

Liberty University School of Divinity

**A Project to implement a missional development program within the Sandy Creek Baptist
Association of Illinois**

A Thesis Project Submitted to
The Faculty of Liberty University School of Divinity
in Candidacy for the degree
Doctor of Ministry

by

Robert Kean

Lynchburg, Virginia

July 13, 2020

Liberty University School of Divinity

Thesis Approval Sheet

Mentor: Dr. Micheal Pardue
Research Facility Chair

Reader: Dr. Larry McDonald

ACKNOWLEDGEMENTS

I would like to thank God for the relationship I have with Him in His Son and my Savior Jesus Christ: Nothing that is done in this project is worthy without that relationship. Second, I would like to thank the staff of Liberty University including Dr. Mike Pardue, Ms. Laverne Young, and each professor who gave of their time and encouragement as I worked towards this Doctorate degree. Third, I want to thank Liberty University for being the leaders in Christian education via higher education and for what they stand for in the Lord. Fourth, I would like to thank my colleagues who serve Christ in the trenches of the Sandy Creek Baptist Association of Illinois and its members who took the time to answer the surveys and discuss the CARE project, especially DOM Bob Carruthers and Pastor Brent Joy, I appreciate and thank my wife for putting up with me during this process. Last of all I want to thank my friends who are also involved in the Doctorate program who extended their time in giving sound advice and encouragement during this process. God Bless.

FIGURES AND TABLES

Table 1.1	SCBAI Reported Number for Past 30 Years	7
Table 1.2	Maxwell's Four Keys for Successful Communication	15
Figure 3.1	Beard's Model for Missional Obedience	69
Figure 3.2	Kotter's Eight Common Errors in Leading Change	74
Figure 3.3	Cultural Discernment	79
Table 4.1	Research Data from Members of SCBAI: Attitudes about Soul-Winning	104
Table 4.2	Research Data from Members of SCBAI: Does the Church Plan or is Active in the Community towards Outreach	105
Table 4.3	Research Data from Members of SCBAI: Best Ways to do Outreach	106
Table 4.4	Research Data from Members of SCBAI: Best Method for Church Growth	107
Table 4.5	Research Data from Members of SCBAI: Jesus' Missional Approach	108
Table 4.6	Research Data from Pastors of SCBAI: Budget and Planning for Local Missions	110
Table 4.7	Research Data from Pastors of SCBAI: Discipleship Training in Evangelistic Methods	112
Table 4.8	Research Data from Pastors of SCBAI: The Future of the Church Depends on the Outreach to Younger Generations	113

ABBREVIATIONS

CARE	<i>A careful or intentional structuring approach to adapting to current needs of all generations while teaching redemptive principles and equipping all believers towards an incarnate missional approach</i>
CQ	Cultural Intelligence
DOM	Director of Missions
EMRG	Evangelism on Mission Resource Guide
Gen Xer's	Generation X
JFK	John F. Kennedy
KJV	King James Version
NKJV	New King James Version
NIV	New International Version
SBC	Southern Baptist Convention
SCBAI	Sandy Creek Baptist Association of Illinois

CONTENTS

Acknowledgements	i
Figures and Tables	ii
Abbreviations	iii
Chapter 1. Introduction	1
Statement of the Problem	6
Communicating the Vision	13
Communicating on Common Ground	14
Communicating with Clarity	16
Communicating through Worship	18
Communicating through Example	20
Communicating through Prayer	21
Statement of Limitations	23
Proposed Thesis Statement	24
Chapter 2. Review of Literature	25
Sources in the Introduction	25
Sources in Chapter three: Renewed focus intentionally plan to win the lost	28
CARE: Construction of church growth plans	28
CARE: Adaptive Principles	36
CARE: Redemptive Principles	43
CARE: Empowering Principles for the Church	44

Scripture	46
Theoretical Basis	54
Chapter 3: Methodology	56
Renewed Focus: Intentionally plan to win the lost	56
Statement of Methodology	56
Intervention Design	57
CARE: Constructive Principles for Church Growth	57
CARE: Adaptive Principles toward Change	77
Implementation of Intervention	82
CARE: Redemptive Principles in Ministry Goals	82
CARE: Empowering Principles in Equipping the Saints	92
Chapter 4: Results of the Study	97
Participants	102
Questionnaires, and Pastoral Surveys	109
Focus Groups	115
Chapter 5: Conclusion	119
Future Development Opportunities	130
Appendix A	131
Appendix B	136
Appendix C	138
Bibliography	139
IRB Approval Letter	144

Abstract

The following dissertation will present the issue of declining membership and baptisms over the past fifty years in Sandy Creek Baptist Association of Illinois, (SCBAI). This study will show the need for collaboration by the Association members to address this issue and encourage the members to consider spiritual formation towards vitality. The study will include surveys seeking pastoral input, Director of Missions input, and membership of the SCBAI input regarding missional endeavors in local ministries. A plan toward new missional goals in the churches of SCBAI and in the local communities will be discussed. The goal of the project is to help churches in the SCBAI see the need for transforming change and developing current members to become more missional in their endeavors for Christ, teaching them on how to be aware of missional needs, this is done by researching the subject of being missional and researching the characteristics of churches that are in the decline transition. The spiritual development program will be developed using researched methods and approaches of leading authors on missional growth. The CARE program being introduced means a careful or intentional structuring approach to adapting to current needs of all generations while teaching redemptive principles and equipping all believers towards an incarnate missional approach.

Word count: 208 words

Chapter 1

INTRODUCTION

The key to successful ministry is the vision of leadership in the church. Church involves a process of planning and then implementing the programs, seeing the needs of people, and then adapting to those needs is not only a marketing ploy it is a biblical and ministry foundation. As an example, consider the changes in America: In the age of production, considered the builder's generation following the depression into the post war era of WWII, America was determined to build a great nation. They saw success and failure in this endeavor, but hard work meant working together towards the goal of building stability, strength, and a foundation of hopes and dreams. This process also meant that they would struggle, they would sweat, and they would get their hands dirty from their work. In the spiritual realm this was also true as evangelicals began to see the need of growth in the spirit of evangelism with God's leadership through His Word and Spirit.

Then came the age of prosperity and technology as America began to see great progress and change in success, this led to many changes in the world and the country. One of the changes was less work and smarter technology working towards easier application. Today the author sits at a desk with a laptop revealing the great strides of this technology. Years past he used a manual typewriter or was limited to handwriting. How far society has changed and will continue to change has yet to be seen, but with change comes different approaches to doing business and marketing: This also holds true with the church and evangelism. If the SCBAI and its churches wish to grow it is important to see the basics of being missional and listening to others who have been successful.

Robinson states the first step in any successful church growth ministry is a plan.¹ Thomas Road Baptist Church during the early years of Dr. Jerry Falwell's ministry took this approach with what he called the saturation principle.² He along with great promoters of church growth, Elmer Towns and Larry Gilbert had a vision for impact and continual growth becoming one of the greatest success stories in the history of the Baptist Church movement, Thomas Road Baptist and Liberty University. Elmer Towns promoted friend day and other programs to encourage Sunday School growth.³ Larry Gilbert also introduced and implemented other programs such as the *Team Mate* booklet program by The Church Institute which encourages believers to focus on one individual at a time in pursuing the lost for Christ.⁴ The importance of all this information is to form the hypothesis that church growth is related to baptism which is related to evangelistic and missional programs. It starts with a vision of the leadership of the church that works into a plan. Early states, "Evangelism is the act of pursuing the lost for Jesus." The first step towards evangelistic endeavors is motive.⁵

The process is developing future leadership and mentoring the next generation. What is Biblical leadership? What are some of the characteristics of being good leaders? It is imperative that the staff/church have good models. Of course, the church has biblical examples of faith driven leadership in both the Old Testament (Caleb and Joshua) and the New Testament (Christ

¹ Darrell Robinson, *Total Church Life: How to be a First Century Church in a 21st Century World* (Nashville, TN: B & H Publishers, 1997), 154.

² Rod Dempsey, "The Ministry Methods of Jerry Falwell." *Eruditio Ardescens* 1 no. 1, (2013), 3-4.

³ Elmer Towns, *Friend Day: A Day your Friend could remember for Eternity* (Twin Peaks, CA: Churchgrowth.org publishers, 2000), 1.

⁴ Larry Gilbert, *Team Evangelism: Team Mate, Personal Ministry Planner* (Elkton, MD: Church Growth Institute, 2014), 1.

⁵ Dave Earley and David Wheeler, *Evangelism is: How to Share Jesus with Passion and Confidence* (Nashville, TN: B & H Publishers, 2010), 3.

and Paul). However, the church also needs mentors in the flesh. Therefore, the challenge is finding qualified mentors and leaders for the next generation.

Staff leadership mentoring model is two-fold within the spiritual formation project promoting the CARE approach. The spiritual formation of leaders within the church and spiritual formation of the membership of the church. The CARE approach is an acronym for careful structuring or mindful structuring followed by adapting to current trends in the culture, while focusing on the biblical redemptive principles, then equipping and training the priesthood of believers in the local church. The pastor and other lay leaders are the key to careful structuring through vision preaching and teaching. Therefore, as the ones doing the grass roots teaching concerning leadership from a biblical viewpoint, they must also beware of their own spiritual formation as well as the churches spiritual formation. Bob Burns, Tasha Chapman, and Donald Guthrie discuss three important looks at self-care in their work *Resilient Ministry: Not burning out, a pacing lifestyle, and emotional intelligence*.⁶ Also, Derek Prime and Alister Begg discuss the pastor being a key example of Christ personally in: Speech, lifestyle, love, faith, and purity. Examples of how they lead towards Christian growth are: Feeding the flock and equipping the flock.⁷ Andy Stanley shares that leadership is about picking a direction or planning without knowing the outcome and doing so with confidence in God's will. This promotes a following attitude in knowing the leader is confident in the Lord.⁸ John Maxwell talks about connecting with others through communication in his work *Everyone Communicates Few Connect* regarding

⁶ Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors told us about Surviving and Thriving* (Downers Grove, IL: IVP, 2013), 60.

⁷ Derek J. Prime and Alister Begg, *On Being a Pastor: Understanding our Calling and Work* (Chicago, IL: Moody Press, 2004), 39-61.

⁸ Andy Stanley, *Next Generation Leader* (Colorado Springs, CO: Multnomah, 2003), 105.

how great leaders lead with communication skills and timing.⁹ Walter Wright teaches that leadership is about being a servant to others from the example of Christ. He also shares that leadership is relational and that takes time to build up in the core values and characteristics of a leader's life.¹⁰ As these have mentioned leadership is needed for church growth to happen.

Leadership is about influence but also about development and learning. Paul said, "Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me." (Philippians 3:12, NIV). Jesus said, "Follow me, and feed my sheep." (John 21:15-19, NKJV). Jesus was teaching Peter to follow His leadership. The second aspect of leadership is to train leaders in two areas: Servant leadership and Shepherd leadership. It is an attitude of building up the Kingdom of God through the church and the SCBAI through strong leadership.

The basis of this project is a study toward reviving and revisiting the call of the church, to multiply. According to Robert Morgan, production is part of God's plan. God is organized and He planned His creation. It is more productive that the church plan for growth, this is within God's nature and call. The church needs to heed the call of God to be productive and multiply.¹¹ According to Matt Perman, the need to plan for productivity in a Gospel-driven way is part of the Great Commission and the call of every believer. The doctrine of justification should cause the believer to be driven in sharing the good news of Christ.¹² The project will consider redemptive principles set in the doctrine of justification to sending out the good news. The

⁹ John Maxwell, *Everyone Communicates Few Connect* (Nashville, TN: Thomas Nelson, 2010), 125.

¹⁰ Walter Wright, *Relational Leadership* (UK: Paternoster Press, 2000), 104.

¹¹ Robert Morgan, *Mastering Life Before It's Too Late* (New York, NY: Howard Books, 2015), 83.

¹² Matt Perman, *What's Best Next* (Grand Rapids, MI: Zondervan, 2014), 108.

church and the SCBAI will be successful in fulfilling the Great Commission if they are willing to evaluate and be transparent in important ways toward organization, especially the church that holds the keys to redemption in the doctrine of justification. The redemptive principles of the CARE approach that teaches that refocusing on past successes and refocusing on different ways of presenting the love of Christ and His passion will win the lost as this project will promote.

As this project looks at what has happened in the SCBAI with the decline in membership it will look at and show the need for a more adaptive approach of the CARE project to gain the current generation's respect and interest. Opportunity is there for the SCBAI and the churches in the Association to gain the Millennials if they are willing to adapt to cultural changes and willing to plan for this important transition.

In 1967, SCBAI records indicate for that year that there were 42 churches in the Association, 130 were baptized that year, and there were 5366 recorded members.¹³ At the peak of the Association there were recorded 46 churches and membership over 6000 in 1983.¹⁴ Much of the growth of the SCBAI can be attributed to the evangelical style of worship that was normal plus the push for church growth seen in programs like Friend Day mentioned above. According to McIntosh in his study this was a normal missional practice of those decades and the church grew.¹⁵ McIntosh believes that the Church today is missional in different ways, but if it wants to be truly missional it must restore the primary place in ministry in evangelizing the community and world through adaptation to the current culture and applying redemptive principles in ways

¹³ The Sandy Creek Baptist Association, *1967 Minutes of the 110th Annual Session* (Scottville, IL: 1967), 32.

¹⁴ SCBAI, *1983 Minutes of the 126th Annual Session*, (Nortonville, IL: 1983), 34.

¹⁵ Gary McIntosh, *Growing God's Church*, (Grand Rapids, MI: Baker Book, 2016), 17.

that work in the current culture.¹⁶ The numbers of churches in the SCBAI began to decline in the 1990's.

Push forward to 2016 when the Association reported that there were 30 churches in the Association, there were 32 baptisms, and a membership of 2546.¹⁷ Obviously, something has changed in the SCBAI over 33 years. These changes could be attributed to different situations. These changes include the change in demographics, change in culture, change in churches present in the Association or loss of churches. Table 1.1 below shows statistics from 1988 through 2018. Whatever the reason, this certainly is a sign of the need for getting back to the basics of authentically (being more visible in the community) of sharing the gospel and becoming more missional, because of decline in baptisms and membership. The project will attempt to motivate pastors and members of the SCBAI to consider a revitalization of evangelism in new and creative ways that are more incarnate in their communities. The SCBAI is willing to address the issue of decline and has already began the process of starting new churches in three areas.¹⁸ The first step as mentioned is to plan and pray over areas and cities. The project is not only a look at the Association as a group but an encouraging challenge for individual churches, no matter where they serve, to be more active in finding better ways to share the gospel.

Statement of the Problem

The problem that is addressed in this project is the declining membership of churches in the SCBAI as it relates to vision casting, motive, and planning. As shared in the introduction there has been a decline in baptisms, churches, and membership. The numbers and percentages

¹⁶ Ibid., 21.

¹⁷ SCBAI, *2016 Minutes of the 158th Annual Session* (Athensville, IL: 2016), 46.

¹⁸ SCBAI, *2018 Minutes of the 160th Annual Session* (Ashland, IL: 2018), 47.

reveal that the Association is declining in membership gradually. The researcher believes this is mainly contributed to aging churches and the lack of planned programs to be more relevant, (by relevant the project is alluding to influence) in the communities. Observation of the researcher over eight years of research and involvement in the SCBAI has found this to be true. The hypothesis of the project is that aging churches in the SCBAI combined with a lack of implementing missional programs in local communities has led to decline in baptisms. Research will show that the decline for membership is in correlation to the decline in baptisms and lack of local ministry to the lost. Notice Table 1.1, showing those figures for 1988 verses 2018:¹⁹

TABLE 1.1. SCBAI Reported Numbers for Past 30 Years

Year	Professions	Baptisms	Membership	Worship/Sunday School Average
1988	Not Reported	103	3749	1478/Sunday School Average
1998	Not Reported	113	5441	2291/Sunday School Average
2008	69	76	2796	1555/Average Worship
2018	49	59	1926	1290/Average Worship

As the table reveals there is a decline of membership of 51% and baptisms of 57%, some of this can be attributed to the loss of fourteen churches over the past 30 years and lack of church plants. At the height of the Association there were 46 churches in the SCBAI and in 2018 there were 32 reporting churches with three being new church plants.²⁰ However, the vision of the current Director and the leadership of SCBAI are envisioning more church plants each year in their plans for expansion. The local churches need help now in addressing their own declines due

¹⁹ Sandy Creek Association of Illinois Reports for the years 1988, 1998, 2008, 2018, Used by permission of the Association and Director of Missions.

²⁰ Sandy Creek, 2018

to age of the church, communicating in better ways to a changing culture, and being more active in their respective communities.

First, the project will show that the problem is visional in nature: Moving forward with a motivation for caring about the lost and being visible to the lost in the community is vital. A plan for winning the lost in each location is needed by the Association and the churches of the Association. One-time events or events overseen by the Association that are not within the local church communities are great, but the churches of the Association need to be more visible and welcoming in their own communities.

Second, this project will show the theological foundation that leads to methodology of missional endeavors has led to less external events in most of the SCBAI churches and more internal focus on the current membership, external meaning the community outside the church. There is a great need to adapt more to the current culture shaping the redemptive principles toward winning the lost in the community.

Third, adaptation to current generations like Gen Xer's and Millennials is needed. As this project considers the importance of adapting Rainer and Rainer reveal in their study that Millennials are experiential in nature, they sense the need of belonging in spiritual ways.²¹ Sensing the Holy Spirit is important in everyone's life not just a specific generation and Millennials are looking for authenticity that is not built up in traditional settings but being relevant and authentic (by authentic the project is referring to a caring and transparent attitude) in values.

²¹ Thom S. Rainer and Jess W. Rainer, *The Millennials: Connection to America's Largest Generation* (Nashville, TN: B & H Publishing, 2011), 31.

Smaller churches also struggle with the resources to meet those needs of the millennials and programs for children and teenagers. These issues along with competing against larger churches (not necessarily in the SCBAI) have led to less interest in the small community churches. This has led to a higher focus on the internal needs of the current membership (which is vital) and in the Association and churches via committees and meetings styles. There is a conflict of trying to survive while also trying to grow. Resources are spent and events are scheduled towards long time membership over seeking new ways to bring in the lost. This issue is a major component to decline in the SCBAI and its churches.

Fourth, leading change in churches of the SCBAI needs to be seriously considered. It starts with passionate vision cultivated within the individual churches by pastors who lead with motivating and personal vision. A coach can not lead the team to the Super Bowl without a vision and plan to get there. Neither can a church change its approach to soul-winning and change without someone having the vision. Kotter states, “The nature of effective vision is a word that connotes something grand or mystical, but the direction that guides successful transformation is often simple and mundane.”²² He goes on to discuss the relationship of vision, strategies, plans, and budgets. According to Malphurs and Penfold in their work *Re:Vision*, the vision of the leadership and those who are willing to follow are keys to revitalizing visionary pastors. Aubrey Malphurs and Gordon Penfold state, “It’s imperative that we (organizations) launch a nationwide movement to develop pastors not only as church planters but as visionary church revitalizers.”²³ They also discuss their findings on the state of the Church in America, creating a culture for change, and creating a compelling vision.

²² John P. Kotter, *Leading Change* (Boston, MA: Harvard Business Review Press, 2012), 73.

²³ Aubrey Malphurs and Gordon E. Penfold, *Re:Vision: The Key to Transforming your Church* (Grand Rapids, MI: Baker Books, 2014), 33.

The study reveals a need for change in how the SCBAI approaches local ministries. The change is not what one might think, in doing something unusual or new. Baptisms still happen the same way and reaching people for Christ is done one person at a time. Many programs that have been used in the past are still profitable in the local ministries in being visible. Such ministries involve the neighborhood or helping the home bound. Getting the members to see the need being missional every day. The real change is needed in leadership vision towards church growth within the local church. Equipping the church in the process of casting the vision for revitalization.

Leading change is then something that needs to be discussed. The leaders of the church must first be willing to discuss the need for change. According to Malphurs everything hinges on the pastor of the church. He talks about first understanding the church culture then understanding the pastor's church culture.²⁴ The purpose of this is to discover possibilities before moving towards the effort of focusing on the pastor's role of becoming the church culture sculptors.²⁵ Kotter also states in his work which is written more for the business community that successful change can happen in an eight-step process he presents, the first step being, "Create a sense of urgency."²⁶

Through surveys within the SCBAI the study will show that there is a difference of attitude towards how church growth happens among those who are growing and those who are not growing. Three growing churches in the Association are proactive in their community and

²⁴ Aubrey Malphurs, *Look Before you Lead: How to Discern and Shape your Church Culture* (Grand Rapids, MI: Baker Books, 2013), 83.

²⁵ Ibid, 111.

²⁶ Kotter, *Leading Change*, 37.

with equipping the saints for daily service. Pastors share their views of how the church has grown and why there has not been growth. These discussions are shared in Chapter four with focus groups. Through personal experience in a current pastorate within the SCBAI and from observation of the SCBAI over the past eight years, the student has recognized that the churches of the Association are tied to a pathway that leads to less individual missional endeavors and less incarnate activity. Perhaps this is a result of complacency or organizational structure of doing ministry. Therefore, it is the goal of this project that the SCBAI see the need for changes towards approach and attitude in being missional. Oswald Chambers writes, “The thing that ought to exert the greatest power in my life is the Atonement of the Lord.”²⁷ The greatest gift and power that the Church has is in the story of the atoning power of the Lord. If this is the overriding theme of all ministries, then the goal is finding the best way to share this to all generations, nations, tongues, and kindred.

Equipping the Saints

Vision and Motivation

One of the emphasis of this project is to promote the equipping of the saints, equipping the church, the leaders of the church, and the congregation of the church. It is vital that churches have a sense of urgency as the time of winning the lost is nearing the return of Christ. People are struggling to find the truth and are being led to darkness in a world of deceit, broken promises, and lies. Those who know the Savior know the life one can have in Christ is promising and foundational. Ephesians 4 shows the church has a duty to equip the saints in building up the church to bring all who are willing to listen and receive the atonement of Christ into a blessed Holy family in the glories of Heaven.

²⁷ Oswald Chambers, *My Utmost for His Highest Journal: Selections for the Year* (Grand Rapids, MI: Discovery House, 2012), June 7th.

Equipping the Saints starts with the church and its leaders. From the pulpit or small groups, people are learning the importance of the call to win the lost. When Jeremiah was called to deliver the message of condemnation, he feared for his people and, “He bitterly wept,” (Jeremiah 13:17, KJV). As Jesus left the Mount Olives, He saw the people of Jerusalem for who they were, lost in need of the savior and, “He wept over them,” (Luke 19:41, KJV). When Isaiah looked to the heavens after the death of King Uzziah wondering what God would do next and in fear for his people he cried, “Who will go,” God responded, “Who shall I send?” Isaiah in conviction responded, “Send me,” (Isaiah 6:8, KJV). Jesus said in John 17:18, “So send I them,” as He was speaking of the disciples and the church. Going into the local community means equipping and Jesus said we have all the equipment we need in Him. (John Chapters 14-17).

One of the challenges, that leaders of the church have today is motivating the complacent to have a desire (motive) to win the lost. The author remembers a message that he once heard preached by his pastor Daniel V. Tidwell about 25 years ago in Bartlesville, Oklahoma. The message was about an evangelist by the name of Harvey Springer. Springer was a giant of a man who could preach the Word of God with authority. This student remembers him vaguely as a young man while attending Silver State Youth Camp in Sedalia, Colorado. Springer was frustrated with the complacency of his church regarding winning the lost, so he preached a message on Hell. He preached about the depths of Hell, the reality of Hell, and the finality of Hell. As he finished his sermon he walked to the front of the pews and yelled, “your loved ones are dying and are going to Hell.” He then walked halfway back in the auditorium and yelled again, “your loved ones are dying and going to Hell.” Then he went to the corridor and yelled the same thing and then outside, and then he got into his car and drove home. Of course, the people did not know what to do and the deacons dismissed in prayer, but the message was clear, people

are dying and going to Hell and some of them are part of your family. When Springer arrived home, he received many calls of members weeping and asking for help in winning their loved ones to Christ.

Motive is the first step to winning the lost and the biggest challenge of the leaders of the church, and there is no greater motivation than the doctrine of justification. Dave Earley and David Wheeler speak of this in their book *Evangelism Is*. The first step in evangelizing the world and the community is motive. They talk about the reason Jesus came, to pursue the lost, Jesus loved the lost people of His day and He hasn't changed.²⁸ As Early states, "Jesus uses mankind to win mankind, evangelism is involvement not isolation."²⁹ This is the fundamental key to winning the lost, people leading people to Christ, people being motivated to care about the lost in the community. This is the major challenge of leadership, motivating, and casting the vision.

Communicating the Vision

Another aspect of church growth as mentioned before is casting the vision. This means being able to communicate to others. This is one of the key themes of this project. John Maxwell has written, "Communication is the key to inspiring others."³⁰ However, encouraging leaders to see how they can find the strength they need to lead change is important, but leaders must be equipped to communicate the message of the need for change. One of the keys to transforming the church or revitalizing the church towards a central mission focus is the leader, or the one who shares the message of being missional. As mentioned earlier Malphurs and Penfold researched the importance of the messenger and casting the vision or need for missional endeavors. One of

²⁸ Dave Earley and David Wheeler, *Evangelism is: How to share Jesus with Passion and Confidence*, 35.

²⁹ *Ibid.*, 50.

³⁰ John Maxwell, *Everyone Communicates Few Connect*, 123.

the examples they give is that 75% of ministers in churches that express moderate to high levels of growth in missional work were efficient in casting vision.³¹ Without a leadership vision the people will not have a purpose to follow. Alan Hirsch speaks of this as exploring the true nature of the church, “It is not being a church it is being the sent people of God, because God is a missionary.”³² God has a mission.

Communicating on Common Ground

Leaders of other servants of Christ must remember that they are communicating with God on holy ground but the people they serve are on common ground. John Maxwell speaks about connecting with people as a leader. In his book *Everyone Communicates Few Connect*, he reveals to the reader how showing concern for others is one of the keys to connecting.³³ He believes from his own ministries that he learned the importance of being compassionate towards the lost and the listener. This project considers the delivering of the message as vital in having a compassion (passion) for others. He began to focus on others over himself and he began to see better results in others and the ministry.³⁴ As a leader this is an important aspect to getting the message or vision across to others. Though the messenger usually has some respect whether implied or earned they can deliver the message of passion with more emphasis as they connect with the group or community, they are leading. The CARE approach focuses on being missional more than evangelistic in action: Meaning that the church is involved in the lives of the community more than a few times a year, instead every day. This approach is intentional but also

³¹ Malphurs & Penfold, *Re-Vision*, 192.

³² Alan Hirsch, *The Forgotten Ways*, (Grand Rapids, MI: Brazos Press, 2006), 137.

³³ Maxwell, *Everyone Communicates Few Connect*, 124.

³⁴ *Ibid.*, 125.

flexible to the needs of others. Concern and care are key words in a church that is focusing on winning the lost. But this must be seen more than spoken, being visible is the key to being missional. Therefore, a careful structure for Church growth is needed, driven by motive.

The leader has many jobs or hats to wear in ministry, but the congregation will not follow a worker, they will follow a leader who loves and cares about them and others they care about, in the community. Although they will see the outward work or effort, just as the Lord showed the disciples in going out to the communities. Good ministry that brings hope in using the CARE approach are concerned about people not the tasks. Maxwell gives four keys to finding common ground with others that this project will focus on in attitude and vision casting:

Table 1.2 Maxwell's Four Keys for Successful Communication

Keys	Purpose
Finding Common Ground	Gaining entrance through the listeners interests
Simply Clarify	Keeping their attention
Create an Enjoyable Experience and Inspire People	They will remember and do greater works
Live what they Communicate	They will follow a dedicated leader

This table reveals a good model to follow in communicating vision and leadership.³⁵ The first way that the messenger can connect with others is to give them new ways of learning and becoming better at whatever, they are interested in doing. Interest is the key to connecting with others and the key to connecting to the community, find the common ground. Here are some examples of helping others and finding common ground: Bringing a guest speaker who has

³⁵ Ibid., 123.

knowledge in a certain skill to talk about improving a skill like hunting or fishing for men, and gardening for women, or find a project in the community that needs work and pitch in or help someone in need in the community. He finishes on this key by suggesting that if someone is not interested then find something they are interested in and find how they feel about something and relate with your experiences.³⁶ Get personally involved in the community and the lives of people around the church. Jesus in His strategy related to others, He got involved, He listened, He did more than gives words, He changed lives forever.

Communicating with Clarity

The second key for leaders in leading others to become missional is finding common ground in keeping the message simple. This relates to how the messenger and the church present the Word of God. Doctrinal and traditional methods of communicating will not work with younger generations that are post-modern. They are less concerned with facts and proving the Word than having a relationship with Christ that will help them grow or become a better person and help the world around them.³⁷ They want to help the world. It is a matter of keeping the word relevant (to their interest and needs) over keeping the church's traditions and doctrines in check.³⁸ Certainly, this is one of the conflicting issues between generations. Maxwell gives five keys to the art of simplicity, these are: Speaking to people, not above people, get to the point, say it over and over again, say it clearly, and say it less.³⁹ The church is not about capitalizing on

³⁶ Ibid., 148.

³⁷ Rainer and Rainer, *Millennials*, 76.

³⁸ Ibid., 153.

³⁹ Ibid., 163-167.

opportunities for growth but capitalizing on the personal endeavors spiritually of others. In the CARE model this is called adapting to cultural tendencies.

Regarding keeping it simple and relevant towards current trends and culture, Stetzer talks about the importance of how the Word of God is received. In his book, *Subversive Kingdom*, he focuses on Matthew 13 where Christ presents the parable of the seeds and how they develop within the heart of man. What Stetzer is referring to is that the main goal of preaching and teaching the Word is that the sower receives the teaching. He believes that the first responsibility of the subversive kingdom of which the church is a part, is to help impact change in man, family, life, and a nation.⁴⁰ Once the Word is received then it is planted and begins the germination process. The passage is one that gets some attention in the individual's acceptance, but it could also relate to the one communicating. The church has a great responsibility to find ways to get the message across that people will relate (understand and receive) the message of God's love in Christ. It is Christ' responsibility to do the weeding out, the church's responsibility is to keep growing more wheat and to get out and mix within the community.⁴¹ Digging into the community takes risk and sometimes brings disappointment. When the church begins to change its culture from self-interest to community-interest and adapting to cultural trends it begins the redemptive culture of sharing the word and passing it on. Stetzer states, "Kingdom citizens enter the room to bring grace and comfort."⁴²

⁴⁰ Ed Stetzer, *Subversive Kingdom: Living as Agents of Gospel Transformation* (Nashville, TN: B & H, 2012), 29.

⁴¹ *Ibid.*, 29.

⁴² *Ibid.*, 30.

Communicating Through Worship

The third key to connecting and adapting to others in presenting the vision is creating an experience that is enjoyable. Worship is the emotional connection that many millennials need according to Rainer. Millennials have a desire to see everyone getting along: They desire a positive environment and are very respectful of those who respect their desire to worship in this way: To include their desires in worship is a must. The spiritual focus of the millennial is that they want a worship experience that includes positive information.⁴³ Although the Word of God is filled with principles that seem like rules the messenger must find ways to adapt the message within the cultural setting. Paul once again shared that he wanted to become all things to all men so that he might win some (1 Cor. 9:22, KJV). Basically, becoming weak or simply becoming transparent enough to do what is necessary to win the lost. If the church's desire is to win this generation it must find ways to be proactive and find positive ways to share the message and to relate to this generation without compromising truth and without preaching at people but talking to people as Maxwell alluded to earlier. When preachers as well as churches talk about the negative shape of the world and this present generation, they are turning away the largest generation of this time. Why is it important to have an enjoyable worship experience? In Chapter three this is revealed as a concept of acceptance without comprising convictions but not becoming resistant to people's groups or generations.

Maxwell continues to communicate this important element of speaking in today's culture. He states, "People will listen to someone and be encouraged by someone who tries to relate and connect."⁴⁴ Besides finding common ground and helping people understand the subject material

⁴³ Rainer & Rainer, *The Millennials*, 165-171.

⁴⁴ Maxwell, *Everyone Communicates Few Connect*, 174.

by making it simple there is also the need to make it an enjoyable experience. Maxwell explains that creative speaking leads to enjoyable moments.⁴⁵ This is a challenge no doubt and because it is worth the effort it is structured or intentional. The church as well as the speaker (preacher) must recognize this key element of connecting with others. The current generation did not grow up in the JFK period or the Second World War: They read about it. Instead they have experienced 9/11, Columbine, and other catastrophes that affect their world. They also did not grow up during the times of teenage pregnancies that led to disgrace, they did not grow up in the times of the love revolution, the drug revolution, or traditional marriages. Instead they have grown up in the time of life when teenage pregnancy is seen as an opportunity to forgive, adopt, or abort. There are more options. They live in a time when Heroine use is at an all-time high. They live in a time where 74% of their generation accepts same sex marriage and transgender decisions.⁴⁶ As Maxwell relates again, the church needs to give people a reason to listen and act upon what they hear from the Word of God: Speaking to people in terms of feeding information will get some listeners, speaking in terms towards them as communicative way will receive more listeners, but if the speaker talks about the world they live in they will listen forever.⁴⁷ This is the challenge of this project to research and adapt. As one can see sharing the wonderful Word of God is more than just putting together three points and a conclusion, it involves getting involved in the world of those who are listening, the messenger must be sensitive to the worlds needs and the Holy Spirit's leadership. Communication is an art form created by God.

⁴⁵ Ibid., 175.

⁴⁶ Rainer & Rainer, *Millennials*, 156.

⁴⁷ Maxwell, *Everyone Communicates Few Connect*, 179.

Communicating Through Example

The called leaders of the church are the messengers that walk before the people or congregation. When discussing visible presence this certainly applies to leaders. Two of the greatest examples of leaders in the Bible are Jesus and Paul and they spent many hours in communicating and presenting the Word of God and living it out before those who followed. As Maxwell states, “You are your message.”⁴⁸ Maxwell is focusing on the messenger when he makes this statement. Of course, the message is the Word of God, but the messenger is the servant of God in presenting the truths of the gospel. Maxwell also specifies two important points. First, listeners follow leaders based on two reasons, good communication and credibility.⁴⁹ The communication aspect can last six months to a year called the honeymoon period, but like any leadership position or vocational field time tells the tale of one’s life. The period in which a person makes the decision that the communicator backs up what they say by what they do or fulfill is dependent upon how much time a person spends with a leader personally.⁵⁰ As Maxwell reveals credibility is currency to the leader and trust builds confidence in an organization.⁵¹ The second point is that the best leaders are authentic (trustworthy) and have the ability to accept themselves in light of their strengths and weaknesses. They are willing to admit to their faults and able to connect with others from the basis of identity in humanity and see the need for continuous improvement as possible.⁵²

⁴⁸ Ibid., 231.

⁴⁹ Ibid., 230.

⁵⁰ Ibid., 231.

⁵¹ Ibid., 230.

⁵² Ibid., 234-235.

Communicating Through Prayer

The last key to communication is prayer. A visionary leader can bring impact to the church through a prayerful life and encouraging the church to seek God's face for guidance. The writer of Hebrews said go boldly before the throne of God in confidence (Hebrews 4:16, KJV). Revelation 5 and 8, tells the believer that prayers of the saints are like incense unto God (Revelation 5:8; 8:4, KJV). They are beautiful and a wonderful aroma unto the Lord. In Hebrews 13 the writer talks about praise and prayer as sacrifices from the lips of the believer (Hebrews 13:15, KJV). The importance of prayer can never be overstated. It is the step that all believers take including the messenger as well as the Church to making connection to the founder of the Church: Christ. Jesus told His disciples to go to Jerusalem, to pray and wait.

One way of measuring the church's focus on local missions is to examine how much of the churches budget is planned out to reach those lost in the community? A second measure is how much time or hours are being spent just praying for the unsaved of the community or those who are not walking in a relationship with God? Prayer engages God into the equation of winning the lost. It should be the first step of the Church in any evangelistic endeavor. Does God still speak to us through communicating with the church via prayer? Yes, of course He does. He wants the church to include Him in their efforts. The church then should discuss and compare what is budgeted elsewhere in the church and how much time is spent on praying for other needs.

Luhrman and Morgain may help in understanding the importance of prayer and time spent in prayer from a theoretical viewpoint if indeed prayer is God's way of signaling to His people God's will and leadership in their lives. In their study of 104 participants, they asked various questions of how often people prayed? They also asked if they experienced God and how they experienced God in their prayer life? Then the study asked the participants to spend a particularly larger amount of time in their prayer time with God seeking guidance and giving

requests to God. They were asked to pray 30 minutes a day in one sitting if possible, six days a week, for four weeks. Before the study 67% of the participants shared that they prayed 15 minutes or less a day. After the study was completed the participants sensed that God was speaking to them in their prayer life through circumstances or sensing to do something unusual or unplanned. One such example was a couple who were out driving and enjoying the day when the wife who was part of the program shared with her husband a sensing to go out of their way back home and enjoy the ride. On the way, they came upon an unusual situation in which an electrical box was left open when it should have been closed for security and safety purposes. The husband knew this because he worked in utilities and he knew the right person to call to get it back in right order. The wife felt this was a sensing that could only come from God and not coincidence because they had never intended on going that direction. The study also showed that participants in the study felt moments of brokenness, belongingness, containment in God, self-scrutiny, surrender, and presence of God. Only 18% of the participants said they did not sense any communication from God in their prayer time.⁵³ Certainly as a leader prayer is vital in seeing God move or hearing God is a great resource in leading others. Perhaps this is one traditional aspect of ministry that churches need to consider becoming more involved in: Planned prayer meetings and spending quality time with the Lord.

Morgan presents his view and philosophy about the importance of time alone with God. He proposes that 15 minutes in the beginning of the day solely given to time with God because prayer is vital for nourishment and confidence in the Lord.⁵⁴ He focuses on ten patterns, but his

⁵³ Tanya Luhrmann and Rachel Morgain, "Prayer as Inner Sense Cultivation: An Attentional Learning Theory of Spiritual Experience," *ETHOS*, 40, 4 (2015), 359-389.

⁵⁴ Morgan, *Mastering Life*, 115.

primary message is focusing on getting things in order and prioritizing one's life. He starts his pattern by looking at a truth. God works in 24-hour periods. One day patterns are God's design for Himself and for us. He created the world to revolve in a 24-hour spin. Since He is creator, leaders in His Kingdom should take this into account. The ministry is a week by week job, most people realize this, but it is still a one-day process. Morgan believes this truth will free ministers from becoming to stressed and cluttered in their lives.⁵⁵

Perman promotes ways and ideas to making life more peaceful and stress free in an overloaded information age. Perman shares that what the leader does in God's work and Kingdom is to revolve around the salvation story and the Great Commission. He believes in using routines, not schedules. Routines are daily appointments with God, others, and projects. He teaches the leader to use bulk of times for specific purposes.⁵⁶ Schedules cause stress. Why? The leader feels the need to by-pass appointments to get a project completed. There is nothing in God's work or Kingdom that can not wait or that the leader can adjust in their life. Even the unexpected can be handled. Prayer gives the messenger the guidance and confidence to help others.

Statement of Limitations

The project is designed to study one area of Illinois and the geographic area of the SCBAI of the Southern Baptist of Illinois. The limitations of this study are primarily based in the SCBAI which is in the central and western area of Illinois: This area spans from Quincy, Illinois to Rochester, Illinois (east and west) to Rushville, Illinois to Alton, Illinois (north and south).

⁵⁵ Ibid., 33.

⁵⁶ Perman, *What's Best Next*, 209, 289.

The survey's and church studies focus within the boundaries mentioned above of the SCBAI. The purpose of staying within the boundaries is to primarily focus on churches and populations within the Associations territory. It will be an anonymous study. Though the student will know which churches are responding, the results will be anonymous in the sense that it will be reported as a group project, not specifying individual churches. The study is researched with the SCBAI being reported as a group. Only pastors of the churches that are sending the information for the study will know the answers given by their church, but not the individuals who gave the answers. This study is provided as a tool and help to the churches of the SCBAI refocus and find new ways or revitalize old ways of reaching out into the community in what is defined as missional or incarnate action.⁵⁷

Proposed Thesis Statement

The decline of membership in the SCBAI is a result of churches in the SCBAI becoming less active in their local communities in regard to missional endeavors specifically in gaining the lost for Christ: The decline in local community activity can be attributed to lack of consistent leadership in the churches, lack of planning for future growth, and lack of vision, this is proven by the past and present statistics presented in this project, survey's conducted of pastors and churches in the SCBAI, and from personal observation as a minister in the SCBAI.

⁵⁷ Michael Frost, *Incarnate: The Body of Christ in an Age of Disengagement* (Downers Grove, IL: Intervarsity Press, 2014), 119.

Chapter Two

Review of Literature

Sources in the Introduction

The primary resource used in Chapter one is John Maxwell's book on better communication. This project looks at four important points on the importance of communication and leading people through communication. This work was considered on the basis that, if the SCBAI is going to move forward towards change in how it approaches people in their community then it should start with leaders who make personal change. Therefore, this work was considered as a foundational basis for communicating to followers and presenting a compelling vision for effective ministry. These four principles once again are: Communicate towards the listeners interest, this would include the Millennial generation, keep the message relevant, create enjoyable worship experiences, and be examples to those who follow. The messenger's actions are as important as the words they state.⁵⁸

One of the important elements of *Renewed Focus* is the element of time. Morgan shares that the church as well as the believer is limited to the time God created. The Church needs to redeem the time as Paul mentions in Ephesians 5:16 (KJV), because the days are evil.⁵⁹ Liefeld in his commentary says the same but includes that this means to, 'literally buy up the time'⁶⁰. Morgan's work will be mentioned primarily in the sections regarding everyday mindfulness in

⁵⁸ Maxwell, *Everyone Communicates Few Connect*, 2.

⁵⁹ Morgan, *Mastering Life*, 53.

⁶⁰ Walter L. Liefeld, "Ephesians" in *The IVP New Testament Commentary Series*, ed. Grant Osborne, Vol. 10, (Downers Grove, IL: IVP, 2004), 133.

being an ambassador for Christ and redeeming the time or opportunities to live out one's faith in Christ.

Perman shares in his book, *What's Best Next* that missional concept and central focus of God and His Kingdom is that the Christian is to be productive and productive based out of the Great Commission. He believes idleness or becoming complacent in the work of the gospel is a Biblical ethic of the Church: The Church is to abound.⁶¹ Perman's work will be referenced in different areas of Chapter three on *Renewed Focus*.

Earley and Wheeler communicate their four-components to getting the church back on track in evangelism: Motive, Meaning, Manner, Methods. As they consider each component, they are focusing on a step approach. Vision casting is the first component and this dissertation will focus on this component in Chapter three.⁶² Evangelism is the act of going out and pursuing the lost for Christ as stated earlier by Earley and Wheeler.⁶³ Christ was a great teacher, a great preacher, and the Savior, but wherever He went and spoke to people, whether the multitudes or in person, He was pursuing the lost sheep. This is the example Christ has given for the Church to follow: The Church must go and pursue. This brings Robinson to talk about the *power of the gospel*: Giving out the gospel, the power of God in Christ through the Holy Spirit.⁶⁴ The Word of God declares, "The gospel is the power of God that brings salvation." (Romans 1:16, KJV). People are led to Christ through the Word and power of God in His amazing Spirit.⁶⁵

⁶¹ Perman, *What's Best Next*, 75.

⁶² Dave Earley and David Wheeler, *Evangelism is: How to share Jesus with Passion and Confidence*, 35.

⁶³ Earley and Wheeler, *Evangelism Is*, 35.

⁶⁴ Robinson, *Total Church Life*, 148.

⁶⁵ *Ibid.*, 148.

Another aspect of leadership is being equipped to make change in an organization. Two leaders in the field of leadership and organizational change are considered in the introduction as well as Chapter three. John Kotter in his work, *Leading Change*, looks at leadership from the viewpoint of a natural process of how casting a vision looks, vision casting presents an idea of something good.⁶⁶ His ideas will be presented in more detail in Chapter three. Malphurs also looks at leadership and change from his work, *Look Before you Lead*. He is speaking of a discernment in the church by leaders in the process of shaping a new church culture. The ideas by Malphurs of three responses to culture will be considered along with the cultural matrix.⁶⁷ Malphurs and Penfold have studied the importance of the messenger and casting the vision or need for missional endeavors in their work on *Revision: The Key to Transforming your Church*. This work is considered in the chapter three on *Refocus* and communicating the need for vision casting. One of the examples they give is that 75% of ministers in churches that express moderate to high levels of growth in missional work were efficient in casting vision.⁶⁸

Stetzer looks at the importance of how the word is received from his work on *Subversive Kingdom*: Looking at how people perceive and accept messages this is also considered by Frost, Maxwell, and Rainer's works on connecting to current culture or the Millennial generation. Stetzer's views this from a subversive or underneath culture of hearing and receiving the text of the Word of God.⁶⁹ If the church is failing in communicating or relating to the current generation from their viewpoints and their own perception of what is important then the preaching of the

⁶⁶ John Kotter, *Leading Change*, 73.

⁶⁷ Aubrey Malphurs, *Look Before you Lead: How to Discern and Shaper your Church Culture*, 73, 233.

⁶⁸ Aubrey Malphurs and Gordon Penfold, *Re:Vision: The Key to Transforming Your Church*, 192.

⁶⁹ Stetzer, *Subversive Kingdom: Living as Agents of Gospel Transformation*, 29.

Word is not accepted. The church can abound by developing ways to adapt to culture without compromising the truth.

Sources in Chapter Three: Renewed Focus Towards Winning the Lost

CARE: Construction of Church Growth Plans

Constructive measures towards developing a new spiritual development formation is not about winning people to Christ, although this is the goal. It is not about more baptisms. It is not about more members. It is not about simply putting a plan together. It is not about anything that applies to easy beliefs or programs. It is about consistency of the church's presence in a community. It is about restructuring the way the church sees people and their needs by being incarnate in their lives. Frost makes many good points and uses many good examples of current culture in which people are less willing to get to know someone or get to know more than one person.⁷⁰ In current culture, media contact is the norm for most people in their young to middle age years. Reaching out to others via websites, blogs, and other electronic means, and winning people to Christ by this means is exciting. However, people who are looking for a relationship with Christ need a local community of people to be a part of and grow in their faith.⁷¹

Certainly, salvations are important, a person's walk with God will help them grow. However, when it comes down to all that this project is going to report it is about meeting people's needs. Jesus met the needs of those who were around Him in physical ways (while in His incarnate body), in emotional ways (like Lazarus), and in spiritual ways (like Zacchaeus). Being more incarnate and visible is the key to meeting the needs of those in the community that will lead to church growth.

⁷⁰ Michael Frost, *Incarnate: The Body of Christ in an Age of Disengagement*, 9.

⁷¹ *Ibid.*, 23.

Gary McIntosh has done studies on what attracts others to Christ and on how people come to know Christ. He shares many statistics on the subject as he surveyed how people came to know Christ. His study reveals how people find Christ in various ways but mostly through friends and family.⁷² The work that McIntosh has done gives purpose to plans as the Church considers the current generation and their reception of Christ. His work primarily teaches and shows that connections to people are what make the biggest difference in individuals towards salvific decisions.⁷³ An understanding of the culture will help in planning the future for church growth.

In this section of the dissertation on planning towards developing spiritual formation there are two works that are key resources in implementing a guide for planning that will be implemented in this project. Another approach this project discovered is looking at building a continuous missional approach from, *Can't These Bones Live? A Practical Guide to Church Revitalization*. Henard presents the key to growth and the stabilization of continuing in a matrix system of doing ministry. He believes that many churches no longer practice the ideas of reaching out to the lost or have forgotten the Great Commission and how it works.⁷⁴ Churches that have become centralized in themselves and focusing on their inward needs struggle with the ideas of decentralization and spending money on missional endeavors: Because the money is needed for the membership or church improvements and there is an overriding attitude that they have tried new things and it doesn't work. Many times, this fear or lack of desire to reach out comes from no vision or the lack of seeing results from past endeavors of reaching out.⁷⁵

⁷² Gary McIntosh, *Growing God's Church* (Grand Rapids, MI: Baker Books, 2016), 95.

⁷³ *Ibid.*, 96.

⁷⁴ Bill Henard, *Can These Bones Live? A Practical Guide to Church Revitalization*, 218.

⁷⁵ *Ibid.*, 182.

Consistency is needed. Henard presents a change matrix found in Biblical principles around *priorities, parameters, players, and process*.⁷⁶

Henard presents a change matrix found in Biblical principles around priorities, parameters, players, and process.⁷⁷ The model will be discussed more deeply in chapter three on *Refocusing on winning the lost*. Also, considered is the book *Total Church Life*, Robinson gives four principles in implementing practices in the church that are beneficial in adapting to the 21st century: These principles are priorities, planning, personnel, and power.⁷⁸ He adapts this model towards evangelizing the lost and this will be included in Chapter three in applying the model for intervention design. The primary adaptation of this model (*Total Church Life*) is the importance of planning to gain the lost and some of Robinson's planning tools will be discussed.

Focus more on decentralizing the church over centralizing the church

There are five points or suggestive ways that intervention design can help in renewed focus and implementing goals and steps towards the intervention design planted in the CARE project. The first point is decentralizing the church more towards considering the local community needs and being incarnate in the community. This can also apply to church planting or using the mother church as a headquarters for building new branches from the original ministry. Frost looks at becoming centralized as a point of isolation. A church that is isolated is not looking to live within the community's culture or needs. They are looking to survive. He mentions this as the need to become the embodied church, which is the premise of his work based on the de-fleshing nature of world culture. De-fleshing meaning the stripping away of

⁷⁶ Ibid., 282.

⁷⁷ Ibid., 282.

⁷⁸ Darrell W. Robinson, *Total Church Life*, 145.

humanity and its presence. The gospel is carried in the body of the church and believers according to Frost.⁷⁹ Frost encourages the church to renew the example of Christ as the embodied Grace of God and His examples of being incarnate among the people. The church is to exhibit this behavior in what Frost calls elbow learning as He taught His disciples to live it out.⁸⁰ However, this dissertation will discuss decentralizing the local church by being more active and doing outreach in the community verses being too centralized in being concerned and focused on membership that already exist. Both are important but church growth will develop more fluid out of a decentralized approach and will lead to more networking using the gifts of all the members. However, personal growth as believers are taught the importance of being missional will also lead to Church growth.

Church 3.0 is a title by Neil Cole to encourage the church to upgrade for the future and plan for growth. He uses a business-like approach to his model. He asked the church to look at the church from a more effective model towards change such as: Ministering changes from community church to global ethnic groups in the community (if this applies to a highly ethnic diverse community), moving from modern to postmodern, changing the mindset from coming to going, thinking of growth as immediate and not later, looking at the Church as networks instead of congregations, becoming decentralized by church planting and planting branches from the mother church over staying self-focused, and many other aspects of the church functions including moving from simply educating to empowering believers to become effective

⁷⁹ Frost, *Incarnate: The Body of Christ in the Age of Disengagement*, 73.

⁸⁰ *Ibid.*, 90.

movements.⁸¹ Empowering is the key aspect to church growth which is also discussed later in the implementation of intervention.

Focus more on a missional mindset than an evangelistic mindset

The second point is to establish a missional mindset in the church. Evangelism is always a part of the church ministry and missional endeavors are part of evangelistic outreach. However, the mindset of the church can become too evangelistic in nature in regarding how to win the lost to Christ. What does this mean? The difference between missional and evangelistic lies within the motive or theological mindset of the Church. Theological foundations do determine the church's evangelistic method, believers do what they are taught.⁸² According to Hirsch only 4% of SBC churches will ever reproduce themselves through a church plant. 96% decide to be single churches for the rest of their life as a church.⁸³ Churches that follow Christ teach the Great Commission and focus on winning the lost in their community because they are interested in reproducing themselves and more believers. The question is how will they win the lost? Will this happen through evangelistic one-time meetings which have had great results over the years as in Billy Graham crusades or will the local church build on their missional presence in many different ways that attract people to their church because of their caring presence and reputation in the community? If the reputation of the church is uncaring or irrelevant all the one-time evangelistic meetings will not change the communities view of the church. The church must focus on teaching and empowering believers on how to become a soul-winner in the mindset of being missional as a church and getting involved in programs that lean towards this mindset.

⁸¹ Neil Cole, *Church 3.0: Upgrades for the Future of the Church* (San Francisco, CA: Jossey-Bass, 2016), 116.

⁸² Hirsch, *The Forgotten Ways*, 150.

⁸³ *Ibid.*, 150.

Evangelistic tools like Team-Mate from Larry Gilbert as mentioned in the introduction help believers and lead believers in building bridges to the lost and planning towards soul winning.⁸⁴

Evangelism is according to Earley and Wheeler, “Pursuing the lost.”⁸⁵ They relate this to the story of Zacchaeus which can also be seen in the calling of the twelve, to be discussed in chapter three on defining evangelism.⁸⁶ Coleman states that evangelism is “Planned endeavors starting with the twelve disciples.”⁸⁷ His focus is on Jesus’ method of focusing on a few to send the message abroad.⁸⁸ For example, what if a church of 300 members who 200 attend church regularly but only 100 are interested in ministry. If that church or SCBAI invested in resources and the time to teach those 100 to set a goal of pursuing to win one person to Christ next year then the possibilities of doubling the members and attendance will grow.

Being missional according to Hirsch, “Is missional impulse.”⁸⁹ Hirsch explains this as a network of believers sending out the message and sending out trained believers from one community to another, a go-to-them approach.⁹⁰ Frost sees missional as, “carrying the gospel in the body (the church and individuals).”⁹¹ He delivers the message as being visible and the

⁸⁴ Larry Gilbert, *Team-Mate Evangelism*, 1.

⁸⁵ Earley and Wheeler, *Evangelism Is*, 35.

⁸⁶ *Ibid.*, 36.

⁸⁷ Coleman, *The Master Plan of Evangelism*, (Grand Rapids, MI: Baker Books, 1993), 24.

⁸⁸ *Ibid.*, 25.

⁸⁹ Hirsch, *The Forgotten Ways*, 138.

⁹⁰ *Ibid.*, 138.

⁹¹ Frost, *Incarnate: The Body of Christ in an Age of Disengagement*, 73.

importance of the personal touch in the age of emotional sensing and shallow relationships.⁹²

These works are considered in the section of being more missional than evangelistic.

Another look at missional is found in a collection of authors by John Piper and David Mathis they have put together a good work on fulfilling the Great Commission at home and to all nations. This book is *Finish the Mission* with the emphasis on the Great Commission to disciple all nations. The research of collective authors suggests the idea of being missional in the neighborhood and reaching out to a lost world is a dangerous task, however Jesus who never lies said the gates of hell shall not prevail against the church.⁹³ (Matthew 16:18, KJV). The goal is to be both in the church and in the church's missional goals. The hypothesis of this project presents the importance of missional focus.

Focus on becoming a healthier church in every aspect of ministry

The third point in constructing plans and adapting to change in the culture is focusing on becoming a healthier church. Gene Getz writes about the *Measure of a Healthy Church* as he looks at how God views the greatness of a Church. It is from an inward aspect more than outward. This is an interesting choice for this study because the study is focusing on winning the lost and the decline of baptisms in the SCBAI. However, Rainer states declining churches may be a result of an unhealthy church or a lack of vision and planning towards growth and winning the lost.⁹⁴ Getz agrees with this aspect when he remarks, "Is quantity more important than quality?"⁹⁵ Getz believes both are equally important as the bible instructs the importance of both.

⁹² Ibid., 74.

⁹³ David Mathis, "Introduction," In *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*, eds. John Piper and David Mathis (Wheaton, IL: Crossway, 2012), 13.

⁹⁴ Thom Rainer, *Autopsy of a Deceased Church* (Nashville, TN: B&H Publishing), 29.

⁹⁵ Gene A. Getz, *The Measure of a Healthy Church: How God Defines Greatness in a Church* (Chicago, IL: Moody, 2007), 11.

In Bob Burns, Tasha Chapman's, and Donald Guthrie's study on spiritual formation in their book *Resilient Ministry* there are two key points regarding spiritual formation found in their work. The first key is personal spiritual formation by pastors in their personal walk and learning how to adapt in their training of others and leading spiritual formation in others. In other words, being transparent about themselves. They give an example of this in leading two different types of groups in evaluating spiritual formation and implementing spiritual formation in others. The first group that they studied were businesspersons and they found that these individuals grew best in an environment that was structured, the second group were artist and they found that artist felt stifled in a structured environment and adjustments were needed to encourage growth among this group.⁹⁶

The second key that will be considered from Burns study is adapting to cultural differences. This will be discussed in more detail in chapter three in the adaptive principles section. Burns looks at cultural intelligence and how this affects the adaptive approach towards spiritual formation in different cultures and generations.⁹⁷ It is key in developing a spiritual formation that is healthier in today's environment among millennials.

Kotter discuss the errors of businesses that fail or are unhealthy that can apply to church ministries. It evolves around managing verses leading. The eight errors will be discussed in chapter three on becoming a healthy church through leadership.⁹⁸

⁹⁶ Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors told us about Surviving and Thriving*, 4.

⁹⁷ *Ibid.*, 150.

⁹⁸ Kotter, *Leading Change*, 29.

CARE: Adaptive Principles

See the Church as a replant and building social skills within believers

Fourth point in the intervention design is focus on the church as a replant within the current culture. Frost helps in understanding the issue of disengaging and the importance of finding ways to become more engaged in the community.⁹⁹ The church needs to be careful of only becoming a store front or one stop place for people to shop for God. Although the church if it has good presence in the community and is a good place for people to find new hope in Christ then the church's presence will be valued. Even the marketing community has moved from commercialism to seeing the need for connection and building relationships with their customers. True impact is seen in hours spent in building relationships, because millennials are no different than others, they may be attracted to a church through programs, but they will only stay if the church has something that makes a difference in their world.¹⁰⁰ This is one of the keys to helping believers adapt to being more active in building bridges and relationships with others by focusing on evangelism as relational in nature by building bridges. McIntosh also alludes to this as will be mentioned in Chapter three. This aspect of building bridges includes building social skills in bringing others to Christ. Individuals who lack great social skills can learn social skills in bringing their friends and families to church and hopefully to Christ. Jesus taught the disciples this important key by illustrating how He went out into the public to serve the public in miracles and social moments, like Luke 15 when he fellowshiped with unbelievers. He also showed them the importance of one on one social skills like the relationship He had with them and others like

⁹⁹ Ibid., 24.

¹⁰⁰ Rainer & Rainer, *Millennials*, 95.

Lazarus, Martha, and Mary. Building social skills in gaining the lost is a key element that believers need and can be taught by those with teaching and preaching gifts.

Second, notice Luke 15:1-2, when Jesus dined with sinners and the religious crowd who thought they were better than those that Jesus socialized over dinner time. This attitude can not exist in a healthy and abounding ministry. Each believer is a sinner saved by grace. What does it mean to socialize with sinners? According to Bock it is a clear message from Jesus that He came to save sinners. He was willing to expose Himself to the criticism of the religious culture of His day. It was a reversal of the cultural norm of the His day and the religious culture.¹⁰¹ Bock believes it was about people being willing to listen to those in leadership who care.¹⁰² There is a difference in being missional and being evangelistic while both are pursuing the lost in different ways. Evangelism looks at soul-winning from an impact basis or one-time events while missional looks at pursuing the lost in connecting ways towards their interest.¹⁰³ Both ways of winning the lost are important and productive: But in Luke 15 one can see that Jesus is taking the missional approach of gaining the lost through connection and listening.

Michael Frost looks at this issue of listening to others from a different aspect in his work, *Incarnate: The Body of Christ in an Age of Disengagement*: His work is primary source for recognizing that current trends of the church involve disengagement. He states, “The church is afraid or unwilling to get their hands messy in the process of becoming real to people and being missional in the local community.”¹⁰⁴ Frost gives the posture that the church must regain this

¹⁰¹ Darrell L. Bock, *Luke*, in *The IVP New Testament Commentary Series*, ed. Grant Osborne, Vol. 3 (Downers Grove, IL: IVP), 256.

¹⁰² *Ibid.*, 256.

¹⁰³ *Ibid.*, 257.

¹⁰⁴ Michael Frost, *Incarnate: The Body of Christ in an Age of Disengagement*, 120.

proactive attitude to become more incarnate and practice the Great Commission. His call is for churches to be anthropologist in listening to their communities while collaborating with them over a long period of time.¹⁰⁵ Frost also shares five convictions that the church needs to adopt; they must be fluid in a changing western culture, they must be disciplined in Biblical truths, they must be active in the local community, they must be led by the Holy Spirit, and they must be innovative and open to new ways to explore God's will.¹⁰⁶

Mark Clifton in his book *Reclaiming Glory* writes, "There are six imperatives in replanting and regaining the glory of the church."¹⁰⁷ Clifton was used in this section because of his work on replanting the church and adapting to new ministries. The work could have been used in building a healthier church, but the researcher preferred adopting this work in the replanting the church. Clifton reveals what he believes to be the signs of a declining church then gives pathways that a pastor, organization, or church can take to revitalize the current ministry. Included in these suggested pathways are the six imperatives to replanting in the existing community and looking at the church as a replanting endeavor.

Involved in leadership and the idea of the messenger's role is Blackaby's book, *Spiritual Leadership*. The basis of their book is that the leader leads the people to follow the agenda of God, that is missions. The Blackaby's believe that leaders are servants and therefore an influence upon others in the ministry.¹⁰⁸ It is discussed in the section on becoming a healthy church as well as adapting the culture of the church to God's leadership through prayer. In other words,

¹⁰⁵ Ibid., 164-167.

¹⁰⁶ Ibid., 168.

¹⁰⁷ Mark Clifton, *Reclaiming Glory: Revitalizing the Dying Church* (Nashville, TN: B & H Publishing, 2016), 53.

¹⁰⁸ Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: B & H Publishing, 2011), 198.

adapting to God's leadership within the His culture, this requires an understanding of how change effects people.¹⁰⁹

Thom Rainer has written a book entitled, *An Autopsy of a Deceased Church*, he gives twelve ways to keep the church alive as well as signs of a dying church. In chapter three of the dissertation on *Renewed Focus* the chapter will discuss the signs of being missional and not being missional. Rainer shares that when a church becomes a fortress it is a sign of a dying church and when the church becomes more interested in protecting the way they do church then reaching residents in the community it is a sign of a dying church. He gives the following equation of successful ministry versus a dying ministry: *Others First = Life, Me First = Death*.¹¹⁰ The basis for Rainer's premise is on Philippians 2:1-4, and the need to focus on others. In addition to Rainer's practical approach is Elkington's construction of a missional church model that will be considered in this study. His study was done in Canada in the evangelical movement. The study gives the following criteria and principles for developing a missional model focusing on revisiting the Biblical model and reenergizing the church for the next generation. The Adaptive Complex Model includes: Illumination, Community, Emergence, and Mission.¹¹¹

Intentionally planning church growth through missional outreach endeavors

The fifth point in the intervention model is more focus on intentionally planning missional endeavors in the community. The church must plan for church growth by intentionally focusing on outreach in the community. This is an aspect of ministry that is most consistent within the churches ability to grow. Churches that plan missional endeavors and are consistent in

¹⁰⁹ Ibid., 38-40.

¹¹⁰ Rainer, *Autopsy of a Deceased Church*, 29.

¹¹¹ Robert Elkington, "A Missional Church Model," *First Baptist Church* from *SAGE OPEN* 1, no.3 (2011): 2, Accessed July 8, 2017, <http://dx.doi.org/10.1177/2158244011428086>.

nature as to teaching the congregation this importance will become visible, viable, and respected in the community, agreed upon by every pastor that answered the survey from the SCBAI. The church was called by Christ to represent Him and His work on Calvary. It is important that the leaders of the churches in the SCBAI become more interested and viable in getting this message across regarding building up the church in the current culture and generation. This is one of the main purposes of this project in motivating through a vision of growth to the churches of the SCBAI: This project is not suggesting that churches in the SCBAI forget their membership and their personal growth: Personal growth can lead to Church growth. The project is only proposing the theses that being more missional or adding the attitude of being more missional will lead to church growth.

John Maxwell which was discussed in the Introduction for this reason because he gives leaders the intentional plan to communicate in better and in stronger ways about the Doctrine of Justification and having a missional mindset. His four keys to reaching the listener are excellent tools to reaching the congregation about the importance of being a missionary for God every day of their lives. This important message is built upon the foundation of Christ which is founded in the atonement of Christ. As Maxwell reveals the leader who can cast a vision is the ultimate key to success in leading others.¹¹²

Rainer and Stetzer give key points in their book *Transformational Church* to transforming the church along with Clifton. One of these keys is that churches first become missional when they discern their need to be missionary minded. Secondly, they embrace the need in vibrant ways and third they engage in the community as they share the good news of Jesus. They call this discerning, embracing, and engaging in the work of the Great Commission

¹¹² John Maxwell, *Everyone Communicates Few Connect*, 95.

to be included in discussion on replanting through engaging with agreement from Frost and Kotter in Chapter three.¹¹³

Included in this section on adapting to the current culture is Frost who presents the mission in a disengaged age and creating a posture as a church that is incarnate in the community. What disengagement of mankind has caused according to Frost is four distinct issues, self-consumed or care of the soul and eternity over the temporal and lostness of people.¹¹⁴ Other issues are walking aimlessly in a moral minefield and moral ambiguity, these are discussed in chapter three on adaptive principles that apply to missional mindset and an understanding of post-Christian culture.¹¹⁵ Frost also presents the question of what an adapting posture in a community by the church can create? It should create a collaborating of believers to serve alongside one another for the most important cause of the His church, His creation.¹¹⁶

Thom Rainer and Jamie Rainer have done a marvelous work together in explaining and studying the tendencies and needs of Millennials.¹¹⁷ They discuss the new normal of openness and diversity. Henderson speaks about communicating to a disconnected world in 1998 in his work, *Culture Shift*. He relates to the reader the ways to reach the current generation who is self-absorbed and closed within their own world.¹¹⁸

¹¹³ Ed Stetzer and Thom Rainer, *Transformational Church* (Nashville, TN: B & H Publishing, 2010), 202.

¹¹⁴ Frost, *Incarnate: The Body of Christ in an Age of Disengagement*, 34.

¹¹⁵ *Ibid.*, 54.

¹¹⁶ *Ibid.*, 171.

¹¹⁷ Rainer and Rainer, *Millennials*, 95.

¹¹⁸ David W. Henderson, *Culture Shift: Communicating God's Truth to our Changing World* (Grand Rapids, MI: Baker Books, 1998), 96.

Implementation of Intervention

In his article Beard calls for a new look from old paths and discipleship for the missional church. He shares that, “Missional discipleship is the experiential process of identity formation which results in a disciple who exhibits tangible evidence of mission, community, and obedience in his or her life.”¹¹⁹ The call to disciple is the call to be missional. Timothy van Aarde discussed what being missional means as Chapter three considers the importance of understanding that being missional is something different than being evangelistic but includes evangelism. Mission means to be involved in a process of going and it is the call of all believers as the priesthood of Christ.¹²⁰

In his book *Sentness: Six Postures of Missional Christians*, Hammond believes that the church has moved from being sent from God to a concern about how they look and numbers in worship. Churches care about who comes to church, missions minded believers care about how the church goes into the world, churches are concerned about how the world might change the church, missions minded believers are concerned about how the church can change the world.¹²¹ Therefore the leaders must discern what kind of church they are leading inward focused or outward focused in relationship to their communities.

¹¹⁹ Christopher Beard, “Missional Discipleship: Discerning Spiritual-Formation Practice and Goals within the Missional Movement,” *Missiology: An International Review* 43 no. 2 (2015): 176, Accessed July 13, 2017 doi: 10.1177/0091829614563059.

¹²⁰ Timothy van Araade, “The missional church structure and the priesthood of all believers (Ephesians 4:7–16) in the light of the inward and outward function of the church,” *Verbum et Ecclesia* 38 no.1, 2 (Summer, 2017), Accessed July 11, 2017, <https://doi.org/10.4102/ve.v38i1.1709>.

¹²¹ Kim Hammond, *Sentness: Six Postures of Missional Churches* (Downers Grove, IL: Intervarsity Press, 2014), 49.

CARE: Redemptive Principle

Robert Coleman's wonderful work on *The Master Plan of Evangelism* gives a look at how the Master (Jesus) went about gaining the lost. In this book Coleman looks at the plan from the selection of the 12 (disciples) to the disciples reproducing themselves as followers of Christ.¹²² He gives a four-step plan to implementing the master plan in the life of the Church. This will be considered in chapter three on refocusing on gaining the lost.

Also, McIntosh will be considered in this section because of his ten principles of effective evangelism along with what is the church doing today in evangelism. The ten principles are: Demanded by God through the Great Commission, Measurable (what has been accomplished), Focus on Relationships (existing relationships), Intentional (evangelism is planned) mentioned in chapter three, balance of truth (doctrine) and relationship building, training of believers to share their faith with others, promote activities that will encourage non-believers to attend or come to an activity sponsored by the church, new believers are added to the church, supported by prayer, disciple making takes time. These principles will be cropped into chapter three with other principles.¹²³

Reid's work from the *Evangelism Handbook* on motive and missional planning will also be considered in this section of the project. Reid discusses the motive or purpose of evangelism from the perspective of God which will be discussed in the section on *God's Creation, God's Passion* and the believer's perspective of seeing God's character in gaining the lost in chapter three.¹²⁴ In Reid's work the study will also consider his discussion on paradigms and how this

¹²² Coleman, *The Master Plan of Evangelism*, 89.

¹²³ McIntosh, *Growing God's Church*, 156-161.

¹²⁴ Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville, TN: B & H Publishing, 2009), 34-38.

affects older and more traditional movements in chapter three of the study in teaching and casting a vision for change.¹²⁵ This study will also look at Reid’s missional ideas on church planting, outreach to the unchurched, outreach to children and families, outreach to the current generation and next generation, and outreach to the community or city where the church is located. This aspect of the study can help churches and ministers to decide if they want to lead the church in one direction or target or promote all missional areas if human resources make this possible.¹²⁶

CARE: Empowering Principles for the Church

Also, explored in chapter three on *Refocus* is remembering the forgotten ways by Alan Hirsch. Again, Hirsch in *The Forgotten Ways* explores the true nature of the church. This work will also be considered in interventional implementation in Chapter three. It is on the mission of being like Christ in presenting the gospel. As Hirsch states, “primary theology shapes methodology.”¹²⁷

Dever and Alexander in their book *The Deliberate Church* focus on being missional in nature as a Church in all areas and ministries of the Church. They discuss the components of making the church missional in message, in all worship areas, and keeping it missional. One chapter in the book focuses on doing evangelism responsibly. In this Chapter the authors discuss the importance of being God-centered in missional and evangelistic endeavors.¹²⁸ Their study will be discussed in empowering the church in the current culture in Chapter three.

¹²⁵ Ibid., 354.

¹²⁶ Ibid., 374.

¹²⁷ Hirsch, *The Forgotten Ways*, 137.

¹²⁸ Mark Dever and Paul Alexander, *The Deliberate Church: Building Your Ministry on the Gospel* (Wheaton, IL: Crossway, 2005), 57.

Donahue deals with being authentic (being one's self) in sharing Christ. He talks about *The Irresistible Community* this work is discussed in chapter three on being relevant and irresistible or a church that is transparent in nature and truly operating out of the example of Christ. He shares the importance of knowing God on a more personal basis.¹²⁹ This project focuses on building the church up in the environment of the community which starts with individual growth in a relationship with the Christ.

Empowering believers to do the work of Christ and employing believers that are faithful is a full-time job for the pastor. In their *On Being a Pastor*, Derek Prime and Alister Begg consider first the responsibility to lead and empower others as noted in Ephesians 4 and the spiritual gifts of leadership. Three key points of leadership are looked at: Practice of leadership, areas of leadership, and relationship of leaders to each other. Also considered is the important task of delegating believers (as volunteers) through their spiritual gifts. Motivation and purpose are the key to this important job as Prime and Begg give the benefits and principles of successful delegation in the church.¹³⁰ Please refer to Appendix B for these principles.

This section also considers Walter's book on, *Can't Wait for Sunday*. This book is primarily focusing on worship leaders and their role in the church. However, one of the chapters discusses the transforming power of worship in the lives of all believers and the importance of it in motivating others. Maxwell was discussed in the introduction regarding the importance of an enjoyable and rememberable experience in worship. This includes music and the message as being transparent towards God and being the messenger of God's love and redemption.¹³¹

¹²⁹ Bill Donahue, *The Irresistible Community* (Grand Rapids, MI; Baker Books, 2015), 230.

¹³⁰ Derek Prime and Alister Begg, *On Being a Pastor: Understanding our Call and Work*, 229.

¹³¹ Michael Walters, *Can't Wait for Sunday: Leading your Congregation in Authentic Worship* (Indianapolis, IN: Wesleyan Publishing House, 2006), 193.

In his research Allen Effa speaks about the importance of reaching the current generation and the importance of worship setting and environmental setting. He discusses the need to strip away some of the traditional ideas of how the church setting looks and creating an atmosphere that millennials can relate to, such as a coffee house or relaxation area.¹³²

Scripture

The dominant thought of this study is: If the doctrine of justification is the act of grace in the believer's life then followers of Christ should have within them the DNA of Christ to be motivated towards gaining the lost. As Hirsch points out in his book true believers or followers of Christ have six elements for success founded in the Holy Spirit.¹³³ Perman believes that everything the church does in Christ has eternal impact.¹³⁴ Morgan puts it this way that being about the father's business of bringing mankind back to Him was the calling of Jesus at the young age of twelve.¹³⁵ Coleman delivers the message of Justification as being the central message of the Lord in only a few He began teaching.¹³⁶

Message of Grace: Justification

In Romans 3:21-26, we find this stated, "But now apart from the law the righteousness of God has been made known, to which the law and the prophets testify." (Romans 3:21, NIV). This passage points to the work of God in mankind through His provision of Christ, His Son. In the remaining of the passage the scripture points to a connection of justification (faith in Christ)

¹³² Allen Effa, "Pub Congregations, Coffee House Communities, Tall-Steeple Churches, and Sacred Space: The Missional Church Movement and Architecture," *International Review* 43, no. 4 (2015): 374.

¹³³ Hirsch, *The Forgotten Ways*, 83.

¹³⁴ Perman, *What's Best Next*, 53.

¹³⁵ Morgan, *Mastering Life*, 13.

¹³⁶ Coleman, *Master Plan of Evangelism*, 23.

and righteousness (the demonstration of Christ) for mankind's deliverance. It is the key message of Romans and the Word of God. Paul points to true faith sharing that justification is by faith. The law could not accomplish this in its written form, sin was left unaccounted for in the Old Testament saints even through the sacrifices and offerings. God made absolute atonement to Him in Christ and it is in Christ alone that one finds redemption in their relationship with God. Jesus said, "I am the way, the truth, and the life, no one comes to the Father but by me." (John 14:6, KJV). Romans 3:21-26 is included in the scriptures for the dissertation for establishing a connection between Old Testament and New Testament. Paul is leading the reader to the call of Abraham and his walk of faith. This will be included in *Redemptive Principles*, a call of God, and the work of God who is a missionary.

Romans 4:18-25 states, "Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." (Romans 4:18-25, KJV). Without weakening in his faith, he faced the fact that his body was as good as dead, since he was about a hundred years old, and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised. The words "it was credited to him" were written not for him alone, but also for us, to whom God will credit righteousness, for us who believe in him who raised Jesus our Lord from the dead." (Romans 4:18-25, NIV). The word hope is used in connection of faith in God's plan and believing God in His promises and one of those promises is that His Son gives justification in death and resurrection. Why is it important that the Bible teaches that faith or belief in the resurrection of Christ is the key to repentance and salvation? According to Osborne, "By God's

grace salvation is possible and people participate in via faith.”¹³⁷ Paul clarifies that Abraham was not delivered from his sin through the law but his belief in God’s hand and working in his life and by God’s grace. This then as was mentioned above was credited for redemption, not works or what man can do on his own. Therefore, the resurrection represents the completion of God’s plan. Just as Jesus said on the cross, “It is finished,” He was telling the world the plan is completed there are no other prophets, ways, works, or religions to fulfill God’s plan of redemption and the church has been entrusted with this good news. What a wonderful responsibility to have in God’s Kingdom.

Therefore, one can see the importance of a connection between the pre-law life and faith of Abraham and the post-law life and faith of every believer since the death of the Savior on the cross. Abraham in just one of the redemptive stories that shows a need for faith in God’s word and plan is the connection to the doctrine of justification found in faith in God’s work in the love of Christ. Paul uses this connection in bringing unbelieving Jews towards the reality of God’s plan for salvation. Besides Abraham, Paul employed by inspiration of God the stories of Moses, Ruth, and Prophets in his writings including Hebrews that teaches the superiority of Christ in justification.

Paul brings in the connection of Abraham with faith in Christ. Abraham believed God in His grace or provision which is the provision of the savior Jesus Christ. Abraham was called of God because God is a missionary who seeks out those who will serve Him, and Abraham responded. God built his relationship first on Abraham to mankind and eventually in Israel. Abraham followed God by faith, not works in the story of the birth of Isaac. Leading to discussion of the need of faith in Christ and the redemptive plan. Paul shares that Abraham

¹³⁷ Grant R. Osborne, “Romans,” in *IVP New Testament Commentary Series*, ed. Grant Osborne, Vol. 6 (Downers Grove, IL: IVP, 2004), 116.

believed in the power of God to do what He said, and it was reckoned (KJV) to him for his salvation. Reckons means to be recorded or accounted for:¹³⁸ This is one of the connections to the Old Testament saints and God's mission to restore the nations. The Word of God from its inception is full of redemptive stories connecting Old Testament saints to Christ. Romans 4:18-25 will be discussed in the Redemptive Principles in Chapter three under present renewal through the hope of Christ.

In Romans 5:12-17, the need for justification in Christ is revealed: That it is through Christ, and redemption towards mankind. John 3:16 is the cornerstone of all verses that leads to a discussion on God's provision. The passage gives the church the reason to be missional and that God is a merciful God. The passage will be shared in comments from time to time on why the Church is on a mission, discussed in Redemptive Principles under the first principle that renewal to God is found in God's grace, which Paul tells the world in the good news of Jesus.

In Romans 8:9-11, Paul speaks of the role of the Holy Spirit in the believer's life while on the earth and when the believer meets with death or the resurrection call of God. The Holy Spirit gives life in the believer's righteous state in Christ. In John chapters 14-17, Jesus spoke of the role of the Holy Spirit in the believer's life and how there is an inner connection of Him to the Believer and to the Church. The church is to be missional but must depend on the guidance and leadership of Christ in the Holy Spirit. Spiritual work is not done in the flesh but in the Spirit. Paul shared in Ephesians 2:5, the church is brought to life in the Holy Spirit, he says, "He has quickened us (made us alive) in Christ." (Ephesians 2:5, KJV), considered as one of the Redemptive Principles: Salvation is God's work not of men.

¹³⁸ Ibid., 121.

Romans 9:2-3;25 one can read Paul's emotional message to his brethren or the Hebrews to follow the provision of God in Christ. In verses 2-3, Paul says, "I have great sorrow...and I wish I would be cursed and cut off in Christ for the sake of my people." (Romans 9:2-3, KJV). He later quotes Hosea in verse 25 when he states, "I will call them my people who are not my people, and I will call her my loved one who is not my loved one." (Romans 9:25, KJV). Paul reveals God's desire to His people Israel, but the connection to redemptive passages of the Old Testament and prophets shows God's missionary heart, discussed as one of God's passions and how He shapes missionary work in spaces of time and need of redemption found in the Redemptive Principles of God's passion is His creation, and God shapes missionary works.

Romans 10:14-15 is one of the final statements of Paul regarding how people come to know Christ as Lord and Savior. He states, "How will they hear without a preacher? How can anyone preach without being sent?" (Romans 10:14-15, KJV). In Romans 10:14-15, the call is that the believer, the church, be active in the missional call to go and seek the lost as Jesus did in His ministry. This is applied often to sending missionaries, it applies to local church ministry as well: Used in the Redemptive Principle of fulfilling the Great Commission.

Romans 11:22, Paul is finishing his remarks to his Hebrew brethren. However, he is also exhorting and reminding the Gentiles of what has happened to the Hebrews can also happen to them. He states, "Consider therefore the kindness and sternness of God: Sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off." (Romans 11:22, KJV). This verse is included as a reminder that as a messenger of God there is a calling to reveal God and His mighty grace and works to the world or other nations. This is done today in believers through the church in Christ: Discussed in Chapter three and Redemptive Principles.

The Message of Missional Mindfulness

In Luke 2:49, Jesus is missing, and his parents are looking for him, when they find him His statement is one of the clearest statements He ever made: “I must be about my Father’s business.” (Luke 2:49, KJV). He says it as a 12-year-old in the form of a question, shouldn’t I be about my Father’s business? The Father’s business is to share the news about Him, and His redemptive plan started by God in prophecy of the Old Testament. Morgan shares that this is the overriding theme of Jesus’ ministry and should be the church’s overriding theme of the propagation of the good news.¹³⁹ The church is to follow Christ in His likeness. The passage will be shared in Chapter three in the discussion of the CARE program and constructing intentional plans for spreading the gospel by the church in the local community.

Paul shares that the believer is to put on Christ. In Romans 13:14 he says, “Be clothed in His righteousness.” (Romans 13:14, KJV). Paul wanted believers not to live in their old paths. In Galatians 3:27, Paul shares that the believer is baptized into new clothes in Christ. The believer is to resemble and reflect Christ in all he/she does in their lives. This includes as Paul shares the need to put on the new man or the man of God in Christ. Ephesians 4:24 he states, “And that you put on the new man, which after God is created in righteousness and true holiness.” (Ephesians 4:24, KJV). This passage was chosen as a call to the church by the Apostle to be followers of God in Christ. It begins with being about the Father’s business in speaking the truth and giving the redemptive plan of God, explored in the chapter three teaching empowering principles of mindfulness towards missional living among others in the community of the local church.

¹³⁹ Morgan, *Mastering Life*, 25.

The Message of God's Glory

In Isaiah 43:10-12 there is a section of Isaiah that speaks about the power of God and when believers see the work of God, they can relay the stories of God's greatness and glory. People come to God out of God's goodness and the stories of victories that others tell. Jim Cymbala shares this in his wonderful work of *Fresh Faith*. This collection of Cymbala's work is full of stories of the wonderful grace of God that is working lives of those in his community in Brooklyn, New York. He is telling of the glory of God in the lives of those who are hurting and lost without hope. He is fulfilling the call to expound on God's glory. Fulfilling Paul's call to only glory in the work of God and boast only in God's glorified works in mankind. Testimonies of people who have come out of the grips of darkness in sin send the greatest message of God, that He can and will as spoken by Paul and Jim Cymbala.¹⁴⁰ The call to be a witness of God, His power, His salvation is very evident in the relationship that God had with Israel. In this passage of Isaiah 43, God is calling them out again to tell the nations of His glory and that He is God alone. Unfortunately, the people of God failed at times to get the message out and live it in front of the nations. Consequently, as a result God judges the nation of Israel and eventually opens the door to all the nations to follow Him in His Son as Paul relates to this in his letter to the Romans in Romans chapter 11. Being a witness is one of the calling of a believer to be about the Father's business in life and in word.

The two foundational passages spoken by Christ to His disciples and consequently the church is the Great Commission of Matthew 28:18-20 and His last words to the disciples in Acts 1:8. In Matthew 28 and Acts 1 one can see that Christ is forming the foundation of the church. The foundation is to go, teach, baptize, and seek those who have never heard the gospel. Christ

¹⁴⁰ Jim Cymbala, *Fresh Faith: What Happens when Real Faith Ignites God's People* (Grand Rapids, MI: Zondervan, 1999), 35.

not only gives the method of being missional but the locations of being missional. The location is first the local area or Jerusalem, then the area surrounding Jerusalem, church plants, then the world, missionary movements. It seems that in the last century much emphasis has been placed on gospelizing the world yet forgetting Jerusalem and Judea. There is a clear path that Christ has drawn. There are many passages in Acts as to the witness of Christ and examples given of believers being sent and sharing the gospel. The early church was beginning to form a pattern for believers to follow as God open doors and called believers to go and share the good news of Christ to those who had never heard. These passages from Acts including the Acts 8:25-34 passage of Phillip being called to minister to the Ethiopian eunuch is an illustration of how God moves in the lives of believers and the church. There is no works in Judea or uttermost parts of the world without first seeing results and works in Jerusalem.

The Message to Edify the Church Towards Growth

In the early church Acts 2 shares that the church increased daily. It was a phenomenon as Christ in the person of the Holy Spirit was working mightily. Paul and the other Apostles were called to write to the new churches and give instruction to empower the church towards spiritual maturity and growth from this new movement. In Ephesians 4:1-2, Paul writes that the call of God is to live a life that is worthy. The greatest act that the church and believer can accomplish in Christ is be missional to others in the many ways that the Word of God teaches the church to be missional. In Ephesians 4 Paul shares the important task of being unified as the church and using the gifts that God has given to the maturity of the church and believer. It is important because if being missional is the call of the church it must be ready and instructed on how to be missional and how God works through believers in the church. Paul uses the word *katartismos*, to equip the saints and the word *oikodomen*, to build up or edify the body of Christ in Ephesians

4:12: He also uses the word *teleion or complete maturity* in verse 13.¹⁴¹ The call to edify and equip is a priority in the church as they implement the Great Commission.

The Message of Sending and Going

There is a connection between Old Testament ministry in the prophets and New Testament ministry in the Church. One can find this literally in the messages sent to the prophets and the words of Christ. The examples of this and the conviction of the heart seen in Jeremiah and Isaiah are realistic moments in the life of believers who cared deeply for their countrymen. In Jeremiah 13:17 one sees this in Jeremiah who weeps for the people of God. In Isaiah 6:8, Isaiah is moved for the people of God in the death of Uzziah. It is interesting that in that moment God called Isaiah to go and become a missionary to His people. Paul also had this kind of care for his brethren in Romans 9. The connections from the New Testament are from the Lord in Luke 19:41, John 17:18, and John 20 with Peter. These stories stand as great examples to current generations of the need to be sent and go to others in their local communities.

Theoretical Basis

The theoretical basis for this study is to promote the doctrine on justification, evangelism, and the missionary nature of God that historically, God is a missionary of mankind and has always been proactive in His quest for man's salvation. The scriptural section will point out the process by which God has mandated His followers to be missional. A true follower of God is missional. In 1 Peter, the Bible states that the church is the Priesthood of Believers, called out of darkness into His marvelous light (1 Peter 2:9, KJV): To call out means to seek or search out those who remain in darkness or the lost.

¹⁴¹ Robert Brown and Phillip Comfort, *The New Greek English Interlinear New Testament*, 4th Ed. Editor, J.D. Douglas (Wheaton, IL: Tyndale Press, 1990), 667.

Regarding ministry practices on evangelistic approaches and methods: There are many journals and books that have shared ministry ideas for gaining Christ in the lives of non-followers of Christ. Saddleback's approach of the *40 days of purpose* is just one ministry approach to being missional.¹⁴² Willow Creeks approach to seeker services and platoon cells or small groups is another method that is employed by churches for the cause of Christ.¹⁴³ This project will consider many methods and approaches shared, studied, and applied in the resources mentioned in the Literature review working towards a missional approach and applied in the spiritual formation of the CARE program. As Hirsch states, "God is a missionary."¹⁴⁴

¹⁴² Rick Warren, *40 Days of Purpose* (Grand Rapids, MI: Zondervan, 2002), 3.

¹⁴³ Lynne Hybels and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (Grand Rapids, MI: Zondervan, 2016), 18.

¹⁴⁴ Alan Hirsch, *The Forgotten Ways*, 137.

Chapter 3

Methodology

Renewed Focus: Intentionally Plan to Win the Lost

“God is not willing that any should perish.” 2 Peter 3:9

Statement of Methodology

The motif of this project is there is no other passion more important than the atonement of one's sin. It is the DNA of the church. This is the motivation for change, constructing plans for growth, and adapting to current cultural needs in reaching out to others. The church individually has this calling to win the lost by teaching and implementing the redemptive principles from God's Word then empowering the believer to be more active in their calling of being a follower of God in Christ. It is the job of the church where it stands to study ways to best reach the lost motivated by the fact that Christ atonement gives the church its mission. This is an everyday doctrine taught within the Word of God, as Paul stated, “I die daily.” (1 Cor. 15:31b, KJV): Meaning he died or declined his own gains in life to gain more of Christ and being Christ-like.¹⁴⁵ Paul's desire was to risk it all for the cause of Christianity, to lay it all on the line. Paul's statements of sacrifice for Christ was directed towards those in Philippi seeking self-gain in the ministry from Philippians 2:3, everything the Church does is for God's Glory and Paul spoke of this often as well as in 1 Corinthians 1:29, that the only boasting in ministry should be

¹⁴⁵Alan F. Johnson, “1 Corinthians,” in *IVP New Testament Commentary Series*, ed. Grant Osborne, Vol. 7 (Downers Grove, IL: IVP, 2004), 299.

towards God's glory. This is a primary teaching of his theology of the resurrection and return of Christ.¹⁴⁶

The focus of this project is seeking commitment towards change in the approach of gaining the lost in the environment of current culture. The study uses both qualitative and quantitative assessments for the conquest of discovery in being missional. The methodology focuses on three areas: First, surveying and questionnaires with ministers within the SCBAI.

Second, surveys within the Association conducted by the churches. also considered in chapter four. This will give the project some relevance and validity to the current focus of missional endeavors within the SCBAI, by sharing current missional works in their local community.

The third method that was employed are discussions with leadership within the Association and personal observations of the researcher. The introduction of the program CARE will be given. The CARE program involves local missional endeavors as well as vision orientation towards decentralization through church planting and the methods of church revitalization. An outline of the CARE Project can be found in Appendix C of the research.

Intervention Design

CARE: Constructive Principles for Church Growth

First Principle: Strategizing

Growth in a church does not happen by accident. Whether the church attracts the community through programs or increases outreach activities a plan is needed. Planning for growth, and praying for God's leadership, helps prepare for God's agenda and meet the needs of those who attend the church.

¹⁴⁶ Ibid., 299.

Robinson in his work *Total Church Life* discuss the importance of a plan in implementing church growth goals. He looks at strategies, vision, exalting Christ, equipping the priesthood of believers, and evangelism. He gives the *four P's of evangelism: Priority, Planning, Personnel, and Power*.¹⁴⁷ Robinson believes the start of new focus and moving ahead in God's plan is seen first in the vision of the Church. This sets the goals and focus of a church on growth. Prioritizing is important as it is the mindset of the Church's goals and focus on church growth.¹⁴⁸ The second strategy is one that Robinson promotes as the *strategy of Jesus*. This strategy is the planning aspect of winning the lost. This strategy is about exalting the Savior as Christ exalted Himself. He brought people to Him to hear, trust, and believe.¹⁴⁹

Robinson teaches that *Jesus' strategy* as presented in Acts 1 is to go everywhere working towards empowering believers.¹⁵⁰ Jesus had a plan for the Church to follow. Robinson suggest planning in increments in reaching the community by choosing an area and working it intently with face to face moments.¹⁵¹ He presents the importance of total participation by the members of the church, getting back to prioritizing a missional mindset.¹⁵²

The third strategy is to make this a personal endeavor of every believer or member of the church in the equipping phase of the plan to help believers not only understand the importance of being motivated to gain the world for Christ but help them to find confidence in accomplishing

¹⁴⁷ Darrell Robinson, *Total Church Life: How to be a First Century Church*, 145.

¹⁴⁸ *Ibid.*, 146.

¹⁴⁹ *Ibid.*, 147.

¹⁵⁰ *Ibid.*, 147.

¹⁵¹ *Ibid.*, 147.

¹⁵² *Ibid.*, 147.

this goal.¹⁵³ Once the vision has been presented to maximize the church's effort in winning the lost then training the membership on ways and steps towards taking the everyday missional approach is needed in the empowering aspect of the plan in present ministries. Equipping the saints is the goal of everyday missional mindedness and is always a fruitful endeavor as Ephesians 4 teaches. Please refer to Appendix A for an outline of *Robinson's Constructive Plan for the Church*.

Mentioned earlier Bill Henard presents a change matrix that involves a four-step course of action: *Priorities, Parameters, Players, and Process*. Please refer to Appendix A for *Henard's Constructive Plan for the Church*. *Priorities* are based upon the five columns of church ministry: Worship, Evangelism, Discipleship, Fellowship, and other ministries. The priorities never change based upon Biblical foundation. Jesus placed within the church in His ministry and by the inspiration of the Holy Spirit directions for the church to follow. Worship of God is always first, but new members are found through evangelism followed by equipping the saints according to Ephesians 4. Fellowship and other ministries are branches of the church's results of implementing the plans for worship, evangelism (being missional) and discipleship. It is a dynamic that is set within the church culture, Christ first in everything. Fellowshiping activities give the church members energy and a place to rest after serving others in the community and gaining the lost. It is also a place to introduce new converts to the church culture.

Once the church is in an understanding of the priorities and are willing to practice this model, the church moves to the *parameters*. Parameters are the guidelines set forth by leadership to begin to engage the laity or priesthood of believers. According to Henard there are five

¹⁵³ Ibid., 148.

parameters that are important and relevant to change.¹⁵⁴ This can be set up out of a revised vision statement and guidelines to live by in the church for future change. The five parameters should be set in holiness or purity of the heart and motivation of the believers. Second, the church should be determined to follow excellence or competence in the work they are performing whether it be worship or planning ministry. Paul dealt with this issue to the church of Corinth regarding their attitude towards ministry application. The anticipation or expectations of the leadership should be oneness or unity as Philippians 2:1-4 gives direction regarding unity and Acts 1:4-5 talks about the expectations of the Lord's glory. Relevance is an important aspect of the parameter's goals. According to Henard every part of the ministry and parameters should focus on these three words, *worship*, *lead*, and *grow*.¹⁵⁵ Relevance is one of the parameters that has much flexibility. This depends on the churches cultural setting, reaching out to each generation of its area. Relevance should be set in worship to everyone, leading each group, helping each group to grow, and working together as a team, which leads to the last parameter, teamwork. Teamwork is a subject discussed often in the scripture under the heading of unity and being in one accord as found in Philippians 2 and 4. When involving the people and leadership or players which is the next matrix, one should expect resistance.

The *players* matrix involves communicating about the changes. They are: Pastoral staff, Lay leadership, Membership, the Calendar, and the Budget. The church lives and strives on leadership, the activities on the calendar, and the money budgeted for the ministry. Basically, this matrix is based on the preceding order mentioned, very little happens until the staff and lay leadership agree in leading towards orchestrating change among the members and decisions,

¹⁵⁴ Ibid., 283.

¹⁵⁵ Ibid., 284.

whether they are elder led or congregational led. As a pastor one can understand the difficulty in this process of getting everyone on board. Of course, sometimes this does not happen.

The last matrix given by Henard is the *process*.¹⁵⁶ The process is about focus. The five areas exposed by Henard are all important areas of the church. The first is Biblical focus and certainly the church must focus on the Biblical foundations of the work of Christ within its organization. Christ is the central focus but there are other areas of focus that the church should include: *Inward focus or the membership*. Often Paul mentioned the inward concerns of his own life and those who served with him. Such as his words to Philemon, and his mention of all his co-workers in Romans 16. Inward focus is a Biblical teaching, but it is not the primary purpose of the church: Gaining the lost is top priority. *Upward focus or worship* particularly on Sunday. A good worship service can encourage and ignite the church family for the entire week. It is a primary focus of the Word of God.¹⁵⁷ There is also the needs of the building and other areas. The building should represent the dedication to God through the visibility of its building inside and outside to the community that the church cares about itself and how it looks before others in its relationship to God. *Outward focus* of which this project is mainly focused upon. A church which has left off outward focus is a church that has become too self-absorbed with its own needs. This leads to a highly centralized mentality that is difficult to overcome.¹⁵⁸ There are basically two methods of change: Gradual or immediate.¹⁵⁹ If God gives the leadership a vision to move forward, why wait if resistance is coming it will come whether change is introduced gradually or immediately. Change is needed and resistance to change is going to happen.

¹⁵⁶ Ibid., 286.

¹⁵⁷ Ibid., 287.

¹⁵⁸ Ibid., 287.

¹⁵⁹ Ibid., 287.

Second Principle: Focus more on decentralizing the church over centralizing

In the salvific experience both affectual (momentary) and relational (bonding) are needed. Jesus used the affectual to bring people to hear of Him. Billy Graham Crusade meetings or Hillsong live events are examples of affectual salvific experiences where the emotions and realistic experiences are seen in the Holy Spirit. However, beyond the momentary meetings are the relational or everyday constant approach to human touch which is needed. Jesus was a mentor with the twelve, daily in His approach to bonding relationally with His group. The approach became a decentralized approach as the twelve went out to do the same work of Christ and building their own networks that started the explosion of what is called the Church today.

The relational touch is vital to consistent church growth. This is a Biblical mandate as Paul shares that the church or believer are to focus on the spiritual needs of others as found in Ephesians 4. Jesus also spoke of this in John chapter 17 to love one another and focus on working together in the Spirit. Living in the Age of Prosperity has brought challenges to the church. New technology and methods of doing ministry as well as marketing have also led to the issue of disengagement from others. Frost focuses on this issue of becoming disengaged in the lives of people in the community.¹⁶⁰ He calls this the *screen culture*, technological contact without in-person contact.¹⁶¹

The church is affected by disengagement in three ways: Salvific experiences, individual growth, and organizational growth. Considering this possibility, this is only one of the issues that has affected the SCBAI. While busy putting together programs for the members, working up spreadsheets for administration, and using media for worship time (which is part of ministry) the

¹⁶⁰ Frost, *Incarnate: The Body of Christ in the Age of Disengagement*, 22.

¹⁶¹ *Ibid.*, 23.

church has become over-extended internally forgetting at times its primary purpose in Christ, promoting salvific experiences. The genuine personal touch is still needed in a cynical and untrusting world. Lack of evangelistic planning has caused an internal focus of centralization of resources within the church causing a lack of focus towards outreach. Decentralizing the activities, funds, and culture of the church is needed: Marketing the church is important, but the church is in dire need of more contact with the world around them as Jesus gave the church His example of doing this type of ministry in His itinerate ministry.

Cole in his work *Church 3.0* discuss some ways that evangelistic modeling in the church has changed towards effectiveness as cultures change. Denominations and churches that evaluate or are transparent about this issue will be more effective.¹⁶² Cole illustrates this by studying churches which are growing and have a vision of marketing into other areas through platooning also known as networking.¹⁶³ They are giving platforms for others to build upon or decentralizing yet keeping the foundation of the home church or mother church. Cole presents this model and talks about being missional instead of attractive and the importance of being decentralized.¹⁶⁴ The biblical model of the first church is Jerusalem and Antioch. The first church had two roles: centralized and decentralized. When the church began after the ascension of the Lord the church had a centralized foundation first in Jerusalem and then in Antioch. As the church progressed into smaller groups or new churches, they worked their way into a decentralized organization. Paul of course was the main hub of the early churches, but one can also see Peter, James, John, and Timothy working in other areas. Centralized activities are

¹⁶² Neil Cole, *Church 3.0: Upgrades for the Future of the Church*, 116.

¹⁶³ *Ibid*, 116.

¹⁶⁴ *Ibid*, 119-120.

founded in the foundation of spiritual gifts as they began to be seen and are employed in the early church as mentioned in Romans 12, Ephesians 4, 1 Corinthians 12, and 1 Peter 4, this is called the early formations of the church as stated by Osborne and Liefeld.¹⁶⁵ The church was successful by moving from a centralized approach to a decentralized approach of incorporating believers as the keys to edifying the church as Paul taught in Ephesians 4. The Millennial's however are not as welcoming of denominational history or modernistic philosophies of proof. This does not agree with the Millennial's philosophy of being unified with nature and their collaborative approach to fixing the issues of the world.¹⁶⁶ With this in mind contemporary and progressive ministries focus on reaching each generation with the gospel in the best way possible.

Therefore, a new decentralized approach to church planting is needed built no longer upon territorial guidelines, or denominational guidelines, but instead philosophical guidelines of current cultural issues, such as homelessness, displaced immigrants, and other issues leading to cultural acceptance.¹⁶⁷ Cole as well as Hirsch and Frost write about the differences between more traditional setting in centralized models as opposed to decentralized models that are more fluid in nature. The church should never forget that the gospel fits all generations by simply teaching the truths of the gospel. Therefore, it is time the church wake-up to the reality as Rainer and Stetzer speak of regarding reaching the current generation with cultural relevance (understanding) as well as biblical foundations.¹⁶⁸

¹⁶⁵ Alan F. Johnson, "1 Corinthians," 216-217, Grant R. Osborne, "Romans," 324, Walter L. Liefeld, "Ephesians," 103, Marshall Howard, "1 Peter," 146, in *IVP New Testament Commentary Series*, ed. Grant Osborne, Vols. 6, 7, 10, 17 (Downers Grove, IL: IVP, 1991-2004).

¹⁶⁶ Rainer and Rainer, *The Millennials*, 37.

¹⁶⁷ Frost, *Incarnate*, 125-131.

¹⁶⁸ Stetzer and Rainer, *Transformational Church*, 216-220.

Third Principle: Create a Missions Focused Environment

Focus on a missional mindset more than evangelistic mindset

The purpose of missions or being missional is constantly focusing on the purpose of the church as founded by the Lord in Matthew 28 and Acts 1:8. Consider focusing on winning the lost from a broad perspective or narrow perspective. A narrow perspective allows for more consistent and profitable ministry and focus. A broad perspective requires greater resources: human, financial, space, and time. Smaller churches that primarily exist in the SCBAI are unable to function properly at the broad perspective level. The SCBAI is better served by focusing time, space, ministry events, and human resources towards activities that will better serve their own community and building up the membership through networking.

Second, there is an attitude or mindset towards being missional minded that is needed. In Frost' work he suggests that the traditional methodology of soul-winning methods has caused a lack of vision and leadership. It has caused a lack of proper equipping of the saints. It has caused an overdependence on others to do the work of being missional.¹⁶⁹ It has caused a lack of teaching a system of being missional or daily touching others for Christ.¹⁷⁰ Frost states, "People do what they are asked to do and believe is right."¹⁷¹ Therefore vision casting with purpose and promise is needed, helping people become everyday followers, bonded to the cause of Christ: Because, being missional is an everyday approach as Frost, Hirsch, and Rainer have shared in their works. Therefore, being missional minded as a follower of God in Christ is a conscientious approach of focusing and managing the goal of bringing people to Christ.

¹⁶⁹ Frost, *Incarnate*, 133.

¹⁷⁰ *Ibid.*, 133.

¹⁷¹ *Ibid.*, 103.

Third, the attitude of the first church as founded in Acts was missions minded, this began with preaching and worship. Stetzer states everything begins with the Word of God and worship.¹⁷² The understanding that worship to God is founded in the doctrinal principles of the Bible is an important aspect to church life. Worship is the first actions taken by followers of God as seen in the offerings by Abel, the Children of Israel in the wilderness, David, and is the call to the church, of being missional, being the incarnation of Christ before others. Dever and Alexander share that the goal of worship and the worship service is to proclaim the good news and salvation that is in Christ.¹⁷³ Hirsch points out that the apostles were *little Jesus*’ and that the DNA of the believer is founded in rebirth through Christ. The church is the incarnation of Christ.¹⁷⁴ This is practiced in worship as Walters shares that worship of the church is called to follow Christ as their mission not simply to admire Him.¹⁷⁵ Walters states that the power of worship begins with the lives of believers, this begins in the worship leader, and the power of worship is the mission. The mission is to be inspired to leave the church building and be the incarnation of Christ to those outside the church and become missionally minded.¹⁷⁶

Another aspect of being missional minded is adapting to the current culture, recognizing differences, and helping meet the needs of the community. Frost believes the mission in a disengaged age for the church is to create a posture as a church that is incarnate in the

¹⁷² Stetzer, *Subversive Kingdom*, 12.

¹⁷³ Mark Dever, and Paul Alexander, *The Deliberate Church: Building your Ministry on the Gospel*, 81-88.

¹⁷⁴ Alan Hirsch, *The Forgotten Ways: Reactivating Apostolic Movements*, 77, 109.

¹⁷⁵ Michael Walters, *Can't Wait for Sunday*, 197.

¹⁷⁶ *Ibid.*, 197.

community.¹⁷⁷ What disengagement of mankind has caused according to Frost are four distinct issues, the first two are self-consumed or care of the soul and eternity over the temporal and lostness of people.¹⁷⁸ Frost' teaching that the de-fleshing of soul from body in a physical verses spiritual sense has also caused disengagement in everyday living, which is performed physically, while the soul is still present.¹⁷⁹ Basically this teaching is that while focusing on a new home in heaven the church disengages from serving in their temporal home on earth. Perhaps this is a theological argument, but his intensions are purely an observation of how dualism (temporal vs. eternal) has affected the acts of believers in daily living out the cause of Christ in all aspects of life. Frost also discuss two other distinct issues, the moral minefield and moral ambiguity discussed in cultural adaptiveness section of the project. Therefore, the church needs to change from being results-driven to missional-driven as alluded to by Hirsch, Frost, and Stetzer, this change of focus will illuminate the church's purpose.

Finally, being missional is the calling of the entire body of Christ to become participants in God's mission and his purpose. Finding ways to motivate and get believers involved is the challenge that the church faces. Ephesians 4:7-16 speaks about the inward and outward structure and duties of the church as espoused by Van Araade¹⁸⁰ As Van Araade states, "It is time to move beyond the pastor-centric ideas in Christian ministry and understand that the gospel is as importantly shared in cultural settings as it is in word only."¹⁸¹ It is important for the

¹⁷⁷ Frost, *Incarnate*, 34.

¹⁷⁸ *Ibid.*, 34.

¹⁷⁹ *Ibid.*, 34.

¹⁸⁰ Timothy van Araade, "The missional church structure and the priesthood of all believers (Ephesians 4:7-16) in the light of the inward and outward function of the church," 1709.

¹⁸¹ *Ibid.*, 1709.

traditionally minded church to get an understanding of this definition: Moving beyond the four walls. The Word of God is the most important aspect of winning the unsaved to Christ: As was stated earlier it is the start of a new beginning in those who are quickened or brought to life from the hearing of God's Word. Being missional is taking the Word that the believer knows to be true and expressing it in lifestyle, learning to understand cultural differences, and applying it to those around them that only they can reach.

Become Missionally Obedient in the Call of Christ to the Church

Beard focuses on the form of a missional church, from a Biblical aspect of being missionally obedient. He states that, "Missional discipleship is the experiential process of identity formation which results in a disciple who exhibits tangible evidence of mission, community, and obedience in his or her life."¹⁸² Notice figure 3:1 below. The believer is called as the result of the mission or Christ follower. The Church is called to obey the process of presenting the gospel to different parts of the world. First, to Jerusalem which was the first location of the disciples and apostles in Acts: As Paul was called eventually the center moved to Antioch, however, Christ knew in His disciples that they would understand that the beginning point is at home, Jerusalem. Without converts in Jerusalem as seen in Acts chapter 2 there is no missions in Judea, Samaria, Galilee, and the uttermost parts of the world. The church is mandated to reach the lost at home first and in the current generation. When the church is involved in the triangle of missions, good things for God and the church begin to happen.

¹⁸² Christopher Beard, "Missional Discipleship: Discerning Spiritual-Formation Practice and Goals within the Missional Movement," 176.

Figure 3:1 Beard's Model for Missional Obedience

Figure 3.1 removed due to copyrights, see footnote 182 for access.

Giglio from the *Finish the Mission* states, “Christians are not at their leisure.”¹⁸³ Being missional is not a vacation to a foreign field, it is more than a location or visit, it is being visible for the world to see Christ in the church. Giglio also states, “It is a new song, ready to go, ready to praise.”¹⁸⁴ Being missional is about being focused on God, like Isaiah in Isaiah 6, being focused on who God is, and what is important to Him. His children are important to Him and His children are a great priority in the SCBAI.

Principle Four: Continuous Improvement

Focus on becoming a healthier church

No one likes to think about health issues. However, churches are either growing because they are healthy, just like children, or they are stagnant because there are health issues. In this project on the SCBAI the study has shown that many of the churches in the Association or in the transition of decline. As the project looks at the health of the church it considers, Gene Getz' four components of growth and measuring the health of a church that has become a guide to

¹⁸³ Louie Giglio, “The Galactic God Who Invites us to His Glorious Plan,” In *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*, eds. John Piper and David Mathis (Wheaton, IL: Crossway, 2012), 30.

¹⁸⁴ Ibid., 30.

church leaders.¹⁸⁵ When individuals face health issues they recover when their mindset is towards proactively, achieving better health, and having patience with the process. The four components are: Understanding the foundation of the church (What it is and who founded it?). Second, understand the doctrines that the church should promote (God's grace and the unity of the church found in trinity teaching). Third, understand the building blocks of a successful ministry (Hope, Faith, and Love). Fourth, understanding what produces a healthy and fruitful ministry (Leadership and Worship).

Health is Found in the Authority of Christ

First, Getz focus is on the foundation of the body of Christ from a local aspect who is the founder of church. Jesus said in Matthew 28:18 that, "He has all authority." This exist in all generations and centuries. The first foundation is understanding that the church is God's instrument for winning the lost. In Hebrews 12:2 one reads, "Jesus Christ, the author and finisher of our faith." Everything is successful in his authority. Getz specifies that while it is true that the church is universal, and this message is clear as Jesus taught by inclusion in His ministry, the New Testament and early church is assuredly seen in the boundaries of ministry to local communities and cities.¹⁸⁶ When studying the scriptures of the early church every point of interest regarding letters sent by Paul or places churches were mentioned were based on locations (including the seven churches of Revelation).¹⁸⁷ The foundation of the church is established in localities. Therefore, healthy churches focus first on their communities in winning the lost before they focus on starting new works or supporting missions outside the church. The changing of

¹⁸⁵ Gene A. Getz, *The Measure of a Healthy Church: How God Defines Greatness in a Church*, 11.

¹⁸⁶ *Ibid.*, 21.

¹⁸⁷ *Ibid.*, 36.

cultures is not just about the development of multi-cultural groups in a described area, but it is also about the demographic changes of age and generational needs and beliefs as found in the SCBAI. Churches that choose to separate unto themselves and are unlike the community that changes will find themselves declining. As Rainer implies in his work *“The Autopsy of a Deceased Church,”* that church will find themselves irrelevant and declining.¹⁸⁸ This is certainly a difficult thing to admit for the church, that they are not as relevant as they once were in their communities and they need to be transparent about themselves to see the need for change. Non-transparent ministries will continue to fade away into the past instead of striving in the future.

Health is Found in the Remedy of Grace

Second, Getz focuses on unity and grace as the key components of a healthy church. The second foundation is understanding that God’s grace and mercy are the church’s goal to communicate through word and deed.¹⁸⁹ The founder of the church is Christ who is part of the trinity. Jesus said, “By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.” (John 5:30, NIV). Jesus tells us that the unity of the trinity is protected and that he can do nothing without the Father’s knowledge or guidance. In the same way the church is part of Christ therefore involved in the works and guidance of the Godhead or trinity. When a church separates itself from the community it is not in unity with God’s will or the work of the Trinity. The grace of God (forgiveness) is the key to seeing churches grow through a unified attitude because of the grace of God which is received.

Therefore, the SCBAI is strengthened in understanding what grace is and then becoming a reflection of God’s grace to others. Grace is not only attributed to salvation it is also attributed

¹⁸⁸ Rainer, *Autopsy of a Deceased Church*, 28.

¹⁸⁹ Getz, *The Measure of a Healthy Church*, 58.

to God's hand of grace at work in the believer's and church's work.¹⁹⁰ A healthy church understands that a strong foundation starts with seeing grace and mercy as a primary attribute of God's nature and this becomes the nature of a church. The healthy church strives on being unified in God's purpose of handing out His grace of forgiveness. Hirsch implies this point in his work regarding being a representation of God in the spiritual DNA of the church in the priesthood of believers who are truly born again and following God or has the desire to follow God's plan to bring grace and mercy to the world.¹⁹¹ Getz presents three practical ways that this is part of a healthy church: First at the door in greeting others with a generous spirit.¹⁹² An attitude applies both to the church family and to the community. Second, in how and what areas the church participates and gives to the community.¹⁹³ Third, they accept one another in unity, with impartiality, and patience.¹⁹⁴

Health is Found in Faith, Hope, and the Love of Christ Extending from the Church

Third, Getz focuses on the key action points of ministry in creating a healthy ministry found in the attributes of hope (endurance), faith (working faith), and love. The third foundation is set upon understanding that Faith, Hope, and Love are the foundations of God's grace. Love is established in the examples of Christ' love to us.¹⁹⁵ These are the three messages that the SCBAI can focus on in edifying the churches towards wholeness. Does the church talk about faith, by

¹⁹⁰ Ibid., 58.

¹⁹¹ Hirsch, *The Forgotten Ways*, 37.

¹⁹² Getz, *The Measure of a Healthy Church*, 61.

¹⁹³ Ibid., 62.

¹⁹⁴ Ibid., 69.

¹⁹⁵ Ibid., 135.

presenting extra-biblical examples of faith and contemporary examples of faith from their membership in their community? Because true faith as James teaches produces good works for the cause of Christ.¹⁹⁶ Does the church present hope in Christ by His resurrected life making possible eternal hope and producing joy out of that relationship in the hope of Christ? This type of hope produces a steady approach to life because of the hope of eternity and joy of hope as found in Romans 5:20, Romans 12:2, and Romans 15:3.¹⁹⁷ Finally, does the church promote a loving and accepting atmosphere with everyone? Jesus sets forth the primary attribute of the Christian faith (love) when he tells his disciples to love one another as He loved them (sacrificially) in Luke 22:28-36.¹⁹⁸ Correct Christian love is seen in cooperating ways with one another which needs to be evaluated often by the leaders of the church because unity is found in correct teaching and edification that can be applied to the SCBAI.¹⁹⁹

Health is Found in the Spiritual Maturity of the Leadership

Fourth, Getz focuses on the key directives of a church found in strong leadership and the worship experience each week. One of the most interesting points that Getz's makes is, "Spiritual gifts are not a sign of a healthy church."²⁰⁰ Corinth is proof of an unhealthy church with spiritual gifts. Leadership is not about having gifted people in leadership position it is about spiritual maturity. The selection of the first deacons in Acts 6 illustrates this importance. The seven that were selected were selected based on spiritual maturity, filled with the Spirit, and

¹⁹⁶ Ibid., 106.

¹⁹⁷ Ibid., 130.

¹⁹⁸ Ibid., 137.

¹⁹⁹ Ibid., 137.

²⁰⁰ Ibid., 87.

living out the fruit of the Spirit in their Christian walk.²⁰¹ They were not selected based on their education or giftedness, but their commitment to Christ as seen in Stephen. Getz gives the keys to a healthy church in which leadership is the foundation of success or failure.²⁰² Getz gives four principles of successful leadership. First, leadership is the measuring stick that God uses in the church to lead the local church. Therefore, leaders should be evaluated strictly upon the Biblical standards set forth by Paul in First Timothy chapter three. Second, the church should evaluate the degree to which the body of Christ is cultivating the qualities of leadership as mentioned in 1 Timothy 3. Third, God is not looking for perfection, but He is looking at the heart of obedience and the church should look for someone who wants to grow in their faith.²⁰³ Fourth, the maturity level of the church will not rise above the maturity level of its leaders.²⁰⁴ The key to becoming a relevant (influential) ministry to the community is a love for God and a caring loving attitude towards others, this is always relevant in leadership.

The following figure (3.2) illustrates the eight common errors that Kotter presents when leadership attempts change in an organization that has been doing ministry the same way for years or decades.

Figure 3.2: Kotter's Eight Common Errors in Leading Change

Common Errors

- | |
|--|
| • Allowing too much complacency (keep things moving forward on a planned schedule) |
| • Failing to create a sufficiently powerful guiding coalition (Leaders) |
| • Underestimating the power of vision |
| • Understand communicating the vision |

²⁰¹ Ibid., 88.

²⁰² Ibid., 165.

²⁰³ Ibid., 167.

²⁰⁴ Ibid., 168.

• Permitting obstacles to block the vision
• Failing to create short-term wins
• Declaring victory too soon
• Neglecting to anchor changes firmly in the new corporate culture

To become a healthier church and to be the best that Christ wants from the organization, change is needed as the church must adapt to cultural changes without compromising the gospel. Kotter's table is presented as a reminder of the courage needed to make changes that will impact as many as the church can in its local area. Vision is the key to successful change and vision means planning and looking ahead towards the future with God's grace and wisdom.

Interpreting Kotter's Error Model for the Church:

Churches are businesses like organizations, they need financial, human, and capital resources. This is nothing new but from the prospective of a functional approach: How does Kotter's eight errors that lead to a dysfunctional setting or unhealthy church relate to leadership and change?²⁰⁵ Please, consider Kotter's eight steps towards church culture sculpturing found in Appendix B. First, consider the idea of functionality of the church. The Biblical model for functionality in the church is that the church is led by those who say they are called to pastor or be involved in some aspect of ministry. Rainer shares that a sign of a dysfunctional or unhealthy church is leadership does not have a vision for the future and they lack the ability or desire to train others to lead or make decisions regarding the future of the church.²⁰⁶ Functionality in the church comes from leadership who is willing to train believers for some function in the church or organization. Biblically this is done through the gifts of the Spirit. Second, functionality is impossible in a ministry setting when those who have led or are leading are unwilling to allow

²⁰⁵ Kotter, *Leading Change*, 73.

²⁰⁶ Rainer, *Autopsy of a Deceased Church*, 49.

the next generation to suggest relevant (important) changes and lead them (those qualified to do so).²⁰⁷

Churches that are in a declining transition, need new vision. Vision always starts somewhere, and it starts with leadership. The Lord spoke to seven churches in Revelation chapters 2 and 3. He gave warnings, criticism, and solutions for each church that had their own set of problems. The lessons from these churches tell us two important truths. First, each church is unique and in its own setting must find its own solutions for growth and renewal. There is no quick fix for the church and SCBAI regarding decline in baptisms. Second, the Lord spoke to the churches in a way that revealed to them that they are in danger of losing their church or ministry. Bill Henard suggests that the health of the church has as much to do with church growth than any other factor found from his studies and studies of other writers he has gleaned from in his research.²⁰⁸ The Lord did not focus on growth in Revelation, but He did focus on the spiritual health of the seven churches. The seven churches of Revelation illustrate the importance of being a healthy church in doctrine, desire, and during trials. Mark Clifton believes that the Lord made it clear, “As many have said, the pathway to new life for a dying church is repentance and remembering.”²⁰⁹ Remembering is getting back to what is important and what the SCBAI and churches were built upon: having a missional mindset (locally) and ministering to the lost as well as to the saved.

²⁰⁷ Ibid., 34.

²⁰⁸ Bill Henard, *Can These Bones Live? A Practical Guide to Church Revitalization*, 21.

²⁰⁹ Clifton, *Reclaiming the Glory*, 33.

CARE: Adaptive Principles Toward Change

First Principle: Being Transparent toward Recognizing the Need for Change

Elkington presents the Complex Adaptive Model for change. According to Elkington, the condition of evangelical churches in Canada and North America borders have alarming statistics regarding regular attendance in evangelical churches that have declined from 60% in 1960 to 11% in 2011.²¹⁰ *Evangelism on Mission Resource Guide 2019* concurs with Elkington's findings regarding drop in baptisms not only in Canada during that period but the United States also, there has been a drop of 9.4% of baptism in the last year between 2018 and 2019. There has been a drop of 12% between 2017 and 2013 and a drop of 18% in baptism in the SBC between 2008 and 2017.²¹¹ However, in Elkington's findings the church in Canada has seen an increase in church goers and baptisms of 11% since 2013.²¹² Therefore, according to EMRG in the past six years Canada's SBC churches have increased in regular attendance by 11% and now regular attendance approaches 22% in Canada.²¹³ This can be attributed to many new church plants started by current generational ministers by the SBC in missions endeavors like Annie Armstrong and other evangelical groups. As a follower of God in Jesus Christ regardless of one's denominational or non-denominational status this report gives a vivid picture of the changing culture in North America towards traditional views of the church. The church that is struggling needs a vision to become a replant with current cultural needs as the focus or help current generational pastors start new works in their area. As Rainer points out the church must become

²¹⁰ Ibid., 4.

²¹¹ *Evangelism: On Mission*, Volume 22, no. 1, 2019, Editor, K. Faith Morgan, 48.

²¹² Ibid., 48.

²¹³ Ibid., 48.

a purpose-driven church (missional) and not a preference-driven church.²¹⁴ Therefore, the focus again is on a narrow or board perspective in the functionality of the church in how to become more missional in the community. The challenge is there for the SCBAI and its churches as they face generational and cultural changes.

Explanation of Complex Adaptive Model

Therefore, this project considers the work of Elkington and his church model for change and understanding the organization that is called the church: As this project considers ideas and propositions by others towards churches becoming more missional it is important to understand Elkington's meaning of Complex, Adaptive, and System (Model). As a student reading this article that is part of the project it appeared that Elkington was going to focus on illumination of the church, followed by the community of believers, and becoming active in the community towards missional goals. However, from Elkington's own words he suggests the following regarding the meaning of complex, adaptive, and system or model found in Appendix A, under title of *Elkington's Complex, Adaptive, and System Model*.

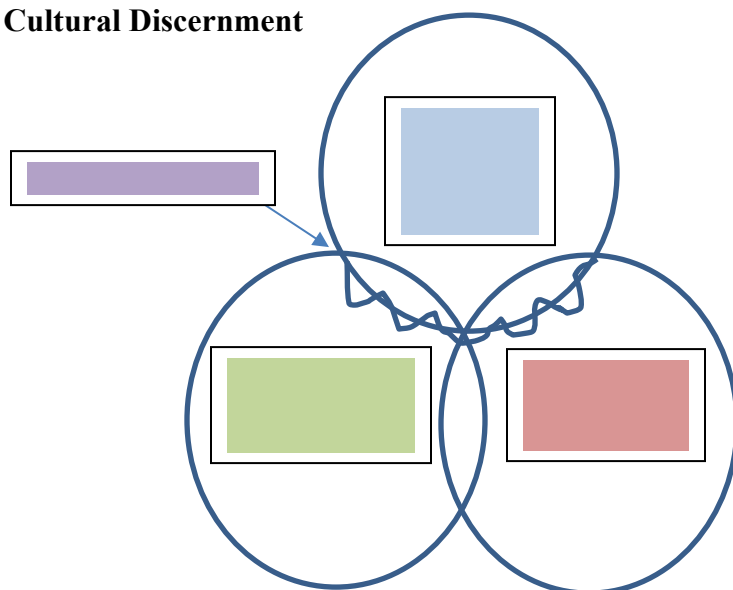
The culture of the Church and the society it lives in has changed: It has moved to post-modernistic viewpoint on issues and seeing the importance or lack of importance of the Christian Church in its society. According to Elkington evangelicals should recognize this change and make the adaptations needed to win the world for Christ.²¹⁵ The church is *complex* enough to handle cultural changes, as it is transparent to its decline towards influence or *liminality*, it comes together to make something new and better for Christ in its environment (community) as found in Elkington's model in Appendix A. Frost makes this point clear in his book, *Incarnate*, when

²¹⁴ Rainer, *An Autopsy of a Deceased Church*, 50.

²¹⁵ *Ibid.*, 10.

he discusses the issue of moral ambiguity. His purpose was three-fold. First, showing that the church must speak out loudly against injustice towards the weak who are being forsaken for greed or profit. Second, the church needs to recognize the demoralization and deplorable attempt against will, the mind, and integrity. Third, it is an opportunity and duty of the church to reach out to special need groups (as Jesus did) and reach out to the younger generations through recognition plans of special groups in need and addressing this generations overall view of desensitizing humanity (which millennials are against).²¹⁶ They will listen and follow anyone who will take these issues seriously. As a Convention, an Association, and a church, being missional is being the salt of the earth as Jesus spoke of in the *Sermon on the Mount*. The communities and current generations are longing to hear and believe that those who say they are Christians care about them. Burns and Chapman also discuss the need for a constructive approach towards adapting to understanding other cultures with this illustration:

Figure 3.3 Cultural Discernment



Information for Figure 3.3 removed due to copyrights, diagram created by student. See footnote 217 for access.

²¹⁶ Frost, *Incarnate*, 56-60.

Notice, figure 3.3 and how they illustrate this issue in the current mindset of the church:²¹⁷ As the model shows there is that fuzzy area (purple) that even the best of believers may struggle with in dealing with differences (green) in the present world that seem to oppose the very nature of the church (pink) and the Word of God (blue). It is something to consider and recognize as important if the church is going to have any kind of impact in the Post-Christian era. The model can be illustrative in any culture or location: But it illustrates that within the melting ethnic pool of America, God has also brought opportunity to reach others who are at the church's doorstep. Instead of fear of change the church could make the biggest impact by discerning how to relate (understand) and reach other cultures (generations) within their own community. Paul states, "We have not been given the spirit of fear, but power, and love." (2 Timothy 1:7). The illustration shows that there is a lack of understanding about cultural differences. These differences can be related to ethnic groups, ethical values, and generational differences.²¹⁸ Cultural differences can also be related to ideological differences. The challenge for the church is to find ways to be relative (influential) in the middle of change.

Second, according to Burns as they discuss the importance of cultural intelligence (also known as CQ) and how this affects the adaptive approach towards spiritual formation in different cultures and generations:²¹⁹ Cultural intelligence is the ability or willingness to relate and learn about how other cultures see things pertaining to family, work, religion, and life in general. This is key in developing a missional formation that is healthier in today's environment among

²¹⁷ Burns and Chapman, *Resilient Ministry*, 150.

²¹⁸ *Ibid.*, 151.

²¹⁹ *Ibid.*, 150.

millennials as Burns shares in his cultural discernment model. Cultural intelligence is needed in finding ways to connect with other groups in different cultures and generations.²²⁰

Second Principle: Look at the Church as a replant project

See the Church as a replant and build social skills within the current members

Clifton, writes on *Reclaiming the Glory* that leadership in a declining church should visit or consider replanting guidelines as planting a new church in the area.²²¹ He gives four replanting pathways that churches should consider: Give the building to a church plant, share the building with a church plant, merge with a church plant, and replanting from within.²²² The Church certainly should be reminded of the guidelines and central focus of winning the lost and ministry. It should also be reminded that seven churches were warned in Revelation of their angel (messenger) would be removed: In reality, the church would cease to exist when the preaching ceased. Replanting begins with vision then moves to equipping and teaching the saved the old paths of the lifestyle gospel before the lost.

Clifton gives six clear imperatives towards replanting an existing ministry: Pray without ceasing, love the Church's current members, exegete the community, simplify the strategy, focus on reaching younger generations, and make new disciples for Christ.²²³ Unity is one of the keys to successfully overcoming complacency. The church must consider the cost of a replant. To do a replant will mean facing barriers from current members who will have difficulty letting go of authority or being transparent about where they are and how they got there.

²²⁰ Ibid., 150.

²²¹ Clifton, *Reclaiming the Glory*, 30

²²² Ibid., 35-52.

²²³ Ibid., 53-76.

Implementation of Intervention

The Beginning of Renewed Vision: Remembering

Jesus called the church to disciple, to become engaged in the job and focus of winning people to *The Way of Christ*. It was always more than just salvation with Christ it was a way of life, socially, physically, emotionally, and spiritually. It was an everyday approach to teaching His way of life in His grace. Jesus said, “For the Son of Man is come to seek and save that which was lost.” (Matthew 18:11). Jesus said this in answer to a question, “Who will be the greatest in the Kingdom?” (Matthew 18:1). Jesus goes on to give the analogy of greatness in the person of a child or those who follow His plan of salvation and everyday living. He also tells the disciples to not allow yourself or your life to get in the way of the primary goal of ministry to others. The top priority is to remember what the church was built for: winning the lost and being agents to changing lives.

CARE: Redemptive Principles in Ministry Goals

Robert Coleman states, “Clearly Jesus did not leave the work of evangelism subject to human impression or convenience. To his disciples it was a definite command, perceived by impulse at the beginning of their discipleship, but progressively clarified in their thinking as they followed him, and finally spelled out in no uncertain terms. It was so then; it is so today.”²²⁴ As stated by Coleman, he shares that objectiveness and relevance are the key issues of evangelism and gaining the lost for Christ.²²⁵

²²⁴ Robert E. Coleman, *The Master Plan of Evangelism*, 75.

²²⁵ *Ibid.*, 75.

First Intervention: Remembering the Message of Grace: Justification

Principle One: Renewal is Found in God's Act of Grace: Jesus

In Romans 5:12-17, the need for justification in Christ is revealed: That it is through Christ, and redemption towards mankind. In Adam's disobedience the loss relationship to God began, redemption is found in the sacrificial love of Christ. The passage gives the church the reason to be missional.

It is important that as a group the SCBAI get back to basics and focus on the real reason for their existence: An evangelistic movement in the doctrine of justification as pointed out in Romans chapters three through six, in the work of grace. From the beginning of the first church and preaching of the gospel to the missionary journeys of Paul and others the church has the example to follow, the centralized church and the decentralized (going forth) effort of believers. The act of Christ nullifies the need for simply practice of a faith as the saints of the Old Testament proved it was impossible to be perfect.²²⁶ The act of justification brings sinful man into a righteous relationship with God in Christ. The relationship with God is built upon the stability of Christ and His sacrificial death that paid the price (only price) according to Hebrews nine and ten. The church can have renewed vision in remembering that there is victory and hope in the Lord and His power of salvation. This should motivate every believer to consider the importance of being missional as Paul to the lost world in becoming whatever they need to become to win the lost. There is always a relevant (connective) message to all generations in the need for purpose in this life.

²²⁶ Ibid., 75.

Principle Two: Present Renewal Through Hope in God's Grace in Christ

The message is one of hope for those who are struggling and looking for answers found in Christ. Some answers to life can be found in other means, but true and long-lasting hope is only found in God's plan. As the church and followers of God in Christ moved from practice of law to being active in the community in preaching and teaching the words of Christ: The manner of the messenger changed from prophets to messengers of written Word. The missional call of God moved from High Priest and priests to many priests in Christ as Peter spoke of in his epistle. The church has the answer and key to bringing a lost world into contact in righteousness with God. The church is the responsible element of this endeavor. The church and SCBAI must be transparent enough to ask if they are involved in the work of justification in their communities. Jesus spoke in a discouraging way to those of His day that failed to preach the coming of the Lord in Luke 11. This is also seen in Malachi when God spoke through Malachi regarding the lack of effort and motivation to present the truth to the people and those around them. In both references God is focusing on authenticity (truth) of the heart of man this applies also to the church of this age. The church is the byproduct of Christ work on the cross and the move from practicing a faith to trusting in the one who gives believers something to trust in, Jesus. There is more to Jesus than just a movement, He is God in the flesh and able to cleanse the world of their sin.

God has not changed regarding His purpose. The Great Commission is only fulfilled in the process of going, caring, and doing the work of Christ: Justification. CARE is a program that can work in developing believers to see the need to be more active and evangelize the world around them with a careful or attentive structure towards church growth. Though evangelism is changing, and more people are following the church via the internet nothing replaces the

engaged or personal touch of local ministries. Evangelism starts at home: Being transparent starts with compassion, to give the good news to a lost world about the savior. By looking at the lost through the eyes of Jesus one can only see that the lost was His most important motivation.

In Romans 4:18-25, Paul teaches that redemption is a key motivator to get the message out to those who need it. God's plan began with Abraham and is seen in the Old Testament. God uses His people to bring others to the acknowledgement of who He is as, the God of Israel. The call of His people is to proclaim His truths and ways, whether others accept the truth of God or deny it. The story of Ruth shows that God is open to all people's groups and is not willing that any should perish. The prophets followed God's call to be missionaries of God's grace through redemption. Scripture points this out as Paul brings the connection of Abraham with faith in Christ. God who has a missionary mindset was seeking a response in His call to Abraham to follow Him. This is a call to every believer. A prime example of justification for all is the once a year atonement by the Hebrews in the wilderness. The Levi's were called out by God to do the service, but the sacrifice was an atonement for all sins of Israel. Forgiveness in the act of justification is available to everyone and the church is to promote this to the end of the Church Age. Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved." God built his relationship first on Abraham to mankind and eventually in Israel. Abraham followed God by faith, not works in the story of the birth of Isaac. Paul shares that Abraham believed in the power of God by faith, and it was reckoned to him for his salvation. The Word of God from its inception is redemptive stories connecting Old Testament saints to Christ.

Principle Three: Salvation by Grace is God's work not Man's

In Romans 8:9-11 Paul speaks of the spiritual work of God happening in the Spirit of God not in the flesh of men, particularly. However, they are not divided (flesh/spirit), but in one

accord working towards the goal of God in His redemptive plan. In this passage Paul speaks of the walk of the believer, this may apply to the moral aspect but certainly can apply to guidance and dependence on the leading of God through His Spirit. Robinson speaks of how the phrases ‘in the Spirit,’ and ‘the Spirit dwells in you,’ are metaphorically intended and suggest that Spirit of God and believer can be viewed as being together in a container.²²⁷ God’s work is initiated by Christ and in the person of the Holy Spirit. The believer accomplishes this by pursuit of the lost through the practical process of working through the flesh. Therefore, the Spirit of God and the spirit of man work together towards the work of justification. Moo agrees that ‘in the spirit’ is a reference to being controlled in life while on this earth for God’s purpose and ‘dwelling in the spirit’ means the believer is listening and allowing the Holy Spirit to work in them.²²⁸ Fee believes the two phrases are only different in the sense that they convey the activity of Spirit verses the activity of the believer.²²⁹ In either case there is a quickening of the believer to new life in Christ by the person of the Holy Spirit as Paul tells us in Ephesians 2:1. The NIV states it, “made alive in Christ.” So, there is a choice of the believer to depend on self (flesh) or the Spirit (life in Christ): This can be applied to the followers of God on all aspects of life. The believer is separated from the control of the Spirit of God and the guidance of the Spirit when sin or disobedience to God’s word is taking the place of being filled with the Spirit. This aspect of being filled or allowing God to work through the believer also applies to the Church. If the church is full of born-again believers or the redeemed, then the church is to be controlled or at least sensitive to the call of God and living by His Word. This applies to being transparent to the

²²⁷ Robinson, William E. W., *Metaphor, Morality, and the Spirit in Romans 8: 1–17* (Atlanta, GA: SBL, 2016), 88.

²²⁸ Moo, Douglas, *The Epistle to the Romans* (Grand Rapids, MI: Eerdmans, 1996), 490.

²²⁹ Fee, Gordon D., *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Ada, MI: Baker Academic, 2009), 547.

leading of the Holy Spirit, open to letting God move and bring redemption to others. If the church (autonomously) is not willing to do this, it will and can become irrelevant or as Jesus spoke of in Matthew 6, trampled underfoot of men and become useless. The church needs to be transparent by allowing God to work through them in the Spirit, not working out of their own strength and wisdom.

Principle Four: Practicing the Great Commission is the Church's Responsibility

If the church forgets its primary purpose to go and to evangelize or bring the truth of Christ in the vicarious work of Christ in justification, then it begins to become inwardly focused and less missional in the community. This by far is the first step towards becoming less effective and lacking influence in the community.²³⁰ The church begins its journey towards being relevant (present) in the community when it gets back to seeking the lost and winning the lost to Christ. Certainly, there are different ways to seek the lost, but the basic model of Christ is to go out in the community and be visible and viable to a world who does not know the truth of God in Christ. The doctrine of justification needs to be stressed in the church today. Matt Perman writes that the believer's success in life (as well as the church) happens when it does what is best next, and that is the promotion of the gospel.²³¹

Justification is the foundation and purpose of the church and all it does. Romans 5:1 says this, "Being justified." The lost are made new, they are justified through the grace of God and reconcile through the Son of God. They are justified only in the churches going and sending. This should be called the active work of God by man, going. He gave mankind a way to find justice in a world of injustice and sin. The purpose of the Church is to proclaim this truth into the

²³⁰ Rainer, *Autopsy of a Deceased Church*, 27.

²³¹ Perman, *What's Best Next*, 38.

world as Christ spoke about in the gospels concerning himself and the evangelistic nature of the church. The church has no purpose without the evangelistic thrust of sharing the good news of God to others.

The doctrine of Justification is a study of God's grace. This project is a focus on the SCBAI and its effectiveness in work of the doctrine of justification in the past 20 years as baptism have declined. However, this is a national trend for the SBC as well and other evangelical ministries. As stated in chapter one the membership of the Association from 1986 to 2018, has declined by 52%. Professions and baptisms are still being reported: This reveals issues in other areas such as retaining members. For example, competition is an issue in retaining younger generations as Thom Rainer points out in *'The Millennials.'*²³² Another reason in smaller congregations is the lack of resources (staff and finances) or the lack of outreach programs in their local communities. What are the needs of the churches? How can the churches within the Association help one another? The answer is to get back to the basics of practicing continuous growth plans and new church plants in the Association.

It is the goal of the project to present a model of CARE to help churches and pastors in the SCBAI to revitalize the focus on the unsaved and unchurched in their communities by purposely planning for growth. How does the church get from program orientation to authentic worship and authentic presence in the community? Certainly, the models of evangelism still exist but the generation of millennials are not interested so much in numbers, programs, or traditions: They are interested in being part of a group (team) that cares about them and others. Therefore, the challenge for the SCBAI is to find the best ways to preach the grace of God in a changing world.

²³² Rainer & Rainer, *The Millennials: Connecting to America's Largest Generation*, 73.

Principle Five: The Church Prospers when following God’s Passion: His Creation

In Romans 3:21-26, God wants the church to be as passionate about His creation as He is about His creation. God wants the Church to be as passionate about Christ as He is passionate about His Son. God is a missionary in His very nature and is determined to bring His creation back to Him. He wants mankind to worship Him as their creator and then see His gift of salvation. He cares about every person on the face of the earth. Regardless of their origin, their culture, their race, or gender the church is to care and be passionate and compassionate towards others who have needs and the need of salvation.

Alan Hirsch as mentioned in Chapter three uses a reproductive approach to become what God intended in the earliest forms of the church. As Hirsh says, “God came to indwell the Church through the people.”²³³ He relates the church to a creative being, it is organic, as so it must be open to changes as God leads it to change. The cell nature of the church and its created beginning is a cosmic matter created in order but also created to movement, such as the universe. Therefore, God lives within moving matter. One of the key aspects of God is movement and having a missional goal for each of His children. Kim Hammond agrees that the approach of implementing change can be done with biblical basis and getting back to basics. He states, “The most important of the shift to *sentness* is not partnership language, physical relocation, branding or leadership changes; the most important part is the *redirection* outward, in living with *Missio Dei*.”²³⁴ What does this mean? Hammond promotes the concept of *sentness* in his book to look

²³³ Hirsch, *The Forgotten Ways*, 37.

²³⁴ Kim Hammond, *Sentness: Six Postures of Missional Churches*, 54.

like a posture.²³⁵ It is what the church intends on doing, this is what they practice, it becomes the church culture, the church norms. *Sentness* becomes an attitude of the culture in the Mission of God.²³⁶ Once again this is based on biblical mandates to go from Matthew 28:19-20, and Jesus' practice of sending out the disciples. The culture of *sentness* was alive in the decades of bus ministry and planned visitation, but the church has drifted to other means. Hammond is also saying that missions is not partnering with mission boards and relocating willing followers to go to other fields. It is a redirection to the paths of old, to the calling of Christ, to the call of local ministries practicing the Mission of God.²³⁷ The church was created by God through Christ to be sent into a lost world, it needs to be a consistent pattern of finding contemporary methods for reaching out to the lost.

Romans 9:2-3;25 one can read Paul's emotional message to his brethren to follow the provision of God in Christ. In verses 2-3, Paul says, "I have great sorrow...and I wish I would be cursed and cut off in Christ for the sake of my people." (Romans 9:2-3, KJV). He later quotes Hosea in verse 25 when he states, "I will call them my people who are not my people, and I will call her my loved one who is not my loved one." (Romans 9:25, KJV). Paul reveals God's desire to His people Israel, but the connection to redemptive passages of the Old Testament and prophets shows God's commitment. It is the action of God towards the nations. This is discussed as one of God's passions and how He shapes missionary work in spaces of time and need found in the redemptive principles of God's passion.

²³⁵ Ibid., 54.

²³⁶ Ibid., 49.

²³⁷ Ibid., 54.

Alvin Reid in his work on the Evangelism Handbook on motive and missional planning suggest the following. First, Reid ask his readers to consider the motives to evangelize, what is the reason and goal of evangelism? He breaks this down into two perspectives one from God's view and the second from man's view. From God's perspective, His character is based on the truth of God's desires of praise and worship in seeking a relationship with His creation.²³⁸ Second, is God's love for His creation as noted in 2 Peter 3:9. From man's perspective motivation is based on the innate need to know truth and the creator. Therefore, personal evangelism is primary in winning people to Christ because it shows and promotes the character and love of God in His proactive nature to pursue the lost.²³⁹

Principle Six: God Shapes the Mission of Grace

Both Hirsch and Hammond are pointing to the need to get back to the basics of the Mission of God, to be inspired to do so. It is about the attitude of how ministry is done that best serves the local community and the church. Implementing church culture first happens with the attitude of leadership in serving the community of unsaved as well as the saved. Evangelicals have become the culture of disengagement as Frost pointed out in his work by over relying on technology and special events.²⁴⁰ Stetzer says it this way from *Finish the Mission*, "If I'm living a missional life, I'm living a life shaped by God's mission."²⁴¹ Missions is an everyday attitude to do something special for Christ by sharing the good news of Christ. This is the essence of being missional and that is having a heart for the lost.

²³⁸ Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*, 34-38.

²³⁹ *Ibid.*, 37.

²⁴⁰ Frost, *Incarnate*, 35.

²⁴¹ Ed Stetzer, "To Our Neighbors and the Nations," In *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*, Eds. John Piper and David Mathis (Wheaton, IL: Crossway, 2012), 115.

Hammond notes being sent by the Lord is not about waiting for a future opportunity, God is already at work, the church should join Him.²⁴² The mission sets in front of the Church: The neighborhood, the workplace, the grass roots or the very place the church is located. Basically, Jesus said go, not waiting for the perfect opportunity: Be trained, be ready, be willing. Plans are important but the church needs to go immediately. God will give the church the wisdom and protection it needs.

CARE: Empowering Principles in Equipping the Saints

Second Intervention: Remember God Works through Equipping the Saints of God

First Principle: Empowering the Saints Toward Missional Mindfulness

As this project has revealed the goal of evangelism is to be missional. Missional means to be active as the scripture suggest in 1 Peter 2:5, because believers are living stones. What does it mean to be living? According to *Life Together* ministries this is an everyday conscious approach to becoming a holy priesthood and becoming spiritual sacrifices unto others for Christ. Being missional or a holy priesthood is not about being an ordained pastor and missionary who represents all believers, but it is the call of all Christians to actively live out a missional lifestyle through service, through a lifestyle which affirms a conscious decision to proclaim the Gospel.

Life Together series presents a lifestyle of living the gospel before others in a video series entitled “*Sharing your Life Mission Every Day*.”²⁴³ The DVD series was chosen as a response to the project’s research sent to the churches. The results of the research found in chapter four revealed that 98 of 109 participants of the churches and pastors responded that the church is not

²⁴² Kim Hammond, *Sentness: Six Postures of Missional Churches*, 49.

²⁴³ Erwin McManus, Carol Kent, Mike Wilkins, J.P. Jones, Alvin Bibb, & Judy Hampton, hosts, “Sharing Your Life Mission Every Day: Six Sessions on Evangelism,” *Life Together* (Video Series), directed by T. J. Rathbun, produced by Brett and Deanna Eastman, Zondervan, 2003.

visible enough in the community. Being missional should be the inner call of the believer, it should be a normal response to the leadership of the Holy Spirit. In this video the speakers discuss a process towards this consistent spiritual walk with Christ. It begins with caring as the beginning purpose, this attitude can lead the follower of God in Christ to help the lost. As shared in the DVD one never knows the situation of a person's life that may be hidden within them.²⁴⁴ The Lord looks at the heart. When the church or believer is faced with challenges of the reaching the lost, look beneath the surface like Jesus did with the woman at the well. The second step towards caring and sharing one's life mission is praying for others and letting God lead.²⁴⁵ The third step of living the mission before others is building bridges. Life is short, life is full of surprises, and the believer has limitations regarding time just as unbelievers. These disconnections of time and space can only be filled by the guidance of God in the person of the Holy Spirit. However, the goal of Christ was to serve, and this should be the churches goal as well: A serving church will build equity in the community. It is important the Church be visible not only in a spiritual nature but in physical nature as well in the community finding what the community is interested in and reveal Christ to them.²⁴⁶ The fourth session was to always be ready to give an answer and depend on the leadership of the Holy Spirit in being ready in the mission of opportunities: One never knows when an opportunity may be available as shared in this session. Opportunities are the golden nuggets of evangelism that only God in the leadership of the Holy Spirit can give.²⁴⁷ Fifth, being ready is important and equipping oneself and others is

²⁴⁴ Ibid., session 1, Mike Wilkins.

²⁴⁵ Ibid., session 2, Carol Kent.

²⁴⁶ Ibid., session 3, Alvin Bibbs.

²⁴⁷ Ibid., session 4, Erwin McManus

an important step to help believers towards being missional.²⁴⁸ The last session of the video series gave great examples of how God leads in the believer's life when they are willing to listen to God. The believer and leader should go where God leads and when God leads: This certainly includes Jerusalem, or the neighborhood.²⁴⁹

Second Principle: Empower the Saints towards transparency toward needs of others

One of the important aspects of this project and looking at refocusing is consider and be willing to look at current trends and finding ways to reach the lost in the current generation. This aspect of being missional should not be ignored. It may seem as an insurmountable task, it may seem something that is unwanted, but it is a changing aspect for church growth and seeing all groups as lost in need of the Savior. It is easy to step back, analyze, and give reasons why churches are declining, but finding solutions and small victories encourage the churches of the SCBAI to recognize the weaknesses and issues they face in the current culture.

There are two important elements that seem to be missing in the traditional church because of a focus on events and programs and have diminished preaching and teaching the doctrine of justification and how Jesus taught believers to go into communities. God said in His Word, "My word will not return void." (Isaiah 55:11, KJV). Also, Jesus said, "My word will never pass away." (Matthew 24:35, KJV). The work of Christ is an ongoing (missional) approach instead of temporary events. People need caring people to see their need, but the church can help in greater ways by giving converts skills to survive and then strive. God is a world changer and the church must depend on His Word. "For the Word of God is alive and active. Sharper than any double-edged sword, it penetrates even to the dividing of soul and spirit,

²⁴⁸ Ibid., session 5, J.P. Jones

²⁴⁹ Ibid., session 6, Judy Hampton

joints and marrow; it judges the thoughts and attitudes of the heart.” (Hebrews 4:12, KJV). The Word of God can do the work of salvation alone. But the church needs dedicated believers and preachers who walk with God to allow Him to work through them.

The first element is being visible or authentic (caring) by getting to the grass roots or lives of people in the community by becoming an irresistible representation of Christ. People are drawn to truth and authentic love of Christ. Unfortunately, they can be drawn to lies and false teachings as well. That is why it is important to be an authentic (caring) representation of Christ, particularly in being an extension of His love. It is a combination of truth of the Word, and truth in life (love of Christ). Donahue talks about being authentic in Christ. In his work, *The Irresistible Community*, he says, “transparency is a natural response of being real and truly operating out of the example of Christ.”²⁵⁰

The second element (visibility and authentic) of presence is something Allen Effa, speaks about in his dissertation on the importance of atmosphere, worship, and a Biblical context for the current generation and future generations. Subsequent, to this aspect of being transparent enough to know what the current generation relates to is also being authentic (understanding) enough to know who can relate. A baby boomer must admit that in most cases they are not able to relate or be relevant to a millennial as far as reaching them through their technical and cultural ideas. This is true mainly out of the fact that the two cultures are different. Therefore, the church must find those who can relate. As stated in the introduction, a missional church looks at the importance of feel or atmosphere towards new converts as they come to worship God in Christ but do so in a biblical worldview. As Effa states, “If the church is going to recapture its original dynamism and make inroads into (new) culture, it needs to radically simplify and strip away all that is non-

²⁵⁰ Bill Donahue, *The Irresistible Community*, 230.

essential to be followers of Jesus.”²⁵¹ These are the essentials of the SCBAI and its churches, the doctrines of justification and showing the love of Christ to others. A small church or a traditional church can make inroads towards this generation by being in unity focused on essentials rather than the ideas of traditional worship. The church, the work of Christ, and the salvation of others is more important than keeping old traditions. It is vital to church continuation, not survival, that the baton is given to the next generation.

²⁵¹ Allen Effa, “Pub Congregations, Coffee House Communities, Tall-Steeple Churches, and Sacred Space: The Missional Church Movement and Architecture,” 374.

Chapter 4

Results of the Study

The purpose of this ministry project was to investigate through surveys, questionnaires, and group discussion the ministry approaches towards local community. The premise of this project was to look at current ministry goals and practices towards to the local community in contrast to focus on external or outward ministries and missional goals in the SCBAI. The project involved meetings with key members of the SCBAI being the director and pastors and distributing surveys to and questionnaires to 32 churches and pastors within the SCABAI. The survey's and questionnaires presented to churches and pastors that participated offered an opportunity to be involved in the investigation of current local missional endeavors by the churches of the SCABI. These surveys and questionnaires focused on current goals, ministries, and attitudes towards local evangelism. The project introduced the missional model of CARE for churches to consider as a model for teaching members the importance of being missional in their lives. The CARE model was also introduced to pastors and church leadership in the SCBAI. The host church was Bluffs Baptist of Bluffs, Illinois, where the researcher pastors, also Calvary Baptist of Pittsfield, Illinois was the second church to approach its leadership and members to consider the CARE program. Key aspects of the CARE program were developed and introduced with various other programs that exist for pastors and churches of the SCBAI to consider.

The results that follow found that a high majority of the members and pastors of the churches believe more should be done in the local community outreach. In this project members and pastors of the SCBAI revealed their personal views of how their respective churches and the Association were doing regarding local outreach. They also responded to survey questions of

what they believe to be the best approaches to reaching others for Christ. The primary theme of the participants answered that friendship evangelism, discipleship, and outreach programs are most beneficial in reaching the lost. The last area of focus was on cultural and generational gaps that should be explored. The following results will reveal these tendencies from the surveys.

Application Towards Refocusing

The first results of the paper found in the survey over questions about the need of outreach within the local community, is that the practice of the Association and the churches towards local mission's endeavors first needs to become a consistent process. The overall results of the survey showed that 93% (15 of 16) of the churches that participated in the surveys do not have an annual budget or plan towards local missions and do not set goals for growth. 90% also reported the same regarding the Association. However, 100% of the churches that participated in the surveys are involved in yearly offerings of Annie Armstrong, Lottie Moon, yearly State offerings, and other offerings promoted by the State Association. The Association does promote growth and works with the State Association to promote church growth seminars and helpful tools. The Association also promotes and encourages new church plants within its boundaries. While these offerings are the staple of the SBC, the research reveals that giving to these offerings may be dominating the missional approach of the churches in the Association. The study is not conclusive or encouraging churches of the SCBAI to stop giving to North American Missions Board endeavors: Instead give more in a budgetary way for local endeavors as the church needs to plan to do so annually and long-term for church growth. Local ministry budgets and planning can become a regular process just as the State and SBC offerings each year.

Two arguments that may arise out of the result of the study is that churches of the SCBAI are already budgeting funds for ministry in their church (therefore it is local), and secondly this study doesn't speak for all the churches because only half of the churches participated. One

argument is correct, unfortunately only about half of all the churches invited to participate did so and mostly, only the Pastor participated and that is unfortunate. The goal of this study was to find out how transparent the churches of the SCBAI can be about their own ministries. It seems not very transparent. However, this is expected as not all churches in the Association are willing to give out information about their ministries or in fact be involved with the SCBAI on a large scale.

This study would disagree with the first argument that all SCBAI churches have a budget and therefore they are involved in local ministries. Two keys that indicate that statement is false: First, budgeting towards internal ministries such as paying the staff or putting money towards the SCBAI or State office and budgeting money for internal ministries such as Sunday School does not equal external ministries. If a church truly wants to be honest or transparent about themselves and their outreach in the community in various ways it should consider the cost or the amount of money that is literally being used in the community via visitation, events, and special needs programs. Second, the key question that the church should ask about their budget is this, "How visible is the church in the community, how well-known is the church in regard to reaching out to others and meeting real needs in their own community?" In the student's own church which he has pastored eight years the church did a study on the percentage of offerings going to the extended offerings (not accountable to local ministry) and found that the church was giving about 25% of its yearly offerings to extended groups, 16% was going to SCBAI and State office. These groups are of vital importance to the SBC churches and mission's endeavors, this study and transparent look at the churches giving was not an attempt to limit their importance. But the study was done to show the discrepancy of the churches giving. When the church looked at this and saw there was no funds budgeted each year for actual external or outreach ministry's they

saw the need and for the first time in their history they budgeted 8% of the offerings towards outreach endeavors. This year the church has purposely spent funds to become more visible in the community. Here are some of the events being planned or have already been completed towards being more involved in the community, participating in the city wide picnic once a year, backyard bible programs, monthly youth groups working with other churches in the area, giving to special needs programs, buying meals for the volunteer fire department, and opening up the church facility for special meetings in the city. Part of the funds will also be used for inward ministries such as discipleship and other meetings to encourage families and marriages. The church is attempting to become more visible, in time the hope is that others will see the attempt. Churches only become relevant in the community when the community sees an effort that is genuine to be part of the community.²⁵²

If as a group including not only the SCBAI but the entire SBC movement are losing sight (vision) because of over emphasis or vision in other areas, then they are missing the mark in this regard of refocusing on the world next door. Church plants in areas that are seeing generational growth are needed however established ministries must endeavor and change their emphasis towards local ministries if they wish to succeed and grow. The leadership and membership of churches that are seeing gradual and continual growth are practicing continual missional efforts in their communities. They are planning for church growth, and they are setting aside budgets for evangelism and missional endeavors. The churches of the Association must focus on winning the lost in their communities. This is the highest priority of the Church it is as important if not more important than extended (domestic or foreign mission endeavors). The future of the Association and many of their churches are dependent on replanting the established churches based again on

²⁵² Rainer, *Autopsy of a Deceased Church*, 26.

the doctrine of justification and planting new works. Of course, this is a gradual process, and a plan is needed in place with the guidance of prayer and wisdom. The SCBAI has seen three new churches start in the last two years this certainly is good news. If the SCBAI and its churches are to prosper they first must consider the cost involved both financially and physically. Jesus said in Luke 14:28, “For which of you who intends on building a tower, does not sit down first, and count the cost.” Jesus is stressing the importance of a meeting, a time to sit down and consider, this means planning and budgeting. It is obvious then that if the church does not take the time to plan and set aside a budget for local missions then they are not practicing Luke 14:28: It is time to reconsider the focus of the mission of the church and begin refocusing towards the neighborhoods, community, and training believers to become lifestyle evangelist.

Application to ministry includes the understanding that change has occurred in the Church at large and the Association and in part is because of disengagement in communities and evangelism. Churches have become more dependent on technology and less dependent on relationship building. This study is not a focus on the leadership of the Association as the Association depends on the churches and its growth and is an entity that encourages and promotes vision of the principle of winning the lost. Certainly, the writer has seen relationship building among the ministers and Director of Missions, at least an attempt at relationship building. However, the church must teach their members to do the same. This study is pointed towards the churches and what are the churches doing in planning and being active in personal soul-winning, per se equipping the saints, this is the *Biblical principle of engagement*. The churches of the Association must first see the need for change in evangelistic approaches and this starts with the leadership of the churches within the Association. Depending on twice-a-year evangelistic events with speakers does not negate the need for the church to get out in their

communities. As a group the Association can work together towards goals and help one another. Though the church is autonomous the Association has played a great role in helping the churches of the Association as well as the State helping churches in the Association. It is still the responsibility of the autonomous church to work out their own plan and goals for growth and as the churches go in the Association so goes the Association.

This study will consider the following data reported to the research concerning activities and attitudes towards the importance of local mission work and evangelism: The report is necessary to adapt to the problem that was recognized in this research regarding change and lack of implementing changes needed to reach out to current generations. The current research will be discussed in the results section of this study regarding types of missional endeavor that the churches of the Association still see as profitable. The following tables will illustrate the research regarding the attitudes of the membership from an age perspective and if the church is actively involved in local evangelism: The following five tables will show the results from the research regarding the attitude of the importance of local outreach, the impact, planning for winning the lost, and the best ways to do outreach.

Participants

There are 33 churches within the Sandy Creek Baptist Association Illinois. Of the 33 churches 16 ministries agreed to participate in this study. Sixteen pastors participated and 9 pastors and the Director of Missions were involved in some focus discussion. One church participated who was without a pastor at the time of their participation. There were 93 members of the 16 churches that completed a survey. This does not include the 16 surveys by the pastors and the director of missions. Therefore 109 surveys were completed by members of the SCBAI.

This equals approximately 5% of the recorded membership of the SCBAI from 2018 report.²⁵³

But this is not indicative of active members of the SCBAI. If this is based on worship attendance this equals approximately 8% of the membership. This gives an idea of the limit of this study to participation. Approximately 45% of the pastors and director of missions participated in the study.

Participants per age group:

- Youth age (18-19): 3
- Young adult (20-35): 18
- Middle adult (36-55): 28
- Senior adult (56-above): 60

A majority were senior adults with an approximate median age of participant being: 50 years of age.²⁵⁴ This is indicative of participant age base and represents the churches in the SCBAI.

The first table that the study will consider from the surveys form membership is about the attitude of the participants of the SCBAI towards outreach. Pastoral survey's will be compared and recognized in later sections of this chapter. The questions are: Do you agree or disagree with the Great Commission in reaching the local community and discipling new believers is as important as reaching the lost from other nations? No participant disagreed that reaching the lost in their local community was less important than reaching the lost abroad. Second question this table addresses is: Would you agree that when the Church is growing that it means the Church is

²⁵³ 2018, *SCBAI Annual Report*, Ashland, IL.

²⁵⁴ Based upon median age of each age category and median age of 63 for senior adult category.

having an impact in the community? No participant disagreed that growth usually means the church is having an impact in the local community. The results are seen the table 4.1.

TABLE 4.1. Research Data from members of SCBAI: Attitudes about Soul-winning

Age group	Local Outreach is as Important as Foreign Outreach		The Church has more impact when it is growing	
	Highly Agree	Agree	Highly Agree	Agree
Youth (18-19)	50%	50%	50%	50%
Young Adult (20-35)	75%	25%	33%	67%
Middle Age Adult (36-55)	75%	25%	25%	75%
Senior Adult (56 and above)	75%	25%	50%	50%

As can be seen local outreach is considered a vital aspect to reaching the lost in the community or area in which the church lives and functions. Obviously, the question was intended to get a response with no expectations of anyone saying that local outreach is less important than foreign outreach. The purpose of the question was to get the participants to see the bigger picture of being more motivated to pursue the lost locally. Those participating also saw the activity of the church in the community as one of the most important acts towards creating an impact in the community that others see and can relate to. Obviously, this is not the only answer to seeing people flow into the churches: Being visible and being relevant are too different perceptions. A church must be consistent in this approach so that the community can see a commitment by the church to its local area.

The next table is from research regarding activity and planning within the local Church this data is reporting the perspective of members in the SCAI:

TABLE 4.2. Research Data from members of SCBAI: Does the Church Plan or is Active in the Community towards Outreach?

Age Group	Has a Planned Program		How Active in Outreach			
	Yes	No	Very	Somewhat	Rarely	Never
Youth (18-19)	20%	80%	N/A	100%	N/A	N/A
Young Adult (20-35)	30%	70%	N/A	67%	33%	N/A
Middle Aged Adult (36-55)	30%	70%	N/A	50%	50%	N/A
Senior Adult (56 and above)	35%	65%	5%	42%	53%	N/A

Seventy-one percent of the participants reported that there is no plan towards local outreach in their church on a yearly basis, besides the regular planned church services. Twenty-nine percent reported that there was an annual plan in place for local outreach in their community. A pattern is seen regarding the activity of the church reported by age groups. The younger age groups reported higher activities in their community and outreach, possibly due to outreach to the younger generations with programs. This is a good sign as far as showing the younger generations view the importance of being more visible to the community and making an impact. As the research unfolds a pattern shows that the older generations do not view the church as active. Possibly due to less activity by the church in their own lives or that these age groups are not as active in the community towards outreach. Of course, it could also be a pattern

indicating that churches that have older median ages may not be as active as they once were in the community. The validity of the research is also dependent on an understanding of the purpose of the research and questions by the participants.

The third table gives a perspective from the members of the best ways to do outreach in the community:

TABLE 4.3. Research Data from members of SCBAI: Best Ways to do Outreach.

Age Group	Youth	Young Adult	Middle Aged Adult	Senior Adult
<i>Category</i>				
Building Friendships	60%	85%	30%	50%
Sponsored Events	0	0	10%	12%
Going out	40%	15%	40%	18%
Charity	0	0	0	0
Mission Trips	0	0	5%	5%
Social Media	0	0	0	0
Bring in	0	0	15%	5%
Small Groups	0	0	0	10%

The research shows that overwhelmingly, in every age group, outreach is best performed through building friendships (everyday missional approach) and going out (being visible) into the community, over 75% of the participants choose these two categories with building friendships overwhelmingly being 55% of the answers for the best approach to doing outreach in the community. Small groups, inviting people to church, and sponsored events were given some consideration by the older generations. These numbers indicate a desire to do outreach and to see

people find Christ in their lives. It is important that the church's ministry include discipleship programs to train believers in outreach and sharing the gospel in word and living based on an everyday missional approach.

The fourth table is the membership perspective of what is best way of seeing the church grow:

TABLE 4.4. Research Data from members of SCBAI: Best Method for Church Growth.

Age Group	Youth	Young Adult	Middle Aged Adult	Senior Adult
<i>Category</i>				
Revivals	0%	0	0	3%
Equipping	0%	20%	40%	33%
Marketing	0%	0	0	0
Friendships	60%	60%	10%	35%
Visible in Community	40%	20%	50%	30%

Again, the research reveals overwhelmingly that the best method for church growth is friendship evangelism. It is no secret that people come to find a relationship with Christ through acquaintances. McIntosh in his study showed that the groups he surveyed found that they have a relationship with Christ because of friends and family. His study showed this in answering the question of who led them to a knowledge and relationship to Christ: 76% answered family or friend with the majority of the answers being family.²⁵⁵ The fact is evangelism of the lost as shown in this study via Biblical study is about engaging oneself into the act of winning the lost, being proactive, pursuing others for their own salvation. Unfortunately, many believers are not

²⁵⁵ McIntosh, *Growing God's Church*, 96.

equipped to do this, or they lack the desire of sharing the gospel with their friends, family, or neighbors for fear of rejection. The survey shows that church members who answered this question see the importance of friendship, equipping, and being visible in the community.

The fifth table is results from asking the question of what the participant believed was Jesus' missional approach in His ministry.

TABLE 4.5. Research Data from members of SCBAI: Jesus' Missional Approach

Age Group	Youth	Young Adult	Middle Aged Adult	Senior Adult
Category				
Social Works	20%	11%	4%	3%
Friendships	60%	11%	1%	2%
Discipleship	0	67%	50%	30%
Preaching/Teaching	20%	11%	15%	40%
Missions Trips	0	0	0	0
Out in the Public	0	0	30%	25%

The survey reveals high responses towards discipleship as Jesus' main approach to being missional minded. This accounts for His method of networking and preparing the disciples to go out and win the lost. As Jesus stated in Matthew 18:11, "For the Son of Man has come to save that which was lost." Thirty-four percent of the participants believed Jesus' primary approach to ministry was discipleship followed by 25% preaching and teaching, and 21% going out into the

public. In retrospect this pictures the ministry of Christ in his preaching and teaching of the gospel to the lost, one on one training with the saved as found in John 21 with Peter, and meeting the public where they lived and performing acts of a social nature to help out those hurting. Everything the Lord did was on purpose of pursuing the lost. Primarily, any church could focus on these areas and be fulfilling the act of soul-winning and the Great Commission.

The final question regarding outreach showed that the 60% believed the interest in outreach had not changed from the prior year. 20% believed that there was more interest in outreach than in the last year. 15% believe the church was less interested in outreach than the year before. 5% believed their church was not interested in outreach in their community.

Questionnaires, Focus Groups, and Pastoral Surveys

Surveys

How did the pastors respond to the same questions regarding outreach in their community? 16 Pastors of 33 churches participated in surveys. This section referring to surveys will look at the first question of the survey, Do you agree with the following statement: “Being missional means being actively involved on a regular basis and visible in the local community?” The results of the research reveals that ten of the sixteen pastors strongly agreed with the statement that being missional means being active in the local community. Five of the sixteen answered that they agree, and one answered that they somewhat agree that being missional means being active in the local community. It is noted that everyone including those who were members of the church agree missional means being active in the community.

The next three tables show results regarding Budgeting and Planning, Discipleship, and the Local Churches Future. First, the study will look at the importance of budgeting and planning for church growth.

Table 4:6. Research Data from the Pastors of the SCBAI: Budgeting and Planning for Local Missions

Answers	Appropriate Budget	Needs More Emphasis	Planned Discipleship Vital	Currently have an Annual Plan	Set Annual Goals for Growth
Appropriate	31%				
Not Appropriate	69%				
Strongly Agree		25%	25%		0%
Agree		63%	50%		19%
Somewhat Agree		6%	25%		0%
Somewhat Disagree		0%	0%		0%
Disagree		6%	0%		81%
Strongly Disagree		0%	0%		0%
Yes				25%	
No				75%	

There were five questions presented on budgeting and planning for local missions to the pastors who responded to the survey. The first question on budgeting was, “As the leader of the Church does the Church budget include appropriate amount for local missional endeavors?” Of the sixteen answers 31% answered that their budgets had an appropriate amount for local ministries, 69% answered that budgeting for local ministries was not appropriate. In comparison to the answers given by the membership of the Churches, the answer percentages were similar as 29% of the membership said there was a plan in place and 71% of the membership answered there was not a plan in place for Local Missions. The second question was on rather the Church needs more emphasis in reaching out in the local community. This question seems somewhat suggestive as most Pastors and Churches would answer that the Church always needs more emphasis in the community. The Pastors answers as the table shows that 94% of the Pastors agree from strongly to somewhat, while only 6% disagreed. When comparing this to the answers given by members only 5% answered that their Church was very active in the community, this shows agreement that the members and Pastors agree that they need more involvement in the local community.

The third question deals with planned discipleship of the members. “Do you agree that an annual plan for discipling and reaching the lost in coordinating fashion is vital to continued growth of a church?” Twenty-five percent of the Pastors strongly agree that it is vital, while 50% agree, and 25% somewhat agree that an annual plan for discipleship is necessary. In comparison to members surveys 80% agreed that discipleship, preaching and teaching, and being active in the community were Jesus’ primary method of doing ministry and equipping believers was the

top answer when asked about Church growth. Pastor's and members agree again in how Church growth happens, they just need a plan.

The final two questions were, “Does the church currently have an annual plan for church growth and equipping the saints?” and “Does the church currently set annual goals for church growth?” Regarding an annual plan for discipleship and equipping 25% of the pastors answered yes while 75% answered no. Regarding the church and Association setting annual goals for church growth, 19% answered they agree and 81% answered they do not agree that the church and Association set annual goals for growth.

Table 4:7. Research Data from the Pastors of the SCBAI: Discipleship & Training in Evangelism methods

Answers	Training in Evangelism is vital	Every Believer should be a Disciple to Someone
Strongly Agree	44%	63%
Agree	50%	37%
Somewhat Agree	6%	0%
Somewhat Disagree	0%	0%
Disagree	0%	0%
Strongly Disagree	0%	0%

This table records the answers to two questions, “Do you agree that a core group of believers trained to evangelize is vital to the church’s growth?” and “Do you agree that the responsibility to disciple includes all believers and not just the trained staff?” While these questions deal more with approach than planning there is an agreement with members and Pastors that people who are trained to evangelize within the church will impact church growth. Jesus was actively seeking the lost in His ministry. The church must be proactive in seeking the lost, in this study the researcher called this *pursuing the lost*. While the second question is an overall agreement that every believer is to be a disciple to at least one other person it may not be applied to soulwinning. The question was leading to the importance of being missional by helping others grow in their faith and part of growing in one’s faith is being equipped to share Christ in traditional or unique ways. Everyone should agree with this aspect of the Christian faith that is within God’s mission and redemptive plan.

Table 4:8. Research Data from the Pastors of the SCBAI: The Future of the Church

Depends on Outreach to Younger Generations

Answers	Future of the Church Depends on Reaching the Generations between Ages 15-40	The Church is Looking for Ways and Planning Programs to do Outreach to these Generations
Strongly Agree	57%	0%
Agree	31%	25%
Somewhat Agree	12%	44%

Somewhat Disagree	0%	25%
Disagree	0%	6%
Strongly Disagree	0%	0%

The final questions to the Pastors was geared towards focus on the future or vision of the church towards the present and next generation. The first question posed in the survey was “Do you agree that the future of your ministry and the Association depends on reaching the current generation ages (15-40) for Christ?” The response received was expected with 88% answering with strongly agree or agree. It seems that these answers should be expected. The answers given by members of those generations would agree. The church needs to reach out to younger generations to succeed. The contrast between the older generations and younger generations from this study lies within the direction or ways to reach out to the younger generations. Perhaps some of the answers were based on current ministry to those generations. As this will be discussed later. However, in surveys answered by current generations this study found that they see the priority in outreach in friendships, being more visible in community, and discipleship. Middle agers prioritized discipleship and being out in the public. Seniors prioritized their answers equally between, friendships, discipleship, being out in the public, and preaching. Each of these categories are important but this study shows that two areas that the different age groups agree on is discipleship and being more visible in the community. If pastors are transparent and are willing to listen, to those they serve, then they should consider the importance of discipleship and being more visible. As a minister the researcher understands that finding the time to study for sermons and lessons is important, as finding time alone with God. However, Jesus spent a

priority of time on building friendships, discipling, and being visible to others in His ministry of seeking the lost. These are important aspects of research and survey to consider.

The second question regarding the current generation was, “Do you agree that your church and the Association is studying and focusing on ways to reach the current generation for Christ?” The answers reveal that some work needs to be done in this area. When considering that in this study 81% said that they do not have an annual plan then one can only assume that this is in reaching the current generation. It is understandable and certainly proven by authors such as Rainer, Stetzer, Kinnaman, Frost, and McIntosh that were considered in this study that there are certain priorities that the current generation cares about: One of those priorities is authenticity, along with transparency.²⁵⁶ Marketing the Church is important but who is going to meet the ones coming in the door on Sunday? Who is going to be the ones getting to know newcomers and families? Who is going to be authentic and transparent enough to listen while also sharing the love of Christ? It is the love of Christ that will win people to Him. The questions for each ministry: Are they reaching out in ways that this generation is interested in? Is the church bound to old traditional ways of ministering to younger generations? Is the Church willing to invest in others who want to invest in the lives of younger generations? Do they have a desire or ability to reach out to win this generation for Christ? If the answer is yes: that they are attempting to reach out to all generations, then let the Church pray for guidance and remember Galatians 6:9 that in due season the harvest will come. Is the Church doing something? If the Church is, does it work? If it does not work is the Church willing to look at making changes? The good news is that 69% responded that they are looking for ways and planning outreach for the current generations.

²⁵⁶ Rainer and Rainer, *The Millennials*, 230.

Focus Groups

Nine pastors participated in questionnaires as a focus group on four questions. The first question asked was, “In what ways do you reach out to the unsaved in your community?” Here are some of the answers. One pastor in a city of about 40,000 discussed their aims towards children and young people in ministry. They use those ministries to also reach out to the families and parents. Another pastor discussed their use of special event times during holidays, such as Fourth of July picnic by giving away items for free and passing out invitations to the Church, they also do Thanksgiving and Christmas programs in providing meals to those in the area that are struggling. A pastor of a small community discussed that every Thursday during the school year the Church provides an open lunch to the teens of the community. A pastor of another community of about 3,000 talked about having family nights at someone’s house where families can invite non-members to join them, they also have volleyball activities at the park that do attract some young people. Other pastors who discussed this question shared that they primarily use singing and revival meetings to attract others to their church. The Director of Missions relayed that the Association has over 30 churches in seven counties and the Association has helped with Disaster relief, block parties, vacation bible schools, and the yearly camps for children and young people.

The second question that the focus group answered was, “Please share your current programs that you do each year that have been profitable for the ministry.” Some of the usual answers were Awana’s (children’s Bible program) type programs, vacation Bible school, youth activities, block parties and church camps, that have shown some success. One pastor also mentioned that they have regular men and women conferences at the church each year. The church that mentioned the lunch program also mentioned that the church does prayer walks

occasionally during the year. One pastor talked about how going back to a weekly visitation program in the church's location has been very successful. Another pastor discussed small groups and their effectiveness in getting groups to come together and inviting newcomers.

The third question that was given to the group was, "What is your primary concern for reaching the unsaved in your community?" The pastor of a church in a community of 30,000 discussed that he felt that the church has lost a generation of young adults and that they continue to reach out to them without much success. All the pastors who participated in this questionnaire agreed that this is an overriding problem in their communities, "How to reach the current young adult generation?" Many of the pastors talked about the limit of resources or programs that young adults are interested in, they can't compete with larger churches in those areas, especially in the area of music. Two other pastors spoke of being concerned that the members have a lack of concern for their community and for those who are lost. Director of Missions used the phrase, "Isolation of the churches from their community," which is the focus of the research.

The final question for the group was, "Do you believe the church should have a detailed plan for reaching out into the community?" Out of the nine, one answered no. The other participants answered yes. Out of the nine participants only three answered that they have a yearly plan and set goals. Most of the goals set were for growth in areas of youth, Sunday school, and outreach which were considered only short-term goals (one year or less). One pastor mentioned that while looking at the materials on the CARE program revealed that the church was so focus on doing weekly and monthly regular activities that the church was forgetting about being more active in the community. His desire is to see more involvement in the local area. Another shared that because of lack of resources and the age of the church it is difficult to get anymore involvement in the community and the church does not set goals for growth. Others

suggested asking for help from the SCBAI or State and other churches. This was discussed in more detail and pastors were encouraging one another to help sister churches in need. Each pastor agreed that following something like the CARE project would help in being more structured and looking for ways to promote the mission statement of their church that is already in place.

It is with gratitude to those who choose to participate in this project on different levels. Although the participation was not as high as the student desired it was interesting to see and talk about how the SCBAI and its churches are interested in doing more in their communities. The issue is how can they do more and what kind of impact can they make in their service for Christ and in their relationship with others as they serve the Lord? The next chapter will share some ideas, some discussion on future involvement with the CARE project, and what was discovered about use of the project with two churches that introduced it to their leadership and members. The last chapter will also discuss what was implemented in the CARE project in their respective churches.

Chapter 5

Conclusion

“You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.” (1 Peter 2:5, NIV)

As the research considers the concluding thoughts and future goals of the project it will first consider the research already given that is vital to the success of focusing more on discipleship and evangelism. The research brought forth three main concerns when deciding to evaluate and restructure the corporate culture of the church. The ideas of becoming missional are identified with wholeness, like a piece of matter being fully a part of itself: Such is the organism of the church. Changing any culture whether it is a business that has seen many quarters of losses or a professional ball team that hasn't won in two decades is not an easy task. There are a few possible ways to implementing change and seeing positive results. One way as pointed out by John Maxwell in his leadership approaches is to make all the changes in a short period of time. He focuses on leading by permission.²⁵⁷ Sometimes permission is given simply because of a position or title. Maxwell states, “The leader needs to remember that leadership always means that people are going somewhere, there is movement. They are not static, no journey, no leadership.”²⁵⁸ He goes on to state, “That true leadership happens when the congregation and leadership together move from me towards we.”²⁵⁹ As noted in the introduction Maxwell also discussed the need for leaders to focus on the needs or interests of others. People will listen to

²⁵⁷ John Maxwell, *How Successful People Lead: Taking your Influence To the Next Level*, (New York, NY: Center Street, 2013), 48.

²⁵⁸ Ibid, 48.

²⁵⁹ Ibid, 49.

communicators (Church) when they are speaking about subjects they are dealing with or interested in life.²⁶⁰

Another aspect that the research discussed was reaching out and relating to current generations. In his book *You Lost Me*, David Kinnaman researches and discusses his findings regarding the issue of the (18-29) year-old generation drop in church attendance and participation. This of course is nothing new to the church as the church has dealt with this issue for decades. This was also discussed in the focus groups by the Pastors being concerned and frustrated in reaching this age group. Kinnaman's findings showed that there is a 20% drop of both attendance and participation from ages 18 to age 29, at age 30 the percentages begin to rise.²⁶¹ This appears to be common of this age group in all generations including the Baby Boomer generation.²⁶² There are many reasons why young adults leave the church in which they may or may not return later in life. As this research considers this issue the student is reminded of how true this was in his own life until an event (death of a brother) began his journey back into the church. Connection happens when the believer who once worshipped God regularly is faced with an awakening event. This also has been called the wilderness journey. Gerrish suggests that the wilderness experience may follow a spiritual breakthrough or a time in which the believer who is in doubt sees the truth again in a solitude moment of life.²⁶³ Can the church help the doubters in time of trials and decisions? Certainly, the church can work within God's

²⁶⁰ Ibid., 50.

²⁶¹ David Kinnaman, *You Lost Me: Why Young Christians are Leaving the Church and Rethinking Faith*, (Grand Rapids, MI: Baker Books, 2011), 22.

²⁶² Ibid., 24.

²⁶³ Jim Gerrish, "The Wilderness Experience," *Word for Today* (Bridges for Peace, Jerusalem, 2020), <http://www.wordofgodtoday.com/wilderness-experience/>.

plans of redemption. As the church deals with the challenges of those walking through the wilderness period of their lives it may be less important to change them but more important to help them navigate as they make decisions on their faith and as God works within their lives.

The research discussed this in the section on adapting to generational differences and discussed that this age group is looking for certain criteria from a group or a spiritual connection.²⁶⁴ According to Kinnaman there are seven main reasons why this generation (18-29) is leaving the church in a traditional setting as researched by Barna.²⁶⁵ The main word used by Kinnaman for this issue is *doubt*, he calls it doubtless, referring to more doubt less participation, leading to disconnection. These seven points of disconnection are as follows of this generation who have a Christian or church background:

- The biggest issue: They do not feel they can ask the most pressing questions of life (50%).
- They have significant doubts about faith, they need answers (35%).
- Faith does not help with depression or other emotional problems (30%).
- A crisis in life has caused a doubt of their faith (27%).
- The death of a loved one has caused doubt (17%).
- College experience has caused doubt (16%).
- Not allowed to talk about their doubts openly in church (15%).

The church as an operating business is no different, it can make quick changes that will cause certain panic and negative responses but may also lead to quick and positive results.

However, the important element is that a structured plan and goal map is necessary for the long

²⁶⁴ Rainer and Rainer, *The Millennials*, 258-261.

²⁶⁵ David Kinnaman, *You Lost Me: Why Young Christians are Leaving the Church and Rethinking Faith*, 190.

term. As the research has shown changes are necessary for reaching the largest generation to date.²⁶⁶ Cultures change and adapting to change will always take time in any environment.

Planning Missional Endeavors in the Local Community

As mention earlier, according to Hernard, “A Calendar and budget provide important evaluative measures because the changes are not really implemented until they reflect what the church does and funds.”²⁶⁷ In other words if the church is not funding and planning local missions it is not being proactive or missional in their community: This goes without saying because it is common sense to be transparent and considerate of one’s community.

As a student in Baptist Bible College, Springfield, Missouri, attending a church as the music director there was a discovery of ministry on the part of many in the church. The environmental setting of the church had changed. Within the walls of the church were a few millionaires: Outside those walls the area had changed drastically in an economic sense. Members were driving Mercedes and BMW’s to church but there was not a plan to evangelize the area: Over time the church decided to sell the property and relocate. Basically, this decision was based upon the inability or desire to reach out to those in their community, instead they decided to go somewhere else where the plight of the community can not be seen. Some may judge this as insensitive and certainly there was a lack of vision and leadership. Within five years of the church moving, it closed its doors and merged with another church. The purpose of this example is to show that leadership is needed, and inspiration is needed in order that the community of believers reach out to their community, it didn’t matter where they were located. Leadership inspires, they do not do all the work, and believers should be taught and understand it

²⁶⁶ Rainer and Rainer, *The Millennials*, 2.

²⁶⁷ Henard, *Can These Bones Live?*, 287.

is the job of everyone in the church to be proactive in their church and community. God did not call believers to be tree trunks, but blossoming flowers to attract others to real Christian faith. They were blindsided by economic class barriers.

As stated earlier missional planning and management is needed as Jesus' stated, 'For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it?' Luke 14:28 has a strong conation for importance of planning in our personal lives. This idea could also be implemented in missional planning management of the church. Dayton and Fraser submit this idea: "If we were Christian farmers, we would not ignore the laws of nature and simply hope for a good harvest. We would not think the more ignorant and backwards we are the more dependence there is for the harvest from God, though His hand is certainly working the harvest. Instead we would think what is needed to make sure that there is a harvest and a good harvest?"²⁶⁸

The CARE Approach towards Being Missional and Discipleship

The CARE project for SCBAI has not been officially given to the pastors of the Association to incorporate into their ministries, but only discussed with a few. Two churches have been using the CARE project goals. This section will give the outline that was used by those two churches. The next section will give some of the results that they shared about incorporating the project in their ministry. The last section will discuss future goals in sharing, implementing, and collecting data on further research that is needed for the CARE project of the SCBAI.

First, the research will look at the approach of the two churches (which were similar), in introducing the plan then implementing the plan. The first action of the ministries was to preach

²⁶⁸ Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelism*, Revised Ed. (Eugene, Oregon: Wipt and Stock Publishers, 2003), 27.

a series of messages on the importance of planning for growth and looking at how the Lord set guidelines for the church to follow. The churches did not collaborate on the timing of this project. Introducing the project was based on the following points to be shared with leaders and congregation when and how each ministry decided to promote it. The results will be given in later sections.

The first series of messages and discussing this with important leaders in the Church was the need to applying, *The Constructive Principle of Becoming Missional Minded*. In this approach the leaders of the church and the Pastor were asked to use Robinson's structural plan in putting together an approach to getting people more involved and on board with the importance of a constructive plan. Other models that they could consider are Hernard's and Hammond's. These are found in Appendix A of the research. The basis for this message is that God is organized in all He does and as being created in His image so should the Church be organized. Also, Jesus' statement that a person constructing a house would first consider the cost involved in such a project.

The application of the message is to take the transparency of truth and results towards change. This change includes understanding that some basic foundational principles of the SCBAI can and should be reapplied. The main message means incorporating the core principles of evangelism in the Word of God centered in the Justification principle. Leaders should consider and study the models presented in this research of setting up a personal model that the leadership agrees upon and then incorporate as they feel necessary. Certainly, there are other models not presented in this project and autonomous churches have the right to consider any model, this study is encouraging churches to start new ways of being more missional. The four primary messages that were presented was the importance of following *A Biblical Plan of*

Church Ministry and Growth. This included the need to be more missional in the local community and training everyone that is a regular attending member, the importance of being ready to share Christ with others every day. This also includes being more understanding and prepared to address cultural and generational differences with age groups and ethnic groups. Though ethnic groups are not as big of a challenge in the areas of these two churches they will be in some of the larger churches in the SCBAI. People need to be trained in this area and a message should be preached on *Jesus Crossed Generational and Ethnical Boundaries in His Ministry*. In being missional minded on an everyday basis the people and leadership should be reminded of the true purpose of the Church, gaining the lost for Christ. Therefore, a message was given on *Jesus' Evangelistic Approach of Coming to Save the Lost*. This message relays the parables on how persuasive Jesus was in pursuing the lost. This can be shared on a more personal basis or testimony giving. The last message that needs to come across is the importance of being ready to serve and go out into the community. A message was presented on how much *Time and Effort Jesus Put into the Twelve during His Ministry*. For the two ministries that agreed to participate in this introductory use of the project, the message that was sent to the members and motto was, '*one at a time*.' Both churches agreed to use this approach but in different ways that will be shared in later sections of results and future research. This project will label the host church of this study as Church A and the collaborating church as Church B.

This next section will discuss the implementation of the CARE project in putting together a constructive plan, Adapting to becoming more culturally minded, Becoming a missional force everyday by remembering the redemptive qualities of our Lord, and using equipping methods to getting the team ready for service every week as they go out into the community.

The Constructive principle of planning for success.

In God's plan for success and prosperity for the Church, He set forth a plan for success in the disciples and Church. Without a plan the people perish. Of course, plan replaces vision, simply a vision is a plan to do something grand. Both churches who participated in this project, agreed to introduce two models as possibilities for consideration in constructing yearly plans for local mission mindfulness and discipleship programs. These two models are found in Appendix A under *Robinson's Constructive Plan for the Church* and *Hernard's Constructive Plan for the Church*. Church A choose Hernard's Constructive Plan because it was more developed into smaller parts and functions. For the beginning of Church A's plan, it was decided to focus on the budget and the calendar with the direction of leaders (Pastor, Deacon, Trustees, and Treasurer) guiding the plan. Church A made the following decisions to incorporate a regular plan for yearly local Missions endeavors:

- 1) Yearly budgeting and calendar for local missions
- 2) Form two new committees (In-reach and outreach)
- 3) In-reach committee would focus on discipleship type programs to encourage, train, and develop inward unity.
- 4) Outreach committee would focus on evangelistic ideas and how to incorporate them into the local community.
- 5) Staff teams (worship, teaching, and training) would work together in forming training towards cultural and generational sensitivity.

Although the teams were designated to concentrate on the cultural sensitivity models, they were also encouraged to keep the regular attending church's members in mind in putting together worship sessions each week. These changes would happen gradually over the year. Church A used Sunday School and planned meetings to train and discuss moves towards the Mission Mindfulness approach.

Church B decided to use the Small Group format to discuss the ideas of being missionally mindful. Each week they discussed the messages that the Pastor preached that week and how to

incorporate the constructive plan into the church. It was decided by the church body to use Robinson's constructive plan for the Church because it was simpler, and they already had the players in place to incorporate this model. Each church focused on prioritizing the gospel through everyday missional approach. Church B used the *Sharing Your Life's Mission Everyday* video, mentioned in Chapter three, during their small group sessions, primarily with their small groups with a focus on friendship evangelism. Church A did not use the videos as they were focusing on more visibility in the community by the church body over individualizing the missional approach during the first year. Therefore, the main difference between the two approaches was Church A focused on process, Church B focused on personnel already in place. The ultimate goals however were the same, change in how the church looks at approaching everyday local missions.

The Adaptive Principle of Becoming Culturally Minded

In God's plan of creation, He formed many different cultures and gave mankind the right and ability to free will decisions. It is the Church's responsibility to study and face the challenges of gaining the lost from different cultures and generations. This is the top priority of God, gain the lost.

To become culturally minded means to look at the world around the church and see how other generations and cultures perform and operate. Certainly, there are some norms in every community that even the younger generations believe in and are a part of, like the annual City Picnic. However, as Rainer and Rainer have pointed out and others in this study the Millennials are oriented towards some primary beliefs in how they want to be treated and how they see the world around them. Churches that care about gaining the lost should include the Millennial generation in that endeavor. The Church should study ways to communicate and relate in better ways towards this generation. By allowing the Millennials to feel like part of the team (Church)

the church will gain more power in the community. This is not an easy task as ministers shared in their answers to surveys and interviews that they are frustrated with reaching this and Gen Xer's generations. As alluded to in the results chapter and chapter three on the intervention and implementation of the intervention, reaching this generation will take time, planning, and effort.

Both churches agreed to implement teaching and preaching times in sharing the importance of relating to different generational needs. Church A approached this endeavor through preaching and Sunday School time. Church B approached this with open discussion times in Small Groups. The goal was to have open discussion and help each generation (not just the older generation) see the differences in generations, challenges each generation has met or are meeting, and reaching out to each other. This hopefully will develop a team approach to gaining the lost for Christ. The results of this intervention have not been compiled as both churches are still in the process of working with this intervention. The guidelines and main points of this intervention can be seen in Appendix B under the title of, *Cultural and Sensitivity Plan*.

The Redemptive Principle of Becoming Missionary Minded

In God's plan of bringing redemption God first used the Nation of Israel to give the good news of His love and grace. Second, God used the church to send out the message of hope in His planned redemption in Christ. This section focuses on the model or story that the church wants to use in sharing the gospel to others. This section only focuses on the story of Christ and how the church can incorporate it externally into the community, perhaps through Friendship Evangelism or other means. The Equipping Principle will focus more on the implementation of practicing and preparing for contact with those outside the Church. The Redemptive Principle is a reminder and reason for why the church and believers should be proactively pursuing the lost in the community. The principles of God's redemption plan are found in Chapter three of the study, but

an outline of the principles can be found in Appendix B under the title of *Six Redemptive Principles of Implementation*. Both churches used the model that was developed by the researcher. The model can be seen in Appendix B under the title of, *Implementation of Intervention to Gain the Lost in the Local Community*.

The Equipping Principle of Becoming Disciple Minded

In God's plan of starting the church He used the disciple model. Without the disciples and the power of God in their lives through the Holy Spirit the Church would not exist today. In equipping the members towards the everyday missional approach, the staff of Church A decided to use three methods. The first method is a teaching method on the importance of being on an everyday mission for Christ. Teaching was developed to illustrate how using the everyday method can be profitable and of help in sharing the gospel with others. This model was based on the principles of mindfulness and how believers can become missionaries in their own communities. The method was built on the following platform: Personal development using Bible studies and discipleship materials developed by the staff helping believers towards confidence in their own walk with Christ. Second model is evangelistic mindfulness development focused on how to be ready and approach others appropriately. The team-mate pocketbook was introduced and was taught. The third model was the friendship model that Christ and other disciples employed in their discipleship program and teaching social skills that work when building relationships with non-believers. The equipping process for Church A is still in the working and storming stage working with the in-reach and outreach committees working towards the performing stage.

Church B used small groups as the discipleship method to promote everyday mission mindfulness. They used the video series by Life Together, "Sharing your life mission every day." Along with this DVD series there is a workbook included that the groups go through to help

them apply the principles to the everyday approach. Friendship evangelism was also introduced and key principles of developing and building strong relationship that lead to sharing the gospel to those they are pursuing for Christ. Social skills will be shared in this model while also sharing the results with each other at their meetings. This approach is also in the working and storming stages as they are working towards the performing stage as a team.

Future Development Opportunities

There are more opportunities that this project will seek within the SCBAI and those who are members. As mentioned only two churches have been introduced to the CARE project.

Future meetings will be held with those interested as the Project is developed into packets and sent to the churches of the SCBAI. The use of the Associations meeting center will be beneficial in promoting a CARE seminar. The project will be introduced at the August 2020 Association annual meeting and other mission-based meetings in the SCBAI during 2020.

APPENDIX A

Robinson's Constructive Plan for the Church

*Structuring a Renewal of Priorities*²⁶⁹

- Priority Decision # 1: Time Decisions: Calendar
- Priority Decision # 2: Money Decisions: Budget
- Priority Decision # 3: People Decisions: Personnel

*Twelve Actions towards Implementing Total Church Life Plan*²⁷⁰

- Lead the Church through a Total Life Seminar
- Preach the 4 P's of Total Life Plan
 - Priorities
 - Plan
 - Personnel
 - Power
- Begin an Evangelism Team
- Define the Geographical Area to Evangelize
- Build an Outreach File
- Begin or Revitalize Weekly Evangelistic Outreach
- Set Baptismal Goals
- Set Evangelism as Priority for Entire Church
- Plan for Welcoming and Assimilating New Members
- Schedule a Leadership Retreat
- Conduct Evangelism Launch Day
- Create an Evangelism Calendar

²⁶⁹ Robinson, Total Church Life, 209-210.

²⁷⁰ Ibid., 199-208.

*Henard's Constructive Plan for the Church*²⁷¹

Henard's Construction Plan for Church blocked due to copyrights (see footnote 271 for access).

²⁷¹ Henard, *Can these Bones Live?*, 282.

Elkington's Complex, Adaptive, and System Model

- *Complex*: Diverse living elements with capacity to change (1 Cor. 12:12-3).²⁷²
- *Adaptive*: Moving towards vitality or stagnation (Revelation 2-3).²⁷³
- *System*: Interacting units intended to form some function (Ephesians 4:29-32).²⁷⁴
- *Liminality*: Evangelical Churches have become invisible to the larger society and now have little influence in society in North America.²⁷⁵
 - *Urgency*: Change from Consumerism to Missional Model.
 - *Crisis*: What must we do, what is our purpose?
 - *Exile*: Increase in togetherness (Communitas) is important because of the lack of Liminality.²⁷⁶
- *Communitas*: An intense feeling of togetherness and belonging in connection of religious beliefs and standing strong as outsiders in society.²⁷⁷
 - *Fellowship*: A need to come together for the common cause of the Church.
 - *Unity*: A new mission to unify around the need to do great things for God through disciple-making (being missional).
 - *Power*: Found in a sense of need (strangers in the new land of post-Christian) as the early church was pre-Christian, towards unity to gain the lost.²⁷⁸
- *Emergence*: Rising out of the reality of the Churches liminality working within its Communitas and being transparent towards a new movement.²⁷⁹
 - Each part does its work: Ephesians 4:7-16.
 - The Holy Spirit (God) directs the Mission: Acts 13:1-3.
 - Leadership equips and deploys, Matthew 18:19-20; Romans 12:4-8.²⁸⁰

²⁷² Elkington, *Complex Adaptive System*, 2.

²⁷³ Ibid., 3.

²⁷⁴ Ibid., 3.

²⁷⁵ Ibid., 4.

²⁷⁶ Ibid., 4.

²⁷⁷ Ibid., 4.

²⁷⁸ Ibid., 5.

²⁷⁹ Ibid., 6.

²⁸⁰ Ibid., 7.

- *Mission*: The Church being a missionary Church in its own community.²⁸¹
 - *Sow*: Working in the fields of the local community
 - *Reap*: Harvesting the work in the fields of the local community.
 - *Grow*: Discipling new converts to practice working and harvesting in the fields of the local community.²⁸²

Hammond's Six Postures of Missional Churches

- *A Sent People*: John. 20:21, "Sent means anywhere, it's not a program, it's a posture."²⁸³
- *A Submerged Ministry*: John 1:14, "Practice communality daily, dance (meet) with the locals, become vulnerable."²⁸⁴
- *A Shalom Spirituality*: Mark 12:29-31, "Help people find their niche with God (no one meets with God in the same way)."²⁸⁵
- *Safe Places*: Ezekiel 34:15-16, "Help people feel safe within the Church by giving a safe space, safe evangelism, and safe teaching, let them grow through their own questions not the Churches programs."²⁸⁶
- *A Shared Life*: Acts 2:44, "Jesus shared His life with others He ask the disciples (Church) to do the same."²⁸⁷
- *Standing in the Gap*: Luke 22:26, "Leadership succession was a key to the Churches success."²⁸⁸

²⁸¹ Ibid., 8.

²⁸² Ibid., 9.

²⁸³ Hammond, Sentness, 61.

²⁸⁴ Ibid., 83-84.

²⁸⁵ Ibid., 105.

²⁸⁶ Ibid., 112.

²⁸⁷ Ibid., 136.

²⁸⁸ Ibid., 162.

Cultural and Generational Sensitivity Plan (Staff)

- Attend one seminar on cultural and generational sensitivity during the next year (Paid for by the Church).
- Plan a meeting with the staff to discuss the course of action to take regarding how the church through the staff will teach and model cultural and generational sensitivity.
- Read together the book “Millennials,” and discuss the findings.
- Study and share with other staff members information on the differences between generations that are within the Church.
- Study and discuss the different cultures that exist within the geographical area of the church and demographic studies.
- Plan and incorporate planned meeting with key players in the Church.
- Preach and teach a wide range of messages on, How Jesus Handles Difference Cultures and Generations? What does Jesus say about this in particular?
- Do a study on *Implicit Bias* and present it to key leaders according to how the church wishes to address the issue and present it. Implicit Bias can affect not only how we look at others (races, ethnicity), but also different generations. This is true of all generations and how they look at Implicit Bias. An example of Implicit Bias was how the Pharisees looked at those who were not of a wealthy status, or how James addressed this in his writings.

APPENDIX B

*Kotter's Step by Step Model in Organizational Culture Change*²⁸⁹

- Establishing a sense of urgency
- Creating a guiding coalition
- Developing vision and strategy
- Communicating the vision
- Empowering staff for board-based action
- Generating short-term wins
- Consolidate gains and produce more change
- Anchor new approaches towards the new church culture

*Prime and Begg's Principles of Successful Delegation*²⁹⁰

- Test potential to reveal gifts and abilities
- Recognize character and integrity as prime criteria for leadership
- Each job or responsibility should have a clear description of expected standards
- Use a mentoring approach to teaching and shadowing
- Evaluate the candidate on a regular basis as need is necessary per job and maturity level

Six Redemptive Principles in Ministry Goals

- Renewed Focus in God's Act of Grace: Jesus
- Present Renewal through the Hope of God's Grace in Christ
- Salvation by Grace, is God's Work not Man's
- Practicing the Great Commission is the Church's Responsibility
- The Church Prospers when following God's Passion: His Creation
- God Shapes the Mission of Grace

Implementation of Intervention to Gain the Lost in the Local Community

Redemptive Principles of CARE

- 1. Renewal is found in God's act of grace: Jesus**
 - The power of salvation
 - Sacrificial love
 - Stability is in Christ' work of grace
- 2. Present renewal through hope in God's grace in Christ**

²⁸⁹ Kotter's, *Leading Change*, 37-168.

²⁹⁰ Prime and Begg, *On Being a Pastor*, 240-245.

- Moving from prophets to messengers of God's grace
 - Moving from High Priests to many priests in Christ
 - Moving from disciples to the Church as the responsible agent of God's grace
 - Moving from the Church to sending out (missions)
 - Moving from the Cross (redemption) to sharing the redemption story
- 3. Salvation by grace is God's work not man's**
- God empowers the saints
 - God works within man's abilities
 - Salvation is spiritual not fleshly
- 4. Practicing the Great Commission is the Church's responsibility**
- It starts in the local community
 - The church pursues the lost
 - The church proclaims the truth of Christ
 - The church is the universal representation of grace
 - The church is responsible first to its own area and generation
- 5. The Church prospers when following God's passion: His creation**
- God is a missionary
 - Live out the mission of God before others
 - Live out and do missions locally
 - God seeks a relationship with His creation
 - God speaks to creation in various ways
- 6. God shapes the Mission of Grace**
- Live a life shaped by God's mission
 - The essence of being missional is knowing the heart of God
 - God is already at work, join Him

Empowering Principles of CARE

- 1. Empower saints towards missional mindfulness**
- Missional mindfulness is being active in God's grace daily
 - Missional mindfulness should be a normal response of followers of Christ
 - Missional mindfulness is caring about others in the community (genuinely)
 - Missional mindfulness is praying for the salvation of others in the community daily
 - Missional mindfulness is going out in the community consistently to share Christ
 - Missional mindfulness is praying daily for opportunity to share Christ
 - Missional mindfulness is being ready when God brings opportunities
 - Missional mindfulness is listening to God in His Word and prayer daily
- 2. Be transparent towards others (showing a caring attitude)**
- Be visible and authentic in integrity in the community
 - Build an atmosphere of worship for all generations not just a few

APPENDIX C

THE CARE PROJECT

C: Constructive Principles for Church Growth

- Strategizing
- Focus more on Decentralizing the Church over Centralizing
- Create a Mission's Focused Environment
 - Focus on Missional Mindset more than Evangelistic Mindset
 - Become Missionally Obedient in the Call of Christ to the Church
- Continuous Improvement
 - Focus on Becoming a Healthier Church
 - Health is found in the Authority of Christ
 - Health is found in the Remedy of Grace
 - Health is found in Faith, Hope, and the Love of Christ Extending from the Church
 - Health is found in the Spiritual Maturity of the Leadership

A: Adaptive Principles toward Change

- Be Transparent toward Recognizing a Need for Change
- Look at the Church as a Replant Project
 - See the Church as a Replant and Build Social Skills within the Current Members

R: Redemptive Principles in Ministry Goals

- Renewed Focus in God's Act of Grace: Jesus
- Present Renewal through the Hope of God's Grace in Christ
- Salvation by Grace, is God's Work not Man's
- Practicing the Great Commission is the Church's Responsibility
- The Church Prospers when following God's Passion: His Creation
- God Shapes the Mission of Grace

E: Empowering Principles of Equipping the Saints

- Empowering the Saints towards Missional Mindfulness
- Empower the Saints towards Transparency towards the Needs of Others

Bibliography

- Beard, Christopher. "Missional Discipleship: Discerning Spiritual-Formation Practice and Goals within the Missional Movement." *Missiology: An International Review* 43 no. 2 (2015): 175-194, Accessed July 13, 2017 doi: 10.1177/0091829614563059.
- Blackaby, Henry and Blackaby, Richard. *Spiritual Leadership*. Nashville, TN: B & H Publishing, 2011.
- Bock, Darrell. *Luke*. Edited by Grant Osborne. Vol. 3, *IVP New Testament Commentary Series*, edited by Grant Osborne. Downers Grove, IL: IVP, 1994.
- Brown, Robert and Comfort, Phillip. *The New Greek English Interlinear New Testament*, 4th Ed. Editor, J.D. Douglas. Wheaton, IL: Tyndale Press, 1990.
- Burns, Bob, Chapman, Tasha and Guthrie, Donald. *Resilient Ministry: What Pastors told us about Surviving and Thriving*. Downers Grove, IL: IVP, 2013.
- Chambers, Oswald. *My Utmost for His Highest Journal: Selections for the Year*. Grand Rapids, MI: Discovery House, 2012.
- Clifton, Mark. *Reclaiming Glory: Revitalizing the Dying Church*. Nashville, TN: B & H Publishing, 2016.
- Cole, Neil. *Church 3.0: Upgrades for the Future of the Church*. San Francisco, CA: Jossey-Bass, 2016.
- Coleman, Robert E. *The Master Plan of Evangelism*. Grand Rapids, MI: Baker Books, 1993.
- Covey, Stephen. *Principle-Centered Leadership*. New York, NY: Simon & Schuster, 1991.
- Cymbala, Jim. *Fresh Faith: What Happens when Real Faith Ignites God's People*. Grand Rapids, MI: Zondervan, 1999.
- Dayton, Edward and Fraser, David. *Planning Strategies for World Evangelism*. Revised Ed. Eugene, Oregon: Wipit and Stock Publishers, 2003.
- Dempsey, Rod "The Ministry Methods of Jerry Falwell." *Eruditio Ardescens* 1, No. 1 (2013), 3-4.
- Dever, Mark and Alexander, Paul. *The Deliberate Church: Building Your Ministry on the Gospel*. Wheaton, IL: Crossway, 2005.
- Donahue, Bill. *The Irresistible Community: An Invitation to Life Together*. Grand Rapids, MI; Baker Books, 2015.
- Earley, Dave and Wheeler, David. *Evangelism is: How to Share Jesus with Passion and*

- Confidence*. Nashville, TN: B & H Publishers, 2010.
- Effa, Allen. "Pub Congregations, Coffee House Communities, Tall-Steeple Churches, and Sacred Space. The Missional Church Movement and Architecture." *An International Review* 43, no. 4 (2015): 373-384. Accessed July 8, 2017, <http://dx.doi.org/10.1177/0091829615590889>.
- Elkington, Robert. "A Missional Church Model." *SAGE* 1, no. 3 (2011): 1-11. Accessed July 8, 2017. <http://dx.doi.org/10.1177/2158244011428086>.
- Fee, Gordon D. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Ada, MI: Baker Academic, 2009.
- Frost, Michael. *Incarnate: The body of Christ in an Age of Disengagement*. Downers Grove, IL: Intervarsity Press, 2014.
- Gerrish, Jim. "The Wilderness Experience," *Word for Today*." Jerusalem: Bridges for Peace, 2020. Accessed November 22, 2019 form <http://www.wordofgodtoday.com/wilderness-experience>.
- Getz, Gene. *The Measure of a Healthy Church: How God Defines Greatness in a Church*. Chicago, IL: Moody, 2007.
- Giglio, Louie. "The Galactic God Who Invites Us into His Glorious Plan." In *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*, edited by John Piper and David Mathis, 29-45. Wheaton, IL: Crossway, 2012.
- Gilbert, Larry. *Team Evangelism: Team-Mate, Personal Ministry Planner*. Elkton, MD: Church Growth Institute, 2014.
- Hammond, Kim. *Sentness: Six Postures of Missional Churches*. Downers Grove, IL: IVP, 2014.
- Henard, Bill. *Can These Bones Live? A Practical Guide to Church Revitalization*. Nashville, TN: B &H Publishing, 2015.
- Henderson, David. *Culture Shift: Communicating God's Truth to our Changing World*. Grand Rapids, MI: Baker Books, 1998.
- Hirsch, Alan. *The Forgotten Ways*. Grand Rapids, MI: Brazos Press, 2016.
- Hybels, Lynne and Hybels, Bill. *Rediscovering Church: The Story and Vision of Willow Creek Community Church*. Grand Rapids, MI: Zondervan, 2016.
- Johnson, Allan. *1 Corinthians*. Edited by Grant Osborne. Vol. 7, *IVP New Testament Commentary Series*, edited by Grant Osborne. Downers Grove, IL: IVP, 2004.
- Kinnaman, David. *You Lost Me: Why Young Christians are Leaving the Church and Rethinking*

- Faith*. Grand Rapids, MI: Baker Books, 2011.
- Kotter, John P. *Leading Change*. Boston, MA: Harvard Business Review Press, 2012.
- Liefeld, Walter. *Ephesians*. Edited by Grant Osborne. Vol. 10, *IVP New Testament Commentary Series*, edited by Grant Osborne. Downers Grove, IL: IVP, 1997.
- Luhrmann, Tanya and Morgain, Rachel. "Prayer as Inner Sense Cultivation: An Attentional Learning Theory of Spiritual Experience." *ETHOS*, 40, 4 (2015), 359-389.
- Malphurs, Aubrey and Penfold, Gordon. *Re: Vision: The Key to Transforming Your Church*. Grand Rapids, MI: Baker Books, 2014.
- Malphurs, Aubrey. *Look Before you Lead: How to Discern and Shape your Church Culture*. Grand Rapids, MI: Baker Books, 2013.
- Mathis, David. "Introduction." In *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*, edited by John Piper and David Mathis, 13-28. Wheaton, IL: Crossway, 2012.
- Marshall, Howard. *1 Peter*. Edited by Grant Osborne. Vol. 17, *IVP New Testament Commentary Series*, edited by Grant Osborne. Downers Grove, IL: IVP, 1991.
- Maxwell, John. *Everyone Communicates Few Connect: What the Most Effective People Do Differently*. Nashville, TN: Thomas Nelson, 2010.
- Maxwell, John. *How Successful People Lead: Taking Your Influence to the Next Level*. New York, NY: Center Street, 2013.
- McIntosh, Gary. *Growing God's Church: How People are Actually Coming to Faith Today*. Grand Rapids, MI: Baker Books, 2016.
- McManus, Erwin, Kent, Carol, and Wilkins, Mike. *Bringing Purpose to Life: Sharing Your Life Mission Every Day*. Life Together Series, Parts 1-6. Directed by TJ Rathbun, Grand Rapids, MI: Zondervan, 2003.
- Moo, Douglas. *The Epistle to the Romans*. Grand Rapids, MI: Eerdmans, 1996.
- Morgan, Robert. *Mastering Life: Before It's Too Late*. New York, NY: Howard Books, 2015.
- Osborne, Grant. *Romans*. Edited by Grant Osborne. Vol. 6, *IVP New Testament Commentary Series*, edited by Grant Osborne. Downers Grove, IL: IVP, 2004.
- Perman, Matt. *What's Best Next*. Grand Rapids, MI: Zondervan, 2014.
- Prime, Derek and Begg, Alister. *On Being a Pastor: Understanding our Calling and Work*.

- Chicago, IL: Moody Press, 2004.
- Rainer, Thom. *Autopsy of a Deceased Church*. Nashville, TN: B & H Publishing, 2014.
- Rainer, Thom and Rainer, Jess. *The Millennials: Connection to America's Largest Generation*. Nashville, TN: B & H Publishing, 2011.
- Reid, Alvin. *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*. Nashville, TN: B & H Publishing, 2009.
- Robinson, Darrell. *Total Church Life: How to be a First Century Church in a 21st Century World*. Nashville, TN: B & H Publishers, 1997.
- Robinson, William E. W. "You are the Spirit and the Spirit Dwell in you: Container Image Schema Metaphors in Romans 8:1–17." In *Metaphor, Morality, and the Spirit in Romans 8: 1-17*. Atlanta: Society of Biblical Literature, 2016. Accessed October 13, 2018, doi:10.2307/j.ctt1h4mhzd.8.
- Sandy Creek Baptist Association, 2016 Minutes of the 159th Annual Session. Athensville, IL: 2016.
- Sandy Creek Baptist Association. *1967 Minutes of the 110th Annual Session*. Scottville, IL: 1967.
- SCBAI. *1983 Minutes of the 126th Annual Session*. Nortonville, IL: 1983.
- _____. *1988 Minutes of the 131th Annual Session*. Alsey, IL: 1988.
- _____. *1998 Minutes of the 141th Annual Session*. White Hall, IL: 1998.
- _____. *2008 Minutes of the 151th Annual Session*. Jacksonville, IL: 2008.
- _____, *2018 Minutes of the 161th Annual Session*. Ashland, IL: 2018.
- Stanley, Andy. *Next Generation Leader*. Colorado Springs, CO: Multmouth, 2003.
- Stetzer, Ed. *Subversive Kingdom: Living as Agents of Gospel Transformation*. Nashville, TN: B & H, 2012.
- Stetzer, Ed and Ranier, Thom. *Transformational Church*. Nashville, TN: B & H Publishing, 2010.
- Stetzer, Ed. "To Our Neighbors and the Nations." In *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*, edited by John Piper and David Mathis. 111-133. Wheaton, IL: Crossway, 2012.
- Towns, Elmer. *Friend Day: A Day your Friend could remember for Eternity*. Twin Peaks, CA: Churchgrowth.org publishers, 2000.

Van Araade, Timothy. "The missional church structure and the priesthood of all believers (Ephesians 4:7–16) in the light of the inward and outward function of the church." *Verbum et Ecclesia* 38, no.1 (Summer 2017): 1-9. Accessed July 11, 2017, <https://doi.org/10.4102/ve.v38i1.1709>.

Walters, Michael. *Can't Wait for Sunday: Leading your Congregation in Authentic Worship*. Indianapolis, IN: Wesleyan Publishing House, 2006.

Warren, Rick. *40 Days of Purpose*. Grand Rapids, MI: Zondervan, 2002.

Wright, Walter. *Relational Leadership*. UK: Paternoster Press, 2000.

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

November 8, 2018

Robert Kean

IRB Approval 3357.110818: A Project for Implementing a Spiritual Development Program
Towards Local Missions Within the Sandy Creek Association

Dear Robert Kean,

We are pleased to inform you that your study has been approved by the Liberty University IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. [45 CFR 46.101\(b\)\(2\)](#) and (b)(3). This listing refers only to research that is not exempt.)

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Signatures blocked for security reasons and privacy policies.

LIBERTY
UNIVERSITY

Liberty University | Training Champions for Christ since 1971