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DESIGNING A MEMBER DEVELOPMENT PROCESS
FOR OUR REDEEMER LUTHERAN CHURCH
IN DELAVAN, WISCONSIN

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18 April 1994

Date

CONCORDIA SEMINARY
SAINT LOUIS, MISSOURI

DESIGNING A MEMBER DEVELOPMENT PROCESS
FOR OUR REDEEMER LUTHERAN CHURCH
IN DELAVAN, WISCONSIN

A MAJOR APPLIED PROJECT SUBMITTED TO
THE ORAL EXAMINATION COMMITTEE
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY DAVID J. LIESKE

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ABSTRACT OF THE MAJOR APPLIED PROJECT

There is a need for having more Christians active in building Christ's church. The procedure was to design a process to encourage more people to be active. There was a survey of needs and a personal study of leadership that equips. A small group Bible study was designed and taught to teach the priesthood of all believers, to help people discover spiritual gifts, and to learn personality type. Fifteen people participated in the Bible study. Awareness was increased. An organizational system was designed for helping people begin to serve. Implementation and revision of the process are ongoing.

CHAPTER ONE

THE DORMANT CHURCH

The purpose of this major applied project is to design a member development process for Our Redeemer Lutheran Church in Delavan, Wisconsin, where I am presently serving as the senior pastor. There is a great need for doing this because many more of God's people need to be active in the mission of building His Kingdom. The mission of the church is to go and make disciples of all nations. (Matthew 28:19) God also has a method to accomplish this mission. God's method is to have all believers be active in the building of His Kingdom. One of the things that God has done to help all believers be active in building His Kingdom, is that God has given the office of the ministry to the church. As Ephesians 4:11-12 says, "It was He Who gave ..., and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." Pastors and teachers bring God's Word and the Sacraments to God's people. The Holy Spirit then works through Word and Sacrament to build up the body of Christ. Furthermore, because the body of Christ is made up of a priesthood of believers where every Christian is a priest as I Peter 2:9 tells us, every Christian can be active in building up the body of Christ. Thus, it is the purpose of this major applied project to promote the mission of making disciples and the method of using all believers to build the church by designing a member development process for Our Redeemer Lutheran Church. Designing a member development process will make it possible for more Christians to be involved in the activity of making disciples.

The need for involving more Christians in the activity of making disciples is more apparent

today because at the present time most Christian churches in the United States and many churches in our own Lutheran Church Missouri Synod have not been very effective in accomplishing the mission that Christ has given to us. For the last two decades there has been little or no growth in the numbers of Christians in America or in our Lutheran Church Missouri Synod. Why has the church not been as successful in sharing the Gospel of Christ and growing as it could and should be growing? One possible reason for the lack of growth is that more people in Christian churches need to be involved in the mission of making disciples. If this is the case, as this paper will attempt to show, then a member development process would help people in Christian churches to grow spiritually, become more involved in the mission of making disciples, and thus also help churches to be more effective in following the Great Commission. Thus the purpose of this major applied project, to design a member development process for Our Redeemer Lutheran Church in Delavan, Wisconsin, should be beneficial for Our Redeemer Lutheran Church because it would help more of the members of Our Redeemer become involved in the mission of making disciples for Christ. The application of this major applied project at Our Redeemer would also then show what would be beneficial for other churches too, by demonstrating that real growth in numbers and in spiritual activity can happen when greater numbers of Christians in churches are involved in the task of making disciples.

Reaching out with the good news of Christ has been at the heart of the beliefs of our Lutheran Church - Missouri Synod, ever since its founding in 1847. Nevertheless, although we have realized the need for reaching people for Christ, we have not always been so effective in our methods of sharing the good news of Christ. We know the truth of the Gospel. We know that God's undeserved grace and favor has come to us in Jesus Christ. We know that by Jesus' death

and resurrection we have the unlimited love and forgiveness of God, and the gift of everlasting life. We also know that God wants us to share that Gospel. But we are not necessarily sharing the good news of Christ effectively in our world today. Rather, we in the Lutheran Church - Missouri Synod, like many other Christian churches, seem to be a dormant church.

A recent book by Kent Hunter, Moving the Church into Action, addresses the problem of Christian churches not growing in numbers or in spiritual vitality. Hunter writes from a theological viewpoint that affirms God's desire for people to be saved, and for His church to grow inwardly and outwardly. There are several suggestions that he makes to help churches grow and move them into action. One of them is that the church needs to function less in an institutional way and start functioning more in an organismic way. The institutional view of church life is more concerned with membership, titles, guidelines, bylaws, and regulations; it reflects a formalistic approach. The organismic or relational view, as Hunter calls it, places more emphasis on worship attendance, activity, fellowship, ministries, personal Bible study, and individual personal testimony.¹

After describing the two different views of the church, Hunter then explains in chapter four of his book, "Institution or Organism," that there has been a shift in emphasis from Christianity as an organism and as a church on a mission, to the church as an institution that is no longer active in doing what Christ has commissioned His people to do. He says this shift in emphasis can be noted in several ways:

- 1) The church becomes more maintenance centered and loses its action bias. 2)

¹Kent R. Hunter, Moving the Church Into Action, (St. Louis, Mo.: Concordia Publishing House, 1989), 67

Ministries that are fluid and often informal, based on gifts and tied directly to individuals who feel called to serve in them, are replaced by formal boards and committees--policy-making groups. 3) The work of ministry revolves around the professionals. Since the ecclesiastical amateurs have taken the leadership role, the person called to be the leader and equipper often takes the ministry role. Ministry is often centered around the pastor rather than the laity. 4) The institutional form of the church, although not denying that Jesus Christ is the Head of His body, the Vine of the branches, and the Bridegroom of the bride, tends to emphasize a board, a council, the elders, the deacons, a vestry, a session, and in some cases, the senior minister as the practical heads of the church.²

Hunter's assessment of the church is a little simplistic. It is not an "either-or" situation for most Christian churches, that is that they are either "institutions" or "organisms." Usually churches have some of both characteristics. However, as Hunter says, the tendency today is that churches often function more as institutions and not enough as organisms. A stronger emphasis on the priesthood of all believers would therefore help many of the churches that are too institutionally oriented to become more active in mission and ministry for Christ. It would also help churches that are dormant to have more members be active in Christian service, and to have the churches be more effective in Christian outreach.

God wants people to be active in works of service so that the body of Christ can be built up. In order that the body of Christ might be built up, God also has given spiritual gifts to His people. He has done this so they can be active in serving God, as the doctrine of the priesthood of all believers says they can and should be doing. What is a spiritual gift? The following definition describes a spiritual gift as this:

A special attribute given by the Holy Spirit to every member of the body of Christ (the church) according to God's grace to be used within the context of the body of

²Ibid., 69-70.

Christ (the church) for the purpose of edification of the church.³

Spiritual gifts are given to every Christian. As I Peter 4:10 says: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." Spiritual gifts are also given to build up the church. As Ephesians 4:12 states: "so the body of Christ may be built up." However, the mission of making disciples has been hampered by the fact that the church has not practiced the doctrine of the priesthood of all believers sufficiently. God has given spiritual gifts to His people, but they have not been encouraged to use them. This has then resulted in a dormant church.

The condition of the church that Hunter has noted today in his book that was published in 1989 is something that others have noted in previous years. Oscar Feucht, well known churchman in The Lutheran Church - Missouri Synod in the fifties, sixties, and seventies, states in the opening paragraph of his book, Everyone A Minister, that the priesthood of all believers must be recovered in order to meet the crisis that exists in today's churches. His book from 1974 says this:

This book has grown out of 25 years of work in a mission church and 25 years as a denominational secretary of adult education. Always this compelling motive has been the Biblical teaching of the priesthood of all Christians as the only adequate strategy of the church so greatly needed in the last decades of the 20th century. Cyril Eastwood's historical review has shown that this teaching has never been fully lost by the churches nor fully received, and that it is time to take this basic teaching out of the slogan category.⁴

³David W. Hoover and Roger W. Leenerts, Enlightened With His Gifts, (St. Louis, Mo.: Lutheran Growth, 1979), 7.

⁴Oscar E. Feucht, Everyone A Minister, (St. Louis, Mo.: Concordia Publishing House, 1974), 7.

Feucht goes on to say that the time for change is now. He also says that modifications must be made to allow the laity to be active in Christian service as the New Testament says they should be, and as the early church practiced it. He concludes in his preface:

However the priesthood of all Christians will remain a 'paper document' until the common images of the church and its institutional structures are modified to enable church members as disciples and missionaries to put into practice their Christian calling in all sectors of life and society.⁵

In other words, Feucht calls for a change in the way people see the church and also in the way the churches are organized and function. This change must begin with a proper understanding of the truth of the priesthood of all believers. It must be followed by a willingness to put this truth of God's Word into practice.

At this point, it would be well to specify what terms like "minister," "ministry," "priesthood of all believers," and "Christian service," really mean. Oscar Feucht often seems to use them interchangeably, even though they do not have identical meanings. Some of Feucht's comments also can cause some confusion. For example Feucht makes comments such as these in his book:

No less than six titles are given to the Christian in I Peter 2:5,9..These titles raise all believers to the status of "ministers." They put all Christians in the role once performed by Old Testament priests.⁶

The Pastor exercises a priesthood which all Christians possess.⁷

When we take a close look at the New Testament, we can see that all Christians

⁵Ibid., 8.

⁶Ibid., 37.

⁷Ibid., 42.

are God's laity (laos) and all are God's clergy (kleros).⁸

All of God's people belong to the New Testament "ministerium." The word "minister" is actually equated with "clergy." It is not so in the Bible. In Scripture it is closely linked to the Greek word diakonia. This may be translated "service" or "ministry."⁹

Quotations such as those just listed above show how essential it is to have a proper understanding and use of the terms that have just been mentioned. "Minister" and "ministry" are not identical to the "priesthood of all believers" and "Christian service," because there is a special office in the church that God established called the office of the ministry. Furthermore, all Christians do not have the same role once performed by Old Testament priests, because they do not all function as shepherds or overseers of a group of believers in the local church. All Christians do not possess the priesthood that a pastor has, since the office of the ministry was created by Christ and originates with the Gospel. In Ephesians 4:11 it says: "It was he who gave some to be...pastors and teachers, to prepare God's people for works of service." Here it says that "some" are to be pastors and teachers. Thus, all of God's people do not belong to the New Testament ministerium, as Feucht says. Although it is true, as Feucht says, that the word "diakonia" can be translated "service" or "ministry," there is a distinctive office God has created called the "office of the ministry."

Because there is a danger in using terms interchangeably without adequate differentiation, as Oscar Feucht did in his book, and, to help in understanding what will be stated in respect to both the office of the ministry and the priesthood of all believers, the following definitions and

⁸Ibid., 58.

⁹Ibid., 83.

understandings of key terms will be used in this paper:

Minister - an ordained clergyman, especially a pastor

Ministry - the service of a minister of religion

Priesthood of all believers - the service of every Christian in building up the church by telling, teaching, witnessing, and serving others so they hear and see the good news of Christ

Christian service - exercising one's spiritual gifts as a Christian and sharing one's faith to the glory of Christ, for the building of His Kingdom

Nevertheless, Feucht did make a significant contribution when he wrote his book, in spite of some of the confusion he caused because he sometimes used terms interchangeably. In his book he did uphold the doctrine of the priesthood of all believers. He also concluded his book with this statement which also shows his intent not to equate the priesthood of all believers with the office of the ministry. He says:

The exercise of this universal priesthood does not do away with the institutional church or the necessity of the pastoral office. It is a God-ordained basic means to multiply the church's ministry by utilizing the full membership of a parish...¹⁰

Feucht's main point, therefore, is that the doctrine of the priesthood of all believers says that all Christians can and should be active in Christian service. Thus, Feucht makes a very valuable contribution to the church by calling attention to the fact that every Christian can serve in some way. The title of his book is a little misleading because it could be taken to mean that all Christians are pastors; and some of the statements in his book show a false understanding since

¹⁰Ibid., 149.

the office of the ministry should be distinguished from the priesthood of all believers. However, Feucht does fulfill his main purpose of calling attention to the doctrine of the priesthood of all believers. He also encourages every Christian to be active in Christian service and in building up the church.

A full explanation of Ephesians 4:11-12 will be given in chapter two of this paper which will help to show the contrast and the connection between the office of the ministry and the priesthood of all believers. However, at this point it is important to remember that the office of the ministry was established by Christ and is a divinely instituted office. Both in Matthew 28:19 where Jesus gives the Great Commission and in John 20:21 where He sends out the disciples, it is clear that Jesus bestowed a special office on the disciples which is fulfilled through a special ministry of the Word. Chapter two will show how both the office of the ministry and the priesthood of all believers are necessary in fulfilling the mission Christ has given.

Chapter two also will highlight an important function of the office of the ministry for the priesthood of all believers, namely the equipping function. Richard Caemmerer, another well known churchman in The Lutheran Church - Missouri Synod, also made the same observations as Feucht did over a decade before Feucht outlined them in his book. In his book on Christian nurture, Caemmerer makes it clear that many people have not correctly understood the doctrine of the priesthood of all believers. He says:

This is the bearing of the magnificent verse in Ephesians 4 which has been disfigured in the minds of so many Christians because of several commas. "He gave...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 to 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." (Vv. 11-13)(King James Version) This has usually been understood to mean: God gave pastors to make saints

perfect; pastors are to do the work of the ministry; pastors are to edify the body of Christ until each member of it is strong in the faith and is a perfect man. But take out the commas! He gave pastors and teachers for perfecting the saints for the work of the ministry which saints are to do! The saints are the ministers, the servants! Their service is that they edify, build up, the body of Christ....Ministry, in this sense is the work of every Christian. The pastor as feeder and leader, then, is in the business of "perfecting" the saints.¹¹

Thus, Caemmerer also very forcibly affirms the doctrine of the priesthood of all believers, saying as Feucht does that everyone can serve because "the saints are the ministers."

Caemmerer's analysis of the paralysis of the church, like Feucht's, is correct in so far as he also sees the neglect of the doctrine of the priesthood of all believers. When he says that "the saints are the ministers" it would be more technically correct to say that "the saints are the workers." Today it is also easier to understand the doctrine of the priesthood of all believers because all the modern translations of the Bible, unlike the King James Version of 1611, translate Ephesians 4:11-12 in a more accurate and understandable way. For example, the translation of Ephesians 4:11-12 from the New International Version says the following: "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." Here the distinction between the office of the ministry and the priesthood of all believers is delineated better, because it shows that pastors are "to prepare God's people for works of service." It also shows how pastors can support and help all Christians develop the gifts that God has given them and be active in doing what Ephesians 4:11-12 says Christians are to do, build up the body of Christ.

¹¹Richard R. Caemmerer, Feeding and Leading, (St. Louis, Mo.: Concordia Publishing House, 1962), 1962.

Luther's exposition of Psalm 110 gives a full explanation of both the priesthood of all believers and the office of the ministry. Luther here affirms the priesthood of all believers as he does in many other of his writings. He says:

Every baptized Christian is, and ought to be, called a priest, just as much as St. Peter or St. Paul...Therefore it should be understood that the name "priest" ought to be the common possession of believers just as much as the name "Christian" or "child of God"....This is said of the priestly office, which is the common property of all Christians. However, we deal with a different matter when we speak of those who have an office in the Christian Church, such as minister, preacher, pastor, or curate.¹²

Luther here affirms that there is a universal priesthood that all Christians have, while at the same time noting that there is a distinctive office in the church such as minister or pastor. Luther goes on to explain the distinct differences between the priesthood of all believers and the office of the ministry and says this:

Out of the multitude of Christians some must be selected who shall lead the others by virtue of the special gifts and aptitude which God gives them for the office. Thus St. Paul writes (Eph. 4:11,12): "And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints" (this means those who are already Christians and baptized priests), "for the work of the ministry, for the building up of the body of Christ" (that is the Christian congregation or church)....

This is the way to distinguish between the office of preaching, or the ministry, and the general priesthood of all baptized Christians. The preaching office is no more than a public service which happens to be conferred upon someone by the entire congregation, all the members of which are priests.¹³

¹²Martin Luther, Selected Psalms II, trans. H. Richard Klann, ed. Jaroslav Pelikan, vol. 13 of Luther's Works (St. Louis, Mo.: Concordia Publishing House, 1956), 330-331.

¹³Ibid., 332.

Therefore, Luther affirms both, the priesthood of all believers, and the office of the ministry. He says that every Christian is a priest. He also says that there is a distinctive office of the ministry which is important for leading others in the local congregation. This special office, and the particular function it has in the local congregation, relates to the subject of equipping that Ephesians 4:12 mentions. Luther here used that passage to support his affirmation of the office of the ministry and of the priesthood of all believers. As mentioned earlier, this passage will receive more attention in the next chapter so that a firm biblical support can be established for this major applied project and its goal of involving more people in Christian service. Both the office of the ministry and the doctrine of the priesthood of all believers need to be affirmed and correctly practiced for God's church to grow and be built up.

Today, the Charles E. Fuller Institute of Evangelism and Church Growth in Pasadena, California, has done much research and has provided many resources to help churches put into practice the truth of the doctrine of the priesthood of all believers so that the church can grow. Carl George, who is the head of this institution, has co-authored a book with Robert Logan that is dedicated to helping pastors learn how to put into practice the biblical truth from Ephesians 4 of "equipping the saints." In the foreword of their book, Leading and Managing Your Church, they make the point that an important function of the pastor is to be an "equipper."

This book could not appear at a more crucial time. The church of the 1980's has been undergoing a significant reorientation of its view of leadership. Reflecting the post-World War II social psychology of the nation, Christian churches (particularly those characterized as "main line," but many others as well) have tended to adopt a rather antiauthoritarian posture. As a result they have expected their pastors to assume a role of "enabler," rather than leader. Strong lay leaders, who feel they own the church, have tended to support pastors who function as chaplains to the congregation. Pastors perform the religious duties of weddings and funerals and baptisms, preach sermons on Sunday, administer an office staff,

convene committees, visit the sick, and counsel with those who have problems. But projecting a vision for the future and developing a total church philosophy of ministry that will aggressively contribute to fulfilling the vision is not expected of them.¹⁴

The foreword concludes with these words:

Studies of growing churches show that the leadership role of the pastor is a key to church vitality. The ideal role for a church-growth pastor is now being described as an "equipper," rather than an "enabler." This implies pastoral initiative in setting goals, obtaining goal ownership from the people, and mobilizing the laity for effective ministry aimed at accomplishing the goals.¹⁵

Carl George and Robert Logan have good reasons for writing a book on leading and managing the church. They note in their book the decline in membership in most Christian churches for the last two and one half decades. And they also note that studies of growing churches show that the leadership role of the pastor is a key to church vitality. Their book is mainly a study of leadership and management in the church. They do not discuss the theological rationale for the growth of the church. However, we as Lutheran Christians have always understood the importance of the use of the means of grace in the church. The church grows when God's Word is preached and taught and used, and His Sacraments are administered. The best way that people can be equipped for Christian service is when pastors faithfully teach and preach God's Word so that Christians can grow in faith and serve their Lord. It is in using God's Word themselves and in promoting the use of God's Word in the church to the end that people believe and practice the doctrine of the priesthood of all believers that pastors faithfully fulfill the

¹⁴Carl F. George and Robert E. Logan, Leading and Managing Your Church, (Old Tappan, New Jersey: Fleming H. Revell Company, 1987), 7.

¹⁵Ibid., 7.

leadership role that is part of their calling.

The Lutheran Confessions help us in understanding the leadership role of the pastor. It says the following under the Treatise on the Power and Primacy of the Pope:

For wherever the church exists, the right to administer the Gospel also exists. Wherefore it is necessary for the church to retain the right of calling, electing, and ordaining ministers.

This right is a gift given exclusively to the church, and no human authority can take it away from the church. It is as Paul testifies to the Ephesians when he says, "When he ascended on high he gave gifts to men" (Eph.4:8,11,12). He enumerates pastors and teachers among the gifts belonging exclusively to the church, and he adds that they are given for the work of ministry and for building up the body of Christ.¹⁶

The important function behind the concern for the calling, electing, and ordaining of ministers is the function of administering the Gospel. As it says in this treatise, the work of ministry and the building up of the body of Christ depend on the Gospel. Pastors thus have a key role in promoting growth in the church and outside the church as they minister to members and through members to build up the body of Christ. A thorough use of the Gospel will build people up in faith and send them out to do Christian service.

One of the functions of pastors, to mobilize the laity for effective service, is also the intended outcome of this major applied project. The church today will be more effective in Christian outreach, and grow inwardly and outwardly, when people within the churches are equipped for service and given opportunities for Christian service. For far too long we have emphasized only the need for more professional church workers and have overlooked the workers

¹⁶Theodore G. Tappert, and Jaroslav Pelikan, Robert H. Fischer, Arthur C. Piepkorn, trans. and eds., The Book of Concord (Philadelphia: Fortress Press, 1959), "Treatise on the Power and Primacy of the Pope," by Philip Melancthon, 331.

we have in our churches already, the laity. Rev. Paul Fynn, President of the Lutheran Church of Ghana, told the 1988 South Wisconsin District Convention of The Lutheran Church - Missouri Synod that we did not have a lack of workers even though the theme of that convention was on having more workers for the harvest. Pastor Fynn said that we should look at all the members of our churches and realize that they are workers for the harvest. He told us that we have far more workers than we realize.

We do have sufficient workers to carry out the mission that Christ has given to the church. God in His wisdom has provided enough people with the gifts that He has given so that we can go and make disciples as He has commanded. The key to this is following God's plan, and that involves equipping all Christians in all Christian churches for Christian service. The problem today is not that there are not enough workers in the church. There are plenty of potential workers. The problem is that the church is dormant. The church is not using all the resources that God has given. Succeeding chapters will develop the theme of pastoral leadership by equipping members through the ministry of God's Word, and also highlight the doctrine of the priesthood of all believers. Chapter two will especially focus on the biblical and theological foundations for this; there will be an exegetical study of Ephesians 4:11-12. Then, after establishing the biblical foundation for ministry that seeks to involve all of God's people in Christian service, chapter three will focus on spiritual gifts and why God has given them. Chapter four will discuss pastoral leadership. Chapter five gives the results of a survey that helped to shape and focus this major applied project. Chapter six, the main chapter, is the practical application of all the study and research. It is a Bible study to help people discover what spiritual gift or gifts and other abilities God has given them for Christian service. Chapter seven is a plan

for organizing a system of encouraging people to be active in Christian service by providing and promoting opportunities for serving Christ.

CHAPTER TWO

LET MY PEOPLE GO

If the church is dormant, as it seems to be, what must be done for God's people to be released for Christian service? First of all, there needs to be a biblical understanding of God's method for accomplishing the mission He has given us to "go and make disciples of all nations." (Matthew 28:19) That method of accomplishing this mission is that every Christian is to be active in the building of God's Kingdom. For that to happen both the doctrine of the priesthood of all believers and the doctrine of the office of the ministry need to be understood and practiced. Therefore, this chapter will lay a biblical and theological foundation for God's method of accomplishing His mission. It will consist of an exegetical study of a key passage of Scripture which affirms both the office of the ministry and also the priesthood of all believers, Ephesians 4:11,12. These two key verses, and the contextual verses around these two verses, will be the focus of an exegetical study, which will present the complementary nature of the office of the ministry and the doctrine of the priesthood of all believers. This exegetical study will also show how both the office of the ministry and the priesthood of all believers are essential in God's method of accomplishing His mission.

According to Ephesians 4:11,12 both the office of the ministry and the priesthood of all believers need to function in order to build up the body of Christ. First of all, the doctrine of the office of the ministry is mentioned because Ephesians 4:11 lists the office gifts, gifts that are given to those who are called to special offices that relate to a ministry of the Word. These office gifts

are given by Christ our Lord. It says, "It was He Who gave some..." and then it goes on to list the various office gifts including the office of the ministry. It is not the purpose of this major applied project to study the doctrine of the office of the ministry since the main focus is the doctrine of the priesthood of all believers. However, since the office of the ministry is necessary for the proper equipping of the saints for the work of Christian service, it is important to note at this point that the office of the ministry is vital to the proper functioning of the priesthood of all believers. This office was given to the church by Christ our Lord, Himself.

In the Lutheran Confessions the "Treatise on the Power and Primacy of the Pope" has several sections which refer to the office of the ministry. It says in the Treatise:

Besides the ministry of the New Testament is not bound to places and persons, as the Levitical priesthood is, but is spread abroad through the whole world and exists wherever God gives his gifts, apostles, prophets, pastors, teachers. Nor is this ministry valid because of any individual's authority but because of the Word given by Christ.¹⁷

Here it is clear that Christ Himself established the office of the ministry. He established it by His Word. Furthermore, the Word of Christ can be specifically located as the Treatise shows: "For Christ said, 'Go therefore and teach them to observe all that I have commanded you' (Matthew 28:19-20), and also, 'As the Father sent me, even so I send you' (John 20:21)."¹⁸ Both in the Gospel of Matthew and in the Gospel of John, Jesus instituted the office of the ministry with specific words and commands to His disciples. Finally, in the Treatise it says that this office is

¹⁷Theodore G. Tappert, and Jaroslav Pelikan, Robert H. Fischer, and Arthur C. Piepkorn, trans. and eds., The Book of Concord (Philadelphia: Fortress Press, 1959), "Treatise on the Power and Primacy of the Pope," by Philip Melancthon, 324.

¹⁸Ibid., 325.

given to the church. It says in a passage already noted in chapter one:

This right is a gift given exclusively to the church, and no human authority can take it away from the church. It is as Paul testifies to the Ephesians when he says, "When he ascended on high he gave gifts to men" (Eph. 4:8,11,12). He enumerates pastors and teachers among the gifts belonging exclusively to the church, and he adds that they are given for the work of ministry and for building up the body of Christ.¹⁹

The work of ministry is possible because of the office of the ministry. It not only does ministry directly by the preaching and teaching of God's Word, but it also does ministry indirectly through the equipping of the saints for the work of Christian service and the upbuilding of the body of Christ. Thus there is a complementary nature between the office of the ministry and the priesthood of all believers. The priesthood of all believers depends on the office of the ministry because believers need to be equipped through the ministry of the Word.

The doctrine of the priesthood of all believers does depend on the office of the ministry since pastors are needed to prepare believers for Christian service through the ministry of the Word. God wants all His people to serve. Thus, pastors are called by God to preach and teach the Word to His people so that they may be able to do what God wants all His people to do, namely to "make disciples of all nations." Unless God's people are equipped for the work of Christian service, they will not be able to use the gifts that God has given them fully for Christian service. And unless God's people realize that all Christians are to be active in using the gifts that God has given them, they will not go out and serve Him. Thus, it is essential for pastors to present a right understanding of Ephesians 4:1-16 because that would help to release the church from its paralysis. This can begin to happen first of all when pastors know that they are to let God's

¹⁹Ibid., 331.

people go out into the church and the world for Christian service, witnessing and serving by the strength and power that God gives. Then they will seek to build up God's people in faith through God's Word and Sacraments so they will be active in Christian service. They also need to equip God's people for Christian service by helping them to discover and develop the spiritual gifts that God has given them. Ephesians 4:11,12 tells us why all this is so. Let us now take an exegetical look at Ephesians 4:1-16.

The Greek text for this exegetical study of Ephesians 4:1-16 is from The Greek New Testament, the Third Edition, by Aland, Black, Metzger, and Wikgren. According to the book by Bruce Metzger, A Textual Commentary of the Greek New Testament, there are no important textual variants to consider for this portion of Scripture that is being studied. The textual variants that do exist are minor and there are only three of them, one in verse 6, one in verse 8, and one in verse 9. The only one with any considerable degree of doubt regarding the text is the variant in verse 8 which would add a "kai." Therefore, there is no need to make any changes in the Greek text as it is presented in the Third Edition of The Greek New Testament. The following is my translation of Ephesians 4:1-16:

- v. 1 - I appeal to you, therefore, I who am a prisoner in the Lord, to live a life that is worthy of the calling to which you have been called,
- v. 2 - with all humility and gentleness, with patience, bearing with one another in love,
- v. 3 - making every effort to preserve the unity of the Spirit in the bond of peace.
- v. 4 - There is one body and one Spirit, just as you were called in one hope of your calling;
- v. 5 - one Lord, one faith, one baptism,
- v. 6 - one God and Father of all, who is above all and through all and in all.
- v. 7 - But to each of us was given grace according to the measure of the bounty of Christ.
- v. 8 - For this reason it says: "When he ascended on high he took captives as

- prisoners; He gave gifts to men."
- v. 9 - (For what does he ascended mean except that he also descended to the lower regions of the earth?
 - v. 10 - He who descended is the same one as he who ascended above all the heavens, in order that he might fill all things.)
 - v. 11 - And he himself gave some apostles, some prophets, some evangelists, some pastors and teachers,
 - v. 12 - toward the equipment of the saints for the work of service, for the building of the body of Christ,
 - v. 13 - until we all might arrive to the unity of the faith and of the knowledge of the Son of God, to complete manhood, to the whole measure of the fullness of Christ,
 - v. 14 - in order that we may no longer be infants, being tossed here and there and carried about by every word of teaching by the cunning and craftiness of men in deceitful scheming.
 - v. 15 - But speaking the truth in love we might grow up into him in all things, who is the Head, Christ,
 - v. 16 - From him the whole body joined together and knit together by every supporting ligament, grows according to the working of each part of the body and builds itself up in love.

The correct understanding of v. 12 has been and still is a matter of much discussion. There are three prepositional phrases that can be understood in different ways, depending on how those three prepositional phrases are punctuated, by one comma, two commas, or no commas. Thus the punctuation of the Greek texts and the various translations greatly affect the interpretation of this verse. As William Hendriksen notes in his New Testament Commentary, the Authorized Version first set the tone for the interpretation of this verse by dividing this verse into three separate phrases by using two commas. However, Hendriksen comments that the Authorized Version is not correct because the original Greek does not say "the work of the ministry" but talks about "the work of ministry."²⁰ Thus, the usual understanding of v. 12 during the many years when the Authorized Version was used as the most widely used English Bible has been faulty, since the

²⁰William Hendriksen, Exposition of Ephesians, vol. 7 of New Testament Commentary, (Grand Rapids, Mi.: Baker Book House, 1967), 197.

Authorized Version of 1611 did not translate "eis ergon diakonias" correctly. All the modern translations such as the Revised Standard Version of 1952, the New Revised Standard Version of 1989, The New International Version of 1978, and even the New King James Version of 1982, translate v. 12 without the use of the definite article "the." They do that because there is no definite article before "diakonias" in the Greek. Therefore, whether "diakonias" is translated "ministry" or "service" is not as significant a matter as knowing that there is no definite article "the" before the word "diakonias." The lack of a definite article before "diakonias" shows that v. 12 has a broader understanding of ministry or service than that which the Authorized Version indicated it meant for almost 350 years, until more modern Bible versions gave a more accurate translation.

Hendriksen goes on to state:

There should be no comma between the first and second phrases. A better solution, it would seem to me, is that favored by many of the older commentators and more recently by Salmond and Lenski. These leave out both commas. The resultant idea is that Christ gave some men as apostles, others as prophets, etc., for the purpose of "perfecting" (cf. I Thess. 3:10; Heb. 13:21; I Peter 5:10) or providing the necessary equipment for all the saints for the work of ministering to each other so as to build up the body of Christ. I grant the possibility of the correctness of this construction. The meaning then would not differ very substantially from the third main rendering, the one to which I, along with many others, would still give the preference. According to this view of the matter the sentence does not have two commas (A.V., etc.) nor no commas (Salmond and Lenski) but one comma, namely after the word "ministry." This brings out more clearly that the immediate purpose of Christ's gifts is the ministry to be rendered by the entire flock; their ultimate purpose is the building up of the body of Christ, namely the church (see on 1:22,23).²¹

The debate over the understanding and interpretation of v. 12 can not be resolved solely

²¹Ibid., 198.

on the basis of arguments surrounding the appropriateness of commas that were introduced by editors of the Greek texts or supplied by the various Bible translations. The context in the surrounding verses should also be examined to determine the true meaning of v. 12. Markus Barth makes this point about the context in his commentary in The Anchor Bible:

In 4:7 "each" one of the saints i.e. all saints, not only apostles, prophets, evangelists, teaching shepherds are called recipients of grace from on high. In verse 4:13 "we all" is the subject of the sentence, and 4:16 mentions the contribution made by "each single part" of the body, to the growth and building up of the whole body.²²

As Markus Barth says, the context does indeed support a broader understanding of the service that is to be done. If "each one of us" has indeed been given grace, as v. 7 says, and "each part does its work" according to v. 16, then it seems more likely that there should not be a comma between the first and second prepositional phrases in v. 12 of the Greek text. "Pros ton katartismos twon agiwn" and "eis ergon diakonias" should go together as one unit. This is in fact what The Greek New Testament, edited by Aland, Black, Martini, Metzger, and Wikgren does. This is also the more accepted rendering of Ephesians 4:12 as mentioned above in the quotation by William Hendriksen.

At this point it would be helpful to note that Ephesians 4 is different from I Corinthians 12 and Romans 12, even though they all mention spiritual gifts. This difference is noted by Beare and Wedel in The Interpreter's Bible. They say this: "Ephesians mentions only stated offices....Evidently the church has gone a long way toward the development of a ministry of

²²William Foxwell Albright and David Noel Freedman, eds., The Anchor Bible. (Garden City, New York: Doubleday and Company, Inc., 1974), Vol. 34A, Ephesians, Chapters 4-6, by Markus Barth, 480.

established office in the place of the ministry of function."²³ The fact that it is only the "office" gifts that are mentioned in Ephesians 4 shows that there is a particular purpose for the office gifts. They are given to be a blessing to the church, especially so that the priesthood of all believers can truly function. The purpose of the office gifts as they relate to the priesthood of all believers is, as it says in the New International Version translation, "to prepare God's people for works of service." Another commentary, The Expositor's Bible Commentary supports this understanding that is presented in The Interpreter's Bible since it gives an explanation for the ministries or office gifts that are mentioned in Ephesians 4:11. It says this: "The aim of the ministries mentioned in v. 11 is not disclosed. It is the equipment of all God's people for service....Such preparation is in order to do the work (ergon, sing.) of service (diakonia)."²⁴

Finally, it is important to see that the office of the ministry and the priesthood of all believers have complementary functions. Ephesians 4:11-12 is a key passage of Scripture because it shows this to be the case. Karl Barth discusses the necessity of affirming both the office of the ministry and the priesthood of all believers in an article in the Concordia Journal in January of 1988. In discussing the office of the ministry and its practical dimensions he makes three observations. The second of these three observations says this: "The doctrine of the ministry and the doctrine of the universal priesthood of believers complement rather than contradict each

²³Francis W. Beare and Theodore O. Wedel, Corinthians, Galatians, Ephesians, ed. George Arthur Buttrick and Nolan B. Harmon, vol. 10 of The Interpreter's Bible (Nashville: Abingdon-Cokesbury Press, 1953), 691.

²⁴A. Skevington Wood, Ephesians-Philemon, ed. Frank E. Gaeblein, vol. 11 of The Expositor's Bible Commentary (Grand Rapids, Mi.: Zondervan Publishing House, 1978), 58.

other."²⁵ To support this observation Karl Barth goes on to say this:

It is noteworthy that one of the most familiar pictures of Dr. C.F.W. Walther, who spoke so vigorously of the divine institution of the office, has inscribed at the bottom the words of I Peter 2:8 (sic): "You are a chosen generation, a royal priesthood..."--the most quoted passage of Scripture on the doctrine of the universal priesthood.²⁶

Karl Barth then refers to a sermon by Dr. Walther on Ephesians 4:11-14 and points out how the sermon was really addressed to the lay people urging them to grow in every way, particularly also in knowledge. Barth uses this quotation from Walther's sermon and makes a concluding observation about its meaning:

"But now see to it that you use your freedom! Do not remain immature by default. Do not leave to the pastors the searching of the Scriptures and the pure Confessions of the Church but you search them yourselves and make use of the office of the ministry established by you only so that you might become equipped to become 'living stones' which are built not upon men nor upon official authority, but are built on the Rock Jesus Christ and His eternal Word itself."

The statements quoted refer, in view of the Ephesians 4 text, primarily to the growth of the lay people in the truths of the Word of God, but the implications for the work of these priests of God are evident.²⁷

As Barth observes, there is indeed a complementary relationship of the office of the ministry and the priesthood of all believers. Lay people are to make use of the office of the ministry so that they can be equipped for service.

Herman Preus also comments on the complementary nature of the priesthood of all

²⁵Karl L. Barth, "The Doctrine of the Ministry: Some Practical Dimensions," Concordia Journal 14 (July 1988): 210.

²⁶Ibid., 210.

²⁷Ibid., 211.

believers and the office of the ministry. However, he goes back to Luther and shows how Luther upheld them both and gave a proper balance to each of them. The opening paragraph of an article he wrote for the "Concordia Journal" says this:

A neglected area in the thinking and life of the church is the doctrine of the ministry. It is a two-pronged doctrine. It involves the universal priesthood of all believers and the office of the holy ministry, as well as their relation to each other. What authority has each? What is the proper balance between them? The following pages will try to give Luther's answer to this problem.²⁸

Preus begins by showing how Luther on the one hand affirmed the priesthood of all believers against the Roman concept of a priestly hierarchy. Then Preus demonstrates how Luther on the other hand affirmed the office of the ministry against the Enthusiasts. Preus concludes in the closing sentences of his article:

If a thorough examination is made of both the early and the mature Luther, one can see that he arrived at a beautiful balance between the two doctrines. There seems to be no better way for the Lutheran church to avoid pompous preachers or arrogant laymen and to bring harmony between the two than to maintain the balance which Luther found in the Scripture and the words of Christ.²⁹

An article in "Logia: A Journal of Lutheran Theology," a newly published journal that began in October of 1992, also discusses the doctrine of the office of the ministry and the doctrine of the priesthood of all believers, and shows how they both were given by God for the good of the church. It says in the article "The Universal Priesthood in the Lutheran Confessions" by Erling Teigen:

²⁸Herman A. Preus, "Luther on the Universal Priesthood and the Office of the Ministry," Concordia Journal 5 (March 1979): 55.

²⁹Ibid., 62.

The three contexts in which the keys are given (Mt. 16; Mt. 18 and Jn 20) show a single root for both the special ministry and the spiritual priesthood which has the right to call and elect ministers. Schlink is thus right when he observes that the "Word by which Jesus authorizes the apostles is also the authorization for the entire church" (242).³⁰

Teigen rightly links both the office of the ministry and the priesthood of all believers together, because Jesus never meant some of His disciples to be active in serving Him and the others to be idle. When Jesus commissioned Peter, He was also commissioning the rest of the disciples. When Jesus sent out the disciples, He was also sending out the whole church. However, the special office of the ministry is given to those to whom God entrusts this special responsibility. The Gospel, however, and the command to make disciples, is given to all Christians. Teigen goes on to support his assertion here with a reference from another source. He says: "Hardt goes on in thesis 12 to note: 'The Apostles represent here, at one and the same time, the ministry and the church, wherefore there is a double institution of the ministry and the universal priesthood.'"³¹ Thus, Teigen's point, which he substantiates by quoting both Schlink and Hardt, is that the office of the ministry and the priesthood of all believers are both given by God and both are to be utilized. In the office of the ministry God has instituted a particular office, the ministry of the Word. In the priesthood of all believers God has given a service that is open to all believers, namely building God's Kingdom.

Therefore, in conclusion, there is evidence from many sources to affirm the method that God has given to accomplish the mission that God has given us to make disciples. God's method

³⁰Erling Teigen, "The Universal Priesthood in the Lutheran Confessions," Logia: A Journal of Lutheran Theology, vol. 1, (October 1992): 13.

³¹Ibid., 13.

is to have all Christians be active in building His Kingdom. He does this by giving both the office of the ministry and the priesthood of all believers to His people. Ephesians 4:11-12 shows how they complement one another and work together. The translation of these two verses from the original Greek text and the surrounding verses in the context of this portion of God's Word show that this is the correct understanding. Many commentators affirm that the modern translations of today are more accurate than the King James Version translation of 1611. Finally, both Luther and Walther affirm the necessity of the office of the ministry and the priesthood of all believers. Both of these doctrines are part of a correct understanding of these key verses, Ephesians 4:11-12.

Thus, there is a clear biblical warrant for establishing a membership development process at Our Redeemer Lutheran Church and at all Christian churches. The mission to go and make disciples has been given by Christ. There is a method by which God wants us to accomplish His mission. The method is for all Christians to be active through the functioning of the office of the ministry whereby God's people are equipped for service, and through the priesthood of all believers through which all Christians will be active in serving. Now, in the next chapter the specific ways for serving that our gracious God provides will be examined. There will be a study of spiritual gifts and how they relate to the building of the body of Christ and the growth of Christ's Kingdom.

CHAPTER THREE

GOD'S GIFTED PEOPLE

Chapter one discussed the problem of the dormant church; the priesthood of all believers is not being utilized as it could or should. Chapter two gave biblical support for what the church needs to be doing through the office of the ministry, "to prepare God's people for works of service." This is what the purpose of the member development process is. Now this chapter will discuss a specific way that the paralysis of the church can be alleviated and more Christians can become involved in the mission of the church to make disciples. This can be done by equipping God's people for service. The Great Commission in Matthew 28:19-20 helps us here because it not only tells the mission that Christ gave to His church, to go and make disciples, it also tells the means by which this is to be done, by baptizing and teaching. In other words, God has given us the means of grace, His Word and Sacraments, with which to build His church and reach people with the salvation that He gives in Christ. This does happen through the office of the ministry because those who are called to this office do preach, teach, and administer the sacraments. They do baptize and teach and do many other things. However, the Great Commission can also be carried out through the priesthood of all believers. If only the office of the ministry is active in making disciples, then 99% of the church is inactive in seeking to fulfill the task that Christ has given the church, to make disciples. Since this is often the case, that a great number of the members of churches today are not active in making disciples, the church today is a dormant church, as chapter one has indicated. But if God's method is fully followed, then both the clergy

and the laity will be active in communicating the good news of Christ and salvation in Him. That was the main point of chapter two, which was an exegetical study of Ephesians 4:11-12. It showed that there is a partnership in the Gospel that exists between the office of the ministry and the priesthood of all believers. It also showed that pastors are to equip the saints for the work of Christian service, to build up the body of Christ. Now, this chapter will present a way in which this equipping of the saints for the work of Christian service can be done.

It is one thing to know what should be done and it is another matter to know how to do it. This is also the case when it comes to enlisting and equipping God's people for Christian service. Alvin Lindgren and Norman Shawchuck consider this problem in their book which focuses on empowering the laity for Christian service. They say the following in the foreword of their book:

A major concern of both clergy and laity must be the discovery of how laity can be enlisted and equipped to increase the church's ability to enact the gospel in all areas of personal and contemporary society's complex concerns....If the church is to make a corporate witness and impact today, increased lay involvement in every area of the church's life is essential.³²

The clergy realize the need for this because they simply can not do all of the work that needs to be done to reach people with the good news of Christ. The laity also see this problem because they are fully aware of the fact that Christian churches are not growing in numbers or in spiritual vitality as the population is growing. Lindgren and Shawchuck lay the responsibility for this enlistment and equipping of believers for Christian service mainly on the clergy. They say:

³²Alvin J. Lindgren and Norman Shawchuck, Let My People Go: Empowering Laity for Ministry (Nashville, Tn.: Abingdon, 1980), 10.

"Clergy have a crucial responsibility to create the climate and to provide opportunity, challenge, and the necessary training that will enable lay persons to effectively assume a large role in the church."³³ Nevertheless, Lindgren and Shawchuck also affirm the responsibility of the laity to be willing to be involved. They also say:

Likewise, laity have a responsibility to facilitate their own involvement through utilizing the many skills they possess, and by using their relationships with other persons to enact the gospel through the church's work and ministry. They have knowledge and contacts to enlarge the ministry of the clergy.³⁴

However, the question still remains, how can this be done? The authors of this book not only pose the problem, they also discuss solutions. In their chapter entitled "Releasing Human Resources" they say: "Each member's potential will be developed only as he or she finds a service opportunity that interests and motivates him or her to work in it, to grow, to receive new training in order to be more effective, to carry new responsibilities."³⁵ It is the aim of this chapter to present one way of finding service opportunities for God's people. This way is through helping God's people to discover, to develop, and to use their spiritual gifts. The definition for spiritual gifts that is being used here, as established in chapter one, is this. A spiritual gift is:

A special attribute given by the Holy Spirit to every member of the body of Christ (the church) according to God's grace to be used within the context of the body of

³³Ibid., 10.

³⁴Ibid., 10-11.

³⁵Ibid., 33.

Christ (the church) for the purpose of the edification of the church.³⁶

A recent book entitled, How to Mobilize Church Volunteers, says that it begins with having the right theological understanding. After citing the need for scholars to communicate the profound truths of God's Word to the average church member, the author of this book, Marlene Wilson, lists a number of Bible passages which include the following passages on the priesthood of all believers and spiritual gifts: "I Peter 2:9; I Peter 4:10; I Corinthians 12:4-5; Romans 12:6-8."³⁷ She then says that Christian involvement can happen if there is the right understanding in two crucial areas. She says the following about these passages:

These and other passages form the cornerstone of our theology relating to Christian involvement: * A theology of gifts. We each have been created with unique and valuable gifts meant to be discovered, developed, and used on behalf of others. As Oscar Feucht declares, "The individual Christian has a mission to the world no one else can perform for him (her). It is untransferable." We each have something of value to give. * A theology of the priesthood of all believers. Christ has declared that all believers constitute this royal priesthood. From the earliest tradition of the Old Testament, some of the priests have been called out (ordained) to perform certain special functions such as administering the sacraments and preaching the Word, but 99 percent of the priesthood is unordained laity.³⁸

Wilson's point is certainly very valid. The involvement of the laity begins with having the right theological understanding. They they also need to know that God has given them spiritual gifts.

³⁶David W. Hoover and Roger W. Leenerts, Enlightened With His Gifts (St. Louis, Mo.: Lutheran Growth, 1979), 7.

³⁷Marlene Wilson, How To Mobilize Church Volunteers (Minneapolis, Mn.: Augsburg Publishing House, 1983), 14-15.

³⁸Ibid., 15.

When she uses the term "theology of gifts," she is referring to spiritual gifts. Lay people need to know that they have been given spiritual gifts from God that can be used to build God's Kingdom. They also need to know that they should be active in Christian service because of the priesthood of all believers. However, knowing about the priesthood of all believers and spiritual gifts, is not enough. Wilson neglects to say something very important here. Lay people also need to understand the significance of their baptism. In baptism God made us His people by joining us to Christ by the power of the Holy Spirit working through the Word. We were called to be Christians already in baptism. Now through faith in Christ and in our union with Him, we also have a priesthood to fulfill. We are called to believe first, and then we are called to serve. When lay people first understand and affirm their baptism, then they can also better understand the priesthood of all believers. Understanding God's grace to them in baptism and being united with Christ will thus help them be more willing to be active in serving God in some way. Therefore, a good place to begin in order to involve lay people in Christian service is first to teach them the significance of their baptism together with the doctrine of the priesthood of all believers. Then they can be taught also that God has gifted them with spiritual gifts, so they can have a better idea of the particular ways in which they can serve.

Carl George and Robert Logan emphasize how important it is for Christians to learn that they do have spiritual gifts. In their book, Leading and Managing Your Church, they devote one chapter to the subject of spiritual gifts entitled, "Using Spiritual Gifts to Focus Ministry." They begin by saying: "Educate your people in the area of spiritual gifts and help them discern their

own gifts."³⁹ This is a very important thing to do. So often Christians are not only not aware that they can be active in Christian service because of the priesthood of all believers, they also do not even realize that they are God's gifted people. God has blessed every congregation with Christians who have spiritual gifts that can be used in the church. Every Christian does have at least one spiritual gift. That is part of the meaning of I Peter 4:10 which says: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." It is only as Christians become aware of the fact that God has blessed them with spiritual gifts that they will begin to discover, develop, and use them.

After making people aware of the fact that there are spiritual gifts that God gives to His people in order for them to do Christian service, it is also very important to help them develop those gifts. This is one of the points that Mary Ellen Drushal makes in an article which begins with this question: "When will the church move into the 21st century in managing its human resources?"⁴⁰ Unfortunately, there is much more that should be done in managing the human resources that God gives for accomplishing the mission of making disciples than is being done at the present time. So often there is not enough emphasis on doing what Ephesians 4:12 says should be done, equipping the saints for the work of Christian service. Drushal notes the need for more opportunities for the development of the spiritual gifts that God has given. She says:

The church talks about spiritual gifts and utilizing those gifts within the

³⁹Carl F. George and Robert E. Logan, Leading and Managing Your Church (Old Tappan, New Jersey: Fleming H. Revell Company, 1987), 36.

⁴⁰Mary Ellen Drushal, "Implementing Theory Z In The Church: Managing People As Jesus Did," Ashland Theological Journal 20 (Winter 1989): 47.

body of Christ, but in reality does very little more than offer lipservice to the principles. There is a sense that if a person is gifted to function in a certain area, training or equipping that person for ministry is unnecessary. For example, if a person has the spiritual gift of teaching should that individual attend teacher training workshops? Yes! A thousand times yes! To possess a gift identifies the propensities available, but each gift needs development.⁴¹

Thus it is important to help people not only discover their spiritual gifts, but also to develop them.

Finally, after helping them to discover and develop their spiritual gifts, people need to be helped to use them. They should be placed into Christian service. This requires organization. This need for organization in the use of spiritual gifts is strongly emphasized by George and Logan in their book, Leading and Managing Your Church. They say:

Developing gift-based ministry is a two-fold process, involving both education and organization. It requires helping people to discover their gifts and finding outlets to use their gifts. Simply teaching about gifts is not enough; you must organize a system to guide people into appropriate ministries.⁴²

Consequently, there is much to do to put into practice the priesthood of all believers. It begins with Christians learning the right theology, the biblical truth of the priesthood of all believers, and that God gives spiritual gifts to His people so they can be active in Christian service. It continues as there is a process by which people have opportunities to develop their spiritual gifts. Finally, there needs to be organization, a systematic process of helping people to use their spiritual gifts.

What can be done to help people discover, develop, and use their spiritual gifts? That is a leadership question. It relates back to the office of the ministry by which God has called some

⁴¹Ibid., 57.

⁴²George and Logan, Leading and Managing Your Church, 36.

to serve in a special way in the use of God's Word and sacraments; and it also relates to the whole subject of the leadership role of pastors in the office of the ministry. Again, looking at the key passage around which this major applied project has been established, Ephesians 4:11,12, there is evidence that suggests that God's method of accomplishing His mission requires the operation of both the office of the ministry and the priesthood of all believers. Ephesians 4:11 says that God has given gifts to His church. These gifts include pastors. Ephesians 4:12 says that the gifts of pastors and teachers are "to prepare God's people for works of service, so that the body of Christ may be built up." This is a function of leadership. Pastors have been given a particular office in which they are to preach and teach and administer the sacraments. Included in all of this is the responsibility to do what Ephesians 4:11 says they also should be doing, equipping the saints or preparing God's people for works of service. In The Church On Purpose by Joe Ellis, there is a whole chapter devoted to the subject of equipping the saints entitled "Equipping the People." Ellis calls for an equipping model, an equipping ministry, an equipping structure, and an equipping program. He describes equipping in this way:

Equipping is a dynamic, purpose-oriented concept. It means "furnishing or preparing someone for service or action."...The Great Commission then becomes:
1. Recruiting people from the world to become part of Christ's community and movement, and 2. Equipping and mobilizing those people to live and function.⁴³

There are many things involved in the whole process of equipping. It does involve a lot of activity in the area of leadership, which is also the subject of the next chapter. The whole process of doing what Ephesians 4:12 says pastors should do, "to prepare God's people for works of

⁴³Joe S. Ellis, The Church On Purpose (Cincinnati, Ohio: Standard Publishing, 1982), 56.

service, so that the body of Christ may be built up," requires a great deal of leadership. Some important attitudes and functions of pastoral leadership will therefore be discussed in the next chapter.

CHAPTER FOUR

LEADERSHIP THAT EQUIPS

The subject of leadership and the different attitudes and theories about leadership are endless. There are also many different schools of thought about pastoral leadership. Some see leadership as a gift that is tied to the personality and temperament of the individual. Examples of this school of thought are the books Charismatic Leadership by Jay Conger, Rabindra Kanungo, and Associates, who see the leader as someone gifted with strategic vision and the ability to motivate employees,⁴⁴ and Personality Type and Religious Leadership by Roy Oswald and Otto Kroeger, who take the Myers-Briggs Type Indicator and show how different personality types are more or less suited to particular pastoral leadership roles and functions.⁴⁵ The former book presents a secular approach and the latter book applies personality theory to pastors as they serve in churches. Others see leadership as something that is innate but something that also requires development and growth. In the book Learning To Lead, Fred Smith talks about leadership as "something you are and something you do." He then proceeds to describe how to learn to do things better.⁴⁶ His book is written for pastors who want to be better leaders. Lyle Schaller has

⁴⁴Jay A. Conger, Rabindra N. Kanungo, and Associates, Charismatic Leadership (San Francisco, Ca.: Jossey-Bass Publishers, 1988).

⁴⁵Roy M. Oswald and Otto Kroeger, Personality Type and Religious Leadership (Washington, D.C.: The Alban Institute, 1988).

⁴⁶Fred Smith, Learning To Lead (Waco, Tx.: Word Books Publisher and Christianity Today, Inc., 1986), 47.

the same approach in his book, Getting Things Done. In the introduction to his book he says this:

One facet of the current debate is whether leadership is a gift, with which one is born, or whether it is a skill that can be taught and learned. Increasingly the answer today echoes the sentiment of Dwight D. Eisenhower when he declared, "It would be unwise to assume that the qualities of leadership cannot be improved by teaching."⁴⁷

Schaller has many practical concepts and skills for church leaders that he shares in his book. A secular book that sees leadership as both innate and learned is one endorsed by Ross Perot. This book is called Leadership Secrets of Attila the Hun by Wess Roberts. Although not a scholarly book, Roberts does talk about leadership in a way that is understandable for the average person. He also says that learning to be a leader takes time. He says:

There is no magical formula for developing leadership abilities contained in this book. Any extraordinary method for accelerating the acquisition of leadership skills, attitudes, and attributes is yet to be discovered. For the time being, as in centuries past, it seems to be the nature of the human being to acquire leadership traits a little at a time--building upon previously learned precepts.⁴⁸

Finally, there are some who see leadership as determined by the situation that arises where leadership is needed, even a particular kind of leader. From a secular standpoint, Paul Hersey, author of The Situational Leader, says that leadership is mainly assessing a situation and then using the leader behavior that is appropriate to the situation, whether it is delegating, participating, selling, or telling.⁴⁹ Aaron Wildavsky, who is a political scientist, also sees leadership in a

⁴⁷Lyle E. Schaller, Getting Things Done (Nashville, Tn.: Abingdon Press, 1986), 9.

⁴⁸Wess Roberts, Leadership Secrets of Attila the Hun (New York, New York: Warner Books, 1985), XVII.

⁴⁹Paul Hersey, The Situational Leader (New York, New York: Warner Books, 1984), 63.

situational way. He uses the example of Moses in his book, The Nursing Father. The main thesis of his book is: "Leadership is a consequence of regime."⁵⁰ He maintains that leaders should behave in ways that are appropriate to the situation. He also says that "the character of the leaders is shaped by the nature of the regimes under which they act."⁵¹

Much time could be spent in analyzing the various philosophies, psychologies, and schools of thought about leadership. However, in this chapter the focus will be on pastoral leadership in relation to the thesis that has been developed thus far, namely, that there is a need for having all believers be active in the building of God's Kingdom. What is important here is first of all to understand God's plan in building His Kingdom and then applying that truth to the church today. The biblical doctrine of the priesthood of all believers needs to be clearly taught and practiced no matter what theory of leadership a person might uphold. Then, after having a clear understanding of the doctrine of the priesthood of all believers, it is also helpful to have a good understanding of how good leadership can promote the practice of people actually being active in Christian service so that they live out in their daily lives the doctrine of the priesthood of all believers. Furthermore, there are skills that can be learned and abilities that can be used in whatever way pastors have been gifted, so that they will be able to lead more people to be active in Christian service. There are many different leadership styles and many different leadership abilities. They all can be used so that each pastor will seek to prepare God's people for works of service in the best way he can. What is important is to seek to have a leadership that equips.

⁵⁰Aaron Wildavsky, The Nursing Father: Moses As A Political Leader (Birmingham, Al: The University of Alabama Press, 1984), 5.

⁵¹Ibid., 7.

A leadership that equips begins with the realization by the pastor that he cannot function alone. This was stated in chapter two. The office of the ministry does not exist solely on its own or for its own benefit. It exists for the purpose for which Christ established it. Part of that purpose includes the equipping of the priesthood of all believers for Christian service. R. Robert Cueni, in his book The Vital Church Leader, talks about leadership first of all in the context of the pastor building a legacy of leadership or building a following. He says: "Pastors, on the other hand, can never work successfully alone. Pastors as leaders gather a following, teach people how to do the job, and then inspire them to greater heights than they ever experienced."⁵² Part of this building of a following involves casting a vision, as Cueni explains. People will not follow unless there is some way in which they can understand the urgency and need of fulfilling the Great Commission. Jesus cast such a vision when He said to His disciples in Matthew 9:37: "The harvest is plentiful..." However, as Cueni says, there is a need to realize that "pastors can never work successfully alone" and that they need to "teach people how to do the job."

The kind of leadership that is needed is an equipping kind of leadership. Many different styles of leadership can be utilized here depending on the personality and gifts of the pastor, but the pastor needs to keep in mind the basic purpose of equipping the saints for service in all the leadership that he gives. This equipping kind of leadership is discussed by Michael Dibbert in his book Spiritual Leadership, Responsible Management. He uses Ephesians 4:12 to explain it in his chapter entitled, "Equipping: Enabling Members of the Body to Minister," and says the following:

The verb form, *katartizo*, is used thirteen times in the New Testament and means "to put in order, to restore, to put in proper condition, to make complete." For example, the benediction to the book of Hebrews says that the Good Shepherd

⁵²R. Robert Cueni, The Vital Church Leader (Nashville, Tn.: Abingdon Press, 1991), 23.

(Jesus) will "equip you with every good thing for doing his will" (Hebrews 13:20-21)....

Paul makes similar use of the term *katartizo* in Ephesians 4:12, where he writes that God has given members of the body gifts "to prepare God's people for works of service." In short, one of the major responsibilities of pastoral leaders is to train/enable church members to minister to one another.⁵³

Therefore, as Dibbert says, a pastor is overlooking a major responsibility that he has if he does not see the responsibility he has as an undershepherd of the Good Shepherd to equip those in the flock to whom he is the pastor. Every pastor needs to see this vital aspect of pastoral leadership.

John Gardner, in his book On Leadership, speaks in a more general way about leadership, but also highlights the importance and the necessity of leaders developing the talents and energies of people. He has these comments in his closing chapter:

Leaders must give thought to how human talent and energy are handled in the systems over which they preside...

Nothing is more vital to the renewal of an organization than the arrangements by which able people are nurtured and moved into positions where they can make their greatest contribution.⁵⁴

Gardner underscores this point quite strongly in his closing chapter and says again how important it is in these words in the closing pages of his book:

The consideration leaders must never forget is that the key to renewal is the release of human energy and talent....Every corporation should have a philosophy of individual growth and renewal built into its personnel and career development

⁵³Michael T. Dibbert, Spiritual Leadership, Responsible Management (Grand Rapids, Mi.: Zondervan Publishing House, 1989), 50-51.

⁵⁴John W. Gardner, On Leadership (New York: The Free Press, Macmillan, Inc., 1990), 126-127.

practices. Every union, church, club, and professional firm, should make provision for the growth of its members....

Is it not obvious that human talent and energy are crucial to the flourishing of any society?⁵⁵

John Gardner here approaches leadership in general and one vital function of leadership from a sociological point of view. Nevertheless, what he says also applies to the church. God has given His people gifts. It is the task of pastors in the church to use their gifts and the office of the ministry that has been entrusted to them, to help others grow by helping them to discover, develop, and use their spiritual gifts. That is what God tells us in Ephesians 4:11,12. If this is done, then their talent and energy will be released for service.

Paul Cedar approaches the whole subject of leadership from a biblical and theological point of view. In his book, Strength In Servant Leadership, he deals with the key passage on which this major project is based and says the following:

Paul informs us that there are at least five leadership roles or gifts in the church (Ephesians 4:11). God gave some to be apostles, some to be prophets, and others to be evangelists, pastors, and teachers. Each of these persons had specific leadership gifts within the early church.... "Why does God give leadership gifts and roles to certain members of His church?"....

Specifically, all five of the leadership categories are charged with the responsibility of "equipping God's people."....

The next logical question becomes, "For what should leaders equip the people of God?" Paul states that leaders should equip the people of God in order for them to be involved in the ministry of serving others. In summary, the passage teaches us that leaders are called to minister to the followers by equipping them so that they, too, can minister.⁵⁶

⁵⁵Ibid., 136-137.

⁵⁶Paul A. Cedar, Strength in Servant Leadership (Waco, Tx.: Word Books, 1987), 62-63.

Cedar certainly has a clear picture of what should be done. Leaders such as pastors should equip the people of God. However, he does not have a correct theological approach as to how this should be done. He does note that attitude is most important and that a servant leader should have the same attitude as Christ, as the beginning verses of Philippians 2 tell us. But the author's way of saying that this can happen is not biblical. He says:

I believe the Lord wants us to see that the only way we can become like Jesus Christ is to "give up" our attempts to do it on our own and commit ourselves to him....Servant leadership begins with the heart--with our attitude, with our motives....Our beginning point is that moment when we invited Jesus Christ to be the Lord of our lives and received the indwelling and controlling of the Holy Spirit.⁵⁷

Cedar thinks it can happen by one's own effort, by a person's surrender to God, when in fact it can only happen by the power of the Holy Spirit working through His Word to motivate us to be servant leaders or to serve Him. Cedar talks more about surrender and obedience than the power and grace of God. He understands the importance of equipping, but fails to see that it happens through the power that God gives by the working of His Spirit through Word and Sacrament.

The subject of this chapter is leadership that equips. This leadership that equips is really a partnership as Paul says when he begins his epistle to the Philippians and says in chapter one, verses 3-5: "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now." This partnership has been mentioned in earlier chapters as the complementary relationship between the office of the ministry and the priesthood of all believers. Richard Rusbult, in his book Basic

⁵⁷Ibid., 34-35.

Leader Skills: Handbook for Church Leaders, talks about the joint activity as a complementary leadership. He says: "Lay and clergy leaders are most effective when they work together to provide a complementary team of leaders for their congregation's ministry."⁵⁸ Rusbult acknowledges in this section of his book that "an underlying thesis of this book is that the ministry of the church of Jesus Christ is the work of the laity. The 'priesthood of every believer' means that ministry is the responsibility--the calling--of every believer."⁵⁹ His point is that every Christian can serve and build up the body of Christ. He does cause some confusion, however, by using the term minister and applying it to lay people, because that is a term that is usually applied to clergy. Nevertheless, Rusbult asks a probing question. He says:

If the "people of God" are to be ministers, what is the role of today's professional clergy?...Scripture makes several suggestions about the role. For instance, in Ephesians 4:11 and 12 it says: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ."

Different gifts have been given to all the "laos"; it is the task of all church leaders to use these gifts for the "equipping of the saints" for ministry. A cooperative effort is needed between clergy and laity to provide a complementary ministry....

Most pastors act as key leaders for the congregation when a more meaningful role could be that of trainer--the person who "equips the saints" or sees that the "saints are equipped." However, in many cases, pastors are forced to be the key leaders because the laity either refuse or have not been helped to understand and accept the mandate to be ministers of the gospel.⁶⁰

⁵⁸Richard E. Rusbult, Basic Leader Skills: Handbook for Church Leaders (Valley Forge, Pa.: Judson Press, 1981), 11.

⁵⁹Ibid., 12.

⁶⁰Ibid., 12.

Thus, as Rusbuldt says, the leadership that equips requires a complementary ministry that is like a partnership. The clergy need to see their role as that of equipping the saints. The believers need to be willing to accept the training that the clergy seek to give.

Finally, the process of building a leadership team between pastor and people, that is a leadership that equips, takes time. Both the pastors in the office of the ministry and the people that are the priesthood of all believers need to realize things about themselves and about each other before this can happen. Pastors need to see the responsibility of the leadership role of training and equipping people for Christian service. All Christians are to see that God has called them for Christian service and for building up the body of Christ. Ultimately the responsibility for developing a leadership that equips falls on those who have been given the leadership gifts and the office of the ministry which involves leadership. As Jan Chartier says in his book, Developing Leadership in the Teaching Church,

...both leaders and followers are crucial if leadership is to happen. Like teachers who cannot teach if no one is present or open to learn, leaders cannot lead if no one will choose to follow.

Yet those who have sought to dissect the inner dynamics of leaders and how they come to be, have focused on an important truth aspect: Leaders are important people. They are in a very real way key people who set the tone for the entire group or organization.⁶¹

What Chartier says is very true. Leaders are key persons. He also says that it is not simply who they are or what they do. The situation also makes a difference. Nevertheless, in his chapter, "Keys to Effective Church Leadership," he says there are some key behaviors. He says this:

⁶¹Jan Chartier, Developing Teaching in the Teaching Church (Valley Forge, Pa.: Judson Press, 1985), 71.

In summary, there are key behaviors which are associated with being an effective leader. Five have been noted. Effective leaders work to establish a climate of trust, to communicate to all group members that they are important participants, to recognize that feelings are genuine and a central part of the whole person, to demonstrate a kind of flexibility, and finally, to be concerned about the goals of the group.⁶²

Therefore, as Chartier says, effective leadership involves key behaviors and all of them involve a sensitivity to the group of people that one is called upon to lead. With that in mind, I began the application of this major applied project for myself and for the people of Our Redeemer by giving out a survey on leadership to lay leaders here at Our Redeemer last June of 1992. The purpose of the survey was to learn more about the particular needs of people here at Our Redeemer so that they could be equipped for Christian service. The next chapter will be a report of that survey that was given, the results of that survey, and the conclusions and learning that resulted from it.

⁶²Ibid., 78-79.

CHAPTER FIVE

WHAT DO PEOPLE NEED?

Because the major applied project is to have particular application to the church in which the candidate is serving, I decided to conduct a survey to determine the needs of Our Redeemer congregation better. Such a survey, I thought, would also help me design the project so that it would be more beneficial to the church that I am serving. The plan for having a survey was included in the project design of the project outline, which was formulated and finalized in March of 1992. Several books were consulted in the writing of this survey. One such book was the Handbook for Doctor of Ministry Projects: An Approach to Structured Observation of Ministry, which has a chapter entitled "What Do People Think? The Questionnaire."⁶³ Another book was Decision Making in Your Parish, particularly Chapter 2, which is entitled "Designing the Survey Instrument," and Chapter 8, which is entitled, "The Cover Letters."⁶⁴ Finally, a third book that was quite helpful was the book, Questionnaires: Design and Use.⁶⁵

The survey was written and put in the church mailboxes of 159 members of Our Redeemer

⁶³Richard E. Davies, Handbook for Doctor of Ministry Projects: An Approach to Structured Observation of Ministry (Lanham, Md.: University Press of America, 1984), 121-138.

⁶⁴Leon McKenzie, Decision Making In Your Parish (West Mystic, Ct.: Twenty-Third Publications, 1980), 15-28 and 67-77.

⁶⁵Douglas R. Berdie and John F. Anderson, Questionnaires: Design and Use (Metuchen, New Jersey: The Scarecrow Press, Inc., 1974).

who were presently involved in Christian service as staff, officers, members of boards and committees and auxiliaries, or had been in the last few years. This was done in June 1992. The results were then tabulated and had a great effect on the writing of the "Empowered to Serve" Bible study which follows after this chapter. The results of this survey also motivated me to have a broader focus in this project. It changed the direction of the project from simply concentrating on leadership development for those who are leaders, to concentrating on membership development for members. The goal for my major applied project thus came to have a broader application so that more members of Our Redeemer might be more involved in Christian service, whether they were leaders or not. Project associates were consulted for the writing of this survey. After writing this survey I gave it to the seven project associates, who are listed under III. B. of the Project Outline, for their suggestions. Three of them responded with suggestions which were then incorporated into the survey that was distributed to the 159 members of Our Redeemer in their church mailboxes. The cover letter for the survey, the survey, as given to these members, and the results of the survey are now reproduced below.

COVER LETTER

June 9, 1992

Dear (name),

This brief survey is to provide information for me to help me to design a leadership development process for recruiting, training, and placing people into Christian service here at Our Redeemer. This is my Major Project for the Doctor of Ministry program that I am now completing.

You are receiving this survey because you are active in serving our Lord here at Our Redeemer. Your opinions and input are important to me and will help me greatly in doing this project. Your response can also benefit our church since it will help me to understand better the thoughts, feelings, and needs of people here.

Please fill out this survey and return it to me by mail, in my church mailbox, or by handing it to me by July 1. If you have any questions about the survey, please let me know. You can sign this survey or leave it unsigned. Results will be tabulated and made available as far as the general responses are concerned, but each person's survey will be kept confidential. Any further information that you think would be helpful beyond what is covered in this survey will be welcome.

Sincerely in Christ,

Pastor David Lieske

SURVEY

SURVEY - CHRISTIAN LEADERSHIP DEVELOPMENT

Please put an X in the blank which is the best answer for the multiple choice questions and give a response for questions that ask for a response.

1. Do you think you know what being a leader is?

48 Yes, I know what being a leader is.

1 No, I don't know what being a leader is.

2 I'm not sure if I know or don't know.

2. Do you think that leadership is a gift that some people have and some people don't have?

2 It is a gift. Only some people have it.

0 It is not a gift. Anyone can develop into a leader.

49 It is a little of both. You need some gifts, but you also need to develop those gifts.

3. Do you consider yourself a leader of Our Redeemer?

27 1/2 Yes, I am a leader.

23 1/2 No, I am not a leader.

4. What things do people need to know to be leaders or to develop as leaders?

- how to accept leadership role - 3
- how to motivate people - 3
- how to ask questions
- how to help people reach a goal - 7
- the goals of an organization
- knowledge of topic or subject matter - 11
- needs of the people - 4
- how to communicate with people - 6
- how to plan - 2
- how to organize - 6
- how to delegate
- know oneself - 2
- how to get along with people - 5
- how to listen - 4
- how to serve
- how to be in control

- the vision
 - an awareness of the feelings of people
5. What attitudes do people need to be leaders or to develop as leaders?
- accepting of others - 3
 - positive - 16
 - humble
 - enthusiastic - 5
 - energetic - 2
 - cheerful
 - fairness
 - openness - 6
 - willingness to compromise
 - willingness to lead - 5
 - willingness to learn - 2
 - willingness to listen - 6
 - desire to serve - 4
 - desire to accomplish - 2
 - goal oriented
 - teachable
 - considerate
6. What skills do people need to be leaders or to develop as leaders?
- listening - 13
 - motivating - 5
 - how to delegate - 8
 - ability to speak - 4
 - communicating - 18
 - how to organize - 14
 - ability to make decisions - 5
 - ability to work with people - 2
 - how to take initiative - 3
 - how to direct
 - problem-solving
 - how to develop a consensus
7. What personal characteristics are most important in being a leader?
- compassionate
 - kind
 - caring - 5
 - friendly - 7
 - honest - 7
 - responsible - 2
 - reliable
 - Christlike behavior - 5
 - strong spiritual background - 2
 - prayerful
 - good example - 2
 - trustworthy

- close, personal relationship with Christ
- integrity - 3
- forgiving
- concern for others over self - 7
- sincere - 3
- warmth - 2
- outgoing
- loving - 5
- confident - 14
- tact
- patient - 11
- personality - 2
- sense of humor - 4
- dedicated
- disciplined

8. If a leadership development program at Our Redeemer began this Fall, when would be the best time to offer the learning experiences?

18 1/2 During the Sunday morning Bible Study Hour

14 1/2 A special evening during the week

2 On a Saturday morning

2 Other (please specify.) - "afternoons"; - "?"

9. How long do you think such a leadership development program should be, if sessions are held once a week?

11 1/2 6 weeks 4 10 weeks

16 8 weeks 1 1/2 12 weeks

4 Other (please specify.)

- "This depends on the content of the program."
- "ongoing," "continuing education and sharing as in Stephen Ministry"
- "as long as necessary to accomplish goals of program"
- "whatever it takes to prepare proper leadership"

10. Is there a difference between leaders in general and Christian leaders?

5 1/2 Yes, there is a difference between leaders in general and Christian leaders.

0 No, there is no difference between leaders in general and Christian leaders.

31 1/2 There are some differences, but leadership is something

that both Christians and non-Christians can have.

11. Name one or more things that you would especially like to learn in order to be a leader or develop as a leader at Our Redeemer.

- to take initiative to bring about results
- more self-confidence - 2
- how to conduct an efficient, productive, spirit-filled meeting
- organizational skills - 4
- public relations techniques
- how to research subjects thoroughly
- how to do more listening
- time management - 3
- how to effectively unite a group after a consensus is reached on a controversial issue
- patience
- to learn the direction and priorities of the church membership
- how to motivate fringe membership individuals
- history of Lutheran Church; synodical goals
- knowledge of the Bible
- understanding

12. Please give your definition of what a leader is.

- A person who can bring out the best in people and make them stronger - 2
- One who goes ahead with what needs to be done
- One who has a personal relationship with Christ and wants to serve Him - 2
- Someone who has the ability to lead and direct - 7
- Someone who can communicate and cooperate - 3
- A person others look up to and want to follow - 5
- A person who takes responsibility for guiding others - 2
- Someone who can guide a group - 5
- A decision maker - 3
- Someone who inspires people - 2
- Someone who organizes people to reach goals - 12
- Someone who listens to others - 2
- Someone who witnesses and lives the Christian life
- Someone who influences others to accomplish the mission or task at hand - 2
- Someone who instills confidence in others
- Jesus Christ

After the surveys were tabulated, announcements were made to our congregation in the bulletins in September of 1992 that the survey results were available and could be picked up in the Church Office. The following cover letter was given with the survey results that were listed above.

SURVEY RESULTS REPORT

159 surveys were distributed to members of Our Redeemer now serving or having served as officers, board or committee members, or in an auxiliary, and also to staff members. 51 surveys were returned. 14 of the surveys that were returned did not have the second page printed on the back of the first page. Therefore, participants were not able to answer questions 7 through 11 of these 14 surveys.

I learned many things through this survey and want to thank all of you who filled them out. I learned that there are things to know to be a leader or a better leader, especially knowledge of a topic or subject. I learned that a positive attitude is the most important attitude to have and that there are many more that are valuable. There are important skills to learn too, especially how to communicate, how to organize, and how to listen. Confidence and patience figure high on the list for personal characteristics. Finally, I also learned that the main thing people think of when they hear the word "leader" is someone who builds people and helps them to reach a goal or goals.

I also learned how to do things better when I make out a survey next time. Although I consulted two books on making out surveys and asked seven people for input on a first draft survey which resulted in some revisions, I still learned from the results of the survey some things to do better in the future. First of all, checking the surveys before they go out will help to make sure I give out all the questions I composed. Questions 5 and 7 are very similar. It would also have helped to define what I meant by "things to know," "attitudes," "skills," and "personal characteristics." These terms seemed similar to many people and there were responses where "attitudes" were put under "skills" or people thought that the questions were asking the same things.

All in all, this has been very helpful to me in planning the "Empowered To Serve" Bible study which will be the next step in writing my Major Project, which is dedicated to helping people grow and helping to develop people who want to use the gifts God has given them to serve Him at Our Redeemer. You have done much to help me to that end by filling out your surveys. Thank you!

In Christ our Lord,

Pastor David Lieske

The main conclusion and major truth that I learned from this survey, which I alluded to in the closing paragraph of the survey results, is that almost 50% of the people who filled out the survey did not consider themselves to be leaders. This was surprising since the survey was given to those who were presently in some kind of a leadership role or had been in a leadership role recently. Therefore, in order to benefit more people, and realizing more completely how important the doctrine of the priesthood of all believers is, I decided to broaden the purpose and impact of the "Empowered To Serve" Bible study that now follows. It would be "dedicated to helping people grow and helping to develop people who want to use the gifts God has given them to serve Him at Our Redeemer," as it says in the Survey Results Report, and not simply to be a leadership development program for leaders.

Before going on to chapter six, which is the "Empowered To Serve" Bible study, I offer the following substantiation for this survey and its results, and the conclusions derived from it:

1. 51 of the 159 surveys were returned, which is a 32% return rate. David Buchen, Program Manager of the Wisconsin Innovation Center at the University of Wisconsin, Whitewater, stated in a telephone interview that this was a good response since any response over 10% when done by direct mail is a good response. He did suggest that next time it would be helpful to do a "focus group" with an independent moderator before designing the survey. In order to have a better idea of how to design the survey.
2. The Child Care Resource and Referral Department of Community Action, Inc., Delavan, Wisconsin, did a survey in April 1992, to determine the need for and interest in child care in the Delavan area. Ten employers were surveyed and 1,015 surveys were distributed. They included the following statement on the cover letter of the report: "The response rate was extremely high - 44%, indicating massive interest in the subject on the part of the employees."⁶⁶
3. In consultation with my Advisor, Dr. Hempelmann, I conducted interviews on 10 of the

⁶⁶Lynne Briney, Child Care Needs Survey, A report of the Child Care Resource and Referral Department of Community Action, Inc. of Rock and Walworth Counties, Inc., Delavan, Wi., April, 1992.

51 people who returned surveys, to see if the results and conclusions were the same. The results of the interviews did coincide with the surveys, especially the fact that almost 50% of them did not consider themselves to be leaders.⁶⁷

4. Although a mistake was made in the distribution of the survey and 14 of the surveys that were returned did not have page 2 on the back of page 1, an oversight in producing the surveys and in not checking them before distribution, those questions on page 2 were not crucial to the results of the survey. Taking the 37 complete surveys by themselves still netted a 23% return rate for surveys that were placed in the church mailboxes.

⁶⁷Those who did not see themselves as leaders placed great importance on the ability to speak and the ability to organize. They did not consider themselves leaders because they did not see themselves as people who could speak or organize things well.

CHAPTER SIX

EMPOWERED TO SERVE

This chapter is the part of the major applied project that was used with the members of Our Redeemer Lutheran Church in a Bible study I conducted on Sunday mornings from November 15, 1992, through February 7, 1993. It comprises the main part of the practical application component of my major applied project. In chapter five I stated that the results of the survey changed the goal of my major applied project. Instead of seeking to design a leader development process for those who are leaders or who want to be leaders in the church, I broadened the goal so that the purpose of the major applied project would be to design a member development process. The survey regarding the needs of the people here at Our Redeemer was the major reason for making this change. During the course of my study and research I also began to realize more deeply how important and critical the doctrine of the priesthood of all believers is for the well-being of the church. Thus, I saw the necessity of having a wider application of this project so that more people would be included.

The "Empowered To Serve" Bible study was designed to teach the doctrine of the priesthood of all believers, to help people to discover their spiritual gifts, to lead people to understand themselves and their personalities better, and to help them to learn what the opportunities for service at Our Redeemer are. It was designed to be an eight session small group Bible study when used during the week or a twelve session small group Bible study when used on Sunday mornings. The outline of the sessions and the basic subjects that were covered is as

follows:

Session 1 - "The Priesthood of All Believers"

Session 2 - "Spiritual Gifts: What Are Spiritual Gifts?"

Session 3 - "Spiritual Gifts: Why Does God Give Spiritual Gifts?"

Session 4 - "Spiritual Gifts: What Is Your Spiritual Gift or Gifts?"

Session 5 - "Understanding Yourself Better - The Keirsey Temperament Sorter"

Session 6 - "The Spirit Filled Person - Growing in the Fruit of the Spirit"

Session 7 - "Servanthood: A Servant's Attitude"

Session 8 - "Servanthood: Living Sacrifices and How Will I Serve?"

These eight sessions can be covered in 480 minutes in one of two formats:

Sunday morning sessions of 40 minutes each - 12 meetings

Weekday evening sessions of 60 minutes each - 8 meetings

The first "Empowered to Serve" Bible study was conducted in 12 meetings of 40 minutes each. It was held on Sunday mornings from 9:30 A.M. to 10:10 A.M. from November 15, 1992, through February 7, 1993, with a break over Christmas. There were 15 participants who attended regularly. There was some overlapping in the eight sessions, which is reproduced below, since it was done on Sunday mornings in 12 meetings.

SESSION ONE: THE PRIESTHOOD OF ALL BELIEVERS

WHAT IS THE MISSION OF CHRIST'S CHURCH?

There is one key passage that defines the mission of the church. It is Matthew 28:18-20: "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And surely I will be with you always to the very end of the age.'" (N.I.V.) *

This passage is called the (Great) (Commission). In the original Greek language in which these words were first recorded, Jesus charges us with one command, (make) (disciples). That is the mission of the church. Everything that the church does is to support that mission. There are three things that are especially mentioned in Matthew 28:19 that support the accomplishing of the mission of the Church. They are (go), (baptizing), and (teaching).

* There are many other passages which also highlight the mission of the Church and say it in words like those in the Great Commission. Some of these passages are: Mark 16:15; Luke 24:46-48; John 20:21-23; Acts 1:8-9.

WHAT IS GOD'S PLAN FOR ACCOMPLISHING THE MISSION OF THE CHURCH?

God's plan for accomplishing the mission Christ gave us is mentioned in several places in the New Testament. He has made all Christians His (priests). I Peter 2:9 tells us about this marvelous method the best. It says this: "But you are a chosen race, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his marvelous light." (N.I.V.) *

All Christians then are (priests). Martin Luther highlighted this truth in the Reformation over 450 years ago and called it the (priesthood) of all (believers).

* Other passages which tell us that every Christian is a priest of God are Ephesians 2:13,14,18; Hebrews 10:19-22; and Revelation 1:6; 5:10. Romans 12:1 tells us that God's mercy moves us to offer ourselves in service to God as His priests.

Thus, all Christians are spiritual (priests). All Christians can serve God. How then does the pastoral office relate to the priesthood of all believers? The pastoral office is a special (gift) of God to the church. Among its many functions is one that relates to the priesthood of all believers. Ephesians 4:11-12 tells us what this function is as it relates to the service of God's people. It says:

"It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up.." (N.I.V.)

"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.." (R.S.V.)

Therefore, one function of pastors, according to Ephesians 4:11-12 is that pastors are to (prepare) God's people for works of (service), as the N.I.V. translation says, or to (equip) the (saints) for the work of (ministry), as the R.S.V. translation says it. This function is part of the office of the ministry whereby they are to preach the (Word) and (administer) the Sacraments, and also function as shepherds or overseers of a local body of believers. But every Christian is a priest in the sense that every Christian can go directly to God and can serve God. Pastors and all Christians have the same (status). But the (functions) are different. Pastors are to prepare God's people for works of (service). All Christians (serve). Our Redeemer Lutheran Church with School has (two) pastors. However, because of the priesthood of all believers we have (hundreds) of priests.

WHY IS THE PRIESTHOOD OF ALL BELIEVERS SO IMPORTANT TO THE FULFILLMENT OF THE MISSION OF THE CHURCH?

Two examples from Scripture show us how vital it is to do God's work in God's way, first the example of Moses leading the children of Israel in Exodus 18:1-27, secondly the example of the Christians in the Early Church in Acts 6:1-7.

1. The example of Moses - Exodus 18:1-27. In this passage of Scripture we find that Moses tried to do (everything) for the people and did not (delegate) authority and responsibility to the (people). Jethro, Moses' father in law, came to visit Moses and gave him some advice. That advice is in vv. 13-23. Jethro points out to Moses that he is not able to do all the work (alone). Jethro says that what Moses should do is to (teach) the people what to do. Able men who (fear) God and are (trustworthy) should be (selected). (Great) matters should be brought to Moses. (Small) matters could be decided among themselves. Then the people would (share) the (burden) with Moses and all the work could be done so the people could go in (peace). Thus, already in the Old Testament, God teaches that everyone is to (serve).
2. The example of the Early Church - Acts 6:1-7. In the Early Church we find a very similar situation to the problem that

Moses faced. The number of (disciples) was increasing. An important service to the widows was being neglected. The (Twelve) gathered all the disciples together. They told them the problem, that they should not neglect the (ministry) of the (Word) of God, nor should the widows be neglected either. They recommended that spiritually (qualified) men should be selected and (trained) to do the important (service) of distributing food to the widows. Then the (Twelve) could concentrate on the important function they had of (prayer) and the (ministry) of the Word. In this case too, the importance of the fact that everyone can serve the Lord is emphasized. The important result of all this is recorded in Acts 6:7. It says there that the Word of (spread).

SESSION TWO: "SPIRITUAL GIFTS: WHAT ARE SPIRITUAL GIFTS?"⁶⁸

MY PERSONAL UNDERSTANDING OF SPIRITUAL GIFTS

- 1) If you can, list the names of up to five spiritual gifts.
 1. _____
 2. _____
 3. _____
 4. _____
 5. _____

- 2) Name three key chapters in the Bible that deal with spiritual gifts.
 1. _____
 2. _____
 3. _____

- 3) Register your knowledge of what your spiritual gift or gifts are:

_____ I am fairly sure I know my spiritual gift or gifts: If so, it is (They are)	<ol style="list-style-type: none"> 1. _____ 2. _____ 3. _____
--	--

⁶⁸Carl George (from the Institute for Church Growth, Fuller Seminary, Pasadena, Ca.), Presentation and handout at "Church Growth Conference," Mid-South District, The Lutheran Church - Missouri Synod, Memphis, Tn., January, 1977.

_____ I am not positive, but I think that I might have this gift (gifts):

1. _____
2. _____

_____ I really cannot identify my spiritual gift or gifts at this point.

4. I would rate my personal understanding of spiritual gifts as follows:

_____ Good understanding
_____ Fair understanding
_____ Slight understanding

"SPIRITUAL GIFTS: WHAT ARE SPIRITUAL GIFTS?"⁶⁹

1. What are spiritual gifts? Spiritual gifts are special gifts:

- A. Given by the (Spirit) (I Corinthians 12:7-9)
- B. Given by the (grace) of God (Romans 12:6a)
- C. Received by (every) member of the church (that is, all members receive one or more gifts) (I Peter 4:10)
- D. Given to be used (within) the church (but sometimes to touch people outside the church) (I Corinthians 12:7)
- E. Given to (build) up the church (Ephesians 4:11-12)

2. Why do you need to know about spiritual gifts?

- A. Knowing about spiritual gifts will benefit (you).
- B. Knowing about spiritual gifts will benefit the (church).
- C. Knowing about spiritual gifts will help you to know (God's) (will) for your life. Romans 12:2

3. What happens if I discover, develop, and use my spiritual gift or gifts?

⁶⁹Carl George, Numbers 1-4 from presentation and handout at "Church Growth Conference," Memphis, Tn., January, 1977.

- A. I Peter 4:10 teaches that I am a (manager) of the gifts that God has given me.
- B. Matthew 25:14-30 teaches that:
 (1) If I use my gift well I am a (v. 21) (good) (and) (faithful) (servant).
 (2) If I do not use my gift I am a (v. 26) (wicked) (and) (lazy) (servant).
4. What would happen if everyone in our church would decide to discover, develop, and use their spiritual gift?
- A. Each member would know his or her (spiritual) (job) (description).
- B. All members will be able to work together in (love,) (harmony,) (and) (effectiveness).
- C. The whole body will (mature). (Ephesians 4:11-13)
- D. The church will (grow). (Ephesians 4:15)
- E. God will be (glorified). (I Peter 4:10-11)

WHAT DOES THIS MEAN FOR US? Read the following letter:⁷⁰

Dear Pastor:

With this letter I resign from all my offices and duties in our congregation. You personally, Pastor, have done nothing to bring this about. I continue to love and respect you.

Specifically, I no longer wish to serve as Sunday school superintendent, congregation secretary, fellowship committee member, visitation committee member, and guild treasurer.

Pastor, I guess I'm just tired, "burnt out" maybe. I don't feel I'm doing a good job. It seems as if I do nothing except go to meetings. I'm sure another person can bring more to these positions than I. I'm concerned, too, about how much time I spend away from my family.

I'm asking for some time and some distance to rest and get renewed. I'll continue to worship and attend Bible class regularly. I may join the choir. Maybe someday I'll be ready for more active church work again. Right now I need to step aside. I

⁷⁰Dean W. Nadasdy, Now Concerning Spiritual Gifts (St. Louis, Mo.: Concordia Publishing House, 1982), 14.

hope you understand.

In Christ,

Linda

What, in your opinion, is behind Linda's resignation? How does Linda's letter reflect characteristics of many Christian congregations today? What does Linda need most right now?

5. Let's take a look at the spiritual gifts that are mentioned in the three main chapters on spiritual gifts and other passages and list them.⁷¹
- A. Romans 12 - (find seven of them) (prophesying), (serving), (teaching), (encouraging), (giving), (leadership), (showing mercy).
 - B. I Corinthians 12 adds (find eleven) (wisdom), (knowledge), (faith), (healing), (miracles), (discerning spirits), (tongues), (interpretation of tongues), (apostles) (helps), (administration).
 - C. Ephesians 4 adds (two more) (evangelists), (pastors).
 - D. Also - I Corinthians 7:7 (celibacy).
I Peter 4:9,10 (hospitality).
I Corinthians 13:3 (martyrdom), (voluntary poverty).
Ephesians 3:8 (missionary).
 - E. Others not clearly identified: (craftsmanship), (music), (preaching), (writing), (intercession), (exorcism).
6. It is important to understand that spiritual gifts are not:
- A. (Natural) (talents). Nevertheless, they often correspond.
 - B. (Fruit of the Spirit). These are common to all Christians and are present whenever there is faith. (Galatians 5:22,23)
 - C. (Christian roles), such as giving or teaching. Every Christian has a role of giving, whether he or she has the gift or not.

⁷¹Carl George, Numbers 5 and 6 from presentation and handout at "Church Growth Conference," Memphis, Tn., January 1977.

D. (Counterfeit gifts), such as the occult or black magic.

"SPIRITUAL GIFTS: WHY DOES GOD GIVE SPIRITUAL GIFTS?"⁷²
(to be done by teams of 2, 3, or 4 people)

- Carefully examine the definition and passages.
 - Explain how this gift works and what it accomplishes in the church.
 - Suggest activities in the church that would "spotlight" this gift.
1. Apostle - The special gift whereby the Holy Spirit appoints and empowers particular Christians to lead, inspire, and develop the churches of God by the proclamation of the Gospel and the teaching of true doctrine. (Acts 13-14) Note that some authorities feel that the office of apostle does not exist today, since none of us is an eyewitness to the resurrection. (Acts 1:21-22)
 2. Prophet - The special gift whereby the Holy Spirit appoints and empowers particular Christians to communicate the Word of God to people. (Acts 2:14-21; 11:27-30; I Corinthians 14:1-5, 30-33, 37-40)
 3. Evangelist - The special gift whereby the Holy Spirit enables particular Christians to present the Good News of Jesus Christ to non-Christians so that unbelievers become disciples of our Lord. (Acts 21:8; 8:1-8, 26-40)
 4. Pastor (Pastor-Teacher) - The special gift whereby the Holy Spirit enables particular Christians to take on the responsibility for the spiritual welfare of the community of God's people. (The word means "shepherd." "Pastor" and "elder" are used synonymously in the New Testament. See John 21:16; Titus 1:5-9; I Timothy 3:1-7.)
 5. Teacher - The special gift whereby the Holy Spirit enables particular Christians to communicate the truths of God's Word so that others learn. (Matthew 28:18-20; Acts 2:42; Acts 13:1; James 3:1-5)
 6. Exhortation - The special gift whereby the Holy Spirit enables particular Christians to stand alongside fellow Christians in need and bring them counsel and encouragement. (The word means literally, "to call to the side of." It is sometimes translated "encouragement." (I Thessalonians 5:14; II Timothy 4:2; Titus 1:9; 2:15; Hebrews 3:12-15)

⁷²Dean W. Nadasdy, Now Concerning Spiritual Gifts, 28-31. Definitions that are numbered 1-21 are from this writing.

7. Wisdom - The special gift whereby the Holy Spirit enables particular Christians to bring to the church an understanding of God's will for the living of life. (I Corinthians 1:18-25; Colossians 3:1b; II Timothy 3:15; James 2:13-18)
8. Knowledge - The special gift whereby the Holy Spirit enables particular Christians to understand the great truths of God's Word and to make them relevant to specific situations in the church. (Romans 11:33-36; I Corinthians 13:8-12; Galatians 4:9-10)
9. Serving - The special gift whereby the Holy Spirit enables particular Christians to seek out needs of people (inside and outside the church) and implement plans to meet those needs. (John 13:1-17; Acts 6:1-3; II Corinthians 8:8-15)
10. Helping - The special gift whereby the Holy Spirit enables particular Christians to willingly bear the burdens of other Christians and so help others in the church, thus enabling them to do their tasks more efficiently. (Acts 20:35; Galatians 6:2; II Timothy 4:9-13)
11. Leadership - The special gift whereby the Holy Spirit enables particular Christians to motivate God's people, delegate responsibilities, and direct and inspire, so that the church's work goes on effectively. (Exodus 18:13-26; I Thessalonians 5:12-22; I Timothy 5:17-22)
12. Administration - The special gift whereby the Holy Spirit enables particular Christians to effectively direct a segment of the church's ministry, keeping the church on course. (Acts 14:23; 15:12-21. Note the word's literal meaning originally, that of steering a ship, the task of a ship's pilot, as in Acts 27:11.)
13. Giving - The special gift whereby the Holy Spirit enables particular Christians to offer their material blessings for the work of the church with exceptional willingness, cheerfulness, and liberality. (II Corinthians 8:1-5; 9:6-15; Philippians 4:15-20)
14. Showing Mercy - The special gift whereby the Holy Spirit provides particular Christians with an exceptional measure of love and compassion, and moves them to devote large amounts of time and energy to caring for the suffering. (Romans 12:8; Colossians 3:12. Note that the word in the original denotes strong emotional responses that come from the viscera, the "bowels" in Greek.)
15. Discerning the Spirits - The special gift whereby the Holy Spirit enables particular Christians to distinguish between that which is of God and that which is of Satan. (Acts 5:3-6;

- 8:18-21; 16:16-18; I John 4:1-6)
16. Faith - The special gift whereby the Holy Spirit provides particular Christians with unusual trust in God's promises, thus enabling them to take heroic stands for their Christian principles and to face danger, persecution, and pressure with confidence in God's power and presence. (Hebrews 11; Acts 6:8-15)
 17. Hospitality - The special gift whereby the Holy Spirit provides particular Christians with willing hearts, thus enabling them to cheerfully open their homes to others, offering them lodging food, and fellowship. (Luke 10:1-2; I Timothy 3:2; Hebrews 13:1-2; I Peter 4:9)
 18. Tongues - The special gift whereby the Holy Spirit enables particular Christians to speak to God or to fellow Christians in a language they have never learned. (I Corinthians 14)
 19. Interpretation - The special gift whereby the Holy Spirit enables particular Christians to translate that which is spoken in tongues for the church. (I Corinthians 14:6-19, 26-33)
 20. Healing - The special gift whereby the Holy Spirit uses particular Christians to restore health to the sick. (Luke 9:1-2; Acts 3:1-10; 16:16-18; 28:7-10; James 5:14-16)
 21. Miracles - The special gift whereby the Holy Spirit uses particular Christians to perform mighty acts revealing God's power--acts considered to be supernatural. (John 14:12-14; Acts 6:8; 8:6-8)
 22. Craftsmanship - The special gift whereby the Holy Spirit uses particular Christians to use their hands and minds to further the Kingdom of God through artistic, creative means. (Exodus 31:1-11; Acts 18:3; Acts 16:14)
 23. Intercession - The special gift whereby the Holy Spirit uses particular Christians to pray for others, to devote much time to praying for them, and to see frequent and specific answers to their prayers. (James 5:14-26; Colossians 4:12)
 24. Music - The special gift whereby the Holy Spirit uses particular Christians to use their voices or play musical instruments to the praise of God and for the benefit of others. (II Chronicles 5:12-13; Deuteronomy 31:22)
 25. Writing - The special gift whereby the Holy Spirit uses particular Christians to put thoughts and ideas into meaningful, written forms so that others will be guided, encouraged, gain knowledge, and grow by the words that they share. (Psalm 45:1; I Timothy 3:14-15; Jude 1:3)

WHAT THIS MEANS FOR US⁷³

Look at the list of spiritual gifts as you consider each of the following situations. What gift or gifts is called for in each case?

- a. An accident victim trying to decide why this has happened. (exhortation, mercy, wisdom)
- b. A person making a stewardship pledge. (giving)
- c. A church council planning meeting. (knowledge, leadership, administration)
- d. A student disagreeing with a teacher on the basis of Scripture. (knowledge, prophet)
- e. A new congregation just getting started. (apostle, missionary)
- f. An opportunity to begin a nursing home visitation ministry. (mercy)
- g. A door-to-door canvas for Christ. (evangelist)
- h. A lunch for the surviving family after a funeral service. (serving, helping)
- i. A terminally ill patient unwilling to accept death. (pastor, wisdom, exhortation, mercy)

"WHAT IS YOUR SPIRITUAL GIFT OR GIFTS?"

INTRODUCTION

All Christians have been blessed by the Holy Spirit with a certain gift or gifts. Romans 12:6 tells us that we have different gifts according to the grace of God that He gives us. I Peter 4:10 says that each of us should use the gift or gifts that God has given us to serve others. Finally, Ephesians 4:12 says that God's people do works of service so that the body of Christ may be built up. However, before we can develop and use the spiritual gifts that God has given to each of us, we need to discover them. One of the ways of doing this is to reflect on our experiences and then try doing some of the things that seem to have gone well in the past or even try some things that might seem to be particular gifts of God. You will probably want to discuss your ideas with family and friends as well. The following "Spiritual Gifts Analysis" is intended to start you off exploring and considering what your spiritual gifts are or may be. God bless you as you seek to learn more about yourself and what specific gifts God has given you to serve Him, help others, and build up the body of Christ.

⁷³Dean W. Nadasdy, Now Concerning Spiritual Gifts, 31-32.

SPIRITUAL GIFTS ANALYSIS⁷⁴

"THE GIFTS OF THE HOLY SPIRIT"

Each statement in your Spiritual Gifts Analysis has four response lines following it. The lines are under categories labeled "Much", "Some", "Little", and "Not At All". Read each statement, give it a moment of serious thought, and then decide to what extent the situation has been experienced to a satisfactory degree in your own personal life. Place an "X" on the appropriate line under the category that best describes your experience.

	<u>Much</u>	<u>Some</u>	<u>Little</u>	<u>Not At All</u>
1. Easily delegating important responsibilities to other people.	_____	_____	_____	_____
2. Finding pleasure in the drawing and/or designing of various objects.	_____	_____	_____	_____
3. Knowing that the repair and maintenance of things in my environment come easily to me.	_____	_____	_____	_____
4. Telling other people the good news of salvation through faith in Christ so they really want to listen.	_____	_____	_____	_____
5. Speaking words of encouragement to those who are troubled, discouraged, or not sure of themselves.	_____	_____	_____	_____
6. Managing money well in order that I can give liberally to the work of the Lord.	_____	_____	_____	_____
7. Assisting key leaders to relieve them so they can get back to their main job.	_____	_____	_____	_____
8. Providing food and/or lodging graciously and willingly	_____	_____	_____	_____

⁷⁴Carl George, Presentation and handout at "Church Growth Conference," Memphis, Tn., January, 1977.

to people who are in need.

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|--|-------|-------|-------|-------|
| 9. Praying for other people and often losing track of the time while praying. | _____ | _____ | _____ | _____ |
| 10. Having the ability to discover new truths for myself. | _____ | _____ | _____ | _____ |
| 11. Persuading other people to accomplish pre-set goals and objectives. | _____ | _____ | _____ | _____ |
| 12. Working joyfully with and helping people who are ignored by others around them. | _____ | _____ | _____ | _____ |
| 13. Joyfully singing praises to God alone or with other people. | _____ | _____ | _____ | _____ |
| 14. Being able to effectively play a musical instrument. | _____ | _____ | _____ | _____ |
| 15. Enjoying the fact that I am called on to do special jobs. | _____ | _____ | _____ | _____ |
| 16. Being able to help people learn biblical truths. | _____ | _____ | _____ | _____ |
| 17. Being able to formulate my thoughts and ideas into effective, written form. | _____ | _____ | _____ | _____ |
| 18. Having the ability to organize ideas, things, time, and people for more effective results. | _____ | _____ | _____ | _____ |
| 19. Finding joy in the painting of pictures or other craft objects. | _____ | _____ | _____ | _____ |
| 20. Working with various items manually and receiving enjoyment from it. | _____ | _____ | _____ | _____ |
| 21. Sharing joyfully with other people how much Jesus means to me. | _____ | _____ | _____ | _____ |
| 22. Enjoying the working out of | _____ | _____ | _____ | _____ |

complicated problems in other people's lives.

- | | | | | |
|--|-------|-------|-------|-------|
| 23. Giving my money liberally to the work of the Lord. | _____ | _____ | _____ | _____ |
| 24. Helping in small ways, that often seem to be behind the scenes. | _____ | _____ | _____ | _____ |
| 25. Enjoying guests in my home. | _____ | _____ | _____ | _____ |
| 26. Finding myself praying when I should be doing other things. | _____ | _____ | _____ | _____ |
| 27. Knowing that the insights I possess and share with other people will bring changes in attitude and conviction to my fellow Christians. | _____ | _____ | _____ | _____ |
| 28. Being able to lead other people toward the accomplishment of specified tasks. | _____ | _____ | _____ | _____ |
| 29. Talking cheerfully with the elderly, the shut-in person, or those in jails or prisons. | _____ | _____ | _____ | _____ |
| 30. Leading others in singing songs of praise to God or for pure enjoyment. | _____ | _____ | _____ | _____ |
| 31. Being involved in a church, school, or local instrumental music presentation. | _____ | _____ | _____ | _____ |
| 32. Enjoying routine work at church that would seemingly bore other people. | _____ | _____ | _____ | _____ |
| 33. Enjoying the times I share my knowledge, the knowledge of others and/or the love of Christ with children and/or adults. | _____ | _____ | _____ | _____ |
| 34. Feeling secure in the fact that the words I write will benefit those who read them. | _____ | _____ | _____ | _____ |

- | | | | | |
|---|-------|-------|-------|-------|
| 35. Being able to work with facts and figures with positive results. | _____ | _____ | _____ | _____ |
| 36. Finding joy in lawn care and other outside maintenance. | _____ | _____ | _____ | _____ |
| 37. Enjoying the pleasures of the out-of-doors, gardening, landscaping, and other projects. | _____ | _____ | _____ | _____ |
| 38. Enjoying the meeting of other people and sharing with them the joy that Jesus has given me. | _____ | _____ | _____ | _____ |
| 39. Being able to effectively apply truth in my life no matter what crisis may arise. | _____ | _____ | _____ | _____ |
| 40. Feeling that I should give much to the Lord for all that has done and is doing for me. | _____ | _____ | _____ | _____ |
| 41. Typing, filing, or recording figures or minutes for the Lord's work. | _____ | _____ | _____ | _____ |
| 42. Having guests and/or visitors in my presence and making them feel welcome. | _____ | _____ | _____ | _____ |
| 43. Feeling secure in the fact my prayers really help me in my life and really help other people too. | _____ | _____ | _____ | _____ |
| 44. Acquiring and mastering new facts and principles which can be applied in many ways. | _____ | _____ | _____ | _____ |
| 45. Knowing that others follow me and the examples that I set because I have knowledge which contributes to the building up of my church. | _____ | _____ | _____ | _____ |
| 46. Visiting in hospitals and nursing homes and knowing that my presence has helped in comforting and cheering those people I visited. | _____ | _____ | _____ | _____ |

- | | | | | |
|--|-------|-------|-------|-------|
| 47. Singing hymns and songs
alone or with groups of
fellow Christians. | _____ | _____ | _____ | _____ |
| 48. Utilizing my instrumental
musical talents for the
appreciation of my friends
and to the glory of God. | _____ | _____ | _____ | _____ |
| 49. Feeling satisfaction in
doing little tasks for the
glory of God. | _____ | _____ | _____ | _____ |
| 50. Teaching children and/or
adults about the love of
Jesus and feeling that their
faith is strengthened. | _____ | _____ | _____ | _____ |
| 51. Composing and/or arranging
newspaper or newsletter
articles in an efficient,
meaningful style. | _____ | _____ | _____ | _____ |
| 52. Planning and administering
programs which will be of
benefit to my fellow Chris-
tians. | _____ | _____ | _____ | _____ |
| 53. Enjoying the times that I
sew, knit, and/or do needle-
point to help others. | _____ | _____ | _____ | _____ |
| 54. Finding that I enjoy main-
taining and repairing things
in my environment. | _____ | _____ | _____ | _____ |
| 55. Seeking out unbelievers in
a continual effort to tell
them the good news of Jesus. | _____ | _____ | _____ | _____ |
| 56. Being able to effectively
counsel people who are con-
fused or have problems. | _____ | _____ | _____ | _____ |
| 57. Feeling deeply moved when I
learn of urgent financial
needs in the work of God's
Kingdom. | _____ | _____ | _____ | _____ |
| 58. Distributing tracts and
other religious literature. | _____ | _____ | _____ | _____ |

59. Willingness to open my home _____
to guests and share with
them what I have.
60. Feeling that my prayers _____
have tangible results when
asked to pray for others.
61. Reading and studying much _____
in order to build myself up
in the understanding of
biblical truths.
62. Being able to lead small or _____
large groups of people in
decision making processes.
63. Helping other people even _____
though I realize that those
whom I have helped may not
express any thanks.
64. Finding much pleasure and _____
joy in the simple routine
of singing hymns and songs.
65. Knowing that my ability to _____
perform instrumental music
has helped others grow.
66. Willingness to take orders _____
rather than to give them.
67. Presenting and discussing _____
biblical stories with other
people and feeling those
people are blessed by it.
68. Finding much pleasure in _____
composing and writing para-
graphs and stories for the
benefit of others.
69. Being able to set goals and _____
objectives and to make plans
to reach and accomplish them.
70. Finding that when I work _____
with my hands at various
arts and crafts I have much
joy and satisfaction.

- 71. Knowing that the ability I have to build or repair things benefits others. _____
- 72. Speaking to other people a message which is primarily the good news of salvation. _____
- 73. Choosing from several biblical alternatives something that usually aids in comforting or directing people. _____
- 74. Being willing to maintain a lower standard of living in order to benefit God's work. _____
- 75. Finding joy in being an aide to someone who can use my help and concern. _____
- 76. Having the ability to make strangers, visitors, and guests feel at home when they are with me. _____
- 77. Praying is one of my favorite spiritual exercises. _____
- 78. Knowing that I am able to distinguish key biblical truths is beneficial to me and others. _____
- 79. Being able to motivate other people in a positive manner. _____
- 80. Comforting a fellow Christian during sickness or times of having problems. _____
- 81. Singing is one of my favorite exercises. _____
- 82. Finding pleasure in playing a musical instrument either alone or with other groups of people. _____
- 83. Enjoying it when others express a need for my help. _____

84. Sharing my knowledge of the _____
love of Christ with child-
ren and/or adults in an ef-
fective and meaningful manner.
85. Knowing that my literary _____
skill will be of aid to
other people and that they
will be built up and in-
formed because of it.

SESSION FIVE: "UNDERSTANDING YOURSELF BETTER"

Let us consider the following contrasting personalities of Mary and Martha as we read and discuss Luke 10:38-42 and John 11:17-37. Consider also the contrasting personalities of Peter and John as shown by the following Bible passages: John 13:21-26; John 20:3-9; John 21:1-9. All four of these people had personalities that displayed particular characteristics, characteristics that they used in the service that they gave to God. You also have been uniquely created by God and have a personality that He has given you. As you understand your personality better, then you will also be able to serve God more effectively by choosing Christian service that better fits your particular personality characteristics.

Please follow the directions for "The Keirsey Temperament Sorter"⁷⁵ and fill out the answer sheet for the seventy questions that are listed in the Keirsey Temperament Sorter.⁷⁶ Then follow the directions for totaling the number of checks for each of the four categories. A summary of the personality type for each of the sixteen possible combinations is available for you to consider what the characteristics of the temperament combinations you have indicated are. An explanation of the general categories is also listed below to further explain what each category indicates about one's personality.

EXPLANATION OF TEMPERAMENT TYPES⁷⁷

EXTRAVERSION VS. INTROVERSION

⁷⁵David Keirsey and Marilyn Bates, Please Understand Me (Del Mar, Ca.: Promethean Books, Inc., 1978), 8-12.

⁷⁶The Keirsey Temperament Sorter is based on the Myers-Briggs Type Indicator (MBTI) test. They are registered trademarks of Consulting Psychologists Press, Palo Alto, CA.

⁷⁷David Keirsey and Marilyn Bates, Please Understand Me, 14-26.

The person who chooses people as a source of energy probably prefers extraversion, while the person who prefers solitude to recover energy may tend toward introversion. In temperament shorthand, extraversion is abbreviated by the letter E and introversion by the letter I.

While the extravert is sociable, the introvert is territorial. That is, he desires space....This is not to say that introverts do not like to be around people. Introverts enjoy interacting with others too, but it often drains their energy in a way not experienced by extroverts.

The question often arises, "Does an extravert also have an introverted side and does not an introvert also have an extraverted side?" Yes, of course. But the preferred attitude, whether it be extraversion or introversion, will have the most potency and the other will be the "suppressed minority."

INTUITION VS. SENSATION

The person who has a natural preference for sensation probably describes himself first as practical, while the person who has a natural preference for intuition probably chooses to describe himself as innovative. In temperament shorthand, the sensation preference is designated by S, the intuition preference by N.

The two preferences of sensation and intuition are, of any of the preferences, the source of the most miscommunication, misunderstanding, vilification, defamation and denigration. This difference places the widest gulf between people.

The sensation preferring or "sensible" person wants facts, trusts facts, and remembers facts. He might be described as earth-bound, as grounded firmly in reality, anchored to earth. When a sensible talks to people, he is interested in their experience.

The intuitive finds appeal in the metaphor and enjoys vivid imagery...The intuitive acts as if he is an extraterrestrial, a space traveler engaged in explorations beyond the realities of the present and the past. The possible is always in front of him, pulling on his imagination like a magnet.

Thus, to the sensible, the intuitive frequently appears to be flighty, impractical, and unrealistic. The intuitive, on his part, at times views the sensible as plodding and exasperatingly slow to see possibilities in tomorrow.

THINKING VS. FEELING

Persons who choose the impersonal basis of choice are called the thinking (T) types by Jung. Persons who choose the personal basis are called the feeling (F) types. Both of these ways of selecting what to do or not to do are necessary and useful. It is a matter of comfort. Some people are more comfortable with impersonal, objective judgments and uncomfortable with personal judgments. Others are more comfortable with value judgments and less with being objective and logical.

People who use the F preference as the basis for decisions claim, at times, that T preference people are "heartless," "stony-hearted," "have ice in their veins," are "cold," "remote" and "intellectualizers who are without the milk of human kindness." On the other hand T preference people...may claim, at times, that the F people are "too soft hearted," "too emotional," "unable to take a firm stand," "incapable of standing up in the face of opposition," "too emotional," "illogical," "fuzzy thinkers,"... and people who "wear their hearts on their sleeves."

Sometimes the feeling types are seen as more emotionally sensitive than the T people, but this is not actually the case. Both types can react emotionally with the same intensity; the F person, however, tends to make his emotional reactions more visible, and others may see him as warmer and capable of deeper feelings than a T person.

The T versus F preference need not cause serious problems in interpersonal relations if the two different ways of going about making decisions are understood and appreciated. To be sure, this dimension can be complementary between two people in a way which the other preferences are not. (The E vs. I dimensions and the N vs. S dimensions are apt to be more oppositional than supplemental.) The F person needs a T person to present another point of view and vice versa.

JUDGING VS. PERCEIVING

Persons who choose closure over open options are likely to be the judging types. Persons preferring to keep things open and fluid are probably the perceiving types. The J is apt to report a sense of urgency until he has made a pending decision, and then be at rest once the decision has been made. The P person, in contrast, is more apt to experience resistance to making a decision, wishing that more data could be accumulated as the basis for the decision.

Js tend to establish deadlines and to take them seriously, expecting others to do the same. Ps may tend more to look upon deadlines as mere alarm clocks which buzz at a given time, easily turned off or ignored while one catches an extra forty winks, almost as if the deadline were used more as a signal to start than to complete a project.

The difference between Js and Ps is easily observed, especially when the preference is extreme in either direction. Unfortunately, just what Jung meant by "judgment" and "perception" was not at all clear. Judging was to mean "concluding" and perception was to mean "becoming aware."

The term judging is often seen as "judgmental," and perceiving as meaning "perceptive." J people are no more judgmental than P people, and P people are no more perceptive than J people. A more useful distinction can be made by describing judging as a desire or valuing of closure, and perception likewise as a desire or valuing of the open-minded.

The judging types seem to have a work ethic such that work

comes before all else. One's work must be done before one rests or plays....Ps on the other hand...seem to have a play ethic. Ps seem to be more playful and less serious than Js. The work doesn't have to be done before play or rest begins.

In summary, the four differences may be characterized by pairs of words and phrases:

<u>E (75% of population)</u>	versus	<u>I (25% of population)</u>
Sociability		Territoriality
Interaction		Concentration
External		Internal
Breadth		Depth
Extensive		Intensive
Multiplicity of relationships		Limited relationships
Expenditure of energies		Conservation of energies
Interest in external events		Interest in internal reaction

<u>S (75% of population)</u>	versus	<u>N (25% of population)</u>
Experience		Hunches
Past		Future
Realistic		Speculative
Perspiration		Inspiration
Actual		Possible
Down-to-earth		Head-in-clouds
Utility		Fantasy
Fact		Fiction
Practicality		Ingenuity
Sensible		Imaginative

<u>T (50% of population)</u>	versus	<u>F (50% of population)</u>
Objective		Subjective
Principles		Values
Policy		Social values
Laws		Extenuating circumstances
Criterion		Intimacy
Firmness		Persuasion
Impersonal		Personal
Justice		Humane
Categories		Harmony
Standards		Good or bad
Critique		Appreciate
Analysis		Sympathy
Allocation		Devotion

<u>J (50% of population)</u>	versus	<u>P (50% of population)</u>
Settled		Pending
Decided		Gather more data
Fixed		Flexible
Plan ahead		Adapt as you go
Run one's life		Let life happen
Closure		Open options

Decision-making
Planned
Completed
Decisive
Wrap it up
Urgency
Deadline!
Get show on the road

Treasure hunting
Open ended
Emergent
Tentative
Something will turn up
There's plenty of time
What deadline?
Let's wait and see

SESSION SIX: "THE SPIRIT FILLED PERSON - GROWING IN THE FRUIT
OF THE SPIRIT"

INTRODUCTION⁷⁸

Some gifted people never learn to use their gifts in the right way. A gifted artist may focus so much on his own genius that his self-consciousness and conceit stifle his creativity. A fine athlete may become less effective by being nasty and unkind with his opponents or even his teammates. An impatient surgeon's ambition may so blind him that he begins to lose his dedication to his patients and to healing.

Similar abuses can occur with our use of spiritual gifts in the church....People may show little concern for concord or peace as they practice their gifts; they may struggle for supremacy or become judgmental with one another. The church suffers through all of this, and the Spirit's gifts receive a tarnished image among God's people.

Through all of these human weaknesses and sins, God continues to pour out His grace to His people. The Holy Spirit not only provides His Church with gifts, but also blesses us with the character we need to use His gifts well. "Fruits of the Spirit" make up this character. The same Spirit who gives gifts to His Church also provides the fruits. These fruits enable us to use the gifts for the common good.

How are the fruits of the Spirit different from spiritual gifts? You recall that God gives spiritual gifts...to whom He wills, when and how He wills; they are given selectively, and we each have only one or a few gifts.

Fruits, on the other hand, are "all for all." God gives all the fruits of the Spirit for all Christians. We can all desire them, pray for them, work for them, and grow in them.

BIBLICAL SEARCH AND STUDY⁷⁹

1. Read I Corinthians 12:31-13:13. Why do you think Paul so

⁷⁸Dean W. Nadasdy, Now Concerning Spiritual Gifts, 38.

⁷⁹Dean W. Nadasdy, Now Concerning Spiritual Gifts, 40-41.

emphasized the need for love in the church? What may have been happening in the church at Corinth to prompt Paul's chapter on love? (See I Corinthians 12:20-21; 14:4, 26-33)

2. Read Galatians 5:16-26. Verses 22-23 list the fruits of the Spirit. These fruits may be defined as follows:

LOVE: The Christian character trait whereby God empowers us to seek the highest good of another, no matter the cost or sacrifice involved, and no matter how "deserving" the other may or may not be.

JOY: The Christian character trait whereby God enables us to find joy in the Lord, regardless of the circumstances of our lives.

PEACE: The Christian character trait whereby God enables us to find wholeness and quietness of heart in the conviction that we are the Lord's.

PATIENCE: The Christian character trait whereby God empowers us to be forbearing and forgiving with others, as our Lord is with us.

KINDNESS: The Christian character trait whereby God empowers us to be soft and mellow with others, not irking or provoking them.

GOODNESS: The Christian character trait whereby God empowers us to express our good will toward others at every point, even if it means criticism and rebuke.

FAITHFULNESS: The Christian character trait whereby God empowers us to be trustworthy and reliable in our relationships with others.

GENTLENESS: The Christian character trait whereby God enables us to be submissive to His will, open to being taught, and always considerate of another's needs and emotions.

SELF-CONTROL: The Christian character trait whereby God causes us to so discipline ourselves that we can serve others.

SESSION 7: A SERVANT'S ATTITUDE

The attitude of a servant is one that we can learn and receive from Jesus Christ. Read Philipians 2:1-11; John 13:34-35

What is the motivation and the power God gives for having the mind of Christ? Philipians 2:1
(our union with Christ; His love; fellowship with the Spirit)

Because of God's grace to us, as described in Phil. 2:1, what is

the command that follows in Phil. 2:2? (be like-minded)

What does it mean to serve according to Phil. 2:3-4?
(look to the interests of others)

How did Jesus model servanthood according to verses 6-8?
(He was obedient to death, even death on a cross.)

By His death on the cross He accomplished His purpose in coming to earth. What was that purpose? John 3:16; Matthew 20:28; I Corinthians 15:3
(His purpose was to die for our sins and redeem us.)

What are some of the things that Jesus did to show that He came as a servant? Matthew 20:28; John 13:1-17; II Corinthians 8:9; Hebrews 5:7-8
(Said He came to serve; modeled service by washing the disciples feet; became poor for us; was obedient)

How was Jesus exalted? Philippians 2:9-11; Acts 2:32; Acts 1:8-11; Matthew 28:18
(God exalted Him; God raised Him to life; Jesus ascended into heaven; Jesus has received all authority in heaven and on earth)

How are we saved? Ephesians 2:8-9
(by God's grace, through faith in Jesus Christ)

For what are we saved? Ephesians 2:10; Galatians 5:13
(for doing good works; to serve one another in love)

When we do serve others, Whom are we actually serving if we serve with the right attitude? Colossians 3:17-24; Matthew 25:34-40
(We are serving our Lord Jesus Christ.)

When we consider how we can use the spiritual gifts, temperament and personality, and spiritual maturity that God has given to each of us, the attitude of a servant is indispensable for our own good and also the good of others. It is most important to render service from an attitude of servanthood rather than servility. They can be contrasted as follows:

A CHRISTIAN PROMPTED BY	SERVILITY	SERVANTHOOD
Serves out of	Obligation ("I have to")	Obedience ("I want to")
Is motivated to serve by	Fear of people	Fellowship with God
Serves with the attitude of	Does the minimum	Does what it takes
Has a mindset that says	Me-first	God-first
Serves with a spirit of	Pride ("I did it")	Humility ("God did it")
The results are	Satisfies self	Glorifies God

Summary of Servanthood:

What does God want us to do in our Christian lives? II Peter 3:18

What happens when Christians do follow Christ, grow in grace, and serve God? I Peter 4:10-11
(People serve others out of faithfulness to God and to His praise.)

SESSION EIGHT: "LIVING SACRIFICES"

Read Romans 12:1-6a

1. What does the word "Therefore," which begins verse one seem to indicate?
(Some conclusions will follow from the truths presented in chapters 1-11.)
2. The phrase "living sacrifices" has been called an oxymoron. An oxymoron has been defined as a figure of speech which combines opposite or contradictory ideas such as thunderous silence or sweet sorrow. What does the phrase "living sacrifices" mean to you?
(living for God each day rather than doing it once and dying)
3. According to v. 1, what is the motivation for offering ourselves to God?

(God's mercy)

4. What thoughts and feelings do you have about worship?
(answers will vary depending on the participants)
5. What do you think is meant by the phrase, "this is your spiritual act of worship"?
(the obedient service a person gives)
6. What things might cause us to conform to the pattern of this world? (v. 2)
(peer pressure, love for the things of this world, subtle coercion and also threats of different kinds)
7. How are we transformed? (v. 2)
(by the renewing of our minds)
8. The word "grace" is used in v. 3 and in v. 6. What does the word "grace" mean? (Ephesians 2:8-10; I Corinthians 15:10; Ephesians 3:8)
(The special gift of God whereby we receive His unlimited love, forgiveness, and acceptance. His grace can also include special gifts to be used in service to Him.)
9. How can God's grace help us have a proper attitude toward ourselves and others? (vv. 3-5)

(We will not think too highly of ourselves and we will accept ourselves and others without trying to compete with them.)
10. What does God's grace have to do with the spiritual gifts we have?
(The spiritual gifts we have are due to God's grace too.)

SESSION EIGHT: "HOW WILL I SERVE"

DEVELOPING AND USING YOUR SPIRITUAL GIFTS - Please place an "X" to indicate any areas in which you think you have a gift and in which you would consider serving if invited to serve. Because there are often clusters or combinations of spiritual gifts in some areas of service, many things are listed under more than one of the classifications of spiritual gifts. Pick out the area of your

spiritual gift and mark those categories where you would like to try to develop and use a spiritual gift.

A. ADMINISTRATION

1. ___ Executive Director
2. ___ Assistant Executive Director
3. ___ Board of Elders
4. ___ Board of Education
5. ___ Board of Stewardship
6. ___ Board of Christian Outreach
7. ___ Board of Parish Fellowship
8. ___ Board of Trustees
9. ___ Board of Public Relations
10. ___ Board of Youth
11. ___ Treasurer
12. ___ Financial Secretary
13. ___ Purchasing Agent
14. ___ Recording Secretary
15. ___ Church historian
16. ___ Counter of offerings
17. ___ Friendship Register recorder
18. ___ Typing
19. ___ Filing
20. ___ Church computer data entry
21. ___ Worship and Music Committee
22. ___ Building Committee
23. ___ Long Range Planning Committee
24. ___ Christian Growth Committee
25. ___ Assimilation Committee
26. ___ Child Care Committee
27. ___ Organize social activities at church
28. ___ Organize athletic activities at church
29. ___ Other _____

B. CRAFTSMANSHIP

1. ___ Board of Trustees
2. ___ Buildings Upkeep and Maintenance
3. ___ Carpenter 4. ___ Electrician 5. ___ Plumber
6. ___ Painter 7. ___ Handyman 8. ___ Other _____
9. ___ Maintenance of Grounds
10. ___ Trim Bushes 11. ___ Pull weeds 12. ___ Plant flowers
13. ___ Cut grass 14. ___ Spray weeds
15. ___ Other _____
16. ___ Make banners
17. ___ Craft Bazaar
18. ___ Crafts for Vacation Bible School
19. ___ Posters
20. ___ Art and Design (Worship folder covers etc.)

21. ___ Decorate church for Christmas
 22. ___ Decorate church for Easter
 23. ___ Provide flowers
 24. ___ Other _____
-

C. EVANGELISM

1. ___ Board of Christian Outreach
 2. ___ Participate in Dialogue Evangelism training and visits
 3. ___ Participate in weekend Witness Workshop seminar
 4. ___ Make friendly visits on church visitors
 5. ___ Send cards to church visitors
 6. ___ Serve as a Greeter for worship services
 7. ___ 1st service 8. ___ 2nd service 9. ___ Special services
 10. ___ Participate in Heart to Heart training for personal evangelism
 11. ___ Be a visitor for Every Member Visits
 12. ___ Serve as Wedding Coordinator
 13. ___ Direct chancel dramas
 14. ___ Participate in chancel dramas
 15. ___ Serve in Public Relations
 16. ___ Speaking 17. ___ Contact newspapers/radio/T.V.
 18. ___ Place announcements in public places
 19. ___ Make telephone calls to contact members
 20. ___ Make telephone calls to contact prospective members
 21. ___ Other _____
-

D. EXHORTATION-WISDOM

1. ___ Board of Elders
 2. ___ Executive Director
 3. ___ Assistant Executive Director
 4. ___ Board Chairperson
 5. ___ Long Range Planning Committee
 6. ___ Stephen Ministry
 7. ___ Serve as Youth Counselor
 8. ___ Help with youth programs and outings
 9. ___ Other _____
-

E. GIVING

1. ___ Board of Stewardship
 2. ___ Promote Together In Mission and other mission endeavors
 3. ___ Promote stewardship education
 4. ___ Wills awareness 5. ___ Special appeals
 5. ___ Use of Time and Talents 6. ___ Tithing
 7. ___ Other _____
-

F. HELPING-SERVING

1. ___ Altar Guild
2. ___ Kitchen help - fellowship meals
3. ___ Serve for funeral meals
4. ___ Bake cookies to welcome church visitors
5. ___ Bake cookies for shut/ins
6. ___ Drive for people who need transportation to worship services
7. ___ Drive for people who need transportation during the week
8. ___ Video-tape church activities
9. ___ Take tapes to shut-ins
10. ___ Serve as worship attendant (usher)
11. ___ Help on Spring Cleanup Day
12. ___ Help on Fall Cleanup Day
13. ___ Hot lunch helper for Christian Day School
14. ___ Help out in nursery
15. ___ 1st service
16. ___ Christian Growth Hour
17. ___ 2nd service
18. ___ Donate blood for blood drives or as needed
19. ___ Prepare dish for sick or hospitalized
20. ___ Prepare dish for funeral meals
21. ___ Set up chairs and tables for Sunday School or church activities
22. ___ Help maintain church grounds
23. ___ Help with Cradle Roll
24. ___ Help in Church Library
25. ___ Maintain Tract Rack
26. ___ Help put together church newsletter
27. ___ Help with church mailings
28. ___ Other _____

G. HOSPITALITY

1. ___ Be a Greeter for worship services
2. ___ 1st service
3. ___ 2nd service
4. ___ Special services
5. ___ Provide housing for visiting choirs etc.
6. ___ Sponsor new families
7. ___ Serve as Coffee time host/hostess on Sunday morning
8. ___ Other _____

H. INTERCESSION

1. ___ Interested in being on a prayer chain
2. ___ Interested in being in a prayer group
3. ___ Other _____

I. KNOWLEDGE

1. ___ Long Range Planning Committee
2. ___ Church Library Committee
3. ___ Other _____

J. LEADERSHIP

1. ___ Executive Director
2. ___ Assistant Executive Director
3. ___ Board Chairperson for
4. ___ Board of _____
5. ___ Other _____

K. MERCY

1. ___ Visit members in hospitals or nursing homes
2. ___ Visit elderly in their homes
3. ___ Be a Stephen minister
4. ___ Deliver flowers to sick or shut-ins
5. ___ Other _____

L. MUSIC

1. ___ Direct a choir
2. ___ Sing in the Senior Choir
3. ___ Play in the Redeemer Ringers (adult handbells)
4. ___ Play in the Christian Day School Bell Choir
5. ___ Sing solos
6. ___ Sing in small group (duet, quartet, etc.)
7. ___ Play the organ
8. ___ Play the piano
9. ___ Play a musical instrument: _____
10. ___ Play instrument for contemporary service
11. ___ Play instrument for youth service
12. ___ Other _____

M. TEACHING

1. ___ Teach Sunday School
2. ___ Teach Vacation Bible School
3. ___ Help with Vacation Bible School
4. ___ Lead an adult Bible class on Sunday morning
5. ___ Christian Day School Teacher assistant
6. ___ Be a leader for LifeLight Bible study
7. ___ Be a leader for Bridge Group Bible study
8. ___ Other _____

N. WRITING

1. ___ Write articles for church newsletter
 2. ___ Be editor for the church newsletter
 3. ___ Write for Board of Public Relations
 4. ___ Other _____
-

CHAPTER SEVEN

STEPS TO SERVICE

In chapter three the main emphasis was to affirm the truth that Christians can be active in Christian service because God has given them spiritual gifts. When Christians are taught that God has given them spiritual gifts, then they are more likely to be involved in Christian service. That has also been one of the main emphases in this major applied project. However, as Carl George and Robert Logan state in their book that was quoted already in chapter three, education is not enough. Organization is also needed.⁸⁰ Leith Anderson, in a book entitled Mastering Church Management, also indicates that the responsibility of organizing a system for volunteers is important. He says: "Working with volunteers in the church involves three basic responsibilities: motivating people, guiding them to the right ministry, and supporting and supervising them as they minister."⁸¹ The guidance, support, and supervision to which he refers are all part of a well-organized system of helping people to use their spiritual gifts in Christian service. Thus, the purpose of this final chapter is to outline such an organizational system that will help people to be active in Christian service. George and Logan say that the teaching is important, but the organization of a system to implement this is also vital. Leith Anderson says that the church has

⁸⁰Carl F. George and Robert E. Logan, Leading and Managing Your Church (Old Tappan, New Jersey: Fleming H. Revell Company, 1987), 36.

⁸¹Leith Anderson, Chapter 10 - "Motivating and Recruiting Volunteers," Don Cousins, Leith Anderson, and Arthur DeKruyter, Mastering Church Management (Portland, Or.: Multnomah Press, 1990), 129.

a responsibility to guide people into the right areas of Christian service and to support and help them in their service. An organized system of helping people use their spiritual gifts is essential, as these and other church leaders have stated. It is the final step that must not be overlooked.

An organized system of placing people into areas of service is quite a task and is something that requires the work and attention of more than the pastor, another staff person, or a few individuals. As Arthur Adams says in his book, Effective Leadership for Today's Church, it calls for a broad based leadership effort. He describes such an effort as follows:

The same Spirit who plants gifts calls upon God's people to recognize capacities, draw them forth, and use them in mission. Leadership in this enterprise is likely to be most effective if it is vested in a board or committee that uses proven personnel processes to define needs and discover gifts.⁸²

Here at Our Redeemer Lutheran Church such an effort will need to begin with a discussion of such a system with the Board of Stewardship, which is concerned with the use of time and talents and spiritual gifts, and the Parish Planning Council, which has the responsibility for planning, leadership, and coordination of the work of the church. After completion of this major applied project, presentation of this material and discussion of how to organize such a system will begin with these two groups and with the officers and staff of Our Redeemer. However, the following suggested five step process will be proposed to the Board of Stewardship and the Parish Planning Council.

⁸²Arthur Merrihew Adams, Effective Leadership for Today's Church (Philadelphia, Pa.: The Westminster Press, 1978), 139-140.

STEPS TO SERVICE

1. **TEACHING** - Teach people about spiritual gifts in sermons and in the "Empowered To Serve" Bible study.
2. **CONSULTATION** - Do a personal interview with each person who has completed the "Empowered To Serve" Bible study to help them find a particular way of being involved in Christian service.
3. **RAINING AND DEVELOPMENT** - Provide the general and specific training that is needed for people to do the Christian service that they can do, and follow this up with further development of the spiritual gift or gifts they are using.
4. **SERVICE** - Place them into service according to their spiritual gifts, personality, interests, and spiritual maturity.
5. **FOLLOW-UP** - Keep in touch with those who serve to see how they are doing.

The first step to service, teaching, was the subject of the previous chapter. It concentrated on teaching such things as these: the mission of the church that was given by Christ, the method for building God's Kingdom, and the spiritual gifts and other gifts of personality and spiritual maturity that God gives. The second step involves a process of discussing with each member what they have learned, what they can do to serve, and how they could serve at Our Redeemer. Leith Anderson talks about what this interview process is like in a chapter entitled, "Motivating and Recruiting Volunteers." He says:

The church has a long history of using people to meet institutional needs. Not only is this approach disrespectful, but it also destroys motivation. Many churches are now learning to reverse the process, to begin not with the institution's needs but with the individual's gifts.⁸³

Anderson also goes on to talk about the way that this is done in the church in which he is the senior pastor. He says:

We also offer a Human Resources Program that consists of a seminar, some

⁸³Leith Anderson, Mastering Church Management, 132-133.

tests, and an interview with a person skilled in personnel management. The program helps people identify their interests and gifts and look for ways they can use them in the church.⁸⁴

The "Empowered To Serve" Bible study provides the necessary information and tests for discovering one's spiritual gifts and other talents or abilities. Therefore, it is the interview that would follow in the consultation process which would be the very important next step for the member development process here at Our Redeemer.

The interviews for people who have completed the "Empowered To Serve" Bible study would involve much time and attention. Such interviews could not be done by the pastors or other staff members, but would be done by members of the church with special skills in working with people. Douglas Johnson proposes such a system in his book, The Care and Feeding of Volunteers. He says the following in his chapter entitled, "Identifying and Recruiting Volunteers":

One of the hardest lessons clergy or staff of churches have to learn is to entrust others with responsibility. This seems to be especially true when they deal with volunteers. Most laity are in situations demanding skills and use of judgment every day. Most are skilled in dealing with people. Nearly all of them must make assessments of others daily. Why not encourage church members to help find and recruit volunteers?⁸⁵

What Johnson says in regard to the whole recruitment process is certainly true in regards to the interview and placement process. The laity have skills that they use every day in work situations. They could certainly also use those skills in the church. Johnson also goes on to describe how

⁸⁴Ibid., 133.

⁸⁵Douglas W. Johnson, The Care & Feeding of Volunteers (Nashville, Tn.: Abingdon Press, 1978), 45-46.

this identifying and recruiting of volunteers can happen. He talks about listing opportunities for service and says the following:

The recruitment plan works because people want to help. Such a plan carefully used by church leaders gives members the chance to be involved. This is done by letting people know regularly the kinds of opportunities that exist within the congregation. The opportunities are clearly defined in terms of time commitments and obligations of the volunteer.⁸⁶

Clearly defining the task in terms of time commitments and obligations points to a part of the interview process which involves a discussion of the job description for the service each volunteer will render. Each volunteering member not only needs to know his or her spiritual gift or gifts and other characteristics about himself, he also needs to know what is required for the particular area of Christian service he is considering. Arthur Adams emphasizes how important job descriptions are for helping people to serve. He says in a section of his book entitled "A Case For Job Descriptions":

The church that is serious about its mission has many personnel needs. One way to determine exactly what they are is to develop plans in the light of the congregation's purpose, then describe each task that must be performed if particular plans are to be carried out. Such descriptions are called "job descriptions" or "responsibility" descriptions."⁸⁷

Job descriptions are vital, as Adams says, for several reasons. First of all, they help people to understand what the task or role is that is being offered to them. That is most important for their sake so that they can really find an area of Christian service that fits with their particular gifts,

⁸⁶Ibid., 52.

⁸⁷Arthur Merrihew Adams, Effective Leadership for Today's Church, 140.

personality type, and spiritual maturity. Secondly, clear job descriptions are also important from the standpoint of getting the job done. Clear expectations help people to do what they are being invited to do. Finally, job descriptions also provide a way of having continuity and dealing with change. People do not have to rely on others to show or tell them everything about being an usher, Sunday School teacher, or Christian outreach visitor if there are job descriptions for these particular areas of service. Periodic reviews such as yearly reviews with those who serve can also help to upgrade and change job descriptions according to the suggestions made by those who are serving. The following is a suggested format for job descriptions or responsibility descriptions that a Christian service committee could use. Because we as Christians are called to Christian service by virtue of our baptism, the phrase "responsibility description" is more appropriate than "job description."

RESPONSIBILITY DESCRIPTION

Responsibility Title:

Name of Person:

Date:

Trained By:

To Be Updated By:

RESPONSIBILITY PURPOSE

(The end results this responsibility exists to accomplish.)

DUTIES

(Activities necessary to accomplish the above)

ORGANIZATIONAL RELATIONSHIPS

(To whom is the person in this position responsible and for what is he or she responsible?)

QUALIFICATIONS

(What a person must be and know and have to fulfill this responsibility)

Such as: Spiritual gift -
 Personality type -
 Spiritual maturity -

TRAINING AND DEVELOPMENT

(Reading, training, and experience to be given before, during, and in the future for the person who has this responsibility.)

A responsibility description would therefore help in the consultation process. During the interview the particular responsibility descriptions that a person is considering from which he or she would choose one area of service could be discussed and shared. As the last part of the format for a responsibility description shows, there also needs to be training and development. Training and development is also the third step in the "Steps To Service" organizational system.

Training is essential to most things that we do in life. Everyone remembers the driver education program that they had before they could drive a car, whether it was a formal program

or an informal program. Douglas Johnson, in his book, The Care and Feeding of Volunteers, tells how important training is and also devotes a whole chapter of his book to that subject. He says:

The word "training" has several meanings. In the church, it has been associated with skills as well as with feelings and attitudes. The focus of the discussion in this chapter is discrete; it considers training to be the process a church uses to help volunteers acquire the skills and background necessary to perform each task in the church he or she chooses to do.⁸⁸

The help that a volunteer needs in order to serve is important for many reasons. We all know that it would be disastrous for a person to drive a car without any training at all. There is much to learn. Training and development is most important for the sake of the volunteers too. Without training and development they could easily become frustrated. Arthur Adams notes this particular purpose behind training and development. He says: "A policy of development will help churches and individuals to avoid frustration and disappointment. Members may be called at first to modest tasks, then advanced to more demanding functions."⁸⁹ Of course, behind all the training and development that is given is the concern for the person who serves. Each person who is moved by the Holy Spirit to offer themselves in a particular area of Christian service needs ongoing support and encouragement. One of the ways that this can happen is for each person to receive training initially so that they know what to do. Ongoing development then helps them to continue to grow and serve more effectively in what they are doing, or to go on to expanded service and greater responsibilities if the Holy Spirit would so move them to give further service.

Training for service in the church does involve learning many things. There are things that

⁸⁸Douglas W. Johnson, The Care & Feeding of Volunteers, 108.

⁸⁹Arthur Merrihew Adams, Effective Leadership for Today's Church, 143.

all volunteers need to learn together such as the mission of the church and the way things are done at Our Redeemer. There are also particular things that need to be learned and understood in particular areas of service. Johnson suggests the following format in his chapter on training from his book on volunteers:

It is because of time and individual differences that training needs to be customized. While this is not completely possible, it can be done by breaking training into two distinct parts. The first consists of giving a group of trainees general instructions and information. The second is a period for more personalized attention. This latter part may include large doses of on-the-job experience for those who need help and/or assistance.

The training program, including both parts, will take about one evening. It can be done for all volunteers on the same evening. The general orientation to the church and its programs will take the first hour. The second hour will be devoted to instructions for groups of persons doing the same jobs.⁹⁰

This two part process would be a good process to use for several reasons. The group orientation and training would help people to get to know one another better. The individual training would provide the particular training that is often needed for the many different responsibilities that people would be doing. In addition to this, with the limited time and busy schedules that people have, an evening of training at the church every two or three months would help all those involved in doing the training and receiving the training to still have time for themselves and their families.

The fourth step in the "Steps to Service" is the actual participation of each person who is led to serve. That is something that will depend on each individual to accomplish. After receiving the teaching, consultation, and the training and development, they are then to prayerfully consider the task or role that is offered to them and make a commitment. Such a commitment would be made to the person or persons in charge of the particular area of service that they are

⁹⁰Douglas W. Johnson, The Care & Feeding of Volunteers, 113.

offered and agree to do. Such service would be for a year or two and would then involve a recommitment if they desired, asking for another area of service, or deciding not to serve until a later date. This step involves the least amount of activity or responsibility on the part of the church. However, it can be compared to what happens at a wedding service. The actual wedding service often lasts for a half hour or more, but all the preparation that goes into the wedding service in the pre-marital counseling, planning for the wedding, and the dating and courtship that preceded the wedding is most significant because it not only helps to make the wedding service a joy but it also helps that marriage that is established to be a happy marriage. In the same way, there is far more that is done before people give their service to God, although what happens before is essential to the beneficial giving of that service.

The fifth step is the follow-up and would be done mainly by the person who is in charge of the particular area of service that a person chooses. This would be done informally as the supervisor of a particular area is able to check with each new volunteer. Ideally he or she should do this informal follow-up at one month, three months, and six months after a person begins his or her service. It should be done formally at the end of each year so that a person has a chance to change to another area if he so desires, or to complete a term of service and recommit himself, or to not be involved for a time. Listening and keeping in touch is something that is most important for those who are in charge so that those who serve have the opportunity to give feedback. Having feedback should be part of the system rather than something that a person has to do on his or her own in order to receive help or to voice a concern. It also helps to show each volunteer that he or she is valuable and important, and that someone cares about him or her and what he or she is doing.

In conclusion, this major applied project has helped me to realize that there is much more involved in the study and research of a major applied project than the actual writing of it, just as I hope we all realize that there is much more involved in the giving of Christian service than simply asking people to fill out a Time and Talent Sheet and then calling them on the telephone to do something. The truth of the priesthood of all believers needs to be taught, affirmed, and practiced if the dormant churches of today will be freed up to serve. Both pastors and laity need to see the partnership in the Gospel that has been given to them so that more people can be active in being God's instruments in building the Kingdom of God. God's leaders need to teach God's people that God has given them gifts so that they can serve; and leaders also need to help them so that they are encouraged and supported in that service. Finally, the church needs to be organized so that people are given opportunities for service and training and development, so that service can be meaningful and fruitful, and so that the body of Christ will be built up. It is all part of God's plan and is given to us because of His grace. As Ephesians 4:11-12 says: "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up."

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