiction and teaching conferred upon St. Peter and the other apostles, are gifts of the Holy Spirit, charisms, ordained for the good of the Church" (Lebreton and Zeller 347).

The last effort to revive the direct involvement of the Holy Spirit in the activities of the Church occurred in the second century and with its demise a darkness fell over the Church reaching its darkest point before the Reformation. Reinhold Seeburg spoke of the rejection of the charisms. "The church sees herself compelled to surrender one element

of her former experience, the charismata. She in principle abandons her claim to the Spirit. Tradition triumphs over the Spirit. The Spirit expressed in the word and historical tradition triumphs over the Spirit which had become fanaticism" (Seeburg 108).

Conclusions: The call to ministry must be based on an experience with Christ through the Holy Spirit. Successful ministry is not dependent on denominational recognition, but the call of God and the anointing of the Holy Spirit. No minister can hope for success unless he/she continues in fellowship with the Holy Spirit.

Secondly the local congregation must not be allowed to place the total responsibility for ministry on one paid professional minister. God did not call a professional ministry to exclude the laity from serving in ministry roles. Ministers who accept the responsibility for all ministry in the local church will fail and probably destroy their families in the process. On the other hand God places individuals as bishop/chief elder of the local congregation to help raise up ministers among the people to go out with the message of the resurrection.

Each Pastor must build a multi-staff Church made up of volunteer and where possible, professional ministry. To have a church built on a New Testament model there must be a program to help men and women discover their giftedness for ministry, to help them make their call a top priority. Such

a system also needs an openness to new families and their ministry potential. Responsibilities in the congregation do not need to be the province of a few families who inherit their roles by succession rather than anointing.

Above all there must be an awareness of the Holy Spirit and His ability to minister to people in a revelation of God's love. Spiritual manifestations, though always subject to the authority of scripture, should not be discouraged. The health and growth of the local church seem dependent on the freedom given the Holy Spirit to develop leadership among the believers. Every man and woman in the congregation should be encouraged to find their giftedness. As French Arrington said of the early church, "The spiritual growth and health of the church depended on each doing what he could" (Arrington 132).

CHAPTER 3

Design of the Study

The Princeton Church of God experienced a gradual decline in attendance and the slowing of growth in income over a period of approximately seven years (Appendix 1). The congregation also experienced the flight of attenders under the age of fifty and a marked increase in regular attenders over the age of fifty during the same period of time. According to interviews with a former pastor and the Church Secretary a sense of impending disaster hovered over many of the faithful attenders (Appendix 3). Spiritual growth in the congregation seemed very limited. New programs were not being created or implemented. Volunteers were difficult to enlist.

Seven years earlier a conflict arose over decisions made by the pastor and the Church and Pastor's Council. Two factions developed in the congregation. One faction supported the controversial pastor and the established Church and Pastor's Council. The other faction felt the Pastor should resign and that the Church and Pastor's Council should resign. Actions were taken resulting in the resignation of the pastor and the disbanding of the Church and Pastor's Council. With this action local church leadership became a matter of majority vote of the congregation in conference (Gause 41). From the time of this action changing the model of leadership for the congregation the progress of the church

slowed until baptisms were a rarity and attendance became static. The growth of the church had been effectively blocked. Our study looked at the church during the seven to ten years following the major change in leadership model.

The Purpose. The purpose of the study was to develop and implement a new leadership model for the Princeton Church of God and to evaluate any positive or negative effects of the model on the congregation after a sufficient period of time. To develop and implement a new model of leadership new materials were created. Bible studies, job descriptions, flow charts, and other tools were created to aide in implementing the new leadership model. The work from this dissertation resulted in the creation of a Board of Elders (Church and Pastor's Council) and the creation of full-time ministry positions that were designed to lead the Princeton Church of God in pursuing the cause of Christ in the world. Training and teaching on local church leadership roles encouraged acceptance of the new leadership model by the congregation. The spiritual leadership provided by God called Elders produced ministry to the body of Christ and evangelism to unbelievers. The Board of Elders (Church and Pastor's Council) and full-time Associate Ministers also relieved unwarranted demands on the time of the Senior Pastor. Ministries previously supervised only by the Senior Pastor are overseen by the Board of Elders (Church and Pastor's Council) and Associate Ministers. Many decisions

previously made solely by the Senior Pastor are made by the Associate Ministers or by the Senior Pastor after having the counsel of the Board of Elders (Church and Pastor's Council).

Research and Operational Questions. A number of questions were researched.

1. What constitutes a Scriptural model for clergy and lay leadership in the local church? How should this model of leadership for the local church be contextualized in the Princeton Church of God?
2. What processes should be used for educating the congregation and implementing a scriptural model for leadership in the Princeton Church of God?
3. What changes, if any, in the current roles and structure of leadership might be required upon implementation of a scriptural model of leadership in the local church?
4. After 12 months of functioning with a new model of leadership for the local church, what outcomes can be observed within the congregation of the Princeton Church of God?

Subjects. The study looked at the community and changes that may or may not have affected growth and progress. The study focused on regular attenders of the Sunday morning worship services of the Princeton Church of God. Special attention was given to individuals serving in

positions of leadership. The study also included interviews with a former pastor, former Church and Pastor's Council members, the Church Secretary, members of the Christian Education Board, and with selected members of the congregation (Appendix 3).

Methodology. The study began with the formation of a Congregational Reflection Committee July 1992. The Congregational Reflection Committee advised and guided the progress of the study from beginning to end.

Biblical, historical research established the goal of a working model of leadership in the local church. The dissertation was designed to reach the goal of establishing such a model in the Princeton Church of God.

An adult Bible Study Class was conducted for approximately one year or forty-eight sessions during the Wednesday evening Family Training Hour Session. The class lasted forty-five minutes to an hour each session. This class was conducted by the Senior Pastor and was taught a New Testament model for leadership in the local church. The class also was taught Spiritual Giftedness of all believers with an emphasis on gifts pertaining to leadership in the local church (Appendix 5). In order to facilitate the acceptance of the study, the class structure was intentionally informal with opportunities provided during each session for questions from the students.

At meetings of the church in conference, June 6, 1993

and October 13, 1993 I proposed the adoption of a plan for leadership based on the model taught on Wednesday evenings. The plan included the hiring of Associate Ministers and the creation of an Elder's Board called a Church and Pastor's Council. A budget including the salary needs of Associate Ministers was included in the total presentation.

The search for Associate Ministers was the exclusive responsibility of the Senior Pastor. Interviews were conducted by the Senior Pastor. Job descriptions were created by the Senior Pastor (Appendix 4). The Associates are considered an extension of the ministry of the Senior Pastor. Upon selection of a candidate the Senior Pastor presented the individual for approval by the congregation in conference.

Nominating application forms for the Church and Pastor's Council were distributed to the congregation in order that interested parties could be considered for a leadership role. Anyone in the congregation was allowed to submit names for consideration based on the qualifications listed on the forms provided (Appendix 6).

An orientation meeting was conducted by the Senior Pastor to share the job description of the new positions on the Church and Pastor's Council and to assist interested parties in discovering their ability or lack of ability to serve (Appendix 4). Individuals nominated but unable to attend the meeting were contacted personally by the Senior

Pastor to discuss their willingness and/or ability and/or qualifications to serve.

After review by the Senior Pastor a list of names were presented to the congregation in conference for acceptance or refusal for appointment as members of the new Church and Pastor's Council (Appendix 7). Nine members were chosen based on denominational guidelines (74).

On July 6, 1994 the congregation met in a regular conference to decide to continue or discontinue the Church and Pastor's Council. The congregation voted unanimously to continue.

One year after the election of the Church and Pastor's Council and the hiring of the first Associate Minister an anonymous questionnaire was distributed to the congregation. They were asked to express their feelings about the success or failure of the new leadership model (Appendix 8).

Independent/Dependent Variable. One possible factor for the decline of the local church was considered. The economy of the state of West Virginia has been in decline for some years. Information was sought to determine the effects of the economy on the local church. How many regular attenders left during the last ten years due to economic stress (Appendix 1)? Did the population of the city and county decline at the same rate as the local church attendance? What were the noticeable differences?

Princeton, West Virginia, has become a center for

retirees. The population of retirement age people has increased markedly over the last ten years. Information was sought to determine the effects on the congregation. How many regular attenders were gained during the last ten years due to the influx of retirees?

Control. The approved questionnaire was made available to adults attending Sunday morning Bible study classes. The five adult Sunday morning Bible study classes are attended by more of the congregation on a predictable basis than any other services. Therefore Sunday morning will provide the best representation of individuals committed to the congregation. The questionnaire was limited to ages seventeen and up.

Interviews were limited to the former pastor of the preceding seven years and to select, influential, long-time leaders of the congregation. The interviews were designed to discover information that would help in understanding the leadership functions of the past and thereby help in the creation of a model for the future. Interviews also gave insight into the reasons for leadership changes in the church during the past seven to ten years.

Data Analysis. In order to determine if the congregation fully accepted the new leadership model a graphic rating scale questionnaire was given and then evaluated. The semantic differential method using a polar adjective pair to anchor the scale with seven steps for

selection was the method for data analysis (144).

In order to determine if a positive correlation existed between the new leadership model, increase in church attendance, and increase in receipts, a linear statistical analysis was calculated from the data compiled from church records. If the procedure yielded a significant relationship, it would have been assumed that a strong relationship existed between the new leadership model and increases in attendance and receipts.

The information gathered from the interviews was used to provide a more complete picture of the history of the church and to provide better understanding of the old leadership model.

CHAPTER 4

Findings of the Study

Between the years 1984-1992 the Princeton Church of God operated under the sole leadership of a Senior Pastor without the assistance of Associate Ministers or lay leadership, except in lower level decision making positions. The implementation of the leadership plan suggested by this study changed that model of leadership. Under the old model every important congregational committee was chaired by the Senior Pastor and/or his wife. The involvement of other leaders was limited. During that time the attendance of Sunday morning worship services gradually declined at a slope of 4.39 annually (Appendix 1).

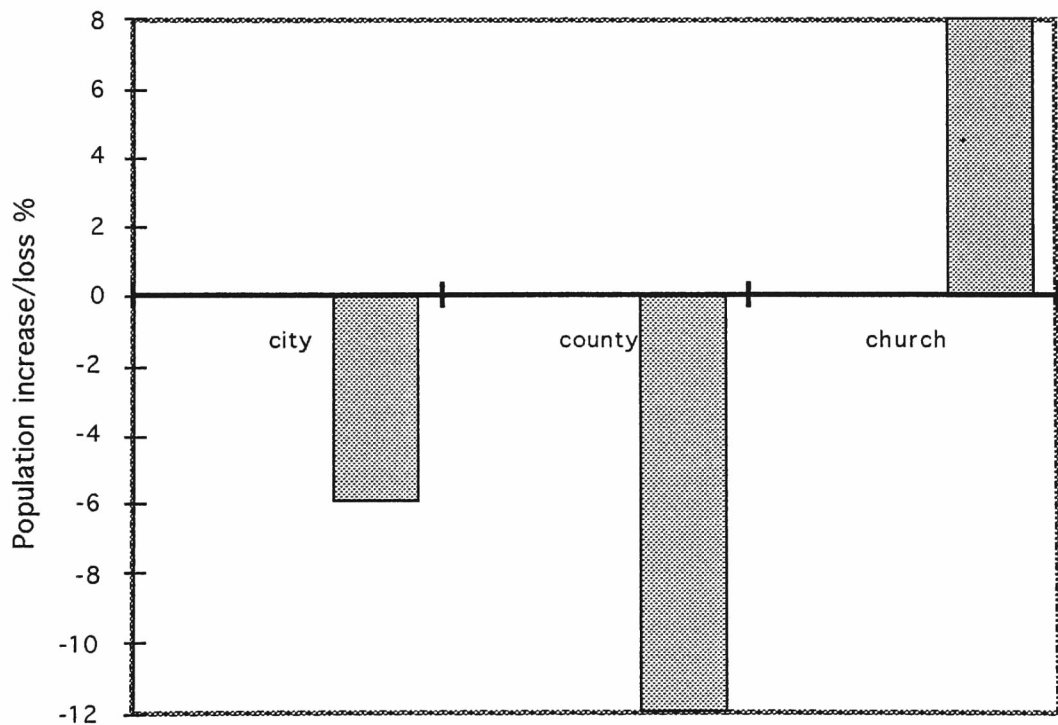
Sixteen interviews with congregational leaders, including the finance committee, custodian, clerk, administrators of the Christian Education department, and six older members revealed that the congregation experienced conflict over the model of leadership in place up to 1984. The result of the conflict was a change in leadership model. The interviewees date their feelings of concern for the decline of the church from that time. They did not point to the change of leadership model as the reason for decline, however some were concerned about the economy of the area and others about pastoral leadership. No one had a definite opinion for why the church was not growing and why there was a gradual decline.

Information was also sought from the Mercer County, West Virginia, Development Authority and compared with the records of the local church in order to determine the effect on the gradual decline. The Mercer County, Development Authority reported that the population of the city of Princeton dropped from 7,493 to 7,043 during the years 1980 to 1990, a rate of 6% over ten years. During the same period of time Mercer County population dropped from 73,942 to 64,980, a rate of 12% over ten years. Mercer County, Development Authority has not published figures concerning the years 1990 to 1992 or 1992 to the present. However, they shared that soon to be published figures will prove that from 1990 to 1992 the County recovered population up to but not more than 1980 levels. The increase was due to new business opportunities that opened during that time.

To discover the relationship of population decline to the Princeton Church of God I checked congregational records covering 1984 to 1992. Eight families moved from the congregation during the years 1984 to 1992 because of loss of work or transfer of work. During the same years twenty-two families moved into the community for economic reasons, joined the Princeton Church of God, and became financially supporting members (figure 1). When losses by death and children leaving for college were factored in, the losses still did not appear to influence total outcomes. According to the Mercer County Development Authority, as of December

1994 the population of the city of Princeton and the population of Mercer County have not grown beyond 1980 levels, therefore increases in the congregation from 1992 to 1994 cannot be directly attributed to economic or population changes within the community.

Figure 1
Relationship of Population Decline
1980-1992
to Princeton Church of God Membership



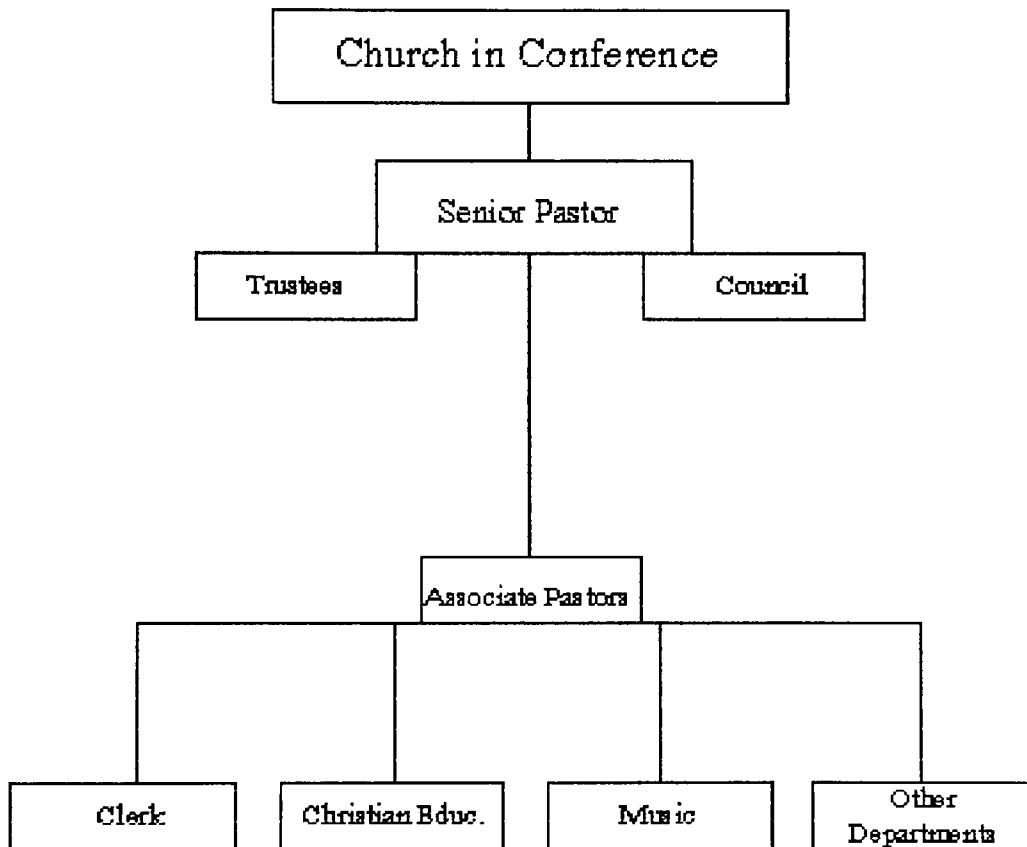
Research Findings

Research question 1 - *What constitutes a Scriptural model for clergy and lay leadership in the local church? How should this model of leadership for the local church be contextualized in the Princeton Church of God?*

"Early in the first century, the apostles made elders responsible for each local congregation (Acts 11:30; 14:23; 15:2ff; 20:17ff)" (Stone 17). Paul instructed Titus, who was doing the work of an apostle, to "set in order the things that are wanting, and ordain elders in every city, as I have appointed thee:" (Bible). Two verses later Paul uses the term overseer or bishop interchangeably with the term elder. The goal of this study was to train, recognize, and appoint "elders" in the Princeton Church of God. In the Princeton Church of God two types of elders were to be established. Paid ministry staff under the direct leadership of the Senior Pastor (the chief elder) make one group of elders and volunteer leaders serving on the Church and Pastor's Council make the other. Job descriptions (Appendix 4) were created for each role and orientation sessions were conducted to show the flow of authority (figure 2).

figure 2

Princeton Church of God Leadership Structure



Research question 2 - *What processes should be used for educating the congregation and implementing a scriptural model for leadership in the Princeton Church of God?*

The process of establishing elders in the Princeton Church of God began with teaching. Wednesday evenings at 7:00 p.m. an adult class met in the church sanctuary. This adult class was established as part of the Family Training Hour Program of the local church and was attended consistently by an average of one hundred involved members of the congregation. Using the Wednesday evening class for the studies gave opportunity to reach most of the members of the congregation involved in some form of service. The first of the two series of Bible studies taught principles of leadership for the local congregation and principles of leadership recognition (Appendix 5). The Senior Pastor taught both Bible studies. A minimum of one hour was allotted each week for class time. Fifteen minutes of the hour was designated as a free discussion time. Students asked whatever questions concerning leadership that challenged them. This gave the Senior Pastor the opportunity to promote the concept of elder leadership as well as deal with the questions that could possibly cause resistance to change.

The first Bible Study started with a review of denominational history and the doctrinal roots of the local church. Doctrinal positions were presented and denominational governmental structures were explained.

Sources of authority and the flow of authority were discussed. New Testament offices such as apostle, deacon, and especially elder were studied and applications were made to the existing local congregation. A flow chart describing elders in the early church was presented (Appendix 5, figure 5). The class discussed the need for a different model of leadership for the local congregation, a model more in line with the New Testament church. The denominational model of leadership in the local church centering around a Senior Pastor and a Church and Pastor's Council became an important part of the presentation. Flow charts showing the position and placement of the Church and Pastor's Council in the governmental structure of local church were part of the study (Appendix 5, figures 6 and 7).

The second Bible Study concentrated on leadership recognition based on spiritual giftedness. The first section of the study concentrated on the Divine and holy nature of the Holy Spirit. This section also dealt with the guidance of believers, the directing of their lives, and of their service by the Holy Spirit. This section also spoke to the work of the Holy Spirit in convincing people of their need for God.

The next section of the Bible Study directed attention to the Fruit of the Spirit. The lessons on the Fruit of the Spirit revealed that every Christian believer should be

identified by the characteristics listed as fruit.

The next part of the Bible Study pointed the congregation to Spirit giftedness. This part of the lesson proposed that every believer has received gifts from God in the Spirit to serve. God has placed elders in every congregation, gifted of God to serve in positions of leadership. Their ability was given by the Holy Spirit and can be recognized by the congregation through prayer and spiritual sensitivity.

After completion of Bible studies the implementation process began. The first group of elders to be put in place were two associate ministers under the direct supervision of the Senior Pastor. Their role was presented to the congregation as an extension of the Senior Pastor, therefore they were recruited exclusively by the Senior Pastor. After selection of the individuals, the Senior Pastor (chief elder) presented their names for final approval by the congregation in conference (75).

The second group of elders were chosen from the congregation. The congregation was given a list of individuals considered qualified to serve and asked to choose the nine they considered gifted of the Holy Ghost to do the job.

Research question 3 - *What changes, if any, in the current roles and structure of leadership might be required upon implementation of a scriptural model of leadership in the local church?*

The most significant change of role brought about by the implementation of the new leadership model affected the Senior Pastor. Under the old model of leadership the Senior Pastor carried the responsibility for the operation of every committee and board operating in the congregation. The establishment of associate ministers to assist the Senior Pastor meant that the chair positions on most committees and boards in the church came under the direction of associate ministers (elders) instead of the Senior Pastor. This one decision changed the work of many hours of the Senior Pastor's time. This change also meant that the leadership of elders had to be accepted by the committee and board members. The decision making process immediately involved more people. Under the new model of leadership the Senior Pastor shared power and influence with the associate ministers.

Another change in the Senior Pastor's role affecting the entire congregation was that contact with the Senior Pastor became more limited. Under the old system of leadership almost every problem or decision sent the church member directly to the Senior Pastor. The new model of leadership placed associate ministers and council members in decision making positions normally occupied by the Senior

Pastor. Pastoral care situations once exclusively the responsibility of the Senior Pastor became the duty of "elders." Schaller terms this change of leadership, the change from being a "shepherd" to being a "rancher." "The shepherd role is probably the appropriate ministerial style for the pastor of those congregations averaging less than one hundred and fifty at the principal weekly worship service... but that pastoral role tends to inhibit the evangelistic outreach of those congregations" (Schaller 54). The role of the Senior Pastor of the Princeton Church of God changed as "elders" on staff and on the Church and Pastor's Council began to take on responsibility.

The creation of the Church and Pastor's Council brought about changes in a number of areas. Under the old model of leadership the Senior Pastor was responsible for oversight of all ministries. The job descriptions of the new Church and Pastor's Council members placed them in positions of responsibility for at least nine areas of ministry in the congregation (Appendix 4). Ministries operated very loosely and at times neglected were now under supervision. People involved in all areas of ministry were affected by the fact that there was now someone to whom they were directly answerable and with whom they could make petition.

Under the new model of leadership the Church and Pastor's Council also began to share responsibility with the Senior Pastor for the disbursement of funds. This change

brought about a much broader congregational involvement in decisions and increased the speed with which changes involving the expenditure of funds were made. Instead of needing a congregational conference to know the mind and will of the people, a meeting with nine elders provided the representation of the congregation necessary for most administrative actions. Only expenditures requiring borrowed funds, loans against church property, or involving very large sums of money needed congregational conferences.

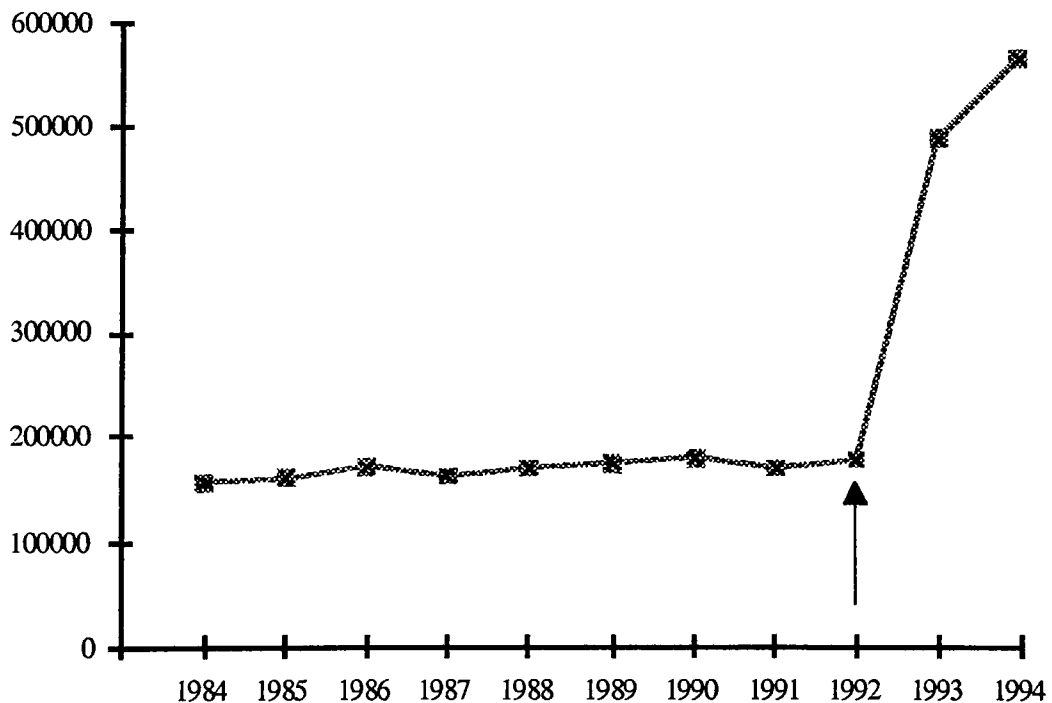
Research question 4 - *After twelve months of functioning with a new model of leadership for the local church, what outcomes can be observed within the congregation of the Princeton Church of God?*

Two different types of outcomes were measured. Data were collected to evaluate the objective changes in attendance and income. Data were also collected to evaluate the subjective attitudes and responses of the congregation to the dramatic changes.

The new leadership model implemented by this study began in 1992. Attendance records show that a declining slope of 4.39 from 1984 through 1992 changed markedly to an ascending slope of 33.00 from 1992 to 1995. The t value of 12.26 makes the difference significant (Appendix 1). New attenders have proven to be new to the congregation and not returning former members.

An additional graphic example of the dramatic responses to the change in leadership are illustrated in figure 3. Figure 3 shows a tremendous increase in annual income during the same period of time. The increase was above inflationary levels. According to the Church of God denominational evaluation of the United States government cost-of-living index, inflation has been under 4% annually during the two years of this study (Minutes 226). The annual income of the Princeton Church of God more than doubled (Appendix 1, table 5).

Figure 3
Annual Income



Data were also collected to evaluate the subjective attitudes and responses of the congregation to the dramatic changes. A self administered questionnaire (Appendix 8) using a graphic rating scale for attitude scaling revealed the feelings and attitudes of members of the congregation as related to the implementation of the leadership changes in the Princeton Church of God during the last two years (Fink and Kosecoff 35,78,79). Data analysis was compiled with the assistance of Dr. Dan Krider, head of the Department of Business for Concord College. The self-administered questionnaire was administered January 1995 to all Sunday School Classes visited by individuals over the age of seventeen. All adults in attendance were offered an opportunity to respond on the questionnaire. The enrollment of the adult Sunday School classes was one hundred forty seven. The number of questionnaires given to those in attendance was one hundred.

Response Rate: Excellent response rates from the self-administered questionnaire suggest that the data collection methodology was successful in terms of response. Questionnaires were distributed personally to each individual in small classroom settings. Instructions were given verbally along with the printed material. I visited each class again at a predesignated time and asked for the return of the questionnaires. Ninety three people filled out the questionnaires and returned them. The response rate was 93%.

The return of 93% of the questionnaires proved to be a very high rate of return for such material. Only 7% failed to return the questionnaire. Concerning the percentage of nonresponding subjects, Isaac and Michael say, "Ordinarily, percentages under 20% can be reasonably ignored" (135).

Results. The results of all three Indexes of the questionnaire are shown below in Table 1. A rating of one was the highest possible positive rating and a rating of seven the lowest possible negative rating. Questions one, two, and three provided information concerning the participants' involvement in the congregation. Questions four and seven provided the opportunity for participants to share their feelings concerning the overall management effectiveness of the new model of leadership. Questions five and six provided the opportunity for participants to share their feelings concerning the benefits of the new model of leadership in terms of growth and congregational unity. Questions eight and nine provided the opportunity for participants to share their feelings concerning the effectiveness of teaching and training concerning Christian leadership.

The lowest average rating of any purpose in the congregational questionnaire was for the Effectiveness of Teaching scale. The Effectiveness of Teaching scale measured the participant's personal assessment of their increased knowledge of the workings of the leadership in the local

congregation. This scale rated 2.39 as opposed to an overall Effectiveness rating of 2.15. The highest average rating of any purpose in the congregational questionnaire was for the Effectiveness of Elders leadership. This scale rated 2.00. The Benefits to the Church scale rated 2.05.

Table 1
Totals All Participants
Results of Self Administered Questionnaire

Purpose		(1)	(2)	(3)	(4)	(5)	(6)	(7)
		Excellent			Neutral			Poor
Elders	Q4	49	21	8	10	4	0	1
Effectiveness	Q7	48	19	8	14	1	2	1
Benefits to	Q5	51	21	7	7	5	0	1
the Church	Q6	44	17	7	19	3	1	1
Effectiveness	Q8	36	14	10	19	5	4	5
of Teaching	Q9	46	20	14	8	1	2	2

Q 4, 7 Elders Effectiveness All Data

mean 2.00
n 186
st. dev 1.35
t value 1.97
95% confidence interval for mean
2.00+/- 0.15

Q 5, 6 Benefits to the Church All Data

mean 2.05
n 184
st. dev. 1.38
t value 1.97
95% confidence interval for mean
2.05 +/- 0.16

Q 8, 9 Effectiveness of Teaching All Data

mean 2.39
n 186
st. dev 1.66
t value 1.97
95% confidence interval for mean
2.39 +/- 0.18

The high rating for the Effectiveness of the new Elder's leadership scale indicates a very positive response to the creation of the new leadership model. The lower rating of the Effectiveness of Teaching scale indicates that some participants felt that they failed to benefit from the training provided. The overall average rating scale reveals that the congregation feels the new leadership model is successful.

The scores from the questionnaires were divided into four groups: Volunteers, Non-Volunteers, People attending for more than two years, People attending less than two years (figure 1). The differences between the opinions of the various groups were very small, with the only significant difference being between people attending more than two years and people attending less than two years (Appendix 8). The most significant differences were found in the responses to questions dealing with Elder's effectiveness (t value: 2.12) and benefits to the congregation (t value: 2.30) (Appendix 8, table 7). This difference points back to the conflicts in the local church in 1984 over leadership model. The name, Church and Pastor's Council, was used by the congregational leadership prior to 1984 and is used again in the new model for leadership being implemented through this study. People attending the church for more than two years consistently rated the new model of leadership lower than those who have attended less than two years. The association of problems of

the past with the name, Church and Pastor's Council could account for the difference.

The total results indicate acceptance of the new model of leadership by all four groupings measured by the study.

CHAPTER 5

Summary and Conclusions

This project/dissertation examined the leadership needs of the Princeton Church of God. The purpose of the proposed study was to develop, implement, and evaluate a model of elder leadership for the Princeton Church of God. The project developed in response to a perceived need for clearly defined, formally recognized, lay leadership and for realistic expectations of clergy leadership in the Princeton Church of God.

Research revealed that over a period of time stretching from 1984 to 1992 the Princeton Church of God gradually declined in Sunday morning worship attendance at an average rate of approximately five people annually (Appendix 1, Table 3). Questions were raised concerning the cause of such a decline. Records of the congregation and the community failed to show a relationship between community economic and community population decline and the decline of attendance in Sunday morning worship services. Eight families normally attending Sunday morning worship services moved from the area from 1984 to 1992. Twenty-two families moved into the area and became regular attenders during the same time period.

The project/dissertation also involved the implementation of a new model of leadership, including the creation and presentation of two studies to be presented in

Wednesday evening Family Training Hour classes. The Wednesday evening studies taught leadership principles, development, giftedness and proposed their adoption by the Princeton Church of God (Appendix 5).

The new model of leadership was established and evaluated. During the two years and six months with the new leadership model, the attendance at Sunday morning worship services ascended at a rate of approximately thirty-three attenders per Sunday (Table 3). The increase in Sunday morning worship attendance indicated that the new model of leadership made a difference. Elders accepting leadership roles provided opportunities to create new ministries, new open doors into the congregation.

The study also examined the acceptance or lack of acceptance of the new model by the congregation. To find this information, a self-administered questionnaire was distributed to all Sunday morning adult classes. The responses from the questionnaire indicate that the congregation accepted the new model of leadership and that they feel the new model of leadership has had a positive effect on growth and unity in the congregation as a whole (Appendix 8).

Theological Reflections: "Early in the first century, the apostles made elders responsible for each local congregation (Acts 11:30; 14:23; 15:2ff; 20:17ff)" (Stone 17). In every congregation God has gifted individuals and

called them to leadership. This project/dissertation supports the contention that leadership was the key to growth for the Princeton Church of God. As the leadership goes so goes the church. The need for leaders to take their place in the congregation was reflected in the decline in Sunday morning worship attendance and was affirmed in the measurable increases after the implementation of the new leadership model. According to Odem, "It is precisely because the church has a ministry of word, sacrament, and order that it needs adept leadership, well-defined goals, financial planning, and wise administration by an efficient organization. These 'management' tasks are never separable from the central imperatives of preaching, sacramental life, and pastoral care"(155). The Princeton Church of God needed leadership to undertake the tasks of ministry in the community.

Implications for the Existing Body of Knowledge: The results of this study imply that the emphasis in much of Church Growth literature on the leadership of the Senior Pastor should continue, but with an added emphasis on the responsibility of eldership in the local congregation. A research project conducted by Carroll and Wilson revealed that in the current mainline job market, the pastor in most demand is "the one who provides strong leadership, makes things happen, is somewhat of an entrepreneur" (Carroll 118). People are looking for a miracle worker, a charismatic

personality to turn their congregation around. The problem with the great emphasis on the personality and responsibility of the pastor and not on the development of elders (leaders) is that in many cases almost total responsibility falls on the pastor and growth is stifled. People come to believe that the work of one individual will be enough to bring about the changes needed to cause a congregation to grow.

One of the areas of this study that presented me with special challenges and perhaps could have been more effective was the area of data analysis. Although the response rate on the self-administered questionnaire was excellent and the data collected very informative, other means of data collection and analysis may have been created. The lack of pre-testing the instrument also indicates that conclusions, while appearing to be sound, should be treated with some caution due to the lack of a validity study on the instrument.

One additional area of data collection I would pursue would be a comparison of the effects of the creation of leadership groups (elders) in other congregations with the results from the data collected from the Princeton Church of God study.

Relationship to Previous Studies: Wagner in dealing with the development of elder leadership, in the congregation warns, "There is a danger, however. If all the elders are leaders, no one is a leader." Wagner goes further by saying

"the plurality-of-elders structure is good for small churches and nongrowing churches. But as a church gains growth momentum and becomes larger, the system becomes more dysfunctional." Wagner is correct in pointing out the problems with an eldership system that binds the chief elder in a relationship where he is not free to act without the complete approval of a vote of the elders. The leadership model created by this project/dissertation places the elders in a position of responsibility subject to the authority of the chief elder, the Senior Pastor.

In his study of Christian leadership Engstrom also supports the idea of elder leadership similar to the model created by this project for the Princeton Church of God. He says, "It is a truism that wherever you have a body of people together, some will emerge as leaders. They will evolve naturally. So from these elders emerged some leaders, and they became known as bishops. They were then ordained or set apart, to be ministers or leaders of local flocks" (46). The model created for the Princeton Church of God establishes the Senior Pastor as the chief elder and the Associate Ministers his assistants, extensions of his authority. The elders (Church and Pastor's Council) serve as leaders in ministry, not watchdogs, or approvers. The Senior Pastor, as chief elder establishes the vision, the purpose, and the Church and Pastor's Council, the elders advise and assist in actualizing the vision.

Limitations of the Study: This study was limited in its scope to the Princeton Church of God. The study does not tell us that the same leadership model would be successful in another congregation. We may infer from the data compiled that the same results could be reasonably expected, but the model was not tested on other congregations. To generalize the study to cover all churches would require further study in other settings, other denominations, other regions, and with other Senior Pastors.

Time places another limitation on the study. The results from having the model in place are necessarily limited to the two years and six months of the actualization of the leadership model. What results may be measured in five years or ten years?

The study also failed to look at the possibility that a charismatic leadership personality might have affected the results. One might learn from studying other congregations with the same model of leadership that a correlation exists between the leadership model being studied and a charismatic Senior Pastor, or chief elder. According to the Myers Briggs Type Indicator the Senior Pastor of the Princeton Church of God is an INTJ type or an Introverted, Intuitive, Thinking, Judging type (Myers 16).

INTJs have thinking as their auxiliary function. Therefore, thinking keeps their visions in balance, making them logical, critical, and decisive, although

they may not communicate the premises behind their judgments. Ironically, many CEOs in American industry are INTJS. A *Wall Street Journal* article stated that the occurrence of INTJs among CEOs is twenty times greater than among the general population (Benfari 21).

One could infer that the INTJ type leader was an important factor in the outcomes measured by this study of the Princeton Church of God. Although I do not believe that the chief elder alone would account for all the results, the chief elder may be an important factor for further study.

Unexpected Findings and Conclusions: An unexpected finding of this study was the congregation's acceptance of the leadership changes. Especially noticeable were the results of the analysis of the data from the questionnaire indicating that attenders of more than two years accepted the new leadership model with such a positive attitude. Although their acceptance and appreciation for the new model of leadership was not as strong as the other measured groups, the results were positive. The resistance to change seems to be a characteristic of most human systems, and organizations. The results of the new leadership model impacted the people strongly enough to influence their ability to adjust to the changes required and move them to offer strong support for the new system.

Applications and Future Studies: A large part of this study involved the creation of practical documents for use in establishing the leadership program of the Princeton Church of God. Many of the tools, such as the job descriptions and Bible studies could be adapted for use in other settings. Plans for the creation of a leadership program for other congregations could began with this information and develop in directions suited to the setting.

Other findings of the study deal with leadership recognition, leadership development, and the historical theological support for eldership. The application of such principles can be used in other denominationally affiliated churches. The study can cross denominational lines and become a part of the program for another congregation.

Future studies are needed to evaluate fully the success of the program and to test the principles in other settings. Further study could be done in fine tuning the program. Questionnaires and interviews could be designed to solicit advice from the congregation concerning details of the program that may need more development. Information could be sought from other congregations and denominations concerning similar developing leadership programs. Comparisons could reveal better applications of the principles of leadership developed by this study.

This study demonstrated that a congregation stuck at the two hundred barrier may be stimulated to grow by

developing more ministry through an eldership program that includes both paid and volunteer workers. This study did not prove that every congregation that implements such a program will have the same results.

Appendix 1

Attendance Statistics

Table 2

**Annual Average
Morning Worship Attendance**

1984	
1985	195
1986	188
1987	194
1988	178
1989	170
1990	175
1991	166
1992	171
1993	190
1994	226
1995	269

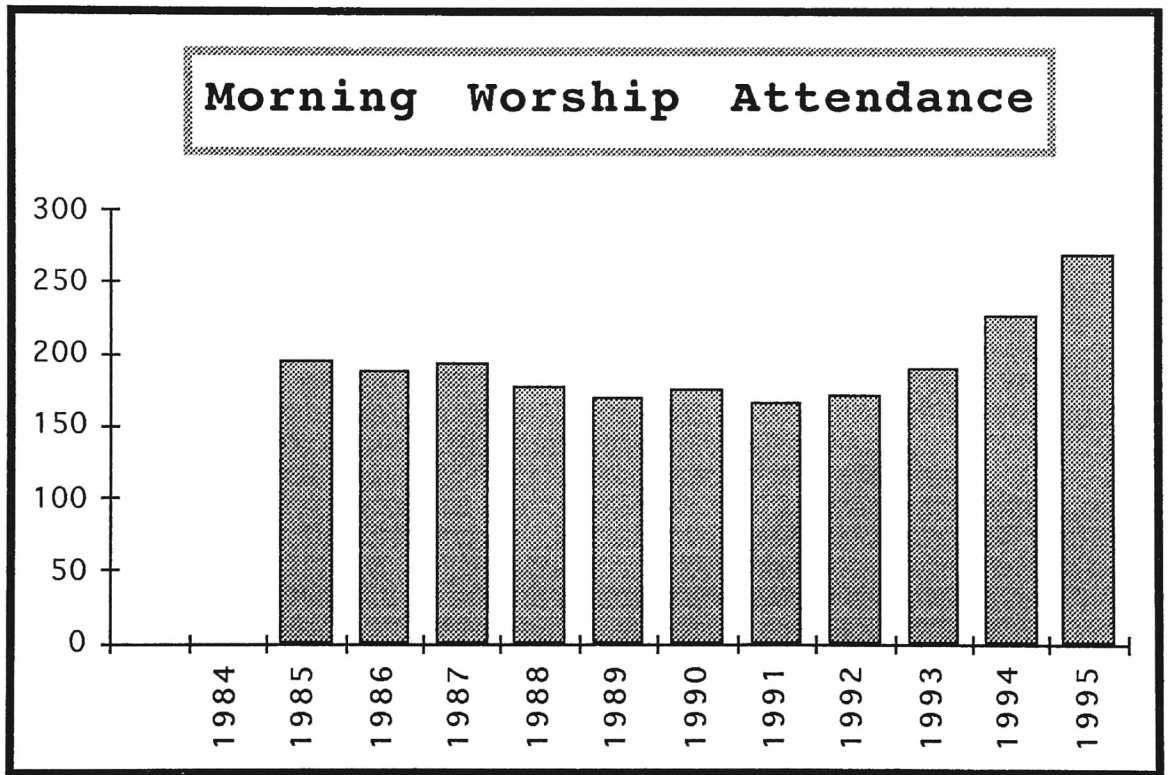


Figure 4

Table 3
Analysis Worship Attendance

Before 1992	
Slope	-4.89
SSE	134.54
After 1992	
Slope	33.00
SSE	149.00
SSE(F)	283.54
MSE(F)	40.51
s	3.09
t value	12.26
significant	difference

reference: Applied Linear Statistical Models
Neter and Wasserman
Irwin, 1974, p. 165

Table 5

Annual Income

1984	\$157,668.45
1985	\$161,287.99
1986	\$173,552.88
1987	\$164,146.04
1988	\$170,492.56
1989	\$174,744.12
1990	\$180,918.21
1991	\$171,308.19
1992	\$179,785.69
1993	\$487,251.34
1994	\$567,100.78

Figure 5

Appendix 2

job descriptions for Associate Pastors

Minister of Visitation

Job Description

I. Personal Conduct

A. Loyalty

1. The Associate Minister works directly under the authority of the Senior Pastor. It is extremely important to uphold the office and person of the Senior Pastor at all times. Loyalty (unity) of the Pastoral staff is essential to ministry goals.
2. The Associate Minister serves God through the local church. His character and loyalty to the church must be unquestioned. The ministry staff of the local church must present a positive image of the local congregation at all times. Congregational concerns should never be shared outside the church family.
3. The minister and spouse should always make every effort to attend worship services and other auxiliary functions. The minister should always arrive early in order to be available to the people for their encouragement, guidance, and fellowship. The minister and his spouse should dress neatly, cleanly, and modestly to establish a positive and proper image of leadership for the congregation.

B. Methodology

1. Enthusiasm, positive thinking, and proper motivation are necessary for successful ministry. Prayer and personal spiritual growth should be a priority.
2. Punctuality, dependability, and total honesty will inspire the same in others.
3. God requires moral and ethical conduct from His ministers at all times.

II. Relationships

A. To The Senior Pastor

The Associate Minister position requires loyalty to the Senior Pastor and all aspects of the program of the whole church. He will provide a weekly written report of his ministry activities.

B. To The Church Council (where applicable)

The Senior Pastor and Council hire the Associate Minister. They set his salary and negotiate matters pertaining to him and his program.

C. To other Professional Staff Members

He will acknowledge the importance of their areas of responsibility, and will work cooperatively with them in achieving a unified church program. The Associate Minister is directly answerable only to the Senior Pastor.

III. Junior Department Ministries

A. He will have oversight of the Junior Department.

B. He will attend all Christian Education Board meetings working in cooperation with the Chairperson and the Board to produce a viable program for the spiritual development of the Junior Department.

C. He will work with the Director of the Music Program of the Church to assure the success of the total Music Program of the Church.

D. He will endeavor to provide spiritual direction to the Junior Department.

E. He will be responsible for the social activities of the Junior Department. (sports, parties, trips, etc.)

F. He will develop, organize, and implement a Children's Church Program.

IV. Visitation

- A. He will visit guests by phone and/or in person as directed by the Senior Pastor.
- B. He will follow up absentees as directed by the Senior Pastor.
- C. He will visit shut-ins monthly.
- D. He will visit the sick as directed by the Senior Pastor.

V. Administration

A. Office

- 1. Some office hours will be expected. The schedule will be planned with the Senior Pastor and will be subject to alteration as needed. In this position office work will be considered secondary to visitation.
- 2. Between the hours of 9:am and 5:pm Monday through Friday, excepting his day off he will make an effort to be available by phone. Emergencies and special problems arise from time to time that require the minister to be available. This can be accomplished by informing the church secretary each morning of your schedule for the day.
- 3. He will attend staff meetings as scheduled by the Senior Pastor.
- 4. He will submit a weekly written report to the Senior Pastor for reference to the Church and Pastor's Council and/or for further instructions. This report will be used as an information sheet to the Church and Pastor's Council monthly to enlist their help in assimilating new families into the congregation. This report will also be used to assign the new families to our shepherding program (Elders Board).
- 5. He will keep a file on each family visited with any and all information you deem pertinent. These files should be on the computer for easy access and back-up.

6. The telephone has become an excellent means of contact and visitation. The Minister of Visitation will be able to keep in close contact with many new families through phone contacts. These contacts should also be listed in your contact files with any pertinent information.
7. Upon occasion you may be asked to prepare or write for a bulletin. This will be secondary to your ministry of visitation.
8. He will help in planning and executing special worship services as needed.

B. Groups and Committees

1. Senior Adults:

- a. He will help guide the Senior Adult ministry, helping with the election of officers, etc.
- b. He will attend the Senior Adult Meal functions as needed.

2. Singles

a. College Career

A monthly activity will be planned and conducted for this group.

b. Divorced Widowed

A monthly activity will be planned and conducted for this group.

C. Property

1. The Associate Minister will have oversight of the Activities Building.
2. The Associate Minister will work as requested by the Senior Pastor in seeing that adequate facilities are provided for worship and activities.

Goals and Expectations

1. The assimilation of a minimum of six new families annually.
2. Comfort and ministry to the sick and shut-in.
3. Assistance to the total ministry of the local church.
4. Ministry development of the Junior, Single, and Senior Departments.

Compensation and Arrangements for Separation

1. Salary \$250.00 weekly.
2. Social Security is presently 7% of salary.
3. Health Benefits.
 - a. monthly policy payment of no more than \$150.00.
 - b. matching health fund payments of no more than \$25.00 weekly.
 - c. housing allotment of \$450.00 monthly.
 - d. total compensation is no more than \$23,488.00 annually.
4. Raises will be based on performance, cost of living, and budget constraints.
5. Two weeks notice should be given before any change of employment. The same courtesy will be extended by the church in case of termination.
6. Termination for improper work relationships or performance would occur automatically after a third written reprimand placed in file either by the Church and Pastor's Council or the Senior Pastor. Copies of written reprimands will be given to the Associate within one week of their creation.

7. Termination could occur for failure to meet expected goals.
8. Immoral or unethical conduct would result in immediate dismissal.
9. A review of the Associates work will be shared in writing periodically and/or upon request.

**Princeton Church of God
Minister of Music and Christian Education**

Job Description

I. Personal Conduct

A. Loyalty

1. The Associate Minister works directly under the authority of the Senior Pastor. It is extremely important to uphold the office and person of the Senior Pastor at all times. Loyalty (unity) of the Pastoral staff is essential to ministry goals.
2. The Associate Minister serves God through the local church. His character and loyalty to the church must be unquestioned. The ministry staff of the local church must present a positive image of the local congregation at all times. Congregational concerns should never be shared outside the church family.
3. The minister and spouse should always make every effort to attend worship services and other auxiliary functions. The minister should always arrive early in order to be available to the people for their encouragement, guidance, and fellowship. The minister and his spouse should dress neatly, cleanly, and modestly to establish a positive and proper image of leadership for the congregation.

B. Methodology

1. Enthusiasm, positive thinking, and proper motivation are necessary for successful ministry. Prayer and personal spiritual growth should be a priority.
2. Punctuality, dependability, and total honesty will inspire the same in others.
3. God requires moral and ethical conduct from His ministers at all times.

Christian Education

II. Sunday School and Family Training Hour

A. Analysis

By discussion and interaction with the Senior Pastor, Board of Christian Education, and workers in the various educational agencies; and by observation of the program in operation, the Minister of Christian Education will analyze the educational program. He will attempt to determine the strengths and weaknesses of the existing program as it relates to the total ministry of the church.

B. Organization

He will direct the leadership in setting up objectives for a more effective organization, and will exercise initiative in implementing a program which will accomplish these objectives.

C. Supervision

He will supervise the entire educational program in its actual operation. By establishing rapport with appointed or elected leaders, he will seek to achieve a high level of efficiency through proper planning, execution, and evaluation in every agency.

D. Enlistment

He will seek continually through the proper agencies to enlist and to train laymen to participate in the educational program, and will be responsible to see that all necessary positions are filled.

E. Coordination

Because he will have knowledge of the programs of every educational agency and of every age group, he will seek through coordination of all activities, to develop a unified program of Christian education which will meet the needs of the congregation.

F. Promotion

He will promote a strong local program of Christian education in keeping with the best of major trends

in the field; lead in effective utilization and/or expansion of facilities, equipment, and personnel; encourage and promote special growth programs when so directed by the Senior Pastor; organize departments and their recommended programs; organize departments for outreach; and keep before the congregation the importance of the Christian Education program (a) by developing an appreciation for it and (b) by keeping them aware of the continuous ministry in this field.

G. Training

He will plan and implement a quarterly teachers training meeting. He will encourage teachers to seek outside training, read materials, books etc. in order to increase their effectiveness.

III. Relationships

A. To The Senior Pastor

The Minister of Christian Education (Music and Worship) will work cooperatively with the Senior Pastor, but will assume the responsibility for the educational ministry of the church. His position requires loyalty to the Senior Pastor and all aspects of the program of the whole church. He will provide a weekly written report of his ministry activities.

B. To The Church Council

The Senior Pastor and the Council hires the Minister of Christian Education. The Council sets his salary and negotiates financial matters pertaining to him and to his program. The Council and the Senior Pastor will provide the Associate Minister with a written evaluation semi-annually. The Minister of Christian Education will represent to the Council, the Board of Christian Education in matters related to the program, problems, and needs of the educational ministry.

C. To the Board of Christian Education

He will attend and serve as chairman of all meetings of the Board, offer them advice and training, and be responsible for calling their meetings, setting their agenda, and administering their decisions.

D. To other Professional Staff Members

He will acknowledge the importance of their areas of responsibility, and will work cooperatively with them in achieving a unified church program. The minister of Christian Education is directly answerable only to the Senior Pastor.

E. To the chief officers of local educational agencies of the church (Sunday School, Training Hour, etc.)

He will be the primary resource person and the coordinator of all educational agencies of the church. By virtue of his office he will be ex-officio member and liaison officer between the agencies and their governing boards (e.g. Board of Christian Education, .)

F. To other officers, teachers, and leader

He will be the chief administrator of the educational program of the church, but will observe the chain of command as set up by the Board of Christian Education, and as stated in the Constitution governing the educational ministry of the church.

Music and Worship

IV. Music and Worship

- A. The Minister of Music and Worship will direct music in the regularly organized worship services and see that musicians, special singers, and audio/visual personnel are assigned to each service.
- B. The Minister of Music and Worship will schedule choirs and special groups for regular participation after consultation with the Senior Pastor and the leaders of the groups involved.
- C. The Minister of Music and Worship will meet with the officers of the Choir and or Choirs as needed to encourage them in their work and to provide leadership in the organization of fellowship opportunities.
- D. The Minister of Music and Worship will meet with the Music Committee at least quarterly in order to apprise them of any changes in policy and to help them revise the musicians lists.
- E. The Minister of Music and Worship will be responsible for the planning and preparation of all special worship services.
- F. The Minister of Music and Worship will be expected to direct the Sanctuary Choir.
- G. The Minister of Music and Worship will be expected to organize instrumental music (orchestra/band/ensemble).

V. Promotional

- A. The Minister of Music and Worship will see that materials, articles, etc. for the monthly bulletin are prepared in a workable layout for the secretarial staff. This work should be available to the secretary at least one full week before the first day of the formatted month.
- B. The Minister of Music and Worship will assist the Senior Pastor as requested in promoting any and all events of the local congregation. (Cantatas, etc.)

VI. Media

A. Sound System

1. The Minister of Music and Worship will supervise the Audio/Visual Department. They will operate the sound system for all services. They will prepare the sanctuary and/or platform for all services.
2. The Minister of Music and Worship will be responsible for all things related to audio/visual needs in all services.

B. Recorded and printed materials

1. The Minister of Music and Worship will supervise the Tape Ministry Committee.
 - a. Tapes will be made available after each service.
 - b. You will help the Committee recruit people for this purpose.
2. You will promote the sale of tapes and other ministry materials.

Other Ministries

VII. Single Adults

A. Singles Board

You will meet monthly with the Singles Board in an effort to assist them in planning a program of activities and ministries.

B. Activities

- a. You will assist the Singles Board in planning and implementing a monthly social activity for our Singles.

C. Singles Ministries

- a. Visitation
- b. Prayer

VIII. Couples Ministry

- A. You will organize a Couples Fellowship Group for the purpose of assimilating new families into the life of the congregation. The Couples Ministry is in the planning stages and will need to be implemented quickly.
- B. You will encourage the development of Sunday School and/or Family Training Hour Classes designed to minister to young couples.

IX. Visitation

- A. You will be asked to help with the follow-up of new families, especially young couples and musicians.
- B. You will be expected to assist in the assimilation of new families into the life of the congregation.
- C. You will visit, shut-ins and the sick as directed by the Senior Pastor.

X. Groups and Committees

Ushers Committee and Greeting Committee

You will supervise these committees. You will develop methodology and literature for use in tracking any and all visitors. These committees should provide the staff with names and other necessary information for following up first time guests.

Goals and Expectations

1. The annual assimilation of a minimum of six new families into active participation.
2. The development of a healthy functioning Christian Education program.
3. The development of a healthy functioning Music and Worship program.
4. Comfort and ministry to the sick and shut-in.
5. Assistance to the total ministry of the local church.

Finance and Arrangements for Separation

- | | | |
|---|-----------------|-------------|
| 1. Salary | \$250.00 weekly | |
| | | \$13,000.00 |
| 2. Social Security Benefit is presently 7% of salary. | | \$ 910.00 |
| 3. Health Benefits. | | |
| a. monthly policy payment of no more than \$ 400.00. | | \$ 4,800.00 |
| b. housing allotment of \$525.00 monthly. | | \$ 6,300.00 |
| c. housing expense of \$250.00 monthly. | | \$ 3,000.00 |
| d. Christmas bonus \$250.00 annually. | | \$ 250.00 |
| e. Travel | | \$ 1,600.00 |
| f. Total | | \$29,860.00 |
4. Raises will be based on performance, cost of living, and budget constraints.
 3. Two weeks notice should be given before any change of employment. The same courtesy would be extended by the church in case of termination.
 4. Termination for improper work relationships or performance will occur automatically after a third written reprimand has been placed in file either by the Church and Pastor's Council or the Senior Pastor.
 5. Immoral/unethical conduct will result in dismissal.

Appendix 3

Interviews

Interview Format for former Pastor

Hello. This is Ray Hurt. I am calling to see if you would be willing to participate in an interview that would help to provide me a more descriptive portrait of the Princeton Church of God.

Would you feel comfortable answering a few questions that would take 10-20 minutes? Is now a convenient time to conduct the interview?

Interview Questions

Former Pastor

1. Describe the Princeton Church of God at the time you served it in terms of Church type and age.
2. Were there special circumstances surrounding the churches history during your pastorate (time of service) or 10 years before, such as power struggles, conflicts, etc?
3. Describe the area that surrounded the church in terms of its population growth, decline, stability, or transition.
4. What size churches had you served before becoming the pastor of the Princeton Church of God?
5. Describe your leadership style when you served the Princeton Church of God?
6. Did you see your role more as a "shepherd" took care of the needs of the whole congregation or as "rancher" who oversaw the ministry of others who did the ministry?
7. Who took the lead in making decisions?
8. Did you intentionally attempt to develop leaders in the church?

Interview Questions

Former Church and Pastor's Council Members, Christian Education Board Members, Church Secretary, and selected members of the congregation.

Although many questions were asked in the unstructured interviews, the questions listed below were asked most often.

1. Describe the Princeton Church of God during the past ten years.
2. Were there special circumstances or problems in the Church during the last 10 years?
3. Did you have a Church and Pastor's Council? Why did the Council disband?
4. Has the church considered hiring more pastoral staff during the last ten years?
5. How have decisions been made during the last ten years?
6. Who took the lead in making decisions and carrying them out?
7. Do you feel there may be a better way for decisions to be made and carried out?
8. How would you feel about hiring staff?
9. How would you feel about reviving the Church and Pastor's Council?

Appendix 4

Job Descriptions of Church and Pastor's Council Members

Board Assignments

<u>Board Member</u>	<u>Area of Ministry</u>	<u>Staff Member</u>
William Synan	Senior Adults	Rev. Gray
Bill Shrewsberry	Finance	Church Clerk
Oliver Sizemore	Shut in & Sick	Rev. Gray
Don Jewell	Outreach & Couples	Rev. Bagley
Jim Turpin	Christian Education	Rev. Bagley
Larry Marshall	Maintenance	Custodian
Wesley Synan	Music & Media	Rev. Bagley
Joe Vicars	Benevolence Single Adults	Rev. Gray
John Atkins	Jr. Dept.	Rev. Gray

Each Council meeting agenda will include time for reports from each member concerning the area of ministry to which he is liaison.

Princeton Church of God

Church and Pastor's Council

Liaison Assignment

Benevolence and Single Adults

1. You will attend all meetings of the Benevolence Board.
2. You will bring copies of the Minutes of the Benevolence Board meetings to the Church and Pastor's Council.
3. You will report on the recommendations and/or decisions of the Benevolence Board and/or Single Adult Committee.
4. You will report to the Benevolence Board and/or Single Adult Committee the decisions of the Church and Pastor's Council that directly affect their work.
5. You will assist the Benevolence Board in organizing the ministries to offer support for those in need.
6. You will stay in contact with the officers of the Single Adult Committee, reporting their activities to the Church and Pastor's Council, and assisting them when possible.

Princeton Church of God

Church and Pastor's Council

Liaison Assignment

Christian Education

1. You will attend all meetings of the Christian Education Board.
2. You will bring copies of the Minutes of the Christian Education Board meetings to the Church and Pastor's Council.
3. You will report on the recommendations and/or decisions of the Christian Education Board.
4. You will report to the Christian Education Board the decisions of the Church and Pastor's Council that directly affect their work.
5. You will assist the Church Staff, Sunday School Superintendent, and Family Training Hour Director in providing spiritual guidance, training, and leadership to the Christian Education workers of the Church.
6. You will report to the Council the needs of the Christian Education Department that we may offer prayer. (needs for teachers, equipment, etc.)

Princeton Church of God

Church and Pastor's Council

Liaison Assignment

Finance

1. You will attend all Business Conferences of the local Church.
2. You will bring a Financial Report from the Clerk of the Church to the Church and Pastor's Council meetings.
3. You will report on the recommendations and/or decisions of the Finance Committee.
4. You will report on any changes in the financial status of the Church that may affect normal operations. You will note increases in giving, names of new tithe supporters, loss of revenue, etc.
5. You will assist the Church Staff in providing spiritual guidance and leadership in the area of stewardship. You will encourage the teaching and practice of tithing and giving.
6. You will assist in the planning and presentation of Stewardship Campaigns for the congregation.

Princeton Church of God

Church and Pastor's Council

Liaison Assignment

Junior Department

1. You will attend all meetings of the Junior Ministries Board.
2. You will bring copies of the Minutes of the Junior Ministries Board meetings to the Church and Pastor's Council.
3. You will report on the recommendations and/or decisions of the Junior Ministries Board.
4. You will report to the Junior Ministries Board the decisions of the Church and Pastor's Council that directly affect their work.
5. You will assist the Church Staff in providing spiritual guidance and leadership to the Junior Department. You will identify the areas of need for ministry to the Juniors.
6. You will assist the Staff in organizing the Junior Department Ministries in order to reach out to unchurched families.

Princeton Church of God

Church and Pastor's Council

Liaison Assignment

Building and Maintenance

1. You will observe the operation and function of the buildings owned and operated by the Princeton Church of God.
2. You will report any repairs or maintenance necessary to the well being and proper function of the facilities to the Church and Pastor's Council.
3. You will work with the Custodian in any way that will help provide well prepared facilities.
4. You will secure the services of volunteers and/or professionals in repairing and servicing the facilities as directed by the Church and Pastor's Council or the Senior Pastor.
5. You will listen to the comments of the congregation in an effort to discover how we may better provide facilities for the Church.

Princeton Church of God

Church and Pastor's Council

Liaison Assignment

Music & Media

1. You will attend all meetings of the Music Board and/or Choir Officers.
2. You will bring a report of the meetings to the Church and Pastor's Council.
3. You will report on the recommendations and/or decisions of the Music Board and/or Choir Officers.
4. You will report to the Music Board and/or Choir Officers the decisions of the Church and Pastor's Council that directly affect their work.
5. You will report any needs of the Media Ministries of the Church. (tape ministry, audio/visual ministry, etc.)
6. You will assist the Church Staff in providing media for shut-in and sick members.

Princeton Church of God

Church and Pastor's Council

Liaison Assignment

Shut in and Sick Members

1. You will bring our sick members to the attention of the Church and Pastor's Council that we may pray for their healing.
2. You will inform the Church Secretary of any members hospitalized or in need of being placed on the bulletin prayer list.
3. You will assist the Church Staff in providing spiritual guidance and leadership to the sick and shut in. You will help identify the areas of need for ministry to our sick and shut in members.
4. You will work with the Senior Adult Ministries Board, Ladies Ministries Board, and the Minister of Visitation in an effort to provide assistance to our shut in and sick members. (cleaning house, bringing in food, home prayer meetings, etc.)

Princeton Church of God

Church and Pastor's Council

Liaison Assignment

Youth Department and Outreach

1. You will attend all meetings of the Youth Board.
2. You will bring copies of the Minutes of the Youth Board meetings to the Church and Pastor's Council.
3. You will report on the recommendations and/or decisions of the Youth Board.
4. You will report to the Youth Board the decisions of the Church and Pastor's Council that directly affect their work.
5. You will assist the Church Staff in providing spiritual guidance and leadership to the Youth of the Church. You will help identify the areas of need for ministry to the Youth of the Church.
6. You will assist the Youth Board in organizing the Youth Ministries in order to offer mutual support.(visitation efforts, special helps, activities, etc.)
7. You will keep the Church and Pastor's Council informed of new attenders in order that we may pray for them and assist in assimilating them into the body.
8. You will report on any outreach efforts, their success or failure.

Appendix 5

Bible Lessons

The Church

(εκκλησια) a word derived from two words, one meaning "out of" and the other meaning "to break" Princeton Church of God

Princeton Church of God

Family Training Hour

Bible Study

Pastor Ray E. Hurt

Outline

- I. Introduction to the Church of God
 - A. A short history of the Church of God movement in the United States.
 - B. Doctrinal position of the Church of God.
 - C. Governmental structure of the Church of God.
- II. God's Plan for the Church
 - A. The central form of government adopted by the early church.
 - B. The source of authority in the early church.
 - C. A flow chart for the early church
- III. The Local Church of the New Testament
 - A. Structure
 - 1. Government of the local congregation.
 - 2. Leadership and authority in the local congregation.
 - B. Individual Giftedness in the local congregation.
 - 1. Ministers in the local congregation.
 - 2. Elders
 - 3. Deacons
- IV. The Pastor and The Church and Pastor's Council
 - A. Their role
 - B. Flow charts

CHURCH OF GOD**History and Government**

History: "Like A Mighty Army" by Charles Conn

Date: The Church of God was founded in 1886

Reasons: Formed to combat liberalism, teach unity, promoted holiness among believers, and as a reaction to humanly established creeds

Where: Barney Creek, Monroe County, North Carolina
(2 miles from Tennessee border)

Who: Richard Spurling, an old Baptist preacher with Methodist ideals. He died at the age of 74 just after organization of the church. One of his last acts was to ordain Richard Spurling Jr., September 26, 1886. Richard Spurling Jr., carried on the work for 10 years after his dad's death. Some of the early preachers were as follows:

William Martin	former Methodist
Joe M. Tipton	former Baptist
Milton McNabb	former Baptist
W. F. Bryant	third preacher in church, 1st Overseer of Tennessee
A. J. Tomlinson	won by Bryant joined church in 1903, became 1st General Moderator in 1909.
M. S. Lemons	won by Tomlinson
F. J. Lee	won in 1908
Sam Perry	won in 1909 by Tomlinson.
J. W. Buckalew	(Rough & Ready) Alabama
R. M. Evans	First Foreign Missionary
J. B. Ellis	won in 1910 by J. W. Buckalew

Number: Eight strong-willed, God fearing saints

Name: Christian Union (1886)
Designated an ideal "Holiness Church" (1902)
Designated "Church of God" (1907)
Biblical support for name: I Corinthians 1:2,
Acts 10:28

Chronology

- 1886 Church formed and organized with eight members
- 1896 The Holy Ghost Baptism with the evidence of Speaking in other Tongues first reported
- 1902 A simple plan of government was adopted and the name changed to the "Holiness Church".
- 1906 First Annual Assembly met in Cherokee County, N.C. The same year the church leaders decided to move to Bradley County in Tennessee.
- First General Assembly of the Churches of God or "Holiness Church".
1. The question was raised at the First General Assembly as to what authority the assembly would have. The decision was as follows:
"We do not consider ourselves a legislative or executive body but judicial only."
 2. The practice of Communion and feet washing were recommended at least once a year in all the local congregations.
 3. Members were asked to practice a time of family worship in the home once a day.
 4. The use of tobacco was prohibited for members of the Church of God.
 5. Each church was encouraged to organize a Sunday School.
 6. The Assembly decided to meet annually.
- 1907 The name of the church was changed to "Church of God".
- 1909 A. J. Tomlinson selected as First General Moderator of the Church of God.
- 1910 The First foreign missionary was sent. The Church of God "Evangel" began publication. A membership of 1,005 was reported. 31 churches and 42 preachers.
- 1911 The first State Overseers were appointed.

- 1913 A Tithe of Tithes was recommended. Each local congregation was asked to send 10% of their tithe income to state headquarters and 10% of that to general headquarters.
- 1916 12th and 13th Assemblies moved to Harriman, Tennessee. The Council of Twelve was instituted.
- 1917 Tithe was changed. Tenth to State and a Tenth to General.
- 1918 No assembly--Influenza Epidemic.

DECLARATION OF FAITH

WE BELIEVE:

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead. That He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost .
7. Holiness to be God's standard of living for His people.
8. In the baptism with the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous, and eternal punishment for the wicked.

1. Why do you think our church exists?

According to the historical comments of the original eight members, the Church of God formed in reaction to a perceived need for unity in the body of Christ. The name "Christian Union" was adopted to reflect that purpose.

Today the many people of our denomination reflect a number of reasons for existing. To some we exist to perpetuate a standard of purity that demonstrates the presence of God in the life of the individual. To others we exist to provide care for believers and their families. To others we exist to provide them with a comfortable and fulfilling lifestyle. To others we exist to evangelize the world. It is of noticeable interest that the original purpose for the denomination has long since fallen away.

I believe that in the economy of God we exist to reveal Christ to the world.

2. What is our purpose?

Our reason for existing and our purpose seem inseparable.

3. Should we be committed to a different purpose?

Who will define our purpose at this late date? Which direction shall we go? Perhaps we should continue to follow God individually. Most of us would be reluctant to adopt the beliefs of others regardless of how well founded they may seem. The General Assembly, the only possible forum for a unified direction would never be able to sort out the hundreds of ideas that would be presented in such debate.

Doctrinal Position

1. Protestant: We teach justification by faith, authority in Christ and His Word more than in the "Church". This is the stand that won Martin Luther his well deserved place in history. We are of the churches that arose out of "protest" of the Roman church teachings.
2. Evangelical: In the best tradition of evangelical movements we place the preaching of Christ crucified, the sacrifice for our sins, risen, and coming again as the central focus of all our ministry. We emphasize salvation by faith in the atonement of Jesus, and reject the efficacy of the sacraments and good works alone. The winning of souls (evangelism) is the duty of the Christian church.
3. Fundamental: We believe the Bible to be the inspired "Word of God" and that it was inspired without error. We believe adherence to the teachings of scripture to be the duty of every believer and that there is no higher authority on earth. The base our beliefs on a literal interpretation of the Bible.
4. Holiness: We believe that God intends for His people to live a life separate from sinful attitudes, actions, and associations. We believe that God sanctifies the Christian freeing him from the bondage of evil and further that each Christian sanctifies himself daily in his walk with Christ.
5. Pentecostal: We believe that the "Holy Spirit Baptism" experienced in Acts chapters two, ten, and nineteen were a pattern for the church to follow today. We believe that every believer may be filled with the Holy Spirit with the initial evidence of speaking in other tongues as the Spirit gives the utterance.

The scriptures describe the local church in ways that seem to indicate that the members were submitted to God through the leadership of especially called and anointed individuals. We can search the scriptures and discover the offices of the local congregation and their function.

Apostles, what was their function?

teaching, fellowship, prayer, signs & wonders

ACT 2:42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

ACT 2:43 Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles.

teaching, proclaiming

ACT 4:2 They were greatly disturbed because the apostles were teaching the people and proclaiming in Jesus the resurrection of the dead.

ROM 1:5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.

EPH 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,

EPH 4:12 to prepare God's people for works of service, so that the body of Christ may be built up

testimony, offerings, distribution

ACT 4:33 With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all.

ACT 4:34 There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales

ACT 4:35 and put it at the apostles' feet, and it was distributed to anyone as he had need.

ACT 11:30 This they did, sending their gift to the elders by Barnabas and Saul.

Ministry of the Word and prayer, lay hands on the deacons

ACT 14:14 But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd, shouting:

ACT 14:23 Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

ACT 6:2 So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables.

ACT 6:3 Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them

ACT 6:4 and will give our attention to prayer and the ministry of the word."

ACT 6:5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.

ACT 6:6 They presented these men to the apostles, who prayed and laid their hands on them.

James 5:14 Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.

directed ministries, prayed for people to receive Holy Spirit

ACT 8:14 When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

ACT 8:15 When they arrived, they prayed for them that they might receive the Holy Spirit,

ACT 15:4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.

ACT 15:5 Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses."

ACT 15:6 The apostles and elders met to consider this question.

ACT 16:4 As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey.

ACT 21:17 When we arrived at Jerusalem, the brothers received us warmly.

ACT 21:18 The next day Paul and the rest of us went to see James, and all the elders were present.

1TI 5:17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

settled disputes

ACT 15:2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

position in God's Kingdom

1CO 12:28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

marks of an apostle

2CO 12:12 The things that mark an apostle--signs, wonders and miracles--were done among you with great perseverance.

1PE 5:1 To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed:

1PE 5:2 Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

1PE 5:3 not lording it over those entrusted to you, but being examples to the flock.

ELDERS**What or who was an Elder?**

Elder: (in the Mosaic system) Elders were often the older men of a community who governed the community and made all major decisions (Exod. 3:29; 12:21; 24:9; Num.11:25). Each town had its group of elders as Bethlehem did (I Sam. 16:4), "the elders of every city" (Ezra 10:14). Equivalent to the title senator, in present use. Elders, with delegated powers were authorized to act for their constituency, Deut. 1:13,15.

(in the New Testament Church) When churches came into being, elders were appointed for each congregation (Acts 14:23). The terms "elders" and "bishops" are used interchangeably in the New Testament. The "elders" of Acts 20:17 are called "bishops" in verse 28. In Titus 1:5, "elders" in the Cretan churches are mentioned. In listing qualifications for such an office, Paul calls them "bishops" in verse 7. These individuals were required to be blameless in their lives and obedient to the truth in their faith (I Tim. 3:1-7; Titus 1:6-9).

Apostles were also elders. I Peter 5:1 "To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed:

Teachers and preachers were also elders. 1Timothy 5:17 "The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching."

Pastors were Elders. 1PE 5:1,2 "To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;"

Bishops (overseers) were Elders. Acts 20:17-28

Women were elders (presbuteros) in the sense of respect if not authority. 1TI 5:1,2 "Do not rebuke an elder (male ending) harshly, but exhort him as if he were your father. Treat younger men as brothers, elders (female ending) as mothers, and younger women as sisters, with absolute purity." see Titus 2:3

How were Elders put in position?

ACT 14:23 Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

TITUS 1:5 The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.

What were the qualifications for being an Elder?

TITUS 1:6-9 An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

What were the Elder's duties?Leadership

ACT 15:2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

ACT 16:4,5 As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. So the churches were strengthened in the faith and grew daily in numbers.

1TI 5:17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

Spiritual

1TI 4:14 Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.

JAMES 5:14 Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.

1PETER 5:1,2 To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

BISHOPS

Bishop or overseer was originally one of, or perhaps the principal officers of the local church. The title "elder" or "presbyter" often applied to the same man; "elder" referring to his age and dignity, and "bishop" to his work or superintendence.

ACT 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

PHI 1:1 Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

1TI 3:1-7 "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

TIT 1:7 Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.

1PE 5:2 Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

DEACONS**Who or what was a deacon?**

Deacons (diakonos) means an attendant, servant, helper. The emphasis is on the physical world. Deacons were responsible for the distribution of funds. Their position was subordinate to the spiritual heads of the churches, (apostles, etc.). The spiritual leaders of the church called for the selection of seven men in Acts 6.

There is also a use of the word describing apostles and spiritual leaders as deacons of the word or servants of the gospel etc.

Women served as deacons in the early church.

ROM 16:1,2 I commend to you our sister Phoebe, a deaconess of the church in Cenchrea. I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me.

Deacons were leaders in the early church.

PHI 1:1 Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

How were deacons put on position?

ACT 6:3 Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them

What were the qualifications for becoming a deacon?

Acts 6:3

1TI 3:8-13 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. A deacon must be the husband of but one wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

What were the duties of a deacon?

Deacons were chiefly responsible for the physical needs of the local church, distributing funds etc. The word *διακονος* implies that they were "helpers". In other words they were called on to fill many roles and responsibilities. Steven and Phillip are both identified as ministers of the word. Women and men, including Paul are mentioned as helpers in the ministry.

Acts 6:1-3

Elders in the Early Church

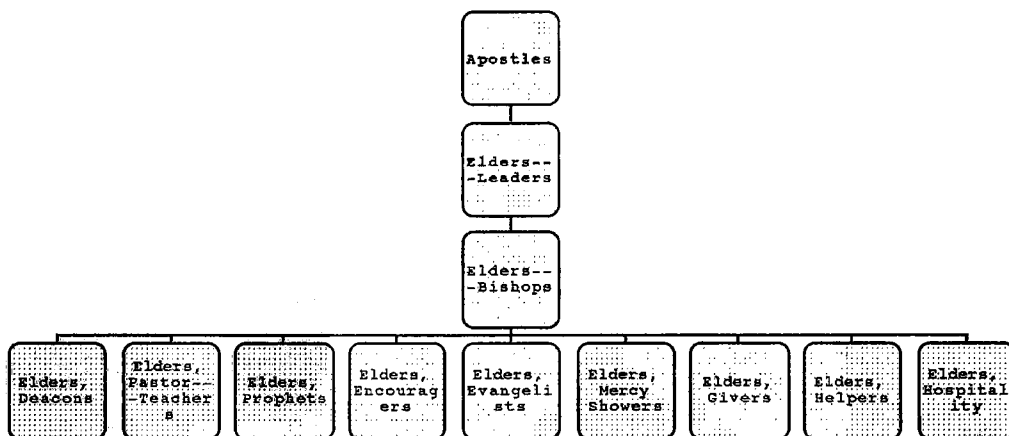


Figure 5

The Pastor

The Church and Pastor's Council

I. THE ROLE OF THE MODERN DAY PASTOR

The role of the modern day pastor has become an amalgam of many ministry gifts. He is far more than a shepherd if he is a successful modern day pastor. He is expected to fill many roles, some of which may not at all fill his call.

A. The Modern Pastor's Role As An Apostle

1. Apostle: a commissioner, an ambassador of Christ with special powers and authority.
2. The Ministry of Apostles and Others in the Local Church are clearly outlined.

Ephesians 4:11-13

3. Four Men Who Became Apostles

- a. James, the brother of Jesus----Galatians 1:19
- b. Paul
- c. Barnabas-----Acts 14:14
- d. Matthias-----Acts 1:26

4. Signs of the Apostles

II Corinthians 12:12

Acts 2:43

Acts 5:12

B. The Modern Pastor's Role As A Prophet

Acts 11:27; 13:1

I Corinthians 12:28; 14:29

Ephesians 4:11

C. The Modern Pastor's Role As An Evangelist, An
Announcer of Good News

Acts 8:25; 14:7

I Corinthians 1:17

II Timothy 4:2-5

Acts 6:5; 21:8

D. The Modern pastor's Role As Pastor--(the word is
found only one time in the NT)

Ephesians 4:11

E. The Modern Pastor's Role As Teacher

Acts 11:26; 13:1; 15:35; 18:11,25; 28:31

I Corinthians 12:28

Ephesians 4:11

II. THE ROLE OF THE CHURCH COUNCIL

Dr. Hollis Gause in his book on the polity of the
Church of God, page 37 makes it very clear that we have
multiple offices embodied in the Church and Pastor's
Council.

Titus: 1:5-9 Elder: πρεσβυτεριον--senior

Bishop: επισκοπος--superintendent

Steward: οικονομια--administrator,
overseer

A. The Council's Role As Deacons

1. Διακονοσ--an attendant, servant, the emphasis is
on the physical world
2. Qualifications---I Timothy 3:8-13
3. They are God called and ordained to handle
business v3

B. The Council's Role as Elders

1. Πρεσβυτερος: elder Acts 20:17-35
2. The Council as Elders are the Spiritual leaders of your church, filled with the Holy Ghost, anointed of the Lord.

C. The Council's Role As Stewards and Overseers

1. Bishop: επισκοπος Titus 1:7; I Timothy 3:1,2
2. Overseer: επισκοπος Acts 20:28
3. Steward: οικονομια I Cor. 4; I Peter 4:10

Local Church Government

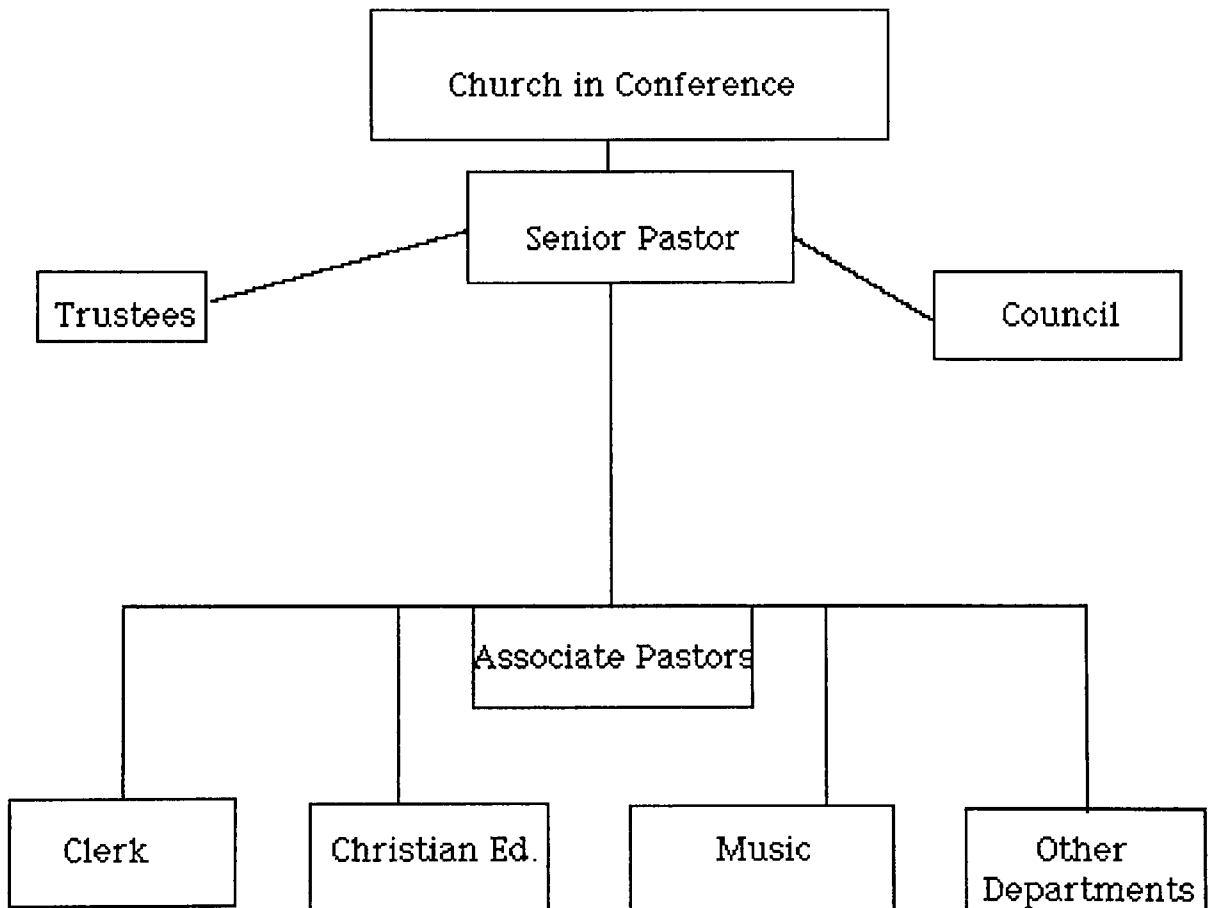


Figure 6

Local Church Government

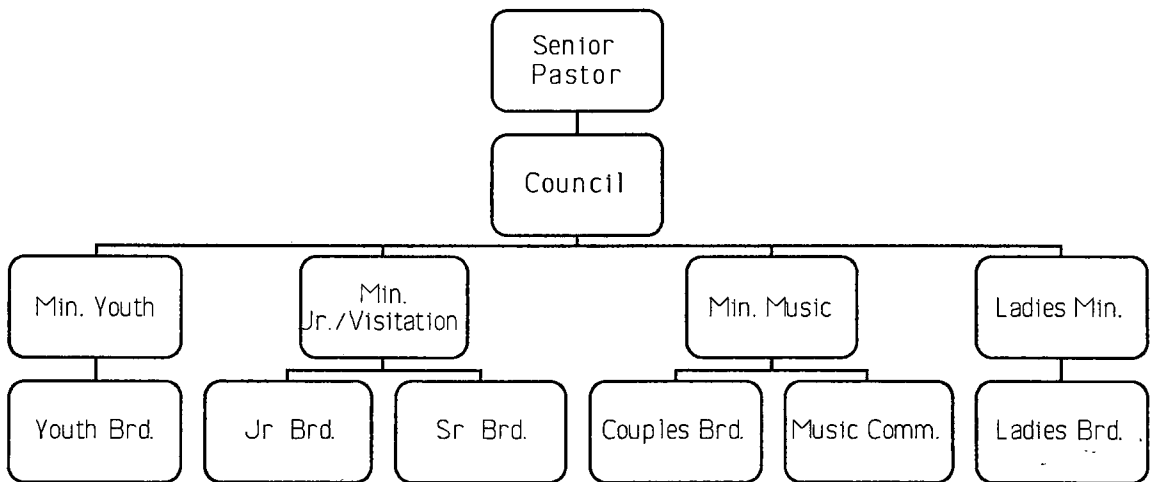


Figure 7

The Holy Spirit

at work in the

Church

Princeton Church of God

Family Training Hour

Bible Study

Pastor Ray E. Hurt

THE SPIRIT WHO IS NOT A GHOST

The manager of a granite quarry in North Carolina once said, "We supplied the granite for the municipal building in New York City. we can lift an acre of solid granite ten feet thick to almost any height we desire for the purpose of moving it....We can do it as easily as I can lift a piece of paper." How? air. That's all just air. You can't feel it or smell it. You can't, except in most technical ways, measure it or weigh it. But it keeps you alive every minute. If I took air away from you for five minutes, you would become brain damaged. We cannot live without it. Yet when we fly or apply our brakes or watch a mechanic work on our car, we think nothing of it. Amazing stuff, air.

Never think that because something is invisible it is therefore unimportant or weak. You may be surprised to know that the Bible talks a lot about air. The Old Testament calls it *Rauch*. The New Testament calls it *Pneuma*. We get the word Pneumatic from the NT Greek word. The English Bible, however, doesn't translate either one as air. Usually, it's breath. "God breathed into man the breath of life." Or it's called wind. "Like a mighty wind." Or it is translated spirit---as in the "spirit of man" or "the Holy Spirit."

A number of synonyms are used for Spirit---words like helper, advocate, comforter, convicter, restrainer, exhorter, and reprover. He is portrayed by symbols, too, such as a dove, fire, wind, even water. In John 7 we read of this power being called "living water." (John 7: 37,38)

The Spirit of God is the dynamic of life. Like air, the Spirit may be invisible---but let us never be misled by equating invisible with impotent. This Spirit is vital to life. No, never think that something is insignificant because it's invisible.

Some Things The Holy Spirit Is Not

There are some things the Spirit of God is not. Let me point out three or four erroneous ideas that many people have about the Holy Spirit. In fact, when people return to their roots and attempt to explain their beliefs, they are often most confused about the doctrine of the Holy Spirit. I have often heard Him called an "it... so let's start there.

The Spirit Is Not an "It," but a Distinct Personality

The Holy Spirit is a distinct person. The scripture uses masculine pronouns to identify the Holy Spirit. In scripture the Holy Spirit is a "Him," a "He." Jesus once said:

"If you ask Me anything in My name, I will do it. If you love Me, you will keep My commandments. And I will ask the Father, and He will give you another Helper, that he may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you (John 14:14-17, emphasis mine).

Notice the Holy Spirit is called "He" or "Him"---never "It." Nowhere in any reliable version of Scripture is the Spirit of God referred to as "It".

The Spirit Is Not Passive, but Active and Involved

Oftentimes we can sense that He is present. On some occasions His presence is so real, so obvious---it's almost as though we can touch Him. When He moves among a body of people, motivated, spiritually alive. They are cleansed. They are purged, enthusiastic, actively excited about the right things. Never doubt that the Spirit of God is incessantly on the move. As with air, we cannot see Him; nevertheless, He is hard at work convicting, guiding, instructing, disclosing, and glorifying. Just a few of His activities! He's involved. He's active. We'll return to these thoughts in a moment.

The Holy Spirit Is Not A Substitute for God, The Holy Spirit Is God.

Tucked away in the book of Acts is a seldom-mentioned story about a couple who paid the ultimate price for their hypocrisy. Woven into their brief biography is a statement of the Spirit's deity. (Acts 5:1-4) When Peter speaks to Ananias in this passage he says, "Satan filled your heart to lie to the Holy Spirit" and later he says, "You have not lied to men, but to God". Let me ask you to imagine what it means to have the presence of the living God within you. Pause and ponder this: The third member of the Godhead, the invisible, yet all-powerful representation of deity, is actually living inside your being. His limitless capabilities are resident within you, since He indwells you. You think you can't handle what life throws at you? You think you can't stand firm or, when necessary, stand alone in your life? You think you can't handle the lure of life's temptations? Well, you certainly could not if you were all alone. The Holy Spirit is a power and a force you will never see, though you are

convinced of the force Himself. When He is in you, you can do all things.

SOME REASONS THE HOLY SPIRIT IS HERE

Jesus promised the Holy Spirit would come. But why? What, precisely, can we expect from Him?

Among Non-Christians

You may be surprised to know that the Spirit is involved in the lives of unbelievers.

The Holy Spirit works among the unsaved at all times. In one of the letters to the Thessalonians we read that God's Spirit is actively involved restraining sin (2 Thess. 2:7). Do you have any idea how much evil would be on this earth if the Spirit of God were suddenly removed? God's omnipresence is like a worldwide envelope of righteousness, a bubble of invisible restraint.

The scriptures also say that the same Holy Spirit "convicts the world concerning sin, righteousness, and judgement." I am comforted when I read that. The Holy Spirit frees me from the need to moralize when I'm in a group of unsaved people. I don't have to try to convince lost people, the Holy Spirit is already convincing them!

Among Christians

The Holy Spirit works in believers' lives as well. The Holy Spirit takes the Scriptures and makes them clear. He takes circumstances in which we find ourselves and he gives us insight into them. He takes pressure and predicaments,

then uses them to mature us. He guides us into all realms of the truth. He matures us. He nurtures us. He comforts us when we are fractured by fear. (John 16:13-15) The Holy Spirit leads us to a depth in Christ.

The Holy Spirit glorifies Christ. Any worship, any church, any evangelist who glorifies self or any other entity is heretical (false). Christ is the One who is glorified when the Spirit is at work.

The Holy Spirit empowers the Christian. (Acts 1:8) Our witness in the world is totally dependent on the unction of the Holy Spirit for He is the one who convicts and convinces. We preach, teach, and live the "good news". The Holy Spirit applies the message to the lives of the men and women who are impacted by our message.

The Holy Spirit manifests the presence of God in the lives of Christian believers through signs and wonders. (Mark 16:16-18) These signs and wonders will fall under the descriptive guidelines listed scripture.

One of the greatest wonders brought about by the presence of the Holy Spirit in the lives of individuals is the dramatic change in personal relationships. Human beings motivated by the Holy Spirit demonstrate characteristics of the Holy Spirit. We call them Fruit of The Spirit. We will look at Fruit of the Spirit one by one and try to discover how our personalities can be affected.

FRUIT OF THE SPIRIT

Galatians 5:19-231. **LOVE** (Αγάπε) I Corinthians 13

<u>Positive</u>		<u>Negative</u>	
suffer long	v4	does not envy	v4
is kind	v4	does not act in pride	v4
rejoices in truth	v6	does not have bad manners	v5
bears all	v7	is not selfish	v5
believes all	v7	is not touchy	v5
hopes	v7	is not suspicious	v5
endures all	v7	finds no pleasure in sin	v6
		does not fail	v8
casts out fear I John 4:18			
loves the unlovable Matt.5:44-46			

2. **JOY:** (χαρά) is an inner experience of elation which the believer has when he is personally conscious of his reconciliation to God. (Romans 5:11)

This JOY is Divine in origin.

It is JOY unspeakable (I Peter 1:8,9)

It is the strength of the righteous. (Nehemiah 8:10)

This JOY is from knowing you are redeemed.

(Psalms 13:5; 35:9; 51:8; 71:53; Isaiah 51:11;

Hebrews 3:18; Luke 1:47; 10:20; John 17:13;

Acts 13:52; Romans 14:17.)

This JOY exists even during great trouble and trials.

(I Corinthians 12:10; James 1:2; I Peter 4:13;

Acts 16:25; II Corinthians 7:4.)

3. **PEACE:** (ἡρεσυχία) is an abiding and assured quietness of the soul. This kind of peace comes from God. (Phil. 4:7; Colosians 3:15; John 14:27; Acts 10:36; Romans 5:1; Romans 8:1; 14:17; 15:13; Eph. 2:14; II Thess. 3:16).

4. **LONGSUFFERING:** (μακροθυμία) is patient endurance when all is not well, when one is persecuted, and when circumstances are uncontrollable. Love, joy, and peace lend strength to this quality. (James 1:3; 5:7; I Peter 2:19-23; Colosians 3:12,13; I Timothy 1:16.)

5. **GENTLENESS:** (χρηστοτης) Gentleness is strength under perfect control. excellence is character or demeanor. sweetness of disposition. amiability. a compliant willingness to be of service to others. (Matt. 18:23-25; James 3:17; II Timothy 2:24)

6. **FAITH:** (πιστις) That which makes a person one on whom others can depend. One who is faithful to the Word of God. Original faith is a gift of God. (Ephesians 2:8) Continued faith is necessary to please God. (Hebrews 11:6; Gal. 2:20; Rev. 2:10).

7. **GOODNESS:** (αγαθοσυνη) The sum of a man's virtues make him either good or bad. active benevolence. (Barnabas-Acts 11:24) (Romans 11:22; Eph. 5:9; II Thess. 1:11; I Thess. 5:14)

8. **MEEKNESS:** (πραοταειο) is humility, an attitude, toward God and man. It projects a spirit of submissiveness. Jesus was meek (Matthew 11:29) and Moses was meek (Numbers 12:3), but they were not weak. (Gal. 5:22,23; 6:1; Eph. 4:1; Phil.2:14,15; Col.3:12,13; II Tim. 2:24,25; Titus 3:2).

9. **TEMPERANCE:** (εγκρατεια) is self control, discipline. (Control of passions, appetites, habits, emotions, particularly the ones mentioned in the same chapter such as fornication, drunkenness, revellings, adultery) (I Cor. 6:19,20; 9:25-27; I Thess. 5:13; Romans 12:1).

SPIRITUAL GIFTS**Power Gifts**

1CO 12:1 Now about spiritual gifts, brothers, I do not want you to be ignorant.

12:2 You know that when you were pagans, somehow or other you were influenced and led astray to mute idols.

12:3 Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

12:4 There are different kinds of gifts, but the same Spirit.

12:5 There are different kinds of service, but the same Lord.

12:6 There are different kinds of working, but the same God works all of them in all men.

12:7 Now to each one the manifestation of the Spirit is given for the common good.

12:8 To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit,

12:9 to another faith by the same Spirit, to another gifts of healing by that one Spirit,

12:10 to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.

12:11 All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

1. The Word of Wisdom: the supernatural ability through the Holy Spirit to understand mysteries relating to God's purposes and divine will; the ability to know what to do and when by inspiration. (I Cor. 12)

2. The Word of Knowledge: knowledge by inspiration that could not be known otherwise. (I Cor 12)

3. Discerning of spirits: the supernatural ability to distinguish between the spirits. (the spirit of man, the evil spirits, and the Holy Spirit) (I Cor. 12)

4. The Gift of Prophecy: divinely inspired utterance which is clearly understood. This gift is distinguished from the gift of "prophet" by the fact that one is a gift of divinely inspired speech for the moment and the other is a gift of office.

5. The Gift of Tongues: This gift should be distinguished from the speaking in tongues which accompanies the baptism of the Holy Spirit. Every believer who is baptized with the Holy Spirit speaks in tongues as the initial evidence of The Spirit-baptism. This is "speaking to God" as is mentioned in I Cor. 14 and in Romans 8. The Gift of Tongues is an inspired utterance that is to be interpreted for the edification of the church. In this case God is speaking to man. (I Cor. 12)

6. The Gift of Interpretation of Tongues: the divinely inspired ability to interpret not translate a message spoken in tongues. This does not mean that the person can interpret every message but can as they are inspired. (I Cor. 12)

7. The Gift of Faith: This power gift, which is different from saving faith, is miraculous faith which is measured out by the Holy Spirit to an individual in the time of special need. When this gift is in operation one has a divine certainty working in his heart which refuses defeat or failure. (I Cor. 12)

8. The Gift of Healings: This gift refers to the miraculous cures in body, mind and spirit which come in answer to prayer and faith in God.
(I Cor. 12)

9. The Gift of Miracles: This gift demonstrates God's power to save, heal and deliver. It also demonstrates God's power over nature, sin and evil. (I Cor. 12)

Personality and Pastoral Gifts

EPH 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,

4:12 to prepare God's people for works of service, so that the body of Christ may be built up

4:13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

4:14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.

4:15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.

ROM 12:6 We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.

12:7 If it is serving, let him serve; if it is teaching, let him teach;

12:8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

12:9 Love must be sincere. Hate what is evil; cling to what is good.

12:10 Be devoted to one another in brotherly love. Honor one another above yourselves.

12:11 Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.

1CO 12:28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

10. Apostle: One sent as a messenger or agent, the bearer of a commission. The term is used of over twenty people in the New Testament. Therefore, the term came to refer to ministerial function and not just the twelve. (Eph 4; I Cor. 12)

11. Prophet: This term means "a spokesman for another, an interpreter of deity, a divinely commissioned and inspired person." Those who held the office of prophet in the New Testament were God-called ministers with revelation gifts operating in their lives. (Eph 4)

12. Evangelist: A New Testament description of an evangelist is a God-called preacher of the gospel with power gifts operating in his ministry. On a different level, one who is a gifted soul winner, whether preacher or layman, could be described as an evangelist. (Eph. 4)

13. Pastor: This gift or calling is given to people who are to "shepherd" others of the flock of God. (John 10)

14. Teacher: One who gives himself to prayer and study of the Word in order to nurture and equip others to reach spiritual maturity and perform service to God and the church. (Rom. 12)

15. Ministry: (Deacon) This is a gift of service referring to anyone who performs a service for God or the church or for others. In a more specific sense, this gift refers to the office of deacon. (Rom. 12)

16. Governments, or Administration and Leadership: (elders) Two Greek terms are used almost interchangeably in the New Testament to refer to this gift. One means "a pilot or helmsman." The other means "to take the lead" and is usually translated "rule" as in Romans 12:8; I Timothy 5:17. (I Cor. 12:28) Some writers separate this into two separate gifts, one for planning and the other emphasizing execution of plans.

17. Helps or Helpers: This gift to the church refers to those people who assist others in any phase of the church's ministry.

18. Exhortation: This gift, like preaching, is the ability to comfort, stir up and inspire others. (Rom. 12)

19. Giving, Contributing, or Liberality: This simply means that some people have the burden to give liberally for the glory of God and for the work of the church, and not for self-glory. (Rom. 12)

20. Showing Mercy: This gift means having compassion, as the Good Samaritan, in visitation to the sick and suffering. It also means showing mercy to the sinful or fallen in order to help them to obtain pardon and restoration. (Rom. 12)

21. Hospitality: This gift is that special ability that God gives to certain members of the Body of Christ to provide open house and warm welcome. (1 Peter 4:9,10)

1 Peter 4:9 "Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms."

Possible Gifts

22. Celibacy: The gift of celibacy is the special ability that God gives to some members of the Body of Christ to remain single and enjoy it; to be unmarried and not suffer undue sexual temptations. (I Cor. 7:7)

23. Martyrdom: The gift of martyrdom is a special ability that God has given to certain members of the Body of Christ to undergo suffering for the faith even to death while consistently displaying a joyous and victorious attitude that brings glory to God. (I Cor. 13)

24. Intercession: This gift is widely accepted among Christians and yet not clearly defined in a scriptural gift list. It would seem that certain Christians have a special ability to pray for extended periods of time on a regular basis and see frequent and specific answers to their prayers, to a degree much greater than that which is expected of the average Christian.

Controversy

In Pentecostal churches a raging debate is continuing to break in on the unity of the body. In recent years a number of Pentecostals have come to believe that the manifestations of the Holy Spirit are totally subject to the will of the believer. In other words the Pentecostal believer would be able to decide of his own will when he would exercise gifts of the Spirit and or any operation of the Spirit.

This premise must suppose certain hypothetical rules. First of all it must suppose that the Holy Spirit is within the control of the will of the human host. Secondly, that the human is then able to start and stop any operation of the Holy Spirit at will. If these suppositions were true the human host could therefore speak in tongues at will, heal at will, prophesy at will, do miracles at will, have a supernatural word of knowledge at will, and so on.

We must now decide at this point what authority we will accept for our guide to the truth of this matter. It is my belief that we must discard experience as authority and go directly to the word of God. If we accept any individuals experience as authority we must then face the confusion of conflicting testimony from the different positions represented in this controversy. The "Word of God" then is our only authority for this article.

The gift and operation of the Spirit most cited in the controversy is "speaking with other tongues". We will concentrate primarily on this gift and its operation in the Pentecostal believer. The position that contends the Holy Spirit is subject to the will of the human host maintains that we are able to speak in tongues at will. This would mean that it would be entirely acceptable to instruct a congregation of believers to "speak in tongues" in unison or to cease speaking at the direction of the worship leader. It would be proper to give instruction in the words to be

spoken, actually to teach people how to speak in tongues. In this belief "speaking in tongues" is simply the decision, the personally owned gift of the individual.

The "Word of God" deals with the problem in a number of passages. The premier passage for understanding the truth of the matter is found in Acts 2:4. "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." The key to understanding the significance of this passage in our discussion is the phrase, "as the Spirit enabled them". The "Spirit" who enabled them to speak with other tongues is the Holy Spirit not the spirit of man. "The Spirit enabled" not as man willed but "as the Spirit" willed. In the King James version of this passage it reads, "as the Spirit gave them utterance" obviously implying again that people were speaking in tongues according to the sovereign will of God through the action of the third person of the Godhead, the Holy Spirit.

Another passage worthy of attention is found in Acts 10:44-46. "While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God." Although the inference is weaker, a case still may be made that the hearers were convinced of the operation and action of the Holy Spirit "for they heard them speaking in tongues." This again tells us that the gift of tongues is an operation of the Holy Spirit and not the spirit of man.

In Acts 19:6 we again are made to understand that "the Holy Spirit came on them, and they spoke in tongues". It would seem that the Holy Spirit did the action in the sentence and not the spirit or will of man.

In I Corinthians 12 Paul discusses the gifts of the Spirit and their distribution among believers. Misunderstanding of this passage has led some to false practices. Some have assumed that Paul was inferring that the gifts are given to the individual for personal use at will. Verse eleven seems to give understanding to the passage. It reads, "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines." In the King James version, the verse finishes with "divides to every man severally as he will." We understand from verse seven that the gifts are given for the edification of the church "for the common good". This must help us interpret verse eleven to mean that the gifts though given as an operation through the individual are given "as he will" or "just as he determines." The Holy Spirit is therefore the one who decides in whom, where, and when gifts will operate. It is "as he will". God does not give up His sovereignty to the spirit of man.

Other passages often misunderstood are found in I Corinthians chapter 14: 28 & 32 "If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God. In verse 32 , "The spirits of prophets are subject to the control of prophets."

In verse 28 it appears that the human host is in control of the Holy Spirit manifestation.

A point that must be observed here is that Holy Spirit manifestations are always a cooperative effort allowing for the conscious involvement of man. We do not become robots under total control by the puppet master but rather the subordinate partner in an exciting supernatural event. It is obvious that in verse 28 the key to understanding is the subjunctive "if". If there is no interpreter it should be obvious that the gift of tongues is being manifest in a personally edifying operation and not in a way that is to be demonstrated to the public. Scriptural support is found in I

Corinthians 14: 2 and 4 , "For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit. He who speaks in a tongue edifies himself." Such a personal experience would be out of place in public worship unless as a part of a designated time of corporate worship or prayer. The speaker is speaking to God. When God uses the gift of tongues to speak to man there must be an interpreter. In the cooperative effort of man and Spirit, man does have control of volume. He may appropriately speak to himself and to God. "He who speaks in a tongue edifies himself."

In verse 32 the point is again control. It says, "The spirits of prophets are subject to the control of prophets". This still does not allow for man to dictate to the Holy Spirit as to when he will give a message to the prophet. Many anointed speakers have shared the testimony of having received a message from God in the middle of the night only to have to wait to deliver the message at the next meeting of the church in worship. It does not violate the sovereignty of God for the operation of the gifts of the Spirit to require this kind of cooperative effort. It would violate the sovereignty of God for man to be able to dictate to the Holy Spirit His time and place to give a message from God. This cannot be! Although the spirit of man is subject to man the Spirit of God is only subject to God.

To conclude our understanding of this important issue we can return to our first passage of scripture. "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." Acts 2:4 It is clear that God reserves unto Himself the right to initiate Divine Revelation. Let us always be careful never to set ourselves above Him in thought or deed. The gifts and operation of the Holy Spirit must remain the province of God. I am content to leave the move of God's Spirit and His Revelation in His capable hands.

Appendix 6
Nominating Application Forms

**Church & Pastor's Council
Nominating Ballot**

It is time for the church to select the nine members of the Church Board. The qualifications for this office are outlined as follows in the Minutes of the Church of God General Assembly:

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:33

In order for a male member to serve on the Church & Pastor's Council, he must:

Be a loyal member of the church adhering to its teachings.

Be baptized with the Holy Ghost.

Be faithful in tithing.

Be a regular church attendant.

Work in harmony with the local, state, and general churches program and reflect a cooperative attitude to the progress of the church.

Please list the person or persons you feel qualified to lead our local church. You may nominate as many men as you may feel should be on the ballot. They will be contacted as to their willingness and qualifications to serve.

1.

2.

3.

4.

5.

6.

October 1993

Dear Brother in Christ:

It is time for the Church to select a Church and Pastor's Council. The qualifications for this office are outlined as follows in the Minutes of the Church of God General Assembly:

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3).

In order for a male member to serve on the Church and Pastor's Council, he must:

Be a loyal member of the church, adhering to its teachings.

Be faithful in tithing. (*a tenth into the local church tithe fund*)

Be baptized with the Holy Ghost.

Be a regular Church attendant.

Work in harmony with the local, state, and general church's program and reflect a cooperative attitude to the progress of the church.

You know better than anyone else whether you are qualified or not. Also, you know whether your work load, responsibilities, or circumstances would keep you from serving. We are asking you to fill out the form below and return it to the church or call your Senior Pastor no later than Saturday of this week. If you do not contact us before Saturday your name will not appear on the ballot Sunday.

Pastor Hurt

_____ Yes I am qualified to the ruling of the General Assembly. There is nothing to hinder me from serving, and I will be glad to serve if I am elected.

_____ No I am not able to serve at this time for personal reasons, or due to an expired term on the Council.

NAME

DATE

Appendix 7
Election Ballot

Church and Pastor's Council Ballot**1993-1994**

The following men were nominated by vote. Some men asked not to be placed on this years ballot or failed to respond to our inquiry. **Circle or underline nine names only.** The names are listed according to the number of nominating votes starting at the left and going down the column. Please follow instructions carefully. If you add names, or otherwise change the ballot your vote will be invalidated. The first three men elected will serve three years. The second three men elected will serve two years. The last three men elected will serve one year. Two men will become alternates based on total votes.

Don Jewell

Ken Whitlow

Jim Turpin

Luke Nichols

William Synan

Oliver Sizemore

John Atkins

Joe Vicars

Wesley Synan

Larry Marshall

Bill

Shrewsberry

Appendix 8
Self Administered Questionnaire

Self Administered Questionnaire

The following questionnaire is designed to evaluate the benefits of leadership changes in the congregation which have occurred over the last two years. If you have only recently begun to attend the Princeton Church of God you may not be able to answer all the questions. Please answer as many as possible. Your participation will be deeply appreciated.

Directions for Questions 1 through 3: Make an X on the letter that best describes you.

1. Are you a member of the local Church?
 - a. yes
 - b. no

2. Have you attended the local Church....
 - a. two years or less
 - b. two years or more

3. Do you hold a position in the congregation?
 - a. Teacher
 - b. Committee member
 - c. Council Member
 - d. Paid Staff
 - e. Other Volunteer

Directions for Questions 4 through 9: Make an X on the line that shows your opinion of effectiveness of the leadership in the local church?

4. How would you gauge the overall effectiveness of the Elders of the local Church? (the Church and Pastor's Council, and Staff members)

excellent		neutral		poor		
1	2	3	4	5	6	7

5. Has the local church made progress in attendance growth since we established Elders? (Church and Pastor's Council and Staff members)

excellent			neutral			poor
1	2	3	4	5	6	7

6. Is the congregation more unified, more in agreement since we established Elders? (Church and Pastor's Council and Staff members)

more			neutral			less
1	2	3	4	5	6	7

7. Do you feel the local church is better managed since we established Elders? (Church and Pastor's Council and Staff members)

more			neutral			less
1	2	3	4	5	6	7

8. Do you know more or less about the workings of the local church since we established Elders? (Church and Pastor's Council and Staff members)

more			neutral			less
1	2	3	4	5	6	7

9. Have you learned more about Christian leadership, Elders in the local church during the last two years?

more			neutral			less
1	2	3	4	5	6	7

Table 1
 Totals All Participants
 Results of Self Administered Questionnaire

Purpose		(1)	(2)	(3)	(4)	(5)	(6)	(7)
		Excellent			Neutral			Poor
Council Effectiveness	Q4	49	21	8	10	4	0	1
	Q7	48	19	8	14	1	2	1
Benefits to the Church	Q5	51	21	7	7	5	0	1
	Q6	44	17	7	19	3	1	1
Effectiveness of Teaching	Q8	36	14	10	19	5	4	5
	Q9	46	20	14	8	1	2	2

Table 6

Analysis of All Data

Q 4, 7		Council Effectiveness	All Data	
<u>x</u>	<u>Freq</u>			
1	97	mean	2.00	
2	40	n	186	
3	16	st. dev	1.35	
4	24	t value	1.97	
5	5	95% confidence interval for mean		
6	2	2.00+/-	0.15	
7	<u>2</u>			
	186			
Q 5, 6		Benefits to the Church	All Data	
<u>x</u>	<u>Freq</u>			
1	95	mean	2.05	
2	38	n	184	
3	14	st. dev.	1.38	
4	26	t value	1.97	
5	8	95% confidence interval for mean		
6	1	2.05 +/-	0.16	
7	<u>2</u>			
	184			
Q 8, 9		Effectiveness of Teaching	All Data	
<u>x</u>	<u>Freq</u>			
1	82	mean	2.39	
2	34	n	186	
3	24	st. dev	1.66	
4	27	t value	1.97	
5	6	95% confidence interval for mean		
6	6	2.39 +/-	0.18	
7	<u>7</u>			
	186			

Table 8

Analysis 2 Years or More

Q 4, 7	Council Effectiveness	2 years or more
<u>x</u>	<u>Freq</u>	
1	70	mean 2.12
2	33	n 146
3	13	st. dev 1.42
4	21	t value 1.97
5	5	95% confidence interval for mean
6	2	2.12+/- 0.23
7	<u>2</u>	
	146	
Q 5, 6	Benefits to the Church	2 years or more
<u>x</u>	<u>Freq</u>	
1	70	mean 2.09
2	31	n 140
3	12	st. dev. 1.43
4	16	t value 1.97
5	8	95% confidence interval for mean
6	1	2.09 +/- 0.25
7	<u>2</u>	
	140	
Q 8, 9	Effectiveness of Teaching	2 years or more
<u>x</u>	<u>Freq</u>	
1	82	mean 2.51
2	34	n 146
3	24	st. dev 1.74
4	27	t value 1.97
5	6	95% confidence interval for mean
6	6	2.51 +/- 0.29
7	<u>7</u>	
	186	

Table 10

Analysis, Less Than 2 Years

Q 4, 7 Council Effectiveness Less than 2 years

<u>x</u>	<u>Freq</u>		
1	25	mean	1.61
2	6	n	38
3	4	st. dev	0.97
4	3	t value	1.98
5	0	95% confidence interval for mean	
6	0	1.61 +/-	0.82
7	<u>0</u>		
	186		

Q 5, 6 Benefits to the Church Less than 2 years

<u>x</u>	<u>Freq</u>		
1	27	mean	1.51
2	5	n	37
3	1	st. dev.	0.99
4	4	t value	1.98
5	0	95% confidence interval for mean	
6	0	1.51 +/-	0.86
7	<u>0</u>		
	37		

Q 8, 9 Effectiveness of Teaching Less than 2 years

<u>x</u>	<u>Freq</u>		
1	19	mean	2.13
2	6	n	38
3	2	st. dev	1.32
4	11	t value	1.98
5	0	95% confidence interval for mean	
6	0	2.13 +/-	1.11
7	<u>0</u>		
	186		

Table 12

Analysis, Volunteers

Q 4, 7 Council Effectiveness		Volunteers	
<u>x</u>	<u>Freq</u>		
1	51	mean	1.98
2	23	n	104
3	12	st. dev	1.17
4	17	t value	1.97
5	1	95% confidence interval for mean	
6	0	1.98 +/- 0.31	
7	<u>0</u>		
	104		
Q 5, 6 Benefits to the Church		Volunteers	
<u>x</u>	<u>Freq</u>		
1	55	mean	1.96
2	21	n	104
3	7	st. dev.	1.23
4	19	t value	1.97
5	2	95% confidence interval for mean	
6	0	1.96 +/- 0.32	
7	<u>0</u>		
	104		
Q 8, 9 Effectiveness of Teaching		Volunteers	
<u>x</u>	<u>Freq</u>		
1	39	mean	2.47
2	22	n	104
3	15	st. dev	1.56
4	20	t value	1.97
5	2	95% confidence interval for mean	
6	3	2.47 +/- 0.41	
7	<u>3</u>		
	104		

Table 14

Analysis, Non-Volunteers

Q 4, 7 Council Effectiveness Non-Volunteers

<u>x</u>	<u>Freq</u>		
1	45	mean	2.07
2	16	n	81
3	4	st. dev	1.60
4	7	t value	1.97
5	5	95% confidence interval for mean	
6	2	2.07 +/-	0.57
7	<u>2</u>		
	81		

Q 5, 6 Benefits to the Church Non-Volunteers

<u>x</u>	<u>Freq</u>		
1	42	mean	2.10
2	15	n	79
3	7	st. dev.	1.55
4	7	t value	1.97
5	8	95% confidence interval for mean	
6	1	2.10 +/-	0.57
7	<u>2</u>		
	79		

Q 8, 9 Effectiveness of Teaching Non-Volunteers

<u>x</u>	<u>Freq</u>		
1	39	mean	2.40
2	12	n	80
3	9	st. dev	1.80
4	9	t value	1.97
5	4	95% confidence interval for mean	
6	3	2.40 +/-	0.65
7	<u>4</u>		
	80		

Table 15
Group Comparisons

Q4 & Q7	Volunteers	Non-Volunteers	
n	104	81	t value: 0.46
mean	1.98	2.07	no significant difference
st. dev	1.17	1.60	
Q5 & Q6	Volunteers	Non-Volunteers	
n	104	79	t value: 0.68
mean	1.96	2.10	no significant difference
st. dev	1.23	1.55	
Q8 & Q9	Volunteers	Non-Volunteers	
n	104	80	t value: -0.29
mean	2.47	2.40	no significant difference
st. dev	1.56	1.85	
Q4 & Q7	Less than 2	2 or More	
n	38	146	t value: 2.12
mean	1.61	2.12	significant difference
st. dev	0.97	1.42	
Q5 & Q6	Less than 2	2 or More	
n	37	140	t value: 2.30
mean	1.51	2.09	significant difference
st. dev	0.99	1.43	
Q8 & Q9	Less than 2	2 or More	
n	38	146	t value: 1.24
mean	2.13	2.51	no significant difference
st. dev	1.32	1.74	

Appendix 9

Financial Supporters

Financial Supporter

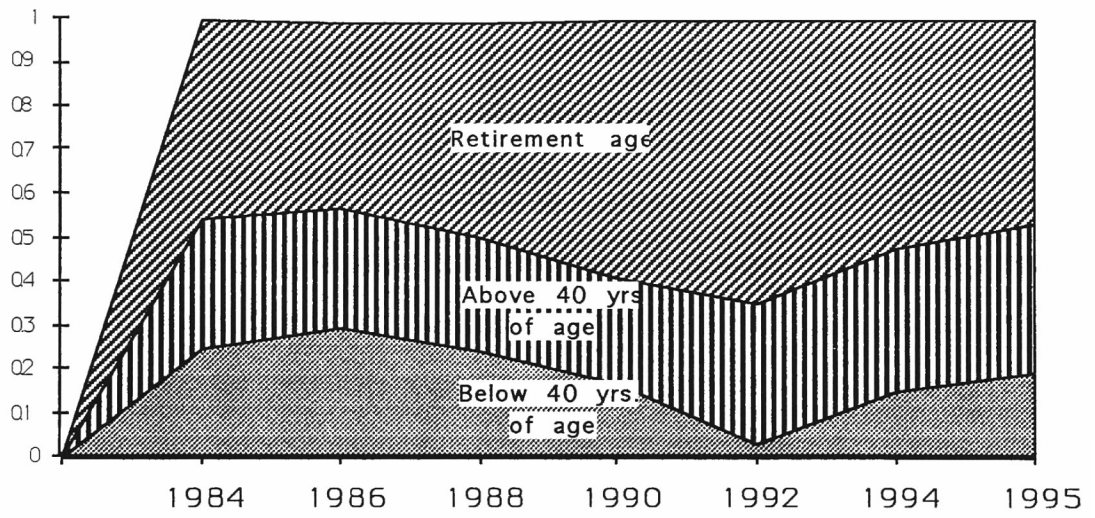


Figure 7

Table 16

Financial Supporters

	Below 40 yrs. of age	Above 40 yrs. of age	Retirement age
1984	25%	29%	46%
1986	30%	27%	42%
1988	24%	26%	49%
1990	17%	24%	59%
1992	3%	32%	65%
1994	15%	33%	52%
1995	19%	34%	47%

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