

LIBERTY BAPTIST THEOLOGICAL SEMINARY

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

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Table of Contents

Thesis Project Abstract	iv
Chapter One: The Statement of the Problem	5
Definition of Terms.....	6
The Nature of the Church	6
The Nature of the Pastor	7
The Nature of Saints	10
The Essence of the Gospel.....	14
The Mandate of Evangelism	15
Project Description.....	25
The Statement of Limitations.....	28
Chapter 2: An Annotated Bibliography of Selected Leadership and Discipleship Sources	30
Chapter 3: Summary and Analysis of Questionnaire Data	45
Questionnaire Questions and Observations	46
Conclusions Regarding the Questionnaire Results	53
Chapter 4: The Statement of Methodology.....	55
Credibility	68
Planned Program of Preaching.....	70
Good Stewardship from Leadership	73
Developing a Mission Statement, Vision, and Strategic Plan	73
Preparation	74
Planning Process	75
Mission, Vision, and Core Values	77
Chapter 5: Conclusion.....	86
Strategic Plan	107
Implementation	108
Monitoring	109
Bibliography	111
Appendix I: IRB Approval.....	118
Appendix II: Example of Foundations Class Schedule	120
Appendix III: Questionnaire Results Raw Data.....	121

Appendix IV: Preamble to Strategic Plan	124
Budgeting.....	124
Financial Team Job Descriptions.....	124
Church Budget	126
Financial Procedures.....	128
Receiving the Offering.....	130
Recording Contributions.....	131
Purchasing Procedure.....	132
Petty Cash Fund	135
Disbursements.....	135
Payroll Accounting	136
Financial Records.....	137
Financial Reporting.....	137
Policies and Procedures	138
Appendix V: PowerPoint Presentation	139

Thesis Project Abstract

This thesis project examines the nature of leadership development relating to an organization known as the local body of Christian believers. This study reveals that the average believer lacks confidence in his or her ability to clearly define what it means to be a Christian, what is required of a believer in the areas of discipleship and leadership, and how to be a disciple maker. Pursuant to completion of this thesis project, the pastor will progressively develop each member of the local body of believers at Woodland Trails Baptist Church into servant leaders who make disciples. The questionnaire results of 40 Southern Baptist church members of varying ages and levels of Christian maturity supports the need for developing a leadership infrastructure, a shared vision, and the execution of a detailed plan in order to implement a comprehensive program for leadership development.

Chapter One

The Statement of the Problem

All organizations engage in some degree of structured leadership. Most establishments appoint leaders to various hierarchical levels and many institutions promote leaders within the organization based on competent performance in a similar position or in a current subordinate position. Some institutions benefit from the proper execution of a leadership development process, but few understand the necessity of complete penetration of all levels in the organization for successful leadership development. This thesis project will examine the nature of leadership as it relates to the local church. For the purpose of this research, the *church* is defined as an organization made up of the local body of Christian believers. Through a thorough examination of the theology and core values of leadership, this investigation will appropriately define such organizational terms as *church, pastor, saint, gospel, evangelism, disciple, discipleship, leader, and leadership*. Moreover, this analysis will evaluate the need for leadership throughout the local body of believers as well as establish that, because a leader is a person who has influence over other people, every person is in some way a leader. Following demonstration of this aforementioned truth, this line of reasoning will result in carrying out a specific plan through the development of a shared vision, by the execution of a detailed plan for developing ministry leaders at Woodland Trails Baptist Church.

Definition of Terms

The Nature of the Church

The Church comprises the sum of all Believers who profess Jesus Christ as Lord and Savior. The responsibility of each person who professes to be a Christ follower is to actively engage in consistently loving, obeying, and following Jesus Christ. This responsibility is carried out in a community of a local body of believers known as a church. As the Apostle Paul writes to his audience of believers in Ephesians 4:15, “we will in all things grow up into Him who is the head, that is, Christ.” Church leadership serves under Christ as His servants in order to train up disciples. Dempsey posits that, “the pastor functions like a coach, training and equipping church members to minister to others.”¹ The local body of believers functions together, utilizing each person’s unique array of spiritual gifts in order to serve under the leadership of Christ. “More fully stated, the one church of God is not an institutional but a supernatural entity which in process of growth towards the world to come.”² Leadership within this local body equips its members as disciples for the work of the Kingdom of God. This work entails individual growth in spiritual maturity as well as ecclesiastical growth through the carrying out of the Great Commission as clarified in Matthew 28:19-20. Various leadership roles such as elders, deacons, women, and church members are therefore subjugated under Jesus. For the body to function, defining leadership roles within a church organization is essential, as is insuring the average churchgoer understands these leadership roles and the components.

¹ Rod Dempsey, Christian Leadership (CLED 974) Class Notes, Liberty Baptist Theological Seminary, Lynchburg, VA, October, 2013.

² Walter A. Elwell, Evangelical Dictionary of Theology, (Grand Rapids, MI:Baker Academic, 2001), 246.

Conversely, Viola illustrates reimagining the church as an organism. Viola's premise proffers the "church [as] a living organism rather than an institutional organization."³ Moreover, Viola illustrates that in the same manner that an orange cannot be created in a laboratory, the church cannot be grown through current institutions; it must be cultivated organically. Viola asserts that church unity describes a church not only without walls, but also without the constraints of doctrine that divides the body. His contention is that the definition of a Christian is a person who has "repented and trusted the Lord Jesus Christ. If a person belongs to the Lord, then he or she is a part of the body of Christ. And on that basis alone are we to accept them into fellowship."⁴ Hence, denominations or 'sectarianism,' according to Viola, are man-made divisions that should not exist within the body of Christ. Church practice and God's eternal purpose refer to the church as the organic body of Christ. Such an organization quells the concept that church is simply a place that members attend. Viola describes church as a place that thrusts aside tradition of buildings, meetings, and events, returning to the original form of a personal experience of community amongst members.⁵

The Nature of the Pastor

The call to ministry represents the responsibility of a pastor to reconcile the illumination and understanding of God as He is revealed in Christ through the Bible. Being a supervisor in ministry is a sacred trust. People's lives and ministries are in the leader's charge. Depending on how the leader encourages his people, he can do them harm or do them well; he can enhance ministry or destroy it. Church members require a model of supervision rooted in biblical

³ Frank Viola, *Reimagining Church: Pursuing the Dream of Organic Christianity* (Colorado Springs, CO: David C. Cook Publishers, 2008), 32.

⁴ Ibid., 119.

⁵ Ibid.

teaching. Jesus called his disciples to service and God's master plan must form the foundation of the leader's life as well as permeate every facet of it. It is critical to pray that the Lord will bring great joy and satisfaction with any new addition to the local body of believers.⁶

In *Total Church Life*, Darrell W. Robinson posits, "The pastor is a servant to servants of the servant."⁷ The Greek word *peripateo* indicates how an individual must walk or to make his or her way, to progress, and to make due use of opportunities. A person's walk means to live and regulate one's life; to conduct one's self, to pass one's life. Thus, the servant leader must constantly examine his walk. In Colossians 3, Paul charges the reader to "put-off" the old self in contrast to his new life in Christ. In the Greek, to *put-off* signifies a deliberate act, like the removal of one's jacket and hanging it up in the closet. Paul exhorts believers to mature in the fullness of Christ by "putting on the new self." He states that in so doing, the believer becomes equipped to let the Word of Christ richly dwell within him.

The servant leader who possesses the peace of Christ ultimately supports cohesion of the Body. As one of His last acts on earth, Jesus modeled this servant leadership in the Upper Room by washing the disciples' feet. Referring to this model of servant leadership, Robinson charges, "The pastor is a model for the people. He leads by example."⁸ He identifies three functions of the pastor, describing briefly the offices of pastor, bishop, and elder. The pastor shepherds and nurtures the flock; the bishop provides leadership; the elder collaborates with the mature laity as the first among equals. Robinson indicates that these aforementioned roles represent varying

⁶ James Berkley, *Leadership Handbook of Management & Administration*, chapters 17-18.

⁷ Darrell W. Robinson, *Total Church Life* (Nashville: Broadman & Holman Publishers, 1997), 59.

⁸ Ibid.

components of the pastor's overall leadership function. However, the greatest challenge lies in fulfilling the role in which a minister has the least amount of successful experience.

The root cause of the church's organizational struggles relate to issues surrounding an understanding of the pastor's biblical authority. Such authority begins with Jesus. According to Scripture, all authority belongs to Jesus. Moreover, "not only does Jesus possess all authority, but while on earth He also gave us the perfect model of what it means to respect authority."⁹ Utilizing the authority of Scripture itself, the absolute nature of Jesus' authority and Scripture's development of that authority remain paramount to church leadership. The believer must consult the Bible on issues of authority and, resultantly, on the components of leadership. Furthermore, the biblical model of the Trinitarian relationship recapitulates how the church organization should view leadership and authority.¹⁰

Leadership requirements must be "biblically based, formal, and qualified."¹¹ To address leadership struggles within a church organization, one must study Scripture and extra-biblical church history. In so doing, a practical, biblically based leadership model can be discovered that will result in positive change and church growth. An elder represents the first position of authority under Christ; this is a male leader who has the rank and authority to rule and govern a church. For the scope of this paper, based on its aforementioned limitations, this specific leader is also biblically called pastor, bishop, or overseer and has the authority to govern, rule, protect, care, evangelize, lead, and manage people under his care.¹² While in the Baptist church, women

⁹ Mark Driscoll, *On Church Leadership (A Book You'll Actually Read)* (Wheaton, IL: Crossway Books, 2008), 6.

¹⁰ Ibid.

¹¹ Ibid., 9.

¹²Ibid., 17.

hold various leadership and administrative roles only men are ordained. Therefore, such a position acknowledges a calling from God. Only men of the supreme moral fiber are qualified for this leadership position in the church. Due to this theological conviction, for the duration of this paper the role of pastor refers to men only.

This developmental process must culminate in the elder's presentation before the church in order to affirm his calling. He is a leader in the church who must be able to mentor others into leadership; the office of elder is a serious undertaking not to be considered lightly. Likewise, The role of the pastor is the biblical representative of the first among equals. As the first elder among equals, the pastor must command respect and trust amongst his fellow elders in order for the team to function successfully. The principles and methods of the pastor and elders must be Holy Spirit led and progress along with the growth of the church. There exists biblical wisdom in the distinction between the principles of worshiping God, preaching the Word, and elder leadership, from the methodology of how these functions are practiced. Nevertheless, each of these practices must follow biblical teaching.¹³

The Nature of Saints

Saints are true followers of the Lord Jesus Christ. A life in Christ is ultimately the path of discipleship. In his book *Growing True Disciples*; George Barna states, "You cannot have that kind of experience (Acts 2) unless you are fully devoted to the cause. The early disciples were sold out to Jesus and to carrying out His teachings through their words and deeds."¹⁴ The description of a saint must mirror that of the early Church, as lived out in Acts 2; however, a saint must first experience the events of Acts chapter 1. Luke identifies five occurrences in Acts

¹³ Driscoll, *On Church Leadership*, 17.

¹⁴ George Barna, *Growing True Disciples* (Colorado Springs, CO: 2001), 10.

1 which, over a ten-day period, prepared the disciples for Acts 2: they devoted themselves to prayer; they reviewed their mission to witnesses throughout the whole earth; they built their team, replacing Judas; they prepared their witness, defining what they saw and experienced; and, finally, they welcomed the Holy Spirit. Disciples must remember to always wait on the Holy Spirit, only then can the biblical church as described in Acts 2 succeed.

A life in Christ begins with loving God through relationships and following His commands in utter obedience. These components represent a critical practice of a true saint. Barna defines a Christian as “becoming a complete and competent follower of Jesus Christ.”¹⁵ Jesus’ charge to follow Him represents not only an invitation, but also an instruction and command; to follow this charge carries conditions while refusal to follow Him bears consequences. This text indicates that the list of qualities of a Christ follower begin with the denial of self.

Often, believers misinterpret the meaning of Jesus’ imperative to deny self, understanding the text to require that a Christian deny himself of things. While a life of simplicity represents one of the spiritual disciplines and is accomplished through surrendering control to the Holy Spirit, this biblical text encourages the believer to exude instruction as outlined in 1 Corinthians 13 which reads: “love does not seek its own.” Seeking one’s own means that the individual has a general propensity to acquire personal gain in every circumstance. Such a person remains self-centric. Conversely, to deny one’s self reflects the heart of *agape*, in which the believer seeks the mind of Christ and the will of God in all circumstances. Possessing such a heart leads to the next condition: renunciation.

Renunciation, while it represents the spiritual discipline of simplicity, equally reflects the heart of a true disciple, who recognizes that all blessings come from God. The disciple

¹⁵ Ibid., 17.

understands that everything belongs to God: even his very life! This charge does not indicate that a believer must sell all his possessions in order to follow Christ, but rather reflects a willingness to forsake all in order to be obedient to the calling. The saint must not cling to this life with its possessions and blessings more dearly than to Christ. However, discipleship requires more than the renunciation of things. To deny self is, straightforwardly, a reflection of the priority that Christ must have in a person's life over family and acquaintances.

Authentic faith must be grounded in the truth that salvation is by grace through faith. This authentic faith drives the believer to the Word of God where he can understand the principles of the Christian life. Barna notes that true saints must reproduce themselves. Additionally, once God's commands are understood through Bible study, prayer, and meditation, the display of authentic faith will bear out in an obedient follower of Christ's commands. Paramount to these commands is the Great Commandment and the Great Commission. Obedience to such commands naturally translates into giving and serving.¹⁶

Each follower of Christ is called to fulfill the Great Commission, which charges every believer to make disciples. As a disciple maker, a saint faces the challenge to understand how he is to interact with the Holy Spirit in order to bring about spiritual transformation in the life of an unbeliever. Recognizing that it is God who saves, some believers leave the totality of conversion in His hands, failing to offer themselves as willing vessels that initiate the process through the sharing of the Gospel and subsequently the believer's life experiences and spiritual insight. Biblical multiplication plays an essential role in the life of a disciple. In Jonathan Falwell's book, *Innovative Church*, Dempsey aptly states, "The body of Christ will grow as each individual part

¹⁶ Barna, *Growing True Disciples*, 23.

does its unique and specific function in the body.”¹⁷ Regardless of his unique array of gifts, the saint’s primary calling is to multiply himself. A saint must therefore get out of maintenance mode and seek to follow Christ’s edict to make disciples as he walks along the way. In other words, biblical multiplication represents the primary edict of the saint. A saint’s success entails an ardent prayer life, depends on the Holy Spirit, and requires a personal commitment to biblical multiplication.

The definition of a saint encompasses the facets of a life in Christ. A believer who enjoys a life in Christ “abides in Him.” Jesus said, “I am the vine and you are the branches. Whoever abides in me and I in Him bears much fruit” (John 15, NASB). Such abiding reflects a relationship with Christ, to be sure; however, abiding in Christ is also a relationship with the Body of Christ. A saint must continue to grow in “the abundant life” that Christ promises. Such a life begins with authentic faith and is nurtured through the ardent study of Scripture and by a vigilant life of prayer. These spiritual disciplines bring about an obedient follower of Christ who seeks community with fellow believers, giving and serving as his array of gifts permit. Ultimately, in fulfillment of the Great Commission, he reproduces himself as a disciple maker investing in relationships with both believers who are on the path and unbelievers who may be enjoying preparatory sanctification by the Holy Spirit. Such a life brings about true biblical community where followers experience life together. Saints love one another, intentionally investing in each other to bring about the purposes of God in a biblically centered environment. Therefore, a saint is a new creation in Christ, indwelled by the Holy Spirit, who engenders in the saint the desire to obey God’s commands.

¹⁷ Jonathan Falwell, *InnovateChurch* (Nashville: B & H Publishing, 2008), 99.

The Essence of the Gospel

According to the apostle Paul, the Gospel represents the core of the Christian faith. It is the sharing of the story of God and how man became separated from God. It is the story of God's relentless pursuit of reconciliation in His relationship with man. The Gospel message is a message of joy that has been revealed to humanity through the progress of revelation in Scripture, culminating in the work of Jesus Christ, God incarnate, through His death, burial, resurrection, and ascension. Jesus Christ calls His followers, as revealed in Matthew 28 and Acts 1, to share this message with the lost.

In Romans chapter 10, Paul explains that, "faith comes by hearing, and hearing of the word of Christ" (NASB). The essence of the Gospel therefore is the necessity for it to be shared. As a saint continuously develops relationships with the lost, he can better understand their physical needs. He must then seek to meet those physical needs in order to reach the person spiritually. Additionally, he must pray that the Holy Spirit will work in the person's life. Fay provides instruction for intercessory prayer for circumstances in the life of a lost person, exhorting readers to actively pray for their pool of prospective new believers. Fay closes his book *Share Jesus Without Fear* by admonishing the reader to always be prepared. The believer must respond in obedience to the "high calling of the Great Commission."¹⁸ Moreover, the saint is challenged to not simply talk about witnessing to the unbeliever, he must do it. The saint must witness with intentionality being ready, as Paul writes in 2 Timothy 4:2 "in season and out of season." Specifically, the Gospel is the fact that Jesus is God. His sacrificial act on the Cross provides atonement for sin and the satisfaction of God's wrath. He rose from the dead to prove who He is and belief in this truth is all that is required for salvation. This faith finds embodiment in the aforementioned Gospel message and is carried out through evangelism. Therefore, the

¹⁸ William Fay, *Share Jesus Without Fear* (Nashville: B & H Publishing, 1999), 143.

Gospel message is a noun in the descriptive salvific works of Jesus Christ, and a verb in the carrying out of its charge to make disciples through its message.

The Mandate of Evangelism

God reveals His desire to reach all people and His promise of redemption for humanity begins during His discourse with Eve concerning her punishment in the third chapter of Genesis. The sequence of God's plan is proffered all through the Old Testament. The progressive revelation continues in the New Testament with God's message of redemption through Christ. Furthermore, the pervasive influence of the Holy Spirit on the regeneration of God's elect is the sole means by which the lost can be saved. God's plan of redemption and Christianity's mission to spread the Gospel permeates throughout biblical and extra-biblical recorded history. The most productive means by which believers share the Gospel with those of another culture relies upon each individual's worldview.

Christianity's exclusivity markedly contrasts the world's culture. However, culture must be penetrated in order to spread the Gospel. This penetration is discovered through experiences and by communication. However, traditional approaches to literary interpretation may not provide the level of integrity without researching the historical/cultural context of a passage. Evangelism must foster a dynamic interplay between the seeker and the text to provide a culturally sound application derived from the truth of Scripture. Understanding and relevant transformation begins through proper contextualization and application of the message. Contextualization that is relevant must include a clear application to the lives of those it is to impact. The illumination of the Holy Spirit can bring about a culturally relevant understanding of both the interpretation and application of the text through the contextualized Gospel message.

Evangelism involves the development of a relationship with the individual and regularly assessing the current state of that individual. Guided by the Holy Spirit, the evangelist must assess a person's condition and then engage in the necessary modifications. This is what Earley refers to as "a process whereby the unbeliever gets to know about Jesus and the Gospel, leading to an event."¹⁹ Moreover, the evangelist must develop a personal relationship with each lost person in order to contextualize the unbeliever's understanding of the message and/or planting the seed of the Gospel while leaving the results to God.

The evangelist must utilize his own testimony to identify with the struggles of the seeker and help the seeker become enlightened to his need for salvation. In effect, this saint will attest: This is what Christ did for the witness, and He can enter the sinner's life as well. The evangelist can shed light on truths such as contained in 2 Corinthians 5:17, which says, "Anyone in Christ is a new creature." Dave Earley provides an example, sharing how he witnessed to a man named Eddie in the locker room. Earley clarifies that one of the simplest ways to "build a bridge is by sharing your testimony."²⁰

Modern evangelistic efforts focus on presenting the Gospel from the witness's vantage point irrespective of the lost person's paradigms and worldview. McRaney states, "Our context contains people who are influenced by both modernity and post modernity."²¹ McRaney continues with a litany of traits and responses for both cultural paradigms, which enables the evangelist to ascertain the lost individual's standing concerning God and his own spirituality. From this understanding evangelism must contextualize the gospel message to reach the lost. As

¹⁹ Dave Earley and David Wheeler, *Evangelism Is* (Nashville: B & H Academic, 2010), 79.

²⁰ Dave Earley and David Wheeler, *Evangelism Is*, 246.

²¹ William McRaney, Jr., *The Art of Personal Evangelism* (Nashville: B & H Academic, 2003), 116.

McRaney suggests, disciple makers often fail to realize this truth and simply “shout our answers at a higher pitch.”²² Culture must be penetrated in order to spread the Gospel. This penetration is discovered through experiences and by communication. Through the contextualized message the illumination of the Holy Spirit can bring about a culturally relevant understanding of the text.

Practicing evangelism transitions from being taught to being caught by way of this empathetic living. In other words, the unbeliever will respond to the love of Christ from the words of the evangelist; more definitively, a lost person will take greater notice from the witness living out the life of Christ and expressing His love through actions. Moreover, as this believer expresses the love of Christ through selfless service, he builds credibility to share the message of the Gospel with that person.

As the evangelist develops relationships with the lost, he can better understand their physical needs. Additionally, he must pray that the Holy Spirit will work in the person’s life. Fay provides instruction for intercessory prayer for circumstances in the life of a lost person, exhorting the reader to actively pray for their pool of prospective new believers. Fay closes his book, admonishing the reader to always be prepared.²³

The believer must therefore respond in obedience to the “high calling of the Great Commission.”²⁴ The evangelist must be challenged to not simply talk about witnessing to the unbeliever: he must do it. Jesus gives a clear command to His followers to make disciples. The disciple maker must invest in those relationships from the beginning of that walk through evangelism, and continue with the ongoing spiritual growth to truly make disciples. He must own

²² William McRaney, Jr., *The Art of Personal Evangelism*, 128.

²³ Willam Fay, *Share Jesus*, 139-143.

²⁴ *Ibid.*, 143.

this responsibility as a natural part of his walk on the path of the life in Christ. Through understanding the cultural background of each individual, a student of the Word will reach people where they are within their culture and worldview and guide them to where they need to be in their understanding of the gospel message. This is effective evangelism.

Synthesizing Discipleship and Leadership From the Great Commission Mandate

The requisite nature of a biblical disciple reflects “a passionate follower of Jesus Christ and being passionately involved in His Kingdom.”²⁵ The defining moment in the lives of the original eleven disciples was the moment that allowed these men to understand that true discipleship required their full allegiance and commitment to Jesus Christ and be passionately engaged in His mission. Based on Falwell’s premise of being a passionate follower of Jesus Christ and to be passionately engaged in His Kingdom, he urges readers to consider that the true definition of a disciple must not end with an acknowledgement of the true identity of Jesus. This definition must include the added value of a life that is lived in total surrender to Him.

Dempsey asserts that, according to Jesus, a disciple is a person who

seriously considers the cost before following Christ, is totally committed to Christ, is willing to carry his individual burden to sacrifice for Christ and His cause, is willing to give up his earthly possessions, continues in God’s Word and experiences the freedom in Christ, genuinely loves other believers, abides in Christ, prays, bears fruit and glorifies God, is full of the Holy Spirit, obediently follows the desires of the Master, (and finally), is intimately involved in the mission of Jesus to make disciples.²⁶

A disciple of Jesus is described as a person who views Jesus Christ as his Lord and as his Savior.

Jesus Christ defines the life of a true believer as one that is sacrificial (surrendered to Christ’s will regardless of personal cost), relational (loving in the sense of a desire to know Him more

²⁵ Rod Dempsey, *InnovateChurch*, 87-100.

²⁶ *Ibid.*, 87-100.

and more), and transformational (emulates a life that is constantly changed in a manner of spiritual maturity).²⁷

In *Innovative Church*, according to Falwell, the complete definition of a true disciple is “A person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in community and developing to their full potential for Christ and His mission.”²⁸ Therefore, a disciple is a person who believes that Jesus is who He says He is, did what He said He would do, and by that act alone (His sacrifice of shedding His own blood on the Cross), God’s wrath has been satisfied and his (the believer’s sins) are atoned for. Thus, the individual, by his belief in this truth, has salvation. Resultant of this genuine belief, the individual will demonstrate his willingness and ardent desire to live a transformed life in accordance with Jesus’ commands to love God and man, and to make disciples. He is committed to this transformation by the power of the Holy Spirit through the exercise of the spiritual disciplines.

Hull posits that from the moment of a person’s spiritual birth, he or she is a disciple. The spiritual birth coincides with this very purpose. Every regenerated person carries the responsibility of being a follower of Christ. God requires that every believer grow and mature in his or her Christian walk. As the believer remains rooted in prayer and the Word, he or she will naturally bear fruit that incorporates spreading the Gospel message as well as leading others by example in spiritual maturity. The natural result of this lifestyle brings glory to God and yields a joyful, loving disposition for the obedient disciple of Jesus Christ.²⁹

²⁷ Dempsey, *InnovateChurch*, 87-100.

²⁸ Ibid.

²⁹ Bill Hull, *The Disciple Making Church*, (Grand Rapids, MI: Baker Book HouseCo: 1990), 20.

Innovative Church identifies discipleship by describing what it means, “to discover God’s will for my (the disciple maker’s) church.”³⁰ Falwell recounts the circumstances of Acts 2 at Pentecost where, through the filling and inspiration of the Holy Spirit, the apostle Peter initiates Jesus’ charge to fulfill the Great Commission. The author uses this setting to springboard his discussion into the realm of modern day discipleship. The local church body can initiate the pursuit of fulfilling the Great Commission under its current circumstances.

Scriptural support for this premise is found in the Great Commandment in Matthew 22:36-40, where Jesus replies that a disciple of His must love God and love people. The author uses this commandment as a catalyst to substantiate the need to “help people grow in the love and respect for the most-high God. The scope of this love must be all-encompassing. Our total heart, our total soul, and our total mind are to be devoted to God.”³¹ He continues his trek through Scripture, accenting the New Commandment that speaks of loving other believers. Next, he highlights the need for a disciple maker to be a living example. He furthermore identifies ten different habits of the early church.

The early church studied the apostle’s teaching, fellowshiped with each other, broke bread together, prayed, were unified, met needs, worshipped together in the temple and house to house, praised God, and had favor with all the people.³² The goal was to become all-inclusive in the endeavor of discipleship, which leads the reader back to the far-reaching nature of the Great Commission statement. Dempsey encapsulates the characteristics of a disciple-making church as a church that is intentional, individual, and “missional” in its approach. He writes: “Discipleship

³⁰ Ibid.

³¹ Ibid.

³² Dempsey, *InnovateChurch*, 87-100.

is the process of guiding individual disciples to grow in spiritual maturity and to discover and use their gifts, talents and abilities in fulfillment of Christ's mission."³³ Discipleship is the process by which a follower of Christ is brought into a closer and deeper relationship with his Savior and Lord, through the development of his spiritual gift(s), the application of the spiritual disciplines, and the demonstration of the Christian life, by cultivating the utilization of his spiritual aptitude and divinely appointed talents in order to further the Kingdom of God.

A leader cultivates a shared vision amongst everyone in the organization; each member of the organization owns this shared vision. The leader clearly identifies and articulates the steps to realize that vision, empowering those he influences to achieve that shared vision. A leader is defined as someone who has influence over another; therefore, given this context, everyone is a leader over those he or she influences. DePree's book *Leadership Is an Art* identifies the leader as a servant who empowers people as he transforms an organization. He speaks of freeing people in order to efficiently accomplish that which is expected. In so doing, the leader must understand where the organization currently rests in reality. According to DePree, leadership is measured by the success of those he leads. As those members of the organization develop and reach their potential, the leader realizes success. A servant leader can be characterized as one who provides the energy to move forward; he is a participative leader who involves those under his charge.³⁴

Another quality of the leader, according to DePree, is as a "roving leader." The roving leader is available; however, he also allows others to share in the responsibility of ownership. He encourages a team spirit. Ingredients that foster the team spirit include: dealing with change, managing conflict, and realizing each member's potential. Six characteristics of members

³³ Ibid..

³⁴ Max DePree, *Leadership is an Art* (New York, NY: Bantham Doubleday Dell Publishing Co., 1989), 23-29.

belonging to such a team involve: being faithful, even at the cost of personal success; maintaining a redemptive purpose; allowing vulnerability amongst team members; assuming risks willingly; fostering intimacy; and, committing to become a learning organization.³⁵

According to Kouzes and Posner, exemplary leaders share five fundamental practices. A great leader challenges the process that is currently in place. A great leader inspires a shared vision. Such a vision is not simply one that has been pushed on the group, but one that all have been involved in cultivating. He enables others to act. A great leader empowers those in his charge rather than controlling every facet of the process. He models the way. The successful leader leads by example. He does not lead by asking others to do as he says. Rather, he leads by saying, do as I do. Finally, a great leader encourages the heart. The successful leader knows how to rejuvenate his followers when things get tough, or when it seems like things may be hopeless. The great leader knows how to get extraordinary things done through ordinary people.³⁶

Leadership in the context of the local body of believers is the process by which a person cultivates a shared vision of the Kingdom of God. The leader clearly articulates the steps toward realizing that vision within his sphere of influence in order to foster spiritual growth among followers. The result is a realization of God's plan for the local body of believers. Therefore, leadership, in the context of the Kingdom, is discipleship. The Great Commission clarifies the believer's charge to make and grow disciples to the glory of God. Robinson identifies the core issue surrounding the modern church's misperception about leadership as its desire to model the church after "the language, the values, and strategies of the marketplace" rather than modeling

³⁵ Ibid, 21.

³⁶ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco, CA: Jossey-Bass Publishers, 1995), 9-16.

church leadership after the Kingdom of God.³⁷ According to Robinson, this is the chief reason for failure in church leadership. Each member of the body must both arrange himself under another for discipleship as well as lead others into a deeper relationship with the Lord through discipleship.

Robinson urges a return to what he deems “incarnational leadership”: which is the leadership approach modeled by Jesus Christ. According to Robinson, “minding the gap” represents a metaphor that presses the reader to see beyond himself, resisting the egocentric aspects of being the leader.³⁸ The leader must become a servant leader and must therefore love the people by leading from among the workers. Leading openly represents the necessity to be transparent in communication of all facets of the organization. However, the decision to lead transparently does not mean that sensitive information is shared that could damage others; rather, transparency involves an approach that fosters an environment of trust and confidence. Robinson posits, “A culture of openness helps keep us attached to what drives us, rather than how to regulate ourselves.”³⁹ Transparent communication fosters unity and will ultimately result in surfacing the mission and core values of the organization.

Realizing that the central focus of efforts must not place the leader in the limelight can be a paradigm shift for some. Although the statement “it’s not about me” is sung and acknowledged in many local body of believers, it can be a challenge to practice its truth. Thus, the practice of humility on the part of the leader begins with his seeking to become a mirror of Christ in his leadership practices, as well as his whole life. Living in grace and truth represents the result of

³⁷ Bill Robinson, *Incarnate Leadership: 5 Leadership Lessons From the Life of Jesus* (Grand Rapids, MI: Zondervan Publishing, 2009), 49.

³⁸ *Ibid.*, 16-37.

³⁹*Ibid.*, 49.

humility. According to Robinson, grace-filled leadership will discharge kindness and sincerity, as well as energy into an organization. Sacrificing comfort, credit, and privilege demonstrates the sincerity of a leader whose life represents a clear reflection of his Lord and Savior. Robinson goes so far as to say that without sacrifice, a person is not truly practicing Christian leadership at all. Moreover, the five practices shared by Robinson culminate in a life lived well for the Kingdom, and produce an environment fertile for the furthering of that Kingdom amongst the local body of believers.⁴⁰

George Barna ponders the question, “How can the world be transformed?”⁴¹ His response reflects a calling on believers to be “zealots for Christ.” Moreover, the true believer must express fidelity toward an intimate knowledge of, a love for, and an active service to the Lord Jesus Christ. Addressing pastors, lay leaders, and Christian educators alike, Barna reveals current church reality, while providing strategies and resources that can assist and encourage the church organization to more effectively develop authentic followers of Christ.⁴²

Barna observes that the question of affecting a difference for the kingdom is rarely based on the *what*, but moreover demands the answer to *how*. His response to the latter question is to stir up people’s passion for God, and then free them to execute that passion. Barna uncovers the absolute necessity of both understanding and executing the fundamentals of discipleship. According to Barna’s research, the average believer expresses that his faith matters; yet, when it comes to investing in their spiritual development, he or she puts forth very little or no effort. The problem, says Barna, is in the approach to spiritual development.⁴³

⁴⁰ Robinson, *Incarnate Leadership*, 16-37.

⁴¹ Barna, *Growing True Disciples*, 1-16.

⁴² *Ibid.*

⁴³ *Ibid.*

Likening the believer's calling to live a life in harmony with Jesus Christ, Barna charges each believer to consider how well he or she measures up to Jesus' example. According to Barna, believers must be growing in the areas of worship, evangelism, discipleship, stewardship, and service. Each of these components plays into the believer's witness to the world. Barna concludes by reminding the reader of Jesus' charge to "go make disciples."⁴⁴ Making disciples embodies biblical leadership. Biblical leadership occurs as divinely selected men and women respond in obedience to the call of God. Most significantly, they exercise leadership as servants and as good stewards, serving alongside their followers. Mature biblical leadership involves spiritual growth and spiritual disciplines. Influencers on maturation include experiences, freedom, emotions, things (material things used only for God's glory), recognition, accomplishment, and relationships. Many pastors want to be the warm, gentle pastor who reassures and therefore shy away from being the leader who challenges others. However, conflict can have a positive role in the church. Amidst conflict, a group is energized. Where no dissatisfaction exists, there is no vision of anything better and no motivation.⁴⁵

Project Description

Two theoretical principles guide the foundation of this project. The first is that the church is organic and thus, leadership principles must reflect this organic reality. Viola's principles on

⁴⁴ Barna, *Growing True Disciples*, 161-168

⁴⁵ James D. Berkley, *Leadership Handbook of Management & Administration* (Grand Rapids, MI: Baker Books, 2007), chapters 13-16.

organic leadership undergird the view of organic leadership taken in this proposal.⁴⁶ The second principle is that of change management as proposed by Belasco.⁴⁷

Organic Leadership

Any theology of developing leaders in the twenty-first century church must begin with a strategy that will affect change in the local church organization. Moreover, the average local church possesses certain paradigms concerning the structure of a local church organization. Many of these paradigms come from an evolutionary process resultant of the church laity's intellect and experiences with the structure of business organizations. Frank Viola claims that the twenty-first century church in no way depicts the model of the first-century church as described in the New Testament. Viola therefore offers his observations concerning the structure and hierarchy of the modern church. He draws dramatic distinctions between the church of the first century and the church of the twenty-first century. He succinctly identifies those dissimilarities in order to conclude that the vision of the early church can still be realized today. That vision, according to Viola, incorporates community and meetings, as well as leadership and accountability. The solution can be found in a return to what Viola considers early church customs that he deems "organic" practices.⁴⁸ Thus, a shift in the perception of church structure is necessary in order to achieve a biblically-structured organization.

Change Management

Following a decade of consulting and studying organizations, James Belasco metaphorically likens people in organizations to elephants that learn through conditioning. He

⁴⁶ Viola, *Reimagining Church*, 58.

⁴⁷ James A. Belasco, *Teaching the Elephant to Dance: Empowering Change in Your Organization* (New York, NY: Crown Publishers, Inc.), 1990, 2-4.

⁴⁸ Viola, *Reimagining Church*, 58.

continues this metaphor, describing how trainers condition baby elephants by shackling them to a tent peg in order to make them stay in one place. As the elephant grows in stature, it could easily pull up the tent peg. However, it never tries to leave its designated spot. The conditioning limits the elephant's movement with only the bracelet remaining around its ankle attached to nothing. Like elephants, posits Belasco, organizations are bound to earlier constraints that can severely limit the organizations potential for growth and health.⁴⁹ Therefore, the very structure of the organization must be altered in order to obliterate any existing paradigms. Additionally, members of Woodland Trails Baptist Church must trust that leadership is competent to develop a successful, biblical structure that may be in contrast to current member's traditional view of church functionality.

Belasco describes the process of empowering change in an organization even though organizations are not prone to change. They are bound to earlier constraints that have usually resulted from past successes. However, Belasco argues that past successes can often lead to future failures. Before change can occur, an organization must cultivate a shared vision. However, before the organization can develop a shared vision of what its future will resemble, obstacles must be identified and remedies developed. The reinventing of the organization must be a constant work in progress. Without actions, a vision will die. The process must incorporate a personal demonstration of the vision in action on the part of leadership. This enables all members to feel empowered.⁵⁰ However, the process only begins here. Solidification of change occurs through the development of clearly measured expectations that reinforce the vision. Additionally, leadership must recognize that people are the key to affecting change in any organization;

⁴⁹ James A. Belasco, *Teaching the Elephant to Dance: Empowering Change in Your Organization* (New York, NY: Crown Publishers, Inc.), 1990, 2-4.

⁵⁰ Ibid, 4-6.

without proper recruitment and development, the organization will falter and revert back to its old ways. Such formidable components will reinvent the very culture of the organization.

A key component in reinventing the culture of the local church is to redefine the understanding of what constitutes a leader. Returning to the paradigm that is driven by church members' affiliation and familiarity with business models, a leader is defined as the person who is in charge, or one who is ultimately responsible for making the decisions within the organization. He has people who report to him and take direction from him. Ultimately, the responsibility, credit, and blame fall to the leader. However, to redefine leadership means to shed such paradigms and come to the understanding that a leader is anyone who has influence. Hence, this thesis project will demonstrate that everyone in an organization is a leader; thus, everyone must be developed for leadership. Depending on the giftedness of each member, he or she may lead through teaching, serving, evangelizing or outreach, or other areas of need, not limited to administrative service. In the context of the Kingdom of God, what constitutes the development of a leader connotes discipleship. Moreover, to develop a leader is to disciple him. More specifically, this development involves following Jesus Christ's charge to make disciples. His particularization of this charge found in Matthew chapter 28 incorporates both new converts (evangelism) as well as growing existing believers (discipleship). Additionally, helping existing believers to grow in their spiritual walk must include training them to become disciple makers. A process that incorporates certain specific core values must drive the leader to this end.

The Statement of Limitations

Incorporating the aforementioned parameters, this thesis project will be limited to the implementation of a complete program of leadership development solely for Woodland Trails Baptist Church. This project does not espouse that this approach is the only way to develop

leadership within the local body of believers. Rather, this is the chosen method for Woodland Trails Baptist Church given this church's current conditions. Moreover, this thesis project does not suggest that every local body of believers possesses the capacity to adopt and implement such a multi-leveled approach to leadership development. Such a decision must be carefully weighed and should carry with it the support from the lead pastor as well as the unified agreement of the local body itself. Furthermore, this thesis project does not exhaust every possible scenario, but will be limited to the current conditions at Woodland Trails Baptist Church and how this leadership development program can enhance and support the Great Commission to "go make disciples, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them all that I [Jesus] have commanded you [believers]."

Chapter 2

An Annotated Bibliography of Selected Leadership and Discipleship Sources

As previously mentioned, this thesis project is limited to solving issues related solely to Woodland Trails Baptist, a necessary step in the process of solving the problem is to identify other churches who faced similar issues and study how each unique entity solved these issues. Ecclesiastes states, “there is nothing new under the sun,” prompts any credible researcher to seek out similar situations to his own, identifying successful solutions uncovered by those who came before him. The following section reflects such solutions in the form of reviewing literature used in researching the leadership development solutions offered in this thesis project.

When Moses’ father-in-law saw all that he was doing for the people he said, “What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning until evening? Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chief of thousands, of hundreds, of fifties, and of tens. And let them judge over the people at all times.” (Exodus 18:14-22 [ESV]) Moses was trying to do everything himself. He was wearing himself out. He was unable to accomplish the great task alone. His father-in-law Jethro offered wise counsel from which the modern church can learn. The pastor cannot accomplish the task of church growth and development alone. He must develop competent, trusted leaders who are biblically minded to share the task.

“In these days he [Jesus] went out to the mountain to pray, and all night He continued in prayer to God. And when the day came, He called His disciples and chose from them twelve, whom He named apostles.” (Luke 6:12-13 [ESV]) In selecting leaders, Jesus’ model is

paramount toward both a Spirit-led decision and ultimately the long-term success of the church organization.

“Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we all will appoint to this duty [deacon]. But we [elders] will devote ourselves to prayer and to the ministry of the word.” (Acts 6:3-4 [ESV]) The selection of servant leaders came as a result of prayerful consideration. However, this selection was also based on the reputation of them men under consideration.

Barna, George. *Growing True Disciples*. Colorado Springs, CO: Waterbrook Press, 2001.

Renowned author and research specialist George Barna ponders the question “How can the world be transformed?” His response reflects a calling on believers to be “zealots for Christ.” Moreover, the true believer must express fidelity toward an intimate knowledge of, a love for, and an active service to the Lord Jesus Christ. Addressing pastors, lay leaders, and Christian educators alike, Barna reveals current church reality, while providing strategies and resources that can assist and encourage the church organization to more effectively develop authentic followers of Christ.

Belasco, James A. *Teaching the Elephant to Dance: Empowering Change in Your Organization*. New York, NY: Crown Publishers, Inc., 1990.

Following a decade of consulting and studying organizations, Belasco metaphorically likens people in organizations to elephants that learn through conditioning. He continues the metaphor, describing how trainers condition baby elephants by shackling them to a tent peg in order to make them stay in one place. As the elephant grows in stature, it could easily pull up the tent peg; however, they never try to leave their designated spot. Their conditioning limits their movement with only the bracelet remaining around their ankle, attached to nothing. Like

elephants, posits Belasco, organizations are bound to earlier constraints that can severely limit the organizations potential for growth and health. Belasco proves his premise involving the need to affect change in an organization in order to save it from a slow and painful death. He does so by revealing a comprehensive process for inspiring people throughout the organization to envision a better and brighter future where everyone is involved in developing and realizing a shared vision of success.

Berkley, James D. *Leadership Handbook of Management and Administration*. Grand Rapids, MI: Baker Books, 2007.

The handbook provides pastors and church leaders valuable insight into the rudiments of church operations. Berkley embraces the full spectrum of ministry functionality, offering details concerning time management, the terms of a minister's call, hiring, managing staff, conflict, fund drives, finances, and tax laws. Berkley's stated purpose is to offer a comprehensive guide to his aforementioned intended audience. Berkley does accomplish his purpose and centers on addressing a wide range of daily issues involving the operation of a church organization including the totality of church financial, legal, and people concerns. However, the most significant feature is its structure. Since the book covers such a wide range of topics germane to the operation of a local church with such great detail, the significance of its overall structure provides readers with an ease of use that is uncommon in most books of this magnitude. As a result, the handbook serves well as a reference guide mainly because of its format and resultant ease of use.

Blackaby, Henry and Tom Blackaby. *The Man God Uses*. Nashville, TN: Broadman & Holman Publishers, 1999.

Blackaby addresses the issue faced by those who have been called by God's voice or felt the touch of His hand in their lives. That issue broaches the ability to know and understand His will for one's life. Moreover, Blackaby designed *The Man God Uses* as a daily study guide or devotional for Christian men so that they will explore a personal relationship with God in order to remain in tune with His purpose for the reader's life. Blackaby masterfully identifies the key areas of development and systematically instructs the reader to execute on development in each these aforementioned areas.

Blanchard, Kenneth and Spencer Johnson. *The One Minute Manager*. New York, NY: Berkley Books, 1982.

Blanchard and Johnson offer a clear understanding of how people work best with other people. Written in allegory form, *The One Minute Manager* tells the story of how people can be encouraged to elicit successful results while feeling uplifted about their contributions to an organization. I have found this book to be a staple in my endeavors of leading people.

The outline for the book, although written as a story, can be simplified into three segments: communicate what is expected in advance; praise positive behavior; and, reprimand negative behavior. The story begins with a "bright young man" in search of a successful manager. Although young, the seeker had observed many different types of managers in various organizations.

Chan, Francis. *Multiply: Disciples Making Disciples*. Colorado Springs, CO: David C. Cook Publishers, 2012.

Multiply is designed to encourage each follower of Christ to become a disciple maker 'maker.' Chan explains that in the twenty-first century, Christians are not known for making

disciples. Moreover, the culture expects the ministers to do the work that they are paid to do and the church members simply “sit back and enjoy the show.” Chan states, “*Multiply* is designed as a simple resource that you (disciple of Jesus) can use to begin making disciples.”⁵¹ The outline for the book divides the approach to disciple making into five parts: Living as a disciple maker, Living in the church, How to study the Bible, Understanding the Old Testament, and Understanding the New Testament. Lastly, Chan offers the reader advice on what to do now that he is equipped to be a disciple maker.

Covey, Stephen R. *The Seven Habits of Highly Effective People*. New York, NY: Free Press, 2004.

Covey provides the reader with seven core practices that will positively impact him for person change. Covey’s principle centered methodology brings to light a step-by-step set of principles for positive living. The outline for the book finds its structure in the *Seven Habits of Highly Effective People*: Be proactive, begin with the end in mind, put first things first, think win/win, seek first to understand then be understood, synergize, and sharpen the saw. Covey begins his literary work by identifying the first component in the process for change to occur, a paradigm shift. His illustrations provide powerful insight into the traditions that constrain a person from effecting change in his life. However, it is this paradigm shift in realizing the need for change that must drive the person to habit number one: Be proactive. Simply put, the paradigm shift that a person must realize is his interdependence on others. The individual must assimilate self-mastery of the first three habits in order to move from being dependent to independent. Then, the following four habits provide the public victory that can move one from independence so that he can realize positive interdependence of those around him.

⁵¹ Francis Chan, *Multiply: Disciples Making Disciples* (Colorado Springs, CO: David C. Cook Publishers, 2012), 9.

Driscoll, Mark. *On Church Leadership (A Book You'll Actually Read)*. Wheaton, IL: Crossway Books, 2008.

Examining six critical areas, Driscoll cites issues based on his personal experiences in order to give clear, biblical answers to relevant theological issues on the topic of church leadership. Moreover, Driscoll offers insight into the various leadership roles of elders, deacons, women, and church members as subjugated under “Pastor Jesus.” Driscoll appends each segment with answers to frequent questions as well as additional sources of information. He posits the necessity of defining leadership roles within a church organization and deems it essential that the average churchgoer gain an understanding of these leadership roles. Furthermore, Driscoll helps clarify the biblical qualifications for these roles. Developed as a part of a series of books with a common tag line of “A book you will actually read,” *On Church Leadership* is designed to be read in about an hour. Thus, Driscoll prefaces his literary work with a metaphor about not reading cute bunny rabbit stories in order to illustrate the Spartan nature of the series. Composed from his own personal experiences, Mark Driscoll identifies the critical components of church leadership. Furthermore, he provides readers with responses to over a dozen questions asked concerning church leadership. Lastly, he offers a copy of his church covenant as an example of proper leadership structure.

Earley, Dave. *The 8 Habits of Effective Small Groups*. Houston, TX. TOUCH Publications, 1984.

According to Earley, *The 8 Habits of Effective Small Groups* is designed to help the reader understand the practices that foster growth within a small group and to teach the reader

how to successfully implement and replicate those practices. Earley professes years of success in developing, maintaining, and replicating small groups. Resultantly, Earley has observed groups that multiplied and groups that did not multiply. Through these years of observation and implementation, Early has identified eight successful practices that have resulted in biblical multiplication. Earley posits, “After teaching these habits for several years, I have come to several conclusions: the habits work, are universal, have broad application, are easy to understand, are doable, are realistic, are motivating, and can take those participants to a new level.”⁵²

Earley, Dave. *Turning Members Into Leaders*. Houston, TX: Touch Publishing, 2003.

Following years of church planting, developing, and leading small groups, Dave Earley has isolated eight fundamental practices shared by effective leaders. The effective leader begins by dreaming of multiplying leaders. This leader demonstrates by setting a good example; he discovers potential leaders, deepening a relationship with each individual; he describes the shared vision of what the future holds; he determines what it will take to realize that vision; and, he develops each potential leader before deploying them into service. Earley offers readers a solid foundation for true biblical multiplication wherein the local body of believers grows exponentially as a result of successful replication. Earley ties everything together in his final chapter aptly entitled *Turning Members Into Leaders*.

Earley, Dave and Rod Dempsey. *The Pocket Guide to Small Groups*. Houston, TX: Touch Publications, 2007.

⁵² Dave Earley, *The 8 Habits of Effective Small Groups* (Houston, TX: Touch Publications, 1984), 82.

According to the authors, the premise of the book is three-fold: To provide those leading a small group with encouragement since it demands patience and steadfastness; to serve as a reminder that the spiritual life of the group flows from the giver of life, Jesus Christ; and, to offer the small group leader fresh ideas so as to not become stagnant in their approach. The outline for the book consists of fifty-two lessons, each of which supports the premise of the guide. Biblical community represents a huge priority to God. The small group model stems from Jesus' example. The small group leader is an example to follow and must demonstrate spiritual growth. The successful small group understands the importance of the biblical 'one another' passages. The outline for the book incorporates the eight areas of ministry, which include: leadership, worship, discipleship, outreach church planting, apologetics, culture, and prayer.

Robinson, Bill. *Incarnate Leadership: 5 Leadership Lessons From the Life of Jesus*. Grand Rapids, MI: Zondervan Publishing, 2009.

The premise of the book incorporates five leadership lessons from the life of Jesus. Robinson proceeds to identify the core issue surrounding the modern church's misperception about leadership as its desire to model the church after "the language, the values, and strategies of the marketplace" (business world), rather than modeling church leadership after the Kingdom of God. According to Robinson, this is the chief reason for failure in church leadership. Moreover, he challenges the reader to return to 'incarnational leadership:' the leadership approach as modeled by Jesus Christ. The outline for the book breaks apart the five aforementioned leadership lessons modeled by Jesus.

Stanley, Andy and Lane Jones. *Communicating For a Change*. Colorado Springs, CO: Multnomah Books, 2006.

In *Communicating For a Change*, Andy Stanley and Lane Jones provide readers with a practical and simple approach, encouraging preachers to keep their message straightforward and clear. Campaigning for the concept of a “one-point” sermon, Stanley and Jones divide their literary offering into two parts. In part one, Jones shares his concept in story form through a frustrated preacher who receives invaluable advice from an unlikely source. In his quest for reinventing his preaching in order to be more effective, Preacher Ray learns a seven-step process to follow that will assist him in reinventing his approach. His unassuming mentor guides him into developing the one-point sermon. Jones inconspicuously retains discussion of point number one of his formula for preaching, “Set your goal” until last. He does so in a manner that allows readers to realize that they, just like Ray, have known all along that the goal is for one to preach in order to change lives. “Pick a point” is the simple way that one can remember to determine the one main point that must be made during the sermon. Such a concept denotes a shift in thinking for the average preacher who, in all likelihood, was trained to develop at least three points in his sermon. Written by Stanley, part two systematically clarifies the application of the seven principles first introduced through Pastor Ray.

Viola, Frank. *Reimagining Church: Pursuing the Dream of Organic Christianity*. Colorado Springs, CO: David C. Cook Publishers, 2008.

Author Frank Viola offers the modern churchgoer his observations of what is vacant in their modern church experience. Viola’s purpose in writing this book is that he believes the totality of local church bodies has altered the biblical approach to what church is all about. A renowned leader in the movement toward home-based churches, Viola spearheads what he considers the church’s return to its New Testament roots. In his book *Reimagining Church*, Viola offers radical alterations to the infrastructure of the church at large that he considers divinely

inspired in order to create authentic biblical community. Moreover, Viola considers his observations to be that of God's original intention for the body of Christ that is unbridled by infrastructure and unbound by buildings. Viola's experience with the flaws of modern church infrastructure and with operating and planting organic churches for nearly twenty years gives him a unique perspective.

Viola's stated purpose centers on his claim that the twenty-first century church in no way depicts the model of the first-century church as described in the New Testament. Viola therefore offers his observations concerning the structure and hierarchy of the modern church. His intended audience being the body of Christ, Viola purposes to draw readers to understand the dramatic distinctions between the church of the first century and the church of the twenty-first century. He succinctly identifies those dissimilarities in order to lead readers to the conclusion that the vision of the early church can still be realized today. Moreover, that vision, according to Viola, incorporates community and meetings as well as leadership and accountability. The solution, says Viola can be found in a return to what he considers early church customs.

Beeley, C. A. (2009). Theology and pastoral leadership. *Anglican Theological Review*, 91(1), 11-30. Accessed October, 2012. <http://search.proquest.com/docview/504002220?accountid=12085>.

Beeley's article links Christian leadership to its place in theology, incorporating components of leadership such as ministry of the Word of God, the model set by the triune God, interpretation of Scripture, and study. Beeley posits that it is the desire of every Christian leader to remain rooted in a deep theological base. The responsibilities of Christian leadership, says Beeley, hinge on the leader's understanding of and adherence to theological truth. He continues, particularizing the nature of such theology as to not only incorporate biblical study, but to also

include church history, Christian ethics, and pastoral care. Therefore, offers Beeley, Christian leadership is theological in its very nature.⁵³ Additionally, the spiritual leader within the church must diligently study the word of God in order to “rightly divide the word of truth.” It is then that the leader is able to provide those within his charge the biblical direction that will both guide each church member into a deeper relationship with the Lord God, and will drive him to fulfill his calling to make disciples. It is dangerous, espouses Beeley, to lead church members otherwise. Therefore, it is incumbent upon the pastor and upon every church leader to immerse himself into the Word of God and to invest the time and training into his understanding of how to interpret the Word of God and to convey that truth to others.⁵⁴

Hanna, Martin. (2006). What Is “Christian” About Christian Leadership? *The Journal of Applied Christian Leadership*, 21-31. Accessed October, 2012.
<http://search.proquest.com/docview/749617280?accountid=12085>.

Hanna posits that there are both qualitative and quantitative methods for defining leadership in the church. All people share leadership within their own scope of influence. Resultantly, each has his or her own perception of what their influence can and should do. The author particularizes the focus of the article to leadership in the context of the Christian church. Moreover, this scope is limited to the identification of leadership as influenced by the Holy Spirit so as to become a servant leader. Definitions of terms within the context of this characterization of leadership include an organization that is focused on following Christ through an adherence to Scriptural teachings. The specific biblical teachings that are shared can be termed *spiritual leadership*. The author proceeds to identify four elements that the Christian Leadership Center

⁵³ C.A. Beeley, “Theology and pastoral leadership,” *Anglican Theological Review* 91, no. 1, 12, accessed DATE, <http://search.proquest.com/docview/504002220?accountid=12085>.

⁵⁴Ibid., 27-30.

considers to be key factors in Christian leadership: “The influence of the Holy Spirit, the dynamic/relational partnership process, the implementation of servant-leadership, [and] the necessity of a partnership to achieve a common goal.”⁵⁵ The remainder of the article addresses these four issues as they relate to the ‘Christian’ nature of each.⁵⁶

Stott, J. R. W. (1985, Aug 09). What makes leadership Christian? *Christianity Today (Pre-1986)*, 29, 24. Accessed October, 2012.
<http://search.proquest.com/docview/200566588?accountid=12085>.

Stott begins with the premise that modern society is apprehensive to assume the role of leader. Clearly, according to Stott, society is unraveling. However, no one appears to be doing anything to correct the problems. Resultantly, Stott observes, “There is a great need for clear sighted, courageous, and dedicated leaders in the home, the church, the community.”⁵⁷ He continues, postulating that although many believe that leaders are born, leaders who make a significant impact on those who follow them are constructed, trained, and developed over time. Moreover, Christian leaders represent an amalgamation of developed talent and spiritual formation. He proceeds to particularize what he considers five essential qualities of the Christian leader.⁵⁸ Additionally, the servant-leader must maintain, at the forefront of his thoughts and purpose that it is God who remains in control of the final product. This outcome must happen in

⁵⁵ Martin Hanna, “What Is ‘Christian’ about Christian Leadership?” *The Journal of Applied Christian Leadership* 1, no. 1 (2006). 22, accessed October, 2012,
<http://search.proquest.com/docview/749617280?accountid=12085>.

⁵⁶ *Ibid.*, 21-22.

⁵⁷ J. R. W. Stott. “What makes leadership Christian?” *Christianity Today* 29, no. 11 (August 1985): 24-27. Accessed October, 2012, <http://search.proquest.com/docview/200566588?accountid=12085>.

⁵⁸ *Ibid.*, 24.

His perfect sovereignty and in His perfect timing. As a final warning, Stott reminds the reader to avoid the sins of pessimism and mediocrity.⁵⁹

Soon-Chiew Shee, Chang-Ho C. Ji, and Ed Boyatt. "Religiosity in Christian Educational Leadership." *Journal of Research on Christian Education* 11 no. 1 (Spring 2002): 59. Accessed October, 2012.

The article reviews a study on the primary leadership orientations of leaders, as they relate to their religiosity. According to the authors, the study embraced two schools of thought and approaches to research. Batson, Schronrade, and Ventis endorsed one approach while Bolman and Deal endorsed the other. The study evaluated 206 K-12 school leaders who were associated with protestant churches within the United States. Moreover, according to the study, a structure based on human resource models was the principle approach used by these school leaders as well as an organizational chart. Overall, the conclusion of the study was that religion has very little impact on Christian education, leadership, or behavior.⁶⁰ The researchers assert that this result is disturbing in that the leaders of religious schools do not think "flexibly" about the structure of institutions and may be myopic in their approach to leadership. As a final disclaimer, the conclusion section admits that further data collection is necessary before any definitive findings can be endorsed. The final few sentences represent a weak suggestion for ongoing research in the area of Christian education.

⁵⁹ Ibid., 27.

⁶⁰ Soon-Chiew Shee, Chang-Ho C. Ji, and Ed Boyatt, "Religiosity in Christian Educational Leadership," *Journal of Research on Christian Education* 11, no. 1 (Spring 2002): 59.

Smallbones, J. "Men and women in the church: Building consensus on Christian leadership." *Christian Education Journal* 7, no. 1 (2003): 122-125. Accessed October, 2012. <http://search.proquest.com/docview/205458843?accountid=12085>.

This article is a review of a book of the same title. The author outlines the book's positive and negative facets. Covering a wide berth of issues concerning both women in the church and church leadership, Smallbones describes Sarah Sumner's Christian upbringing and her calling to ministry. Such a calling, poses Smallbones, creates a conflict in the church due to the Scriptural teachings concerning women in church leadership, particularly in a public speaking role. Smallbones posits, "I suppose that her story is one that can be told over and over again by many women in conservative evangelical churches who have also struggled with their gifts and calling and the church's negative stance toward women."⁶¹ The two choices that such women face is to resist the opposition or give up on their calling.⁶² Smallbones concludes that in her book, Sumner fails to address the plight of third world Christian women as they relate to their biblical role. Smallbones, proffers, "Her [Sumner's] conclusions leave women with very little hope. She attempts to demonstrate an alternative understanding, more inclusive of women, using the same hermeneutic as the men she critiques (Grudem, Piper, Podles, etc.). In my opinion, she is trying to reconcile an irreconcilable position."⁶³ Smallbones feels that no matter what arguments are posed, women will continue to be viewed as inferior and will, as a result, remain oppressed by their male ecclesiastical counterparts. She concludes her article with a bitter tone, no longer able to contain her revulsion for Sumner's literary attempt at what she self-proclaims as an objective viewpoint of Christian women in leadership. Smallbones deems Sumner's name-

⁶¹ Jackie Smallbones, "Men and Women in the Church: Building Consensus on Christian Leadership" *Christian Education Journal* 7, no. 1 (2003): 122, accessed DATE, <http://search.proquest.com/docview/205458843?accountid=12085>.

⁶² *Ibid.*, 122.

⁶³ Smallbones, "Men and Women in the Church," 125.

dropping as an attempt at demonstrating her submission to the headship of those to whom she refers. Clearly, Smallbones harbors deep disagreement with Sumner's observations concerning biblical headship and the role of women in the church.

Chapter 3

Summary and Analysis of Questionnaire Data

After extensive research spanning the analysis of church growth and development literature, the next step toward solving the growth challenges related to leadership development at Woodland Trails Baptist is developing an anonymous questionnaire. The goal of this questionnaire is to not only reveal the strengths and weaknesses of the current Woodland Trails membership, but to also expose each member's personal perception of him or herself, of leadership, and of the current reality that Woodland Trails Baptist faces. The attached short, anonymous questionnaire includes twelve questions designed to determine whether Woodland Trails Baptist church must alter its current course in order to align itself with biblical teaching related to discipleship/leadership practices.

As indicated in the introduction, it is believed that a questionnaire of 40 Woodland Trails Baptist church members of varying ages and levels of Christian maturity will uncover the need for developing a dream, a shared vision, and the execution of a detailed plan for implementing a comprehensive program for leadership development. The following questionnaire data, based on the Lykert Scale model, reveals very clear indications pursuant to this need.⁶⁴ The vision of developing small groups for discipleship and Christianity 'Foundations' classes that foster spiritual growth are predicated on the following questionnaire results. These results indicate the recognized need and willingness of Woodland Trails Baptist members to both disciple and to be disciplined by more mature believers.

⁶⁴ "Likert Scale Template," accessed June 8, 2015, www.tidyform.com/likert-scale-template.html.

Questionnaire Questions and Observations

1. I am actively connected to a Small Group/ Bible Fellowship group.

The intended purpose of this question is to establish a baseline of those participants in the questionnaire who not only attend the worship service at eleven am on Sunday, but also participate in fellowship with other believers. Respondents who indicate “Agree” or “Strongly Agree” represent individuals who regularly interact with other believers in a setting where biblical passages are studied. Additionally, these passages are discussed in an active and participative environment. Essentially, by taking part in a small group, such participants commit to at least double the weekly investment in communal activity with other believers. Question one specifically prompts those questionnaire respondents to respond positively only if they are “actively connected” to a small group, eliminating those questionnaire participants who may be on the roll of a small group, but do not regularly attend the weekly meetings. Furthermore, the “Strongly Agree” and “Agree” options provide insight into the level of commitment on the part of each questionnaire participant.

Of those responding to the questionnaire, 32.5% strongly agree that they are actively participating in small group activity, while 35% selected “Agree.” Twenty percent selected “Disagree” and 12.5% chose “Strongly Disagree.” Not surprisingly, the questionnaire reveals that nearly 68% of the participants are committed to regular participation in a small group setting. Conversely, nearly 32% indicate that they are merely regular attenders to the Sunday worship service and do not interact with other believers beyond that level of commitment.

2. I am clear about my specific spiritual gifting. (I Cor. 12:1-11)

This question references the aforementioned passage in 1 Corinthians and is designed to identify those church members who not only are familiar with the scripturally recognized Spiritual gifts, but are also cognizant of their personal gift array. This gift array, as bestowed by

the Holy Spirit, enables the believer to serve within the Body of Christ in a specific manner. As each member of the body is uniquely gifted, this questionnaire question reveals both the participant's understanding of this biblical truth, as well as his or her awareness of the specific personal gift array. Moreover, it is essential for the pastor to identify areas of development. If the Body is to work together, each member must know what part of the Body he or she belongs to. By understanding both one's own gifting array as well as the other small group members, the believer is poised to seek ways to work together within the local body as a unit. Essentially, the metaphor "Body" used to identify the church precludes each member to both serve his or her function in harmony with all of the other members.

Twenty-five percent of respondents indicate that they "Strongly Agree" to the clarity of their Spiritual gift array. Fifty percent of those questionnaire participants indicate that they agree to a clear understanding of their gift array while the remaining 25% split between the "Disagree" and "Strongly Disagree" responses. There were no surprises by this percentage split due to the recent administering of a series on the Spiritual gifts followed by a personal evaluation of each member's gift array. Those responding in the negative to this question represent members who did not participate in this gifting series.

3. Training and education for discipleship are at the forefront of our church organization's (in general) list of priorities.

This question measures the church member's perception of leadership in the realm of discipleship training. The data related to this question provides insight into how well the senior pastor is communicating the importance of training and educating disciples who will in turn make other disciples. Although clear communication of the essential nature of discipleship regularly occurs, it is essential to know how well this communication is transferring to church

members. Additionally, it is equally important that church members value the importance of discipleship. Three-fourths of the congregation who completed the questionnaire agrees that discipleship training is in fact at the forefront of this church organization with 20% strongly agreeing. This response leaves the remaining 25% disagreeing with only 10% feeling strongly that discipleship is not at the forefront of Woodland Trails' priorities. Interestingly, the "Disagree" and "Strongly Disagree" responses to questions 1, 2, and 3 were from the same respondents; church members who were not connected to a small group also felt that discipleship was not a priority for the church.

4. I am satisfied with the investment that the church at large makes in training and education for discipleship.

While the previous questions focus on the church member's perception of his or her own local church, this question is designed to gage the individual's opinion concerning how well the 21st century church as a whole deals with discipleship. Nearly 55% agreed that they are satisfied with how the 21st century church is doing in the realm of training disciples, while 45% disagreed. Of the 45%, 10% strongly disagreed, with one abstaining. Interestingly, the majority of those who strongly disagree that the church is doing an adequate job of training disciples are neither clear about their own spiritual gifting, nor do they attend a small group. Conversely, those who strongly agree about the adequacy of discipleship were strong in both spiritual gifting and small group attendance.

5. I am satisfied that I have adequate opportunity to apply my gifting, talents, and expertise for the Kingdom.

In evaluating the topic of discipleship, it is essential that the believer not only possess a high degree of confidence in his or her Spiritual gifting, but that he or she also possesses

perception of an unfettered opportunity to utilize those gifts for the Kingdom. Therefore, question five reveals the church member's assessment concerning this central prospect. Nearly 68% of those questionnaire respondents agree that the opportunity to apply this gifting is readily available in the current situation at Woodland Trails. Of those agreeing, 25% strongly agree. Not surprisingly, the remaining 32.5% who disagree are, for the most part, of the same group who do not attend small group and are unfamiliar with personal spiritual gifting.

6. I am satisfied with the discipleship training I have received in various church settings.

The purpose of question six is to draw out the individual's general perception of how much emphasis the church places on discipleship training. Additionally, the individual evaluates his or her own training in various forums. Of those questionnaire participants, 57.5% indicate some degree of satisfaction with their discipleship training with 25% strongly agreeing. Of the remaining 42.5% who disagree, only 12.5% strongly disagree with one abstention. Of particular interest is the fact that such a large number of those who completed the questionnaire responded as not having received adequate discipleship training in a church forum. Even more significantly, the data reveals that most of those respondents dissatisfied with the training received do not currently attend a small group and are not familiar with personal spiritual gifting. Nevertheless, of the 42.5% who indicate some level of dissatisfaction, 12.5% responded positively to question three, which speaks to the perception of the church's commitment to discipleship training. However, all 42.5% responded negatively to question four, indicating no confidence in Woodland Trails' investment into discipleship. Therefore, those questionnaire respondents who indicate dissatisfaction with the training indicate that the church is not investing enough resources into discipleship efforts.

7. I feel adequately equipped to teach biblical truths to others.

Question seven shifts to the individual church member's assessment of his or her ability to translate what he or she has learned about discipleship into action. In essence, this question asks, "How confident are you to take what you have learned about making disciples, and apply it to your life?" Question seven takes the individual from the classroom to the real world. The individual must assess his or her level of confidence in what he or she has learned indicating assurance that he or she can translate this training into action. Note that the progression of questions advance to the individual's ability and confidence. Sixty percent of those completing the questionnaire responded positively, with only 15% indicating that they feel negatively concerning their ability to teach biblical truth to others.

8. Our church is dedicated to the believer's development as a disciple maker.

While several of the questionnaire questions are designed to assess the individual's overall perception of discipleship and the Body's overall focus on the Great Commission, the remaining five questions center on the individual's perception of themselves within the church setting at Woodland Trails Baptist Church. Question eight begins with "Our church." This questionnaire question is intended to uncover the person's perception of our church's focus. Those responding positively (60%), believe that the leadership at Woodland Trails Baptist is devoted to developing its membership as disciple makers. Interestingly, of those who did not respond positively (40%), a significant number (12.5%) abstained. This abstention is a great concern to this author, as the senior pastor. This abstention indicates that, even anonymously, a substantial number of church members do not feel comfortable sharing their true feelings about church leadership's commitment to discipleship. Coupled with the other responses, those abstaining to question eight fall into the positive category on all the other questions. This author must conclude, based on this response, that although these individuals are actively involved in a

small group, understand their spiritual gifts, and feel like they have the opportunity to use those gifts, there remains trepidation as to whether leadership displays the degree of commitment necessary to develop disciple makers.

9. Our church makes an adequate investment in the progression of the believer's spiritual development.

While question eight addresses the issue of developing disciple makers, question nine's focus lies in the spiritual development of the individual. Not surprisingly, the same group of people questionnaire participants who indicate some level of disagreement in small group participation (question one), training and education (questions three and four), training received (question six), and Woodland Trails' dedication to training (question eight), also disagree that leadership makes an adequate investment in the individual's spiritual development. Conversely, the same 60% who responded positively to these aforementioned questions responded positively to question nine. Hence, those members and regular attenders to Woodland Trails who are not involved in a small group, who are not aware of their gifting, who do not possess confidence that leadership is focused on discipleship, do not feel that the local church is developing them spiritually.

10. Believers would have more confidence to witness if they were better trained in discipleship.

Not surprisingly, no one indicated any disagreement to questions ten or eleven. Half of those participants responded "Agree." The remaining half strongly agreed. There would exist great concern if any professed believer did not accept that training in discipleship breeds confidence in one's ability to share the Gospel with the lost. This question was designed to derive the church member's perception of the correlation between confidence, competence, and action. This question was intentionally not worded in the first-person. There is a distinct

difference between question ten and stating, “I would have more confidence in witnessing if I were better trained in discipleship.” Moreover, this baseline question achieves consensus that better trained disciple makers will be confident to share their faith with the lost. However, this pastor was not satisfied to simply identify whether each church member agrees that better training promotes greater confidence. The underlying intent is to discover who is actually being disciplined and who is making disciples.

11. I currently have a spiritual mentor that I meet with regularly.

At Woodland Trails Baptist, this pastor clearly and consistently defines the term “spiritual mentor” as a person who is more spiritually mature, under whom a person has voluntarily arranged themselves (submitted) in order to grow spiritually. Therefore, there is no confusion among those completing the questionnaire concerning questions eleven or twelve. The mentor determines the degree of discipleship necessary in order to spur spiritual development in the person being mentored. Moreover, this spiritual development is the means to an end. That end is to grow into a deeper relationship with the Lord God and in so doing, to follow in obedience to make disciples, who in turn, make disciples. Of those questionnaire respondents, only 35% indicated that they are actively discipling someone. Not surprisingly, the “disciplers” represent those whose responses indicate “Strongly Agree” to all of the other questions. (One person indicated that God was his mentor, so that response was omitted from the results.) Sadly, the remaining 65% indicate they do not have a spiritual mentor with whom they connect on a regular basis for spiritual development.

12. I currently have a spiritual mentoree that I meet with regularly.

Conversely, a “spiritual mentoree” is the less mature believer who has submitted themselves to a spiritual mentor. It was encouraging to learn that of the 35% of those who have a

spiritual mentor, most (all but 3) also are mentoring other believers. Frankly, this number was surprising. It is one thing for a person to seek out spiritual guidance from another more mature believer; it is entirely different to pass this wisdom on to another. This seeking can, at times, be self-centric if it is done with a wrong motive, e. g. “I want to be a better Christian” resonates among the ranks of professed believers abroad. If the motive is not to bring glory to God (1 Cor. 10:31; Col. 3:17), then the motive is self-centered and is therefore, fruitless; however, if the motive is to bring maximum glory to God, then this will translate into action. The fruit of that action is most revealed in one who agrees to pour him or herself into another, less mature believer, in order to help them grow and make disciples. Clearly, the majority of those involved with a mentor seek to pass on what they have learned to others.

Conclusions Regarding the Questionnaire Results

While an average percentage of Woodland Trails Baptist Church members attend a small group and display personal clarity concerning their spiritual gifting, most are not actively discipling or being disciplined. Although a good number of those questionnaire participants agree with the importance of discipleship training and the investment that Woodland Trails is making in these efforts, nearly half do not feel equipped to do so. Every person completing the questionnaire feels that the believer would be more confident to spread the Gospel if he or she were better trained, but nearly two-thirds of this group neither seek discipleship nor offer it to others. Clearly, there remains a disconnection between beliefs and actions. Based on these questionnaire results, personal pastoral relationship with the believers in this anonymous questionnaire, and follow-up discussions for clarity, this pastor offers the following observations: A change in the approach to discipleship training may be necessary in order to foster a larger percentage of participants in creating biblical multiplication (disciple makers making disciple

makers). Before implementing any change, as a leader, the pastor's credibility is paramount. The pastor is not much of a leader if no one wishes to follow him. Therefore, before he seeks to facilitate any change, he must earn credibility in the eyes of those under whom God has placed his charge. Once credibility is established, the pastor must instill in each member the drive and desire to ardently seek discipleship training.

This training must begin at a foundational level, giving each member devout confidence he or she is both adequately equipped and ardently called to seek discipleship. Following successful inspiration to the means and the end resulting in our church's desire to disciple, this pastor must exhort each member to feel that he or she is competent to lead. As previously described, "A leader is a person who has influence over other people, (therefore) every person is a leader over someone in his life." In the context of discipleship, each church member must feel competent to both lead a lost person to Christ, as well as to lead that person into a deeper relationship with the Lord. In so doing, that convert will, in turn, repeat the discipleship process. This process will finally result in the discipleship of cloning of one's self to follow Christ in the biblical context, the apostle Paul describes this process when he states, "Be imitators of me, just as I also am of Christ" (1 Cor. 11:1). The following chapters particularize these four phases that pursue the end result of biblical multiplication. In the context of this project, biblical multiplication is the development of small groups that birth other small groups with intention to reproduce disciples exponentially to the glory of God.

Chapter 4

The Statement of Methodology

This thesis project will develop a process for evaluating each member of Woodland Trails Baptist church in order to determine his or her spiritual gift array, as well as each member's self-evaluated level of spiritual maturity. The purpose of this evaluation is to equip and properly place each member in his or her position in the Body of Christ so that the local Woodland Trails Body functions as God intends. Following years of church planting, developing, and leading small groups, Dave Earley isolates eight fundamental practices shared by effective leaders. The effective leader begins by dreaming of multiplying leaders. He demonstrates by setting a good example. He discovers potential leaders, deepening a relationship with each individual. He describes the shared vision of what the future holds. He determines what it will take to realize that vision. He develops each potential leader before deploying them into service. Earley offers readers a solid foundation for true biblical multiplication wherein the local body of believers grows exponentially as a result of successful replication.⁶⁵ As previously stated, the number of members at inception is six. This thesis project must therefore incorporate a complete organizational structure, including job descriptions for administrative positions at Woodland Trails Baptist Church.

Earley encourages leaders to cast the vision of what it means to develop effective leaders. His broad-brush strokes inspire the reader to envision what it means to make a difference for the Kingdom. One's impact on the Kingdom, Earley posits, can be much greater through the

⁶⁵ Dave Earley, *Turning Members Into Leaders* (Houston, TX: Touch Publishing, 2003), Kindle Edition: Location 1013.

multiplication of effective leaders.⁶⁶ The journey of understanding how vision can transpose into action is initiated through the physical demonstration of how to multiply leaders. Moreover, before others can multiply leaders, they must see it in practice first-hand. Therefore, the effective maker of disciple makers must personally model a multiplying ministry. Such behavior includes what Earley has identified as “seven character requirements for greater fruitfulness and multiplied harvest.”⁶⁷ These requirements involve personal sacrifice, dependence on God, an intimate connection with Jesus, perseverance and hard work, active patience, immersion in the Word, and a focus on the final outcome of these efforts. Earley shares his eight habits of effective small group leaders in order to provide more detail as to how one should model the way to successful replication of leadership.⁶⁸ Woodland Trails Baptist Church will utilize this thesis project to develop, implement, and evaluate the results of a comprehensive leadership training program designed to personally cultivate each member of this local body of believers.

The next phase in the process of multiplying leaders is to identify those members of the body who potentially can become leaders. This is a perpetual search that must be initiated with the broadest of spectrums, considering anyone and everyone as a potential candidate. Earley observes that “anyone can be a leader of a small group. The Bible teaches that every believer is to be a disciple. And to truly be a disciple, you must be a disciple maker.”⁶⁹ However, the search must be narrowed as the leader seeks out candidates through existing groups, previous groups, and virtually everyone that the leader knows in order to identify those who have the greatest

⁶⁶ Earley, *Turning Members Into Leaders*, location 1006, Kindle.

⁶⁷ *Ibid.*, loc. 178.

⁶⁸ *Ibid.*

⁶⁹ *Ibid.*, loc. 298.

potential to multiply other leaders. Earley clarifies the qualities to look for in order to identify such potential leaders.⁷⁰

Once these potential leaders are identified, the pastor must cultivate a growing relationship with each of them. The leader of this process must first genuinely care for those with whom he seeks to relate. Communication is the key to any vibrant, growing relationship. Moreover, those with whom a leader relates must also feel appreciated and recognized for both their commitment as well as their contribution to the organization. Additionally, the pastor must encourage his mentorees along the way in order to foster their perseverance in difficult times. This encouragement, Earley says, involves acceptance, attention, affirmation, affection, activities, and assistance. Additionally, the pastor must practice two-way communication, and always be willing to actively listen.⁷¹

Following the identification, selection, and deepening of the relationship, vision casting represents the next phase in developing successful leadership replication. The pastor must allow for input from all those involved during the gestation of the vision. Furthermore, the vision must be clearly stated. Determining expectations and commitments denotes another core value in the process of leadership development. Such a strategy will provide leaders and their mentorees direction, limit frustration, aid in communication, offer motivation, and can serve as a tool for the mentoree as he or she become the mentor. In developing expectations and commitments, Earley does not disappoint in providing readers with a concrete process to answer the *how*

⁷⁰ Earley, *Turning Members Into Leaders*, loc. 298, Kindle.

⁷¹ Ibid.

component of the equation. He does so through another memory peg acronym that he deems: PACE, which stands for *prayer, availability, contact, and example*.⁷²

This thesis project will describe in detail a widespread leadership development program that begins with the foundational understanding of salvation and extends to the overall spiritual formation of each member in order to equip him or her to take others beyond him or herself. Having accomplished the aforementioned components of this development process, Earley now turns attention to development of these identified leaders. According to Early, development is not an event, but a process. He defines development as “the process of cooperating with God by using every available resource to help another person become a multiplying small group leader.”⁷³ Resources of this development include development of administrative job descriptions, on the job training, personal mentoring and coaching, classroom training, group leadership training, training events, other sources of information, and simply spending time together. Thus, training the trainer includes modeling the behavior, mentoring it, and motivating the mentoree before one can expect to replicate one’s self.⁷⁴

This thesis project will outline the implementation of a multi-level leadership training program, seeking to measure its successes, shortcomings, and any observations related to these results. The final phase of this rewarding process is deployment and evaluation. Having a good sense of the leader’s ability to succeed prior to his inauguration is important. Earley provides some tools that can help identify an individual’s readiness for leadership. As previously indicated, leadership development is an ongoing process and must perpetually build upon itself.

⁷² Earley, *Turning Members Into Leaders*, location 298, Kindle.

⁷³ *Ibid.*, loc. 768.

⁷⁴ *Ibid.*

Successes must carry with them their own celebration; however, these successes must be (as ongoing processes) constantly managed and maintained. The aforementioned stages must function together in a symphony of continuous identification, development, encouragement, preparation, deployment, and a celebration of development. Perpetual replication begets more of the same. To dream of multiplying leaders, to demonstrate what leadership must be, to identify those potential leaders, and to deepen a relationship with them represent the core values and the very basis for developing a successful and growing body of believers.⁷⁵

According to Berkley, volunteerism represents the primary means by which God's plan is accomplished. Volunteerism can be found from the beginning of the church. Scripture affirms that the furthering of the Kingdom is through volunteers. Volunteer recruitment in the church includes three components: motivating people, guiding them to the right ministry, while supporting and supervising them as they minister. Volunteer training can incorporate a three-step approach: preparation, implementation, and evaluation. This allows the recruitment of people based on their gifts and interests. In order to support volunteers, existing church leaders must make official the activities that worked well when the church was smaller.⁷⁶ Developing leaders at Woodland Trails Baptist Church incorporates the metamorphosis of the church organization into that of one driven by a small-group model. This dream includes helping each member identify his or her unique blueprint of spiritual gifting, motivating each member to utilize that gift in the right ministry, and encouraging that person along the way, while providing support and training as he or she exercises that gift to the full potential as given by the Holy Spirit. Through leadership development, within two years of joining a small group, each member of

⁷⁵ Earley, *Turning Members Into Leaders*, location 298, Kindle.

⁷⁶ Berkley, *Leadership Handbook of Management & Administration* (Grand Rapids, MI: Baker Books, 2007), chapters 22-25.

Woodland Trails Baptist Church will be the leader of his or her own small group. Full realization of this dream will mean that every church member is actively engaged in this process.

The local body of believers will develop a shared vision that incorporates personal spiritual development, corporate interaction with the other members, and a fulfillment of the Great Commission. The shared vision for Woodland Trails Baptist Church begins with the increased awareness of each member's spiritual array of gifts. Before each member of the local body of believers can actively serve in the capacity to which he or she is called, that person must know how he or she is gifted. At the appropriate time, Woodland Trails' leadership will consider and select from several available options for conducting this evaluation. Once the spiritual gift array is identified, each member of Woodland Trails Baptist Church will actively serve utilizing the spiritual gifts that he or she has been supernaturally furnished. Furthermore, each member of the aforementioned local body of believers will know the spiritual gift array of the other members of his or her small group.

Each church member will actively participate in a small group and will work in unison with members of a small group that is arranged according to the spiritual gifts of each member. Therefore, each small group will be an entity in and of itself, able to fully function in carrying out the ministry and mission of the body of Christ: making disciples. As an active participant of a self-contained, self-sustaining small group, each church member will develop and practice the internal (meditation, prayer, fasting, study); external (simplicity, solitude, submission, service); and corporate spiritual disciplines (confession, worship, guidance, celebration).⁷⁷ This thesis project will outline a specific training program that will equip each member with the knowledge,

⁷⁷ Richard Foster, *Celebration of Discipline* (New York, NY: Harper Collins Publishers, Inc., 1998), location 8-30, Kindle.

training, and support in order to fulfill the above expectations as well as perform his or her role in the body.

Each church member will actively engage with the lost, praying for the “empty chair” in the context of the Great Commission. This context begins with each person’s close circle of contacts, reaches into that person’s sphere of influence, and extends “to the utmost parts of the earth.” Each member will bring a list of names and places with them to small group each week. The group will pray for this compiled list in an effort to engage the Holy Spirit to provide each person with the opportunity to share the Gospel message with each person and in each place respectively.

Each member will complete a written spiritual gift evaluation selected by leadership that will aid in identifying that person’s unique spiritual gift array; will agree to join a specific group of believers that is identified as a small group; will share with the group their personal array of spiritual gifts with intent to add cohesion to the functionality of that group in the furthering of the Kingdom; will agree to regularly attend the small group affiliation during the 9:30 meeting time; will compile a list of names of people in his or her life for the small group to prayerfully reach; and, will reach those people in order to win them to the group and ultimately to Christ. Within two years, each current member will be the leader of a small group. As a collective of believers, Woodland Trails Baptist Church will seek to double in size each year. Woodland Trails Baptist Church will accomplish this vision by the power of the Holy Spirit coupled with the ardent desire of each member to replace himself or herself with a new member of the group. The collective body of believers will accomplish this vision through praying for the empty chair, identifying the names of those people in each member’s life who he or she feels God has called them to engage, and by affecting at least seven contacts to reach that person in order to win them to the group.

Ultimately, within two years, each current member of the small group initiative will become a small group leader.

This vision brings the Great Commission to a relevant end: to reach out to individuals, the local community, and ultimately to the world with the specific purpose of contextualizing the gospel message by performing selfless acts of kindness. The plan to acquire all related questionnaire data will occur commensurate with the approval of the IRB and of the germane participants in this thesis project related to Liberty Baptist Theological Seminary. The vision of developing small groups will occur at the conclusion of the Christianity Foundations class sessions mentioned in the following segment. The vision of doubling in size each year will be measured quarterly beginning in June of 2015.

The plan to develop ministry leaders begins with the identification of the aforementioned terms in this paper. It finds support in the development of administrative job descriptions and recruitment of those positions, continuing through the implementation of a transitional phase from the traditional Sunday school and worship service model to a small group structure. This structure incorporates the stratagem of various well-known church planters and small group proponents such as Frances Chan, Rod Dempsey, Dave Earley, Frank Viola, Richard Krejcir, and Kenneth Gangel. Following the transition into the small group structure, this thesis project will outline a leadership training program that incorporates foundational training classes that clearly define components of the Christian life, including what it means to be a Christian, what it means to be a member of the local body of believers, what it means to be a disciple, and what it means to be a disciple maker. Furthermore, this thesis project will provide members of Woodland Trails Baptist Church with the training necessary to take disciples beyond themselves through each member's active participation in continuing Christian education classes. These will include Bible

study methods, spiritual formation, Old Testament questionnaire, New Testament questionnaire, introduction to theology, foundations of biblical counseling, and principles of biblical teaching.

At the inception of this plan, the pastor will allow for six months with no change in order to first build credibility with the current members. The pastor will immediately assume responsibility for weekly visitation, getting to know current members in a relaxed environment, visiting former members who left, call on visitors thanking them for attending church, and canvassing the local neighborhoods introducing himself as the new pastor. He will mail thank you cards to current members as well as to visitors. The pastor will set the example of emphasizing the importance of reaching out to the community through visitation and making multiple contacts to members, visitors, and the surrounding community in order to develop small groups.

The importance of the small group, according to Earley and Dempsey, is that it fosters biblical community. Biblical community represents a huge priority to God. The small group model stems from Jesus' example and the small group leader is an example to follow. The leader must bear fruit, which demonstrates spiritual growth. Growing a small group incorporates five basic practices during their meetings. The successful small group member understands the importance of the "one another" passages in Scripture. Therefore, Woodland Trails Baptist Church will incorporate these passages into the small group curriculum. Resolving conflict in a loving manner will sustain the integrity of the group. Small group participants must view corporate worship as a priority. Intentionality in the effort to witness must also be a priority, as is the study and application of Scripture. Active small group participants will engage in ministry efforts, pooling their unique array of spiritual gifts to foster synergy. This local body of believers

will instill in the small group leader a deliberate effort to develop a clear vision to be open to the unsaved.⁷⁸

Multiplying leaders represents the fruit of a successful group. Each leadership team will foster growth among members that will elicit both health and balance. Strength in biblical, spiritual, and practical facets of leadership represents a staple for success. In addition to the small group sessions on Sunday morning, the church organization will host a Tuesday evening Bible study in order to teach members how to study the Word of God. Small group leadership will make the sessions enjoyable and will always prioritize the time to pray. This approach will help develop harmonious relationships with a comprehensive covenant.⁷⁹

The new organization will constantly birth new groups, as the natural progression that a group practicing all of the aforementioned habits enjoys. Members will create a warm environment that puts new members at ease. Groups will practice the eight habits previously discussed, beginning with the vision to dream of leading a healthy, growing, multiplying group. Each small group leader will envision and develop a successful small group that will ultimately replicate itself. The small group leader will pray for each member daily. God moves through prayer; prayer is a powerful tool and an effective weapon against the enemy. The small group leader will encourage his members to invite new people to visit the group weekly. As previously stated, Earley emphasizes the importance that members of the small group possess an acute awareness of “the empty chair.” Therefore, the small group members must pray for the empty

⁷⁸ Dave Earley and Rod Dempsey, *The Pocket Guide to Small Groups* (Houston, TX: Touch Publications, 2007), location 264, Kindle.

⁷⁹ Ibid.

chair and for opportunities to win people to themselves, to the group, and ultimately to Christ. The small group leader will make it a practice to contact group members regularly.⁸⁰

As Earley posits, relationship building is not a once a week event. It represents an ongoing process as the small group members ‘do life’ together. Regular contact keeps everyone engaged with each other. As a former business leader, the Woodland Trails pastor has always told his teams that perspiration in the preparation brings power in the presentation. The Woodland Trails pastor will therefore meet with each small group leader weekly in order to disseminate the lesson plan as well as to foster a deeper Christ-centered relationship. Additionally, he will call each church member at least once a month with the relationship building purpose in mind. He will send out monthly written communiqué that reinforces the shared vision. Ultimately, the church produces leaders for the Great Commission as we all share and regularly communicate this shared vision.

The small group leader will seek to replace himself. He will always be training an apprentice to either take over the existing group while he moves on to form a new group, or forms his own new group with several members of the existing group. The small group leader will plan and hold group fellowship activities. Lastly, each member will become ardently committed to personal growth.⁸¹ Another necessity of the successful group is to dream big. Overcoming the fear of inviting people to come is as simple as realizing that if one does not invite them, they will not come. If they do invite them, they might come. The small group leader will continually stay in contact with his group to ensure sustained attendance. He will be well prepared for the meeting. He will constantly mentor others as apprentices resulting in birthing

⁸⁰ Earley, *8 Habits*.

⁸¹ *Ibid.*

new groups.⁸² Most importantly, the power of prayer must weigh in heavily if the group is to make any kind of impact for the kingdom.

Through the leadership development program outlined in this thesis project, the small group leader will cultivate his spiritual formation to ensure the success of his ministry. He will maintain constant awareness of the various stages of development of his group in order to seek opportunities to birth other groups. In his book *Multiply*, Frances Chan posits, “*Multiply* is designed as a simple resource that you (disciple of Jesus) can use to begin making disciples.”⁸³ Woodland Trails Baptist Church will use discipleship guides such as Chan’s in order to foster qualitative development. The administrators will keep details records of progress knowing that quality and quantity are both measurements of success. Leadership will create communication concerning the indispensable importance of developing and replicating good leaders in order to birth new groups.⁸⁴

The measurement of success must not be limited to attendance numbers. A clear demonstration of success must be measured in both the qualitative and quantitative aspects of what Jonathan Falwell deems “the eight areas of ministry which include: leadership, worship, discipleship, outreach, church planting, apologetics, culture, and prayer.”⁸⁵ *InnovateChurch* provides thorough measurement of church success. The success of this plan is proven through the increased number of small group leaders, the completion of continuing education classes by all members, as well as growth in the number of worshipers at Woodland Trails Baptist Church.

⁸² Earley and Dempsey, *Pocket Guide*.

⁸³ Chan, *Multiply*, 9.

⁸⁴ Earley and Dempsey, *Pocket Guide*.

⁸⁵ Falwell, *InnovateChurch*.

Furthermore, ultimate success is proven through the active participation of all members in practicing discipleship with the intent to make disciple makers.

Evidence of success exhibits a church culture that incorporates a vibrant outreach to those people in the lives of church members with intent to evangelize and disciple each person. This outreach is proven successful through the replication of leaders as well as the multiplication of small groups within and outside the local body of believers. Demonstrable success is augmented by a unified culture that prays and is determined to grow spiritually through the practice of internal, external, and corporate spiritual disciplines. Ultimately, the proof of success compares reality in two years as measured against Woodland Trails' vision for each of its church members to complete "Foundations of Christianity," complete a spiritual gift evaluation that will identify his or her unique spiritual gift array, join a small group, share with the group their array of spiritual gifts with intent to add cohesion to the functionality of that group to the furthering of the Kingdom, regularly attend the small group affiliation during the 9:30 meeting time, complete the continuing education classes, and ultimately within two years, become a small group leader. Each member will regularly compile a list of the names of people in their lives for the small group to pray for and to seek ways to engage people on the list in order to win them to the group and ultimately to Christ and teaching them to obey His commands.

Through the examination of leadership as it relates to an organization known as the local body of Christian believers, this study will demonstrate the validity of its definition of leadership as one who has influence over another. The definition of organizational terms reveals the following: A church is comprised of followers of Christ who are called to have influence over both the saved and the lost with the sole purpose of furthering of God's Kingdom. A pastor represents "the first among equals" who is called to equip those members of the local body of

believers for Kingdom service. A saint is a Christian. The gospel is the message of Christ. Evangelism represents the vehicle for disseminating the gospel. A disciple is one who follows Jesus Christ. Discipleship is the process of shaping and being shaped into the likeness of Jesus Christ. A leader is anyone who has influence over another, and leadership is the process by which one exercises that influence. Moreover, this analysis will reveal the necessity of, and the process for, developing leadership throughout the local body of believers. Furthermore, this study will establish that every person is a leader. The process is already in motion for the carrying out of the specific aforementioned dream through the development of a shared vision, by the execution of a detailed plan for developing ministry leaders at Woodland Trails Baptist Church.

Credibility

As a former business leader and sales trainer, the Woodland Trails pastor always began his training classes with a question regarding the most important component of the sales process. Most of the trainees in the room would cite closing the sale or handling objections from the potential client as paramount to the final decision. While these components of the process are important to achieve a positive outcome in the sales process, credibility remains the most important element. Without credibility, nothing a person says or does carries any influence over a person's decision making. While ministry is obviously not a sales process, it does possess aspects of leadership. As previously mentioned, discipleship is leadership. As a believer, each member of the local church is called to be a disciple maker, who in turn makes disciples. To lead, one must have influence; to influence, one must have credibility.

The Christian life is not a religion. It is a relationship. Each believer enjoys an active relationship with the all-powerful Creator of the universe. The Bible identifies the sum total of

all believers as the Body of Christ. This metaphor appropriately reveals the need for each member to understand his or her unique role in the Body so that each may contribute to the healthy functionality of the Body. Additionally, each member must understand how her or she interacts with all of the other body parts. A personal relationship represents the Woodland Trails pastor's best effort toward developing credibility amongst the flock. Personal individual time off-site with church leaders will reveal the true integrity of the Woodland Trails pastor. As the spiritual leader of Woodland Trails local Body, the pastor must lead by example in order to foster abiding relationships with those members under his headship. The Woodland Trails pastor is committed to spending quality time with members who are in a leadership position in order to foster such personal relationships. This places him in the best possible position to effect the positive changes necessary as revealed in the questionnaire data.

The questionnaire data reveals that even among those church members who feel discipleship is important, most are not actually carrying out the charge issued by Christ in the Great Commission to "go make disciples." While the data reveals that the average Woodland Trails member acknowledges the importance of discipleship training, most are not following through and executing on this charge. Moreover, a change in behavior must be affected in order to correct this deviation from biblical expectations of the saint. Very little argument exists against the difficulty of affecting a change in human behavior. Humans are creatures of habit. People park in the same spot at work. People maintain the same routine getting ready in the morning. People eat at the same restaurants. To affect change requires a decision on the part of the individual that altering his or her routine is important or necessary. To speak into a person's life on this behest demands a credible voice. The extensive review of literature identified pitfalls that are related to the omission of this necessary developmental phase. This thesis project will

incorporate structural components that will provide a sound administrative foundation, establishing key administrative roles, financial controls, shared vision, shared values, and transparent infrastructure, all designed to provide confidence in leadership.

The lead pastor of Woodland Trails Baptist Church's first effort in developing credibility must establish the congregation's trust in his understanding of Scripture. This need for gaining the confidence of the local flock is one of the reasons that the pastor obtained an undergraduate degree in Biblical Counseling, a Master of Divinity with a Biblical Studies focus, and most recently the Doctor of Ministry with a Leadership focus. These degrees do not purely represent academic achievement. For the past nine years, it has been a huge blessing for the Woodland Trails pastor to spend time growing into a deeper relationship with the Lord so that he leads by example through the way that he conducts himself, the way that he deals with others, and the way that he communicates truth. It is paramount that the pastor stands in the pulpit, clearly communicating truth. This belief is what drove him to seek out an extensive understanding of hermeneutics and homiletics and thus be able to teach these courses at the collegiate level. The Lord has poured out blessings in providing the pastor wisdom and understanding to interpret the Word, communicating its truth in a relevant fashion, as well as the need for credibility in the eyes of the recipients of its message.

Planned Program of Preaching

Another facet of credibility is the continuity in dispensing the message of truth. In the homiletics classes offered by the pastor, a great amount of emphasis falls on having a planned program of preaching. In 2 Tim 3:15-16, the apostle Paul exhorts Timothy (and subsequently all believers) that the Scriptures, being God-breathed (*theo-pneustos*) are in and of themselves designed to revitalize and foster discipleship. Moreover, the very text identifying the Great

Commission incorporates the need for disciple makers to “teach them (disciples) to obey all that I (Jesus) have commanded you.” Within the disciple-making charge, the 2 Timothy text also provides revitalization in the reproof, correction, and training in righteousness. Having a planned program of preaching is essential in fostering growth, revitalization, and training up disciples who make disciples.

Planning a program of preaching helps avoid boredom, averts the influence of physical and emotional conditions, and allays the concern that sermons are being utilized to address certain issues or individuals. A planned program places the spiritual formation of the body (and the preacher) in the hands of the Spirit. Such a plan helps the Woodland Trails preacher develop a purpose statement for his preaching. He no longer bounces from week to week, having no continuity to his approach. He becomes a better steward of the calling that has been placed on him, avoiding last minute, knee-jerk preparation that will ultimately result in poor presentation.

As the congregation is systematically moved through various series of preaching programs, each person receives a more well-balanced diet of spiritual nourishment. Varying types of preaching among evangelistic types such as polemical (gospel defense), missional (outreach) and discipleship, basic Christian teaching, doctrines of the faith, and instructional/informational will ultimately result in the revitalization and rejuvenation of the active recipient who is engaged in the sermon for the purpose of being “equipped to do the work of service” (Eph. 4 [NASB]). As the preaching series builds on itself, leading up to a common focus (whether exegetical, topical, or purposeful), the preacher ultimately develops into a discipling preacher who sets and achieves ministry goals, breaking them into yearly goals driven by his planned program of preaching. Planning a program of preaching is being a good steward of the calling to preach.

Finance and Budgeting

Before the congregation can move forward in quantitative and qualitative growth, the organization must develop a financial plan. As visitors attend Woodland Trails Baptist Church, they must be confident that leadership will be good stewards of the resources that they will contribute. The questionnaire data reveals the need for instilling confidence in leadership. Financial controls in the local church represent a byproduct of good stewardship on the part of leadership. Good stewardship in the realm of church finances results when the members of the local body of believers work together in their God-gifted roles, developing a shared vision and structured goals that will lead to the fulfillment of that vision. In order to bring about the unification of the body of Christ to this end, church leadership must identify those individuals gifted in the area of administration and leadership, recruit them, train them, and provide them with their germane job description. Since financial controls represent a component of administrative church leadership, it is necessary to provide details and training for those aptly gifted in these areas in order to instill germane confidence and competence.

These various service members must also understand how each role interacts with the others in order to bring about success in the realm of church finance with the goal of furthering the Kingdom. Next, the church must develop a process of financial planning in the form of a church budget. This budget must drive the church's plan of action for the various ministries, fostering a formula for success both for the individual ministry as well as the overall local body that it represents. Bookkeeping and accounting procedures, coupled with the planned program of interaction amongst the various roles, represent the financial controls that must govern the management of the church's finances. Appendix IV reflects a detailed rendering of this entire process for Woodland Trails Baptist Church with one paid staff member (the pastor).

Good Stewardship from Leadership

Good stewardship in the sphere of the church's financial controls occurs as the local body of believers harmonizes their God-gifted roles, selecting those with administrative aptitude to develop policies and procedures that will both foster confidence and promote future success. The active participants in the financial workings of the church organization must operate within a cultivated organizational structure, understanding their unique role through the development, communication, and training for each job description. The interaction amongst the various financial personnel must be identified through processes and procedures that outline the approval, execution, and record keeping of each transaction. These transactions must be in adherence to a previously developed budget, which has been developed by its various ministerial components and departments. Through proper execution of each administrator's role records and reports must demonstrate what funds the church received and where those funds were utilized. Furthermore, the reports should reveal that the church's written policies and procedures have been intentionally held in reserve, identifying its impeccable rendering of insurance needs, cash disbursements, fixed assets, and record keeping. Thus, the senior pastor must demonstrate and practice good stewardship to the congregation and to God, developing, implementing, and maintaining proper financial controls that will ultimately earn him credibility throughout the church organization.

Developing a Mission Statement, Vision, and Strategic Plan

The church, or more specifically, the Body of Christ, holds the dutiful responsibility to fulfill the Great Commission. Specifically, there remains an onus upon every believer to "go make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I (Jesus) have commanded you" (Matthew 28: 19-

20 [ESV]). Most believers acknowledge the all-encompassing nature of this calling. Many of the believers who recognize that this calling applies to them lack the understanding of how to fulfill this calling within the context of their daily lives. Resultantly, only some believers respond to this calling. Few successfully execute a clear plan that incorporates partnerships with other believers. This failure to execute negates the believer's main function as the Body of Christ to obediently fulfill the Great Commission.

For Woodland Trails Baptist Church, each member will collaborate to develop a strategic plan that will enable this local body of believers to successfully fulfill his or her role in making disciples. Moreover, Woodland Trails Baptist Church must be committed to honoring this calling, promoting good stewardship of the resources, both human and tactile, with which God has endowed this local body in order to fully leverage these resources for the Kingdom of God. What follows is a written outline of the process that Woodland Trails Baptist Church will follow. This will allow the church to develop a strategic plan based on consensus of the aforementioned church organization, thus ensuring both short-term and long-term success in fulfilling this church body's charge. This will also allow maximum leverage of each person's resources and spiritual gifts.

Preparation

The remaining remnant of church members at the beginning of this study proved to be highly motivated and totally open to change in order to do whatever is necessary to further the Kingdom and grow the church. As stated, the new pastor allowed for six months with no change in worship formatting order to first build credibility with the current members. He immediately assumed responsibility for weekly visitation, getting to know current members in a relaxed environment, visiting former members who left, calling on visitors thanking them for attending

church, and canvassing the local neighborhoods introducing himself as the new pastor. He mailed thank you cards to current members as well as to visitors. In preparation for positive change, he set the example, emphasizing the importance of reaching out to the community through visitation and making multiple contacts to members, visitors, and the surrounding community.

As a result of the reduced membership and attendance, there exists virtually no program of any kind at Woodland Trails Baptist Church. The church organization is debt free and owns an 8,000 square foot building that seats 650. Additionally, this building sits on 3.5 acres of land in a growing community. This community currently has nearly 6,000 homes within a two mile radius of the church. Many of these communities are still building new homes. Woodland Trails Baptist Church believes in planting new churches. Thus, the remnant of six people extended loving invitations to an African American church and a Hispanic church, both of which meet in the church facility. Each church plant shares in the expenses, which has helped support the church during this time of transition.

Planning Process

All organizations engage in some degree of structured leadership. Most establishments appoint leaders into various hierarchical levels. Many institutions promote leaders within the organization based on competent performance in a similar position or in a current subordinate position. Some benefit from the proper execution of a process for developing leaders. Few understand the necessity of complete penetration of successful leadership development. This strategic plan examines the nature of leadership as it relates to an organization known as Woodland Trails Baptist Church. Through a thorough examination of the theology and core values of leadership, this process further reveals the necessity of leadership throughout this local

body of believers. Furthermore, this strategic plan establishes that, since a leader is a person who has influence over other people, every person is a leader. Following a demonstration of this aforementioned truth, this line of reasoning will result in carrying out a specific dream through the development of a shared vision, by the execution of this detailed strategic plan for developing ministry leaders at Woodland Trails Baptist Church.

Incorporating the previously discussed parameters, this strategic plan finds its limitations to the implementation of a complete program of leadership development solely for Woodland Trails Baptist Church. This strategic plan does not espouse that this approach is the only way to develop leadership within the local body of believers; rather, this is the best way for Woodland Trails Baptist Church given its current conditions. This strategic plan does not suggest that every local body of believers possesses the capacity to adopt and implement such a widespread approach to leadership development. Such a decision must be carefully weighed and should carry with it the support from the lead pastor as well as the unified agreement of the local body itself. Furthermore, this strategic plan does not exhaust every possible scenario, but is limited to the current conditions at Woodland Trails Baptist Church and how this leadership development program can enhance and support the Great Commission.

A key component in reinventing the culture of the local church is to redefine the understanding of what constitutes a leader. Returning to the paradigm that is driven by church members' affiliation and familiarity with business models, some organizations define a leader as the person who is in charge or one who is ultimately accountable for making the decisions within the organization. He has people who report to him and who take direction from him. Ultimately, the responsibility, credit, and blame fall to the leader. But to redefine leadership means to shed such paradigms and come to the understanding that a leader is anyone who has influence. Hence,

this strategic plan predicates that everyone in an organization is a leader. Thus, everyone must be developed for leadership.

In the context of the Kingdom of God, what constitutes the development of a leader is discipleship. To develop a leader is to disciple him; more specifically, this development involves following Jesus Christ's charge to make disciples. However, His particularization of this charge found in Matthew 28 incorporates both new converts (evangelism) as well as growing existing believers (discipleship). Additionally, helping existing believers to grow in their spiritual walk must include training them to become disciple-makers. A process that incorporates certain identifiable core values must drive the leader to this end.

Mission, Vision, and Core Values

The effective leader begins by dreaming of multiplying leaders. He demonstrates by setting a good example. He discovers potential leaders, deepening a relationship with each individual. He describes the shared vision of what the future holds and determines what it will take to realize that vision. He develops each potential leader before deploying them into service. Dave Earley offers a solid foundation for true biblical multiplication wherein the local body of believers grows exponentially as a result of successful replication.⁸⁶ This strategic plan will outline a process for evaluating each member of Woodland Trails Baptist Church in order to determine his or her spiritual gift array, as well as each member's self-evaluated level of spiritual maturity.

The journey of understanding how vision can transpose into action is initiated through the physical demonstration of how to multiply leaders. Moreover, before others can multiply leaders, they must see it in practice first-hand. Therefore, the effective maker of disciple-makers must

⁸⁶ Earley, *Members into Leaders*, location. 1006-1030, Kindle.

personally model a multiplying ministry. Such behavior includes what Earley has identified as “seven character requirements for greater fruitfulness and multiplied harvest.”⁸⁷ These requirements involve personal sacrifice, dependence on God, an intimate connection with Jesus, perseverance and hard work, active patience, immersion in the Word, and a focus on the final outcome of these efforts. Earley shares his eight habits of effective small group leaders in order to provide more detail as to how one should model the way to successful replication of leadership.⁸⁸ This strategic plan will develop, implement, and evaluate the results of a comprehensive leadership training program designed to personally cultivate each member of the local body of believers at Woodland Trails Baptist Church.

The next phase in the process of multiplying leaders is for the senior pastor to identify those members of the body who potentially can become leaders. This is a perpetual search that must be initiated with the broadest of spectrums, considering anyone and everyone as a potential candidate. Earley observes, “Anyone can be a leader of a small group. The Bible teaches that every believer is to be a disciple. To truly be a disciple, you must be a disciple maker.”⁸⁹ However, the search must be narrowed as the pastor seeks for candidates through existing groups, previous groups, and virtually everyone that he knows in order to identify those who have the greatest potential to multiply other leaders. Earley clarifies the qualities to look for in order to identify such potential leaders.⁹⁰

Once these potential leaders are identified, the pastor must cultivate a growing relationship with each of them. He must first genuinely demonstrate care for those with whom he

⁸⁷Ibid., loc. 199, Kindle..

⁸⁸ Ibid.

⁸⁹ Earley, *Members into Leaders*, loc. 298-403, Kindle.

⁹⁰ Ibid.

seeks to develop. Communication is the key to any vibrant, growing relationship. Moreover, those with whom he relates must also feel appreciated and recognized for both their commitment as well as their contribution to the organization. Additionally, the pastor must encourage mentorees along the way in order to foster their perseverance in difficult times. This encouragement, Earley says, involves acceptance, attention, affirmation, affection, activities, and assistance. Additionally, the leader must practice two-way communication and always be willing to actively listen.⁹¹

Following the identification, selection, and deepening of the relationship, vision casting represents the next phase in the development of successful leadership replication. The pastor will seek input from all those involved during the gestation of the clearly stated vision. Determining expectations and commitments denotes another core value in the process of leadership development. Such a strategy will provide leaders and their mentees direction, limit frustration, aid in communication, offer motivation, and serve as a tool for the mentoree as they become the mentor. In developing expectations and commitments, Earley does not disappoint in providing readers with a concrete process to answer the “how” component of the equation. He does so through the acronym ‘PACE’ which stands for *prayer, availability, contact, and example*.⁹²

Having accomplished the aforementioned components of this development process, Earley now turns attention to development of these identified leaders. According to Early, development is not an event, but a process. He defines development as “the process of cooperating with God by using every available resource to help another person become a

⁹¹ Ibid..

⁹² Earley, *Turning Members Into Leaders*, loc. 298-403, Kindle.

multiplying small group leader.”⁹³ Resources for this development include on-the-job training, personal mentoring and coaching, classroom training, group leadership training, training events, other sources of information, and spending time together. Thus, training the trainer includes modeling the behavior, mentoring it, and motivating the mentoree before one can expect to replicate one’s self.⁹⁴ This strategic plan will describe in granular detail a church-wide leadership development program that begins with the foundational understanding of salvation and extends to the overall spiritual formation of each member in order to equip him or her to take others beyond him or herself.

The final phase of this rewarding process culminates in its deployment and evaluation. Having a good sense of the leader’s ability to succeed prior to his inauguration is essential. Earley provides some tools that can help identify an individual’s readiness for leadership. As previously indicated, leadership development is an ongoing process and must therefore perpetually build on itself. Successes must carry with them their own celebration; however, these successes must be (as ongoing processes) constantly managed and maintained. The aforementioned stages must function together in a symphony of continuous identification, development, encouragement, preparation, deployment, and a celebration of development. Thus, perpetual replication begets more of the same. To dream of multiplying leaders, to demonstrate what leadership must be, to identify those potential leaders, and to deepen a relationship with them represent the core values and the very basis for developing a successful and growing body

⁹³ Ibid., loc. 768-871, Kindle .

⁹⁴ Ibid.

of believers.⁹⁵ This strategic plan will report the results of implementing the leadership training program, its successes, shortcomings, and any observations related to these results.

According to Berkley, volunteerism represents the primary means by which God's plan is accomplished. Volunteerism can be found from the beginning of the church. Scripture affirms that the furthering of the Kingdom is through volunteers. Volunteer recruitment in the church includes three components: motivating people, guiding them to the right ministry, and supporting and supervising them as they minister. Volunteer training can incorporate a three-step approach: preparation, implementation, and evaluation. This allows the recruitment people on the basis of their gifts and interests. In order to support volunteers, existing church leaders must endorse and replicate the activities that worked well when the church was smaller.⁹⁶

Developing leaders at Woodland Trails Baptist Church incorporates the metamorphosis of the church organization into one driven by a small group model. This vision includes helping each member identify his or her unique blueprint of spiritual gifting, motivating each member to utilize that gift in the right ministry, and encouraging that person along the way, while providing support and training as he or she exercises that gift to the full potential as given by the Holy Spirit. Through leadership development, within two years of joining a small group, each member of Woodland Trails Baptist Church will be the leader of his or her own small group. Full realization of this dream will mean that every church member is actively engaged in this process.

In order to clearly define Woodland Trails Baptist Church's function as the local body of believers, it must seek to identify what God has called its' members to accomplish. While its members understand that the church's purpose is to glorify God, it is essential that Woodland

⁹⁵ Earley, *Members into Leaders*, loc. 298-403, Kindle,.

⁹⁶ Berkley, *Leadership Handbook*, 303-346..

Trails develop a clear mission statement that encapsulates how its' members will accomplish this charge. Since there exists virtually no community presence in the past several years, this image development provided the strategic planning team with a virtual blank slate from which to write. Therefore, the strategic planning team identified the reasons why Woodland Trails exists, and what its' members are to be doing in order to make disciples. Woodland Trails' leadership encapsulated this mission into a simple, one-sentence statement.⁹⁷ The Woodland Trails Baptist Mission Statement is: To make and grow disciples of Jesus Christ to the glory of God.

The local body of believers at Woodland Trails Baptist Church developed a shared vision that incorporates personal spiritual development, corporate interaction with the other members, and a fulfillment of the Great Commission. The shared vision for Woodland Trails Baptist Church begins with the identification of each member's spiritual array of gifts. Before each member of the local body of believers can actively serve in the capacity to which he or she is called, that person must know how he or she is gifted. Once the spiritual gift array is identified, each member of Woodland Trails Baptist Church will actively serve, utilizing his or her spiritual gifts. Each member of the aforementioned local body of believers will know the spiritual gift array of the other members of his or her small group.

In order to establish unity in the development of a shared vision, each church member must actively participate in a small group. He or she will work in unison with members of a small group that is arranged according to the spiritual gifts of each member. Therefore, each small group will be an entity in and of itself, able to fully function in order to carry out the ministry and mission of the Body of Christ: making disciples. Moreover, as an active participant of a self-contained, self-sustaining small group, each church member will develop and practice

⁹⁷ Aubry Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders*, 2nd. ed. (Grand Rapids: Baker, 2005), 112.

the internal (meditation, prayer, fasting, study); external (simplicity, solitude, submission, service); and corporate spiritual disciplines (confession, worship, guidance, celebration).⁹⁸ This vision must bring the Great Commission to a relevant end. The vision statement must incorporate reaching out to individuals, the local community, and ultimately to the world with the specific purpose of contextualizing the gospel message by performing selfless acts of kindness.

Having set forth the mission statement and developed the shared vision, the team will identify the core values that Woodland Trails Baptist Church deems important. The leadership team established consensus as to what core values are shared by the group. It will develop a series of discussions in order to uncover what each member considers distinctive about his or her ministry. In order to provide clarity as to what the team seeks to develop, it will use Malphurs' definition of core values "as the constant, passionate, biblical, core beliefs that go deep and really, truly empower and guide the ministry."⁹⁹ In so doing, these core values can be the navigation aid for empowering and guiding the ministry.¹⁰⁰ The Woodland Trails Baptist Church agreed core values include: glorifying God through excellence, purpose driven ministry, discipleship, family, relationships, prayer, and most of all the Scriptures.

A review of the history at Woodland Trails Baptist Church identifies the church organization as what is termed a "resurrection" opportunity. Following the development of a disciple-making strategy for the community, this organization must cultivate an approach for taking full advantage of its surroundings. This necessitates identifying the setting, the identifiable presence of Woodland Trails Baptist in the community. This presence is expressed both physically and electronically. While the physical presence identifies the geographical location of

⁹⁸ Foster, *Celebration of Discipline*, loc. 8-30, Kindle.

⁹⁹ Malphurs, *Advanced Strategic Planning*, 150.

¹⁰⁰ *Ibid.*, 152.

the facility and the community, the electronic transcends these facets, making it possible to reach both immediate and international communities. Evaluating the current state of these factors in the development of a strategic plan is necessary in order to identify areas of opportunity, as well as strengths, and weaknesses.

The importance of the church setting is that it affects first impressions, provides a launching pad for community ministries, and determines who will and will not find the church organization. These factors can severely impact the overall involvement of members and potential members. This footprint sends a message to the community and is a representation of the church organization's culture and its potential ministry and outreach. Biblically, where the church meets is not a representation of the church; however, the location provides a determinate importance to the ministry of its members. Therefore, evaluation of the ministry is a must for strategic planning. Resultantly, Malphurs identifies ten questions that will assist in this evaluation.

Beginning with the location of each church member, the distance from the facility is a key factor in the longevity of membership. Next, the location of a focus community must be determined. Is the location of this focus community congruent with the location of current membership? Is the church facility in the best location in order to maximize ministry efforts? The answers to these questions can radically alter any future strategic planning. The next factor to consider is the order of preference in any of these alterations among current members and the unsaved focus community. Visibility, accessibility, signage, and a campus master-plan of the church represent factors that also weigh heavily into the direction that any strategic plan must take.

To reinforce the answer as to why this evaluation of ministry is a must, these evaluation factors can radically alter any future plan that the strategic plan group may offer. However, this evaluation will also inevitably place the organization in a position to facilitate success.

Conversely, failing to evaluate the ministry often will result in a flawed strategic plan that does not consider the critical nature of both physical and electronic presence relative to both the current membership as well as the targeted communities.

The guiding principles surrounding the maintenance of the facility also represent key factors in the direction of the strategic plan, as do the seven facilities factors that can assist in maximizing the worship facilities. Therefore, the evaluation of ministry represents an essential precursor to the strategic plan process; without this clear direction the ministry, facilities, resources, and direction of the church could move in the wrong direction. This process is simplified by the current set of circumstances surrounding the remnant of six members. There are virtually no current strategies in place. The summarization of all data collected should yield the aforementioned fact that our church organization has a blank slate from which to reinvent itself. Nevertheless, the team will evaluate strengths, weaknesses, opportunities, and threats respectively.

Chapter 5

Conclusion

Following the establishment of credibility with the congregation through relationship building, demonstrating unswerving integrity, and the creation of an administrative structure that demonstrates good stewardship on all fronts, the senior pastor must develop a process for “equipping the saints for the work of service” (Eph. 4:12 [NASB]). This charge represents a biblical mandate and establishes the pastor’s job description. The mandate for equipping the saints requires a clarification for the “work of service.” The work is not cleaning the bathrooms, or mowing the lawn at the church; the work of service reflects the saint’s obedience to the biblical commandments. Specifically, these commandments found in Mark 12:30-31, Matthew 28: 19-20, and John 13:34 each center on the imperative nature of *agape* love. This love for God and man is ultimately expressed in fulfilling the Great Commission.

To ultimately love God, the believer must seek to glorify Him by spreading His renown. The apostle Paul clarifies in Romans 10 that “faith (in Christ) comes by hearing, and hearing of the Word of Christ”; the believer must therefore be determined to share the Gospel message with the lost. This mandate to spread the Gospel, reflected in verse Matthew 28:19, initiates the process of discipleship. The believer must “go make disciples, baptizing the in the name of the Father, the Son, and the Holy Spirit.” Moreover, the believer is further charged to “teach them (those disciples who are made) to observe all that I (Jesus) have commanded them.” Matthew reminds the reader that as a disciple maker, each believer must remember to rely on the

empowerment of Christ through the Holy Spirit knowing that He who saves is also He who fosters growth.

The questionnaire data reveals the majority of members and regular attenders at Woodland Trails Baptist church agree that discipleship is paramount to life within the local body. Most agree that a believer would be more confident in sharing his or her faith if he or she were better trained in discipleship. Although many of those completing the questionnaire express that Woodland Trails Baptist leadership is committed to discipleship, few currently practice the mandate of discipling and being disciplined. The next phase is to build the confidence of each member to share his or her faith with the lost as well as develop his or her ability to disciple those converts. This process begins with the establishment of small groups which members of Woodland Trails Baptist calls "Missional Communities." The group that will initiate this effort meets on Sunday mornings at 9:30 am. Currently, this small group identifies themselves as a Sunday school class.

As a former sales trainer, this pastor regularly discusses the importance of solidifying the fundamentals of any trade and regularly returning to those fundamentals; even business professionals review the basics at least once a year. For example, prior to the regular season, professional baseball players attend a mandatory preparation period known as spring training. During Spring training, men who make millions of dollars per year as professionals in the trade get out on the baseball field shagging pop-flies, fielding grounders, and engaging in batting practice. They watch films of other teams. They discuss strategy. Coaches are well aware that these fundamentals must remain at the forefront of each player's mind. Otherwise, the players will experience what is known in the industry as a "slump." In the same manner, the believer must understand, solidify, and practice the fundamentals of Christian spiritual growth. He or she

must not only know these fundamentals well enough to practice them. He or she must know them well enough to teach them to others. In so doing, the obedient follower of Christ will continue down the path of spiritual growth, will model the way for others, and will proactively lead other converts into a growing relationship with the Lord.

Therefore, the first phase of transitioning from Sunday school to a Missional Community (small group) environment is to review the fundamentals of Christianity. This pastor identifies these fundamentals in very much the same manner as Dr. Rod Dempsey. In *Christian Leadership (CLED 974)*, Dempsey identifies the fundamentals of Christianity by defining a Christian, church member, disciple maker, disciple maker-maker, and ultimately replicating the small group. By modifying material that Dr. Dempsey issued in class, this pastor adopted the curriculum to Woodland Trails Baptist's needs, developing 4-8 week segments for each aforementioned phase respectively. These segments serve as training tools for future leadership to use as they obediently adhere to the Great Commission. Additionally, these classes serve as a transition from Sunday school to a small group structure at Woodland Trails.

Returning to the foundational definition of a Christian begins with providing disciples with a template of what it means to be a Christian. While true Christians certainly must understand the rudiments of salvation by faith in Christ alone, many struggle with explaining this concept to others. The questionnaire data supports this truth, since the majority of those completing the questionnaire express hesitancy to share their faith or to mentor new believers. Moreover, session one of the foundation series particularizes components of what it means to be a Christian. These rudiments will be shared during the time period previously called Sunday school, encouraging all church members to attend. Each church member and regular attender is encouraged to review these foundational truths in order to gain confidence in sharing his or her

faith as well as improving his or her ability to better verbalize the nature of Christianity. A handout for each class is provided for such future encounters.

Session one spans eight Sundays, with 45 minute allotted for each weekly class. The first class allows the student to rediscover the Bible. This class provides each student with an overview of the sixty-six books of the Bible. Each book of the Bible is covered in a cursory fashion, including its location in the canonical order, the author, audience, and literary genre. Discussion includes the four Old Testament sections: Law, History, Poetry, and Prophets. The New Testament sections are also covered: Gospels, History, Letters, Epistles, and Prophecy. The main purpose of this class is to ensure each student's familiarity with the canonical writings and these aforementioned details to the degree that he or she can confidently share this information with another person.¹⁰¹

The second class addresses the nature of God. Students review truths about God such as the fact that He is spirit, yet He is a personal being that seeks relationship with His creation. The curriculum describes His triune state of Father, Son, and Holy Spirit. This pastor also reviews God's many unlimited qualities. God is immutable, infinite, eternal, perfect, truth, love, holy, righteous, sovereign, self-existent, omnipotent, omniscient, omnipresent, and the Creator of all things. The pastor, as class leader, describes each of these qualities in moderate detail, allowing time for interaction for clarity.¹⁰²

The third class of session one addresses sin and how this factor has separated humanity from God. Students review the nature of sin, God's requirements related to committing sin, humanity's total depravity, the consequences of sin, and finally, the only resolution to the

¹⁰¹ Rod Dempsey, "Christian Leadership," CLED 974 Class Notes, Fall 2013, Liberty Baptist Theological Seminary, Lynchburg, VA.

¹⁰² Ibid.

problem created by sin. The discussion concerning this solution leads to the fourth class in order to clarify the nature of Jesus Christ, the only one worthy to bridge the gap between sinful humanity and holy God.¹⁰³

Class four begins the discussion about Jesus Christ. This segment necessitates that this pastor emphasizes the importance of knowing Jesus Christ, as well as proffering the foundational truth of His person and works. These truths tie directly to the premise of Christianity itself. Class members revisit biblical truths concerning who Jesus claimed to be, His statements of divine authority, and ultimately how these truths demand belief in Jesus and His salvific works.¹⁰⁴

In addition to His salvific actions on the cross, as God the Son, Jesus Christ performs many other actions. Class number five identifies Jesus as the Creator of all things. Various biblical texts reinforce the truth identifying God the Son as the Creator. Additionally, the curriculum reviews biblical text that describes Jesus' deeds while on earth and His current role as He cares for the believer. Ultimately, as the text reveals, each student learns of Jesus' imminent return as Conquering King. Nevertheless, during this portion of the material, each member learns that none of these deeds compare to His salvific actions on the cross as they relate to solving the issue of humanity's sin. This segment, during week five of session one, culminates in the contrast between mankind's sin resulting in spiritual death with Jesus' resolution equating life for the believer.¹⁰⁵

Week six of this session delves into the detailed biblical description of being born again. Each student learns that "born again" does not mean being religious. Jesus did not mean for

¹⁰³ Dempsey, "Christian Leadership," Class Notes, Fall 2013.

¹⁰⁴ Ibid.

¹⁰⁵ Ibid.

baptism to cause such rebirth. He did not require reformation. Each student reviews biblical references that describe this second birth as a spiritual rebirth. This spiritual rebirth represents a regeneration of the eternal self, resulting in a new nature. The student is reminded that this new nature is the product of belief in the salvific actions of Jesus.

Week seven's lesson builds on the previous classes; this lesson describes the process of an individual experiencing preparatory sanctification. This pastor defines preparatory sanctification as the phases one encounters as they come to believe the truth about Jesus Christ as Lord and Savior. Furthermore, the curriculum describes the process that the believer who experienced positional sanctification (salvation) encounters spiritual growth and development. The curriculum defines spiritual growth and development progressive sanctification. The final segment of session one, a description of baptism, serves as a segue into session two, defining the expectations of a church member.¹⁰⁶

At the beginning of this session, each member reads through Woodland Trails' church Statement of Faith and church by-laws in order to understand Woodland Trails' theology and ministry philosophy. Each member must be willing to involve him or herself in utilizing the God-given time and talents for the furthering of the Kingdom. Moreover, each class participant reviews and agrees to the mission statement and vision, identifying with the church's core values. Each class participant is reminded that new members, whether by transfer of letter, statement of, or profession of faith, must meet with a decision counselor who will confirm a salvific experience.¹⁰⁷

¹⁰⁶ Dempsey, "Christian Leadership," Class Notes, Fall 2013.

¹⁰⁷ Ibid.

The subsequent three segments of session two identify how church members experience spiritual development and accountability in the Woodland Trails community. Each class member reviews Woodland Trails' vision: "Worship, Grow, and Go!" This three word vision statement reminds each member of the three components of spiritual development that Woodland Trails' members enjoy. *Worship* involves all aspects of the growth and development of a believer's relationship with the Lord and with other believers. *Grow* represents the spiritual development of the believer while *Go* adheres to the disciple's calling to make disciples who make other disciples. Each class member traverses through the biblical basis for accountability as it relates to each of these areas of the church member's development. Detailed sessions on the accountability of giving, the Lord's Supper, and baptism conclude the church membership session¹⁰⁸

The foundational classes that go along with the student's understanding of Christianity and church membership focus on developing the believer into a follower of Jesus Christ. Session three entitled "Discipleship" begins by outlining key discipleship skills or disciplines. These disciplines begin with the member's recognition that, from the biblical perspective, discipleship represents the normal Christian lifestyle. Albeit most Christians do not practice discipleship as a lifestyle, discipleship is the believer's calling. As previously described, a disciple is a person who believes that Jesus is who He says He is, did what He said He would do, and by His sacrifice of shedding His own blood on the cross God's wrath has been satisfied and the believer's sins are atoned for. Thus, the believer, by his belief in this truth, has salvation. Resultant of this genuine belief, the individual will demonstrate his willingness and ardent desire to live a transformed life in accordance with Jesus' commands to love God and man, and to make

¹⁰⁸ Dempsey, "Christian Leadership," Class Notes, Fall 2013.

disciples. He is committed to this transformation through the power of the Holy Spirit by the exercise of the spiritual disciplines.¹⁰⁹

Once the student realizes the truth of discipleship as a staple of the Christian life and understands the aforementioned definition, he or she must comprehend that following Jesus requires discipline. Lesson one of session three focuses on four disciplines of a disciple of Jesus. Students review scriptural references emphasizing the importance of abiding in God's Word, developing an engaging prayer life, cultivating a contagious faith, and learning to love like Jesus loved. Members are instructed to develop a prayer journal that incorporates all of these disciplines in order to foster an active and vibrant daily quiet time with the Lord. Lessons two through seven particularize each of these four aspects of discipleship, succinctly demonstrating the practice of each one.¹¹⁰

The final lesson in the discipleship session places great emphasis on accountability. The Woodland Trails church member must understand that in order for discipleship to be effective, the disciple must be accountable to his or her mentor. Such an arrangement is voluntary. However, accountability is critical to the success of the spiritual development of the disciple. Each class participant reviews Scripture outlining the biblical basis for accountability. Repeatedly, Scripture describes the believer as connected to one another. Members of the Body are depicted as limbs, stones, and family who have responsibility to each other. Each member learns that he or she is not only part of something greater than simply being God's adopted child, he or she must work together with other members of the local body in order to accomplish Jesus Christ's purposes as the head of the body. Various levels of accountability begin with church membership, extending into the missional community (small group), discipleship group (core

¹⁰⁹ Dempsey, "Christian Leadership," Class Notes, Fall 2013.

¹¹⁰ Ibid.

training), and ultimately to encourage each member to grow into a leadership role in discipleship groups.¹¹¹

The fourth session of the Woodland Trails Baptist foundations classes represents material preparing each church member for a leadership role. Lesson one speaks specifically to the natural growth of the disciple of Jesus Christ into a disciple maker. Becoming a leader represents a natural result of growth as a disciple. In this first lesson, the member observes biblical support for God's design for the believer to mentor those who are less spiritually mature. Each member is led to realize the importance of furthering the Kingdom through his or her efforts as a mentor. Each member receives assurance that leadership skills can be learned and developed.¹¹²

Lesson two demonstrates the nature of leadership. Leading is not managing people; as previously discussed, leadership in the context of the Kingdom is discipleship. The Great Commission clearly states the believer's charge to make and grow disciples to the glory of God. Each participant in the foundations class series learns that a leader must possess integrity, spiritual maturity, reliability, optimism, humility, and teachability. Moreover, every class member will gain an understanding of where he or she is going with his or her follower(s) and how to get there. This direction must be Spirit led. The training material that this pastor has adopted continually reinforces the practice of all the previous lesson material, which builds on itself as a reinforcing tool. These tools serve as a developmental guide for the disciple maker, training him or her to lead by example.¹¹³

¹¹¹ Ibid.

¹¹² Ibid..

¹¹³ Ibid.

Leading by example represents a prerequisite for lesson three, which instructs the student how to take others along the path of spiritual growth and obedience. This lesson exhorts each participant to influence others to follow his or her example. It utilizes biblical examples that key on the teachings and example of the Master Teacher Jesus Christ. Throughout these sessions and in this pastor's endeavors as a professor of homiletics, he always reminds his students that if one desires to teach like a master, he or she must teach like the Master. Therefore, Jesus' example serves as both the biblical model as well as the template for this segment.¹¹⁴

If biblical multiplication is to occur, each student must grow beyond his teacher, becoming the teacher of others; the student who grows beyond his teacher will naturally gravitate toward leading others into discipleship. Those disciples will then, in turn, lead others, and multiplication will continue. Lesson four describes the concept of biblical multiplication. The difference between biblical addition and biblical multiplication lies in the teacher ultimately replicating him or herself with a teacher who replicates him or herself. Addition merely "adds" people to the existing group, while multiplication creates new groups that create new groups. Therefore, each student must seek to replicate himself with leaders who demonstrate the Christian lifestyle, seek out potential leaders, develop genuine relationships with these potential leaders, and effectively cast a vision for discipleship that the apprentice will own. These concepts and skills comprise lesson four.¹¹⁵

Having completed the foundational classes that identify all of the necessary components of salvation, church membership, basic discipleship, and church leadership, the Woodland Trails Baptist church member is poised to become competent in training others in these aforementioned areas. Each church member must own the need to experience spiritual growth. In many cases, as

¹¹⁴ Ibid.

¹¹⁵ Ibid.

the questionnaire data reveals, this is a latent need. The need for spiritual growth must be brought to the forefront of the church member's list of priorities. As part of this pastor's undergraduate degree in Biblical Counseling, undergraduate students completed a spiritual gift evaluation. This evaluation charged each student to complete a questionnaire designed to identify his or her unique spiritual gift array. Resultantly, this pastor found the chief benefit in this exercise to be a deeper understanding of each spiritual gift. With this understanding comes a better sense of how the Spirit has gifted each believer.

While the foundational classes occur on Sunday morning during the Missional Communities session at 9:30 am, the discipleship classes take place on weeknights. A perfect launching point for these classes exists on Tuesday evenings when a good number of current members convene for a prayer meeting. Building on the previously identified foundational classes, this first of many growth classes comprises forty-five minute sessions that identify and describe each of the biblically addressed spiritual gifts listed in Romans 11 & 12 and 1 Corinthians 12. Each session incorporates a detailed biblical description of a spiritual gift, as well as biblical references that demonstrate the application of that gift. This series derives clarity by utilizing excerpts from Ryrie's *Balancing the Christian Life*. Ryrie describes the application of each spiritual gift.¹¹⁶ This first series, which will take place on Tuesday evenings, does not replace the prayer meeting. Rather it, and other subsequent series for spiritual development, will enhance the Tuesday night experience.

Following an in-depth examination of each spiritual gift, the next series, entitled Spiritual Formation, will address the various spiritual disciplines that each believer must develop and practice. Foster's *Celebration of Discipline* serves as a backdrop for this series categorizing the

¹¹⁶ Charles C. Ryrie, *Balancing the Christian Life* (Chicago, IL, Moody Press, 1969), 13.

various spiritual disciplines into three groupings. This thirteen part series begins with an overview of the following three categories: The Inward Disciplines, The Outward Disciplines, and The Corporate Disciplines.¹¹⁷ Each forty-five minute session addresses individual disciplines including Bible study, meditation, prayer, fasting, simplicity, solitude, submission, service, confession, worship, guidance, and celebration. Each class member receives both a detailed description of the various disciplines as well as a template for how to practice each one respectively. The class member who completes both the spiritual gifting and the spiritual formation series also receives a Spiritual Journal containing a template for how to conduct a personal daily quiet time with the Lord. Leadership must continually exhort the class participant to develop and maintain this daily quiet time, knowing that it is the inward disciplines from which the outward and corporate disciplines flow.¹¹⁸

Since the principal reason for meeting on Tuesday evenings stems from a desire on the part of Woodland Trails' members to pray corporately, a natural progression in the growth and development series can focus on corporate prayer. The series uses a variety of books written on applying the Lord's Prayer to corporate prayer life and begins with an overview of Towns' book entitled *How to Pray When You Don't Know What to Say: More Than 40 Ways to Approach God*. The student will participate in three forty-five minute segments outlining the three approaches to prayer Towns offers.

In approach one, Intimacy with God, Towns relates the beginning of the Lord's Prayer as addressing God the Father through an intimate relationship. The believer can view his relationship to God the Father as one that is as intimate as that of Jesus Christ. As the believer

¹¹⁷ Foster, *Celebration of Discipline*, location. 8-30, Kindle.

¹¹⁸ Ibid.

enters into a dialogue with God, he finds himself in the very presence of God. He must, therefore, view this relationship as one of intimacy. He must learn to offer prayers of intimacy. Ironically, Towns observes, “What’s appealing about the view of our relationship with God that Jesus presented is that it takes all of the pressure off of us to come up with things to say in prayer.”¹¹⁹ Towns addresses the concern that an immature believer may struggle with feeling the connection of intimacy. He uses the illustration of the relationship between a child and his earthly father in order to illustrate the need for growth and maturity. This maturation process will cause the relationship to grow from selfishness to a growing trust and sharing.

Each believer begins his or her life in Christ as a baby Christian. The apostle Paul urges his readers to take in solid food rather than remaining on the milk. This metaphor describes how easy it is for the Christian to remain immature. Obligation remains on the pastor as shepherd to recognize the need for growth and maturation in the body so that intimacy in the biblical relationships can be realized. As a result, God will be glorified through the transformation of His saints. The leader must personally model an intimate prayer life both privately and corporately. In this way, he or she remains in a position to better “equip the saints for the work of service.” The pastor must be ever vigilant to seek God’s face in an intimate way, avoiding the gravitation toward selfish requests. He must offer up a prayer of praise and adoration. He must communicate to the local body the necessity of seeking an intimate relationship with God through worship-based prayer. He must engage a mentor to remind him of the importance of this staple and to regularly keep him accountable to practicing worship-based prayer.

In approach two, Praise and Worship, the student learns of the need for an acknowledgement of God and His sovereignty concludes the Lord’s Prayer. He deserves all the

¹¹⁹ Elmer L. Towns, *How to Pray When You Don't Know What to Say: More Than 40 Ways to Approach God* (Gospel Light, 2006), location 534-535, Kindle.

glory, all the honor, and all the praise simply because He is God. Towns acknowledges that all humans fall short in giving Him the praise that He deserves because He is infinitely more worthy than man is capable of offering. He continues, describing the type of praise that God deserves as “angelic praise.”¹²⁰ This type of praise is offered in earnest with no selfish motives. Angelic praise is unencumbered, unabashed worship of God. Nevertheless, the believer must worship him with all of his being. Towns refers to the need for the believer to “bless God.”¹²¹ As the believer worships God, he blesses Him. The reason the Christian praises God, proffers Towns, is because He commanded him to do so. As the believer praises God, he is drawn into a closer, more intimate relationship with the all-powerful creator of the universe. Additionally, God desires praise, so the believer must not withhold it. Towns defines praise as “a good work that we pour out upon Jesus.”¹²² He concludes the chapter with a challenge to bless the Lord through worship and praise, being completely enamored by Him and all that one can fathom about Him. This practice must be a constant state of being.

Towns’ point ties into the overall theme of this course. That theme requires a shift from inward-based prayer to worship-based prayer. Throughout this course, the student must personally realize the need to clearly communicate to those in his or her charge to focus on worshipping God rather than seeking Him for what He can do for them. This class is completely relevant because it cuts to the central need for each believer to learn how to praise God in his or her prayer life. Transformational prayer results from the adamant worship of God through the obedient follower seeking to grow in a deeper relationship with God. Each participant learns to practice this focus on worship more consistently in an effort to grow spiritually and to model this

¹²⁰ Towns, *How to Pray*, loc. 55-56, Kindle.

¹²¹ Towns, *How to Pray*, loc. 57, Kindle.

¹²² Towns, *How to Pray*, loc. 922, Kindle.

behavior so that others may do the same. Each student learns he or she must spend more time in the Word of God with a specific focus on praising Him through His Word.

Finally, in approach three, *Praying with Others*, Towns shares the necessity of corporate prayer as a means to further the Kingdom. He highlights Jesus' promise that agreement of two or more gathered in His name brings His presence and the power that comes as a result of this unison to those interceding before the throne of God in order to affect His glory. Towns continues, particularizing this type of corporate agreement in prayer. First, the praying collective learns that they must agree that God is able to answer any prayer and more specifically, the prayer that is currently being offered. A concurrence in faith states that because God has promised to answer corporate prayer, He hears corporate prayer and will respond. Conditions outlined in Scripture include that the praying group ask in sincerity, knowing that they will get what is being requested, and the petition will continue until an answer is given. Moreover, the group must decide that the request is urgent. They must agree to be honest with each other and to confess all sin. The expectation is that God will answer such a prayer because He has promised to do so in His Word.¹²³

In his book *Transforming Prayer, How Everything Changes When You Seek God's Face* Henderson places a great deal of emphasis on corporate prayer.¹²⁴ Dr. Towns provides a compelling case that the Word of God gives us great encouragement that God interacts with those who practice corporate prayer. It remains essential to the lifeblood of the body, therefore, to become steadfast in both practicing corporate prayer and believing in the results. As the primary disciple maker, the pastor should practice all of the components of this biblical promise

¹²³ Towns, *How to Pray*, loc. 922, Kindle.

¹²⁴ Daniel Henderson, *Transforming Prayer, How Everything Changes When You Seek God's Face*. (Bethany House Publishers, Minneapolis, MN, 2011).

in leading corporate prayer at Woodland Trails Baptist Church because transformation of its members depends on doing so. The local body of believers must be thoroughly convinced that, through corporate prayer, God will both transform believers' lives and will utilize them to further the Kingdom of God. The leader must will follow Dr. Towns' steps of making a list of people to pray with, regularly praying for other potential partners, setting an appointed time and place for corporate prayer, and reminding all participants of this promise in the Word of God. The pastor must be thoroughly convinced that this worship-based prayer life is essential to God's glory through the willing members of the local church body. Therefore, the Lord's Prayer must serve as a model for both private and corporate prayer.

In keeping with the overall goal of this project, each member must be developed into a leader. As described, a leader in the church setting is a disciple maker who makes disciple makers. In order to fulfill the complete charge issued in the Great Commission, the Woodland Trails leader must be competent in interpreting the Word of God. In 2 Timothy 2:15, the apostle Paul charges Timothy as a leader to "Be diligent to present yourself approved to God as a workman who need not be ashamed, accurately handling the Word of Truth" [NASB]. Several observations of this text drive the reader to understand its meaning. First and foremost, the imperative mood in this text indicates a command to "be diligent." This command for diligence ties directly to "accurately handling the Word of Truth." The "Word of Truth" is clearly the Word of God, the Bible. Moreover, in this text, the apostle Paul exhorts the reader to properly interpret the Bible; since the text is a command to properly interpret the Bible, correct interpretation is not only possible, but is necessary.

Each member of Woodland Trails Baptist Church has the opportunity to participate in the series addressing Bible Study Methods. In the book entitled *Living by the Book*, Howard and

William Hendricks outline an approach known as the inductive Bible study method.¹²⁵ Inductive Bible study reflects an impartial approach to understanding a biblical text by comparing related Bible passages in order to allow the Bible to interpret itself. In this series, students learn to begin studying by using the Bible itself rather than books written by men. The class employs the study of a passage in a completely objective manner, laying aside any prior understanding of the text. The student learns to first examine the details of the passage rather than jumping to a conclusion about its meaning. One critical component that each student learns is that context is paramount: the context determines the meaning of the text.

Inductive Bible study utilizes the surrounding text of a passage in order to uncover its meaning. Additionally, the surrounding text is used in order to establish the occasion and circumstances in which the event occurred. Students discover the three components of inductive Bible study: observation, interpretation, and application. Observation establishes what the text says; it is an investigation stage. Interpretation establishes what the text means. Application establishes what the text demands of its reader. This series, covering the inductive Bible study method, spans thirty classes with each class lasting forty-five minutes. The series includes seven applicable homework assignments as well as several in-class assignments for the purpose of teaching each student the entire inductive Bible study process. The successful student will learn to identify the main theme of a selected Bible passage, will clearly understand what it says, what it means, and what action it requires of its reader.¹²⁶

As an experienced trainer, this pastor knows that understanding something well enough to personally perform it is entirely different from understanding a process well enough to teach it

¹²⁵ Howard and William Hendricks, *Living by the Book* (Chicago, IL: Moody Publishers, 2007), 39.

¹²⁶ Howard and William Hendricks, *Living by the Book*, 39-40...

to others. Therefore, the natural progression for the church member who has successfully completed the Bible Study Methods class is to learn the Principles of Biblical Teaching. This class begins where the methods class ends. Having determined the main theme of the text, Principles of Biblical Teaching will train the student to communicate this point in an accurate, relevant manner that will persuade his or her audience to take action.

In his book *Creative Bible Teaching*, Lawrence O. Richards provides readers with a template for developing and delivering a message that will inspire life change. The creative Bible teaching method employs a four-part process for building such life-changing lessons. Richards shares four key components, or “ingredients,” to include in every lesson. The first ingredient, *Hook*, represents what the teacher says or does in order to begin the lesson and “hook” the audience into listening. The goal of this is to engage the audience in the learning process. The characteristics of Hook require the message to be appropriately relevant to the one main point of the Bible passage, exegetically accurate, and skillfully delivered in order to gain attention, surface a need, and set the context of the lesson.¹²⁷

The second ingredient, Richards terms *Book*. This ingredient addresses what the teacher says or does to lead the class to get into the book and study the gist of the biblical passage.¹²⁸ The goal of Book is to study the passage and uncover the meaning. Characteristics of the Book portion require the text to be firmly planted in the mind of each student, accurately presented, as well as captivantly packaged by the teacher. The third ingredient, *Looks* reflects what the teacher says or does to lead the class to help the student see how the biblical truths of the passage should look in his or her life today. The goal of this ingredient is to help the student envision

¹²⁷ Lawrence O. Richards and Gary J. Bredfeldt, *Creative Bible Teaching* (Chicago, IL: Moody Publishers, 1998), 151, 160.

¹²⁸ Richards, *Creative Bible Teaching*, 160.

appropriate relevance in his or her daily life. Characteristics of Looks must be definite, practical, and genuine. This component must bridge the gap between the original audience and the contemporary listener.¹²⁹ The student of this class learns that the Book ingredient and Looks ingredient are intertwined and can be presented in tandem or in sequence depending on the arrangement of the biblical passage.

The fourth ingredient, *Took*, comprises what the teacher says or does in order to lead the class to take action. This step concludes the lesson with a call “to take it home.”¹³⁰ The goal of this ingredient is to elicit a proper action from the audience, motivating each person to alter something about himself based on the lesson. Characteristics of Took require that it be accurate, powerful, and specific. Students learn that as a mentor, the teacher’s role in developing and delivering the Creative Bible Teaching Lesson is to develop and deliver an exegetically accurate message that is captivating, relevant, and inspires life change.¹³¹ This twenty-week series provides the class member with a template that, coupled with Bible Study Methods, will enable successful graduates to competently deliver truth to their mentees.

A graduate of these aforementioned classes represents a church member who is vocationally, mentally, emotionally, and most importantly, spiritually ready to lead a small group or, as named at Woodland Trails, Missional Community. The final component of training, therefore, comprises how to lead a successful small group that will inevitably produce other small groups. Dempsey provides a biblical foundation for the formation and duplication of such groups, citing Scripture references beginning in Genesis, incorporating the Great Commandment

¹²⁹ Richards, *Creative Bible Teaching*, 160.

¹³⁰ Ibid.

¹³¹ Ibid.

and the Great Commission from the Gospels, while providing examples from the early church through the book of Acts.¹³²

The Missional Community training class addresses five key factors in developing and leading a successful small group. Divided into equal forty-five minute modules, these classes address the biblical reason for a disciple to lead a Missional Community, its definition, the definition of spiritual leadership, the process of leading a Missional Community, and foundational basics related to maintaining and duplicating the group.

Module one particularizes the significance of leading a Missional Community, describing seven distinct reasons a disciple must lead a Missional Community that will ultimately result in the biblical multiplication of a group reproducing itself time and time again. Module two begins by addressing the essential components of the Missional Community. The student of this series learns the purpose of Missional Community, how to develop a shared vision of what it must become, core values of a unified group, and the need for growth and development of each member. Students discover that a leader guides a Missional Community.

A group leader is someone who leads the lesson or discussion and sees to it that the goals of the group are being met. The leader also trains apprentices and turns in reports. The group has regular meeting times, preferably weekly or twice a month. The goal here is that you meet often enough to get to know one another and recognize when someone is not connected or struggling. The group opens God's word. When the group meets, time is set aside to examine to read and discuss God's Word either directly or through an approved curriculum. The group is united in Serving. Jesus said that He did not come to be served but to serve. Groups need to focus on serving inside the group and outside the group. Organize the group to involve as many people as possible. Match gifts with serving opportunities. The group conducts prayer for one another. Time is set aside for the taking of prayer requests and prayer for the burdens and concerns of the group members as well as praying for new people to come either to the church or your group. The group spans of Coaching Clusters. 5 x 5 Coaching System. One Coach for every five small group leaders. One Director for every five Coaches and One Pastor for every five directors.¹³³

¹³² Dempsey, "Christian Leadership," Class Notes, Fall 2013.

¹³³ Ibid.

Other components of module two describe the various types of Missional Communities and the three leadership positions of leader, apprentice, and hospitality coordinator.¹³⁴

Module three addresses the description of spiritual leadership. The student learns that an effective spiritual leader represents a person of impeccable character, possesses a vibrant relationship with the Lord, and has a heart to influence others for the sake of Kingdom growth. Module four provides students with a template for leading a successful group. Each student receives instruction and take-away material that describe the function of a Missional Community leader, how to lead a discussion, how to train his or her apprentice, foster growth, handle various personalities within the group, select a venue for meetings, and ultimately how to start new groups. Module five concludes the Missional Community group leader training providing each student with documents such as a covenant agreement, a suggested agenda, ice breaker questions, as well as other sample forms and reports.¹³⁵

In the same manner that Christian life itself represents an ongoing pattern of growth and development, discipleship training does not conclude with the advent of a Woodland Trails Baptist church member becoming a Missional Community leader. Mentorship represents a life-long endeavor wherein new converts receive mentorship utilizing this project's template from members of a missional community. Missional Community members receive mentorship from their leader, who will also follow this project's template. The Missional Community leader initially receives mentorship from the pastor. As the Woodland Trails Baptist Church community grows, the Woodland Trails model will expand to the previously mentioned Coaching Clusters

¹³⁴ Ibid.

¹³⁵ Ibid.

model comprising one coach for every five Missional Community leaders, one director for every five coaches, and one pastor for every five directors.¹³⁶

Based on the research contained in this document, evidence of success will yield a church culture that incorporates a vibrant outreach to those people in the lives of church members. Each Woodland Trails member will develop an ardent desire to evangelize and disciple others. The success of this project will result in the replication of leaders as well as the multiplication of Missional Communities. These groups will reside both within and outside the Woodland Trails local body of believers. Demonstrable success is augmented by a unified Woodland Trails culture where members pray and are determined to grow spiritually through the practice of internal, external, and corporate spiritual disciplines. Ultimately, the proof of success compares current reality with the reality in three years. This comparison must include the vision for each member of Woodland Trails Baptist church to complete Foundations of Christianity, identify his or her unique spiritual gift array, join a Missional Community, share with this group their array of spiritual gifts with intent to add functionality to that group, to regularly attend the Missional Community affiliation during the 9:30 meeting time, to complete the aforementioned continuing education classes, and within three years become a Missional Community leader. Each member will regularly compile a list of the names of people in their lives for the Missional Community to pray for and to seek ways to engage people on the list in order to win them to the group and ultimately to Christ and teaching them to obey His commands.

Strategic Plan

Church leadership must exercise “pre-launch” work prior to embarking on the strategic planning process. Malphurs’ strategic planning checklist serves as a guide for avoiding potential

¹³⁶ Dempsey, “Christian Leadership,” Class Notes, Fall 2013.

problems. Furthermore, this checklist will assist in clarifying the reasons for the strategic planning to occur in the first place, which can provide the leadership team with sound justification to those who may not see the need for this process. Moreover, the pre-launch checklist will help the congregation at Woodland Trails Baptist Church understand how the importance of thinking and acting strategically. Thus, the team can best determine what will be required in order to execute the development a strategic plan that will catapult the organization forward into both quantitative and qualitative growth. Having many members who have never been through this process before, the checklist will build credibility and confidence in leadership from those who are unsure of what the church may wish to accomplish and how it is executing the strategic plan.¹³⁷

Following a review of the gathered data, the team will determine the scope and extent of the strategic planning process and develop a timeline. The team will develop a portfolio of programs that envelop our shared values and fulfill the vision and will identify the administrative and financial resources required. The team will build these resources into the yearly budget, including the possibility of a fund development plan. Writing the Strategic Planning Document is well represented both in this paper as well as the accompanying PowerPoint presentation. The strategic plan will be developed by the entire local body of believers and, as such, will have consensus. Once fully developed, Woodland Trails will determine how the plan will be executed and the time table attached to each phase.

Implementation

In order to manage the upcoming changes, the team will identify current reality and then describe the transition and the end product for each change. Through this process, the team will

¹³⁷ Malphurs, *Advanced Strategic Planning*, 4.

have identified the gifts and skills that each member possesses and can then match them to the needed skills for implementation. It will need to compare current reality with the future strategic plan in order to assess the skill needs, systems, and structures required for implementation. For Woodland Trails' current situation, cultural changes are a non-issue as the existing body possesses virtually no infrastructure. Everyone is already committed to moving forward with a new strategic plan. There exists no opposition or resistance to any changes that Woodland Trails will deem necessary to fulfill the new vision and adhere to the mission. The overall operating plan for year one will be rather simple in format. The team will develop the annual budget to coincide with the new strategic plan in order to make a seamless transition.

Monitoring

Quarterly meetings to review the plan, operating budget, and assess needs will be an intricate part of the strategic plan. Due to the size of the organization, this process will not be labor intensive. The review will coincide with the existing business meeting. Thus, the business meeting will become an ongoing strategic plan in and of itself. Additionally, Woodland Trails' membership will plan weekly leadership meetings to discuss the methods that are working well, brainstorm for new ideas, and keep open communication as to what each member of the team is doing.

This strategic plan represents a work-in-progress for Woodland Trails Baptist Church. More detail exists in the areas where this organization has already invested time and effort. However, each phase of this process will take place within the next six months in order to carry out the planning and execution of a strategic plan for the 2015 budget. This strategic plan will serve to provide leadership with short-term and long-term goals, identify the usage of resources, enlist full participation, meet budgetary constraints, and provide the leadership team with

realistic expectations that can be monitored for success and can easily be replicated. Ultimately, the strategic plan will answer the question of how Woodland Trails Baptist Church will respond to the charge as believers to bring glory to God, (1 Corinthians 10:31; Colossians 3:17) while fulfilling the Great Commission (Matthew 28:19-20). Following this phase of the church's development, the pastor will begin the process of building the confidence of each disciple maker.

This analysis has revealed the necessity of and the process for developing leadership throughout the local body of believers at Woodland Trails Baptist Church. This study has established a process that is already in motion for the carrying out a dream through the development of a shared vision, by the execution of a detailed plan for developing ministry leaders at Woodland Trails Baptist Church. Consensus of this need has been obtained from Woodland Trails Baptist Church members. Credibility on the part of this leader has been established. In 1 Corinthians 3:6, the apostle Paul provides a clear example pursuant to the responsibility of each member to fulfill his or her calling to further the Kingdom, while attributing the results to God; he writes, "I planted, Apollos watered, but God was causing the growth" [NASB]. Through the implementation of this project, confidence will be instilled in participating church members and competence will be established. Each member will contribute according to his or her calling. Each member will seek growth and development through a continued participation in this project. However, the resulting biblical multiplication, "cloning" will be accredited to the Spirit. To God be the glory.

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Appendix I: IRB Approval

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

November 4, 2014

Douglas E Brooks
IRB Exemption 1988.110414: A Turnkey Leadership Development Program for the Local Church

Dear Doug,

The Liberty University Institutional Review Board 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 that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
- (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
 - (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

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

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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II. INVESTIGATOR AGREEMENT & SIGNATURE PAGE

BY SIGNING THIS DOCUMENT, YOU AGREE:

1. That no participants will be recruited or entered into the study until you have received the final approval or exemption email from the Institutional Review Board.
2. That no participants will be recruited or entered into the study until they have been properly educated on the study.
3. That any modifications of the study or consent form will not be initiated without prior written approval, by email, from the IRB and your faculty mentor.
4. The Investigator (You) agrees to carry out the study as stated in the approved application: all participants will be recruited and consented as stated in the study approved or exempted by the IRB. If written consent is required, all participants will be consented by signing a copy of the approved consent form.
5. That any unanticipated problems involving risks to participants or others participating in the approved study, which must be in accordance with the [Liberty Way](#) (and/or the [Honor Code](#)) and the [Confidentiality Statement](#), will be promptly reported in writing to the IRB.
6. That the IRB office will be notified within 30 days of the completion of this study.
7. That the PI will inform the IRB and complete all necessary reports should he/she terminate University Association.
8. To maintain records and keep informed consent documents for **three years** after completion of the project, even if the Investigator terminates association with the University.
9. That he/she has access to copies of [45 CFR 46](#) and the [Belmont Report](#).

 Investigator (Printed)

Investigator (Signature)

Date

FOR FACULTY MENTORS INVOLVED IN STUDENT PROPOSALS ONLY

BY SIGNING THIS DOCUMENT, THE FACULTY MENTOR AGREES:

1. To assume responsibility for the oversight of the student's current investigation, as outlined in the approved IRB application.
2. To work with the Investigator, and the Institutional Review Board, as needed, in maintaining compliance with this agreement.
3. That the Investigator is qualified to perform this study.
4. **That by signing this document you verify you have carefully read this application and approve of the procedures described herein, and also verify that the application complies with all instructions listed above.** If you have any questions, please contact our office (irb@liberty.edu).

 Faculty Mentor (Printed)

Faculty Mentor (Signature)

Date

*The Institutional Review Board reserves the right to terminate this study at any time if, in its opinion, (1) the risks of further experimentation are prohibitive, or (2) the above agreement is breached.

Appendix II: Example of Foundations Class Schedule

Christianity 101

Session 1: October 5, 2014
 Session 2: October 12, 2014
 Session 3: October 19, 2014
 Session 4: October 26, 2014
 Session 5: November 2, 2014
 Session 6: November 9, 2014
 Session 7: November 16, 2014
 Session 8: November 23, 2014
 Thanksgiving November 30, 2014

(follow regular Missional Community agenda)

Christianity 201

Part 1: December 7, 2014
 Part 2: December 14, 2014
 Christmas December 21, 2014
 Christmas December 28, 2014

(follow regular Missional Community agenda)

(follow regular Missional Community agenda)

Christianity 301

Session 1: January 4, 2015
 Session 2: January 11, 2015
 Session 3: January 18, 2015
 Session 4: January 25, 2015
 Session 5: February 1, 2015
 Session 6: February 8, 2015
 Session 7: February 15, 2015
 Session 8: February 22, 2015

Christianity 401

Session 1: March 1, 2015
 Session 2: March 8, 2015
 Session 3: March 15, 2015
 Session 4: March 22, 2015

Christianity 460 TBA

Appendix III: Questionnaire Results Raw Data

1. I am actively connected to a Small Group / Bible Fellowship Group

Strongly Agree	13
Agree	14
Neutral	0
Disagree	8
Strongly Disagree	5

2. I am clear about my specific Spiritual gifting (1 Cor. 12:1-11)

Strongly Agree	10
Agree	20
Neutral	0
Disagree	6
Strongly Disagree	4

3. Training and education for discipleship is at the forefront of our church organization's (in general) list of priorities

Strongly Agree	8
Agree	21
Neutral	1
Disagree	6
Strongly Disagree	4

4. I am satisfied with the investment that the church at large makes in training and education for discipleship

Strongly Agree	13
Agree	8
Neutral	1
Disagree	14
Strongly Disagree	4

5. I am satisfied that I have adequate opportunity to apply my gifting, talents, and expertise for the Kingdom

Strongly Agree	10
Agree	17
Neutral	1

Disagree	11
Strongly Disagree	1

6. I am satisfied with the discipleship training that I have received in various church settings

Strongly Agree	10
Agree	13
Neutral	1
Disagree	11
Strongly Disagree	5

7. I feel adequately equipped to teach biblical truths to others

Strongly Agree	6
Agree	18
Neutral	1
Disagree	5
Strongly Disagree	10

8. Our church is dedicated to the believer's development as a disciple maker

Strongly Agree	6
Agree	18
Neutral	5
Disagree	8
Strongly Disagree	3

9. Our church makes an adequate investment in the progression of the believer's spiritual development

Strongly Agree	9
Agree	15
Neutral	1
Disagree	11
Strongly Disagree	4

10. Believers would have more confidence to witness if they were better trained in discipleship

Strongly Agree	21
Agree	9
Neutral	0
Disagree	0
Strongly Disagree	0

11. I currently have a spiritual mentor that I meet with regularly

Strongly Agree	4
Agree	9
Neutral	1
Disagree	22
Strongly Disagree	4

12. I currently have a spiritual mentee that I meet with regularly

Strongly Agree	2
Agree	8
Neutral	2
Disagree	23
Strongly Disagree	5

Appendix IV: Preamble to Strategic Plan

Budgeting

In order to properly facilitate the implementation and execution of a church's financial controls, the church organization must recruit and train an adequate number of volunteers who will fulfill the various related roles. At a minimum, the roles required for financial management within the church include a finance committee, a church treasurer, a financial secretary, two or three tellers, and a church administration secretary. Each of these individuals must understand their unique contribution to the overall organization. Crumroy adds, "Position descriptions outline what an individual is to do as part of the church organization. They determine a particular piece of the church's mission, objectives, and action plans in which an individual will participate, and how one is to perform."¹³⁸ Since the purpose of this composition is to identify financial controls, the specific details germane to each role's job description are necessary in order to clearly identify the flow of finances and record keeping. In keeping with the goal of credibility, this pastor developed the following jobs and their descriptions, recruiting each member of the team in congruence with their gifts.

Financial Team Job Descriptions

The job description denotes the common medium for reaching a clear understanding of the expectations that the supervisor has for the staff member. McIntosh expounds, "Only the churches that have a clear sense of direction will see much growth in the coming decades. Staff members must have an active part in creating the purpose. This involves an understanding of how the vision aligns with their person purpose, vision, and values."¹³⁹ At Woodland Trails

¹³⁸ Otto F. Crumroy, Stan Kukawka, and Frank M. Whitman. *Church Administration and Finance Manual* (New York, NY: Morehouse Publishing, 1998), 133.

¹³⁹ Gary L. McIntosh, *Staff Your Church For Growth* (Grand Rapids, MI: Baker Books, 2000), 192-193.

Baptist Church, this pastor represents the sole remunerated staff member. Hence, the forthcoming positions reflect those who operate as volunteers. The Woodland Trails pastor represents the adhesive that binds the team together, ensuring that they work in a seamless, harmonious, and efficient manner.¹⁴⁰

The church treasurer oversees the safekeeping of church funds, financial documentation, spending for budgeted items, bill-paying, monitoring budget limitations, and communicating financial reporting to the church. In so doing, he or she tracks receipt and expense variations in the budget. She communicates with the various ministries concerning budgets and spending, engaging them in the ongoing budgeting process. She separates recording of designated funds. She develops an analysis of spending patterns for use during the budgeting process. She reports the financial status of the church during the regular business meeting. She issues disbursement of funds for all expenditures and balances the church accounts. Her role is not to control, but to communicate.¹⁴¹

The financial secretary or clerk administers the receipt of tithes and offerings, monitoring the internal controls of the tellers. He or she maintains records of income and receipts, communicating the data to the treasurer, also providing specific details to each individual giver. She ensures that the process for counting, deposits, recording of member's gifts, and posting receipts is properly reported and records them. She also practices regular communication with the finance committee for feedback on giving trends. In a smaller church such as Woodland Trails Baptist, she can also serve on the finance committee.¹⁴²

¹⁴⁰ Crumroy, Kukawka, and Whitman, *Church Administration*, 150.

¹⁴¹ Crumroy, Kukawka, and Whitman, *Church Administration*, 152.

¹⁴² *Ibid.*, 171.

The teller coordinator oversees the process of recording and depositing the receipts from offerings and other sources. He or she is responsible for recruiting and directing the other tellers in the operation of receiving, counting, tallying, and depositing received church funds. He additionally serves as a member of the finance committee.¹⁴³

The church secretary serves in various administrative capacities. His or her interaction in the realm of financial controls is one of membership record keeping, archiving, attendance, and business reporting to the church. As the information hub, she manages the flow of information throughout the church organization. This communication flow includes (but is not limited to) attendance records, reports, memos, letters, documents, business meeting minutes, and the filing of records. Her responsibilities pursuant to financial controls and reporting include the updating and tracking of membership data that flows to the financial secretary.¹⁴⁴

Financial responsibilities must be kept separate. The bookkeeper or financial secretary must not be able to sign checks. The members of the team who approve disbursements, the ones who sign the checks, the tellers, and anyone who has access to the church's money have the opportunity for an act of impropriety. However, the financial secretary has the ability to hide the wrongdoing. Thus, she must never have direct access to church funds.¹⁴⁵

Church Budget

Once each of the various aforementioned roles are identified, recruited, and its constituent trained, good stewardship requires the development of a budget. According to Schmitt, "Four things need to be known to prepare a budget: "1. How much money will be

¹⁴³ Ibid., 207.

¹⁴⁴ Ibid., 152.

¹⁴⁵ James L. Ulvog, *Once Upon Internal Control* (Alta Loma, CA: Riverstone Finance Press, 2008), 26.

available to spend? 2. What needs to be done? 3. How much will it cost to accomplish each need? 4. What is the order of priority among the things to be done?"¹⁴⁶ The overall budgeting process must be driven by the vision of the church that is expressed through the various ministries and their objectives. Having the finances drive the visioning process is the antithesis of this practice. However, once the budget is developed, participants in each specific ministry must adhere to the guidelines of the prepared budget. The goal is to meet the objective set out by the ministry. Accurate forecasting of the financial needs of that ministry will pose a significant bearing on its success. Maintaining accurate records of needs and spending will provide the data necessary for accurate future forecasting.

The best place to begin developing a church budget is by reviewing historical data. If there is a previous annual budget, the task will be exponentially less complicated. However, with Woodland Trails Baptist Church's limited resources, such accurate data is not always available. Therefore, beginning the process based on a review of spending habits from the previous year, identifying each expense, and categorizing it in a line-item template for the new budget year is necessary. Responsibility for budget planning begins with the senior pastor. Schmitt posits, "No matter what the circumstances, however, the budget reflects the spiritual direction the congregation is planning to take for the coming year, and the pastor must play the leading role in steering the course."¹⁴⁷ Nevertheless, the church finance committee bears the accountability for preparing and dispensing the church budget.

¹⁴⁶ Frank Schmitt, "Church Administration and Finance," Class Notes DSMN 972, Liberty Baptist Theological Seminary (Lynchburg, VA: Liberty University Blackboard Portal., Accessed 09/21/2012), chapter 9, p.1.

¹⁴⁷ Frank Schmitt, Church Administration and Finance, Class Notes DSMN 972, Liberty Baptist Theological Seminary (Lynchburg, VA: Liberty University Blackboard Portal, Accessed 09/21/2012),, chapter 9, p. 4.

Some believers argue that to plan in such a detailed manner lacks a God-centered outlook on the organization. Burkett argues, “God is an orderly provider and expects us to be exactly the same. Finances are just another aspect of the Christian’s (and the church’s) life that God has entrusted us to manage.”¹⁴⁸ Moreover, the participants, including the pastor and treasurer must oversee the planning process and agenda. The pastor must encourage the various ministries to develop their portion of the budget, while determining a reasonable projected income for the budget period. A carefully constructed document will require minimum revision throughout its prescribed period. Abiding by the approved budget is in the best interest of the church and all involved. Therefore, the church budget represents a major vehicle in the practice of financial controls within the local church organization.

Financial Procedures

Once the budget has been finalized, approved, and implemented, Woodland Trails’ team members will adhere to certain financial procedures in order to ensure the practice of good stewardship. The overall financial management of the church organization must show credibility and instill trust. Hence, it is critical that proper accounting principles and practices are implemented in order to encourage patronage on the part of church members and regular attendees. According to Schmitt, “The four essential elements in any system of accounting are completeness, neatness, accuracy, and consistency. If there is anything worse than no records, it is inaccurate records. If consistency is not maintained, the comparing of this year’s reports with last years’ reports will be of little value.”¹⁴⁹ Accounting for Woodland Trails must be limited to the recording of expenses on one page and income on another. However, the use of a software

¹⁴⁸ Larry Burkett, *Your Finances in Changing Times* (Chicago, IL: Moody Press, 1975), 81.

¹⁴⁹ Schmitt, “Church Administration and Finance,” Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012),, chapter 10, p. 2.

program such as Quick Books will prove helpful in developing historical data as the church grows.

In preparation for growth, Woodland Trails must develop accounting practices that will allow the historical data to drive future budget forecasts and preparation. Thus, double-entry accounting practices should be implemented. This system specifies that entries for each transaction must be made twice. Such practice creates a constant balance between credits and debits entered in the system. Each entry must be logged into one of the following journals: payroll, cash receipts, cash disbursements, or a general journal for those entries not meeting any of the other three criteria. Data from these journals is brought over into a general ledger where one can view a summary of the financial period's (monthly and/or annually) activity. Pollock notes, "The advantage of maintaining a general ledger is that all the information is automatically summarized on a regular basis."¹⁵⁰ If a manual system is being used, when the financial report is prepared, the treasurer tallies everything in order to ensure that everything is in balance.¹⁵¹

A template for the accounting cycle that will allow tracking and reporting of all financial data may include the following steps:

- The financial secretary records all transactions in the aforementioned journal monthly.
- The financial secretary then posts the total debits and credits to each account from the journal on to the general ledger.
- The financial secretary then prepares a trial balance of both debits and credits.
- The financial secretary arranges the financial statements and reports for review.

¹⁵⁰ David R. Pollock, *Business Management in the Local Church* (Chicago, IL: Moody Publishers, 1995), 74.

¹⁵¹ Schmitt, "Church Administration and Finance," Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012),, chapter 10.

- Annually, the financial secretary makes all closing entries into the general ledger, balances and rules the general ledger
- Finally, the financial secretary prepares a post-closing trial balance.¹⁵²

Receiving the Offering

As an element of corporate worship, the offering should remain a component of the worship service. Everyone attending the worship service must have the opportunity to worship through the giving of tithes and offerings. Thus, the process for receiving the offering during the worship service requires the ushers to pass the offering plate to each worship participant. Additional offering envelopes will be placed in the pew racks along with pens for those who wish to complete their information on the envelope or fill out a check. Schmitt adds, “Most of the offering is given in offering envelopes. These envelopes enable the church to keep a record of the contributions of each contributor. This record is necessary if the contributor desires to get a deduction for contributions on his income tax.”¹⁵³ The offering must be a celebration. As the worship leader, the pastor has the opportunity to encourage 100% participation in this vital part of the worship experience. He must take every opportunity to explain the purpose and necessity of this aspect of worship.¹⁵⁴

A critical internal control lies in the procedure surrounding the receiving and recording of received funds. Duties surrounding this process must remain separate as to avoid the temptation of impropriety regarding the church’s money. After the collection of offering, the teller coordinator and another teller take the offering into a separate room, preferably lockable. They

¹⁵² Ibid., chapter 10, p.3.

¹⁵³ Schmitt, “Church Administration and Finance,” Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012),, chapter 10, p. 6.

¹⁵⁴ Ibid., chapter 10.

count the offerings, making a deposit slip of the total count. Berkley particularizes, “Three totals must agree: the list total, the deposit slip total, and the cash and checks total. When all three amounts are the same, the teller coordinator takes the money in a sealed bag to the bank.”¹⁵⁵ With this system, there is no potential for theft. Three different individuals are verifying the amounts and the deposit slip matches the amount received, while the bank statement will verify the congruence of amount deposited.

Recording Contributions

The establishment of a reliable process for handling of the offering represents a vital area of financial controls at Woodland Trails Baptist. This process involves several functions including receiving the offering, counting the offering, and recording the monies received. The offering should always be in the possession of more than one person. This practice both protects the ushers and reinforces confidence that importance is placed on managing the Lord’s money. Pollock tenders, “The money should be counted as soon after the collection is taken as is practical. This should be done in a secure location, away from public view.”¹⁵⁶ Offering envelopes must be opened in order to verify that the amount indicated is equal to the actual contribution. Following the completion of the count, a summary report must be written so that the financial secretary can record these respective amounts in the accounting system in order that the individual may receive an accurate report of their giving for tax purposes. The cash also must be counted and reconciled; both the checks and cash are then tallied in order to determine the total amount for deposit. Schmitt offers, “The counting committee will forward to the treasurer a

¹⁵⁵ Berkley, *Leadership Handbook*, 493.

¹⁵⁶ David R. Pollock, *Business Management in the Local Church* (Chicago, IL: Moody Publishers, 1995), 65.

copy of the summary of receipts form for each deposit.”¹⁵⁷ The tellers must prepare the deposit slip together as to avoid any suspicion or accusations.

Purchasing Procedure

Authorization is required anytime funds are dispersed from Woodland Trails Baptist’s capital. Without a church budget, such constraints would prove tedious and may stymie the fluidity of church operations. Hence, an approved church budget allows each of the various ministries to operate from day to day without the requirement of congregational approval for individual expenditures. Udenula proffers, “After budgeting, the next important aspect of financial management is procedures or systems.”¹⁵⁸ The church treasurer without further inquiry can rectify fixed expenses in the approved budget. Schmitt clarifies, “However, the purchase order system should be employed for the variable or flexible accounts.”¹⁵⁹ Additionally, a record of all church expenditures is a must. These records must demonstrate from where in the budget each expenditure came, its prior approval, and the specifics surrounding the purchase or expense. Such practice will help ensure the avoidance of shifting funds from one area of the budget to another in order to pay an expense in another area. Maintaining these simple practices for disbursing and record keeping provides confidence to members as well as protects those empowered by the local body of believers in financial matters.¹⁶⁰

¹⁵⁷ Schmitt, “Church Administration and Finance,” Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012),, chapter 10, p 11.

¹⁵⁸ Udenula, *Financial Management & Regulatory Compliance in the Church*, 121.

¹⁵⁹ Schmitt, “Church Administration and Finance,” Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012),, chapter 10, p. 12.

¹⁶⁰ *Ibid.*, chapter 10, p. 12.

There must be a process in place for the execution of purchases within the church organization. All expenses of any purchase must be approved in advance and any purchases must be a budgeted item in order to receive approval for purchase. Should a need arise for an unbudgeted item, a needs assessment process must be in place and approval must be obtained before the execution of any purchase. Clear communication of this process is necessary in order to avoid any confusion or conflict as a result of a party seeking reimbursement for an unapproved purchase.

Schmitt outlines the following procedure of such needs assessment to which Woodland Trails will adhere:

1. Ascertainment of need: the decision by someone that something is needed
2. Statement of the character or quality of the item needed
3. Statement of the amount of the article or service desired
4. Determination of when the item is needed
5. Transmission of the purchase request from the person or department needing it to the person who is responsible for acquiring it
6. Consolidation, where possible, of requests from various departments using the same product
7. Seeking out possible vendors, evaluating them, and negotiating with them for acquisition of the goods
8. Determination of routing and delivery instructions
9. Analysis of proposals, final selections of the vendor, and placement of the order
10. Following up on the order to ensure shipment in adequate time for the most effective use
11. Receiving the order and checking the invoice
12. Inspecting the goods received
13. Completion of the record and certification for payment
14. Payment for goods
15. Storage of the goods received
16. Inventory of the items procured
17. Research into the way the items are used to determine the effectiveness of the purchasing activity.¹⁶¹

¹⁶¹ Julian Feldman, *Church Purchasing Procedures* (Englewood Cliffs, NJ: Prentice Hall, 1964), 20-21.

In order to begin this aforementioned process, the initiator of the expense must first complete a requisition identifying the particulars of the need, the item or items that will meet that need, the total cost involved, when the item is needed and where it will be obtained. In a church the size of Woodland Trails Baptist, the finance committee will bear the responsibility of reviewing and approving such a request.¹⁶²

Once a review of the requested purchase has occurred and been approved, the next step is to provide a written approval, or purchase order, for the purchase of the item(s). A purchase order represents a promise to pay from the entity making the purchase to the vendor providing the product or service. Schmitt elucidates, “All the companies supplying goods and services to the church in credit must be notified of the purchase order system when it is implemented. They must know that the church will not be liable for debt without a purchase order.”¹⁶³ Such proactive communication will go a long way in avoiding any purchases of merchandise or services without prior authorization. Hence, any church personnel who are involved in the operations of church business must also be informed of the purchase order system and the accompanying policies.

The process for completing a purchase order requires written communication as well as a paper trail for all those involved in the transaction. Thus, three copies of the document allow the vendor, the approving department of the church (in this case, the finance committee,) and the requestor. The file copy held by the finance committee allows the church treasurer to have confidence in the item’s prior approval when she sees a bill from the vendor. These unpaid requisitions, or purchase orders, must be kept in a file that is accessible by both the chairman of

¹⁶² Schmitt, “Church Administration and Finance,” Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012),, chapter 10, p. 14.

¹⁶³ Ibid., p. 15.

the finance committee and the treasurer so that those responsible for balancing the budget can assess any incurred unpaid debt when making future purchase decisions.¹⁶⁴

Petty Cash Fund

For smaller, immediate needs, a petty cash fund offers the Woodland Trails church organization flexibility to obtain low-investment items without the aforementioned approval process. Any item purchased must still be a budgeted expense and must be documented for processing through the system. Berkley adds, “For good internal control, the church audit [finance] committee should make occasional surprise counts of the petty cash fund.”¹⁶⁵ All purchases still require a voucher in which the underwriter will charge the appropriate budget account. The individual responsible for the petty cash fund will manage the voucher system in order to ensure that the treasurer is able to properly identify the item purchased and charge it to the proper account.¹⁶⁶

Disbursements

To further ensure financial solidarity, it is important that a record log of cash disbursements be kept. The church financial secretary will keep this record of every check issued in numerical order. The cash disbursement journal identifies the check number, date, and payee, as well as the check amount. The ledger will also identify the budget account from which the church will charge each expense listed. These items are totaled on a monthly basis in order to

¹⁶⁴ Schmitt, “Church Administration and Finance,” Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012), chapter 10, p. 15.

¹⁶⁵ James D. Berkley, *Leadership Handbook*, 533.

¹⁶⁶ Schmitt, “Church Administration and Finance,” Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012), chapter 10, p. 16.

balance the church's bank account.¹⁶⁷ This journal is used in conjunction with the checking account in order to maintain accurate records as well as a check and balance for all the other financial controls. Specifically, the checking account balance should match the remaining alert the finance committee to retrace their steps on all other financial controls.

Payroll Accounting

Churches are no different than other employers in the realm of recording and reporting hours worked and wages earned to the federal government. Additionally, there are specific requirements surrounding the withholding and submitting of taxes. In the case of this report, the church will utilize *Quick Books* in order to simplify the correct withholding, submitting, and recording of taxes for the pastoral employee. Worth states, "Most payroll software programs will allow modifications to handle the dual-status minister and the employee of an electing church. It is important that your (church's) payroll sheets and the W-2s at year end reconcile or balance."¹⁶⁸ Thus, a separate section of the program must be set aside to maintain a payroll journal that contains a payroll sheet for each pay period. Another part of the journal will list check numbers, amount paid, and will identify each withholding item such as federal income tax, FICA, and Medicare (if opted through the employee's W-4 form). These columns are then tallied for the required quarterly report to the federal government.¹⁶⁹

¹⁶⁷ Ibid., 17.

¹⁶⁸ B.J. Worth, *Worth's Income Tax Guide for Ministers* (Napanee, IN: Evangel Publishing House, 2011), 100.

¹⁶⁹ Schmitt, "Church Administration and Finance," Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012), chapter 10, p. 18.

Financial Records

The long-term maintenance of financial controls cannot be complete without accurate archival of historical data. According to Crumroy, “It is imperative that administrative records be maintained by a church. A file retention plan is required to ensure legal and practical retention requirements are met.”¹⁷⁰ Thus, record keeping must be archived and retained for specified time frames. Permanent retention includes articles of incorporation; certificate of incorporation and corporate records; tax returns; minutes of board and committee meetings; annual church reports; contracts and leases; insurance policies; annual financial statements; and, a list of bank accounts and related data. Items to be retained for seven years include: tax return worksheets and backup documentation; W-2 or 1099 forms with payroll records; and, bank statements and reconciliations. Other items include: invoices from vendors; housing allowances; member giving records; employment applications; and personnel records. While most of the items listed reflect issues of legality, some are simply pragmatic in nature for future planning.¹⁷¹

Financial Reporting

The father of modern management, Peter F. Drucker states, “In designing controls for an organization one has to understand and analyze the actual control of the business, its people decisions. Otherwise, one designs a system of controls which does not lead to control.”¹⁷² It is therefore, imperative that the financial controls result in a system of reporting to the people involved in order that good, solid stewardship decisions can be made. These financial reports are a vital part of the church organization in that they build leadership’s credibility. Such credibility

¹⁷⁰ Crumroy, Kukawka, and Whitman, *Church Administration*, 341.

¹⁷¹ Crumroy, Kukawka, and Whitman, *Church Administration*, 342.

¹⁷² Peter F. Drucker, *Management* (New York, NY: Harper & Row Publishers, Inc. 1985), 505.

represents an upward spiral, resulting in increased contributions and church growth. Additionally, proper financial reporting creates an environment for better decision making, fostering credibility.

Accurate reporting increases external confidence from businesses and vendors. A monthly report can suffice for the current size of our church, with an annual balance sheet including a cash flow analysis that can be viewed and understood by an external auditor. However, it must be simple enough for the laity to comprehend. An annual external audit will suffice for the smaller church entity. This audit will evaluate the accuracy of record keeping, validate that policies have been kept, verify the maintenance of equipment, adequacy of insurance, and examine payroll procedures.¹⁷³ The results of a good external audit include an increased confidence on the part of church members as well as increased credibility within the church community.

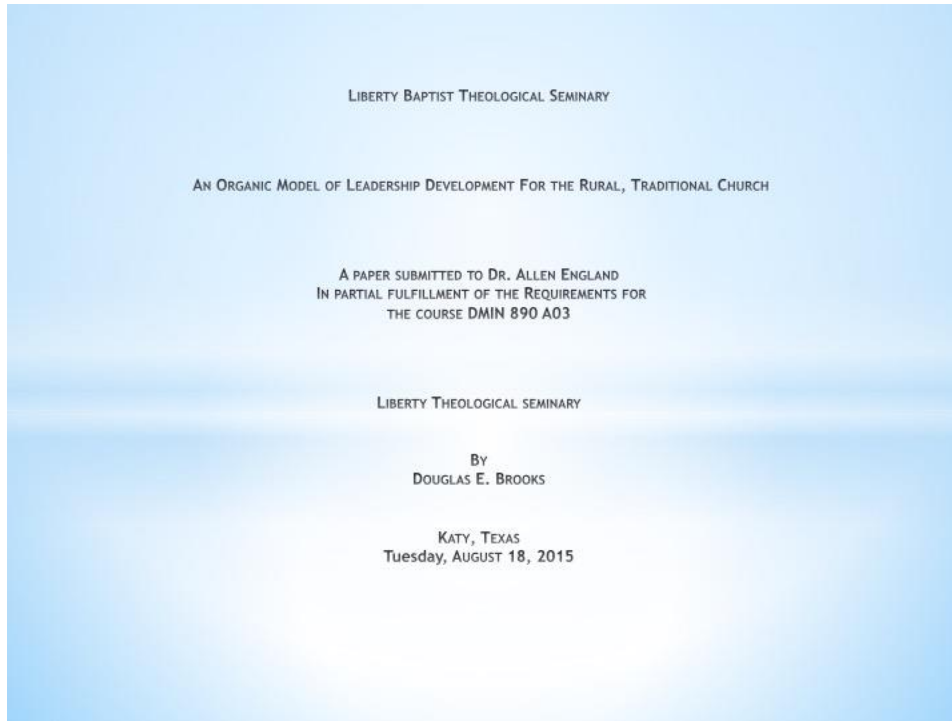
Policies and Procedures

An important component of proper management of at Woodland Trails is the implementation and communication of policies and procedures. Berkley posits, “Policies are best communicated in writing. When voted on by the congregation, they become a permanent expression of the church’s mission and purpose. They also serve as a manual for training.”¹⁷⁴ A formalized written policy manual will reduce confusion and increase uniformity. A smaller church like Woodland Trails Baptist needs to simply have some set guidelines that outline its proceedings and processes.

¹⁷³ Schmitt, “Church Administration and Finance,” Class Notes DSMN 972, (Blackboard Portal, Accessed 09/21/2012),, chapter 11, p. 3.

¹⁷⁴ Berkley, *Leadership Handbook*, 420.

Appendix V: PowerPoint Presentation



* Thesis Project Abstract

This Project Examines the nature of leadership development relating to the local body of Christian believers at Woodland Trails Baptist.

This Project reveals that the average believer at Woodland Trails lacks confidence in his or her ability to clearly define what it means to be a Christian, what is required of a believer in the areas of discipleship / leadership, and how to be a disciple maker.

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

* Thesis Project Abstract

This Project demonstrates how the Pastor will progressively develop each member of the local body of believers at Woodland Trails Baptist into makers of disciple makers.

This Project uses survey results of 40 SBC church members and regular attenders to support the need to develop a mission, a shared vision, and a detailed plan for implementing a comprehensive leadership development strategy.

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

* Statement of the Problem

All organizations engage in some degree of structured leadership. Most establishments appoint leaders to various hierarchical levels. Many institutions promote leaders within the organization based on competent performance in a similar position or in a current subordinate position. Some institutions benefit from the proper execution of a process to develop leaders. Few understand the necessity of complete penetration of all levels in the organization for successful leadership development. This thesis project examines the nature of leadership as it relates to an organization known as the local body of Christian believers.

This project demonstrates the need for a paradigm shift in the church's understanding of leadership and provides a ubiquitous strategy to develop leaders

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

* Statement of Limitations

This thesis project is limited to the implementation of a complete program of leadership development solely for Woodland Trails Baptist Church.

This thesis project does not exhaust every possible scenario, but is limited to the current conditions at Woodland Trails Baptist Church and how this leadership development program can enhance and support the Great Commission to “go make disciples, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them all that I [Jesus] have commanded you [believers].”

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

* Theoretical Basis

Any theology of developing leaders in the twenty-first century church must begin with a strategy that will affect change in the local church organization.

A key component in reinventing the culture of the local church is to redefine the understanding of what constitutes a leader.

In the context of the Kingdom of God, what constitutes the development of a leader connotes discipleship. To develop a leader is to disciple him. More specifically, this development involves following Jesus Christ’s charge to make disciples. However, His particularization of this charge found in Matthew chapter 28 incorporates both new converts (evangelism) as well as growing existing believers (discipleship). Additionally, helping existing believers to grow in their spiritual walk must include training them to become disciple-makers. A process that incorporates certain specific core values must drive the leader to this end.

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

*** Consensus: Analysis of Data Conclusions Regarding Survey Results**

Clearly, there remains a disconnection between beliefs, and actions.

A change in the approach to discipleship training is necessary in order to foster a larger percentage of participants in creating biblical multiplication.

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

*** Consensus: Analysis of Data Conclusions Regarding Survey Results**

Before he seeks to facilitate any change, the pastor must earn credibility in the eyes of those under whom God has placed his charge.

Once credibility is established, the pastor must biblically expose the need for each member to ardently desire discipleship training.

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

*** Credibility:**

**Planned Program of Preaching
Finance / Budget Analysis
Administrative Job Descriptions
Financial / Policy Procedures**

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

*** Credibility:**

Strategic Plan

**Woodland Trails will follow the 8 Step
process as outlined by the Liberty Baptist
Theological Seminary D Min Program**

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

* **Credibility:**

Mission Statement

Shared Vision

Core Values

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

* **Confidence:**

Missional Communities-

Session 1 - Christianity

Session 2 - Church Membership

Session 3 - Discipleship

Session 4 - Disciple Maker

Ongoing- Sermon Based

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

*** Competence:**

Higher Learning-

- Bible Study Methods**
- Principles of Biblical Teaching**
- Spiritual Formation**
- Worship Based Prayer**
- OT / NT Survey**
- Discipleship / Leadership Training**

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

*** Competence:**

Evidence of Spiritual Growth:

- Qualitatively**
- Quantitatively**

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

* Conclusion (Clone):

Biblical Multiplication-

14 Professions of Faith
6 Missional Communities: 6-8 members
Increase of worship attendance X 6
Weekly Prayer Meeting
Weekly Inductive Bible Study
Weekly Discipleship Class - Lay led
Worship Service at Mariner Health- Lay led
VBS - 8 professions of Faith
4 Deacon Ordinations
2 Church plants

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH

Questions?

AN ORGANIC MODEL OF LEADERSHIP DEVELOPMENT FOR THE RURAL, TRADITIONAL CHURCH