

LIBERTY UNIVERSITY RAWLINGS SCHOOL OF DIVINITY

The Effective Bi-vocational Minister

A Thesis Project Submitted to
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Doctor of Ministry

by

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Liberty University Rawlings School of Divinity

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Abstract

The Effective Bi-Vocational Pastor

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Pastors fill an important role as they lead churches to fulfill the Great Commission. This is especially challenging for bi-vocational pastors who have jobs outside of ministry. Meanwhile, some church members view the bi-vocational pastor as the paid professional and misunderstand their role as members/ministers. The original design of God is for pastors *and* members to be disciples who make disciples according to 2 Timothy 2:2. The purpose of this project is to help bi-vocational pastors in the Northeast strategically equip their people to become effective members, ministers, and missionaries who realize the significance of being disciples who make disciples. This researcher will survey bi-vocational pastors to assess their habits and strategies. Using this information and the research, the researcher will attempt to help bi-vocational pastors have more effective lives and ministries.

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Dedication

To the Body of Christ- especially my faithful and virtuous wife Nicola, who left her home in England to make a home here- and Elizabeth, Amelia, and Elijah: may their tribe increase!

Contents

List of Figures.....	viii
Chapter 1 Introduction	1
Statement of the Problem.....	5
Purpose Statement	8
Basic Assumptions.....	8
Definitions of Terminology	10
Limitations.....	11
Delimitations.....	12
Thesis Statement.....	12
Chapter 2	15
Literature Review	15
Books.....	15
Websites	22
Articles	22
Theological Foundations	22
Bi-vocational Ministry in the Old Testament.....	22
Bi-vocational Ministry in the New Testament	30
The Pattern Revealed in Acts	33
Theoretical Foundations	39
The Need for Time Management	42
The Need for Work-life Balance	46
The Need to Make Disciples	47
Chapter 3 Introduction to Methodology.....	48
A Development Regarding the Contextual Problem	49
Further Insights from Reading.....	51
Additional Insights from Readings.....	52
Bridging the Gap	53
Development of the Survey	55
The IRB Process.....	57

The Survey Instrument	58
The Consent Form	61
The Hypothesis.....	62
Chapter Summary	63
Chapter 4 Introduction	64
Results of the Survey.....	64
What was expected.....	65
Expected results the survey yielded	65
Bible Based Discipleship.....	72
Mentor Based Discipleship.....	73
Sermon Based Discipleship.....	73
An Emerging Theme.....	74
Evidence from Scripture.....	75
Focus is Key	77
Stressed-Out Sid	78
Overwhelmed Oliver and Overwhelmed Ox.....	79
A Closer Look	79
A Heart-Breaking Letter From a Bivo Pastor.....	81
Overview.....	82
Chapter 5	85
Application for Our Context.....	85
Wider Audience Benefits.....	88
Conclusion	96
Bibliography	98
Appendix A: Consent Form	102
Appendix B: Work-life Balance Verses	104
Appendix C: Time-Management Verses.....	105
Appendix D: Survey- An Examination of the Nuances of Bi-vocational Ministry	106
Appendix E: IRB Approval Letter	123

List of Figures

Figure 1. Struggle with Work-Life Balance?.....	66
Figure 2. Struggle to Reproduce Members that Can Do Ministry?	67
Figure 3. System for Discipleship?.....	68
Figure 4. Sufficient Time for Ministry?.....	69
Figure 5. Stress in Life and Ministry due to Poor Planning?.....	70
Figure 6. Who or What impacted you as a Disciple maker?	71
Figure 7. Current Stress level as Bi-vocational Minister.....	75

Chapter 1

Introduction

According to Barna, Albany, New York ranks 6th as the most Post-Christian city in the entire United States, and Burlington, VT ranks 4th.¹ Nine out of sixteen requirements must be met to qualify as Post-Christian, “These factors include whether individuals identify as atheists, have never made a commitment to Jesus, have not attended church in the last year, or have not read the Bible in the last week.”² Meanwhile, there are many churches in upstate N.Y, especially in the rural confines of the Adirondack Park, far away from the major cities. The lostness then in this place does not appear to be the direct cause of a lack of churches. There are churches, in fact, many different denominations. It seems then that if all it takes is churches to reach the lost, then there must be something wrong. There are churches.

The church to be studied, Hague Baptist Church, has been in existence since 1912. The most prominent ritual that is central to this congregation is its Sunday worship service. People who regularly attend this service are in good standing with their members. The church also enjoys fellowshiping over food, and its members tend to care for one another and be interested in the well-being of others. While the church only meets regularly once a week, other shaping forces seem to be the socialization that occurs outside of its weekly service.

Regarding symbols that best describe who this church is, the building is very important to them. Though small in number, they recently completed a one hundred-thousand-dollar

¹ Barna Research. “The Most Post-Christian Cities in America: 2019”. Barna, <https://www.barna.com/research/post-christian-cities-2019/> (accessed July 13, 2019).

² Barna, “The Most Post-Christian Cities”, 2019.

restoration of their bell tower after it began to crumble. There are also instruments such as the pulpit, altar, and utensils, such as the offering plate that are important to them.

Bible study is important to this group as well, and there is a core group of individuals who have been meeting for over ten years before the worship service to study the Bible. The relationships found in this congregation tend to be informal, although there is a governing board consisting of a chairman, two trustees, and two deacons. This group meets infrequently to discuss church business.

This congregation considers a member in good standing if they attend the weekly worship regularly and contribute to the offering. They also believe a member in good standing should be moral and live an exemplary lifestyle. However, according to the Church's Constitution,

- A. The membership of this church shall consist of persons: who have made a profession of their faith in Jesus Christ as Savior and Lord; who desire to be numbered among His disciples; who have experienced the New Testament baptism; who are in harmony with the faith and practices of this church.
- B. All new members must complete the Membership Class provided periodically by the Pastor.
- C. Members have the privilege of holding leadership positions.
- D. Members have the right and privilege to vote in business meetings.³

This congregation is a single congregation; however, there is a unique dynamic at work.

Originally, this church was composed of only locals. That changed, however, with the advent of transportation and the mobilization that occurred in the twentieth century. During this time, people were able to travel farther, and during this change, people-particularly people from New Jersey- moved to Hague and became part of this congregation. Therefore, though it is one

³ The Church Constitution of Hague Baptist Church, 2009.

congregation, it is comprised of only a handful of natives and many transplants. Although this may seem insignificant, this author believes there are many underlying dynamics at work as a result of this development.

This author has served this church as a bi-vocational pastor since April 17, 2009 (11.5 years at the time of this writing). During this time, he has worked full-time for Amtrak (NARP) and driven two hundred miles round trip each weekend to serve in Hague. Additionally, he is a husband, as well as the father of three children. His oldest daughter is eighteen years old and attends Smith College in Northampton, MA. His second daughter is sixteen years old, and his son is fourteen years old at the time of this writing.

Historically, this church has survived because of a handful of people. In this author's experience, churches who have grown independent are cautious of change. They may even reason that one unwise move has the potential to close their doors. This belief may never be voiced; however, it still may remain evident. This project is important because it has the potential to equip this church to do the work of ministry, which God has called them to do. It could also lead to growth and greater sustainability, not to mention the benefits that come with fulfilling the Great Commission. Jesus promises his presence as we carry out the Great Commission.⁴

As mentioned, the regular weekly worship service seems to have the most significant potential to impact this church. Most members regularly attend this service, and some bring friends and family members to the services.

⁴ Matt 28:20. All scripture references taken from New International Version (NIV) unless otherwise noted.

At this time, though the church is aged and small in number, there are a handful of younger people who have joined during the last few years. All have the potential to serve and learn. As the pastor, this author also has the freedom to add classes or services if needed to greater influence the members. Financially speaking, there are no funds set aside for outreach or growth at this time. However, this author believes that the group could be persuaded to take steps in this direction.

This church, as well as others in the Northeast, thrived at one time and boasted decent attendance. The church once boasted upwards of 65-80 members; however, that is no longer the case. Now this church averages less than 20 in attendance, and its congregation consists mainly of senior citizens. There are many churches in this region with similar congregations. This church exists in a town with a population of approximately 1,000 (many are retired and vacation in warmer climes during winter).

While there are many denominations in the Northeast, Catholicism has dominated local history. One of the largest bodies of water is named after its founder, a French explorer named Samuel de Champlain. This area at one time was inundated by Catholic missionaries who had a significant influence on the area. Its remaining members today know little about the bible and their faith but are staunch in their beliefs. They tend to view Christian evangelicals as overly 'religious' or radical. Most of these Catholics are happy to admit they know very little, while the Christian evangelicals claim to know it all.

The unreceptive Catholics and other unevangelized have been compounded by the work of two cults in particular: the Mormons and the Jehovah's Witnesses. For many years, both groups have been actively at work. While they do not possess the truth, they share their faith

enthusiastically, regularly, and usually door to door. People do not appear to flock to their churches; however, they are quick to visit homes and spread their message.

On the one hand, the churches in New York are predominantly Catholic, and there is the ever-present influence of cults. There are many people who do not attend this church, and the ones who do, attend sporadically and infrequently. Many people are skeptical of evangelical Christians and consider regular attendance abnormal or weird. Dr. Roscoe Lilly compares the hearts of the people in the Northeast to agricultural fields that are overgrown with trees and brush and in need of reclamation. He writes,

Many churches in the Northeast have a sickle in their hand waiting for the harvest to come, but it does not come. Members sweep the barn, paint the barn, and wait, and still, no harvest comes. Churches in the Northeast need to switch tools and pick up the plow. Jesus in Matthew 13 gives the parable of the sower in which he describes the various conditions of the soil or how people respond to the Word of God. Jesus clearly taught that some ground was good, and some were not. The problem is not the “seed” or the Word of God because Romans 1:16 states, “it is the power of God unto salvation.” The only thing that can be changed and improved is the soil. The soil through cultivation can be improved and made more receptive.⁵

Statement of the Problem

The problem this project will address asks the following question. How can bi-vocational leaders who have limited time find work-life balance, better manage their time, and catalyze members to do ministry? This paper will approach this problem by doing research in these three areas to identify changes that can be made to ensure future effectiveness. The theory will be tested that focusing on these three areas can lead to more effective ministry. This research will help this church to be more effective as a result of more effective leadership. In fact, the bi-

⁵ Roscoe Lilly, “A Plan for Developing an Effective Community Outreach Strategy for Churches in the Northeast” (DMIN Thesis, Rawlings School of Divinity, 2013), 5-6.

vocational pastor, due to the nature of his unique role, has the potential to produce disciples who can make an impact in the marketplace and home.

The problem is not a lack of churches. The problem is a lack of churches who focus on birthing and raising members who see themselves not only as members but ministers and missionaries of the Gospel on a full-time basis. Author Rick Warren says that 50% of members surveyed have no desire to get involved with ministry. Meanwhile, 10% are active, and 40% have a desire to become active ministers. He writes,

If we can mobilize this 40 percent and add them to the current percent already serving, your church could have 50 percent of its members active in ministry. Wouldn't you be happy if half of your church were a fully functioning lay minister? Most pastors would think they had died and gone to heaven if that occurred.⁶

To achieve effectiveness, the bi-vocational pastor must be intentional in prioritizing time-management, work-life balance, and discipleship aimed at reaching out beyond the church walls in order to mobilize the 40 percent of members who want to do lay ministry. People have no problem seeing themselves as members of the Body of Christ. However, seeing themselves as ministers, particularly lay ministers and missionaries, is a stretch for them. While they sometimes freely admit to having a ministry or being involved with ministry, if asked, they would say that the pastor is the one who does the heavy work in ministry. He alone is equipped-in their minds-not them, to do the work. Unless a bi-vocational pastor is intentional in his teaching, church members will flounder. For some, the church is simply a place they attend to recharge for the week and listen to the preacher. In the worse scenario, the worship service is just a box to be checked off for the week. When church is over, they are happy to go about their business and let

⁶ Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission*, (Grand Rapids, MI: Zondervan, 1995), 366.

the preacher attend to his. They see him as someone special who has a higher calling than theirs. However, in reality, they are fully capable of reproducing the life he is demonstrating before them.⁷ This author believes this is primarily his fault (as their pastor), not theirs.

As a result, the body of Christ is not as effective as she could be. One more active person in a community is not going to make much of a difference. Nevertheless, they can; they are more likely to succeed if many others are working, coming alongside, and laboring with them. There is strength in numbers. Bi-vocational ministers, while they are limited in many ways, have the potential to show the people they lead what it looks like to work and minister full-time. They can show their people how to leverage their time so that they can find a balance between work and ministry and make disciples who make disciples.

The problem then is to determine what can be done to overcome the rampant belief that ministry is only for pastors. To accomplish this goal, the pastor must catalyze a change that focuses on the Great Commission, as found in Matthew 28:18-20. In this case, there is no lack of Christians in the Northeast where the field is ripe for harvest. However, it appears that many Christians do not understand the depth of their roles as workers in the kingdom. Furthermore, those who come to understand their role must live out their beliefs and faith, especially outside the church building walls, if the Great Commission is going to be accomplished. This can best be accomplished if the bi-vocational pastor better equips the people they lead to understand their roles as ministers, particularly missionaries, and helps them develop better work-life balance and time management skills.

⁷ Acts 19:9-10.

Purpose Statement

The purpose of this project is to identify the system or systems in Hague Baptist church that contribute most to helping members see themselves as ministers and missionaries whose sole purpose is to fulfill the Great Commission. Specifically, the project will identify what is necessary for the bi-vocational pastor- who has limited time and resources- to be effective in mobilizing the members he serves to carry out the Great Commission. It will examine the current system in place at Hague Baptist Church in Hague, New York.

As a result of this project, this church will be better equipped to tweak or develop the systems already in place that are designed to accomplish the goal of making disciples. The goal then is to produce people who see themselves not only as members but ministers and missionaries both inside and outside the church, specifically, missionaries who make disciples who make disciples. Ideally, every member would come to see themselves as a bi-vocational minister and a missionary.

Basic Assumptions

The basic assumption of this study is that healthy growing churches are the result of more than just a few evangelical members who see themselves as ministers, but this is a crucial piece of the process. Therefore, the development of members/ministers is the complete solution. This catalyzation is much needed and has the potential to obviate the lostness in the Northeast. However, many assume that simply adding more and better programs is a one-size-fits-all solution to the declining and plateauing church in the Northeast. However, this project is not a recipe for church growth, although healthy churches grow, and the lessons contained in this project have the potential to spur church growth. This project, on the other hand, is designed to

improve health, not growth. If health is achieved, growth will occur naturally. Jesus talks about this in John 15 in the telling of the story of the Vine and the Branches; he said, “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.”⁸

It is assumed that most readers realize that the bible is the final authority and inerrant in its entirety. Also, the Great Commission is a command given by Christ, not just a great suggestion. Likewise, the systems for evangelism and discipleship can be improved or refined in this church. When this takes place, both tasks play vital roles in the development of the church.

Based on personal experience, it is assumed that many pastors struggle with helping the people they lead to see that they are members/ministers and missionaries. Likewise, it is assumed that pastors struggle with life/work balance and finding time to do ministry. However, bi-vocational pastors, as well as small church pastors, have the potential to have fruitful lives and ministries if they learn and teach the missional model laid out in the grand metanarrative found in the Bible.

It is also assumed that most people understand what it means to be on-mission. However, to clarify, when this paper speaks of being missional, it is speaking of a born-again Christian who is intentional about making disciples who make disciples- both in their community and around the globe.

Finally, it is not assumed that bi-vocational ministry is the ‘silver bullet’ for accomplishing the Great Commission. To be effective, bi-vocational ministers must share and show the love of God to accomplish the Great Commission. The ripple effect begins as they first

⁸ John 15:5.

impact those they lead through discipleship. This ripple effect continues as those who are disciplined repeat the process and share and show the good news with others.

Definitions of Terminology

This project seeks to answer the following question- What if a leader developed better life/work management and used his time in a more effective manner while focusing on making disciples who make disciples? This project will focus on what it means and looks like to be ‘missional.’ Someone is missional when they obey and live out the commands of the Great Commission as found in Matthew 28:19-20 as well as the Great Commandment: Matthew 22: 35-40. Whereas the attractional model for doing church involves inviting people to attend church and ‘come and see’ Jesus, the missional church encourages its members to ‘go and be’ Jesus. It is a ‘come and see’ as well as a ‘go and be’ church. It is evidenced in the Great Commission passage found in Matthew 28:18-20 as well as Acts 1:8, where Jesus commands his disciples to go. Christians are to be missional in that they are on mission to make disciples for the Master.

A Definition of Terms

Bi-vocational Pastor: Someone who is not dependent on the church as their sole source of income.

God: “The Bible provides very specific, named and biographed, God is known as YHWH, the Holy One of Israel (and other titles). This is the God whom Jesus called Abba. This is the God worshipped as the LORD by the Israelites and as Father, Son, and Holy Spirit by Christians. This is not a generic God at all.”⁹

⁹ C.J.H Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Nottingham, U.K: Intersarsity Press, 2018), 54.

Missional: “Missional means adopting the *posture of a missionary*, joining Jesus on mission, and learning and adapting to the culture around you while remaining biblically sound...missional means living and acting like a missionary without ever leaving your city.”¹⁰

Nuances: A subtle distinction or variation. A subtle quality. A sensibility to, awareness of, or ability to express delicate shading, meaning, feeling, or value.¹¹

Time: Mark Short writes,

In the New Testament, two words are used for the word *time*. These two words are *kairos* and *chronos*. *Kairos* means a fixed time, or a time fulfilled. *Chronos* means a more informal period, or a time filled full. (For example) *Kairos* is used in Matthew 21:1, “At that time Jesus went through the grain fields on the sabbath; his disciples were hungry” (RSV). *Kairos* was a particular time in the life of Jesus. This even happened at a fixed time. On the other hand, *chronos* is used in Luke 1:57, “Now the time came for Elizabeth to be delivered” (RSV). *Chronos* was used here because the time for Elizabeth was a period of rejoicing, a “time filled full.”¹²

Work-life Balance: Andy Stanley provides wisdom on work-life balance; he writes,

“Reprioritizing in a way that honors our heavenly Father, rather than constantly trying to meet the demands that others place on us and that we place on ourselves.”¹³

Limitations

The number of respondents to this survey cannot be controlled. Nor can it be assured that all questions in the survey will be answered truthfully, thoughtfully, and accurately. It also

¹⁰ Ed Stetzer and Daniel Im, *Planting Missional Churches: Your Guide to Starting Churches that Multiply* (Nashville, TN: B&H Academic, 2016), 21.

¹¹ Merriam Webster Online Dictionary. “*Definition of Nuance*,” accessed July 8, 2020, <https://www.merriam-webster.com/dictionary/nuance>.

¹² Mark Short, *Time Management for Ministers* (Nashville, TN: Broadman Publishers, 1987), 112.

¹³ Andy Stanley, *When Work & Family Collide: Keeping Your Job from Cheating Your Family* (Colorado Springs, Co: Multnomah Books, 2011), 14-16.

cannot be assured that the survey instrument developed and described in Chapter 3 will be the most effective instrument possible.

Delimitations

For the sake of this research, 100 bi-vocational pastors will be surveyed. This survey will include a consent form that explains why the research is being undertaken as well as information regarding any risks to those who complete the survey. At this point in time, no inherent risks that would harm those who take the survey are foreseen. The tool is determined to measure how focused bi-vocational pastors are in the areas of time management, discipleship/evangelism, and work-life balance.

Thesis Statement

The biblical model found in passages like Ephesians 4 provides a basis for building members that serve. In the process of serving and developing others, this type of work requires time. Therefore, bi-vocational pastors must develop the necessary skills to be good stewards of their time so that they can meet the demands of home and workplace and simultaneously be effective in equipping disciples to carry out the mission of God.

Jesus is the perfect model. Jesus knew that time was limited and showed his disciples how to utilize their time in such a way that His work was completed in a timely fashion and glorified the Father. Each of Jesus' disciples was born out of hard labor and time well-spent. He taught them in word and deed. For example, there were nights at sea when it was just Him and them, and they tested the limits of his patience. There were times when He executed the pain-filled work of rebuking them at the potential cost of losing them. He taught them to pray- the minute they asked Him to! There were times He ministered to them *when it was least convenient*.

He showed by example what it means to spend time well under the heaviest demands. This took not only hard work but strategy and wisdom. He did all of this, and yet there is one other thing He never did; Jesus never stopped serving those he loved and modeling the mission of God. One time it meant sharing the Good News while He was hungry, and the disciples had gone to get food (John 4). He was even willing to wash their feet and keep loving them in the face of cruel denial and imminent death (John 13). Despite the full-time demands of ministry, Jesus mastered time-management and lived a well-balanced life, all the while staying on mission.

The challenging task of turning members into ministers who carry out the mission of God begins with the leader. The bi-vocational pastor must use his earthly time wisely like Jesus did so that he maintains balance and makes disciples. What appears to be most needed at Hague Baptist church is a pastor who will help members execute their ministries well in the face of constant demands and time constraints, using the biblical pattern for discipleship and evangelism. The thesis of this project is that this bi-vocational pastor will be more effective if he learns to manage his time more wisely, develops better work-life balance, and practices intentional discipleship in demonstration of the missional model contained in scriptures.

There has been a lack of planning on the part of the bi-vocational pastor of this church. This must change. This project will provide this bi-vocational pastor with better strategies to navigate the challenging field of bi-vocational ministry and equip others to perform works of ministry and build up the Body of Christ (Ephesians 4:11-12). It will keep the goal of catalytic discipleship before him, help develop better work-life balance, and master time management to better accomplish the Great Commission. Moreover, it will help envision an approach that is custom-tailored to the needs of this church as they yield to God as He reproduces the life of Christ in them. Therefore, this project is not only designed to be a survivor's handbook, but it

will also help those who are attempting to fulfill the Great Commission to be more successful and avoid some of the pitfalls this church has encountered. It will also help them land their Titanic rather than constantly rearranging seats on a ship that is dead in the water. Ministry is not just about survival; it is about making disciples who will make disciples. Successful ministry also means helping people reach their destination with their loved ones still by their side and their homes intact. This is best accomplished through life/work balance and the utilization of sound time-management practices. Furthermore, by God's grace, this project will achieve the goal of producing a kingdom of priests who are focused and wise. If time-management skills are developed, and work/life balance is established, this church will be better equipped to be more effective for the kingdom and use their time wisely to make disciples who make disciples.

Chapter 2

Literature Review

Books

The following examination of the thought development that has led to the current models of pastoral ministry begins with the writings of the twentieth century and culminates in the twenty-first century. This review covers approximately fifty years in chronological order. While not an exhaustive examination, it aims to provide a broad sketch of how the current thinking about the pastor's role in discipleship has evolved.

Spiritual Leadership: Principles of Excellence for Every Believer (1967) by J. Oswald Sanders, offers advice to everyone, not just pastors. This book is important in the conversation because it emphasizes that disciples who make disciples are leaders who need to learn practical principles if they are going to be successful in ministry.

Bodylife (1972), a classic by Ray Stedman, is built on the premise that ministry is the work of all believers. His book is an exegetical study of Ephesians 4:1-16. Although Stedman wrote this book in 1972, it was visionary because he reinforced the importance of the pastor equipping the saints to do ministry. Stedman refers to the pastor/teacher as the circulatory system of the church body because they “are there to maintain the life of the body by feeding and cleansing it and preserving its life in vigor and vitality.”¹⁴ Stedman fleshes out his philosophy and shows what must occur if the body of Christ is going to mature. Ultimately, Stedman believes that love is the basis of discipleship, and love conquers all. He adds to this conversation because he understands the importance of equipping the saints to do the work of ministry. His

¹⁴ Ray C. Stedman, *Bodylife* (Grand Rapids: MI:Discovery House Publishers, 1972), 103.

message came during the time of the sixties and seventies and the advent of the counter-culture revolution. While many were shunning biblical living, Stedman led an army that embraced and fostered it.

Time Management for Ministers (1987) by Mark Short. Short's work provides practical time-management advice to carry out the work that Stedman exhorts. It is especially helpful because it is written for ministers. Short's work is essential because it provides an early contribution to ways pastors can be more effective. While technology had not fully inundated pastoral work at this point through the use of computers, it was on the way, and Short foresaw that pastors needed help doing their work in a timely manner. Early on, he quotes Drucker who wrote,

When you go out to your future church, you will have great demands made on your time. If you let those demands manage you, you will not achieve much. There are always more demands than there is time. Therefore, you had best start out with questions: What is the purpose of all this? What is my unique mission? All demands must be measured against one unique function- ministry to people.¹⁵

Short's work helps the bi-vocational pastor maximize his time so that he can carry out The Great Commission.

The Disciple-Making Pastor (1988) Bill Hull. While examining this review, it became apparent that there appeared to be a gap between the early seventies and the late eighties that addressed the development of pastoral thinking. Hulls' work bridges that gap and proposes that despite the ground-breaking work of writers like Stedman, pastors had relapsed in their thinking and were taking upon themselves the brunt of ministry rather than training others. Hull's work is a call for pastors to return the work of discipling their flocks.

¹⁵ Mark Short, *Time Management for Ministers* (Nashville, TN: Broadman Publishers, 1987), 14.

Unfinished Business: Returning the Ministry to the People of God (1990). At this time, author Greg Ogden issued a similar call. Like Stedman, Ogden is passionate about pastors becoming leaders who equip the saints to do the work of ministry. This work expounds upon the Pauline Model emphasized by Nerger. Ogden focuses on three different areas: The Church, the Pastor, and the Leadership. Ogden fleshes out this philosophy further, providing historical support; he believes if a pastor is to make the transition from a minister in the typical sense, he must see himself as a player-coach who equips the saints. To make this transition practical, the author suggests that the pastor becomes a disciple-maker who starts with a few. He also believes that ever since the Reformation, the church has been struggling with the challenge of helping every member see that they are ministers.

On the surface, Rick Warren's book *The Purpose Driven Church* (1995) appears to be all about designing a church built on the Attractional Model. However, it is much more. Warren also realizes the importance of finding, developing, and releasing people to fulfill the Great Commission. This does not happen by accident. He shares the systematic plan his church uses to accomplish the goal of developing disciples who will make disciples. He agrees with many of the other authors reviewed here that every Christian should have a ministry. Rather than taking spiritual gift inventories, Warren believes the best way to discover which ministry will take you further faster is to test drive it.¹⁶ Rather than Spiritual Gift inventories, Warren discusses his S.H.A.P.E philosophy in which members are taught to identify their spiritual gifts, heart, abilities, personality, and experiences. Like Stedman and some of the others we have mentioned, Warren believes that the Body of Christ, if mobilized, will experience great progress. He writes,

¹⁶ Warren, *Purpose Driven*, 371.

“Instead of trying to grow a church with programs, focus on growing people with a process. If you will set up a process for developing disciples and *stick with it*, your church’s growth will be healthy, balanced, and consistent.”¹⁷

One particular work highlights the joys of bi-vocational ministry. The title of this book is *Bi-vocational Church Planting: Uniquely Wired for Kingdom Growth* (2007) by Steve Neger. Published by the North American Mission Board, Neger makes a strong argument that the bi-vocational model of ministry is a powerful and effective one to plant more churches and obey the Great Commission. Not only does he extoll the virtues of bi-vocational ministry, but he also traces its roots to scripture and takes time to examine the cost that a bi-vocational pastor pays. Likewise, he provides biblical precedence for this model, as well as a brief history of the field, and argues that pastors who pursue this calling should be as highly esteemed as those who are ‘full-time’ pastors. In part two- the largest sections of the book- Neger shares the life stories of sixteen bi-vocational pastors who have been successful in their field. This book lays the foundation that bi-vocational ministry has historical precedence. Neger believes that the Pauline Model for leading a church is both biblical and effective.

Dave Browning’s book *Deliberate Simplicity: How the Church Does More by Doing Less* (2009) focuses on the big picture and then develops a plan for achieving it. Browning’s book, like some of the others in this review, boils it all down to love. People are to love God and love their neighbors. Likewise, the church should focus on the Great Commission. Browning’s book is about stopping some of the activities and programs in the church if they are ineffective and do not help accomplish the mission and fulfill the Great Commandment. Unlike Rick Warren’s

¹⁷ Warren, *Purpose Driven*, 108.

famous book, Browning emphasizes being a mission-driven church rather than a purpose-driven one. Browning's work is an asset because it focuses on simplifying things and streamlining the way people are disciplined. Written nearly fourteen years after Warren's work, it shares the idea that ministry involves process and planning.

Before a leader attempts to lead others, he must first learn to lead himself. *The Me I Want to Be* (2010) by John Ortberg offers guidance for those who want to experience life-lasting change and character development. Ortberg offers an analogy rather than a system for doing ministry. The analogy is that just as an infant learns to walk, a believer must also learn how to walk in the Spirit. Ortberg's book offers help on becoming the person that God wants them to be. He shows that the Holy Spirit is a life-giving person who directs people to live and become more Christ-like. This book is unique in that it does not discount the importance of character and magnifies the power of God to accomplish great things through churches and individuals as they learn to walk with Him.

Another work adds to the conversation by sharing ways to engage people in the post-Modern or post-Christian society. *Mission Possible: Reaching the Next Generation through the Small Church* (2012) by Dr. Terry Dorsett. Dorsett believes that although post-moderns seem unreachable, they long for relationships but struggle because they have been hurt in the past. Like Stedman, Dorsett believes that discipleship and evangelism take great patience and time. Post-moderns are not looking for pre-packaged truth. They want space and time to learn and come to their own conclusions.

One work that helped shape this project significantly is *When Work & Family Collide: Keeping Your Job from Cheating Your Family* (2011) by Andy Stanley.¹⁸ This work is crucial because it addresses one of the most prevalent pressures bi-vocational pastors face. Stanley diagnoses the struggle that Christians have finding work-life balance. The problem, he explains, is limited time. People are stretched to meet the demands of work and family life. He says the solution is to prioritize. Sooner or later, Stanley teaches, something will give when someone does not prioritize. It is a tension that cannot be avoided; however, it can be managed. He uses the example of Daniel and explains that Daniel 1) Decided. 2) Devised a specific Plan, and 3) Tested his theory.¹⁹ This book emphasizes the importance of taking specific action when problems arise in ministry and the home. While it is not explicitly written for bi-vocational pastors, it does address the problems and challenges they face when creating work-life balance in ministry.

Although *Getting Things Done: The Art of Stress-Free Productivity* by David Allen was originally published in 2001, the second edition was published in 2015. Like Short's book and Stanley's book, Allen teaches people how to take practical, actionable steps to unburden themselves and experience freedom and productivity. The trick he says is not just making a list but taking a minute to decide what has to be done, keeping this list in a place where the brain can trust that it is available, and reviewing the list regularly. Of course, the goal is not only to record but also to keep and review the list; the goal is to accomplish more. The premise of this book is very useful. After implementing the system, Allen outlines, one can experience new freedom and lightness of being. The book enables the reader to plan better and push projects to completion.

¹⁸ Andy Stanley, *When Work & Family Collide: Keeping Your Job from Cheating Your Family* (Colorado Springs, CO: Multnomah Books, 2011).

¹⁹ Andy Stanley, *When Work and Family Collide*, 84.

What makes it even better is that it is simple and easily taught to others. Therefore, it allows a bi-vocational pastor to share with his people a system that will make them more effective in their personal lives, especially as they serve.

Dr. Matt Friedeman's book *Cutting Edge of the Kingdom: The Necessity of Dynamic Bi-Vocational Ministry* (2018) provides a historical argument for bi-vocational ministry and provides practical insights concerning performing this type of calling. In particular, Friedman not only addresses the many pressure points of this bi-vocational ministry and suggests solutions, but he also reminds his readers that they are not the only ones to pay a dear price for this type of ministry. The people that bi-vocational pastors serve also pay a high cost because he is not readily available. Also, like their pastor, they face the daily difficulties of employment as well as the demands of ministry. This makes the bi-vocational pastor the perfect person to model how members can be ministers despite the difficulties involved.

Author Michael Hyatt adds to the conversation in his book *Free to Focus* (2019). Hyatt's book imparts a large contribution to the Time-Management piece of this thesis. In order to be effective, bi-vocational pastors must learn to master and leverage their time. This book is not just for pastors, but it is for anyone who wants to be more productive. Hyatt's book is based on the premise that "productivity should free you to pursue what's most important to you."²⁰ Throughout the book, Hyatt guides the reader as they develop a productivity system to focus on what is most important to them.

²⁰ Michael Hyatt, *Free to Focus: A Total Productivity System to Achieve More By Doing Less* (Grand Rapids, Mi: Baker Books, 2019), 33.

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Theological Foundations

Bi-vocational Ministry in the Old Testament

This section will address the research project's purpose. The purpose of this project is to identify how a bi-vocational pastor with limited time and resources can achieve work-life balance and lead people to become disciples who make disciples.

The sweep of Scripture begins not by looking at Genesis but with the book of Hebrews. In Hebrews chapter 11- God's Hall of Fame- the biblical writer shares the story of people who have been used by God to accomplish his will. This passage is relevant because it serves as a rear-view mirror to recap how God has used all different kinds of people with varying backgrounds and occupations to serve him. While they are all different in personality and age, they all have one thing in common- faith. This is especially apparent in Hebrews 11. The biblical

writer defines faith as follows, “Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for.”²¹

Along with their faith, the servants mentioned in Hebrews 11 had a strong work ethic. Each one appears to have used their office and position to be as effective as possible. When they lacked work-life balance, there were issues. Whether positive or negative, each one left behind an example for all to learn from. Likewise, each individual and the faith they lived out before others have been used to inspire the faith of others up until this day. The way each believer mentioned demonstrated time-management, work-life balance, and the ability to lead others to participate in the work of God impacted their effectiveness.

In particular, Abraham is most known throughout the scriptures as a man of faith.²² Therefore, those who are mentioned in Hebrews 11 are linked to Abraham, although not genetically, because they possess like faith.²³ For “Abram believed God and it was accounted to him for righteousness.”²⁴ Moreover, Paul writes, “He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus so that by faith we might receive the promise of the Spirit.”²⁵ Wright agrees with this line of thought and cites the Lukan account. He writes,

Luke, who had lived and worked with Paul and who wrote the turbulent story of the earliest theological controversies in the church of Acts, knew perfectly well the diversity of interpretation of Old Testament texts even within the first generation of those who followed the Way of Jesus. Nevertheless, the words of Jesus “opened their minds, so they

²¹ Heb 11:1-2.

²² T. Desmond Alexander and Brian S. Rosner, *New Dictionary of Biblical Theology* (Downers Grove, IL: IVP Press, 2020), 584.

²³ Rom 4:9-12.

²⁴ Gen 15:6.

²⁵ Gal 3:14.

could understand the scriptures” (Luke 24:45). In other words, *Jesus himself* provided the coherence within which all disciples must read these texts, that is, in light of the story that leads *up to* Christ (messianic reading) and the story that leads *on from* Christ (missional reading). That is the story that flows from the mind and purpose of God in all the scriptures for all the nations. That is the missional hermeneutic of the whole bible.²⁶

In the passage that Wright refers to, Luke quotes Jesus, “These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.”²⁷ The link between these passages illustrates that Jesus is the connection between the work of God in the Old and New Testaments. Christ is the embodiment of God’s mission from the book of Genesis to Revelation. In all cases, the spiritual heritage of the church was passed down by ordinary men and women whose lives and words reflected their faith in God. God instituted this mission in Genesis 1:28. Moses writes, “And God blessed them, and God said unto them, “Be fruitful and multiply and replenish the earth, and subdue it...”²⁸

The idea that all the believers mentioned had faith is exciting. It is exciting because it determines a common denominator. It also provides a working outline for the type of leader that has always been and is still needed today. Leaders are needed who have faith, specifically, faith in Christ as Lord and Savior. In another version of the Bible reads, “Faith shows the reality of what we hope for; it is the evidence of things we cannot see. Through faith, the people in days of old earned a good reputation.”²⁹ Like believers today who profess their faith in Baptism by immersion, believers of old demonstrated the inward change in their lives by taking action. For

²⁶ C.J.H Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative*. Nottingham, U.K: InterVarsity Press, 2006), 41.

²⁷ Luke 24:44 KJV.

²⁸ Gen 1:28 KJV.

²⁹ Heb 11:1-2 NLT.

example, how do we know that Noah believed a Flood was truly going to occur? He built a boat (Genesis 6-8).

Not only did the believers mentioned in Hebrews 11- the people God uses- demonstrate trust in God, God also trusted them! John D. Beckett writes,

Noah, Moses, Bezalel and Boaz were not so different from you and me. Initially, they spent years of their lives in seemingly unspectacular work assignments-tending sheep, growing crops, engaged in various trades. But they were “in school”; they were learning to manage people, work through difficulties, overcome doubts and fears. They made mistakes. But what uniquely qualified them to move into positions of increased trust and influence was more than talent. Each had developed a deep and abiding bond with God, and this is the unique challenge for each of us who is called to the workplace.³⁰

This was a ground-shaking principle. Not only can leaders today develop a trust in God, God can also develop a trust in them! There is no room for insecurity regarding this principle. How can someone have confidence in God? Knowing he has confidence in them. This aligns with the principle Paul talks about in the New Testament; he writes, “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”³¹ Ambassadors are men and women who speak on behalf of the authority they have been entrusted with. Not only is this principle biblical, but it also has the potential to shape ministries in a powerful way. In fact, it is capable of transforming leadership.

God’s trust in leaders is directly configured with his love for them. Why would He trust a mortal man? Because he loves them. Paul writes, “And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.”³² However, just because God

³⁰ John D. Beckett, *Mastering Monday: A Guide to Integrating Faith and Work* (Downers Grove, IL: IVP Books, 2006), 53-54.

³¹ 2 Corinthians 5:20 KJV.

³² 1 Pet 4:8 KJV.

trusts people, that does not mean they are always trustworthy. For example, parents are entrusted with children, according to Psalm 127:3. That does not mean that parents do not make mistakes. In fact, although God entrusts some parents with children, the parents may have no faith in him, nor do their children. The faith being discussed in this section, however, pertains directly to believers. Again, although God entrusts believers, those who receive his trust are not always trustworthy. Therefore, the fact that God trusts believers should not be taken advantage of by believers. Instead, they should grow more trustworthy, especially because God so lovingly trusts them.

This principle is revealed in Genesis 18. God is about to destroy Sodom and Gomorrah because of their rampant sin. However, God decides to fill-in Abraham about his plans. Moses writes,

The LORD said to himself. "I should tell Abraham what I am going to do since his family will become a great and powerful nation that will be a blessing to all the other nations on earth. I have chosen him to teach his family to obey me forever and to do what is right and fair. If they do, I will give Abraham many descendants, just as I promised."³³

God's actions demonstrate not only concern and care but trust. Who do people share their hearts with? They share their hearts with those they love and trust. For instance, this author was called by a mentor who wanted to share his plans for the future before sharing them with his own congregation. The mentor was planning to accept a call from another church and wanted to share his call with a handful of people before telling anyone else. He was willing to share with someone because he loved and them. This was sensitive information at the time, and the fact that the mentor was willing to share, showed intimate trust.

³³ Gen 18: 17-19, CEV.

This principle is evident not only in Scripture; it can be experienced while walking with Christ. Eugene Peterson writes, “Christians learn to trust God not because they have been convinced by arguments that they should trust Him but because they have been treated by God in a loving, accepting, trusting way *before* they were lovable, acceptable, or trustworthy.”³⁴ People who are used by God learn to trust him because they experience God’s love and trust for them in the form of a relationship. Petersen cites Romans 5:8 and 1 John 4:19 to support this principle.³⁵ In Romans 5:8, we learn, “God shows his love for us in that while we were yet sinners Christ died for us.” 1 John 4:19 says, “We love because he first loved us.”

Specifically, this is learned through not just any old relationship with God but a close intimate one. Perhaps nowhere was this relationship more intimate or close than in the Garden of Eden. These first chapters of the book of Genesis are foundational regarding a theology of work and worship. Moses writes, “And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made.”³⁶ Moses makes it clear that speaking the universe, as it is known, into existence was work for God. However, it was not work in the sense that work is thought of today, due to the sin curse because of Adam’s disobedience. God’s first visible act as we know it was work when he spoke the Universe into existence.³⁷ He also created man to work. Moses writes, “And the Lord God took the man and put him into the garden of Eden to dress it and to

³⁴ Eugene H. Peterson, *Like a Dew Your Youth: Growing Up with Your Teenager* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1976) ,51.

³⁵ Peterson, *Like a Dew Your Youth*, 51.

³⁶ Gen 2:2-3 KJV.

³⁷ Gen 1:1-3.

keep it.”³⁸ Creation is evidence of a Creator. All of this speaks of love and intimacy. Adam had a one on one relationship with the God of the Universe! John Beckett writes, “Unlike the view that we often have of work today, Adam and Eve’s work was initially a source of pleasure and noble service to God, a reflection of the Father’s own creativity and diligence. It should not surprise us, then that when a person does not work as God has intended, he or she languishes.”³⁹ Sermons teaching the importance of Sabbath are popular, but there should also be sermons and deeds that reflect the God-given mandate to be fruitful for the other six days.

Regarding man and his vocation, Beckett highlights man’s working conditions before and after the Fall,

At first, the relationship between God, Adam, and Eve, rather than being tedious, was characterized by companionship, warmth, trust, openness, and immense satisfaction, and work was an integral part of it (Genesis 2:15). Their partnership was completely free from the tensions, frustrations, and ethical lapses that mark and often mar work relationships today. That is, until Adam and Eve trespassed the liberty they’d been given and disobeyed God. At that point, everything drastically changed.⁴⁰

Does God still expect man to work and carry out His mission? Yes, the need now is more than ever because of the many tensions and difficulties arising from the Fall.

The author of Hebrews provides a summary of the faith that believers possessed; he writes, “These were all commended for their faith, yet none of them received what had been promised since God had planned something better for us so that only together with us would they be made perfect.”⁴¹

McCarty finds evidence for the bi-vocational leader in the Old Testament. He writes,

³⁸ Gen 2:15 KJV.

³⁹ Beckett, *Mastering Monday*, 42.

⁴⁰ *Ibid.*, 43.

⁴¹ Heb 11:39-40.

During the patriarchal period of the Old Testament, there was no organized priesthood among the ancestors of Judaism. The patriarchs served as religious leaders for their families and/or clan. The story of Abraham taking Isaac up the mountain to sacrifice him rather than a priest so it implied that Abram was the worship leader (Genesis 22).⁴²

In fact, McCarty argues that Melchizadek, because he was the King of Salem, was a bi-vocational leader.⁴³

Allred traces the history of bi-vocational ministry from the first century up until today and states that full-time pastors arose in 1880 when an association in Texas realized that if farmers were having a hard time juggling farming and church attendance, so were bi-vocational pastors. He writes, “From the early days of first-century church until the founding days of our nation, practically all ministers earned their livelihood from a skilled vocation.”⁴⁴ Allred cites Mason, regarding the work of bi-vocational pastors and their mission.⁴⁵ He writes,

The Baptist preachers lived and worked exactly as did their flocks; their dwellings were little cabins with dirt floors and instead of bedsteads, skin-covered, pole bunks. They cleared the ground, split rails, planted corn, and raised hogs on equal terms with their parishioners. Even though he was one of them, insofar as living conditions were the same and both faced and endured the same hardships, the community expected their bi-vocational pastor to be something else.⁴⁶

This passage, Allred posits, describes the pattern that was evident from the first century up until the present day.

⁴² Doran C. McCarty, “Biblical/Historical Background of Bivocationalism” in *Meeting the Challenge of Bivocational Ministry: A Bivocational Reader* (Nashville, TN: Seminary Extension of the Southern Baptist Seminaries, 1996), 17-18.

⁴³ Ibid.

⁴⁴ Thurman W. Allred, “The Heritage of Bi-vocationalism,” in *Meeting the Challenge of Bi-vocational Ministry: A Bi-vocational Reader*, ed. Doran C. McCarty (Nashville, TN: Seminary Extension of the Southern Baptist Seminaries, 1996), 41.

⁴⁵ Ibid.

⁴⁶ Zane Allen Mason, *Frontiersmen of the Faith* (San Antonio, The Navior Company, 1970), 27.

Bi-vocational Ministry in the New Testament

Just as there are examples of bi-vocational ministry in the Old Testament, there are many examples of it in the New Testament. For example, the Apostle Paul was not only a bi-vocational pastor; he discussed this topic repeatedly in his letters. Luke confirms Paul's bi-vocational status, he writes,

After these things, Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome and came unto them. And because he was of the same craft, he abodes with them, and wrought for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks.⁴⁷

Paul himself confirms this fact later, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."⁴⁸ Luke also follows up this statement and quotes Paul using the words of Jesus to substantiate the importance of bi-vocational ministry. He writes, "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."⁴⁹

Dr. Terry Dorsett also argues that bi-vocational ministry is evident in the Bible. He writes, "The New Testament demonstrates that bi-vocational ministry was normal for the church during the New Testament era. Though many twenty-first-century church attendees in North America do not understand that bi-vocational pastors often led the New Testament churches, this

⁴⁷ Acts 18:3 KJV.

⁴⁸ Acts 20:33-34 KJV.

⁴⁹ Acts 20:35 KJV.

does not change the reality of history.”⁵⁰ Bi-vocational ministry is not a new model; it was the original model in the New Testament as far as one can see. Nor is it an inferior form of ministry. Those who practice bi-vocational ministry have the potential to be just as effective as the Apostle Paul.

Theologically, the requirements to be a pastor are laid out clearly in the New Testament.

Paul writes,

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.⁵¹

Specifically, Paul talks about the importance of managing his own family well and garnering respect and obedience from his own family. This involves time-management, work/life balance, and being missional. Paul reasons that if a pastor is unable to manage his home, how can he manage a church (verse 5). While verses 1-3 focus on character, verses four and five focus on practical matters. Managing one's own home requires character (verses 1 through 3) and practical guidance (verses 4-5).

The pastor also has the job of making disciples who make disciples. Paul writes, “And what you have heard from me in the presence of many witnesses, commit to faithful men who

⁵⁰ Dr. Terry Dorsett, *Does the New Testament Teach Bivocational Ministry?*, in the Next Generation Evangelistic Network, accessed June 23, 2020, <http://thoughtsfromdrt.blogspot.com/2014/01/does-new-testament-teach-bivocational.html>.

⁵¹ 1 Tim 3:1-7.

will be able to teach others also.”⁵² In this passage, we see that he does not just pass on his knowledge to others, he does it in a way so that they will share it with others. Millard J. Erickson writes,

The church also edifies its members through instruction or teaching. This is part of the broad task of discipling. One of Jesus’ commands in the Great Commission was to teach converts “to observe all that I have commanded you” (Matt. 28:20). To this end, one of God’s gifts to the churches is “pastors and teachers” (Eph. 4:11) to prepare and equip the people of God for service. Education may take many forms and occur on many levels. It is incumbent upon the church to utilize all legitimate means and technologies available today. Preaching is a means of instruction that has been used by the Christian church from its very beginning. In 1 Corinthians 14, when Paul speaks of prophesying, he probably is referring to preaching. He comments that prophesying is of greater value than is speaking in tongues, because it edifies or builds up the church (vv. 3-4).⁵³

Erickson believes the main task of the pastor is to “equip the people of God for service,” as evidenced in Ephesians 4:11. The specific goal then is to make disciples who make disciples. Once this goal is specified, a strategy can be implemented to achieve this goal. “Your job,” Ken Blanchard and Spencer Johnson write, “is to show people how to manage themselves and enjoy it. You want them to succeed when you’re not around.”⁵⁴ People cannot manage themselves unless they know what the win looks like, and Paul says the win is when people are trained to lead others to Christ. Those they instruct, in turn, teach others the same way of life.

Pastors are not only charged with equipping the saints to do the work of ministry; they are to balance their vocation with their home life. Paul writes, “Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an

⁵² 2 Tim 2:2 HCSB.

⁵³ Millard J. Erickson, *Introducing Christian Doctrine* (Grand Rapids, MI: Baker Books, 2001), 349.

⁵⁴ Ken Blanchard, PhD and Spencer Johnson, MD, *The New One Minute Manager* (New York, NY: Harper Collins Publishers, 2015), 80.

unbeliever.”⁵⁵ While equipping the saints to do the work of the ministry is important, so is the maintenance and management of one’s own home. Andy Stanley writes, “...*What precedes how*. Until you’ve made up your mind to quit cheating at home, it’s pointless to talk about how everything is going to pan out. You have to make up your mind before you determine the feasibility of your decision.”⁵⁶

The Pattern Revealed in Acts

Evidence of what can result when God equips the people of God through the man of God appears in the book of Acts. At the beginning of his third missionary journey, Paul visits Ephesus and makes a discovery. The people he encounters (12 disciples) have only experienced John’s Baptism. John’s Baptism pointed people toward Jesus and showed them there need to repent, according to John 1:29. Paul says, “John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.”⁵⁷ After surveying the scene and talking with these men, Paul determines that they need to receive Jesus.⁵⁸ They do and are filled with the Spirit. Then, Luke writes, “Paul entered the synagogue and spoke boldly for three months, arguing persuasively about the kingdom of God.”⁵⁹ After they refused to believe, Paul rounded up his disciples and had discussions with them in the lecture hall of Tyrannus.⁶⁰ One commentator argues that from the western text, it is believed Paul met with his disciples

⁵⁵ 1 Tim 5:8.

⁵⁶ Andy Stanley, *When Work & Family Collide: Keeping Your Job from Cheating Your Family* (Colorado Springs, Co: Multnomah Books, 2011), 66.

⁵⁷ Acts 19:4.

⁵⁸ Acts 20:21.

⁵⁹ Acts 19:8.

⁶⁰ Acts 19:9.

“between the fifth and tenth hour each day (eleven in the morning until four in the afternoon” because this was the time most workers rested.⁶¹ Therefore, he himself a tentmaker by trade (Acts 18:3), Paul was apparently teaching during the hottest hours of the day when he could have been resting! As a result, Luke writes, “This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.”⁶² Paul was confined for five hours each day in the hall of Tyrannus, yet the word was spread by those who listened to him and passed the message on. As a result, some believe nearly 300,000-500,000 people heard the Good News!⁶³

Paul substantiates the methods he used in Acts 20. Luke writes, “And from Miletus, he (Paul) sent to Ephesus and called the elders of the church.⁶⁴ Paul called these elders to give them final instructions before he departed for Rome. “And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons.”⁶⁵ Like Jesus, who tented with his disciples, Paul lived amid those he taught and shared the Word of God.⁶⁶

Next, Paul shared during his time in Ephesus. “I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house, testifying

⁶¹ David J. Williams, Acts (Grand Rapids, MI: Baker Books, 1990), 244.

⁶² Acts 19:10.

⁶³ Based on a phone conversation with Dr. Rodney Earls.

⁶⁴ Acts 20:18 KJV.

⁶⁵ Acts 20:19 KJV.

⁶⁶ John 1:14 KJV.

both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”⁶⁷ Luke writes,

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.⁶⁸

Paul speaks of the grace of God that accompanies salvation for him and others. He later writes, “By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of work, lest any man should boast.”⁶⁹ Furthermore, he writes, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them”⁷⁰ Everyone, Paul writes, not just pastors, was created for good works. All were created this way because God has a plan. This plan allows man to participate in God’s rescue mission on earth. Believers testify of this grace and demonstrate it in word and deed as the visible representation of Christ on earth.⁷¹ A Christian, who is not a missionary, is an exception rather than the rule.

Luke shares the words of Paul and provides more insight into the Apostle’s method. He writes, “And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”⁷²

⁶⁷ Acts 20:20-21 KJV.

⁶⁸ Acts 20:22-24 KJV.

⁶⁹ Eph 2:8-9 KJV.

⁷⁰ Eph 2:10 NASV.

⁷¹ John 3:16 KJV.

⁷² Acts 20:5-28 KJV.

Because Paul used his time so wisely and did not let the necessity of work breach the barrier adjacent to his work, he directly impacted a huge geographical area. Luke writes, “This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.”⁷³

The Lukan account also records Paul’s charge to the Ephesian elders. He writes, “Take heed therefore, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”⁷⁴ Those who live on a family farm will witness the faithfulness and labor that are necessary on the part of the shepherd or farmer who cares for a flock. Farming is not a past time; it is an occupation. Therefore, if a bi-vocational pastor is going to heed this charge, it requires good stewardship of their time, families, and the pattern found in Ephesians and demonstrated in Acts.

While Paul taught with his words and deeds, he warned of a time that would come when men would be all talk and no action. “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”⁷⁵ These men, Paul teaches, would not care about the flock, only themselves. They are the grievous wolves that Jesus talked about; selfish men, not selfless men.⁷⁶ These men do not represent Christ and glorify God through selfless hard work, as evidenced in the Word of God by Jesus, Paul, and countless others. These men would not toil methodically, like shepherds who care for their flock throughout the seasons

⁷³ Acts 19:10.

⁷⁴ Acts 20:20 KJV.

⁷⁵ Acts 20: 32 KJV.

⁷⁶ Acts 20:29-30 KJV.

of frost and scorching heat to achieve success. They were wolves, sweeping in for a quick and easy meal to fill their own guts.

Paul says,

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.⁷⁷

At first, this statement seems paradoxical in nature. Nowhere in the New Testament is Christ recorded to have said, “It is more blessed to give than to receive.” What Paul appears to sum up is the spirit of the life of Jesus in word and deed. Christ embodies this statement. Paul’s words capture what John received by revelation. Speaking of this reality, John writes, “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”⁷⁸ “God so loved the world,” John writes, “that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.”⁷⁹

According to Luke, Paul prayed with the elders. He writes, “And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul’s neck, and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied him to the ship.”⁸⁰ After laboring among these men in Ephesus, both in the marketplace and the lecture hall as well as from home to home, Paul

⁷⁷ Acts 20:32-35 KJV.

⁷⁸ John 1:14 KJV.

⁷⁹ John 3:16 KJV.

⁸⁰ Acts 36-38 KJV.

journeyed on, and centuries later, all believers possess a great gift in the form of the example he left behind. In this narrative lies a timeless pattern that worked up until then and continues to work today. Love in word and deed transforms who are initially impacted; love can turn the world upside down! A group of lifeless disciples before Paul met them in Ephesus, twelve men became living representatives of Jesus, empowered and equipped to carry out the model themselves.

Based on a primary source, the book of Ephesians, it appears that this happened as a result of the model for discipleship patterned by Christ and described in detail in Ephesians 4.

Pastor Ray Stedman writes,

Did Paul reach all of those thousands (hundreds of thousands) of people by himself? Of course not! He remained in Ephesus, teaching five hours a day. But the people he taught, the multitudes of ordinary “saints” who learned from Paul day by day, then fanned out from Ephesus in the normal pursuit of their business. These tradespeople, merchants, farmers, and city officials who were evangelized and disciplined by Paul went out along the highways into the countryside of Asia, not as missionaries but as ordinary laypeople. They exercised their spiritual gifts with such quiet but irresistible resurrection power that the whole province was stirred by the amazing news of the gospel! Many responded, were baptized, and then placed themselves under the teaching of the apostle Paul.

Stedman, as well as the Lukan record, highlights Paul’s above-average work ethic, a ministry of reconciliation, and the multiplication of believers. Applying the lesson that Paul shares in Ephesians 4 and demonstrates in Acts 19 and 20, he yielded himself to the same Holy Spirit he shared with twelve original men in Ephesus, who, in turn, worked through him to equip others. Not only did these men hear him, but they also put into practice the things he taught them by example, and many came to faith in Jesus. Paul was a bi-vocational pastor who earned his own living and did ministry. He worked hard, trusting God, and impacted men for Christ’s sake. It was a pattern of multiplication, not addition, and it is repeatable today.

Based on this record, the same God who empowered Paul to equip others is still able to accomplish results like what happened in Acts 19. The pattern used by the Apostles was modeled on the pattern of Jesus and is still effective today.⁸¹ A new pattern is not needed to ensure success. What is needed is a return to the biblical pattern. This biblical pattern is found in Scripture, according to others. Ogden writes, “The equipping pastor initiates the maturing of the body by assisting the people of God to practice the ministries to which they are called.”⁸² This equipping should take place both inside and outside the church building.

Theoretical Foundations

Just as Bi-vocational ministers pay a high price to perform ministry, so do their flocks. Often their pastor is not able to spend an optimal amount of time with them due to work constraints. They can be lacking in the knowledge and application of the lessons they learn. They can spend years in church and never progress to sharing their faith actively. If it is a challenge for bi-vocational pastors, imagine the challenge it is for the laity. Steve Nerger writes, “In recent years, we see church members who have spent years in the congregation, and yet, do not know the Bible or basic theology very well. This will pose an interesting dilemma as bi-vocational church planting progresses in the days ahead.”⁸³ Therefore, if bi-vocational pastors are going to be successful as disciple-makers, they must refine their strategies. Their emphasis on missional theology is crucial.

⁸¹ Eph 3:20.

⁸² Ogden, *Unfinished Business*, 133.

⁸³ Nerger, *Bivocational Church Planters: Uniquely Wired for Kingdom Growth*, 18.

Church planters, equipped with missional theology, have the potential to make a great impact for Christ around the globe. “It is estimated that more than one-half of all church starts today are bi-vocational in some form.”⁸⁴ The North American Mission Board now believes that bi-vocational ministry is a desirable strategy, faced with the current situation in Missions.⁸⁵ Therefore, this research has the potential to leverage the efforts of this current movement.

One article has the potential for some to understand the importance of work-life balance better. Part of the solution is found in the research documented in Carl Wells’s article *The Effects of Work-Related and Boundary Related Stress in the Emotional and Physical Status of Ordained Clergy*. Wells’ research indicates that ministry causes stress, and ministers have a hard time coping with the unique stresses brought on by ministry. Particularly, they have a hard time not bringing ministry stress home with them.⁸⁶ He writes,

We suggest, therefore, that the stressors associated with ordained ministry can be better analyzed if separated into two related, but distinct categories: (1) stressors stemming from the demands of the work (work-related stress) and (2) stressors stemming from the way the work impinges upon clerical family boundaries (boundary-related stress).⁸⁷

This confirms the hypothesis that ministry is stressful. It also shows that ministry is even more stressful when bi-vocational pastors bring it home with them. Wells writes, “In a clerical study conducted by Hope and Wenger (2005), fifty-eight percent of the respondents indicated that they “felt drained” by the demands of ministry, and this demand contributed to their decisions to leave

⁸⁴ Steve Nerger, *Bivocational Church Planters: Uniquely Wired for Kingdom Growth*, 19.

⁸⁵ Ibid.

⁸⁶ Carl R. Wells, “The Effects of Work-Related and Boundary-Related Stress within the Clerical Profession,” *Journal of Religion and Health*, Vol. 1 #51 (March 2012): , accessed June 20, 2020. <http://ezproxy.liberty.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=asn&AN=71861835&site=ehost-live&scope=site>.

⁸⁷ Ibid., 215.

the profession.”⁸⁸ This finding clearly shows that (1) Ministry, bi-vocational, or “full-time” is a stressful occupation. (2) Work-related stress pushes hard on the boundary between work-life and frequently breaks through, wreaking havoc on the minister and his family. (3) More than half of all ministers who struggle with this issue leave the profession. Therefore, this is a grave issue that needs to be addressed.

However, Wells found that bi-vocational pastors are less affected by this reality. He writes, “Clergy who indicated bi-vocational status reported significantly lower levels of boundary stress. (Also) Clergy who entered the ministry as a second career, report lower levels of both boundary and work stress.”⁸⁹ This information does not negate the premise that work-life balance is needed in bi-vocational ministry. It substantiates the fact that bi-vocational ministry is stressful and that work-life balance is needed. Rather than negating the thesis, it strengthens it. For example, some people may assume that bi-vocational ministry is more stressful than “full-time” ministry. This is not always the case. Wells discovered that it was easier for bi-vocational pastors to maintain work-life balance than those who pastor full-time. This is encouraging because it erases previously held assumptions. At the same time, it also highlights the fact that bi-vocational ministers, while they may not experience work-related and boundary-related stress to the degree that “full-time” pastors do, still need to develop healthy coping systems. However, armed with the knowledge that bi-vocational pastors experience this type of stress to a lesser degree is encouraging and helpful. When the author of the article, Carl R. Wells, was contacted via email, he offered a timely reminder that as ministers, it is easy for pastors to help others and

⁸⁸ Wells, “The Effects of Work-Related and Boundary-Related Stress,” 217.

⁸⁹ *Ibid*, 224.

their families at the expense of helping their own. These findings can help to change the existing state of affairs.

The Need for Time Management

Time management is more than gaining new tools to be productive; it alleviates many stressors and allows bi-vocational pastors to be healthier. David Allen writes, “In many respects (*Getting Things Done*) is more concerned with fundamental issues of meaningful work, mindful living, and psychological well-being than simply offering methods for being more efficient or productive for their own sake.”⁹⁰ A behavioral shift on the part of bi-vocational pastors who adopt this mindset has the potential to help them *better* equip their members. Allen writes, “The emphasis (and requirement) of outcome thinking concerning the stuff we encounter, as well as achieving a functional way to capture, clarify, organize, and assess the results so we can think more clearly, describes the core practices that truly make the actual experience of life better.”⁹¹

Author Michael Hyatt writes, “According to Gallup, the average American workweek is closer to fifty hours than forty. And one in five works sixty hours or more.”⁹² This finding shows that people are putting more hours in at the office. Not only that, but people are taking their work home with them. Email and cellphones make this possible. With the advent of technological developments, some people today feel like they are always ‘on.’ Due to email and cellphones, church members can feel as though they have a constant connection to others. To be more effective and maintain personal health and well-being, one must manage time wisely and create

⁹⁰ David Allen, *Getting Things Done: The Art of Stress-Free Productivity* (New York, NY: Penguin Books, 2015), 276.

⁹¹ Ibid.

⁹² Michael Hyatt, *Free to Focus: A Total Productivity System to Achieve More by Doing Less* (Grand Rapids, MI: Baker Books, 2019), 31.

boundaries to prevent overworking. Hyatt concludes, “The statistics we’ve already seen paint a pretty bleak picture of our ability to unplug from the office and focus on our relationships, health, and personal well-being. Even when we’re not technically working, we still drag all our unresolved tasks around.”⁹³

Just as pastors are working longer hours and taking their jobs home with them, they also feel the pressure of staying connected on social media. Hyatt writes, “I think we’ve got it backward. We should design our lives first and then tailor our work to meet our lifestyle objectives.”⁹⁴ This finding sheds light on approaches that can be taken to declutter work schedules and alleviate the pressure that comes with them. There is a choice according to Hyatt; people can live to work or work to live. Living to work means putting work first regardless of the consequences; climb the ladder, and get to the top no matter what it takes. Working to live involves re-envisioning work to support the lifestyle one chooses. It boils down to priorities. Again, the premise of Hyatt’s book is to develop a system that enables people to focus on what is most important to them personally. For example, one pastor might feel that it is important to dedicate 70 hours to the church each week. Another pastor might feel that it is important to focus on implementing a plan that enables him to be home every night for dinner and spend ten hours a week with his family. In their own eyes, each pastor is a success if they can meet their goal.

Mark Short offers advice for developing a time management system. He lists them as, “Successful scheduling depends on the minister’s ability to diagnose the weakness; Listing ways to strengthen your time plan; Continuing to study in the field of time management; Developing a

⁹³ Hyatt, *Free to Focus*, 35.

⁹⁴ *Ibid*, 38.

plan, sticking to it and monitoring its progress; Don't procrastinate. Do it!"⁹⁵ In particular, the advice about the continual study of time management is an enlightening principle. A bi-vocational pastor could look at time management as a life-long study, not a discipline that can be mastered at any specific point in time since each breakthrough will change the balance until another bottleneck inevitably appears.

According to Short, ministers need to leverage the Pareto Principle. He writes, "The Pareto Principle, named after the nineteenth-century Italian economist, states that the majority of people spend about 80 percent of their time on activities that produce approximately 20 percent of their results."⁹⁶ The trick then is to leverage the 20 percent of the activities that contribute to 80 percent of the results. In Short's opinion, ministers spend only 20 percent of their time playing offense and 80 percent of their time playing defense!⁹⁷

The study of time-management is crucial for bi-vocational pastors because their understanding of this discipline directly impacts their health and overall well-being. Short writes,

Psychologists Robert Levine and Ellen Wolff have written: My colleagues and I have recently begun studying the relationship between pace of life and well-being. Other researchers have demonstrated that a chronic sense of urgency is a basic component of the Type A, coronary-prone personality. We expect that future research will demonstrate that pace of life is related to rate of heart disease, hypertension, ulcers, suicide, alcoholism, divorce, and other indicators of general psychological and physical well-being.⁹⁸

In his experience, David Allen has found that the clergy is longing for a system that allows them to focus and be more productive in their field. He writes,

⁹⁵ Short, *Time Management for Ministers*, 40.

⁹⁶ *Ibid.*, 26.

⁹⁷ *Ibid.*, 27.

⁹⁸ *Ibid.*, 113.

Feedback from the clergy of many different religions has also been fascinating. While they're responsible for handling otherworldly matters, they've been starved for ways to focus *more* on that realm with their flocks by freeing themselves of the distractions of the day-to-day business aspects of leading a congregation.⁹⁹

This statement highlights the need for better understanding and implementing effective time-management and productivity practices.

Allen's system forces people to write down or record what needs to be done in a place where their brains can trust that the information will be available for review later. This frees the mind to focus and be more productive. It is like shutting down a machine that is always humming in the background and distracting us. He writes,

The bottom line is that when you use your memory as your organizing system (as most everyone on the planet still does, for most of what they're doing to manage their lives), your mind will effectively become overwhelmed and incompetent, because you are demanding of it intense work for which it is not well equipped.¹⁰⁰

Experiential evidence has shown this premise to be true. Since implementing Allen's approach, this author has been much happier and productive. In fact, he is excited and driven to focus on his family and ministry more than ever.

Furthermore, Short writes, "A survey conducted by the Research Services Department of the Baptist Sunday School Board, Nashville, Tennessee, reports major problems in time management among ministers. He writes, "--particularly the lack of it. The other three stressors among the top ten related to expectations for productivity and leadership."¹⁰¹ Furthermore, Short believes that not just bi-vocational pastors are needed to alleviate this crisis, but bi-vocational

⁹⁹ David Allen, *Getting Things Done: The Art of Stress-Free Productivity* (New York, NY: Penguin Books, 2015), xx.

¹⁰⁰ *Ibid.*, 277.

¹⁰¹ Short, *Time Management for Ministers*, 16.

pastors who are well-balanced, possess time management skills, and can focus on making disciples.

The Need for Work-life Balance

Part of the solution is work-life balance. As earlier evidence shows, God ordained work in the garden of Eden, but He also ordained the home. In Stanley's mind, when it comes to the home and marketplace, it is not a matter of either/or, but both. He writes, "Contentment is found neither in the marketplace nor the family alone. It is found when we align our priorities with His (God's) as it relates to both areas of responsibility."¹⁰² There is only so much time to dedicate to either place and sooner or later, something must give. Stanley teaches the importance of prioritizing based on the limited amounts of time available.

There is more scriptural evidence for work-life balance. For example, the psalms teach that to work productively, man must rest appropriately. The psalmist writes, "It is vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to His beloved sleep."¹⁰³ Dr. Andrew Spencer also writes, "Matthew 6:25-33 is pointing toward the idea that God is in control of the universe, so human anxiety is unnecessary and unhelpful. God takes care of the birds (Matt. 6:26) and the plants (Matt. 6:30); therefore, he will take care of us."¹⁰⁴

¹⁰² Stanley, *When Work & Family Collide*, 2011, 26.

¹⁰³ Ps 127:2 ESV.

¹⁰⁴ Andrew Spencer, Dr., "Three Ways to Think about Work-Life Balance" April 16, 2014, Institute for Faith, Work & Economics, accessed July 3, 2020, <https://tifwe.org/three-ways-to-think-about-work-life-balance/>.

The Need to Make Disciples

According to more research, Christians are spending, on average, 40-60 hours a week in the workplace. However, alarming research has shown that most Christians shy away from sharing their faith in the workplace! Barna researchers write,

The trend is clear: most employed Christians want to do good in their places of work—but not always in a way that stands out. They appear less inclined to see it as their responsibility to be influential: one-third believes they should help mold the culture of their workplace (35%). In addition, only one-quarter says sharing the gospel is a responsibility (24%), pointing to a general wariness of speaking explicitly about faith, an attitude not uncommon in today’s climate. However, the more exemplary Christian workers in this study show more spiritual boldness with a higher willingness to share the gospel than the average Christian worker.¹⁰⁵

Meanwhile, Pastors feel as though they do provide clear instruction on sharing faith at work.

They write,

Overall, pastors appear well-positioned as leaders on the subject of vocation and think their churches are successful in equipping congregants to discuss religion or faith at work (71%). The pastors who take vocational discipleship seriously, through their church programs as well as their personal connections, play a vital role in preparing Christians to engage with their daily lives and workplaces faithfully, as well as shaping those called to a future in ministry themselves.¹⁰⁶

Based on this research, there seems to be a pattern. Most Christians (59%) do not feel it is their responsibility to share the gospel at work. However, most pastors (71%) feel that they effectively equip their members to be evangelistic in their workplace. Based on this research, pastors must develop strategies to indoctrinate their members to proclaim (not just show) the Gospel at work

¹⁰⁵ Barna Research Group. “What Faith Looks Like in the Workplace.” October 30, 2018, accessed July 2, 2020, <https://www.barna.com/research/faith-workplace/>.

¹⁰⁶ Barna Research Group. “More Than Half of Pastors Had Another Career Before Ministry.” January 8, 2019, accessed July 2, 2020, <https://www.barna.com/research/half-pastors-prior-career/>.

Chapter 3

Introduction to Methodology

Sometimes the places pastors serve are like deserts that need rain; sometimes, they may even feel like change is needed but feel helpless to instigate it. *The Boy Who Harvested the Wind* tells the story of an African boy named William Kamkwamba. Based on a true story, William and his family faced famine and death yearly due to difficulties they had to endure during the planting and harvest seasons. One of the prevailing problems was drought. More than a lack of water to drink and food to eat, director Chiwetel Ejiofor focuses on the tensions that arise when basic human needs are not met. The movie follows the lives of the main character William and his family, as well as others in his village and country as they endure the hardships of not only drought but poverty, sickness, death, and a lack of education. In the film, the difficulties of survival bring out the worst in others. However, the worst of times also brought out the best in William. He saw a book in the library at his school and had an epiphany. He reasoned that if he built a windmill, he could power the pump using electricity from the windmill to save his village.

107

The same results are possible if bi-vocational pastors focus on managing themselves to be more productive in ministry using the tools of time-management and work-life balance.

Equipped with this knowledge, they have the potential to irrigate the spiritual deserts where they

¹⁰⁷ Netflix. *The Boy Who Harvested the Wind*. Directed by Chiwetel Ejiofor. January 25, 2019. accessed July 14, 2020, <https://www.netflix.com/watch/80200047?trackId=13752289&tctx=0%2C0%2C40aa86a3fab1d660f1df9edc3a1a942207a5198c%3A0ba7732e70044cf96a333e72be3b745238d04f53%2C40aa86a3fab1d660f1df9edc3a1a942207a5198c%3A0ba7732e70044cf96a333e72be3b745238d04f53%2C%2C>.

serve. Here are the steps to bring the knowledge from those who have studied the matter in the related literature and experiences of fellow bi-vocational ministers together.

- 1) Examine and report the current context where ministry is taking place.
- 2) Review the current time-management, work-life balance, and discipleship principles, including theory and practical examples.
- 3) Survey pastors using questions that focus on time-management, work-life balance, and discipleship.
- 4) Examine the findings of the survey and apply the research conducted previously to suggest changes that may lead to greater effectiveness.

A Development Regarding the Contextual Problem

Ministry never occurs in a vacuum; it is grounded in a time and place. Therefore, this project focuses on examining a particular church. At first, this did not seem enlightening. In fact, it was painful because there was a gap to be closed between the ministry being performed and the level of ministry performance desired. Klaus Issler writes, “It’s not a physical gap, as in the distance between the two banks on either side of a river. It’s a gap in our potential growth, between where our character currently is and where we can imagine our character could be.”¹⁰⁸ After a close examination of the current ministry context and setting, this gap became evident. After 11.5 years, the pastor had not accepted responsibility for the lack of desired fruit. This was not apparent at first, but as he researched this topic, he discovered that the primary need was a change in his character and skillset, as well as a renewed study of scripture. Solomon writes,

¹⁰⁸ Klaus Issler, *The Formation of Christian Character: Living into the Life of Jesus* (Downers Grove, IL: InterVarsity Press, 2012), 17.

“Better is a poor person who walks in his integrity than one who is crooked in speech and is a fool. Desire without knowledge is not good, and whoever makes haste with his feet misses his way. When a man’s folly brings his way to ruin, his heart rages against the Lord.”¹⁰⁹ There was a desire to change, and change had taken place in the past, but that desire had atrophied. However, not just change, but transformation began to occur when the previous truths and principles found in God’s word and at work in the world were implemented.

The root of the problem in the current context became more evident as the study unfolded, and the survey responses were reviewed. The realization arose that the tensions being experienced are universal in ministry. Pastors, bi-vocational, and otherwise, all have limited time and skillsets to accomplish their God-given mission. The psalmist records the importance of skill and character; he writes, “And David shepherded them with integrity of heart, with skillful hands he led them.”¹¹⁰ While these needs vary from context to context, the fact remains that problems can be used to find solutions. Ken Blanchard, Ph.D., and Spencer Johnson, MD, write, “A problem only exists if there is a difference between what is actually happening and what you desire to be happening.”¹¹¹ According to the research in this project, gaps and problems occur in nearly every ministry. In the eyes of most pastors, there is a difference between the present reality and desired goals. Examining the current context of ministry allows pastors to accept responsibility for their current situation and determine what is necessary to grow using key concepts and principles that allow them to be more effective.

¹⁰⁹ Prov 19:1-3 ESV.

¹¹⁰ Ps 78:72.

¹¹¹ Ken Blanchard, PhD and Spencer Johnson MD, *The New One Minute Manager* (New York, NY: Harper Collins, 2015), 20.

Further Insights from Reading

The research indicates that closing the gap between a pastor's current condition and future potential is possible. This research and the implementation of David Allen's time management system provides a powerful basis for developing and designing a practical solution to the problem. Allen writes about the thesis behind his system,

In 2008 a fascinating paper, "Getting Things Done: The Science Behind Stress-Free Productivity," was published in a professional journal by two researchers who analyzed my methodology specifically from the perspective of verifiable data and working theories from cognitive science...its thesis is profound; your mind is designed to have ideas, based upon pattern detection, but it isn't designed to remember much of anything.¹¹²

According to Allen, researchers have confirmed his hypothesis that people's memories have limits. However, readers who realize this and begin writing down actionable steps that need to be taken and recording them in a trusted place, unburden themselves and can perform at higher levels than previously possible.

Authors Roy F. Baumeister and John Tierney discuss Allen's system and its recognition in the field of psychology. They write, "It's a system involving a mental phenomenon that psychologists recognized decades ago- your inner nag- but that wasn't really understood until some recent experiments in Baumeister's laboratory testing ways to silence that inner voice."¹¹³ This research theory, based on Allen's simple system, has the potential to not only help the bi-vocational pastor manage his time more wisely, but it also has the potential to transform his life and prospects. Allen writes, "The bottom line is that when you use your memory as your organizing system (as most everyone on the planet still does, for most of what they're doing to

¹¹² David Allen, *Getting Things Done*, 277.

¹¹³ Roy F. Baumeister and John Tierney, *Willpower: Rediscovering the Greatest Human Strength* (New York, NY: Penguin Books, 2011), 76.

manage their lives), your mind will effectively become overwhelmed and incompetent, because you are demanding of it intense work for which it is not well-equipped.”¹¹⁴

Additional Insights from Readings

Research suggests that we are preoccupied with bridging the gap. Baumeister conducted research and found that people who look in the mirror often make an adjustment to their appearance. They seem to have an idea of what they look like in the mirror but discover otherwise when they become self-aware. Baumeister and Tierney write,

A person who looked in the mirror usually didn't stop at, *Oh, that's me*. Rather, the person was more likely to think, *My hair is a mess*, or *This shirt looks good on me*, or *I should remember to stand up straight*, or, inevitably, *Have I gained weight?* Self-awareness always seemed to involve comparing the self to these ideas of what one might, or should, or could, be.¹¹⁵

When people look in the mirror, they decide that action must be taken to bridge the gap between where they are and where they want to be. It is natural. James writes,

Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But whoever looks intently into the perfect law that gives freedom and continues in it- not forgetting what they have heard but doing it- they will be blessed in what they do.¹¹⁶

People, according to Baumeister and James, are pre-wired to act in a timely fashion. Specifically, God expects them to be obedient. Not merely hearing, but doing the things that Jesus teaches leads to true liberty. This passage also says that people are blessed when they see what needs to be done and do it.

¹¹⁴ Allen, *Getting Things Done*, 277.

¹¹⁵ Baumeister and Tierney, *Willpower*, 112.

¹¹⁶ Jas 1:22-25.

Bridging the Gap

Up until this point, it has been argued that repeatedly acting in the right direction leads to success. Specifically, it is important to have a system in place to stay on course. Life and bi-vocational ministry are more than just a series of problems to be solved. Bi-vocational pastors must decide the right course and follow the path that leads to fruit in both life and ministry. Most of the research examined thus far suggests that this requires a plan. It also requires resolve. This is confirmed in scripture, “Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.”¹¹⁷ Andy Stanley writes,

Daniel’s situation was not unlike ours. There were two parties who wanted something from Daniel, and he couldn’t satisfy the demands of both. He would either give the visible king, King Nebuchadnezzar, what he expected or give the invisible King, the Lord God, what he deserved. There was no way to satisfy both. He could either violate his conscience and hope God would understand or violate the king’s expectations and hope the Babylonians would understand.¹¹⁸

In order to pursue the correct course, Daniel had to remove all other options. Stanley argues that the need to focus. Bi-vocational pastors, he argues, must prioritize and set a course that most honors God despite the consequences. Until they do, they will pay for the consequences that come with indecision. The dire result is that they will lose their family if they make their ministry the priority at the expense of their families.

Based on the hypothesis that effective bi-vocational pastors manage their time, seek life/work balance, and aim to be mission-minded, the survey was designed to question bi-vocational pastors in these three areas. It seems reasonable to conclude that most bi-vocational

¹¹⁷ Dan 1:8 KJV.

¹¹⁸ Andy Stanley, *When Work and Family Collide*, 73-74.

pastors would agree that these are worthy goals. Because they must devote a portion of their limited time to ministry as well as work and family, it is apparent that this necessity can cause tension in the church, in the marketplace, and the home.

As mentioned earlier, there may be even more pressure than in the past due to technological advances. While these advances and developments are designed to make lives easier and free up time to do more, they sometimes exacerbate the situation. Smartphones aimed to make create efficiency, a specific example of technology mentioned earlier, can leave one feeling always “on.” For bi-vocational pastors with limited time to focus and no personal boundaries, these sorts of devices can be a distraction and create stress because they extend the workday. Likewise, due to notifications, pastors are often brought into contact with church members while using their personal computers at home. Designed to help facilitate ministry and enable leisure when necessary, these devices become a lifeline for people to abuse and intrude. Based on these developments, some bi-vocational pastors may not know where to begin developing a strategy and staying focused. One minute a bi-vocational pastor is trying to work on the weekly message, and the next minute he is informed that a board member is angry and wants to talk right away. Focus immediately evaporates.

Meanwhile, many bi-vocational pastors want to excel in ministry and make disciples, but too often, they are hindered by stress and health problems brought on by poorly developed time-management skills and work-life balance. Only when a bi-vocational pastor grows in these two areas is he truly free to focus on making disciples who make disciples. In fact, he will become more effective because he will be able to model and teach these two disciplines to his disciples.

Development of the Survey

To further plumb the reality of the current situation, not just locally, but abroad, the surveys entered the personal and private world of bi-vocational ministers. In those worlds, it was discovered that many of these men and women are struggling to accomplish their ministries more effectively using time-management and work/balance tools and discipleship principles. In fact, after reviewing the results of the survey, it became obvious that many bi-vocational pastors are burdened and seeking answers to be more effective ministers. This survey was developed to confirm that a majority of bi-vocational pastors struggle with carrying out ministry in a more effective, timely, and efficient manner. These findings will be explored further in Chapter 4, but for now, it is evident, based on a sampling of the current findings, that bi-vocational pastors are challenged to the degree that was previously unimagined. This survey brought out some of the nuances that this research was unaware of previously. Namely, while it was apparent that there was suffering, the research indicates that it is prevalent to a degree previously thought. Based on this survey, it is not hard to imagine that a large percentage of those who are bi-vocational pastors are challenged. If this is true, and it appears to be, it can be deduced that the people they disciple- working Christians- are challenged as well.

This research was carried out in a subjective way that tested this hypothesis due to the author's personal experience. It was designed to discover to what degree bi-vocational pastors are impacted by poor use of time and work-life balance while attempting to carry out the Great Commission. It was also hypothesized that since many people repeatedly struggled with these tensions, others in this field did as well. He also believed that there must be a solution and discovered that the truths he learned did, in fact, improve his ability to not only cope better in

ministry but thrive! If physical homes can be rewired, why not pastors and those they lead? And, if pastors can be rewired, they can help those they lead to be rewired as well.

Randy Miller, the *Graduate & Faculty Research and Instruction Librarian* in the Jerry Falwell Library, played an important role in this research by suggesting resources and input. With his help, it was soon realized that not a lot of research has been completed regarding bi-vocational ministry. Mr. Miller eased the difficulty of finding resources and made time with this researcher to discuss the project and hone the thesis. He is an invaluable member of the body of Christ in this author's estimation. He also emailed a list of resources to consider throughout the project. This came at the advice of Peg Boyle Single, Ph.D., who writes, "Ask your advisor, your mentor, or advanced graduate students to recommend the journals that publish review articles. If review articles are not common in your field, ask your advisor to recommend specialized reading in your field."¹¹⁹ Again, Mr. Miller was extremely helpful.

After gleaning resources for the project and reflecting on them, this author chose to create a survey using SurveyMonkey.com to ask bi-vocational pastors seventeen questions. He chose this route for several reasons. First, he desired a larger pool of survey participants than offered by his current congregation. His congregation numbers approximately 15-20 people, many of whom are elderly. Based on the length of time required to complete the project, he thought it wise to survey a larger group that would be able to participate throughout the whole project. In retrospect, this worked out nicely and gave the researcher a heartfelt approach to helping bi-vocational pastors. This approach also allowed this researcher to take the vital signs of those who participated and

¹¹⁹ Peg Boyle Single, Ph.D., *Demystifying Dissertation Writing: A Streamlined Process from Choice of Topic to Final Text* (Sterling, VA: Stylus Publishing Co., 2010), 36.

conclude that surveying leaders provide a good indication of the health of those they lead. Therefore, if bi-vocational pastors become more effective than before, they can help those they lead to be more effective as well.

The IRB Process

The process of working with the Liberty University Institutional Review Board was both challenging and rewarding. First, the researcher had to complete the new training required by the Liberty University Institutional Review Board (IRB). This took a day or two and is designed to familiarize the student with the guidelines required by the School so that they are familiar with the IRB guidelines and do not breach etiquette. After completing this training, this author began the application process and discovered that the Board was no longer receiving applications by email. New applications for Doctoral students must be submitted using Cayuse, an online digital application found on the school's website. As an older research student, this presented many new challenges. The entire process also ended up taking a lot longer than initially anticipated. The application was submitted on February 10, 2010, and received approval on June 24, 2010. While the process took longer than expected, it was an educational experience.

During this process, the author came to appreciate the work of the IRB and their professionalism. First, the necessary steps to secure permission and avoid legal difficulties were taken. Namely, it ensured that the rights of those participating in the survey were protected. The Board was very helpful, and it was convenient to speak via phone to the employee handling his application when necessary. She was very gracious and helped move through the process of applying. Second, the author learned that research could be frustrating and challenging, but it should not keep the student from remaining persistent. In the end, the whole process exercised and developed this writer's diligence muscle. Third, the instrument was much more refined and

professional with the help of the IRB. This would not have happened without this necessary process. Research, this student learned, takes time and patience. The solutions needed are not always as readily available as it might seem. Therefore, equipped with these lessons, this author gained a greater appreciation for the process and came to enjoy it and sense a feeling of accomplishment.

The Survey Instrument

This instrument was designed to measure the three cords of this thesis on bi-vocational pastors. First, it aimed to look at their work-life balance. Second, it investigated their use of time-management. Third, it examined their focus on discipleship- specifically, how missional they are.

The development of the instrument and all the associated groundwork took five months to the point it was finally approved. The survey was ready to be deployed. However, before that, the author had to determine the best way to do that. The initial plan was to obtain email lists from different church organizations. However, the thought arose that no rapport had been built with most of them, and they would naturally be resistant to providing personal contact information of their leaders to outsiders. This presented a problem. However, he did design instruments to do so if necessary, using templates found on Cayuse, but soon realized he would probably forgo this route. Instead, he began to learn that while people may not respond to an email, they do regularly interact with social media.

While an instrument to survey people on social media sites was not supported with the original application to the IRB, he designed and had one approved at the advice of the IRB employee who was monitoring his application. This research survey was posted on various Facebook pages. Prospective respondents were recruited from a page called “Bi-vocational

Pastors”: <https://www.facebook.com/groups/21223241616>. However, before posting the survey, permission was sought from the Administrators of the site.

After posting the survey, the thought occurred that just because it had taken five months to create the survey, that did not mean that bi-vocational pastors were compelled to respond. This caused alarm and anxiety at first. Without a significant number of participants, the project would flounder. The pool of respondents had to be large enough to contribute to a dynamic project. Fortunately, things changed. After praying and interacting with the members of the group, pastors began to respond. In fact, as the responses were reviewed as they trickled in, there was gratefulness and a burden for fellow pastors. While it cannot be proven that buy-in was created by this author’s engagement with these men and women, it seems to have helped. It is also a reminder of how important this study is. In particular, this study has the potential to make an eternal difference.

It appears that the survey instrument created using SurveyMonkey.com was effective. However, it is also apparent that the instrument is most likely far from perfect. For example, the questions asked were the best ones that could be developed at the time. However, while meditating on this study, the author surmised that there are better questions or more relevant questions. Some of these questions might have included questions regarding age, length of ministry, congregation size, and other demographics. Therefore, this issue has been addressed in the limitations and delimitations section of this paper (Chapter 1). However, despite reflecting on the importance of creating a thorough survey instrument, crucial information was captured with this instrument. While some assumptions were dispelled, many were confirmed. For example, the study found that a majority of bi-vocational pastors only experience moderate stress. It was expected that these pastors would be more stressed.

Regarding the instrument itself, the main instrument was composed of seventeen questions. This number was strategically chosen. It was determined, using the SurveyMonkey.com web page, that a survey of that length would take 2-3 minutes to answer. A survey of this length was also chosen because most people- especially bi-vocational pastors- are busy fulfilling the roles in their field and families. If the survey were too long, people would not take the time necessary to engage with it until completion. In retrospect, this was a sound deduction. Not only did participants engage, but they also appear to have done so in a thoughtful manner. For example, people took time to skip questions that they did not feel they could answer with confidence. Rather than just responding, participants appear to have responded as accurately as possible.

Again, the questions focused on work-life balance in the life of bi-vocational pastors, time-management, and making disciples who make disciples. The questions were balanced to address these areas as accurately as possible. However, in retrospect, the questions could have been grouped. For example, a third of the questions would have addressed work-life balance, one-third would have addressed time-management, and one-third would have been grouped together regarding disciples who make disciples. This again highlights the process of growing while conducting research. It is a learning process. One's first project cannot be expected to be perfect. Research is a life-long learning process that requires time and experience. While the first attempts at research may be lacking, it is expected that those who participate in research will grow as they practice their techniques and abilities. Kate Sensing writes, "Your dissertation

should be the worst piece of research that you ever write- not that your dissertation should be bad, but all of your subsequent research and scholarship should be better.”¹²⁰

Invaluable lessons “Even if you pay your own tuition, it is only a fraction of the cost of your doctoral training. It is a privilege to be able to spend time reading the works of some of the greatest thinkers in your field, discussing important concepts, and writing about their work and your ideas.”¹²¹ Keeping this truth in mind increased appreciation for the discipline of research. It created a focus on mining information that has the potential to produce eternal fruit for the field and kingdom.

The timeline for the intervention took place from July 1-31, 2020. During this time, a significant number of bi-vocational pastors responded to the survey (45 total, two of which did not qualify) to ensure a dynamic result. This also allowed adequate time to gather, synthesize, and draw conclusions from the survey.

The Consent Form

The first page of the survey is a consent form. This title page, created using a template on Cayuse, included the title of the survey and the principal investigator’s name. This page included an invitation to participate in the survey. It also included what the study was about and its purpose. The survey also promised no direct benefits but suggested that there may be potential benefits to those being surveyed. Risks to those being surveyed were listed as minimal. The survey also assured that research records would be anonymous and safeguarded by a password-locked computer. The respondents were also informed that all electronic records would be

¹²⁰ Peg Boyle Single, Ph.D., *Demystifying Dissertation Writing*, 20.

¹²¹ *Ibid.*

destroyed after three years. Finally, participation in the survey was voluntary, and those who participated were guaranteed the right to withdraw.

The two qualifications for participation are in the first question of the survey. This first question assured that all participants were bi-vocational pastors and 18 years or older. These questions were developed after being suggested by the IRB research assistant handling the project. This question ensured that only qualified individuals would participate in the survey. While it is not 100 percent foolproof, it attempted to uphold the ethics of the researcher who created it and all who participated. Those who answered *no* to this question were disqualified from completing the survey, while those answering *yes* could take the rest of the survey. A copy of the informed consent and confidentiality statement is included in the appendices and is labeled Appendix A.

The Hypothesis

Time-management skills, work-life balance, and making ministers who can perform ministry are at the core of Ephesians 4:11-12. When these three skills are leveraged, using the biblical model taught in Ephesians 4, as evidenced in Acts 19:9-10, two things happen. First, the people of God mature and minister to the world. Second, the people of God mature and minister (or build up) the Body of Christ (The church). These two ideas can be seen at work in Acts 4:12. Therefore, in his attempt to develop time-management skills, work-life balance, and members who can perform ministry, the pastor/teacher must utilize the biblical pattern found in Ephesians 4. This pattern worked for the Apostles and was established by Jesus, and it is still useful today. This pattern will be examined in more detail in the chapters that follow.

Chapter Summary

Getting back to the main character William Kamkwamba in the movie, there is a lesson from his example. The countless frustrations and tensions bi-vocational pastors seek to resolve in ministry can seem insurmountable and leave them grasping at straws when they remain uninformed and rely on their own strength and experience. However, when they face unique problems in their context, there is a need to educate themselves and trust God; only then can miracles follow. Bi-vocational pastors need to be more than just persistent. Persistence in the wrong direction still leaves the traveler at the wrong destination. This kind of work requires persistence in seeking knowledge and wisdom. However, it involves more than multiple attempts or stronger efforts. To solve the problems faced in bi-vocational ministry, the pastor needs a change of direction. For example, all the knowledge in the world is useless unless it is applied. Andy Stanley writes, “Cars have problems that can be fixed. Computers have problems that can be fixed. Lawnmowers have problems that can be fixed. But generally speaking, people have directions that need to be changed.”¹²² This research has the potential to help bi-vocational pastors change direction if they apply it.

¹²² Andy Stanley, *The Principle of the Path: To Where you Want to Be* (Nashville, TN: Thomas Nelson Publishers, 2008), 12.

Chapter 4

Introduction

Mark Short shared one of Gordon MacDonald's grids for deciding whom to spend the most time with. Gordon believes that Jesus spent most of his time with the people he was developing as leaders (the disciples) and people who were very teachable. He trained these people to help him train those who were nice and did not yet contribute to the work and those who drained him and did not contribute to the work. Most pastors, however, tend to spend the most time with those who are not actually contributing to the work.¹²³ "The first rule of planning," Short writes, "is to get out of your mind and onto paper," according to time management experts. People can't possibly remember everything they have to do. The next step is to categorize those lists into monthly, weekly, and daily goals."¹²⁴ This chapter will examine the people who contributed to this work.

Results of the Survey

The goal of this chapter is to discuss the results of the survey, specifically those that most contribute to the work at hand. For obvious reasons, it is impossible to create a perfect research instrument to survey the group due to the unproven nature of our hypothesis. However, in retrospect, although the instrument was imperfect, it does have merits in this intervention. Particularly, this author was not aware of the filtering option when examining the following results. This option permitted an examination of the results in a way previously unimagined. The

¹²³ Short, *Time Management for Ministers*, 41.

¹²⁴ *Ibid*, 42.

results using this tool will be examined under the heading for unexpected results. First, this chapter will examine the expected results and then unexpected results.

What was expected

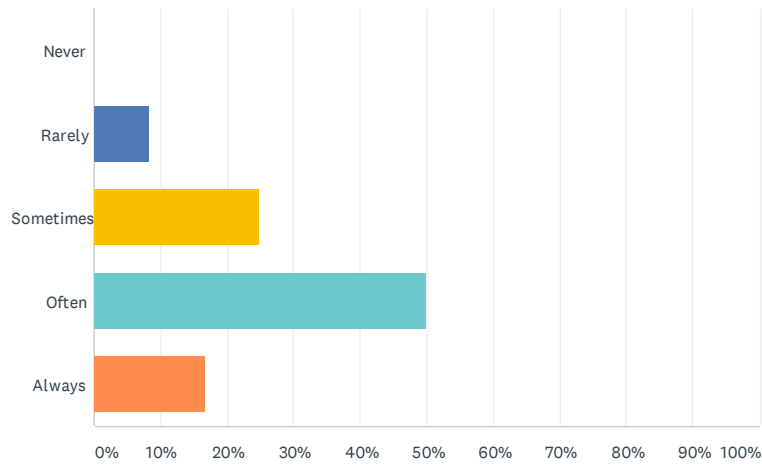
It was expected that the majority of bi-vocational pastors struggle in the areas of time management, work-life balance, and discipleship. This was suspected, not just because of the lack of time, but because of the tensions that these three disciplines create. For example, if a bi-vocational pastor with limited time resources has no effective way to manage his time, it would affect the quality of his work-life balance. This breach between work and life would then affect the level at which he is able to carry out ministry. Conversely, if a pastor is equipped with time management skills, he can better balance his work and life and ultimately participate in the Great Commission to a greater degree. Based on the results of this survey, this appears to be true.

Expected results the survey yielded

First, most bi-vocational pastors indeed struggle with work-life balance. In fact, the results of the survey exceeded expectations. Not a single respondent said that they never struggled with work-life balance. According to all of the respondents who answered question 5, work-life balance is a struggle. Those who rarely struggle with work-life balance comprise only 8% of the respondents. 25% said they sometimes struggle in this area. Meanwhile, 50% admitted that they often struggle with work-life balance, and nearly 17% said they always struggle. Again, before the survey, the research seemed to suggest that most bi-vocational pastors struggle with work-life balance. Based on the results of this question, it appears our conclusion was 100% correct. All bi-vocational pastors, according to this survey, struggle with balancing life and work.

Q5 How often do you struggle with work/life balance?

Answered: 36 Skipped: 9



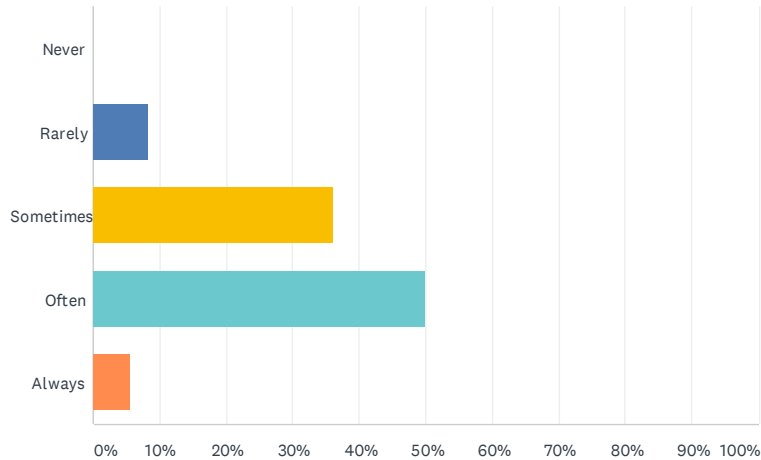
ANSWER CHOICES	RESPONSES	
Never	0.00%	0
Rarely	8.33%	3
Sometimes	25.00%	9
Often	50.00%	18
Always	16.67%	6
TOTAL		36

Figure 1. Struggle with Work-Life Balance?

Second, the research suggests that many bi-vocational pastors struggle with reproducing members who can perform ministry. These are the results according to question 6. All of our respondents struggled in this area as well. Again, 8% said they rarely struggle, while 50% said they often struggle, and nearly 6 percent reported they always struggle. We expected these kinds of results based on the difficulty and pressures of ministry.

Q6 How often do you struggle to reproduce members who can perform ministry?

Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES
Never	0.00% 0
Rarely	8.33% 3
Sometimes	36.11% 13
Often	50.00% 18
Always	5.56% 2
TOTAL	36

Figure 2. Struggle to Reproduce Members that Can do Ministry?

These findings may be a reflection of the findings of question 7. When the surveyed bi-vocational pastors were asked if they have a system to make disciples, here were their responses. 39% answered yes, and I use it. 8% said they have a system in place and do not use it. 50% said they have no system in place, and 3% said they did not have one and would not like one. Therefore, the survey determined that 61% of the bi-vocational pastors surveyed have no system in place to make disciples.

Q7 Do you have a system in place to make disciples?

Answered: 36 Skipped: 9

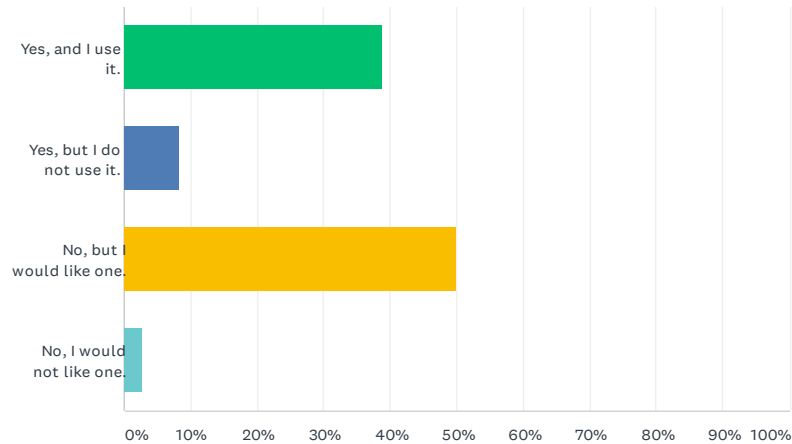
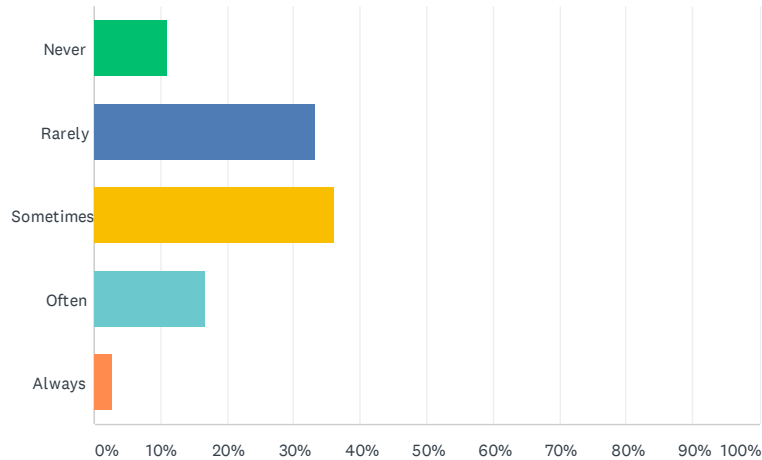


Figure 3. System for Discipleship?

Third, the readings suggested that most of the respondents would feel as though they did not have enough time in their schedule to do ministry. Here are the results based on question 8 in the survey. These results are less clear than the preceding results; however, based on the results, it appears that the vast majority of the bi-vocational pastors, at some point, feel that they do not have enough time in their schedule to do ministry. This group comprised nearly 80% of those surveyed.

Q8 Do you feel as though you have enough time in your schedule to do ministry?

Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES
Never	11.11% 4
Rarely	33.33% 12
Sometimes	36.11% 13
Often	16.67% 6
Always	2.78% 1
TOTAL	36

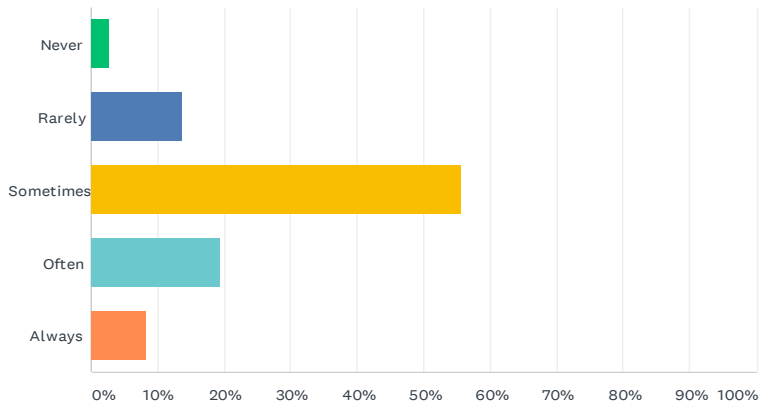
Figure 4. Sufficient Time for Ministry?

Fourth, it would seem that most bi-vocational pastors experience stress as a result of poor planning. Furthermore, time-management, work-life balance, and equipping the saints to do ministry are the result of and evidence of planning. If this type of planning were not happening regularly, one would think that stress would be the result. These are the results based on question 9. Only 3 percent of those surveyed said they never experienced stress as a result of poor planning. Similarly, 14% said they did experience stress as a result of poor planning, but only

rarely. Meanwhile, 56%, or nearly 6 in 10, said they sometimes experienced stress as a result of poor planning, and for 20%, this occurred often, and others it was chronic- 9% or nearly 1 in 10.

Q9 Do you ever experience stress in life and ministry as a result of poor planning?

Answered: 36 Skipped: 9

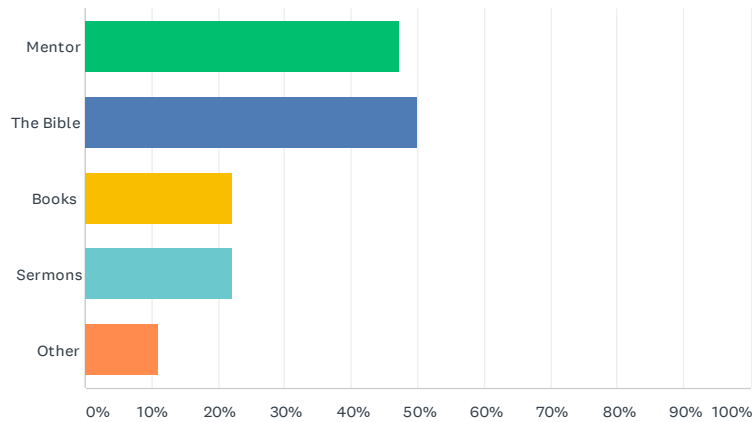


ANSWER CHOICES	RESPONSES
Never	2.78% 1
Rarely	13.89% 5
Sometimes	55.56% 20
Often	19.44% 7
Always	8.33% 3
TOTAL	36

Figure 5. Stress in Life and Ministry due to Poor Planning?

Q3 What do you feel most impacted you as a disciple maker?

Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES
Mentor	47.22% 17
The Bible	50.00% 18
Books	22.22% 8
Sermons	22.22% 8
Other	11.11% 4
Total Respondents: 36	

Figure 6. Who or What impacted you as a Disciple maker?

This study has shown the nuance of different sources that affect people as disciple-makers. A majority of those studied (50%) claim that the bible has most influenced them. Meanwhile, another group (47%) was most influenced by a mentor. Another (22%) were influenced by books, and others (22%) were influenced by sermons. Others (11%) were influenced by something else. The common denominator among all these categories is people! Mentors are people, and people write books and sermons. While it is not known what specifically influenced the other (11%), it is a fact that people or disciples, in this case, make disciples. Therefore, if there are going to be more effective pastors, they must make disciples.

The survey revealed that God uses a variety of resources to make disciples, and so should pastors. For example, if disciple-making is reduced to just mentoring, some potential disciples will fall through the cracks. Likewise, if discipleship is reduced to simply reading the bible, there will be reduced opportunities to make disciples. And if the only sources utilized to make disciples are books, there will be lost opportunities. There is diversity and endless variety in how God makes disciples, and embracing this heterogeneous approach is necessary if bi-vocational pastors are going to embrace a fuller expression of discipleship.

Bible Based Discipleship

Meet Bible Bob. This bi-vocational pastor feels that the *bible* most impacted him as a disciple-maker. He says that he has a regular schedule every week (80%); however, he often struggles with work-life balance (56%) and producing members who can perform ministry (50%). Consequently, he also has no system in place to make disciples but would like one (50%), and sometimes feels that he does not have enough time in his schedule to do ministry (36%). In fact, he says that he sometimes experiences stress in life and ministry as a result of poor planning (56%). Primarily, he says that he uses his phone and calendar to manage his time (50%) and sometimes struggles with balancing hobbies and family time (36%). Despite his situation, he still believes that discipleship should be his number one priority (44%). Bob exercises three to five days a week (56%) and has one job besides ministry (69%). He also feels this project would be helpful (64%) and feels he would have made more progress if he had focused on time-management, work-life balance, and discipleship (44%). By his own estimation, he is experiencing moderate stress at this time as a bi-vocational minister (47%).

Mentor Based Discipleship

Meet Mike. Mike says that he was most impacted as a disciple-maker by a *mentor*. He has a regular schedule each week (65%), yet often struggles with work-life balance (47%) and reproducing disciples who can perform ministry (47%). However, he says he has a system in place to make disciples, and he uses it (47%). Some of Mike's associates (29.41%) *rarely* feel like they have enough time to do ministry, yet (29.41%) *often* feel like they have enough time to do ministry. He says that he sometimes experiences stress as a result of poor planning (53%), and primarily uses the calendar to manage his time 58%). He usually struggles with balancing hobbies and family time (35%). Despite his struggles, he still feels as though discipleship is the number one priority (59%). Mike does not exercise daily (41%). However, he works one job beside ministry (59%) and feels as though this project would be helpful (76%) and would have helped him make more progress in the past (59%). All in all, Mentored Mike says he is currently experiencing moderate stress as a bi-vocational pastor (41%).

Sermon Based Discipleship

Meet Steve. Sermon Steve was most influenced by sermons. Steve has a regular schedule (87.5%). Nevertheless, he often struggles with work-life balance (62.5%) and sometimes/often struggles with reproducing members who can perform ministry (100%). He says he has no system in place to make disciples but would like one (62.5%). He sometimes feels like he has enough time in his schedule to do ministry (50%). He also sometimes experiences stress in life and ministry as a result of poor planning (62.5%). Steve uses his calendar, phone, and memory to manage his time (62.5%). Steve and some of his associates also struggles at one point or another with balancing hobbies and family time (37.5%), while others (37.5%) say they rarely struggle in this area. Unlike Bible Bob and Mentored Mike, Sermon Steve believes time-management is his

number one priority (62.5%). He also exercises five days a week (25%), while his associates-12.5% in each answer (exercise 0-7 days a week)! Steve has 1-2 jobs besides ministry (50%). Steve feels this project will be helpful (62.5%). 50% of Steve's associates feel as though this project would have helped him make more progress in ministry, while 50% are unsure. By his own estimation, he is currently experiencing moderate stress as a bi-vocational pastor (62.5%).

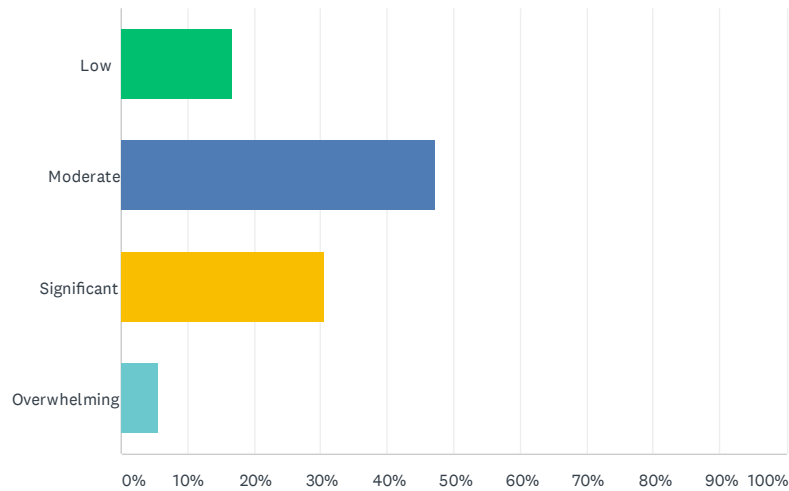
An Emerging Theme

Moderate stress. The results of this survey show that a majority of bi-vocational pastors, regardless of the force that most impacted them as a disciple-maker, are experiencing moderate stress in the ministry. Yet, each group admits to struggling with work-life balance. Each group also struggles to reproduce members who can do ministry, and all three groups sometimes experience stress in ministry as a result of poor planning. There appears to be a pattern.

Although each group struggles in these three areas, they describe their stress as moderate or average! However, perhaps as a whole, they should experience more stress. By stress, this author means the healthy stress that comes with attempting to carry out the Great Commission, not the unhealthy stress that comes as a result of coping through ignorance or unhealthy practices. If just ten percent of these ministers applied better time-management practices, better work-life balance, and better discipleship systems, it appears there would be a huge improvement in the current landscape.

Q17 What is your current level of stress as a bi-vocational minister?

Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
Low	16.67%	6
Moderate	47.22%	17
Significant	30.56%	11
Overwhelming	5.56%	2
TOTAL		36

Figure 7. Current Stress level as Bi-vocational Minister

Evidence from Scripture

James writes, “But don’t just listen to God’s word. You must do what it says. Otherwise, you are only fooling yourselves.”¹²⁵ There are plenty of time-management devices out there, and according to the bi-vocational pastors, they are using them; however, they may not be using them effectively. Knowledge, whether accrued from the bible, mentors, sermons, or books, is only

¹²⁵ Jas 1:22, NLT.

effective if it is applied. Similarly, all the time-saving devices and tools in the world have the potential to make a difference, but only if they are used properly.

The research has shown that the number one struggle pastors experience is work-life balance. The pressures of ministry press through what should be a barrier between the church and the home. As noted, full-time pastors struggle with this tension to a greater degree than bi-vocational pastors (Henry Study). While the reasons for this phenomenon are elusive, one might surmise that perhaps secular work provides a form of diversion from the stress of full-time ministry. However, there may be another reason. Perhaps the reason bi-vocational pastors are less stressed is that they have an alibi that full-time pastors do not. This alibi is not business, but busy-ness. For example, it appears that they are busier than most people, including full-time pastors, because they have at least one job besides ministry. It would seem, therefore, that having a job besides ministry and family would add more complexity to the equation. Maybe bi-vocational pastors are only moderately stressed because they realize that most people know they are busy and therefore place fewer expectations on them as pastors. Or, rather than focusing on being effective and taking the necessary steps to exercise and grow as bi-vocational pastors, they are finding unhealthy ways to relieve their stress.

Peter writes, “Live as free people, but do not use your freedom as a cover-up for evil; live as God’s slaves.”¹²⁶ The King James Version calls the cover-up a cloak. It is an overcoat, something that is worn over inside clothing. In today’s terms, it is called a coat. Because bi-vocational pastors appear to have more preoccupations than full-time pastors, it seems that they have the potential to use this as a cover-up for what is going on. Rather than seeking to be

¹²⁶ 1 Pet 2:16.

effective, they give the appearance that they are or have convinced themselves that they are.

Peter is not saying that people who live free do not wear coats. The problem, he writes, is when the coat (the outward appearance of a believer's life) becomes a cover-up for what is really going on inside or behind the scenes.

Jesus himself warned of the danger that arises when that which is unseen (the foundation) is not taken into consideration before building what can be seen (the home). Matthew writes, "The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."¹²⁷ In this teaching, Jesus emphasizes, like James, not only the importance of hearing God's word but doing it (obedience). By obedience, he means implementation and application. A watch is only a time-saving device when it is referenced periodically rather than simply carried in a pocket. It seems possible that bi-vocational pastors can be so busy migrating from urgent moment to urgent moment that they do not take the time to be intentional.

Focus is Key

This is not an argument for more works on the part of bi-vocational pastors. It is an argument for focus. Bi-vocational pastors will only experience more *freedom* as they carry-out the work of the Great Commission (Matthew 6:33 and Matthew 11:28-30). If they are going to experience the *freedom* that comes when they develop time-management practices, work-life balance, and discipleship, they must work smarter and harder. Like any new practice, this will not come easy at first. It is not natural. It is like learning a new golf swing or trying to write with the opposite hand. It will be awkward. John Ortberg describes it as a J-Curve. This curve looks

¹²⁷ Matt 7:27.

like a Nike symbol- the ‘swoosh’ trademark logo on their apparel and shoes. See graph from John Ortberg’s book. The ‘Me I want to Be.’

However, the rewards far exceed the application of effort and the ensuing discomfort. Healthy stress never goes away. Ministry is the highest calling on the face of the planet and places seemingly unmanageable pressure at times. Therefore, bi-vocational pastors must plan for and anticipate that there will be difficulties. John Ortberg writes, “It is always going to hurt. Get used to it. Distance running is the art of managing discomfort.”¹²⁸ Ortberg is not just a runner; he is an experienced pastor and realized that just as the pain never disappears, even after years of running, neither does pain in ministry. How could it ever be otherwise? As pastors, the issues contended with daily involve living, breathing people- living souls who stand on the brink of eternity. Ministry is painful, yet it is a pursuit worthy of the finest thinking and implementation of tested principles.

Stressed-Out Sid

Sid says that he was most impacted by his mentor (55%). Sid has a regular schedule (64%) yet struggles with work-life balance (73%). He also sometimes-often struggles with reproducing members who can do ministry (90%). He has no system to make disciples but would like one (64%). Despite his challenges, he sometimes feels like he has enough time to do ministry (45%). He also sometimes experiences stress as a result of poor planning (73%). He uses his phone and calendar to manage his time (54.5%). He also struggles with balancing hobbies and family time (36%). Sid feels that discipleship is the number one priority (45%). He does not exercise (45%) and has one job besides ministry (82%). He feels that this project would

¹²⁸ Ed Rowell, *Go the Distance: 21 Habits & Attitudes for Winning at Life* (Nashville, TN: Broadman and Holman Publishers, 2002), 182.

be helpful (73%) but is unsure if it would have enabled him to make progress in the past (55%). Finally, Sid is experiencing significant levels of stress in the bi-vocational ministry.

Overwhelmed Oliver and Overwhelmed Ox

Bi-vocational pastors Oliver and Ox claim they were both most impacted as a disciple-maker by the bible. Because they are anonymous, it is unclear which pastor has a regular schedule and which the pastor does not. However, both pastors *always* struggle with work-life balance and reproducing members who can perform ministry. One of these pastors has a system in place and is using it, while the other one does not have a system in place but would like one. One of these pastors rarely has enough time in their schedule to do ministry, and the other one says he never has enough time in his schedule to do ministry. However, one pastor says he never experiences stress in life and ministry as a result of poor planning, and the other says he always experiences stress in life and ministry as a result of poor planning. One of them uses his phone to manage his time, and the other pastor uses all the tools mentioned. Both said they struggle with balancing hobbies and family time. They also both agree that discipleship is the number one priority. One of these pastors exercises five days a week, and the other one does not exercise. One of these pastors has one job besides ministry. The other pastor says he has three jobs besides ministry! While both pastors feel as though this project will be helpful, only one felt that more progress could have been made if they had focused on time-management, work-life balance, and discipleship. Both bi-vocational pastors are experiencing overwhelming levels of stress currently!

A Closer Look

At first glance, the information gathered in this survey seems insignificant. After all, these are only two pastors out of a total of forty-three surveyed. However, this is misleading.

One fact remains. Both pastors are *overwhelmed* by stress at this current time. Common sense would say this is an emergency. If this issue is not addressed, the results could be tragic. In this case, two out of forty-two are overwhelmed. This number equates to 4.76 percent or nearly 5 percent. That, in turn, means that nearly forty-eight out of 1,000 bi-vocational pastors may be currently overwhelmed with stress. Similarly, that could mean that four-hundred and seventy-six bi-vocational pastors out of ten thousand are overwhelmed. If there was a ship that was sinking and it had forty-two people aboard and two drowned, nobody would we be excited and celebrate because they were able to save forty of them at least? Jesus said, “What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off?”¹²⁹

A Closer Look at Three Bi-vocational Pastors Who Always Experience Stress as a Result of Poor Planning

While only two pastors claim to be currently overwhelmed in ministry, three said they *always* experience stress in ministry due to poor planning. Imagine if a pastor walked around wearing a name badge saying that they are always stressed out due to poor planning. Here are three. As disciple-makers, two of these pastors were most impacted by a mentor, and one was impacted by the bible. They each have a regular schedule every week. One of them sometimes struggles with work-life balance. One of them often does. One of them always does. The same results are true when it comes to struggling with reproducing members who can perform ministry. One has a system in place to make disciples and uses it. Two of them do not but would like one. One feels as though they have enough time to do ministry. Two do not. Yet, all three

¹²⁹ Matt 18:12.

always experience stress in life and ministry as a result of poor planning. Two primarily use their phone to manage their time. One always struggles with balancing hobbies and family time. Another usually struggles, and the third rarely struggles with balancing hobbies and family time. They all prioritize discipleship as the number one skill. None of them exercise a single day of the week. One of them has one job besides ministry, and two of them have three jobs besides ministry! All of them feel that this project will be helpful; however, one of them is unsure if more progress could have been made implementing the principles of this project. Finally, two of them are currently experiencing significant stress, and one of them is experiencing overwhelming stress.

A Heart-Breaking Letter From a Bivo Pastor

To Whom It May Concern,

Hi. I wish to keep my name anonymous, but here is my situation. Maybe you can help. This is my story. I was most impacted as a disciple-maker by the Bible. I have a regular schedule every week, yet I always struggle with work-life balance and reproducing people who can perform ministry. At this time, I have no system in place to make disciples, but I would like one. I never feel like I have enough time to do ministry, and I always experience stress in life and ministry. I primarily use my phone to manage my time, and I always struggle with balancing hobbies and family time. Discipleship is my number one priority. Currently, I do not exercise, and I have three jobs besides my ministry! I feel like a system that focuses on time-management, work-life balance, and discipleship would be helpful, but I'm not sure if I would have made more progress if I had such a system in the past. I am writing because I am *overwhelmed* at this time as a bi-vocational pastor.

Signed, An Unknown Bi-vocational Pastor

Although this is an imaginary letter, it is the result of examining the responses of a bi-vocational pastor who reported these results. It is only one in forty-two respondents. However, it is much more than that. This is a living, breathing, bi-vocational pastor who is clearly at the brink of exhaustion! Surely, no one would ignore or disregard someone in this type of predicament if they approached us at a conference or knocked on our office door.

Overview

In order to embrace a fully nuanced approach to the *Missio Dei* or *Mission of God*, there needs to be an increased appreciation for laity and their prominent role in the Great Commission. This will also alleviate some of the burden bi-vocational pastors experience when they misunderstand their role as pastors. The task that lies ahead is not just a burden for individual bi-vocational pastors. God knows that and has resourced them with men, women, and children whom He gifts and energizes to carry out the work that needs to be done. A great shift can take place if they help the sheep they shepherd to see themselves the way God sees them and to believe what God says about them. Wrongly, in their most honest and prideful moments, bi-vocational pastors can see themselves as the experts and the laity as a group of novices at best who, too, make matters worse, are simply observers. The Bible teaches differently. Peter writes, “But you are a chosen people, a royal priesthood, a holy nation, Gods’ special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.”¹³⁰ These verses reconfirm the idea that all Christians have a responsibility and privilege to be on the mission of God.

¹³⁰ 1 Pet 2:9.

The things that bi-vocational pastors do and say have the potential to provide a beautiful model for Christians and those who have not yet received Christ. This belief is drawn from Paul's example in Acts 19. For the sake of brevity, he worked and witnessed in word and deed amid his community. Paul's word and witness were of vital importance. However, Paul would never want to be recognized as the superstar that he has been depicted as today. For example, he wrote, "I am the least of the apostles and do not even deserve to be called an apostle because I persecuted the church of God."¹³¹ The apostles are not superstars; Paul himself admits that. Every member of the Body of Christ plays a crucial role! Paul writes, "Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus as the chief cornerstone."¹³² Though they may seem prominent, and sometimes wrongfully consider themselves prominent, bi-vocational pastors are simply examples of believers who work and do ministry in and for the Lord.

Now, based on the survey and other research carried out during this project, it seems apparent that if bi-vocational pastors (people who work and do ministry) are struggling with the issues mentioned, particularly making disciples, managing their time, and balancing life in the workplace and marketplace. It follows that those to whom they are an example are struggling too. Therefore, if bi-vocational pastors become more effective, it appears logically sound to conclude that those they lead will increase in effectiveness too. One can only imagine what

¹³¹ 1 Cor 15:9.

¹³² Eph 2:19-20.

would happen if God's bi-vocational pastors and the people they are examples to, came to realize that they are bi-vocational missionaries!

Chapter 5

“The people living in darkness have seen a great light; on those living in the land of the shadow of death, a light has dawned.”¹³³

Application for Our Context

In conclusion, the church already has God’s plan. God is a missionary whose mission is to redeem mankind and restore them to a right relationship with himself- both Jews and Gentiles! This plan unfolds throughout history, and there is scriptural and historical evidence to back these claims. In fact, a “new” plan is not needed. What is needed is research to understand better how bi-vocational pastors can continue to variegate and permeate the world today so that its inhabitants- Jews and Gentiles (those in and outside of Christ) have the opportunity to examine the evidence of historical Christianity and embrace the gospel in its fulness. In washing the inside of the glass, the inside will be washed as well.¹³⁴ The gospel does not enter people by Osmosis; it needs to be seen and heard. It needs to be visualized and verbalized to be received by the eyes and ears and enter the heart. And if this is going to happen, it requires a return to God’s original plan for missions. In this plan, a missional approach is effective not just for pastors but for everyone who receives Jesus Christ as Lord and Savior.

This conclusion is based on the examination of the theme of equipping the saints found and discussed in the Literature Review in Chapter 2. In this previous review, it was posited that the authors shared a concern that an advance in mission begins with a return to the biblical model

¹³³ Matt 4:16.

¹³⁴ Matt 23:26.

of pastors equipping the saints to do the work of ministry found in passages such as Acts 4, specifically verses. 11-12. These writers agree that effectiveness in ministry begins when pastors equip the saints for ministry inside and outside the church. Though this is a worthy and important goal, it should not be the only goal. There is a nuance between church members who begin to carry out the work of the Great Commission and those who begin to see themselves as God sees them- redeemed, equipped, and Spirit-filled; the first group though obedient, may not have a firm grasp of the biblical and historical foundations for their behavior. The second group, however, does- or at least has caught a glimpse and therefore have the potential to more effectively sow the seed of the gospel! With this realization, they come to understand that the Church does not have a mission- the mission has a church!¹³⁵ Wright writes, “It is not so much the case that God has a mission for his church in the world but that God has a church for his mission in the world.”¹³⁶

Stetzer and Im argue, though not as thoroughly as Wright, the significance of what happens when pastors equip God’s people for ministry both inside and outside the church walls. They write, “When people serve in gospel ministry to *both* the body *and* the larger community, reproduction happens. Thus, one of the greatest marks of *effective* structural leadership is training the saints for the work of the ministry.”¹³⁷ Effective ministry means equipping the saints to serve inside and outside of the church building- they are to be missionaries who share the gospel in word and deed. This is one of the nuances between the Attractional and the Missional

¹³⁵ C.J.H Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Nottingham, U.K: Inter-Varsity Press), 62.

¹³⁶ Ibid.

¹³⁷ Stetzer and Im, *Planting Missional Churches*, 129. (*Emphasis* by this author).

Model. Wright, Stetzer, and Im substantiate the argument that equipping the saints to do the work of ministry in the church and the marketplace leads to a more effective ministry.

This idea that God uses ordinary people to fulfill his mission is not revolutionary. The evidence of God working through the laity is apparent throughout scripture, going all the way back to the book of Genesis, and throughout church history. Numerous scholars make strong arguments to support the idea that there is evidence that it has always been God's plan to use ordinary people to proclaim the gospel.

Wright finds evidence for the idea that God has always had a plan to work through ordinary people and supports his claim with scripture. He claims that the bible, the Old Testament, and the New Testament, is one book. They share a common thesis that God has always had a mission to the world and works through people to accomplish his mission. He writes,

This is the grand narrative that constitutes truth for all. And within this story, as narrated or anticipated by the Bible, there is at work the God whose mission is evident from creation to new creation. This is the story of God's mission. It is a coherent story with a universal claim. But it is also a story that affirms humanity in all its particular cultural variety. This is the universal story that gives a place in the sun to all the little stories.¹³⁸

It appears that this statement means that God is a missionary who has shared his story (history) to proclaim his love for man. Both visible and verbal evidence to support this idea is found in the biblical account as well as Jesus Christ (The Word), who is the physical embodiment of the Divine Author, YHWH, in word and deed.¹³⁹

¹³⁸ Wright, *The Mission of God*, 47.

¹³⁹ John 1:1

Those who apply Wright's missional hermeneutic while studying and exegeting scripture will find that it is an effective means to discover the grand narrative of the bible. He is in agreement that he has experienced fruit in his own life and received feedback from others who have employed his hermeneutic. He writes,

The more I have attempted to use or stimulate others to use) a missional map of the Bible, oriented fundamentally to the mission of God, the more it seems that not only do the major features of the landscape stand out clearly but also other less well-trodden paths and less scenic scholarly tourist attractions turn out to have surprising and fruitful connections with the main panorama.¹⁴⁰

Wright does not appear to propose the relegation of the historical/cultural hermeneutic that is still employed today. Rather Wright's hermeneutic is attractive because it is readily employed and yielding. This use of this hermeneutic when studying scripture is best accomplished when it is kept in mind that God is a missionary.

Wider Audience Benefits

This simple hermeneutic- God is a missionary- has the potential to help people better understand the bible and have a greater appreciation for and knowledge of its author. Wright writes,

By this I mean that the documents (Luke and Acts) came into being as a the result of a two-part mission, first the mission of Jesus sent by God to inaugurate his kingdom with the blessings it brings to people and to call people to respond to it, and then the mission of his followers called to continue his work by proclaiming him as Lord and Savior and calling people to faith and ongoing commitment to him, as a result of which the church grows. The theology springs out of this movement and is shaped by it, and in turn the theology shapes the continuing mission of the church...The New Testament thus tells the story of the mission and lays special emphasis on expounding the message proclaimed by the missionaries.

¹⁴⁰ Wright, *The Mission of God*, 70.

This approach also brings the books of the New Testament into clearer focus, because they are then seen as a development of God's original purpose as taught throughout the Old Testament. Looking at the bible through a missional lens has helped clarify the link between the Old Testament and the New Testament. In turn, this realization has the potential to make a profitable contribution to the Great Commission. To clarify, Wright believes there is a scarlet thread that runs throughout all of scripture and connects both Testaments. He also agrees with the Apostle Paul regarding the value of all scripture.¹⁴¹

Not only is this thread apparent in the scriptural account, but it also appears in extra-biblical historical accounts. What follows is a rough sketch of the period just before and after the birth of Christ based on the work of Justo Gonzalez.¹⁴² Gonzalez gives greater credit to the early Christians (particularly Jews- those who embraced Hellenistic culture and those who did not) who shared their faith, rather than the Apostles. The apostles played significant roles; however, their labors would have been fruitless had it not been for those who embraced Christ through them and lived out the message of YHWH in word and deed. Again, the Apostles played a foundational role; however, the ordinary people they disciplined did as well. Gonzalez argues that Christianity was not a new religion for Jews, but the fulfillment of the messianic promise that originated in the Pentateuch. He writes,

The earliest Christians did not consider themselves followers of a new religion. All their lives they had been Jews, and they still were. This was true of Peter and the twelve, of the seven, and of Paul. Their faith was not a denial of Judaism, it was rather the conviction that the Messianic age had finally arrived.¹⁴³

¹⁴¹ 1 Tim 3:16-17 KJV.

¹⁴² Justo L. Gonzalez, *The Story of Christianity: The Early Church to the Present Day* (Peabody, MA: Prince Press), 1-30.

¹⁴³ *Ibid.*, 20.

The early converts were Jews. Some of these Jews were Hellenistic, meaning that they were interested in the Hellenistic culture, which the Romans had introduced when they set up a government in Jerusalem and the surrounding areas. Rather than rejecting the culture, Hellenistic Jews looked for ways to understand it better and connect with others who embraced it yet did not know Christ. One can view Hellenistic Jews to be examples of systematic theologians who believe that all genuine truth is God's truth. They were inclusive in that they did not avoid contact with people who were not monotheistic. Rather they maintained and lived out their beliefs in word and deed and had relationships with others outside of the faith. They should be applauded!

Meanwhile, Jews who were not Hellenistic, yet embraced Jesus as the promised Messiah and repented of their sins, preferred to maintain their faith in private. These Jews, in today's terms, might be considered exclusive. They were concerned with keeping Judaism intact. While they embraced Jesus as Savior and repented of their sins, they were concerned with keeping their belief systems intact. They should be applauded! In most cases, they were probably doing the best with what information they had at the time.

According to Gonzalez, both types of Jews played an important role in the history of Christianity. For example, exploring the context of the early church helps believers appreciate the lesson that biblical history affords in the light of scripture. Both types of Jews are to be applauded because both were concerned with living out their faith in Christ as they best understood it. They remain brothers and sisters in Christ. Therefore, God used both the Jews who were Hellenistic and those who were not, to preserve biblical history and inform believers today. Because of the Jews who embraced and wished to maintain the tenets of Judaism, the canon exists, particularly the writings of the Old Testament. Even the stricter sects deserve recognition.

For example, the Sadducees emphasized the importance of maintaining the Temple. The Pharisees can be loved as well, because although they didn't get it all right, they at least got some of it right.¹⁴⁴ Even the Essenes who removed themselves to the seclusion in the Jewish Desert to avoid conflict and to contemplate God have been credited with the Dead Sea Scrolls. And because of the Hellenistic Jews there remains a record of the power of gospel witness in word and deed. While the Non-Hellenistic Jews tended to stay in Jerusalem and were possibly led by James, the brother of our Lord, the Hellenistic Jews left Jerusalem and traveled far away in some instances because of religious persecution by the Sanhedrin otherwise known as the Jewish Council.¹⁴⁵ This event is known as the Diaspora.

Again, the Jews and Hellenistic Jews were those who saw Christ as the fulfillment of Messianic prophecy. Due to their ancestry, they were probably well familiar with their spiritual legacy. Part of this legacy had reinforced the fact that they were to love God and others.

Gonzalez illuminates the two core beliefs of Judaism; Ethical monotheism and Eschatological hope. He writes,

This diversity of tendencies, sects, and parties should not obscure two fundamental tenets of all Jews: ethical monotheism and Eschatological hope. Ethical monotheism means that there is only one God, and that this God requires, just as much as proper worship, proper relationships among human beings. The various parties might disagree with the exact shape of such relationships, but they all agreed on the need to honor the only God with the whole life.¹⁴⁶

The basis of this passage is crystallized in the words of Jesus in the form of the Great Commandment.¹⁴⁷ Jesus not only quoted part of the Shema, but he also gave it fuller expression

¹⁴⁴ Matt 23:23.

¹⁴⁵ Acts 7:54-60.

¹⁴⁶ Gonzalez, *The Story of Christianity*, 10.

¹⁴⁷ Matt 22:37-40.

and meaning, tying it to Leviticus 19:17-18.¹⁴⁸ Therefore, God’s message of love and reconciliation was never intended to be lived out in isolation; it was to be shared by all, beginning with the Jews in the Old Testament. In fact, this command is still relevant today.

History, both biblical and extrabiblical, confirms the idea that faith is to be shared, not hoarded. The sect of Jews who isolated themselves demonstrated this fact, according to Gonzalez. He writes, “Although by A.D 135 a number of Jewish Christians returned to Jerusalem, their relationship with the rest of Christianity had been almost entirely severed, and leadership had passed to Gentile Christians.¹⁴⁹ Gonzalez maintains that this happened because, in the effort to maintain their faith, their exposure to people and cultures that opposed their faith led to their demise, at which point they faded out of history during the fifth century and were later dishonored by Christians who called them heretics who practiced strange customs.¹⁵⁰ This phenomenon provides a sad commentary on what happens when Christian leaders and their followers lose their purpose and mission.

Meanwhile, there is evidence in history that there were Jews who received Christ and shared their faith. While the Romans had colonized the world, particularly Jerusalem, because they occupied real estate that constituted an invaluable trade route, it did not thwart God’s mission. It appears to have helped it. With the new Hellenistic civilization came developments in civil engineering and communication, in the form of paved roads and the common language-Koine Greek. Gonzalez writes, “Although the precise nature of Hellenism varied from place to

¹⁴⁸ Deut 6:5.

¹⁴⁹ Gonzalez, *The Story of Christianity*, 22.

¹⁵⁰ *Ibid*, 22.

place, it did provide the eastern Mediterranean basin with a unity that opened the way first to Roman conquest, and later to the preaching of the gospel.”¹⁵¹

The persecution that the Hellenistic Jews experienced is described in the book of Acts. “According to Acts,” Gonzalez writes, “these Christians “were all scattered throughout Judea and Samaria.”¹⁵² He writes,

Those Christians whom Acts called “Hellenists,” while being Jewish, showed a degree of openness to Hellenistic culture. Since they were the first to be persecuted in Jerusalem, they were the first to be scattered throughout the neighboring towns, and thus they were also the first to take the Christian message to those areas.¹⁵³

This provides the historical basis *and* scriptural evidence that Christianity began to spread not just because of the work of the Apostles, but ordinary Jews who received Christ and shared his message abroad as they fled persecution in Jerusalem. This is in fulfillment of what Jesus had predicted in Acts 1:8. Forty days after His ascension, the power necessary to begin this mission came when the disciples were filled with the Holy Spirit in the Upper Room.¹⁵⁴

The events of Pentecost are especially glorious because God shared the message of salvation through the Jewish disciples gathered, and each man in the crowd that gathered to see what the commotion was, heard the gospel in their own language!¹⁵⁵ And, in Acts 2, just as there had been a diaspora after the crucifixion of Christ, there is evidence that the diasporas in the past during times of the Assyrian and Babylonian exiles had repopulated the world with Jews who

¹⁵¹ Gonzalez, *The History of Christianity*, 8.

¹⁵² *Ibid*, 23.

¹⁵³ *Ibid*, 23.

¹⁵⁴ Acts 2:1-12.

¹⁵⁵ Acts 1:6 KJV.

learned new languages. The Lukan account records the response of those who heard the words of the Jews present in the Upper Room at the time of Pentecost. Luke writes,

Now there were God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked, “Aren’t these all Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites: residents of Mesopotamia, Judea and Cappadocia, Pontus, and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene, visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs- we hear them declaring the wonders of God in our own tongues! Amazed and perplexed they asked one another, “what does this mean?”¹⁵⁶

In verse 5, Luke writes that the Jews who understood those speaking in the Upper Room were “God-fearing Jews from every nation.” If they had only recently migrated to other foreign countries, they would have still spoken their native language, but this passage says that they now spoke different languages. They spoke different languages because they had moved to other parts of the world and learned other languages. Here it is evident that God had been on-mission for a long time! Now they were equipped to take the message with them, traveling the highways and byways from whence they came, taking the message home to the communities in which they now lived, sharing a message of hope with those they loved and came in contact with, particularly their families. Not only had God prepared a message, but he had also been preparing a people. The seed he cast at this time fell on good ground that had been prepared for centuries, a hotbed for exponential growth. One can only wonder what would happen if bi-vocational pastors and those they lead came to the realization that God has always been at the heart of the mission and invites believers today to join Him.

¹⁵⁶ Acts 2:5-12.

Just as the gospel spread from Jew to Jew, it also began to spread from Jew to Gentile.

Gonzalez believes the door in Acts began to swing open for the Gentiles to receive Christ in Chapter 9 when Phillip witnesses to the Ethiopian Eunuch. He writes,

The mission of Phillip in Samaria, and the conversion of the Ethiopian eunuch, are possibly the first indications of the church's willingness to receive non-Jews. But the issue is finally faced in Acts 10, in the episode of Peter and Cornelius which eventually leads the church to Jerusalem to the surprised conclusion: "Then to the Gentiles also God has granted repentance unto life" (Acts 11:8. Immediately thereafter we are told that something similar happened in Antioch, with the result that Barnabas was sent by the church in Jerusalem to investigate the matter, and "when he came and saw the grace of God, he was glad" (Acts 11:23). These various events show that, while the earliest expansion was mostly the result of the witness of those Jewish Christians of Hellenistic tendencies who had to flee Jerusalem, the mother church approved of their work, both among Hellenistic Jews and among Gentiles.¹⁵⁷

It had been centuries since God issued his command to Abraham to bless all nations, but finally, that command was consummated in the Book of Acts. Even today, it is only by God's grace that believers will be unpacking the full expression of the meaning behind these events and the actions of God for years to come.

Such pains to examine the context of the early church have been undertaken because they are lessons that are still applicable today. As evidenced by the survey, bi-vocational pastors still struggle as a group to discover the mission of God and to engage in this journey and lead others to do the same. They are not alone. If most of them are struggling, they can be sure that the people they guide and love are struggling as well. However, there is eschatological hope in the future, and to better understand that hope, one only needs to realize that a glance in the rear-view mirror will reveal that God can use anyone to complete his mission. Gonzalez writes,

The missionary task itself was undertaken, not only by Paul and others whose names are known- Barnabas, Mark, et al.- but also *countless and nameless Christians who went from place to place taking with them their faith and their witness*. Some of these, like

¹⁵⁷ Gonzalez, *The Story of Christianity*, 23-24.

Paul, traveled as missionaries, impelled by their faith. But mostly these nameless Christians were merchants, slaves, and others who traveled for various reasons, but whose travel provided the opportunity for the expansion of the Christian message.¹⁵⁸

Again, God's plan has always been to accomplish his mission. He uses ordinary Christians to share and speak the love of God.

Conclusion

The thesis of this paper has not changed. First, the development and implementation of time-management principles and devices is mandatory and will make bi-vocational ministry more effective and a lot less stressful. In fact, the space to come to these conclusions arose as a result of learning how to carve out better large periods to think and reflect on the truths being learned! Second, the life-long development of work-life balance is crucial to remain relevant and effective. Without this kind of balance, the image of Christ is disfigured and sets bi-vocational pastors themselves up for disqualification from the ministry. In fact, this author would not appreciate his relationship with those he loves to the degree he does today without learning work-life balance skills to incorporate the considerable times of study he enjoyed during this project. Third, carrying out the Great Commission means equipping the saints to do the work of the ministry both inside and outside of the church building. Stetzer and Im write, "Deciding on and implementing a biblical church structure require godly and *effective* leadership. Nothing can take the place of effective leadership."¹⁵⁹ However, while development in all of these areas makes for effective ministry, something more is required, namely a missional mindset.

¹⁵⁸ Gonzalez, *The Story of Christianity*, 25-26.

¹⁵⁹ Stetzer and Im, *Planting Missional Churches*, 133.

If effective ministry is going to occur in Hague Baptist Church and around the world, it will be accomplished not just by the Man of God, but the people of God. This idea is clearly taught in scripture and history and affirmed by the witness of those who had applied this truth and experienced its power. As bi-vocational pastors, there are multiple opportunities to love God's people in word and deed and to show them that God loves them and has a plan for them and every person they associate with. Each of them is uniquely gifted at the time of salvation and empowered by the Holy Spirit to have an effective witness in the world. Stetzer and Im write, "Planters should not view bi-vocational planting as a penalty but as an opportunity. The apostle Paul certainly viewed his bi-vocational position this way. Although he had the right to be compensated for gospel ministry (1 Cor. 9:3-18), Paul, for the sake of the gospel, chose to build tents.¹⁶⁰ Bi-vocational pastors should love in word and deed in such a way that people wish to exchange ordinary living for the extraordinary life of Jesus. Being bi-vocational (a Tentmaker) is not just for pastors; everyone who accepts Christ can be bi-vocational. This approach has worked throughout time, and it still works today!

In closing, the words of the Apostle Paul bolster the preceding argument. He writes, "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation."¹⁶¹

¹⁶⁰ Stetzer and Im, *Planting Missional Churches*, 173.

¹⁶¹ 2 Cor 5:18-19.

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Appendix A: Consent Form

Informed Consent and Confidentiality Statement

An Examination of the Nuances of Bi-vocational Ministry

Consent Form

Title of the Project: An examination of the Nuances of Bi-vocational Ministry

Principal Investigator: Cory A. MacNeil/ Liberty University

Invitation to be part of a Research Study

You are invited to participate in a research study. In order to participate, you must be a bi-vocational pastor who is at least 18 years of age. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to better understand the nuances of bi-vocational ministry. In particular, the study will measure the strategies you use to help others perform their ministry, any time-management systems you have in place and your perceived level of work-life balance.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things: Take an anonymous online survey which will take about 10-20 minutes to complete.

How could you or others benefit from this study?

You can expect to receive no direct benefits as a result of this survey. However, you may find the survey useful as you attempt to make disciples.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Is the study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

Question Title

*1. Do you consent to be a participant in this study? By clicking Yes, you consent that you are willing to answer the questions in this survey.

Yes
No

Appendix B: Work-life Balance Verses

“Go to the ant, O sluggard; consider her ways, and be wise. Without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest. Prov 6:6-8 ESV

“Whoever is slothful will not roast his game, but the diligent man will get precious wealth.” Prov 12:27

“The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied. Prov 13:4 ESV

“Whatever your hand finds to do, do it with your might. Eccl 9:10 ESV

“And let us not grow weary of doing good, for in due season we will reap, if we do not give up.” Gal 6:9

“I press on toward the goal for the prize of the upward call of God in Christ Jesus.” Phil 3:14 ESV

“For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love.” 2 Pet 1:5-7

“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” Rom 12:2

“Set your minds on things that are above, not things that are on earth.” Col 3:23

“Therefore, beloved, since you are waiting for these, be diligent to be found by Him without spot or blemish, and at peace. 2 Pet 3:14 ESV

Appendix C: Time-Management Verses

“Redeeming the time, because the days are evil.” *Eph 5:16*

“Teach us to number our days, that we may gain a heart of wisdom.” *Ps 90:12*

“There is a time for everything, and a season for every activity under the heavens.” *Ecc 3:1*

“We must quickly carry out the tasks assigned us by the one who sent us. The night is coming, and then no one can work.” *John 9:4*

“And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.” *Matt 25:1-13*

“The coming of the Son of Man can be illustrated by the story of a man going on a long trip. When he left home, he gave each of his slaves instructions about the work they were to do, and he told the gatekeeper to watch for his return.” *Matt 25:1-13*

“What then is Apollos? And what is Paul? They are servants through whom you believed, as the Lord has assigned to each his role. I planted the seed and Apollos watered it, but God made it grow. So, neither he who plants nor he who waters is anything, but only God, who makes things grow. He who plants and he who waters are one in purpose, and each will be rewarded according to his own labor. For we are God’s fellow workers; you are God’s field, God’s building.”¹⁶²

¹⁶² 1 Cor 3:5-9 BSB

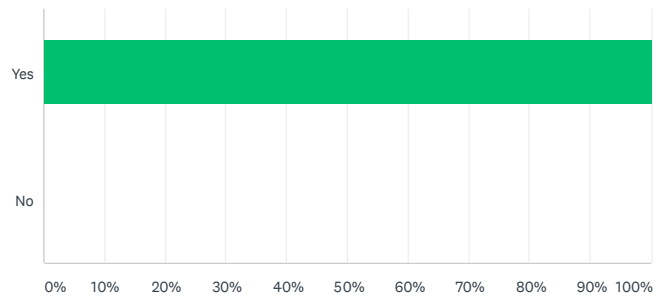
Appendix D: Survey- An Examination of the Nuances of Bi-vocational Ministry

An Examination of the Nuances of Bi-vocational Ministry

SurveyMonkey

Q1 Do you consent to be a participant in this study? By clicking Yes, you consent that you are willing to answer the questions in this survey.

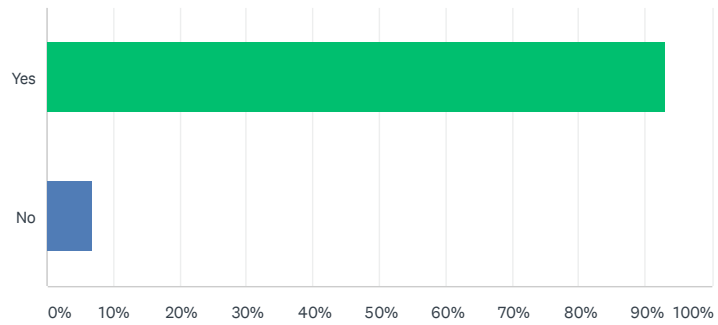
Answered: 43 Skipped: 2



ANSWER CHOICES	RESPONSES	
Yes	100.00%	43
No	0.00%	0
TOTAL		43

Q2 Are you a bi-vocational pastor who is at least 18 years of age?

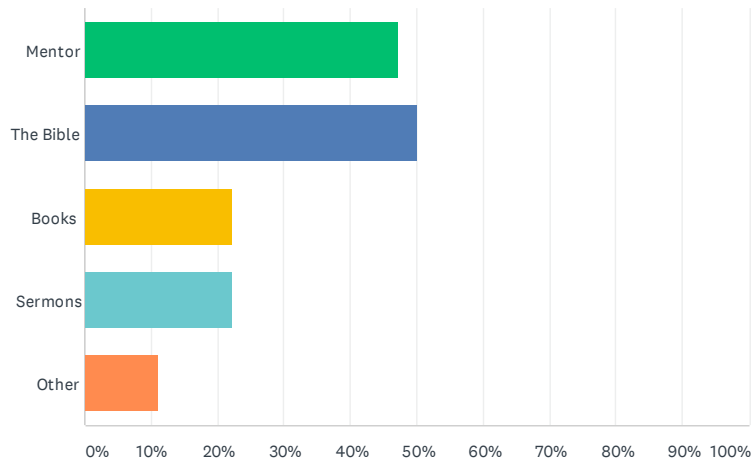
Answered: 43 Skipped: 2



ANSWER CHOICES	RESPONSES
Yes	93.02% 40
No	6.98% 3
Total Respondents: 43	

Q3 What do you feel most impacted you as a disciple maker?

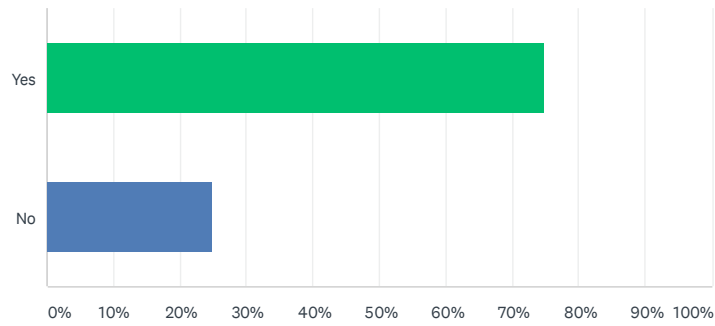
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES
Mentor	47.22% 17
The Bible	50.00% 18
Books	22.22% 8
Sermons	22.22% 8
Other	11.11% 4
Total Respondents: 36	

Q4 Do you have a regular schedule every week?

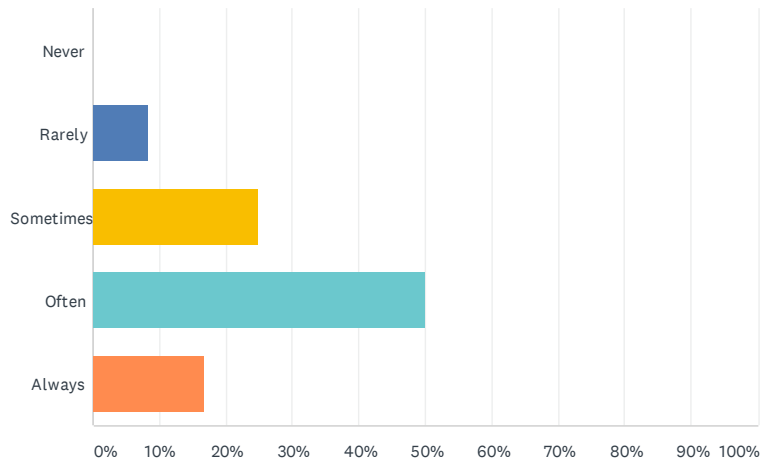
Answered: 36 Skipped: 9



ANSWER CHOICES		RESPONSES	
Yes		75.00%	27
No		25.00%	9
TOTAL			36

Q5 How often do you struggle with work/life balance?

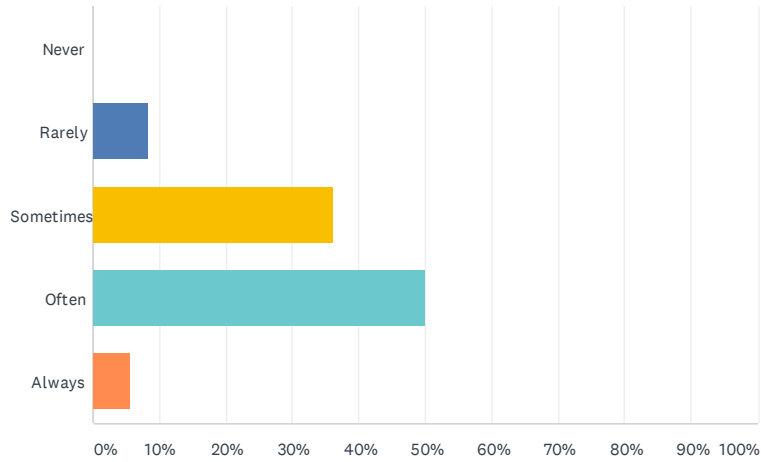
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
Never	0.00%	0
Rarely	8.33%	3
Sometimes	25.00%	9
Often	50.00%	18
Always	16.67%	6
TOTAL		36

Q6 How often do you struggle to reproduce members who can perform ministry?

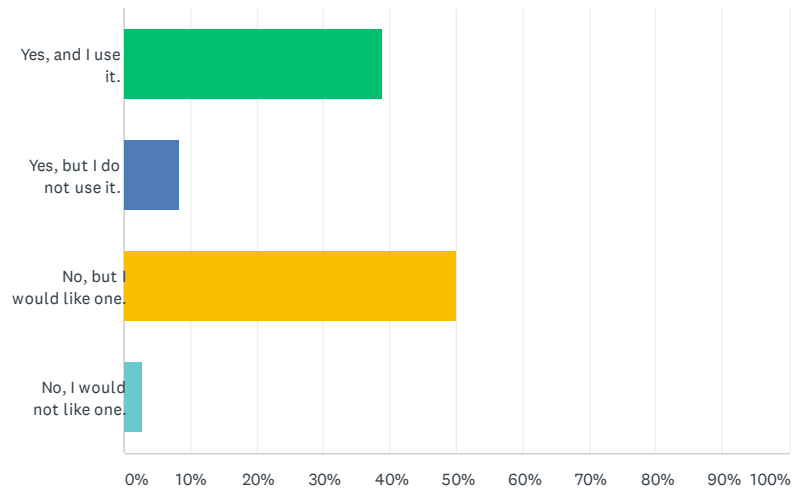
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES
Never	0.00% 0
Rarely	8.33% 3
Sometimes	36.11% 13
Often	50.00% 18
Always	5.56% 2
TOTAL	36

Q7 Do you have a system in place to make disciples?

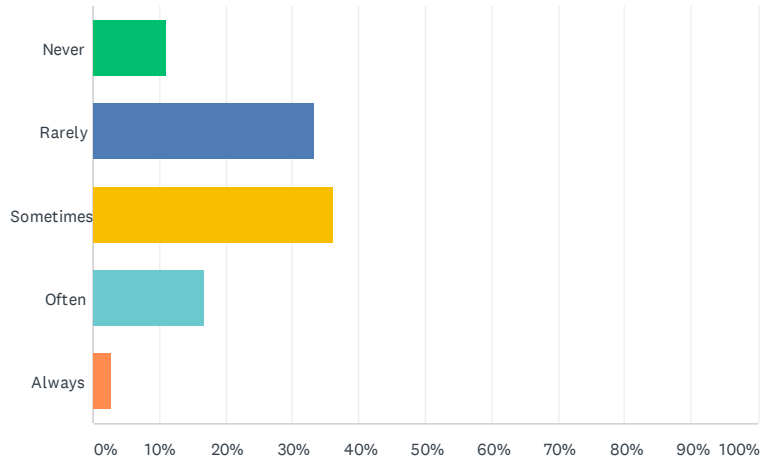
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES
Yes, and I use it.	38.89% 14
Yes, but I do not use it.	8.33% 3
No, but I would like one.	50.00% 18
No, I would not like one.	2.78% 1
TOTAL	36

Q8 Do you feel as though you have enough time in your schedule to do ministry?

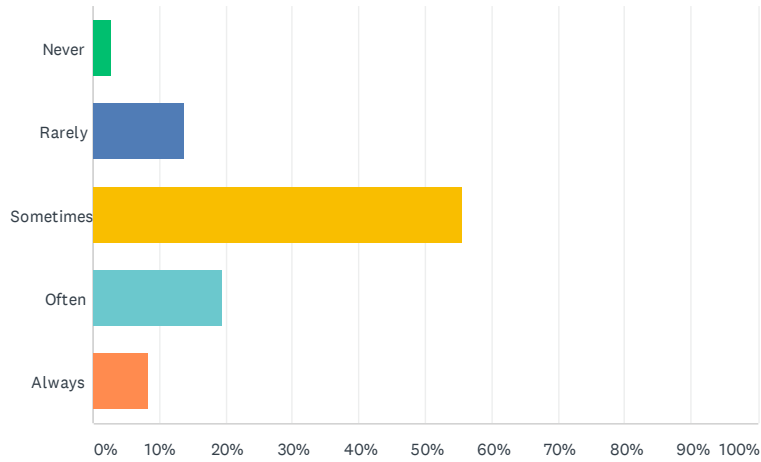
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
Never	11.11%	4
Rarely	33.33%	12
Sometimes	36.11%	13
Often	16.67%	6
Always	2.78%	1
TOTAL		36

Q9 Do you ever experience stress in life and ministry as a result of poor planning?

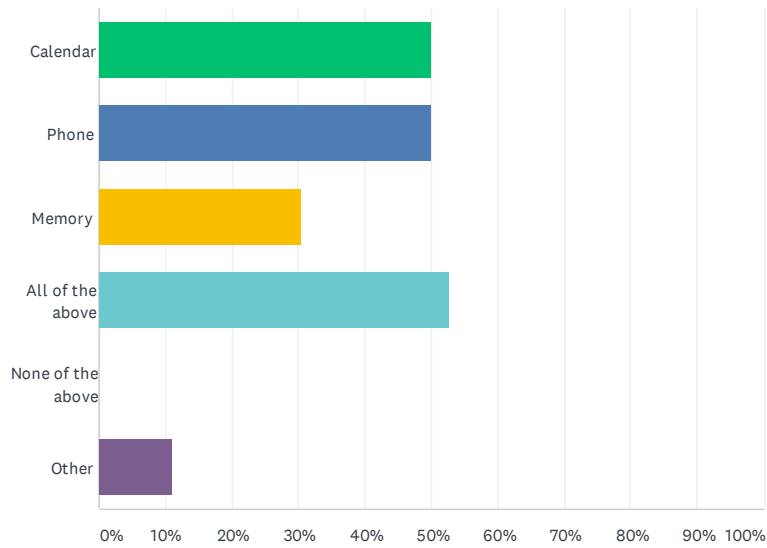
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES
Never	2.78% 1
Rarely	13.89% 5
Sometimes	55.56% 20
Often	19.44% 7
Always	8.33% 3
TOTAL	36

Q10 What tools do you use to manage your time?

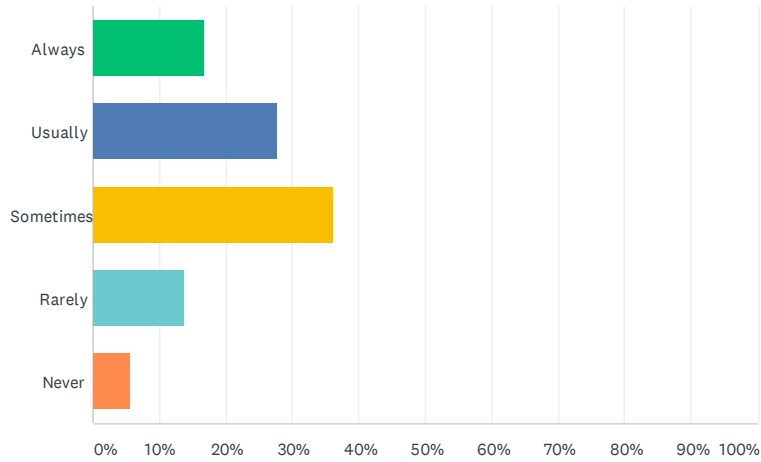
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
Calendar	50.00%	18
Phone	50.00%	18
Memory	30.56%	11
All of the above	52.78%	19
None of the above	0.00%	0
Other	11.11%	4
Total Respondents: 36		

Q11 Do you ever struggle with balancing hobbies and family time (or other important relationships)?

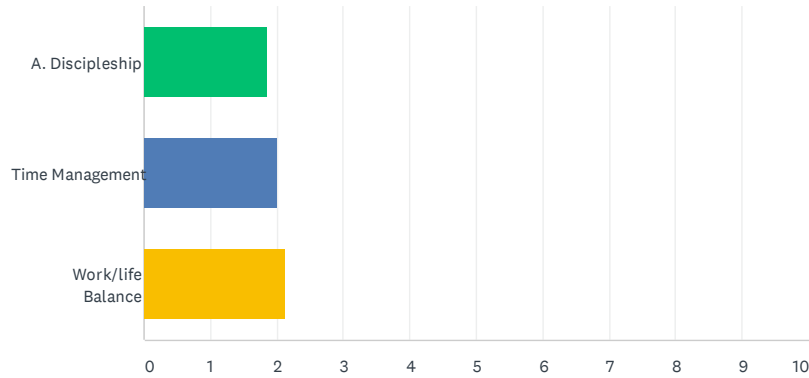
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
Always	16.67%	6
Usually	27.78%	10
Sometimes	36.11%	13
Rarely	13.89%	5
Never	5.56%	2
TOTAL		36

Q12 Using the numbers 1, 2, 3; 1 being the most important skill, how would you prioritize the following skills?

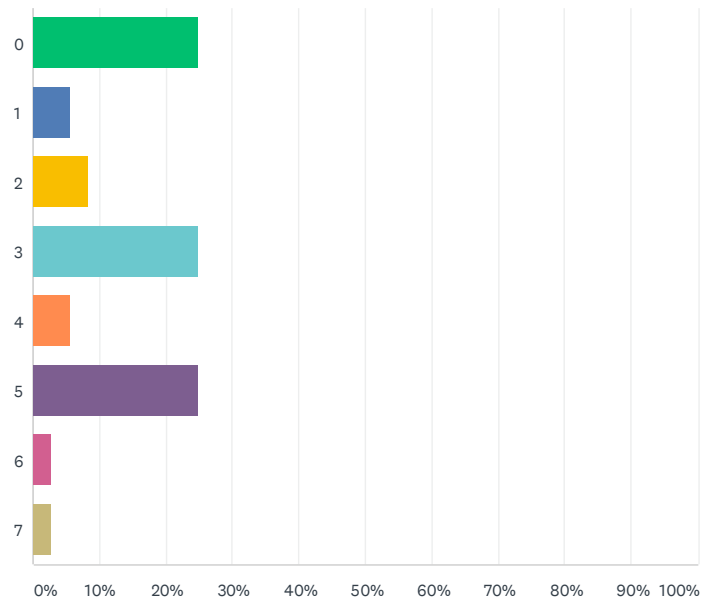
Answered: 36 Skipped: 9



	1	2	3	TOTAL	SCORE
A. Discipleship	30.56% 11	25.00% 9	44.44% 16	36	1.86
Time Management	30.56% 11	38.89% 14	30.56% 11	36	2.00
Work/life Balance	38.89% 14	36.11% 13	25.00% 9	36	2.14

Q13 How many days a week do you exercise?

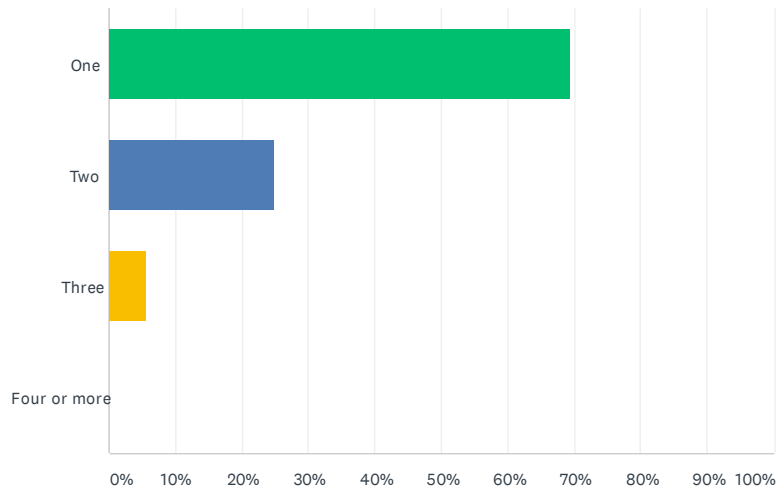
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
0	25.00%	9
1	5.56%	2
2	8.33%	3
3	25.00%	9
4	5.56%	2
5	25.00%	9
6	2.78%	1
7	2.78%	1
TOTAL		36

Q14 How many jobs do you have besides ministry?

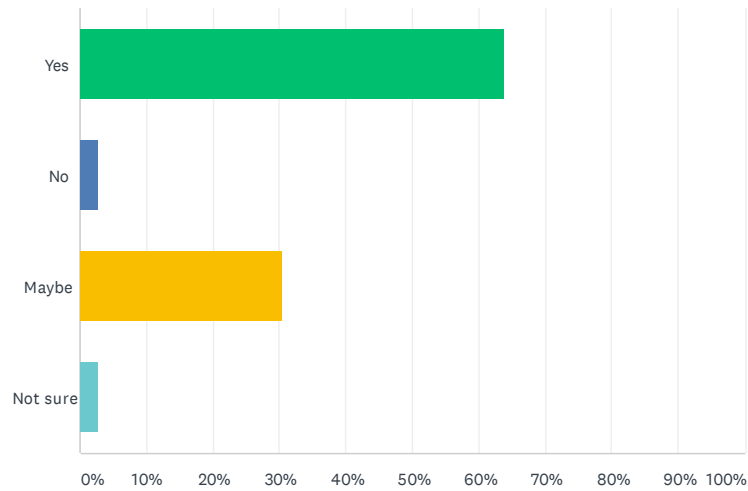
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
One	69.44%	25
Two	25.00%	9
Three	5.56%	2
Four or more	0.00%	0
TOTAL		36

Q15 Do you feel a system that focuses on being an effective minister who has work/life balance, time management skills and disciple-making strategies would be helpful to those who are bi-vocational pastors?

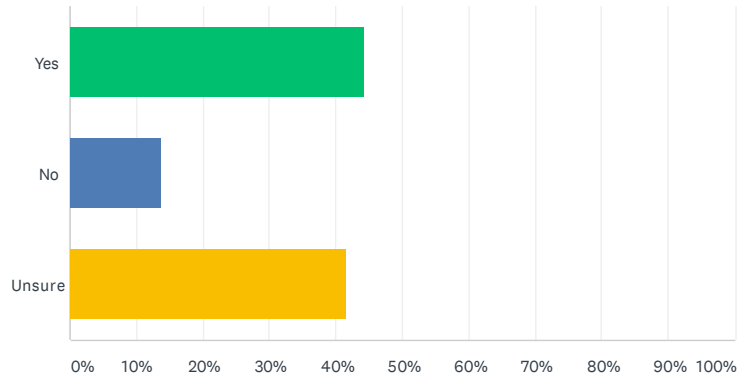
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
Yes	63.89%	23
No	2.78%	1
Maybe	30.56%	11
Not sure	2.78%	1
TOTAL		36

Q16 Do you feel you would have made more progress in ministry if you had focused on time-management, work/life balance and discipleship?

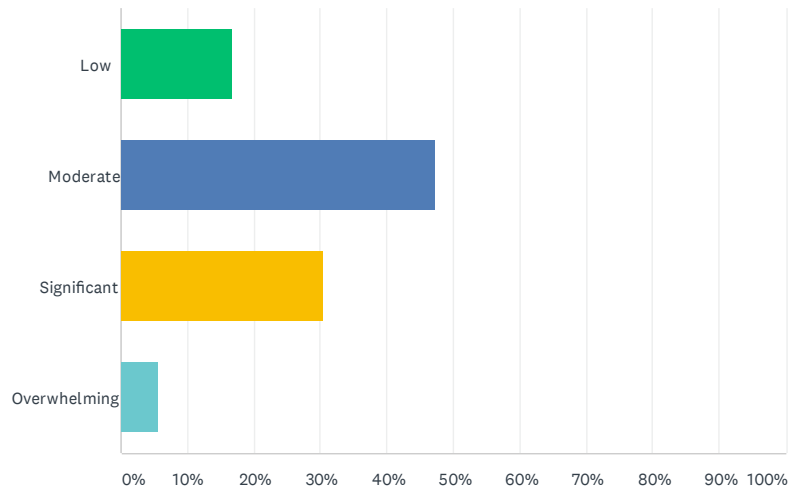
Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES
Yes	44.44% 16
No	13.89% 5
Unsure	41.67% 15
TOTAL	36

Q17 What is your current level of stress as a bi-vocational minister?

Answered: 36 Skipped: 9



ANSWER CHOICES	RESPONSES	
Low	16.67%	6
Moderate	47.22%	17
Significant	30.56%	11
Overwhelming	5.56%	2
TOTAL		36

Appendix E: IRB Approval Letter

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

June 24, 2020

Cory Macneil
Rodney Earls

Re: IRB Exemption - IRB-FY19-20-131 An Examination of the Nuances of Bi-vocational Ministry

Dear Cory Macneil, Rodney Earls:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46: 101(b):

Category 2.(i). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

Research Ethics Office