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DEVELOPING CHURCH MEMBERS INTO MINISTRY
LEADERS AT THE NEW MOUNT OLIVE BAPTIST
CHURCH, FORT LAUDERDALE, FLORIDA

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DEVELOPING CHURCH MEMBERS INTO MINISTRY
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To Yvokia,
my friend, my life partner, my love.
And to Layla,
our baby girl

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PREFACE

I am grateful to so many people who supported and inspired me to accomplish this work. My supervising professor, Dr. T. Vaughn Walker, encouraged and challenged me to work hard and never give up. His support made me more determined to finish well, and to him I am truly grateful.

Many wonderful people have supported, inspired, and encouraged me in this work. However, there has been no one more inspiring during this journey than Dr. Jothan White. He helped me to maintain focus and pressed me to be disciplined in my work. Although he was miles away, he was always available to listen and challenge me.

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I do not have the words that could ever express how grateful I am to my wife, Yvokia, and our daughter, Layla, for their love and support during this work. Yvokia has been unselfish and unwavering in being there for me and our family during this work. The times that I had to travel to school, go to the library, work late at night—she has been there. Through all of her quiet and gentle support, I have grown to love her so much more. I thank God for giving me such a woman of faith.

Lastly, I thank God for granting to me the opportunity to study and grow through this work. It is solely by His grace and mercy that I have been able to accomplish this goal.

Marcus D. Davidson

Fort Lauderdale, Florida

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CHAPTER 1
INTRODUCTION

Purpose

The purpose of this project was to develop church members into ministry leaders at the New Mount Olive Baptist Church, Fort Lauderdale, Florida.

Goals

This project intended to accomplish four objectives that were used to evaluate the effectiveness of this project. The first objective was to make the church members aware of the pastoral responsibility of developing church members into ministry leaders. This goal was brought to fruition by utilizing the training methods of the Apostle Paul. Pastors often forsake the development of leaders in the church. As a result, the people who hold positions are often unqualified or ill prepared for the particular positions of leadership. During an 8-week preaching and teaching series, church members from the New Mount Olive Baptist Church were trained by the pastor to foster the development of leaders. This series led to biblical knowledge of leadership of the church members who were developed into a ministry leader. The Apostle Paul used this training model with Timothy and Titus. The second objective of this project was to help church members incorporate various spiritual disciplines to promote spiritual formation. The spiritual disciplines of prayer and fasting is specifically the focus. The spiritual lives of leaders are too often overlooked; however, the spiritual life is one of the staples of an effective ministry leader. The spiritual life of one should never be compromised for academic knowledge or inherent ability.

The third objective of this project was to develop a curriculum and teach

church members practical information about leadership that would aid them in their development of ministry leaders. This aspect of the project gave the leaders knowledge, as well as, hands on experience in some basic areas of leadership. Leaders must have an understanding of some basic principles, if they intend to be effective in their leadership role. The understanding of these basic leadership principles will be more effective if theoretical knowledge can be translated into practical application.

The final objective of this project was to assign a focus group the responsibility of evaluating the ministry leaders' growth after being transformed from church members. The focus group was comprised of church members who had been transformed into ministry leaders. The evaluation was predicated upon the experience from the pastoral training program, the incorporation of various spiritual disciplines, and the knowledge and experience obtained from the curriculum taught to the leaders.

The ultimate objective of this project was to cultivate and develop the leadership skills and abilities of church members for ministry leadership.

Context

New Mount Olive Baptist Church is located in the city of Fort Lauderdale, Florida, in Broward County. Although the church is located in the city of Fort Lauderdale, the church has members throughout Broward County and some in Miami-Dade County. However, the majority of the members reside in Broward County.

Broward County is comprised of thirty municipalities and is racially diverse. The non-white population of Broward County is about 42 percent. The Hispanic and Black population groups have seen the most growth increase over the past 10 plus years. There were 654,445 households and 411, 403 families in Broward County according to the 2000 census data. The median household income was \$41,691 and the median family income was \$50,531.¹

¹Office of Urban Planning and Redevelopment, *Broward-by-the-Numbers*,

In the formative years, from 1918 to 1922, G. T. Green, G. S. McClover, Walter Bryant and S. T. Stafford served as pastors of the church. For the next 7 years, from 1923 to 1930, the fifth pastor, and first Master Builder, H. P. Bragdon, led the construction of church's first buildings. Prior to Bragdon, the church met in the homes of some of the members. The first small wooden Church was built in 1925 on Northwest 9th Avenue and 4th Street adjacent from where the current church building now stands. It was destroyed a year later by the hurricane that the grandparents of many called "the terrible '26 storm." A second wooden Church was rebuilt in the same location, but it was destroyed by the ferocious hurricane of 1928. Bragdon then replaced that Church with a brick building that still stands today. This third building was physically moved to NW 15th Way, off 6th Street (now Sistrunk Boulevard) in 1944 to make way for the current building to be constructed across the street. Bragdon had Mount Olive officially registered in 1946 and renamed as New Mount Olive Baptist Church. That remains its official name to this day.

In the early years of the 1930s, Mount Olive called its sixth pastor, C. H. Williams, who, because of his poor health, turned out to be essentially transitional between Bragdon, and O. W. Wells. C. H. Williams was aided by a number of other ministers who served as Assistant Pastors because of his failing health during the period between Bragdon and Wells.

O. W. Wells, Mount Olive's seventh pastor, ushered in a new and dynamic era of Christian growth and development. He was officially called to the pastorate in 1937, but some records indicate that he began serving Mount Olive sometime in 1936. He served as pastor until his death in 1950. Wells led the church in the construction of the original stone edifice that stands across the street today. The church that is currently located on 9th Avenue and Fourth Street today is the original church as expanded by two

August 2003, no. 2.

of Wells' successors, R. H. Lee and G. W. Weaver. Wells christened the Church *Greater New Mount Olive Baptist Church*, a name that we see inscribed in the stained glass above the front entrance to the building. The use of the name was continued under R. H. Lee.

After the unexpected passing of the much loved O. W. Wells, God gave the church another gifted leader, in the person of R. H. Lee, who served as the eighth pastor for ten years, from 1951 until his death in 1961. Not only did Lee add to the church's building, he also introduced a number of administrative innovations. He is remembered for having divided the General Missionary Society, a ministry of the church that still exists today for missions and outreach founded under Wells, into a number of smaller groups, which he called "circles." These circles dealt with the various needs of the congregation, the local community, and the foreign missions.

After the death of Lee, Mount Olive was blessed with another strong leader and Master Builder, the ninth pastor, George E. Weaver, who was called to the pastorate in 1962. During the early years of his administration, Weaver expanded the entire south side of the church, increasing the seating capacity of the sanctuary by some 200, and adding 18 classrooms. The membership of Mount Olive grew substantially under Weaver that even with the new addition the sanctuary could not accommodate the membership and weekly visitors. God led him to embark on the project of building the \$1.5 million dollar edifice where the church worships today. The new building was completed and first occupied in 1979. Guided by the Almighty, and the approval of the membership, in 1981, Weaver recruited Mack King Carter to serve as his co-pastor. When Weaver announced his retirement in 1982, the church unanimously called Carter to serve as its tenth Pastor. Weaver remained at the helm of the church for 20 years, from 1962 until his retirement in 1982. In recognition of Carter's rank above the several additional ministerial positions, his title was changed to that of *Senior Pastor* in 1984.

Under the leadership of Carter, Mount Olive grew exponentially in size, ministry, and mission. There are more than 75 ministries in the church. The name

ministry was given to the various groups formerly known as committees, circles and boards. In 1994, as an outgrowth of Carter's vision, the church established the Mount Olive Development Corporation (MODCO), with special responsibility for assisting with economic development, health, and social services, and affordable housing in the community. In 2001 Carter appointed Rosalind Osgood to head MODCO.

Whereas Bragdon, Wells, Lee, and Weaver may be rightly termed Master Builders, Mack King Carter was and is known throughout the nation as a Master Preacher and a Master Teacher. He is an internationally acclaimed theologian and a brilliant Biblical scholar, whose books are guideposts for many of his peers. His sermons and other presentations attract thousands of his fellow ministers, as well as seminarians and laypersons at national conventions and other venues.

The years of New Mount Olive's existence, from 1918 to 2010, the phenomenal growth can be measured, in part, by the expansion of its membership. The church began with eight members in 1918 and grew to some 500 members by 1930 under Bragdon's leadership. In September 1949, Estelle R. Pinkett, the Church Secretary under Wells, circulated the membership roll that included 835 names. Fortunately, that document was preserved by one of the church's members, the late Lillie Bell Brown, who gave it to her nephew, Henry Lumpkins. He, in turn passed it on to Willie F. Morton, whose diligent collecting and preserving of church documents over several decades enabled the church to write the history now disseminated. Fittingly, Lumpkins now serves as the late Morton's successor, as the chairperson of the Church Anniversary and Historical Ministry.

According to a report issued in 1961, New Mount Olive's membership had increased to "approximately 1700" by August 31, 1960, toward the end of Lee's pastorate. By 1982, three years after Weaver had led the congregation into the new edifice, the church's membership was reported to be "more than 3500." In 1993, in celebration of Mount Olive's 75th Anniversary, the church issued a Diamond Jubilee

pictorial directory that included a list of 4,853 members of the church. In October 2008, shortly before the church's 90th Anniversary, the church's computerized membership roster contained 10,072 names, of which 9431 persons were listed as "active members," and 641 as "contributors", whose occasional gifts amounted to more than \$100 each.²

For the first time in the church's history a pulpit committee was selected and the church called this writer as its eleventh pastor. I was extended the call to be Senior Pastor in November 2009 by 93 percent of the voting congregants. I assumed the role of Senior Pastor in January 2010. History is yet to be recorded as to how the Lord will use me.

Rationale

The Apostle Paul wrote, "And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ" (Eph 4:11-12, NASV). The word "pastor" comes from the Greek word *poimēn*, meaning shepherds. The pastor has the responsibility of caring for the spiritual welfare of the flock.³ Part of the caring is to ensure that the church has well equipped leaders to serve in ministry. The Mount Olive Baptist Church has many members who are willing to serve. The willingness to serve does not negate the pastoral responsibility of equipping those who are willing to serve.

Not only does the Apostle Paul use the word *poimēn*, but he connects another word, *didaskolos* with the conjunction *kai*. Wuest describes this construction:

The words 'pastor' and 'teachers' are in a construction called Granvill Sharp's rule which indicates that they refer to one individual. The one who shepherds God's

²Niara Sudarkasa, "New Mount Olive Baptist Church 91st Church Anniversary: A History, 2009.

³Colin Brown, *The New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1986), 3: 568.

flock is also a teacher of the Word, having both the gifts of shepherding and teaching the flock. God's ideal pastor is one who engages in a didactic ministry, feeding the saints on expository preaching, giving them the rich food of the Word.⁴

Not only is the pastor supposed to feed but he must understand the didactic responsibility. The Apostle Paul used the Greek word *didaskolos*. Men holding this office had the task of explaining the Christian faith to others and of providing a Christian exposition of the Old Testament.⁵ Thus the pastor and teacher have the dual task of feeding and teaching the members of the church.

A problem that has permeated the presence of many churches is that the church has sought to leave training to others. Some would rather allow institutions of higher learning to train the leaders. Although, formal education is of paramount importance, that does not exempt the church, particularly the pastor from his responsibility.

There is a great need for leadership development in the church today. Many church members have failed to be effective ministry leaders because of the lack of spiritual leadership development. To that end, church members too often attempt to secularize their position in the church. For example, a person who works as a banker from Monday to Friday is not necessarily qualified to be the church's chief financial officer. The church must ensure that the church members are developed into ministry leaders. The church needs leaders who are equipped to do the work of the ministry. The church cannot afford to trust secular institutions to enlighten its leaders for the work of the ministry. The church, along with theological institutions, must take their place in the development process of training leaders for the ministry. The church must not be satisfied with men and women being mere church members but seek to transform members into ministry leaders who have a heart for the work of the kingdom of God.

In a shifting paradigm of what the world wants the church to be, the need is

⁴Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament* [CD-ROM] (Grand Rapids: Eerdmans, 1997).

⁵Brown, *The New International Dictionary*, 3: 768.

overwhelmingly great for more leadership development. Today, there are too many people holding positions of leadership within the church who have not committed themselves to leadership training. Every church needs to insist on transforming church members into ministry leaders. It is an unfortunate day, in the contemporary church, when members fail to recognize the importance of spiritual formation and theological training as a part of leadership development. Although some church members may not be led by God to matriculate through a seminary, there must be a desire for biblical and practical knowledge regarding leadership.

One of the expected benefits of this project was to see church members understand the biblical perspective of what it meant to be equipped for the work of the ministry, as the Apostle Paul stated in the book of Ephesians 4:11-12. Another expectation was to see leaders ultimately doing the work of the church and not just church work. Seeing church members transformed into ministry leaders, with a Christ-centered approach to leadership, was also an important aspect of this project.

This project was vitally important to the New Mount Olive Baptist Church because of the implementation of new ministry initiatives. The new initiatives required leaders with a ministry-guided mindset. The New Mount Olive Baptist Church is a traditional church. The members of the church would be viable assets to the ministry after being trained to do ministry with a more contemporary approach. The focus was to change the mindset and lives of the traditionally thinking church members because of the limited perspective of biblical leadership among some of its members. If the New Mount Olive Baptist Church is going to be effective in ministry for the twenty-first century, the development of the church members currently serving in leadership roles is of principal importance. It was necessary that this project came to fruition if the New Mount Olive Baptist Church was to be the church that impacted the local community as well as the Christian community.

Definitions and Delimitations

In this project, I used the following definitions for church members and ministry leaders. Church members were people who occupy positions in the church but have not been biblically trained for servant leadership. Ministry leaders were people who were biblically trained and had a deep spiritual commitment about servant leadership.

The limitations of this project were as follows. First, the length of this project consisted of 15 weeks: an 8-week pastoral training program with the pastor having personal hands-on seminars and preaching sermons designed to foster relationships in leadership and raising the expectations of leaders. The seminars were based on the training methods of Paul. There was a 2-week training seminar on the incorporation of spiritual disciplines in the lives of leaders. The groups of seminars were focused on various spiritual disciplines to develop the spiritual life of the leader. A 5-week curriculum was developed for the purpose of training in practical aspects of leadership.

The desire of this project was to transform church members into ministry leaders by developing the leaders in three specific areas. First, I wanted to expose them to the advantages of pastoral training in leadership. Second, my concern was for the leader's development of a strong spiritual life through the active usage of spiritual disciplines. Third, I wanted the leaders to gain insight on practical aspects of leadership that would make leadership more desirable.

The delimitations for this project were the focus group of 20 church members of the New Mount Olive Baptist Church. These members were individuals who had evidenced a genuine relationship with Jesus Christ through regularly attending and participating worship, Bible study, Sunday school, ministries of the church, and who tithed regularly to the church were to be placed in leadership roles within the church after the training.

Project Methodology

The key aspect of this project was to develop church members into ministry

leaders. The first goal was to make the church members of the New Mount Olive Baptist Church aware of the fact that the pastor has a role and responsibility to teach the church members. I taught four seminars and preached four sermons that showed the church members the methods of teaching of the Apostle Paul to Timothy and Titus. After the church members gained insight on training methods, they were being further transformed into ministry leaders.

The second goal was to teach the leaders the importance of having a strong spiritual life. Expectantly, the goals were reached through two seminars on how to incorporate and utilize spiritual disciplines that nurtured the spiritual growth of leaders personally. These seminars consisted of theory and practice.

The third goal was to develop a 5-week curriculum that would enlighten the leaders of practical aspects of leadership. Various perspectives on the practical concepts of leadership were evaluated.

The final goal of this project was to secure a focus group consisting of members from the New Mount Olive Baptist Church. The members were responsible for individual and group evaluations prior to and after the mentoring and training. The focus group utilized surveys, questionnaires, and group discussions.

CHAPTER 2
THE BIBLICAL AND THEOLOGICAL RATIONALE
FOR DEVELOPING CHURCH MEMBERS
INTO MINISTRY LEADERS

The New Mount Olive Baptist Church will develop members into ministry leaders through understanding the biblical foundation that has been established regarding how God has used individuals in Scripture. The information will be utilized to express the biblical evidence of how it is God's will that men and women be equipped and prepared for ministry. Also, the need for the pastor to be intimately involved in the training and development of members for ministry leadership will be illustrated.

This chapter also demonstrates the grave importance of the significance of spiritual disciplines as a tool for spiritual development of members who will become ministry leaders. Specifically, the spiritual disciplines of fasting and praying are examined. These two spiritual disciplines are only two of many disciplines that should be incorporated into spiritual development. Nevertheless, this chapter will intentionally focus on the spiritual disciplines of fasting and praying.

**The Biblical Precedent for the Pastor to Develop
Church Members into Ministry Leaders**

As one begins to understand the nature of pastoral leadership, it becomes clear that the pastoral leader plays a significant role in leadership development. It is through the visionary guidance and direction of the pastor that members are trained and developed into ministry leaders. According to the writing of the apostle Paul in Ephesians 4:11-12, the pastor/teacher has a biblical mandate to equip the members of the body of Christ for ministry. This is clear biblical evidence that the pastor has a responsibility to be integrally involved in developing church members into ministry leaders.

What Is a Pastor

The Christian minister has been called by many names such as pastor, elder, curator, preacher, priest, minister, and this is not an exhaustive list.¹ The title of pastor is widely used to refer to the Christian minister.

“The pastor” defined is a member of the body of Christ who is called by God and the church and set apart by ordination representatively to proclaim the Word, administer sacraments, and guide and nurture the Christian community toward full response to God’s self-disclosure.² Two words of paramount importance are guide and nurture. If church members are going to be developed into ministry leaders, the pastor must guide and nurture the process. That is one of the premiere reasons the pastor should be integrally involved in the development of members. The pastor is the theologian in residence and he should give biblical instruction that will lead to the development of ministry leaders.

However, the pastor is not a professional. Professionalism has nothing to do with the essence and heart of the Christian minister.³ That some would relegate the pastor to such a secularized individual could potentially hinder the spiritual depth needed when trying to develop and equip saints for ministry. The mentality that some have regarding the pastor tears the very fabric of what the pastoral ministry is all about in the realm of Christianity. It is not only problematic when others perceive him as a mere professional, but it is detrimental when the pastor perceives himself as a professional rather than a servant. Members who are to be developed into ministry leaders must recognize the pastor as a servant and not a mere professional. As a servant leader, he is to

¹Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (New York: Harper Collins, 1983), 49.

²Ibid., 50.

³John Piper, *Brothers, We Are Not Professionals* (Nashville: Broadman & Holman, 2001), 1.

train others to be servant leaders by example. The Lord did not call the pastor to be a professional and develop other professionals. However, He called pastors to be servants and as a servant, he is an equipper of other servants.

The Role of the Pastor

The pastor, in the contemporary church, plays many roles. He is often surrounded by a vast number of capable staff. Despite the fact that a number of churches today have full-time staff ministers, the role of the senior pastor as teacher, preacher, caretaker, and developer must not be trivialized. It is important that the pastor is integrally involved in the training and development of the members for ministry leadership. A great biblical example of this concept is that of the Apostle Paul. Paul did not command Timothy to walk a path that he himself had not walked. Paul encouraged Timothy to be strong, and in being strong he should teach others the things that were taught to him (2 Tim 2:1-2). Paul set a good example of Christian ministry for Timothy because Paul served not only as a spiritual father to Timothy, but as a role model as well.⁴

A major function of leaders is to serve as role models of Christian character for others in the community.⁵ As a role model, the pastor must have integrity of character that validates his role. If character is questionable, the ability to be an effective role model is compromised. When integrity is compromised he will not be able to effectively move members to a place of becoming ministry leaders.

The pastor has to play many roles. He has to be shepherd, teacher, preacher, and spiritual caretaker to name a few. However, in the midst of having multiple roles, he must always remain intimately involved with the congregation to see the development of members into ministry leaders. The pastor's presence is vital when it comes to the

⁴Frank Damazio, *The Making of a Leader* (Portland, OR: City Bible, 1988), 166.

⁵Richard B. Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation* (New York: HarperCollins, 1996), 69.

implementation of many things in the church. Although he does not have to be involved with every single detail, it is important that he oversees all of the processes and details of the church. For good or ill, the pastor is often the one who has the total picture or overview of the congregation, no matter how much responsibility is delegated to boards, committees, or individuals.⁶

The Pastor as Shepherd

God's leaders are given many titles both in the Old Testament and the New Testament. The term "shepherd" has particular importance to God but is often the least used among people in the contemporary church.⁷ The pastor as shepherd has strong leadership implications. The shepherd must go before the people and prepare the way for them. He must go before the people in his experiences and lifestyle so that he may safely lead them through potential troubles that might lie ahead.⁸ In order to go ahead of the people effectively, the "shepherd" must have prior knowledge of the terrain and landscape. In essence, the pastor must do a reconnaissance mission, similar to Nehemiah before he led his followers to rebuilding the walls (Neh 2:11-15). The "shepherd" must take much care that he does not lead the sheep down a detrimental path or allow them to go down such a path. Therefore, ministry leadership development must be at the forefront for the pastor who is going shepherd the sheep or members. He has a genuine concern for the members being developed. So their development will be contingent upon the shepherd's guidance. In order to effectively guide sheep, the shepherd must be in the presence of the sheep, which makes it important that the shepherd be involved in the process of training and development.

⁶Floyd Massey, Jr. and Samuel Berry McKinney, *Church Administration in the Black Church Perspective* (Valley Forge: Judson, 2003), 51.

⁷Damazio, *The Making of a Leader*, 89.

⁸*Ibid.*, 19.

The Pastor and the People: Building a Relationship

Building relationships among the congregation is an important factor for developing church members into ministry leaders. The church is modeled as the “body of Christ.”⁹ Since the church is modeled as a body, it is alive. The church is more organism than organization.¹⁰ The church is an organism that is living thus having various members to make up the body. Therefore, if the body is going to have ministry leaders, there should be relationship building between the pastor and people.

The relationship between the apostle Paul and Timothy is one to be noted. Timothy takes on special significance because he functioned in team ministry and in a special personal relationship with the apostle Paul.¹¹ The special personal relationship shared between Paul and Timothy affected the way Paul trained and developed Timothy as a ministry leader. Paul referred to Timothy as “my beloved son” (2 Tim 1:2). The designation as “beloved son” carries much significance regarding the relationship of Paul and Timothy.¹² Paul and Timothy’s relationship was evidenced in the fact that Timothy served with Paul in the gospel.¹³ The bond shared by the two of them fostered a climate that was conducive for training and development.

As pastor, one must be intentional about building strong relationships. When members feel a sense of connection with the pastor, they are more inclined to accept what

⁹Anthony G. Pappas, *Entering the World of the Small Church* (Bethesda, MD: Alban Institute, 2000), 15.

¹⁰*Ibid.*, 16.

¹¹Damazio, *The Making of a Leader*, 162.

¹²A. Skevington Wood, *Ephesians through Philemon*, in vol. 11 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1998), 393. In the first Epistle, Paul greeted Timothy as “my true son in the faith.” Here it is “my dear (*agapētos*, “beloved”) son.” Paul had a warm affection for his young convert and colleague.

¹³William Hendriksen and Simon J. Kistemaker, *Thessalonians, the Pastorals, and Hebrews*, *The New Testament Commentary* (Grand Rapids: Zondervan, 2007), 224.

he is teaching and preaching. Also, there is a greater possibility of acceptance as the pastor leads the individual from mere membership to ministry leader.

The Pastor as Teacher

A function of the pastor that must not be overlooked is that of teacher. Paul writes in 1 Timothy 3:2 that the leader should be “able to teach.” The one ministerial function implied in the lists of qualifications in 1 Timothy 3 is for leaders is the teaching role.¹⁴ The office of teacher had a long and honorable history in Israel, especially from the time of the giving of the law.¹⁵ Moses was called to teach the law that he introduced. A king could teach judging from Solomon’s proficiency in proverbs. King Jehoshaphat commissioned certain princes to teach.¹⁶ Thus, teaching has long been important for development. The pastor is significant as teacher in the church because of the importance of the office of pastor in the church. He is often viewed as the theologian in residence, which necessitates he teach periodically in a setting beyond the pulpit.

Particularly for the purpose of developing church members into ministry leaders, the pastor must teach them and train them to become such. That transition will be made through the personal interaction as the pastor spends time teaching the members to become ministry leaders.

The greatest teachers of all time was Jesus. Jesus is the master teacher.¹⁷ Jesus taught the disciples, who would become leaders, after he chose them. In essence, Jesus developed them into ministry leaders. Jesus created not followers, but leaders, as

¹⁴Hays, *The Moral Vision of the New Testament*, 69.

¹⁵Everett F. Harrison, *A Short Life of Christ* (Grand Rapids: Wm. B. Eerdmans, 1996), 94.

¹⁶*Ibid.*, 95.

¹⁷Herman Horne, *Jesus the Teacher* (Grand Rapids: Kregel, 1998), 137.

he chose, developed, and mentored his team.¹⁸ Since the pastor should be an “imitator of God” that is one way that the imitation should be seen, in teaching those who have been chosen to become ministry leaders.

The Pastor as Preacher

Preaching is an awesome gift that the pastor has at his disposal to challenge and change the lives of the congregation. Through the preaching of the gospel we have been brought to faith in Jesus Christ.¹⁹ Specifically, in regard to moving members to become ministry leaders, the pastor must use preaching because of its persuasive authority. The preached message should convince and persuade people to come to decisions and to make commitments.²⁰ A commitment that should happen among members who are being developed into ministry leaders is the commitment to be a servant-leader. The preached word speaks to a whole community, yet by this means hopes to penetrate the heart of each individual in the community as if alone before God.²¹ Utilizing the vehicle of preaching, the pastor can develop the spiritual life of the member in such a way that he will become a ministry leader. Preaching should guide God’s people along “the paths of righteousness,” and this necessarily includes the mandates to both “change how you think” and “change how you live.”²² In order to become effective ministry leaders, members must change how they think and live. The preached word has the ability to lead to such a transformational life as leader.

¹⁸Kurt Senske, *Executive Values: A Christian Approach to Organizational Leadership* (Minneapolis: Augsburg, 2003), 111.

¹⁹Graeme Goldsworthy, *According to Plan* (Downers Grove, IL: InterVarsity, 1991), 47.

²⁰Joseph Jones, *Why We Do What We Do: Christian Worship in the African-American Tradition* (Nashville: R. H. Boyd, 2006), 89.

²¹Oden, *Pastoral Theology*, 130.

²²Paul Basden, *The Worship Maze* (Downers Grove, IL: InterVarsity, 1999), 128.

As important as the pastor is to preaching, each member has a personal responsibility to grow. Even though it is the personal responsibility of all Christians to grow up into the stature and fullness of Christ, as if there were no preachers, it remains the responsibility of the pastoral staff to preach as though there were no other way to get the full truth of the gospel across.²³

The Pastor as Spiritual Caretaker

The pastor has the awesome task of being the spiritual caretaker of the church. Just as a shepherd is responsible for the total welfare of his sheep, so a pastor is to care for his people.²⁴ Caring is a ministry of the church and cannot be understood apart from the ecclesiology or theology of the church.²⁵ Caring and nurturing are part of the mission of God's church, as that mission unfolds concretely within the church. As such, pastoral care draws people into God's story of healing, sustaining, guiding, and reconciling.²⁶ The care of souls means the care of the inner life of persons. To be given care of souls means to be accountable for shepherding the inner life of people through the crises of emotional conflict and interpersonal pain toward growth in responsiveness toward God.²⁷

The spiritual life of the members is a very important aspect in developing members into church leaders. If church members are to be developed into ministry leaders they must be Spirit-filled. Spiritual leadership requires Spirit-filled people. Other

²³Harold M. Best, *Unceasing Worship* (Downers Grove, IL: InterVarsity, 2003), 104.

²⁴Gene Getz and Joe Wall, *Effective Church Growth Strategies* (Nashville: Word, 2000), 86.

²⁵Edward P. Wimberly, *African American Pastoral Care* (Nashville: Abingdon, 1991), 25.

²⁶*Ibid.*, 27.

²⁷Oden, *Pastoral Theology*, 187.

qualities are important; to be Spirit-filled is indispensable.²⁸ Although often overlooked, the spiritual life of members who are being developed must be given careful attention to by the pastor. The spiritual life impacts the very nature of the ministry leader's capacity to be effective in leadership. The spiritual life of leaders is exceedingly important to being good ministry leaders. Thus, the pastor must be engaged in the spiritual care of the members. The pastor must understand that the whole work of ministry has been called *curaanimarum*, "the care of souls."²⁹ Therefore, as the pastor gives spiritual direction, he must stay focused on God and the person he is directing spiritually.³⁰

The Pastoral Responsibility to Develop Church Members into Ministry Leaders through Teaching

The Purpose of Teaching

The importance of teaching and learning can never be over emphasized in the church. Teaching has been defined a number of ways. Elmer Towns writes that teaching is the "preparation and guidance of learning activities."³¹ Teaching has also been defined by Lucien E. Coleman as, "helping others to learn."³² However one defines teaching, the fact remains that teaching must be done and it must be done with purpose. Particularly for the purpose of developing members into church leaders, the pastor must be actively involved in the teaching role. He is also responsible if the members are going to adequately make the transition from member to ministry leader. God's people often have a problem

²⁸J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1994), 79.

²⁹Oden, *Pastoral Theology*, 186.

³⁰David Hansen, *The Art of Pastoring: Ministry without All the Answers* (Downers Grove, IL: InterVarsity, 1994), 157.

³¹Elmer Towns, *How to Create and Present High-Impact Bible Studies* (Nashville: Broadman & Holman, 1998), 3.

³²Lucien E. Coleman, Jr., *How to Teach the Bible* (Nashville: Broadman, 1979), 15.

obeying what He teaches.³³ However, if there is going to be growth and development spiritually, teaching must take place in the lives of those members being trained.

Biblical Models

The teaching of Jesus to the disciples is a model worthy of consideration. Jesus was intentional about teaching his disciples. He did not leave to chance whether they would get the correct training needed for their task. Therefore, he spent time with them in training and preparation to develop them into the ministry leaders that he needed them to be.

The training paradigm of Jesus and the disciples epitomizes how the pastor ought to develop the members in the church into ministry leaders. The teacher must know the teaching situation. Jesus knew His situation. Jesus' teaching situation involved a teacher, students, environment, curriculum, aims, and method.³⁴ Jesus was the teacher and His students were the disciples. The environment was often the mountains, the seashore, and numerous other places. The curriculum was the law and the prophets. The aims were to make them fishers of men, faithful servants, and leaders of the people of God. The methods that Jesus used were conversations, parables, and object lessons.

Jesus knew the importance of training his disciples. That training was the foundation of his whole ministry.³⁵ Jesus spent considerable time teaching His disciples as in the Sermon on the Mount, or his discourse during the Last Supper, or his forty days of teaching about the kingdom of God after his resurrection.³⁶

³³Damazio, *The Making of a Leader*, 248.

³⁴Horne, *Jesus the Teacher*, 11.

³⁵Leroy Eims, *The Lost Art of Disciple Making* (Grand Rapids: Zondervan, 1978), 37.

³⁶David Watson, *Called and Committed: World-Changing Discipleship* (Wheaton, IL: Harold Shaw, 1982), 56.

Since Jesus' training of the disciples is the paradigm, it must be important to the pastor to see that he spends time training and developing the members into ministry leaders. The disciples were the product of the Lord. They bore his stamp.³⁷ For this training to happen effectively, the pastor must spend time with those that he desires to be developed into ministry leaders. It would seem fitting for the pastor to ensure that he personally takes the time to share the importance of the Word of God and his heart with those who will be serving as ministry leaders. Therefore, this biblical model is one that should be given careful consideration as a model to follow for ministry leadership development.

Another model of consideration is that of the apostle Paul to Timothy, his son in the ministry. The apostle Paul was serious about the message that would be delivered to others. Because of the seriousness of the matter, the apostle Paul was sensitive about training Timothy in the rudiments of the word of God. Paul wrote, "You therefore, my son, be strong in the grace that is in Christ Jesus. The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2 Tim 2:1-2 NASB).

Paul wanted Timothy to "take the gospel and the apostolic instructions."³⁸ Paul was very concerned about Timothy knowing the truth of the Word. He spent time with him to share with him the truth of God's word. The pastor should adopt the example of Paul to Timothy in order that truth will be communicated to those who will hear. Paul charged Timothy to propel faithfully the message he had received. Timothy was not to be an innovator of religious novelties but was to show loyalty and commitment to the

³⁷Harrison, *A Short Life of Christ*, 137.

³⁸Knute Larson, *I & II Thessalonians-Philemon*, Holman New Testament Commentary, vol. 9 (Nashville: Broadman & Holman, 2000), 280.

gospel message. Paul demanded Timothy's active involvement in the training of a future generation of Christian servants.³⁹

The pastor who wants the member being transformed into a ministry leader to be reproductive must ensure that the ministry leader is properly trained. For that reason, Paul and Timothy is a model that should be used in training church members to become ministry leaders. That is what the apostle Paul was doing in the life of young Timothy. He was teaching him that he would be able to teach others. Paul was Timothy's chief teacher of Christ.⁴⁰ Paul personally spent time training Timothy giving evidence that the pastor should personally spend time with the member that is being developed into a ministry leader.

Another biblical model that should be considered for the pastor as he trains members to become ministry leaders is that of the apostle Paul to Titus (Titus 2:1). Paul believed that the lifestyle of Titus should be in line with his message. This also must be the concern of the pastor that is training members to become ministry leaders. The lifestyle of the messenger is to be in line with the message that is to be articulated from the member who has been trained to be a ministry leader.

Paul emphasized the necessity of Titus's personal role in teaching the young men by example (Titus 2:7-8). The common expression, "More is caught than taught," aptly sums up the power of teaching by personal example.⁴¹ The pastor must be careful not to overlook the personal role of teaching. Also, being an example of what is being taught must be priority for the pastoral leader. This is important because this principle should be communicated to the members be trained as ministry leaders.

³⁹Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman & Holman, 2001), 200.

⁴⁰A. Robertson, *Word Pictures in the New Testament* [CD-ROM] (Oak Harbor, WA: Logos Research Systems, 1997), s.v. "2 Tim 2:2."

⁴¹Ibid.

Unfortunately there are times when the aspect of teaching by example is overlooked by the pastor. Nevertheless, if the pastor is going to develop members to be leaders who can lead people, they must impress upon them the importance of living the Word as well as being able to teach the word and guide followers by the Word. William Hendriksen and Simon J. Kistemaker suggest,

In his teaching, Titus must show *incorruptibility*. He must give such clear and courageous instruction in the well-balanced truth of the gospel that it is evident to all that he has not been and cannot be *infected* with the lies and distortions of the adversaries. Moreover, his attitude and the manner in which he presents his teaching must be that of *dignity* or *seriousness*. Not only must his more formal teaching be characterized by purity of content and gravity of method, but his entire *speech* (his *word* whenever and wherever it is spoken), whether it is uttered in the form of a sermon, a lesson, a message of consolation, or even an ordinary daily conversation, must be *sound* and *incensurable*, that is, not open to just rebuke.⁴²

Paul had in mind outward and observable actions. Followers of Christ are to demonstrate a changed lifestyle marked by goodness in everything they do.⁴³ What one sees has the propensity to affect what one hears. That being the case, the pastor must be intentional about living what he is teaching. This also must be communicated to the members while they are being developed into leaders. However, it must not be communicated so much in speech as it must be in deed. Therefore, the pastor must teach verbally and visibly.

The Goal of Teaching

The goal of teaching must be clearly defined by the pastor. The goal must be to develop the church members into ministry leaders. There must be a push to see members make the transition from being a member to a ministry leader. There should be visible growth and development of the members as they become ministry leaders. There

⁴²William Hendriksen and Simon J. Kistemaker, *Exposition of the Pastoral*, New Testament Commentary, vol. 4 (Grand Rapids: Baker, 1957), 367.

⁴³Larson, *I & II Thessalonians-Philemon*, 363.

should be a different approach to ministry among church members who have had the opportunity to be taught about being a ministry leader.

The Pastoral Responsibility to Develop Church Members into Ministry Leaders through Preaching

The development process for members into ministry leaders must not neglect preaching. Preaching has much value in the transformational process of leadership development. Preaching is the most powerful tool God has ordained.⁴⁴ Preaching has the power to change mindsets, values, and perspectives. Preaching is cranial and cardiological; it involves head and heart.⁴⁵ Preaching must appeal to both the head and the heart.⁴⁶ According to Robert Smith Jr., the goal of doctrinal preaching is to escort the listeners “into the presence of God for the purpose of transformation.”⁴⁷

Preaching in a broad sense is proclamation; the proclamation of God’s truth by any and every legitimate means.⁴⁸ *Kērugma* means proclamation of the good news that Jesus Christ is Lord.⁴⁹ Declaring the truth of God in the power of the Holy Spirit is preaching.⁵⁰ One may also define preaching as, a medium of communication and a conveyance of divine truth to men.⁵¹ Whatever definition one might use for preacher, the

⁴⁴George O. McCalep, *Faithful Over a Few Things* (Lithonia, GA: Orman, 1996), 45.

⁴⁵Robert Smith, Jr., *Doctrine that Dances: Bringing Doctrinal Preaching and Teaching to Life* (Nashville: B & H, 2008), 8.

⁴⁶*Ibid.*, 36.

⁴⁷*Ibid.*, 25.

⁴⁸Donald S. Whitney, *Spiritual Disciplines within the Church: Participating Fully in the Body of Christ* (Chicago: Moody, 1996), 61.

⁴⁹Oden, *Pastoral Theology*, 125.

⁵⁰Ken Hemphill, *The Antioch Effect: 8 Characteristics of Highly Effective Churches* (Nashville: Broadman & Holman, 1994), 46.

⁵¹Ralph P. Martin, *The Worship of God* (Grand Rapids: Wm. B. Eerdmans, 1982), 102.

reality is that preaching is an essential element in the development process of transforming members into ministry leaders.

The Purpose of Preaching

Preaching should lead to a lifestyle change. The pastor that is preaching in order to develop church members into ministry leaders must preach in a way applicable to the lives of those who are listening to the sermon. Preaching changes lives. It is not enough to merely proclaim, “Christ is the answer”; the preacher must show how Christ is the answer.⁵² Preaching in its fundamental nature addresses the perpetual human pursuit for authority and meaning.⁵³ As members are making the shift to become leaders, the preaching helps them to grasp the true essence of authority and meaning. Having a clear understanding of that has the propensity to move the members to a place of being effective ministry leaders. Therefore, preaching must be on purpose to leaders. There must be intentionality that is evidenced in what is communicated through preaching to members being developed into leaders.

Throughout church history, all the greatest movements of God in saving people and strengthening His church have been built upon great, God-anointed preaching. The work that occurred through the Reformers (Luther, Calvin, Zwingli) was a work of God through preaching. The First Great Awakening through England and the American Colonies began and was sustained through the preaching of Whitefield, Wesley, Edwards, Tennent, and others. The Second Great Awakening during the 1800s was through the preaching of men like Dwight, Finney, and Nettleton.⁵⁴ Preaching

⁵²Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 229.

⁵³Bryan Chapell, *Christ-Centered Preaching* (Grand Rapids: Baker, 1994), 22.

⁵⁴Whitney, *Spiritual Disciplines*, 68.

strengthens members as they become leaders, to understand the Word of God and how to help those that they will be leading to become more efficient.

Biblical Models

Jesus was the greatest preacher that lived on planet earth. Jesus and the disciples were models of preaching. Jesus and the disciples preached throughout the New Testament. After thirty years in obscurity and preparation in Nazareth, and forty days of fasting and temptation, he emerged to begin His ministry.⁵⁵ A significant part of Jesus' ministry with the disciples was that of preaching. Jesus came out of the wilderness after being tempted and "from that time Jesus began to preach and say, 'Repent, for the kingdom of heaven is at hand'" (Matt 4:17). He preached with the purpose of transforming and developing those who heard his preaching.

Jesus sent his disciples out to preach.⁵⁶ In Matthew 10:7 Jesus commissioned the twelve and said, "And as you go, preach, saying, 'The kingdom of heaven is at hand.'"⁵⁷ Both Jesus and the disciples utilized preaching as a method of training and development. The fact that Jesus and the disciples were intentional in their preaching for the purpose of transformation should make preaching all the more valuable for the pastor in moving members to a place of ministry leadership.

The apostle Paul recognized the importance of preaching and it was the method he used to impart needed information for training. Paul's young son in the ministry, Timothy, was a recipient of that preaching. However, Paul encouraged Timothy to preach the word to others in order that they may grow as leaders and share the message accurately with others as he shared it with them. Paul uses ἀκούω, to hear, to refer to his

⁵⁵Ibid., 62.

⁵⁶Ibid., 63.

⁵⁷Ibid.

apostolic message because that message was so often given in oral preaching and teaching.⁵⁸ That message was often given through preaching which suggests that preaching should be of priority for the pastor as he shares with members on becoming ministry leaders.

Considering the importance of transmitting information to others, Paul instructs Timothy, as would a pastor to members. Frank E. Gaebelin writes that the deposit that Timothy had received from Paul he was to pass on to “reliable men who will also be qualified to teach others.”⁵⁹ That is precisely what the member who is becoming ministry leaders must prepare to do, pass on the information deposited in them by the pastor.

The Goal of Preaching

The goal of preaching is ultimately to transform the lives to those who hear the word of God. The most powerful and miraculous of the works of God in the world occur through the preaching of His message.⁶⁰ As the pastor preaches the word of God to members, there should be intentionality in the preaching to develop them as ministry leaders. The fact that the power for spiritual change resides in God’s Word argues the case for expository preaching.⁶¹ A goal of preaching is to change people’s lives through the proclamation of God’s word.

The Biblical Significance of Incorporating Spiritual Disciplines

Spiritual disciplines have long been a part of believers. Spiritual disciplines

⁵⁸George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids: W. B. Eerdmans 1992), 389.

⁵⁹Gaebelin, *Ephesians through Philemon*, 399.

⁶⁰Whitney, *Spiritual Disciplines*, 67.

⁶¹Chapell, *Christ-Centered Preaching*, 22.

were practiced during early biblical times and throughout Christianity. The idea of incorporating the various disciplines is not a foreign idea to Christians even in contemporary times.

Spiritual disciplines can be a very strong tool of development for members who are in the training process of being ministry leaders. Spiritual disciplines can lead to a healthier and more whole spiritual walk with God. The fact that spiritual leaders need to have a close relationship with the Lord is important to intentionally develop in the area of spirituality. The priorities set by pastoral leaders reflect the place given to spiritual growth.⁶² Christians and their leaders must thirst and hunger for God's pure righteousness.⁶³ Christian leaders cannot simply be persons who have well-informed opinions about the burning issues of our time. Their leadership must be rooted in the permanent, intimate relationship with the incarnate Word, Jesus, and they need to find there the source for their words, advice, and guidance.⁶⁴

What Are Spiritual Disciplines

Spiritual disciplines are important to developing one's spiritual life. When one discusses spiritual disciplines, the classical spiritual disciplines come to mind such as prayer, Bible reading, worship, study, fasting retreat, and daily office.⁶⁵ Disciplines are simply practices that train us in faithfulness.⁶⁶ The need to be trained in spirituality is

⁶²Robert D. Dale, *Pastoral Leadership* (Nashville: Abingdon, 1986), 198.

⁶³Terriel R. Byrd, *I Shall Not Be Moved: Racial Separation in Christian Worship* (Lanham, MD: University Press of America, 2007), 59.

⁶⁴Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1989), 45.

⁶⁵M. Robert Mulholland, Jr., *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove, IL: InterVarsity, 1993), 76.

⁶⁶Majorie J. Thompson, *Soul Feast: An Inspiration to the Christian Spiritual Life* (Louisville: Westminster John Knox, 1995), xv.

important when considering the spiritual development of church members into ministry leaders. The training process can and should be both formative and informative when one is being spiritually developed as a leader. A journey from one place to another requires varied sets of disciplines for successful completion. The Christian journey has its own sets of disciplines that enable the pilgrim to progress through the stages of the spiritual path toward wholeness in Christ.⁶⁷ The church member that is moving to being a ministry leader realizes the importance of having a strong spiritual life and must embrace the spiritual journey to wholeness in Christ. The closer one comes to God, the closer one comes to each other.⁶⁸

The Purpose of Spiritual Disciplines

The spiritual life of the leader is of paramount importance and should be given much attention and care. As one grows spiritually, it is more evident that the growth takes place through a process. The crying need today is for people of faith to live faithfully.⁶⁹ Spiritual disciplines can help one to live faithfully and live a life more spiritually. The classical disciplines of the spiritual pilgrimage are the practices that the church has come to realize are essential for deepening one's relationship with God, enriching one's life with others, and nurturing one toward wholeness in Christ.⁷⁰ Ministry leaders need to be whole in Christ. So as the member that is making the transition from being a mere member to a ministry leader, the spiritual disciplines can strengthen the lives of those who have incorporated various disciplines into lives.

⁶⁷Mulholland, *Invitation to a Journey*, 75.

⁶⁸John J. Delaney, *The Practice of the Presence of God: Brother Lawrence of the Resurrection* (New York: Doubleday, 1977), 3.

⁶⁹Richard Foster, *The Challenge of the Disciplined Life: Christian Reflections on Money, Sex, and Power* (New York: Harper San Francisco, 1985), 1.

⁷⁰Mulholland, *Invitation to a Journey*, 76.

The Benefits of Incorporating Spiritual Disciplines into Daily Life

As the spiritual life of the ministry leader is taken into careful consideration, one cannot overemphasize the importance of intentionally developing the spiritual life of the leader. Ministry leaders are presented with many challenging situations that will require the guidance of God to help them maneuver through, and it will be through an empowered spiritual relationship with God that one can find the strength to endure.

Many view the word discipline negatively. It is often associated with tyranny, external restraint, legalism, and bondage.⁷¹ However, that could not be farther from the truth. When spiritual disciplines are incorporated, one's life has the propensity to be different in many ways. Various skills are developed and one's perspective on life is enhanced when disciplines are incorporated into one's daily life. Wisdom is a skill that is developed through instruction and discipline. The skill of wisdom in the art of living under the Lord's dominion frees us to become the people God intended us to be.⁷² For the member who is serious about the development process of moving from membership to being a ministry leader, there is great spiritual development benefited from the incorporating of disciplines.

The Spiritual Discipline of Fasting

When one considers the importance of living a spiritually disciplined life, it is hard not to consider the religious practice of fasting, or abstinence from certain foods for certain periods of time.⁷³ Fasting is the external evidence of an inner attitude. The person who engages in a fast is sacrificing physical nourishment for spiritual

⁷¹Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids: Zondervan, 2001), 77.

⁷²Ibid.

⁷³Teresa M. Shaw, *The Burden of the Flesh: Fasting and Sexuality in Early Christianity* (Minneapolis: Fortress: 1998), 1.

nourishment. The discipline of fasting must not be viewed negatively as some form of physical punishment, but it must be viewed as the willful sacrificing for the sake of spiritual strengthening.

The issue for the Christian is self-denial. Ascetic practices strengthen the will but are useful only as a means of preparation for offering the whole man to God.⁷⁴

Reasons one should fast. The leader will need all of the strength that one can receive from the Lord to lead. The need to develop one's spiritual life must be taken seriously. Incorporating the spiritual discipline of fasting can play a very significant role in the development of one's spiritual life which should translate into causing one to become a more spiritually focused leader. Church members who are being developed into ministry leaders desire to build a stronger relationship with Christ. There will be a desire for these leaders to practice the discipline of fasting.

Fasting requires a disciplined mind and body. The leader that is going to be effective in spiritual leadership as a ministry leader must have both a disciplined mind and body. Therefore, fasting is a discipline that will enhance both mind and body. The leader is often challenged with various issues and needs to have a mind and body that is conditioned to be disciplined. When the leader's mind and body are not sufficiently cared for, decisions might be made that are detrimental to the ministry the one is leading. The fact that the flesh and spirit are constantly at war further necessitates the need for the leader to live the disciplined life through fasting.

The leader that is seeking God's guidance for direction will find that fasting will help the leader to become more focused on what it is that the Lord would have them to do. Fasting has a way of bringing the leader in focus and more sensitive to the Spirit of God. The reason being is fasting causes the one fasting to depend on the Lord to get

⁷⁴Timothy George and Alister McGrath, *For All the Saints: Evangelical Theology and Christian Spirituality* (Louisville: Westminster John Knox, 2003), 181.

through the fast. Not only will the one fasting become more dependent on the God to get through the fast, but the one fasting is focus on receiving direction from the Lord during the fast.

Biblical examples of fasting. There are many biblical examples of fasting.

The New and Old Testament have numerous examples of people who fasted for various reasons. David fasted when his son was sick in 2 Samuel 12:16-23. Esther fasted before she told King Xerxes about a plot to devastate the Jews in Esther 4:16. In Nehemiah 1:4 and Daniel 9:3, Nehemiah and Daniel fasted for sins of the people of their nation.

Church leaders fasted to know God's direction in ministry in Acts 13:2-3 and 14:23. In Matthew 4:2 and Luke 4:1-2, Jesus fasted before he began his ministry. These and so many other examples of fasting should be encouragement to every leader that there is a need to fast.

The Spiritual Discipline of Prayer

One of the greatest tools at the disposal of every leader is prayer. Every believer and ministry leader should practice the discipline of prayer. Perhaps most believers find it natural and easy to speak to God.⁷⁵ Prayer is simply talking to God. In prayer, all of one's deepest beliefs about God and one's self and the meaning of life, come into play.⁷⁶ No leader can afford not to pray if there is any expectation of success in leadership. Leadership carries with it great suffering, so the leader must pray in order to handle all that comes with being in leadership. The spiritual leader should outpace the rest of the church, above all, in prayer.⁷⁷ The one person who must be in continuous prayer is the leader. The prayer life of a leader is a never-ending developmental process.

⁷⁵Kathryn Lindskoog, *C. S. Lewis: Mere Christianity* (Chicago: Cornerstone, 1997), 129.

⁷⁶Fisher Humphreys, *Thinking about God* (New Orleans: Insight, 1974), 183.

⁷⁷J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1994), 85.

The leader should always be growing in his prayer life in order to grow closer to God.

To move people, the leader must be able to move with God, for God has made it clear that He moves people in response to prayer. In prayer we deal directly with God and only in a secondary sense other people. The goal of prayer is the ear of God.⁷⁸ As the leader engages in prayer, he must realize that prayer must be constant, daily, not reserved for times of crisis. Also, prayer must be intense, bold, done with complete concentration and confidence.⁷⁹

Biblical Models of Fasting and Praying

Many great leaders have recognized the need and the importance of fasting and praying through the annals of time. Early biblical characters practiced fasting and praying for strength and guidance for God. The incorporation of the spiritual disciplines of fasting and praying are not contemporary ideas, but they were practiced in antiquity.

Jehoshaphat sought the Lord through fasting and praying for spiritual guidance. Jehoshaphat was warned of an invading army from the direction of Transjordan, a coalition of Moabites, Ammonites, and Meunites.⁸⁰ J. F. Walvoord and R. B. Zuck write, Jehoshaphat's first response was fear, an appropriate response in the circumstances. Jehoshaphat's second response was (literally) to 'give his face to seek Yahweh.' In this emergency situation Judah expressed their serious need for divine help by fasting. This situation prompted the king to proclaim a national fast (perhaps to show the people's sincerity) and to seek God.⁸¹

It is evident that prayer and fasting are beneficial spiritual disciplines that can be relied on when the leader is faced with difficult situations. The ministry leader that

⁷⁸Ibid., 91.

⁷⁹Kirbyjon H. Caldwell, *The Gospel of Good Success* (New York: Simon & Schuster, 1999), 153.

⁸⁰J. A. Thompson, *1, 2 Chronicles*, The New American Commentary, vol. 9 (Nashville: Broadman & Holman, 2001), 292-93.

⁸¹J. F. Walvoord and R. B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures* [CD-ROM] (Wheaton, IL: Victor, 1983), s.v. "2 Chr 20:3-12."

faces adversity, as one will in leadership, must be aware of the benefits of seeking God through fasting and prayer.

Esther showed resolve as a leader as well as through fasting and praying. Esther showed something unique as a spiritual leader by using fasting and praying as a means to strengthen her people spiritually and unify them together with one another. In Esther 4:15-17, the writer shows how Esther employed fasting and praying as a means of spiritual guidance from God for her leadership. Mervin Breneman writes,

Esther felt identified with her people. She now looked to them for spiritual support. 'And fast for me' implies prayer and fasting. This suggests that Esther had a genuine faith in God. By her request for fasting (and certainly prayer is assumed), Esther showed that she needed the support of others and recognized the need for God's intervention. Even she and her maids would fast as well. This meant she would share her faith with these maids. Esther believed God answers prayer. Such prayer changes situations; in fact, it is one of the chief instruments God uses to change history.⁸²

The ultimate example of fasting and praying is seen in Jesus Christ. Jesus engaged in fasting and praying as a means to handle his crisis as a leader. As one well knows, leaders are not without temptation and troubles. Jesus faced temptation immediately following a significant moment in his life, after his baptism. Spiritual leaders are often tempted after a major success, but Jesus exhibits how one ought to handle such a situation, through fasting and praying (Matt 4:2). Nevertheless, through this example of Jesus, the leader needs to know that the Devil will attempt to use what one engages in for spiritual strength as a tool to lead the leader away from God. Here the devil uses the result of Jesus' fasting, hunger, as an entrée for his temptations.⁸³

⁸²Mervin Breneman, *Ezra, Nehemiah, Esther*, The New American Commentary, vol. 10 (Nashville: Broadman & Holman, 2001), 337.

⁸³Craig Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville: Broadman & Holman, 2001), 83.

CHAPTER 3

EVALUATING AND IMPLEMENTING PRACTICAL CONCEPTS FOR LEADERSHIP TRAINING

Chapter 3 will focus on various pragmatic concepts that should be incorporated in developing leaders. Chapter 1 introduced the necessity of having leadership training in the church to develop those church members that would eventually become ministry leaders in the church. Chapter 2 focused on the theological and biblical precedents that support leadership training and development.

This chapter will be intentional in assessing how church members who are being developed into ministry leaders can put into practice effective leadership concepts and strategies. The intent will be to help leaders become more efficient as leaders by utilize practical ideas to connect with those they serve.

Being an Effective Leader in Ministry

Being a leader is important within itself. A leader is a person with followers. A leader is someone who influences other people and can organize them for a given purpose.¹ But, being an effective leader is even more important. Leadership ability determines a person's level of effectiveness. One's leadership ability—for better or for worse—always determines the leader's effectiveness and the potential impact of one's organization.² Ministry leaders need to understand that being an effective leader has strong implications

¹Robert C. Linthicum, *Building A People of Power: Equipping Churches to Transform Their Communities* (Waynesboro, GA: Authentic Media, 2006), 175.

²John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville: Thomas Nelson, 1998), 1.

for the church. The more effective the leader is the more effective the church ministry will potentially be.

The strength of leadership is of paramount importance if an organization is going to move progressively forward. Thus, leaders must focus on being as effective in the role as possible. The concept is seemingly taken more serious in secular organizations than religious organizations. The 2010-2011 season of the NFL experienced a number of challenges. During that season, a number of high profile teams' coaches were fired, and some high profile players were traded around or retired. However, one storyline was quite intriguing. ESPN ran a story about the owner of the Tennessee Titans football team, Bud Adams. Adams, along with the Titans organization decided to part ways with their head coach of seventeen years, Jeff Fisher. It was announced in January 2011 that Fisher would not be returning as head coach for the 2011-2012 season, nor would the quarterback, Vince Young. The situation highlights the fact that organizations often make leadership changes when there is trouble.³ The trouble for the Titans was that there were problems in the leadership organization. The quarterback, Vince Young, did not want to follow his leader, the coach. However, the owner, Bud Adams did not decisively stand with the team leader, Jeff Fisher. Therefore, the lack of definitive leadership decisions left the organization in disarray.

The church can learn a great deal from what happens in secular organizations regarding leadership. When effectiveness is no longer present, the church must understand that a change is needed also. Often in the church, leaders are retained even when there are no visible signs of effectiveness. Even if there is some effectiveness, but it is not at the level that it once was or should be, change should be given careful consideration.

Church members who are in leadership positions have a tendency to sometimes stay in a leadership role longer than they should. When that happens, the ministry that

³Ibid., 8.

they are leading may suffer from ineffective leadership. African-American churches are sometimes faced with this issue from a pastoral leadership perspective. Many African-American pastors tend to have long tenures. In some instances, it is not always best for the church. It is not problematic in all long tenures, but there are some in which it can be detrimental to the health of the church. The church may experience significant decline in these situations. There are other aspects that can be affected adversely by the leader staying too long and becoming ineffective. However, the same problem is often seen when individuals stay in a position within a ministry in a church too long. They may make the ministry stagnate and cause the ministry to become ineffective and sometimes even inactive.

Persons who are aspiring for leadership or who are in training to become ministry leaders should be careful to take note of the ineffectiveness one can have as a leader when they stay in a position too long. Not only does the leader tend to lose effectiveness but the leader's influence is affected.

The Leader's Influence

Leaders must have influence. If one does not have influence one will never be able to lead others.⁴ The ability to influence others is undoubtedly a pivotal requirement for leadership.⁵ Church members that expect to make an impact on the people that they are leading must have the ability to influence them. If a leader cannot influence the follower, he will never be able to move the ministry forward. Colin Powell once said, "You have achieved excellence as a leader when people will follow you everywhere if only out of curiosity."⁶ The church that is developing ministry leaders must have the

⁴Ibid., 11.

⁵Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B & H, 2001), 147.

⁶Maxwell, *The 21 Irrefutable Laws of Leadership*, 13.

kind of leaders that can move people. The ministry leader that the church needs is one that crafts strategy, builds structure, and measures success, not in terms of size of programming, but in terms of authentic witness, influence, and impact in the community at large.⁷ When the leader understands this aspect of influence, the church and its members will benefit from his leadership ability.

Influence cannot be underestimated. It is imperative that there is a proper understanding of influence by the leader. The leader can be an asset to the church if he uses his influence positively. Leaders are needed to equip the saints and build up the body. Rather than having the church members assist the leader to do the work of ministry, leaders are assistants to the rest of the body to empower the church members for their service in church and world.⁸ The ability to empower church members is predicated upon how much influence one has over the members. Positive influence of a leader will be reciprocated by a positive following from the members.

The church being a volunteer organization can seem to put the leader at a disadvantage. The church leader has nothing to leverage to get a person to truly follow them other than influence. Unlike a supervisor on a job, the church leader may not have a salary to take away if others will not follow. A coach could remove the player from the team. The professor has the ability to fail a student. The leader in the church has nothing to take away necessarily as a means of forcing someone to follow. Therefore, the challenge for the leader is to try to be as influential as possible and receive followers through influence.

The pastor that has the leadership prowess to influence people can get more done than the supervisor who is imposing his will based upon title or position. The

⁷Robert Lewis and Rob Wilkins, *The Church of Irresistible Influence* (Grand Rapids: Zondervan, 2001), 177.

⁸R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids: William B. Eerdmans, 1999), 149.

ministry leader who is in a position of leading other people within the church needs to understand this aspect of leadership in order to accomplish the task that might be set before them. The ministry leader who realizes that little is achieved when there is an imposing of will to make an individual follow their leadership will potentially get more cooperation from others. Although, some things in ministry may get done, the question of how effectively was it done is the question when the leader imposes his will rather than get others to follow through compassionate and strategic leadership.

The leader who desires to be influential must take time to understand how one influences others. Influencing others also means that one must be intentional about building relationships. Good leaders are not afraid to build relationships. Relationships at a secure level validate leaders and help them to become more comfortable with who they are as leaders and keep them grounded as a leader.⁹ As the leader is comfortable with who they are, others around them will recognize this. When those following and who are in relationship with the leader recognize this, the leader will potentially see the impact of his influence.

Associated with influence is reputation. If the leader's reputation is in question, it will be difficult to influence followers and would-be followers. It is dangerous to the leader's influence if he does not guard his reputation. Therefore, decisions should be well planned and well thought out. The friends and associates the leader chooses to embrace must be carefully considered. In essence, poor decisions have the potential to affect the leader's level of influence. To be clear, this is not suggestive that good leaders will not make errors in decision-making, however, the leader who is concerned about his level of influence will be watchful and not make brash decisions.

The ministry leader in the local church must be cautious in making decisions in

⁹John C. Maxwell, *Talent is Never Enough* (Nashville: Thomas Nelson, 2007), 223.

order not to compromise his influence, particularly in the church where there is multi-level staffing and leadership is expected from the laity. Those leaders are often given a great deal of responsibility as a leader and having the ability to influence those that they are leading has very positive implications for the entire church.

The Benefit of Effective Communication as a Leader

Sitting in front of the television on Sunday afternoon watching NFL football can change one's perspective of leadership. Without question, communication must be at its zenith if a team is going to have any possible chance of winning a game. Communication is at work throughout the game; players communicating with players, coaches with coaches, officials with officials, and the list could continue. However, it is not just communication that is important. It is whether the communication is effective. The coordinator communicates from the press box a play based upon what he sees, to the coach on the sideline. The coach sends the play into the game. The quarterback gets the play, but sees something disturbing in the defensive scheme and calls an audible and changes the play. The audible must be called in the midst of the crowd noise as there is also a race against time. The changed play results in a touchdown and the touchdown is the result of effective communication by the leader.

The church member that is being developed into a ministry leader must not underestimate nor devalue the benefit of effective communication. The leader must take the importance and value of effective communication seriously. The leader has the responsibility of moving the team or ministry forward and must be able to communicate effectively.

Only with good communication can a team succeed—it does not matter whether that team is a family, company, ministry, or ball club.¹⁰ However, the leader must have

¹⁰John C. Maxwell, *The 17 Indisputable Laws of Teamwork* (Nashville: Nelson Business, 2001), 197.

the respect of the people before they will listen to what they have to say. People listen to what someone has to say not necessarily because of the truths being communicated in a message, but because of their respect for the speaker.¹¹ So, the quarterback that communicates to the players has to communicate effectively, but he must also have the respect of those that he is communicating to in order for them to listen.

The leader that understands effective communication realizes that it is important to talk to people. Leadership rises and falls on communication. The leader must be able to communicate with others.¹² The leader must communicate with those that are following him. The communication must be consistent, clear, and courteous.¹³

Consistently interacting with the people that one is leading is critical. As pastor, I meet with my staff weekly because I value the importance of consistently conversing with them. Many times there is not a lot that needs to be discussed, but consistently talking to my staff is beneficial in that they know that there is an open line of communication. Having a clear message is important as a leader. The leader that dialogues regularly with his followers must try to avoid ambiguity. The leader's message should be clear and concise. It is not necessary for the leader to try and impress with immense words in order to get them to listen. The key to successful communication is clarity, not verbosity.¹⁴ People normally appreciate simplicity and clarity. Also, the leader should be courteous when talking and discussing various ideas and perspectives. People are more likely to listen when they are shown respect. The spiritual leader must have the right attitude and heart to converse courteously.

The key to effective communication is the presence of the Holy Spirit working

¹¹Maxwell, *The 21 Irrefutable Laws of Leadership*, 51.

¹²Maxwell, *The 17 Indisputable Laws of Teamwork*, 201.

¹³Ibid., 202.

¹⁴Blackaby and Blackaby, *Spiritual Leadership*, 159.

in the leader's life.¹⁵ The Holy Spirit has the ability to empower the leader to use the right words for the right moments. The Holy Spirit can do this when the leader submits to Him. The Holy Spirit must not be underestimated in His significance for aiding the leader in being able to talk to others with proper speech.

There is no real excuse for leaders of today, in 2011, not to be able to communicate. The advances in technology have made it so much easier. There are many technology gadgets available such as the Apple iPad, smart phones like the Blackberry, Android, Apple iPhone and many others. Those gadgets are equipped in order that one can communicate by text message, email, and social media such as Facebook, Twitter.

Technology provides numerous forums for communication, many of them instantaneous and easily accessible. Nevertheless, nothing is as impactful as a face-to-face encounter.¹⁶ Effective communication is essential to rallying supporters.¹⁷

A Trustworthy Leader

Trust is both a joy of relationships and a necessary component. If one does not have trust, one does not have much of a relationship.¹⁸ The leader must be trustworthy. Trust is the foundation of leadership. To build trust, a leader must demonstrate these qualities: competence, connection, and character.¹⁹ His followers usually trust the competent leader because they believe the leader knows where he is going and how to get the followers to a destination. The leader's position must be clear. People tend to trust

¹⁵Ibid., 161.

¹⁶Ibid., 163.

¹⁷Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (New York: HarperCollins, 2007), 34.

¹⁸Maxwell, *Talent is Never Enough*, 225.

¹⁹Maxwell, *The 21 Irrefutable Laws of Leadership*, 58.

leaders when they know where the leader stands in relation to the organization and how they as a leader position the organization relative to the environment.²⁰

Being a competent leader does not mean that the leader will not make bad decisions and make mistakes. However, people are apt to forgive their leader because of their trust in him and his leadership. It must be understood by leaders that good leaders do not always make the right decisions but they try to make the best decisions with the organization in mind. As godly as some pastors may be, they do not always make the right decisions. So ministry leaders will not always make the right decisions. It does not mean that the leader is intentionally making the wrong decision, but the leader is human. Therefore, trust in the leader ought not to be lost if a wrong decision is made from the heart of a genuine leader.

Trust is more than just trusting an individual's ability or competence as a leader. Trust happens when the individual himself is found to be trustworthy. Thus, the leader has to work to earn people's trust. After trust is earned, one must work hard to keep that level of trust. People will trust a leader even if he errs in his leadership, particularly when there is evidence of continued growth. But they will not trust someone who slips in character.²¹

It is without question the ministry leader has an awesome responsibility in being a trustworthy leader. Trust cannot be achieved overnight. Trust is built slowly and reinforced over time.²² Trust implies accountability, predictability, and reliability. Trust is the lubrication that makes it possible for organizations to work. The truth is that we

²⁰Bennis and Nanus, *Leaders*, 143.

²¹Maxwell, *The 21 Irrefutable Laws of Leadership*, 58.

²²Phillip V. Lewis, *Transformational Leadership: A New Model for Total Church Involvement* (Eugene: Wipf and Stock, 1996), 217.

trust people who are predictable, whose positions are known and who keep at it; leaders who are trusted make themselves known, make their positions clear.²³

The trustworthy leader must have the right connection as a leader with the people in which he is serving. Having the ability to work with people helps the leader who is seeking to build trust among the people that he is serving. Ministry leaders within the church must guard against being part of a clique, but most focus on connecting with the wider group to ensure that trust is forged throughout his context of ministry.

Character has great relevancy in developing trust for the leader. Having positive character traits in various areas of life will strengthen the leader's trust among those whom he serves. Integrity, motives, consistency in behavior, openness, and discretion are key factors for the leader who is seeking to be trusted.²⁴

The leader that is trustworthy must be careful to ensure that he maintains a high level of integrity both in his personal life and his life as a leader. Honesty in all situations helps the leader maintain significant trust among people. However, if it is betrayed it can be very damaging to the leader. When the leader is consistently the same in behavior and maintains openness and confidentiality, the leader is viewed as being trustworthy. Leaders generate and sustain trust by demonstrating constancy, congruity, reliability, and integrity.²⁵ Trust is the emotional glue that binds followers and leaders together. The accumulation of trust is a measure of the legitimacy of leadership.²⁶

Staying Connected

It is important that the leader recognize the benefits of being connected with

²³Bennis and Nanus, *Leaders*, 41.

²⁴Lewis, *Transformational Leadership*, 216.

²⁵*Ibid.*, 215.

²⁶Bennis and Nanus, *Leaders*, 142.

people as a leader. Leadership is a transaction, a transaction between leaders and followers. Neither could exist without the other.²⁷ The leader has to be connected to the followers because they are who make him the leader. He cannot be a leader if there is no one following. Effective leaders are always on the lookout for good people.²⁸ Good leaders know that one secret to success is to staff their weakness.²⁹ The leader that is intentional about being effective will be intentional in his connection.

Connecting with the right individuals is important for any good leader. The right person around a leader is an asset to the leader. However, the wrong person around a leader is a liability. Every good leader realizes the significance of having good people around them. The belief the one person can do something great is a myth. Nothing of significance was ever achieved by an individual acting alone.³⁰ Therefore, the leader does well to connect with the right people. Many people mistakenly minimize the impact that other people can have on their lives.³¹ The impact can be either positive or negative. However, there will be an impact when other people are connected to the leader. When a leader has done the work to connect with his people, one can see it in the way the organization functions.³² Thus, the leader must be very cognizant of who he allows into his inner circle. Every leader's potential is determined by the people closest to him.³³

²⁷Ibid., 30.

²⁸Maxwell, *The 21 Irrefutable Laws of Leadership*, 89.

²⁹Ibid., 93.

³⁰Maxwell, *The 17 Indisputable Laws of Teamwork*, 2.

³¹Maxwell, *Talent is Never Enough*, 215.

³²Maxwell, *The 21 Irrefutable Laws of Leadership*, 107.

³³Ibid., 110.

Developing Followers

One of the strong suits of a good leader is the ability to develop followers. However, a leader must earn a following.³⁴ Followers must be made to believe that they are part of a team.³⁵ When followers are challenged to be a part of what is going on, it lessens the burden for the leader. It is beneficial for the leader to develop followers in that it lessens the load of burden for the leader. The benefit for the follower is that he does not feel useless and it guards against lethargy as a follower.

The leader that develops followers must make sure accountability mechanisms are in place. Real leaders make followers accountable for the tasks they delegate.³⁶ Followers need to be nurtured by the leader but also taught responsibility. The follower must understand that being a follower is as important as being a leader. The truth is that everyone is important, but everyone is not equal.³⁷ If everyone were equal in a group, there would be no need to have a leader. The person with greater experience, skill, and productivity in a given area is more important to the team in that area.³⁸ It is important for followers to know that the leader has a role and responsibility but they as followers do too. Great followers are those who are faithful in dispatching their lowly responsibilities.³⁹

Developing Leaders

Developing leaders is difficult because potential leaders are harder to find and

³⁴Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville: Broadman & Holman, 1985), 202.

³⁵Calvin Miller, *The Empowered Leader: 10 Keys to Servant Leadership* (Nashville: Broadman & Holman, 1995), 158.

³⁶Miller, *The Empowered Leader*, 161.

³⁷Maxwell, *The 17 Indisputable Laws of Teamwork*, 218.

³⁸*Ibid.*, 218.

³⁹Miller, *The Empowered Leader*, 165.

attract. It takes time, energy, and resources to develop leaders.⁴⁰ Persons who have the capacity to follow normally prove to be strong leaders. Strong leaders spend time developing followers into leaders. The highly effective leader understands the importance of creating a strong group of people around him to strengthen his leadership. Thus the leader empowers those in his inner circle. Although some in the inner circle may be leaders, they are still followers of the leader. When a leader cannot or will not empower others, he creates barriers within the organization that people cannot overcome.⁴¹ When these barriers are in place, people have a tendency to disengage from the leader and eventually disconnect from the organization.

The leader in the church who is serving in the capacity of a ministry leader must ensure that the people in his inner circle feel empowered to lead in order for them to be effective and the organization to benefit from leadership. I recall this as very important as pastor of the church I serve. Having a significant number of full-time staff, I have learned the importance of empowering those who are a part of an inner circle. Giving those individuals the liberty to lead has proven to be very beneficial for the church. Not only are the leaders more inclined to serve and be creative in leadership, but those they are serving have greater respect for the entire leadership of the church. Therefore, the whole organization has won and is the beneficiary of the leaders' work. Also, as pastor I was able to be connected with my leaders and the larger body of followers.

The Prioritizing Leader

Leaders never grow to a point where they no longer need to prioritize.⁴² The effective leader must make sure that those things, which are of paramount importance to his

⁴⁰Maxwell, *The 21 Irrefutable Laws of Leadership*, 210.

⁴¹Ibid., 126.

⁴²Ibid., 175.

leadership, remain important. As a leader, I am intentional about spending time with my family. I make them a priority as a part of my leadership. As I plan my week, I plan time to spend with my family. I take my daughter to ballet and gymnastics practice and I spend time going out to dinner with my wife. Those are things that I make priority as a leader.

Specifically, the ministry leader within in the church must keep his priorities in perspective. It can be easy to get sidetracked because other things will always be vying for the leaders' attention. There will always be things that someone wants done by the leader. There will be places that someone wants the leader to be. However, the leader has to prioritize in order to keep his sanity and maintain effectiveness.

It is important for leaders to realize they are surrounded by other people's agenda. Wise leaders realize there is no way they can satisfy the desires of all the people who clamor for their time. Astute leaders determine to invest themselves in those activities and projects most important for them to accomplish.⁴³ Thus, the leader has to maintain focus. Focus can bring tremendous power. Without it, one will often feel drained and unable to accomplish much. With it, one will find that their talents and abilities gain direction and intentionality.⁴⁴

The ministry leader must not lose focus and misplace his priorities. The ministry that he leads and his followers will gravely suffer. Many churches and ministries are severely suffering because leaders have misplaced their priorities and have failed to keep their priorities in perspective. The leader must take great care in staying focused in order to achieve the goals and objectives that are of importance to the ministry and for the glory of God.

⁴³Blackaby and Blackaby, *Spiritual Leadership*, 202.

⁴⁴Maxwell, *Talent is Never Enough*, 70.

The Leader and Sacrifice

Every leader is aware that along with being a leader there is great sacrifice. The true nature of leadership is sacrifice. One has to give up to go up.⁴⁵ The leader must be always willing to give up something for the good of the organization. Great leaders realize that with leadership there will be times of great sacrifice. There can be no success without sacrifice.⁴⁶ The truth of the matter is that it costs something to be a leader. It costs time, it costs energy, and it costs treasure just to name a few things to be a leader. Any person not willing to sacrifice is not ready to be a leader. There is no success without sacrifice.⁴⁷

There are those who desire to be leaders because they feel that at that point on they are exempt from sacrifice. However, a leadership position does not provide immunity from sacrifice; rather, it often provides occasions for an even greater effort.⁴⁸ Often times, the leader has to make the greatest sacrifices and the depth of the sacrifice is unknown to the followers. In making sacrifices as a leader, it is not whether the sacrifice is known by the followers but that follower benefit from the sacrifice. A willingness to sacrifice gives leaders much more authority with their people than does their position in the organization.⁴⁹ When followers see the leader's sacrifice they often have incentive to sacrifice. Also, followers seemingly are more inclined to follow the leader. It resonates with people that the leader is more concerned about the good of the organization than themselves. Ministry leaders who desire to exemplify strong leadership will make significant sacrifices for the ministry.

Ministry leaders need to realize that sacrifice is not a one-time catchall-type

⁴⁵Maxwell, *The 21 Irrefutable Laws of Leadership*, 188.

⁴⁶Maxwell, *The 17 Indisputable Laws of Teamwork*, 141.

⁴⁷Maxwell, *The 21 Irrefutable Laws of Leadership*, 219.

⁴⁸Blackaby and Blackaby, *Spiritual Leadership*, 154.

⁴⁹Ibid., 155.

situation. As long as the leader is in his position, he will always be making sacrifices. The greater the leader, the more he must give up.⁵⁰ There will be different sacrifices at different times for various reasons. However, the leader is not bothered by making sacrifices when the sacrifices are for the benefit of the organization and its followers. In fact, there will be times when great joy is associated with great sacrifice. Sacrifice usually brings reward and fulfillment for the leader.

The Leader and Timing

Any leader who understands decision-making, strategy, planning, and leadership in general, understands the importance of timing. Timing personified can be the friend or enemy of a leader. Every leader has it, but it is how the leader uses it that makes timing so significant.

John C. Maxwell points out four outcomes regarding timing that are significant in his book *The 21 Irrefutable Laws of Leadership*. Maxwell writes,

The wrong action at the wrong time leads to disaster. A leader who takes the wrong action at the wrong time is sure to suffer negative repercussions. Secondly, the right action at the wrong time brings resistance. It's one thing to figure out *what* needs to be done; it's another to understand *when* to make a move. Thirdly, the wrong action at the right time is a mistake. Finally, the right action at the right time results in success. When leaders do the right things at the right time, success is almost inevitable. When the right leader and the right time come together, incredible things happen.⁵¹

The concept of timing is a concept that many sports teams gravitated to long ago. Many teams patiently wait for the right time to get the right people. In 2011 the NBA team Miami Heat acquired Chris Bosh and LeBron James to join forces with Dewayne Wade. The acquisition of those two led to the three-man tandem being known as the big three. The timing was right and the people were right for the moment. In their first year playing together as a team, they lead their team to the NBA Finals. Although they lost, it

⁵⁰Maxwell, *The 21 Irrefutable Laws of Leadership*, 191.

⁵¹Ibid., 197.

was evident that those three players were right for the team, the organization, the city, and the entire NBA.

The church must take advantage of timing as well. I recently became the pastor of a new congregation. The concept of timing seemed to be a very significant factor. There were many great candidates that were considered. However, it seemed to have worked out that the right place, the right time, and right person came together. The growth and development have just seemingly come together. Also, the cohesiveness among the leadership has fallen into place. People who were once indifferent towards the former leader have embraced the direction of the church's ministry.

Ministry leaders must be sensitive to the right time and take advantage of the moment. The leader who is trying to move a ministry plan forward must consistently be sensitive to the time. The leader must ensure that the right people are in place, the right planning has occurred for the ministry, and the right moment avails itself for the ministry move. Thus, the leader has to focus on staying on God's agenda and moving as God directs. The leader must seek to know God's will for his life. When the leader seeks to know God's will the leader is more apt to move at the right time.

Future Leaders

One of the strengths of a great leader is that he prepares the person who will take his place. Rather than leaving a mess for future generations to sort through and clean up a great leader wants to create blueprints and build paradigms as solid foundations for future success. Great leaders that have a genuine love for the organization desire to see the organization to go beyond his time. He wants to leave a lasting legacy. John C. Maxwell writes in his book *The 21 Irrefutable Laws of Leadership*,

Achievement comes to someone when he is able to do great things for himself.
Success comes when he empowers followers to do great things *with* him.
Significance comes when he develops leaders to do great things *for* him. But a

legacy is created only when a person puts his organization into the position to do great things *without* him.⁵²

Ministry leaders must take the approach of developing leaders that will carry the ministry onward even in their absence. Seeing that every believer realizes that the tenure of leadership is only for a season, there should be a move to develop leaders who can take the place of the leader when they are no longer in the respective role of leadership. Leaders that believe in creating a legacy of leadership for the future are leaders who will not leave the organization once they are no longer in leadership. Particularly in the church, the leader that has moved on and has a heart of love for the ministry will maintain a connection to the ministry to be a supporter of the new leader.

The danger of a leader staying close to the ministry is that some will still seek the former leader for direction. Also, there are those leaders who cannot handle the fact that they are no longer the leader and can be a problem for the new leader. Nevertheless, the leader that has lead effectively and efficiently will prepare someone to lead the organization to higher heights.

⁵²Ibid., 221.

CHAPTER 4

PROJECT DESIGN

At the commencement of this project, it was my goal to select and train church members to become ministry leaders. Then the ministry leaders would become an essential part of the leadership of the New Mount Olive Baptist Church, Fort Lauderdale, Florida. Subsequent to training, the group of ministry leaders would assist in various leadership roles of the church. In the roles the leaders would train members to become stronger lay leaders and lay followers within the New Mount Olive Baptist Church ministries. It is the conviction that the effective leader is one who has gone through significant training and development for ministry leadership. Church members must be trained through biblical and practical methods to ensure that they will be strong leaders within the church. The rigorous training is a prerequisite for each church member that desires to be in leadership of any ministry of the church.

It is without question that the pastor has a multiplicity of responsibilities in preaching, teaching, and administration to name a few and that there must be other trained leaders in place to assist with leadership duties. The pastor must take the initiative to train and develop church members to become leaders for the various areas of ministry leadership. The Bible emphatically teaches this principle for increase and advancement within the church. Paul wrote, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ” (Eph 4:11-12). The pastor must also equip the members for the leadership roles within the church.

Focus Group Selection

In order to execute the plan 20 persons were chosen as the focus group. This focus group consisted of various members from within the congregation. The group included 6 deacons, 6 deaconesses, 2 staff ministers, and 6 ministry coordinators. This group was comprised of individuals who exhibited a desire to know more about ministry leadership and articulated a genuine concern regarding helping lead the church further in Christian ministry.

A fifteen-week course of training was designed and implemented to expose the group to information concerning ministry leadership. The information disseminated through various formats, which allowed them to recognize the need for pastoral training of leaders, the incorporation of spiritual gifts as leaders, and pragmatic approaches for effective ministry leadership. To quantify the efficiency of the endeavors in the training and development of the participants, an instrument was created to measure variations within the individuals if any were to occur during the process. At the initiation of the training and development a pre-test questionnaire was administered and at the end a post-test questionnaire was administered to the group.

Distributing the Pre-Test to the Focus Group

On Wednesday February 9, 2011, I met with the focus group during the regular mid-week Bible study. The reason for this meeting was to give the pre-test. After the pre-test was taken by the focus group a discussion was held about the questions.

Included in the pre-test were a number of questions for the purpose of gaining insight regarding the participants within the focus group (see Appendix 1). The questions consisted of information about gender, age, education, membership length, and leadership tenure. There were also questions designed to assist the focus group in becoming aware of what they believed to be important for leadership training and development. In addition, questions to assess spirituality and its importance in leadership development and training for members were included.

A number of the questions were designed to guide the focus group to become more aware of the necessity of having leaders trained and developed by the pastor and have a strong spiritual foundation as a ministry leader. Some of the questions were presented to direct the focus group's attention on the significance of pragmatic concepts of leadership.

The pre-test lasted for an hour. After the completion of the test the focus group spent some time dialoguing and discussing the various questions that were administered to them. This process took 30-45 minutes to complete. The group was very enthusiastic and ecstatic about what was happening amongst them. There was a sense of excitement about what would follow in the subsequent training sessions in the next few weeks. All of the members of the focus group raved over what they felt would transform them into real ministry leaders as a result of the pre-test questions and the training seminars to come.

There was discussion during this time that centered on giving the group a perspective of what the upcoming seminars' focal points would be. Also, there was discussion on the format of the various seminars for the upcoming weeks.

Pastoral Training Seminars

Seminar 1

The first seminar of the focus group was a teaching seminar that concentrated on guiding the understanding of the group in regard to leadership based on 2 Timothy 2:1-2. During this seminar attention was given to explaining the significance of the pastor playing a key role in the training and development process of members into ministry leaders. It was vitally important to share with the group why the pastor was teaching the seminars and personally being involved and having a hands-on approach. There was also discussion of the biblical precedent for the pastor to be intentional in the development process of training members to become spiritual leaders. The biblical passage written by the Apostle Paul in Ephesians 4:11-12 was also reviewed. During this

phase of the seminar, which lasted approximated 20 minutes, the training focused on the biblical mandate of the pastor to equip the members for ministry.

The first objective in this seminar was to spend time defining who the pastor is to the church and members. Even though it seemed a bit simplistic, it was discovered during this seminar that because of the various names that the Christian minister is referred too, clarification proved to be quite helpful to the group.

The second objective was to define the role of the pastor. It was of paramount importance to the group to clearly define the pastor's role if there would be an understanding as to why he was an important factor in training members for ministry leadership. In order to help the members understand their impact as leaders, it was also important for them to know why the pastor's role is a key to them being strong ministry leaders and having the right message; as the ministry leaders share their message to those they serve, they will often be communicating the message that has been delivered to them by the pastor. Additionally, as the ministry leaders realize the role of the pastor they can better understand their roles. In this seminar insight was given about how the pastor is a shepherd. The importance of this aspect was so that the members who were being developed into ministry leaders would understand that as they lead people they must care for them even when delivering various messages to them. The entire seminar lasted for approximately 60 minutes.

Seminar 2

The second seminar was delivered in a setting where preaching took place. The focus was to share with the group through a sermon the importance of the pastor playing a major role in the training of members for ministry leadership. The sermon for this seminar was also based upon the text written by the Apostle Paul to Timothy in 2 Timothy 2:1-2. The sermon was entitled "The Message and the Ministry Leader."

The first objective in this seminar was to preach for transformation. The format between the various seminars was to be preaching and teaching. Therefore, this

seminar used preaching to lead the members to a point of transformation. The sermon centered upon building a relationship. As Paul spoke to Timothy in the text, it was a significant fact that Timothy trusted Paul and they had a relationship. Paul wanted Timothy to share a relevant message with other faithful followers. The purpose for the ministry leaders was that they understood the value of having a relationship with the people they would serve, as ministry leaders in ministry. It would prove to be significant that the ministry leaders ensured the depth of their relationship with followers was such that the right spiritual messages would be carried further to other believers.

The second objective of the preaching seminar was to instruct leaders on the benefits of forged relationships with the people that they would serve. Paul was intentional in his relationship with Timothy and ministry leaders must be intentional in their relationships with those they are privileged to serve. As the message was preached the focus was very apparent in how Timothy would share a message with faithful men that would have the ability to teach others. The point of the sermon was to enhance the members being transformed into ministry leaders the invaluable benefit of having others that follow that are in a genuine relationship with the leader to produce positive results from those followers. This would ultimately impact the church ministry in the most positive manner.

Seminar 3

This was a teaching seminar focused upon the function of the pastor as teacher and as preacher. The seminar further emphasized the responsibility of the pastor to be a teacher to the members for the purpose of developing them into ministry leaders. As Paul wrote in 2 Timothy 2:1-2, it was evident that he was teaching Timothy in order that Timothy could teach others.

The first objective of this seminar was to inform the members of the value of the pastor teaching them. The pastor teaching them was geared to help them to realize that the pastor had a genuine concern that correct information would be passed to various

members of the ministry because the leader would instruct the leaders first and those leaders would instruct the people.

The members that would be strong leaders are those who would have the pastor's heart and know how to communicate that in a teaching or training moment. In order for the leaders to have the pastor's heart and know his message to carry to others, the pastor has to spend time teaching those who were intended to be developed in to ministry leaders.

The second objective of the seminar was to put into perspective the importance of the pastor as preacher. Since preaching is a great avenue to train and transform, informing the group on the importance of the pastor as preacher would prove to be significant in helping the leaders to be attentive to each preaching moment in order that they could hear and communicate the right biblical message to their followers. As preaching was put into perspective, it further encouraged the leaders to see the value of influence. When the leaders understood the power of preaching they could encourage others in ministry with them to allow the preaching to transform their mind to be better servants in ministry.

The seminar lasted approximately 1 hour and 15 minutes. The first 30 minutes of the seminar were focused on the pastor and teaching. The next 30 minutes were focused on the pastor and preaching. The final 15 minutes were a time of discussion upon both topics. The discussion was very fruitful in that it opened a wider discussion upon ministry leaders' role in encouraging members to engage actively in the teaching and preaching of the Pastor. The discussion also enhanced the importance of teaching and preaching among the members being transformed into ministry leaders.

Seminar 4

This seminar was in the format of preaching. Once again, preaching was the method used for the purpose of transformation. Second Timothy 2:1-2 was used for the seminar sermon entitled "The Caring Leader." The emphasis was on the importance of

the pastor as a spiritual caretaker. In the text, Paul was concerned about the future generations and ensuring that his message to Timothy would be preserved for the ages. Paul was a spiritual caretaker and wanted Timothy to be the same. Therefore, this seminar gave attention to helping the ministry leaders realize the role of being a spiritual caretaker in their leadership role.

The primary objective of this seminar was to give clarity to the value of being a spiritual caretaker as one shares the message as a leader. The pastor's role of being a spiritual caretaker was highlighted in the sermon so that the members being transformed into ministry leaders would come to terms with the fact that one cannot be a leader and be disconnected from being concerned about the spiritual well-being of those being led.

The sermon was approximately 30 minutes in length. After the sermon was completed the focus group was given an opportunity to discuss how the sermon impacted their thinking as a leader in regard to the spiritual care of those they would be serving. This aspect of the seminar lasted approximately 20 minutes. The last 10 minutes of the seminar was reserved for prayer and meditation upon the sermon and discussion.

Seminar 5

This seminar was a teaching seminar. The seminar centered upon the importance of the character of the leader. The biblical premise for this seminar was based upon Titus 2:1. Within this seminar the teaching was focused upon the need to have integrity in character as a leader.

The first objective of this seminar was to explain how the pastor must have strong character that is in line with the teachings of the Bible. The point in teaching this aspect to the group being developed into spiritual leaders was so that the leaders would realize that as a leader, one must exhibit character that is in line with the word of God.

The second objective was to explain to the group that their daily lives as leaders should coincide with sound doctrine. As Paul emphasized this to Titus, the pastor emphasized this to the group. This would be vitally important for the leaders to know

because they are often before the church and their character should be in tune with the gospel if they were going to become effective leaders.

The seminar was 1 hour in length. The first 45 minutes were spent in a lecture type format. The other 15 minutes were spent in a question and answer format. The format enabled the group to take notes during the lecture and then discuss with the pastor various aspects of the lecture. The question and answer period opened up interesting dialogue about leaders with questionable character and their role in the church.

Seminar 6

This seminar focused on the character of the leader. The primary focus of this seminar was on the value of good character of the leader and what it meant to being an effective leader.

The main objective of this seminar was for the group to realize the value of having strong character as a leader. Paul taught Titus the importance of having strong character, so the pastor taught the group the importance of having strong character as leaders. The teaching was instructional, in that the lecture explained how Titus made an impact as a leader and was influential because of his character. Also the lecture gave explanation as to how the leader's character has to be steeped in good doctrine. The purpose was to show the group that good character is an invaluable quality of any good leader.

The seminar lasted for 1 hour. The lecture was 45 minutes and the group discussion lasted approximately 30 minutes. The discussion was very informative and each person took time to interject something into the discussion. The discussion was not combative but it enabled various perspectives to be drawn from the lecture and discussed by the group. Everyone seemed to leave with an enhanced awareness of how valuable good character is and its effect on the leader and his followers.

Seminar 7

This seminar was a preaching seminar that lasted for 1 hour. The sermon preached in this seminar was based upon the scripture written by the Apostle Paul to Titus in Titus 2:7. The sermon was entitled “Models of Ministry.” The focus of the sermon was to highlight the importance of living what one speaks.

The objective of this seminar was to encourage the group to not only speak the truth but live the truth they speak as leaders. The focus was to help the group to understand that they must model good character before the people that they lead, the church, and the world. The sermon was intended to help the group to never become complacent as a leader and feel as though they could relax their character and not live up to what they were teaching others to do.

The sermon was 30 minutes. After the sermon, there was 10 minutes reserved for prayer and meditation upon the sermon. The last 20 minutes was used for reflection and discussion. The group discussion was very transparent. Some in the group expressed various convictions that the sermon brought them to as members. This was the most transformational of all of the seminars to date.

Seminar 8

This seminar was another preaching seminar. This was the last of the preaching seminars. The sermon was from the passage of scripture written by the Apostle Paul to Titus in Titus 2:8. The sermon was entitled “Living by the Book.” The premise of the sermon was to enlighten the group on the need to live in such a way that others would not be able to suggest that they were not persons of good character and integrity.

The objective of this seminar was to lead the group to a place of transformation in having sensitivity to living a life with good character as a leader. The sermon centered on explaining to the group the care that one should take as a leader in not allowing themselves to forget to keep their character in check. The sermon highlighted the fact that

people are constantly watching and as a leader they must always live by the Word of God in both deeds and talk.

The sermon was approximately 30 minutes in length. After the completion of the sermon, the group spent 10 minutes in prayer and meditation reflecting back on the sermon. Then the group spent 20 minutes discussing what they learned from the sermon and how they could apply what they learned to their lives as leaders.

The group completed a post-seminar survey (see Appendix 2). The survey included questions that encompassed all 8 seminars. The questions included information that would measure the effectiveness of the seminars. After the survey was taken by the group, a discussion was held to dialogue about the questions and the affect the seminars had on each person individually.

Seminar 9

This seminar was the initial session on the incorporation of the spiritual disciplines of prayer and fasting in the leader's life. The pre-test was administered prior to the initial preaching and teaching seminar that measured spirituality questionnaire (see Appendix 1).

The first of the two seminars that would focus on the importance of incorporating the spiritual discipline of prayer and fasting was centered on prayer. The second seminar's focal point would be fasting. The seminars were formatted in a teaching and lecturing format with discussion at the end.

The first objective of this seminar was to understand the importance of the prayer life of the leader. The desire was to teach the leaders a biblical perspective of prayer and how to incorporate prayer into their daily lives as leaders. This was important because the group would eventually be leading various ministries and it would be essential to their leadership to know the value of prayer.

The second objective was to have the group plan how they would incorporate prayer in their daily lives and journal each day until the next seminar. During the second

half of the seminar the group planned to have personal prayer time in the morning, next they decided to have a prayer call nightly for the following six days after the seminar. The prayer call was with all of the leaders in the group. Each member of the group individually prayed on the call and collectively decided what each person would pray about in regard to an area of leadership development while on the call. The group utilized this format to see the spiritual affects that prayer would have on their lives as leaders.

This seminar lasted for 1 hour and 30 minutes. The teaching lecture lasted 45 minutes; the group discussion about the prayer plan lasted approximately 30 minutes. The final 15 minutes was devoted to praying for each member of the group.

Seminar 10

This seminar focused on fasting. However, at the beginning of this seminar, for 20 minutes, the group discussed how the previous week of prayer had progressed. The group shared information from their journals and how they were individually impacted by the prayer exercise that they agreed upon.

The next 45 minutes of the session concentrated on teaching about fasting; how to fast and the various methods of fasting. The first objective of the seminar was that the group understood the concept of fasting and how it was important in the life of believers and leaders. It was significant that the group understood the impact fasting could have on their leadership if it was incorporated into their lifestyle.

The second objective was to plan a fast following the seminar and then journal about it. The group spent about 20 minutes planning and discussing the method of fasting for the next 6 days. The group decided to do a complete fast for 8 hours a day, from 7 o'clock in the morning to 3 o'clock in the afternoon. The fast was complete abstinence from all food and liquids excluding water.

The group spent the last 5 minutes of the seminar praying for strength as they prepared to make a sacrifice to become ministry leaders. The entire group kneeled in

prayer and corporately submitted to God their solidarity with one another. They committed to God and each other for 6 days to grow and become the leaders God wants.

Seminar 11

This seminar was the beginning of 5 seminars that would focus on practical aspects of leadership. However, at the beginning of the session, the group spent 30 minutes discussing the impact that the fasting had on them individually, on their families, and on their spiritual life as a whole. This moment marked another defining moment in the groups' transformation as leaders.

The seminars that followed the previous two concentrated on training the group in practical areas of leadership. The intent was to aid the leaders in realizing the significance of how to pragmatically operate as a leader. The pre-test questionnaire gave insight as what level of understanding the group members had regarding pragmatic perspectives of leadership.

The first objective of this seminar was to teach the group the benefits of being an effective leader. The purpose was to help the group realize the difference in merely being a leader and being an effective leader. The seminar was designed to help the group understand the impact an effective leader has on an organization. Therefore, the format was more of a round table discussion rather than a lecture format and lasted approximately 30 minutes.

The second objective of this seminar was to develop the members of the group in such a way that they would be influential leaders. The focus was to discuss and dialogue about the leader being able to influence others. Much attention was given to why leaders should have influence and how it could benefit the leader and the ministry they lead.

The seminar was very insightful and a great deal of exchange took place between the group members. The format fostered a great learning environment for the entire group.

Seminar 12

This seminar's focus was on the benefits of being effective in communication and being a trustworthy leader. The desire was to help the group understand the value of being able to communicate as a leader with others. Also, being able to gain the trust of people as a leader was taught in this seminar.

The first objective of this session was to explain how valuable communication was to the leader. The purpose in teaching this in the seminar was to lead the group to be cognizant of how they communicate verbally and non-verbally. The need to be able to communicate could not have been stressed enough in the session. The group spent time within the seminar practicing verbal and non-verbal communication techniques.

The second objective of the seminar was to cause the leaders to be aware of what it meant to be a trustworthy leader. In the context of the seminar, learning about trust was intentional. The group discussed how they had been hurt in the past by leaders that had betrayed their trust. Then the group dialogued about how to avoid betraying the trust of those they will serve in ministry. The group also put trust into practice by going through some exercises where the group had to trust each other in various situations and scenarios. Those exercises proved to be beneficial for the group. The entire seminar lasted for approximately 1 hour and 15 minutes.

Seminar 13

This seminar concentrated on the benefits of having the ability to connect with others as a leader. The format of the seminar was lecture and discussion. The group was taught how important it was to be able to connect with people in such a way that they could influence them to move from one point to another as a leader.

The primary objective of this seminar was for the group to realize the advantage of connecting with the right people as a leader. It was explained that as a leader they must connect with others who could assist them as a leader. There was

discussion as to how connecting with the wrong people could have an adverse effect on them as leaders and also on the ministry.

The group was able to ascertain information from the lecture that sparked strong discussion. As the group moved into a roundtable discussion, there was dialogue about the challenges that could occur if leaders connect with the wrong people. There was discussion on how leaders in the past within the church had connected with the people who did not have a heart for God and thus did not have a heart for the church or its ministry. The group talked about how Paul connected with Timothy and Titus and their impact on his ministry. They looked at how Paul was intentional in sharing his heart with Timothy and Titus and the affect that it had on them in their leadership.

Seminar 14

This seminar gave attention to the benefits of developing others to become followers and leaders. The group was taught how necessary it was to develop followers as a leader. The emphasis was placed upon how followers do not just happen, but the leader has to earn the right for people to follow them. This teaching dispelled the myth among some in the group that a title does not automatically result in having followers.

Within the seminar, emphasis was also placed upon the need to develop people into leaders. The aim was to teach the group that as leaders, they should seek to develop others into leaders. Once an individual is a follower the goal would then be to develop them into a leader.

The format of this seminar was lecture and discussion. The primary objective within this session was for the group to see the value of developing followers and leaders. The group looked at the model of Paul to Timothy and Titus and also the model of Jesus to the disciples as a manner of discussion. The group looked at the effect that Paul and Jesus had on those who followed them how Paul and Jesus developed those individuals into leaders.

Seminar 15

The final seminar was extremely intense. This session was intense because of the amount of information that was discussed. However, this seminar was in the format of a 4 hour workshop. The seminar had a lunch discussion at the end that was very helpful to the group.

The first hour of the workshop focused on the benefits of keeping priorities in perspective as a leader and how to lead sacrificially. The group was taught the importance of keeping the things that are of paramount significance in life in the right perspective. The group discussed the value of family, ministry, and spirituality as things that must have priority in the leader's life. The objective was to ensure that the group understood that as leaders they must not get so enthralled in their role as a leader that they fail to prioritize.

The group was also taught about sacrifice as leaders. They were reminded that there would be times as leaders that they would have to give more time, energy, and sometimes more effort as a leader than others. The objective was to reinforce to the group that leading involved a great deal of sacrifice. It was important to discuss this with the group because it is often mistaken that once they become leaders they have an easy path of comfort and convenience.

The next hour concentrated on being a time conscious leader. The group was taught how significant timing was as a leader. The emphasis was on being aware of when decisions are made. The group was led into a discussion regarding how valuable it was to make right decisions. The group, however, talked about how significant it was for the leader to make the right decision at the right time. The objective was for the group to heighten their awareness that making decisions and strategic moves at the right time was important. During this time of discussions, the group was made aware that being sensitive to the guidance of the Holy Spirit was extremely imperative to ensure that decisions were made at the right time. This was also a time that the group reflected back on the need to

make sure that the spiritual disciplines of prayer and fasting were incorporated in their lives.

The third hour of the workshop concentrated on the need to prepare for future leadership. It was emphatically explained to the group that good leadership prepares for the future. The group was informed that as leaders they should be preparing others to take their place in the future. This was a very sensitive matter for the group because some of the leaders had experienced seeing other leaders within the church remain in position for an extended period of time. Therefore, much care was given to the group discussion regarding preparing future leaders.

The objective was for the group to see the potential downfall of not preparing for future leadership. The group was able to look at past examples within the church and recognize how necessary it was to prepare for future leadership.

The last hour of the workshop was reserved for a case study (see Appendix 4). The case study allowed the leaders to utilize all that they were taught in the preceding seminars and put it into practice. The group spent about 45 minutes being broken up into four small groups of 5 to work through the case study. After they had talked through the case study in the small groups, they came back together as one group and had a general discussion. The group talked about how they would have handled the situation as leaders. This exercised was very exciting to the group and they seemed to have learned a great deal from it individually and collectively.

The group was given a post-test questionnaire to complete (see Appendix 1). The group spent time answering the questions individually and then there was some group discussion regarding how they seminars had impacted them. The group appeared to have enjoyed the entire day of work.

Project Summary

The ministry project was a great learning experience. It was quite challenging but proved to be very rewarding. I have always had a fascination with ministry leadership.

The project gave me an opportunity to grow as a spiritual leader while having the opportunity to develop people into ministry leaders.

The ministry project covered an aspect of ministry that is very advantageous to the church. I believe that everyone in the focus group completed the training sessions with a greater understanding of ministry leadership and also a greater desire to lead in ministry by the guidance of the Holy Spirit. I was personally impacted by the training and convicted to be a better ministry leader. The ministry project had a remarkable influence on the focus group, the New Mount Olive Baptist Church, and me. From my point of view, the interaction between the members in the focus group was enhanced. But especially the relationship between the pastor and members was enriched. The ministry project allowed leaders to connect with the pastor in a way that had not been experienced in the past. In chapter 5 of this ministry project, the outcomes of the pre-test and post-test are observed.

CHAPTER 5

CONCLUSION

In this chapter, I will discuss the ministry leaders' training and development period and its efficaciousness. Although the fifteen-week module of training was narrow in respect to the development process of some of the members of the focus group who were being developed into ministry leaders, I am to a degree contented with the progress that was evidenced in regard to the individuals' knowledge of the goals of ministry leadership and the ministry development process. As will be reflected in this chapter, there were many positive outcomes that came out of this ministry project, however, there were also some challenges that were faced.

Evaluation of Purpose

The purpose of the project was to seek to equip members of the New Mount Olive Baptist Church for ministry leadership within the fifteen weeks allotted for the ministry project. Through serious prayer, meditation, and contemplation with God, I sensed a genuine need to spend time developing the members of the church for effective ministry leadership. The project was only the beginning of what I sense God is doing in the life of the New Mount Olive Baptist Church leaders. It was my prayer that God would lead me to train the leaders spiritually in order that the church would have a greater impact upon the body of Christ. It was desired that each person would understand, through the various teaching seminars, the necessity of being developed as a leader in order to be effective in ministry. I wanted the leaders to realize that ministry leadership is beyond wearing the title of a leader but knowing the value of having a heart for God and His people is of paramount importance. It was important that each person understood the

spiritual responsibility that is required of ministry leaders. It was also significant that the individuals within the group realized the need to have an understanding of the practicality of ministry leadership. Therefore, the intended purpose was to thoroughly train the members and develop them into ministry leaders.

Evaluation of Goals

Four goals guided this ministry project and ultimately served as the foundation of assessment for its achievement. The four goals and my response to each one are as presented next.

The first goal was to make the church members of the New Mount Olive Baptist Church aware of the fact that the pastor has a role and responsibility to teach church members in order to prepare them for ministry leadership. Prior to the training sessions, the leaders of the church were not as cognizant as one would think in regard to ministry leadership. A number of the people who had been serving in leadership had also worked and were working in a corporate leadership setting and were bringing a corporate approach to ministry leadership. Not that a corporate perspective is not appreciated or even needed, however, the corporate aspect had begun to shape the church's ministry leadership structure and there was a great deal of spiritual ineptness.

The training seminars led to a significant transformation of the mindset of the members of the focus group. The fact that the pastor spent time teaching and training heightened the awareness of the need for the spiritual leader to guide the members into the real meaning and significance of spiritual leadership. As the teaching and preaching seminars progressed, the group began to recognize how important it was for the pastor to spend time in a hands-on approach to training and developing members for ministry leadership. The group realized that one of the missing elements in the life of some of the members was the lack of training for leaders from the pastor.

The second goal was to teach the members the importance of having a strong spiritual life. A number of the group members realized that they were not where they

should be spiritually. They also understood that being a ministry leader required having a strong connection to Christ. Those in the group who felt that their spiritual life was strong came to terms with the fact that there was still much work that could be done in the way of spiritual formation for their lives through this teaching process.

This goal was accomplished through a teaching on the spiritual discipline of prayer and the group incorporated prayer into their daily lives. The majority of the group was practicing the aspect of prayer consistently. Nevertheless, incorporating prayer as a leader was the intended goal. It was discovered that some of the members did not make it a practice to pray prior to making decisions. The leaders became aware of the importance of praying before making decisions and praying for guidance. The problem that had crept in on the members was the desire to depend upon academic astuteness and name recognition rather than depending upon God to give direction. The leaders came to realization they could never operate in leadership without having an effective prayer life.

As a way of growing the members spiritually and accomplishing the second goal, the spiritual discipline of fasting was incorporated. The training seminars enlightened the group about fasting. When the group put the spiritual discipline of fasting into practice, however, real results were evidenced. The group developed a connection with God that many stated that they had never experienced. Some of the members of the group grew in their knowledge of understanding the physical and spiritual sacrifice that comes with fasting. The group identified that they had an even greater love for Christ when they reflected on his time of fasting while being tempted by the Devil. The group recognized that fasting should be incorporated into the lives of ministry leaders weekly.

The third goal was to enlighten the members in regard to practical aspects of leadership. There were many in the group that felt they were relatively aware of the practical aspect of leadership. Thus, there was somewhat of a challenge in ensuring that everyone was engaged in learning the pragmatic perspectives of leadership. The key to getting the group engaged was moving them from the mindset of a corporate understanding

of practical viewpoints of leadership to a ministry driven focus. As the practical concepts were discovered from a ministry and spiritual vantage point, the engagement took on a different tone. The members began to understand that many problems of the past arose from the desire to make what was to be holy, common. As the members looked in retrospect at some of the past failures within the church ministry, there was a change of focus to really desiring to know how to put the practical concepts into practice.

The fourth and final goal of the project was to secure a focus group of members from the New Mount Olive Baptist Church that could evaluate the advantages and disadvantages of leadership development. As the focus group went through the training it was the consensus of the group that the method of training should be required of any person who desired to serve in leadership within the church. The group felt that the components of the training should be a part of the model of ministry for the church. Through the seminars, surveys, questionnaires, and discussions, the group was able to assess the value of the project and its benefits to the New Mount Olive Baptist Church.

Evaluation of Results

The group of 20 members comprised 9 men and 11 women ranging from the age of 18 to 56 plus. The group consisted of deacons, deaconesses, staff ministers, and ministry coordinators. All of the persons in the group were formally trained. There were 11 individuals holding bachelor degrees, and 9 with either a master or doctoral degree. The individuals that made up the group had membership with the church ranging from 1 year to as much as 30 or more years. Also, they all held some kind of leadership role within the church for at least 1 year to over 30 years. Therefore, the group consisted of a good cross-section of members from the church. The details of the results can be found in the appendices.

The case study was very helpful and informative for the group. The case study did more than I initially expected. The group developed a connection by doing the case study; it fostered a team spirit. The members of the group developed communication skills

through their interaction. There was also a hands-on dynamic that was experienced by the group that moved them to put theory into practice. The group utilized the various perspectives that were discussed in previous seminars pertaining to the practical aspects of leadership. The group also incorporated prayer while working through the case study. It proved to be advantageous for each individual as well as for the group collectively.

Strengths

There were a number of strengths that were discovered during the period of the ministry project. One aspect of the project that was a very noticeable strength was the benefit of pastoral interaction with the members. The size of the membership of New Mount Olive Baptist Church, which is approximately 7,000 members, does not necessarily foster the desired pastor and member relationship that would probably happen in a smaller congregation. The vastness can easily cause members to get lost in the shuffle and the pastor to become disconnected from the membership in interpersonal relationships. Through the ministry project, however, there were many times for actual fellowship and relational time between the pastor and members. The weight of that personal connection proved to be an invaluable strength of the project. The members were able to experience the pastor in a very personable way, and the pastor was able to interact with the members and share intimate moments with them. The connection also allowed the members to know the pastor's heart. In having the privilege to spend the time in a very personal way, it allowed the pastor to transform the mindset of the group for leadership.

Another strength that was conspicuous was relationship building among the members. The focus group brought people together that really did not know each other personally. Just as there is often an apparent disconnect between the pastor and members, the same disconnect is also prevalent among members within the congregation. That the members were able to come together and learn together was beneficial to the church in fostering better relationships and more fellowship. Not only was the coming together of the group beneficial to the church body, it was spiritually nurturing for the individuals

within the group. Each person was able to know more about the church through talking with various members within the group. The relationships that were forged helped the leaders to connect even the more with the project. It became very personal to each person in the group to see the project succeed for the benefit of the entire church's ministry.

The most obvious strength was the spiritual growth that took place. The pastor and members grew spiritually. As the teaching, preaching, seminars, and discussions progressed, the spiritual growth was taking place among all who were involved. The sense of needing God in ministry became even more evident in the lives of the members. The members of the group began praying for the leadership of the church more. There was more talk about fasting as a corporate body seeking God at an even deeper level than the church had ever done in the past. The moments of fasting and praying that took place within the group caused for more desire to know the will of God for the church's ministry. As pastor, I felt a greater sensitivity to the Spirit of God than ever before. The project challenged everyone involved to desire to go deeper in relationship with Christ and bond closer together in Christian love.

The level of commitment from the focus group was also a strength seen within the project. The group was so committed that it caused the sessions to flow very easily. The group arrived on time for each seminar, no one complained about the length, content, or any other aspects of the seminar. The depth of the group's commitment was encouraging throughout the project. The group exemplified strong character as they worked through the various aspects of the project. They were so excited about the project that they wanted additional days and time to work together. I was truly amazed and humbly pleased in what I saw God doing in the hearts of the group members.

Weaknesses

There were a number of weaknesses evidenced as the project progressed. A weakness was the projects length. The fifteen weeks was not adequate enough to gain as much knowledge that was needed to bring the group to the point of desired transformation.

Group discussions that were very informative and insightful could not be carried further because of the project's time constraints. More discussion was needed and desired in some of the areas, but because of the limitation of time, the discussions ended. This I saw as a significant weakness, because the members of the group were learning from one another. Also, because of the project's length the teaching and preaching modules could not go as deep as potentially needed.

Another weakness was the time spent on the sessions focused on incorporating the spiritual disciplines of prayer and fasting. More time should have been given to those areas of training. The two weeks allotted for those training sessions was not adequate timing to give attention to the topics of study. There should have been more time to spend on putting the disciplines of prayer and fasting into practice, which would have potentially given better results and more accurate findings.

A weakness that was discovered was that practical aspects of leadership would have been more beneficial being put into practice rather than just being lectured on and discussed. The knowledge was beneficial, but a more hands-on approach would have seemingly proved to be better.

What I Would Do Differently

One of the things that I would do differently is I would have spent 5 weeks on each series of sessions. Rather than have an eight-week, a two-week, and a five-week model, I would have three modules lasting five weeks. Also, I would have formatted the time of the sessions differently. I would have had alternating two-hour and four-hour session formats. I believe the time format would be more favorable to the dissemination of the information that would need to be shared in the seminars.

I would also have some of the seminars off the church site. Being that all of the seminars were on-site there was some trepidation about discussions among some of the people in the group. Some of the group participants were concerned that people outside of the group might have been able to hear the discussions.

Another thing I would do differently is to have more preaching included. The preaching sessions were quite fruitful for discussion but more especially for spiritual growth. The teaching and lecture sessions were invaluable to the project. Nevertheless, the preaching sessions brought the focus to a more spiritual place.

I would also have more breakout group sessions within the project format. The breakout groups were very fruitful during the case study discussion. It kept all of the members of the group completely engaged. When the group was together collectively some of the group participants did not get as involved. Once in the small groups, however, everyone contributed to the conversation in their respective small groups.

I would also include more depth in the area of training in spiritual disciplines of prayer and fasting. I would include the spiritual discipline of scripture reading. Knowing the Word of God is very important for ministry leadership. It would have given insight to various areas that a leader can study in the Bible that would give instruction regarding leadership. Also, in the Bible are many examples of the various challenges that leaders faced and how they were able to navigate successfully through those moments with God's help.

Theological Reflections

This project has been most helpful to the New Mount Olive Baptist Church. This project essentially surpassed my expectations. I had anticipated teaching some classes and facilitating some seminars that would be intellectually stimulating with strong academic arguments for ministry leadership. To my surprised, however, I experienced a fresh anointing of the Holy Spirit to move closer to God in my own understanding of spiritual leadership. I did not expect this project to convict and challenge me, but that is the very thing that happened in the process. When I consider my academic journey of the Doctor of Ministry, the program of study has made me a better spiritual leader, but more than that, I have grown spiritually through the program. My prayer life was invigorated through the program. My family has grown closer to God and to each other throughout

the project. I have been blessed through the classes at The Southern Baptist Theological Seminary and the ministry project.

Personal Reflections

I am convinced that this project has enhanced the New Mount Olive Baptist Church. The church was in dire need of a project with this kind of emphasis. I am humbly grateful to God for leading me to this place of study in my walk with him. I am delighted and thankful that God moved on the leadership of The Southern Baptist Theological Seminary to offer a Doctor of Ministry program that is sensitive to the needs of the African American church. Words cannot convey how thankful my heart is for a program that is so intentional in its focus to meet the needs of African American churches and Christians.

I am delighted to have reached this milestone in ministry for the Lord and in my academic journey. My academic pursuit has been one of great struggle and many sacrifices, but they have been worth each moment. I have questioned myself as to why I should continue. According to some standards I have reached a pinnacle point in ministry by receiving a call to pastor a larger congregation. Nevertheless, I realized that God had more for my life. It has been through this journey at one of the greatest institutions of higher learning, The Southern Baptist Theological Seminary, that God has continued to chart my course for his glory. I often reflect back on the words that first caught my attention at Beeson Divinity School at Samford University in Birmingham, Alabama, *Soli Deo Gloria*. Those words have kept me focused during my academic journey.

I am humble that God would allow me to receive such a degree. My greatest desire is to use this Doctor of Ministry for the glory of God to transform people's lives. It is my desire that I will use this degree to impact generations to come in a way that they will desire to know Christ in a greater way. I remember the words of T. Vaughn Walker when I initially entered the Doctor of Ministry program, "if you are getting this degree

for the letters you will never get it.” Those words helped me to remain focused and remember why I was seeking the degree. It was not to have a title, but to fulfill a task that God had laid before me. That task required me to study and diligently work to improve the hearts and minds of people who would lead God’s people in ministry.

This project has enhanced me as a pastor, preacher, teacher, husband, and father. I desire to see leaders with the knowledge to lead and a heart to serve God in leadership. The leadership in my home has been enhanced through this project. I have sought to be a stronger example before my wife and daughter through the sacrifices given to this project. This project has helped shape my thinking in a better way for ministry. It has helped my confidence as a spiritual leader to aspire to teach men and women everywhere and equip them for service unto the Lord.

APPENDIX 1

PRE-SEMINAR QUESTIONNAIRE WITH RESULTS

Agreement to Participate

The research in which you are about to participate is designed to evaluate the level of understanding you have as we begin our seminars at the New Mount Olive Missionary Baptist Church. This research is being conducted by Marcus D. Davidson for his Doctor of Ministry project addressing how to develop church members into ministry leaders. In this research, you will answer the following questions about pastoral responsibility in leadership development, spiritual life development of leaders, and practical principles of leadership development and training. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this questionnaire, you are giving informed consent for the use of your responses in this research.

1. What is your gender?
 - Male (9)
 - Female (11)

2. What is your age?
 - 18-25 (1: male; 1: female)
 - 26-35 (1: male; 3 females)
 - 36-45 (2: males; 2: females)
 - 46-55 (3: males; 3: females)
 - 56+ (2: males; 2: females)

3. Education
 - Some High School
 - Finished High School
 - Some college or technical school
 - Associate's degree
 - Bachelor's degree (5: males; 6: females)
 - Graduate/Master's/Professional (4: males; 5 females)

4. How long have you been a member of New Mount Olive?
 - 1-5 (1 member)
 - 6-10 (4 members)
 - 11-15 (2 members)
 - 16-20 (1 member)
 - 21-25 (8 members)
 - Over 30 (4 members)

5. How long have you been a leader at New Mount Olive?
 - 1-5 (3 members)
 - 6-10 (3 members)
 - 11-15 (2 members)
 - 16-20 (7 members)
 - 21-25 (4 members)
 - Over 30 (1 member)

Using the following scale, please write the number that corresponds to your opinions in response to the following statements. The following responses reflect pre-test results.

| 1 | 2 | 3 | 4 | 5 |
|-------------------|----------|-----------|-------|----------------|
| Strongly Disagree | Disagree | Uncertain | Agree | Strongly Agree |

1. I believe it is the pastor's responsibility to train and develop leaders within the church.
12 agree; 5 uncertain; 3 disagree;
2. I believe it is the responsibility of theological institutions to train and develop leaders with the church.
8 strongly agree; 3 agree; 4 uncertain; 4 disagree; 1 strongly disagree
3. I believe secular institutions should train leaders for the church.
15 disagree; 5 strongly disagree
4. Using the Bible is not necessary for training and developing leaders for the church.
20 strongly disagree
5. Leaders within the church should not have to be trained by the pastor to serve in the church.
5 strongly agree; 9 agree; 6 disagree
6. Secular training in any field should exempt a person from being required to be trained by the pastor to lead in the church.
17 strongly disagree; 3 disagree
7. A person who is a leader in a secular field or occupation is automatically qualified to lead in the church.
6 strongly agree; 4 agree; 2 uncertain; 8 disagree
8. Seminars on leadership development taught by the pastor or a biblically trained person would be beneficial for leaders within the church.
12 strongly agree; 8 agree
9. The training methods of the Apostle Paul to Timothy and Titus are good examples of pastoral leadership training.
7 agree; 10 uncertain; 3 disagree
10. Knowledge of the Bible is beneficial for leadership development.
20 strongly agree

11. Spiritual formation is important for leaders in the church.
6 agree; 14 uncertain;
12. Understanding of the spiritual disciplines of fasting and prayer can benefit a leader in the church.
8 agree; 12 uncertain
13. Fasting is something you practice often.
5 agree; 15 uncertain
14. The spiritual discipline is not relevant in the 21st century.
3 agree; 10 uncertain; 7 disagree
15. A leader should have a valid prayer life.
10 agree; 10 strongly agree
16. Keeping a prayer journal is important.
2 agree; 18 uncertain
17. Keeping a prayer journal is something you do.
2 agree, 18 uncertain
18. Reading scripture as prayer is beneficial.
4 agree; 12 uncertain; 4 disagree
19. Praying should be a daily routine.
20 strongly agree
20. Prayer is an essential part of the spiritual life of a leader.
15 strongly agree; 5 agree
21. Leadership ability is important for effective leadership.
7 agree; 8 uncertain; 5 disagree
22. A leader should have the ability to influence people.
1 agree; 14 uncertain; 3 disagree; 2 strongly disagree
23. Leadership development is something that takes place daily.
9 uncertain; 11 disagree
24. Knowing how to chart the course is not as important as knowing how to steer the ship.
10 uncertain; 10 disagree
25. People listen to a real leader.
3 agree; 14 uncertain; 3 disagree
26. Trust is a vital part of leadership.
2 strongly agree; 8 agree; 6 uncertain; 4 disagree
27. People follow strong leaders.
2 strongly agree; 6 agree; 10 uncertain; 2 disagree
28. Leaders have unique instinct.
3 agree; 10 uncertain; 7 disagree

29. Leaders attract people who are like them.
5 agree; 10 uncertain; 5 disagree
30. People close to the leader affect the leader's potential.
9 strongly agree; 8 agree; 3 disagree
31. People will connect to the leader's vision if they connect to the leader.
3 strongly agree; 2 agree; 8 uncertain; 7 disagree
32. Prioritizing is important to leadership.
4 strongly agree; 4 agree; 7 uncertain; 5 disagree
33. Leaders have to make sacrifices.
7 strongly agree; 7 agree; 6 disagree
34. Leaders develop leaders.
2 agree; 12 uncertain; 6 disagree
35. Succession is important for leadership.
9 strongly agree; 5 agree; 2 uncertain; 4 disagree

APPENDIX 2

POST-SEMINAR QUESTIONNAIRE WITH RESULTS

Using the following scale, please write the number that corresponds to your opinions in response to the following statements. The following responses reflect post-test results.

| 1 | 2 | 3 | 4 | 5 |
|-------------------|----------|-----------|-------|----------------|
| Strongly Disagree | Disagree | Uncertain | Agree | Strongly Agree |

1. I believe it is the pastor's responsibility to train and develop leaders within the church.
18 strongly agree; 2 agree
2. I believe it is the responsibility of theological institutions to train and develop leaders with the church.
12 disagree; 8 strongly disagree
3. I believe secular institutions should train leaders for the church.
15 strongly disagree; 5 disagree
4. Using the Bible is not necessary for training and developing leaders for the church.
20 strongly agree
5. Leaders within the church should not have to be trained by the pastor to serve in the church.
17 strongly disagree; 3 disagree
6. Secular training in any field should exempt a person from being required to be trained by the pastor to lead in the church.
20 strongly disagree
7. A person who is a leader in a secular field or occupation is automatically qualified to lead in the church.
15 strongly disagree; 4 disagree; 1 uncertain
8. Seminars on leadership development taught by the pastor or a biblically trained person would be beneficial for leaders within the church.
16 strongly agree; 4 agree
9. The training methods of the Apostle Paul to Timothy and Titus are good examples of pastoral leadership training.
15 strongly agree; 5 agree
10. Knowledge of the Bible is beneficial for leadership development.
19 strongly agree; 1 agree

11. Spiritual formation is important for leaders in the church.
17 strongly agree; 3 agree
12. Understanding of the spiritual disciplines of fasting and prayer can benefit a leader in the church.
19 strongly agree; 1 agree
13. Fasting is something you practice often.
3 strongly agree; 17 agree
14. The spiritual discipline is not relevant in the 21st century.
20 strongly disagree
15. A leader should have a valid prayer life.
19 strongly agree; 1 agree
16. Keeping a prayer journal is important.
2 strongly agree; 18 agree
17. Keeping a prayer journal is something you do.
20 agree
18. Reading scripture as prayer is beneficial.
2 strongly agree; 18 agree
19. Praying should be a daily routine.
20 strongly agree
20. Prayer is an essential part of the spiritual life of a leader.
20 strongly agree
21. Leadership ability is important for effective leadership.
8 strongly agree; 12 agree
22. A leader should have the ability to influence people.
17 strongly agree; 3 agree
23. Leadership development is something that takes place daily.
11 strongly agree; 9 agree
24. Knowing how to chart the course is not as important as knowing how to steer the ship.
5 strongly agree; 13 agree; 2 uncertain
25. People listen to a real leader.
12 strongly agree; 8 agree
26. Trust is a vital part of leadership.
20 strongly agree
27. People follow strong leaders.
14 strongly agree; 6 agree
28. Leaders have unique instinct.
7 strongly agree; 13 agree

29. Leaders attract people who are like them.
11 strongly agree; 8 agree; 1 uncertain
30. People close to the leader affect the leader's potential.
18 strongly agree; 2 agree
31. People will connect to the leader's vision if they connect to the leader.
9 strongly agree; 9 agree; 2 uncertain
32. Prioritizing is important to leadership.
11 strongly agree; 9 agree
33. Leaders have to make sacrifices.
18 strongly agree; 2 agree
34. Leaders develop leaders.
19 strongly agree; 1 agree
35. Succession is important for leadership.
18 strongly agree; 2 agree

APPENDIX 3
SURVEY WITH RESULTS

Answer the questions using the scale provided:

Very Helpful (1) Somewhat Helpful (2) Not Very Helpful (3) Not Helpful At All (4)

1. How helpful did you find the seminar on pastoral development of leaders?
 - 1 (17)
 - 2 (3)
 - 3
 - 4

2. How helpful did you find the seminar on spiritual development of leaders?
 - 1 (18)
 - 2 (2)
 - 3
 - 4

3. How helpful did you find the seminar on practical development of leaders?
 - 1 (19)
 - 2 (1)
 - 3
 - 4

4. Were the seminars helpful for ministry leadership development?
 - 1 (20)
 - 2
 - 3
 - 4

5. Were the seminars biblically helpful?
 - 1 (18)
 - 2 (2)
 - 3
 - 4

6. Were the seminars academically helpful?
 - 1 (15)
 - 2 (5)
 - 3
 - 4
7. Were the seminars helpful in your spiritual life as a leader?
 - 1 (20)
 - 2
 - 3
 - 4
8. Was the focus group helpful?
 - 1 (20)
 - 2
 - 3
 - 4
9. Was the information presented in a way that was helpful in making you a better leader?
 - 1 (17)
 - 2 (3)
 - 3
 - 4
10. Was the length of the seminars helpful in the development training?
 - 1
 - 2 (20)
 - 3
 - 4

Short Answer:

11. What would you do differently to make the seminars better? _____
12. What would you keep the same in the seminars? _____
13. Would you recommend these seminars to someone? _____
14. What were the advantages to the seminars? _____
15. What were the disadvantages to these seminars? _____

APPENDIX 4

CASE STUDY FOR FOCUS GROUP

Instructions:

Based on knowledge obtained from the previous seminars, the focus group will be divided into smaller groups and will evaluate the case study below. After the groups have dialogued, they will write a one page analysis. Afterwards, all of the groups will come together collectively and share their findings.

Case Study:

A family joins the church. The couple has been married for twenty years and has two children. The couple's son is getting ready to go to college and their daughter is a sophomore in high school. The husband is a successful management executive for a Fortune 500 Company. He has an MBA with a concentration in management from a top business school and a Ph.D. in leadership from another top ranked school. He is a well read management executive. He has published works on management and he often leads management training seminar for the company. He has been in upper level management for twelve years. He has great people skills and an awesome ability to persuade people to follow him within the company. He rarely misses Sunday worship, but he is not actively engaged in any other ministries of the church. He reads his Bible, but he is not an avid reader of the Bible. He seldom attends Bible class or Sunday school, but he faithfully pays his tithes and gives an offering. He has even given large sums of money to the church for various ministries. He has also obtained large financial gifts from his company for an educational building project at the church.

The wife is a not a college graduate. She is a housewife who works hard daily keeping the family together. She does all things proper as a wife. She is a superb homemaker and she is the disciplinarian of the family. She is an avid Bible reader, she

attends Sunday school and Bible class regularly, she is a member of the prayer ministry, and she rarely misses Sunday worship. She is faithful in tithing and giving an offering.

The children are very active in the youth ministry of the church. Both of the children are stellar students academically and they are not trouble children. Both are a part of the youth ministry small groups. They regularly attend the teaching ministries of the church.

Recently, the pastor was approached by some of the leaders of the church and asked him if he would consider making the husband a deacon. As a church leader, who has been developed and transformed into a ministry leader, how would you handle this situation if you decided to make the man a deacon?

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ABSTRACT

DEVELOPING CHURCH MEMBERS INTO MINISTRY LEADERS AT THE NEW MOUNT OLIVE BAPTIST CHURCH, FORT LAUDERDALE, FLORIDA

Marcus Demond Davidson, D.Min.
The Southern Baptist Theological Seminary, 2011
Faculty Supervisor: Dr. T. Vaughn Walker

This project is designed to train and develop church members into ministry leaders at the New Mount Olive Baptist Church, Fort Lauderdale, Florida. Chapter 1 states the purpose and goals of this project. Also, attention is given to context, definitions and delimitations, and the project methodology.

Chapter 2 observes the biblical and theological rationale for developing church members into ministry leaders. This chapter explicitly gives insight to the role of the pastor in the development process of training church members to become ministry leaders and incorporating the spiritual disciplines of fasting and praying into the life of ministry leaders.

Chapter 3 focuses on evaluating and implementing practical concepts for leadership training. Perspectives of understanding pragmatic methods of leadership are examined in this chapter.

Chapter 4 gives attention to the project design. Specifically, an analysis of how the project was carried out is discussed. Insight is given as to how various training sessions were presented.

Chapter 5 is a conclusion of the outcome of the project. Various results and expressions regarding results are given in this chapter.

VITA

Marcus Demond Davidson

PERSONAL

Born: September 18, 1975, Tuscumbia, Alabama
Parents: Green III and Barbara Davidson
Married: Yvokia Jones, June 1, 2002

EDUCATIONAL

Diploma, Deshler High School, Tuscumbia, Alabama, 1993
B.S., Alabama A&M University, 1997
M.Div., Beeson Divinity School, Samford University, 2005

MINISTERIAL

Pastor, Pleasant Grove Baptist Church, Courtland, Alabama, 1999-2009
Senior Pastor, New Mount Olive Baptist Church, Fort Lauderdale, Florida, 2009-