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DEVELOPMENT OF A LAY LEADERSHIP
TRAINING CONFERENCE FOR RURAL
APPALACHIAN CHURCHES

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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May 2015

APPROVAL SHEET

DEVELOPMENT OF A LAY LEADERSHIP
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APPALACHIAN CHURCHES

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To my Lord and Savior,
Who by His mercy, loved me and called me
to this great ministry of service to Him,

To my wife, Angie,
Who has been my support, my encouragement,
and my helpmate in life and ministry.

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PREFACE

This project was an accomplishment involving many people. After prayerful consideration, I chose Southern Baptist Theological Seminary. Almost two years prior to my enrollment, I completed training as a church growth consultant on the campus under the teaching of former Graham Dean, Chuck Lawless. He whetted my appetite to increase my training in church growth at the Seminary.

I am grateful for the entire faculty of the Billy Graham School of Missions, Evangelism and Ministry, who gave me tremendous insight and instruction. Dean Adam Greenway demonstrated a knowledge of church growth and ministry well beyond his years of ministry experience. His wit and demanding manner challenged my vision to train others in ministry. In the classroom, Timothy Beougher was both an instructor and an encouragement. His energetic passion for God and revival fueled a greater fire in me. I am grateful to William Henard, my supervising professor, for his patience and support that I needed to get through the various writing phases. Dr. Henard's expertise and heart for church revitalization led me to seek his oversight for this project. His sharp eye, writing expertise, and frank critiques of this project caused me to see my writing shortcomings, which required much time from him to correct my errors. He pushed me to a higher standard for writing in the future.

Mark Hardgrove, Robert McCall, and Jimmy DuPree offered insight in how to make the project better and helped me to see a greater role for the leadership conference.

Bob McCall helped me to see a need to expand the leadership curriculum and develop multiple uses for it. Ray Hurt has been my pastoral mentor for thirty years, a constant inspiration of leadership, and unlimited resource for church growth principles. His keen wisdom flowed into my life as I worked as his associate pastor at two different churches. He helped shape my thinking, inspired my prayer life, and critiqued my ideas.

My wife, Angie, encouraged me to move forward to achieve this doctoral goal. Angie has been a constant, prayerful support. She has listened, encouraged, and inspired me. Our children and their spouses, Sean and Rachael, Laura and Chad, Alysha and Bobby, Michael and Suzzana, and Stephanie tolerated me during this process. Lastly, I am thankful for our grandchildren, Ryker, Chase, Boedy, Jake, Keilynn, Jeremiah, Saylah, Liam, and Jax, who inspired me with their uncorked energy.

This project would not have been accomplished without the people of Verdunville, West Virginia Church of God and their pastor, Michael Hartwell. They participated in the leadership development training conference for this project. They not only were students of leadership, but gave suggestions to make it better.

Jesus gave us a great model of leadership development. He inspired and instructed his disciples to lead the church to carry out a mission to evangelize the world. He trained leaders to mentor a new generation to fulfill the mission. It is my hope that new leaders will be recognized and developed to lead rural churches in revitalization as result of this project that an end time harvest of souls can be reaped.

Jimmy D. Wilson

Princeton, West Virginia

May 2015

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to develop a lay leadership training conference for rural Appalachian churches.

Preamble

This leadership conference was one component of a larger revitalization process designed to assist rural Appalachian churches experience new life and growth. Once the process has been refined, pastors will be able to replicate the process and teach the material.

Goals

The following four goals were successfully met to fulfill the purpose of this project. The first goal of this project identified present leadership and potential leaders from a rural Appalachian church enrolled in the training conference. This goal was measured by three means. First, a current leadership list was comprised by the pastor. Goal was deemed successful when leaders were identified. Second, a list of potential leaders were derived from participants in a church revitalization seminar. The seminar was a one-day training for the entire church that focused on a scriptural model of church growth, the foundational ministries for a growing church, spiritual giftedness, ministry

passion awareness, and an introduction to the DISC personality profiles. Out of this seminar, potential leaders were derived. Identification of these leaders was measured by an inventory list that was filled out by participants that listed their spiritual giftedness, dominant personality trait, and ministry passion awareness.¹ This goal was deemed successfully met when a list of potential leaders was extrapolated by the lead Pastor from the list. Third, present and potential leaders were enrolled for the leadership development conference. Goal was deemed successfully met when fifteen present leaders and ten potential leaders completed the leadership development conference.

The second goal developed a leadership curriculum that addressed the character of Christian leaders, the methodology of Christ-centered leadership, the impact of spiritual giftedness, and the role of personalities on teamwork and leadership effectiveness. This goal was measured by an expert panel who consisted of a pastor who was a church consultant, a denominational leader in curriculum development, and a president of a Christian college. It must be noted that all three men had earned doctorates and occupied distinctly different roles of ministry concerning leadership development. An evaluation rubric was utilized that assessed the theological basis of the curriculum, the practicality of the leadership curriculum, the impact of the DISC personality profile on leadership, and the overall teachability of the curriculum.² This goal was considered successfully met because of over 90 percent of the evaluation criterion exceeded the sufficient level.

¹See appendix 1.

²See appendix 2.

The third goal was to equip the leadership participants with increased knowledge of a scriptural model of leadership in rural Appalachian churches. This goal was measured by a pre- and post-conference survey³ that was used to measure change in church leadership knowledge. This goal was successfully met when the t-test for dependent samples demonstrated a positive statistical significant difference in the pre and post survey scores.

The fourth goal was to refine the conference format and curriculum. A conference evaluation survey was used to receive comments and critique from conference participants.⁴ The goal was measured by the expert panel of consultants that utilized an assessment rubric that ascertained the overall effectiveness of the leadership training.⁵ This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met the sufficient level and all recommended modifications were fulfilled.

Ministry Context

These goals was accomplished as the lay leadership training project was implemented at the Verdunville, West Virginia Church of God, a rural Appalachian church.⁶ This region has served as the context of my ministry travels. Several concerns

³See appendix 3.

⁴See appendix 4.

⁵See appendix 5.

⁶“Census Population Change, 2000–2010,” Appalachian Regional Commission, accessed July 29, 2014, http://www.arc.gov/reports/customreport.asp?REPORT_ID=41. Appalachia is a territory that stretches from Belle Isle in Canada to Alabama of the United States of America, but is culturally viewed that the region of Appalachia typically refers only to the central and southern portions.

precipitated the need for the development of this training. The primary focus of the constituency of the lay leadership conference was on churches that averaged fewer than three hundred in weekly worship attendance. Statistics from Churches of God (Cleveland, Tennessee) in West Virginia revealed that 93 percent (2012 statistics) averaged fewer than 200 in morning worship attendance.⁷ There were less than 15 Churches of God in West Virginia that averaged over 300 in weekly worship attendance.⁸ In every state classified as Appalachian America, the number of people who attended Christian churches declined from 2000 to 2005.⁹ Smaller churches have struggled and have needed resources to develop church leadership. 90 percent of pastors surveyed in 2005 expressed being frequently fatigued on a weekly and even daily basis.¹⁰

While statistics revealed a problem, these figures had not revealed the real issue as numbers of people that worshipped in rural Appalachian churches declined. Four main reasons could have attributed to the lack of growth. First, people in smaller churches were more comfortable in their churches because of the closeness of the fellowship. Everyone knew each other or many were related to several in the church. Second, growth meant change to the congregation and was seen as a threat to the stability

⁷“West Virginia Churches of God Worship Service Attendance Figures,” received from Sandy Whitmire, Church of God International Business and Records Offices, Cleveland, TN, accessed May 2013.

⁸Ibid.

⁹David T. Olson, *The American Church In Crisis* (Grand Rapids: Zondervan, 2008), 39.

¹⁰Richard J. Krejcir, “Statistics On Pastors,” (2007), accessed January 7, 2014, <http://www.intothyword.org/apps/articles/?articleid=36562>.

of the close-knit relationships among the people. Third, new leadership was rarely recognized unless connected to "a controlling" family in the church. If new leadership arose in these churches, they were viewed as destabilizing because the old leaders were the stabilizing backbone of the church's ministry for years. Fourth, new attenders and leaders brought fresh ideas to the church for ministry and evangelization. Older church members and leaders seldomly won souls because of the sphere of contact with the unsaved diminished over time. In addition, excitement over ministry waned as some believers matured in the Lord and emotional responses were often seen as spiritual immaturity. The results were often seen in the extinguishing of lost souls, decline of baptisms, and thus resulting in the decline in membership. At the core of these churches was a need for fresh, revitalized ministries that flowed forth from new and revitalized lay leadership. A solution for this problem involved the development of lay leadership that understood church growth and envisioned a new picture of ministry that partnered with the lead pastor which made a positive difference on their community for Christ.¹¹

In small communities, churches often hired pastors who had just begun their ministries. Some were fresh out of seminary but most grew up within a church in a community nearby. It should be noted from the surveys of clergy, 54 percent said their first church was in a rural setting.¹² This percentage was a statistic that created several concerns. First, the small church often received a pastor that was a duplication of a

¹¹Kevin Ruffcorn, *Rural Evangelism, Catching the Vision* (Minneapolis: Augsburg, 1994), 48.

¹²"General Social Survey (GSS). 1998- 2006," University of Arizona library and the Alban Institute, accessed December 9, 2013, <http://www.soc.duke.edu/natcong/explore.html>.

pastor from another small church. Small church mentality replicated itself in the new pastor. Second, the small church received a pastor that had little exposure to various ways of growing a church. Third, as an observation from this writer's past personal pastoral experience of over thirty years and conversing with many other pastors, small churches often become resistant to new approaches to ministry.

First-time pastors have often moved within a couple of years after they served in their first pastorate because they faced resistance.¹³ Some came into churches who wanted to make major overhauls and but did not know their people. A conference such as designed by this project would have helped educate those pastors on resistance to their leadership and on the need to build mentoring relationships with the present and potential leaders. Pastors and lay leaders need to understand their own personality and how it has affected their leadership style. This process would help them to identify potential leaders and help their present church leaders become better equipped to make transition in growth and development of new ministries. The key to survival and to changing the focus of these churches was connected to lay leadership in the church. New leaders recognized and revitalized present leaders have created a daunting challenge that have faced every pastor. I have received feedback from pastors, periodically that have requested help in lay leadership development and in recognizing potential leaders.

Smaller churches in rural communities have faced many adverse conditions that hindered their growth. I have heard it said, "As goes the pastor, so goes the church." If a pastor developed a team approach to ministry, then that pastor could lead that church

¹³ Krejcir, "Statistics on Pastors."

forward as an army of God. The hindrance for pastors came when they faced the "church bosses" in their churches and were not trained in how to deal with their personalities.

Thom Rainer, in his book *Breakout Churches*, pointed out that it was easy to focus on the best qualified for leadership positions; but the fact was a pastor had to look at the chemistry in the leadership team. The key was focused on the development of leaders, the understanding of their personalities and disciplined their philosophies of ministry to match that of the pastors.¹⁴

In an era of change-overload, the need has existed to help resource challenged churches of fewer than 300 attenders in rural Appalachian America with a developed plan of growth focused on church lay leadership. Leadership structure has changed and the need for more leaders takes place at different phases of church growth. Pastors have expressed a desire for a strategy and curriculum for leadership recognition and development.

Rationale

In light of the necessity for this project, several observations became apparent. First, if leadership was to be revived in rural Appalachian churches with a fresh vision for ministry, it required giving pastors and lay leaders encouragement, support, guidance, training, and a refocusing of resources. Second, small church mentality was far easier to be replicated and passed on than it was to change. Pastors have passed on their ministerial experience and leadership training they received from other churches. Many were sons of a spiritual father like Timothy was under the Apostle Paul and adhered to

¹⁴Thom S Rainer, *Breakout Churches* (Grand Rapids: Zondervan: 2005), 100.

the advice given to them like Paul gave Timothy. Paul said in 2 Timothy 2:2, "And the things you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also."¹⁵ This scriptural method was the right model for mentoring leaders. An additional method was needed to recognize new leaders and develop present leaders who would be used to help build strong, growing churches. Today, many pastors have realized a strategy of leadership development was needed to help them break from the past style of pastoral thinking and mentoring.

Third, most lay leaders in rural Appalachian churches took on strong leadership roles because of the high turnover rate in pastoral leadership or because the pastors had not been able to be full-time pastors due to economic issues. Often, this reality resulted in lay leadership that became resistant to change. They locked in their network of relationships in certain ministry positions of established their influence or power within the church. Carl George referred to this dilemma as the "berry bucket" consisting of "senior formerberries" (old long timers) and "junior formerberries" (younger long timers). They saw the pastor as a chaplain or someone hired to work for them at the church.¹⁶ This mentality created a challenge to raise up new leaders and presented a challenge to get the "formerberries" to buy into a new vision for church growth. Lay leadership training is often seen by them as that which challenged their power and ministry role. Yet, pastors had to work through their power structures and

¹⁵Unless otherwise noted, all Scripture references are from the New King James Version.

¹⁶Carl George, *How to Break Growth Barriers* (Grand Rapids: Baker, 1993), 112.

way of thinking. Often statements were made that revealed signs of a weakening church, "We've never done it that way before," or "We tried it before and it didn't work." These kinds of statements have revealed the ways of thinking that gave proof that new leadership was needed and present leaders needed a new vision of ministry to the unsaved.¹⁷ Trained lay leaders in churches have motivated others to reach out to the unsaved, attract new people, connect guests, and involve more church membership in ministry. The end result should be a more fulfilled pastoral ministry and stronger lay leadership for that church.

Fourth, an experienced former pastor to serve as a consultant that has faced these problems in the past can face resistance and give the training that a current pastor may be challenged to teach. This support has helped enable pastors to move forward in ministry with a revitalized mission and energy simply because he hosted the conference designed to help train the local church and its leadership. This project was used by a consultant to coach or mentor the pastor to develop new ministries, disciple the congregation, recognize new leaders, increase church attendance, and initiate more evangelism in the community.

Fifth, churches had people work in ministry positions that were contrary to their personality/temperament makeup. A person in the wrong ministry position produced frustrated ministry, short term commitments, and divided congregations. Churches and pastors have been helped by a consultant or in leadership development conferences to understand how the knowledge of their personality strengths and

¹⁷Thom S. Rainer and Charles E. Lawless, *Eating the Elephant: Leading the Established Church to Growth* (Crestwood, KY: Pinnacle Publishers, 2003), 159.

weaknesses has helped others overcome these obstacles.¹⁸ It has helped place people in ministries that magnified their strengths and eliminated ministry frustration. Thom Rainer expressed that compatibility in ministry roles and positions was just as important a priority as competency:

The breakout churches did not just look for the best qualified people to be part of the ministry team. They sought people who would be the right fit with their personalities and philosophies of ministry. The *team* concept is vital in these churches. In the athletic world, we sometimes see a team of extraordinary athletes who perform poorly in competition because they don't work well together. The same thing can happen in the church. Our breakout churches know how critical it is to have highly competent people on their ministry team who work well together. In fact, the lay leaders and pastoral staff in these churches used the word chemistry more than a dozen times to describe the teamwork of their ministries.¹⁹

Rural Appalachian churches have deserved quality resources to strengthen and train present leaders. New leadership has brought a fresh passion for ministry to the church. It is with this vision that this project became a priority. This practical plan of training will prove that it helped revitalize rural Appalachian churches in their leadership and ministries. It is my desire that this project assisted churches in the transition from a church that struggled to a church that was stronger and grew.

Definitions, Limitations and Delimitations

The following definitions and limitations were used within this project.

Church growth. For the purposes of this project, leadership was looked at as a key component to church growth. The development of leadership as well as the growth

¹⁸Ken Voges and Ron Braund, *Understanding How Others Misunderstand* (Chicago: Moody Press, 1995), 70.

¹⁹Rainer, *Breakout Churches*, 101.

of the church was influenced by biblical standards and sociological ramifications, was built upon historical contexts, and was a deliberate spiritual act of behavior by leadership of the church. Thom Rainer defined church growth as “that discipline which seeks to understand through biblical, sociological, historical, and behavioral study, why churches grow or decline. True church growth took place when ‘Great Commission’ disciples were added and was evidenced by responsible church membership.”²⁰

Leadership development. Ted Engstrom related that leadership development was a never ending process in which leaders learned to lead. Basic skills of leadership through a training course was not the only way to generate leaders, but it did provide a learning environment that assisted in the development of leaders. Before the learning environment happened, there was a plan in place that found the best potential individuals.²¹ Leadership development began a plan of action that recognized the abilities and gifts from God upon people. The process of recognition and development of leaders in rural Appalachian churches was designed to help raise up men and women who will serve as catalysts for more effective ministry in their churches and communities.

The project time frame of fifteen weeks for completion was a limitation, as the process of leadership development was an ongoing process that took much more time than the allotted fifteen weeks. In addition, the leadership development training conference was a delimitation because it was one component of a larger revitalization process designed to assist rural Appalachian churches experience new life and growth.

²⁰Thom S. Rainer, *The Book of Church Growth—History, Theology, and Principles* (Nashville: B & H Publishers, 1993), 21.

²¹Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 121.

Research Methodology

The purpose of this project was to equip leadership in rural Appalachian churches with increased knowledge in understanding their role and greater effectiveness in leadership. The success of this project was determined successful by meeting four goals.

Goal 1

The first goal was to identify present leadership and potential leaders from a rural Appalachian church. During the first week, a current leadership list was compiled by the pastor. In addition, in week 3 a church revitalization seminar was conducted on a Saturday from 8:30 a.m. until 4:00 p.m. that focused on a scriptural model of church growth, foundational ministries for a growing church, spiritual giftedness, ministry passion awareness, and a basic introduction to the DISC personality profiles.²² It was promoted one month prior to the seminar through the church newsletter, weekly announcements, and word of mouth by church attenders. The seminar was conducted in a relaxed atmosphere to accommodate refreshments, with lunch provided on site in order to better facilitate group discussion and relationship building.

Out of this conference, new potential leaders and church workers were identified by an inventory list that was completed by participants listing their spiritual giftedness, dominant personality trait, and ministry passion awareness.²³ The lead pastor

²² Most pastors bring in this consultant a couple of months before the seminar to minister at the church and meet the people. This has proven to be very effective in building a relationship with the congregation prior to conducting any training. Using this method has increased participation based on observation and feedback from pastors.

²³See appendix 1.

extrapolated a list of potential leaders from this inventory list and contacted present leaders and potential leaders to promote the leadership conference. This goal was considered successfully met when 15 present leaders and 10 potential leaders attended the leadership development conference. The identification of leaders was accomplished during the first four weeks of the project.

Goal 2

The second goal was to develop a leadership curriculum. It addressed the character of Christian leaders and how the daily behavior of leaders was to be godly and virtuous. There were important character traits for those who desired to be leaders. Christ placed his focus on being a servant. During this conference, information was disseminated that explained how understanding a person's spiritual giftedness and the personalities of leaders was important and impacted ministry teamwork that made a difference in leadership effectiveness. Curriculum was written by week 7. There were priorities taught to leaders, and the curriculum was appraised to determine if these priorities were included in the curriculum.

This goal was measured by an expert panel which consisted of a pastor who was a church consultant, a denominational leader in curriculum development, and a president of a Christian college. It must be noted that all three men had earned doctorates and occupied distinctly different roles of ministry concerning leadership development. The review board used an evaluation rubric that ensured the content was biblically faithful and accurate in teaching the leadership model of Jesus, gave clear understanding

of spiritual gifts of leadership and that the DISC personality profile helped one understand themselves better in a leadership role. Content of the curriculum was practically applicable for the attendees and teachable.²⁴ The goal was considered successfully met with the 90 percent of evaluation criterion met the sufficient level. Prior to the beginning of the project, an evaluation panel was chosen and contacted about their participation. Upon their consent to assist, a project schedule was forwarded to them along with the evaluation tools. During week 6 of the project, the panel was contacted to remind them of the upcoming evaluation. An evaluation of the curriculum occurred during week 7 of the project and was completed by week 8. After the evaluation of the curriculum, any changes were completed during week 8. During weeks 8 and 9, the power points were made and outlines produced in a binder for each that attended.

Goal 3

The third goal was to equip the leadership participants with increased knowledge of a scriptural model of leadership in rural Appalachian churches. On a Saturday of week 10, the leadership conference took place. It was entitled "Climbing Higher Leadership Conference" because the focus was to increase the learning of the present leadership in their roles, teach potential leaders a solid foundation of leadership, and lead their church to higher ministry achievements. Just as the church ministry training seminar was conducted in relaxed surroundings so was the leadership conference. The conference was publicized through all church media, including bulletins, posters, webpage, announcements, and personal invitations from the lead pastor

²⁴See appendix 2.

and his associate pastor. Promotion of the conference began in week four and ran through week 9 of the project.

The goal was measured by a pre- and post- conference survey that measured the increase of knowledge in the participants.²⁵ This survey evaluated their understanding of the biblical role of leadership, knowledge of a Christ-like model of leadership, insight to how their personalities affected their ministries, and their knowledge of spiritual gifts. The pre- survey was administered at the beginning of the conference. At the conclusion of the conference, the post survey was administered to gauge any change in knowledge. The results was analyzed in week 11. A t-test for dependent samples was used to measure any significant difference the conference made within the test group. The t-test for dependent samples was used for this analysis as it compared the means of the scores from the pre-test and post-test that measured the biblical understanding of leadership among the participating leaders.²⁶ The goal was successfully met with a positive statistically significant difference in the pre and post survey scores was demonstrated.

Goal Four

The fourth goal was to refine the conference format and curriculum. It was the desire of this consultant to make the training conference something that was very usable and informative. At the close of the last session, the lead pastor handed out an

²⁵See appendix 3.

²⁶Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2008), 191.

anonymous conference evaluation survey.²⁷ It provided feedback based on content, practicality, and usability. In addition, space was provided to offer any topic that needed attention or insight that would aid in improving the conference. The surveys were collected for the purpose of reviewing and analyzing the responses by the consultant. A summary report was comprised and given to the expert panel for further evaluation and critique by week 12. The panel used these surveys that assisted them in filling out the assessment rubric.

Following the conference in week 13, this goal was measured by the panel of consultants utilizing an assessment rubric that ascertained the overall effectiveness of the leadership training.²⁸ This goal was considered successfully met with a minimum of 90 percent of the evaluation criterion exceeded the sufficient level and all recommended modifications were fulfilled. During week 15 all modifications were made based on evaluations.

All research instruments used in this project were approved by and performed in compliance with The Southern Baptist Theological Seminary Research Ethics Committee prior to their use in this ministry project.

²⁷See appendix 4.

²⁸See appendix 5.

CHAPTER 2

BIBLICAL AND THEOLOGICAL SUPPORT FOR LEADERSHIP IN REVITALIZED CHURCHES

Principles and patterns for growing strong, effective churches have been found in the Scriptures. Church growth has at times been reduced to mechanical, man-made efforts. God never intended for it to be the result of human ingenuity but by divine guidance through divine enablement. A study of the Bible from the perspective of church ministry has revealed God's plan for developing and leading revitalized church ministry. His method and means brought favor when acted upon by his servants. For example, Abraham was given a promise of a great lineage through his wife Sarah as the stars of the sky if they could be counted. Many years passed and this promise had not been fulfilled because of the limitation of humankind's ability. Sarah took things into her own hands and designed a plan for the fulfilment of the promise from God. The end result was a son through the ability of humankind who was not God's designed plan. God had a bigger, miraculous purpose at work but it had not been manifested. The miraculous birth of Isaac came at a time for Abraham and Sarah after all hope was gone that something could happen by human ability (Gen 15:5; 16:2-4; 21:1-7).

Leadership problems that have plagued local churches often came about because there were limited resources and personnel needed to raise up more people to assist the church to grow. Often, pastors have placed anyone willing serve in a ministry role only to eventually realize the wrong choice was made for that ministry. In the end,

they found a leadership problem had developed that resulted in a person that could not do the ministry and someone who would not be moved. Yet, God had inspired a plan of recognition, growth, and development of the right leaders for every church. The purpose of this chapter was to look at a scriptural and practical approach to leadership development. Focuses on hindrances to church growth, character of leaders, spiritual giftedness and personalities that assisted in leading revitalized ministries and church growth was included.

A Leadership Crisis That Demanded a New Leadership Role

In the Old Testament, Moses paralleled the typical pastor today based on his leadership style. He tried to be pastor to the whole congregation of Israelites. Exodus 18:13-22 recorded a confrontation by Jethro to Moses about his leadership style that has been at the heart of most pastoral roles and pastoral burnout.

Present Pastoral Role

Church attenders looked upon their pastors as the representative from God to humankind and as the one who held all the answers for life. Moses was seen in this position as the leader of Israel. He was viewed as the mediator and voice of God. This position was evident in Exodus 18 as Moses occupied the seat of judge before the people. They stood in line all day each day to hear Moses arbitrate their individual issues based on God's law or interpret God's decree on these issues in the people's lives.¹ This

¹Peter Enns, *Exodus*, The New International Version Application Commentary (Grand Rapids: Zondervan, 2000), 371.

problem has been so typical of the role in which lead pastors have been placed. Pastors have been called upon to share God's Word, interpreted its meaning, give direction for better Christian living, set the standard for righteous beliefs, and give all the necessary leadership.

Basis of Pastoral Role

Jethro asked Moses in Exodus 18:14, "What is this thing that you are doing?" The word *thing* or *dubar* in the Hebrew was difficult to pinpoint to its exact understanding because of the varied uses in the Hebrew language. Most often, it was translated as the word "matter or thing." However, the LXX used the word *rhema* that now gave it the meaning "spoken word."² Moses viewed his role as one who spoke on God's behalf in Exodus 18:15, "Because the people come to me to inquire of God." He became the one person who could talk to the people on God's behalf. People have placed this same focus on pastors as they often came to them for a "word from God." *Dubar* later came to refer to any issue that arose between the people.³ Pastoral identity was given to pastors by their mentors and the people of God placed them in multiplied roles within the church and society. Interpretation of these roles and their designation by the congregations has turned pastors into multi-faceted and multi-tasked leaders or employees for the church. This expectation sidetracked the position and role God placed

²Thomas B. Dozeman, *Commentary on Exodus*, Eerdmans Critical Commentary Series (Grand Rapids: Eerdmans, 2008), 406.

³Roy L. Honeycut, Jr., *General Articles, Genesis-Exodus*, in vol. 1 of *The Broadman Bible Commentary*. rev. ed., ed. Clifton J. Allen (Nashville: Broadman, 1973), 388.

on lead pastors of churches just as it did with Moses.

Jethro had keen insight on the effect this leadership style would have on the leader, Moses and his Israelite congregation. He told Moses in Exodus 18:17, 18 there were two major flaws with this leadership style that caused it to be a bad approach. First, everyone will be worn down waiting to hear from you. In the Hebrew, the word *nabel* is translated “wear yourself out,” but the literally meaning of this was “to sink, drop down, or wither.” Moses was simply on the verge of collapsing and the people were on the verge of a leadership meltdown by their frustration that resulted from waiting on Moses.⁴ Second, the task was too enormous of a weight on one person. The Hebrew term, *kabed* was used to describe the task as being too much or too heavy. It was the same term used in Exodus 17:12 in reference to Moses’s arms had become too heavy for him to hold up when Israel fought the Amalekites. Aaron and Hur held his arms up in order for Israel to win the battle.⁵ This time, Moses had no one to hold him up nor relieve him. Based on my experience early in pastoring, I found myself as someone who tried to do it all. This method and mentality of pastoral leadership has replicated itself so many times through ministerial trainings and coaching from pastors who were locked into this style of leadership. Carl George estimated that 90 to 95 percent of all pastors began their pastorate with a style that used this method.⁶

Hidden behind this leadership style were wrong attitudes, false perceptions that

⁴Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker, 2011), 283.

⁵Ibid.

⁶Carl George, *How to Break Growth Barriers* (Grand Rapids: Baker, 1993), 88.

predicated a pastor's thinking, and incorrect role expectations placed on pastors by the people. The lead pastor has operated as the primary caregiver because nobody else could do it as effectively as they could. They viewed themselves as the only ones who gave the right pastoral care and were viewed that way by the people in the church as well. The lead pastors have enjoyed being the primary caregiver for the people because people loved the pastor's visits and friendships. A pastor was rewarded because he led in this manner. He was frequently showered with affectionate approval and blessings from the congregations. This method usually impeded the church growing numerically in ministry involvement and leadership development.⁷

Jethro had a solution that required Moses to restructure a different plan of leadership responsibility in Exodus 18:19-22. He was to continue the roles of instruction and judicial guidance. He had to select leadership to function in similar roles in which he had been performing.⁸ Moses had served as the sole mediator between God and Israel. Next, he had to raise up other men who functioned and operated in the priestly, intercessor role. A new leadership flow chart that established a new method of problem solving was needed. It demanded Moses and his new leaders keep constant communion with God. Israel's walk with God was imperative in order to receive and maintain life from God. Moses was to shine a light on the right path and teach the direction the children of God were to follow.⁹ He was to maintain authority over his chosen helpers or

⁷Ibid., 89-91.

⁸Walter C. Kaiser Jr., *Genesis, Exodus, Leviticus, Numbers*, in vol. 2 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1990), 413.

⁹Dozeman, *Commentary on Exodus*, 408.

next level leadership. His role and their roles were clearly defined which was essential for effective leadership authority transfer. Jethro gave Moses and his new leadership, job descriptions which brought new order and structure. Moses heard the most difficult, challenging issues and his next level leaders were in charge of the lesser difficult issues.¹⁰ This model of leadership effectively focused on recognition, discipleship, and empowerment of new leaders who functioned on behalf of the lead pastor. More pastors would do well if they understood a major portion of their role was in leadership development. Effective pastoral leadership has given people a spiritual pathway that when adhered to, guided their followers with light in a dark world.

Expectations of the leaders' character and spiritual life were criterion set by Jethro that assisted Moses in his selection. Certain standards of living were perquisites for qualifying for leadership. Often, pastors were placed in a situation where they had to choose anyone in the church in order to get a ministry covered. Further, behavioral standards gave recognition to those seeking to live by a higher stature. Exodus 18:21 provided four main characteristics each man was to have in order to be selected by Moses for this leadership function. These criteria should be considered by pastors when choosing leaders. First, they must choose "able men" of valor, heroic men, or those who were strong.¹¹ These men were not just physically able but were to be capable of handling the responsibility. The right people in temperament and talent were to be selected. This principle is so vital to effective ministry verses ineffective ministry's

¹⁰Enns, *Exodus*, 372.

¹¹Honeycut, *General Articles, Genesis-Exodus*, 388.

consequences. Those unqualified to provide basic ministerial duties, they could potentially do major harm to the ministries for which they were responsible.¹²

Second, they must choose men who walk in a reverence for God or have a deep “fear of Him.” This thought carries with it the idea of awe and wonder that caused a deep dedication. Leaders in the church must understand their role and effectiveness in the church is impacted by their awe and fear of the Lord. People could not impart what they had not possessed in themselves first. Third, they should find individuals who are known as people of “truth.” The word *emeth* is used to describe them as firm in their faith or stability in the walk with God. A spiritual novice was not chosen for this position.¹³ I have visited churches and met with their leaders only to find a shortage of men and women who were rock solid in their scriptural beliefs, support of their church’s ministry and faithful to the pastoral leadership. The fourth characteristic, they must appoint individuals who demonstrated trustworthiness and integrity. He was to be a man above reproach and bribery even to the point of hating “covetousness.”¹⁴ Leadership who were easily tempted by compromise would drastically weaken the ministry. Each man was placed according to ability over a certain portion of the people. Church ministry designation must take into account not only character but leadership capability that included loyalty to those in authority. A ministry or people who was neglected or harmed in some manner by selecting the wrong person to lead.

¹²Hamilton, *Exodus*, 284.

¹³Ibid.

¹⁴Ibid.

Moses listened wisely to his father-in-law to prevent imminent collapse of his strength and leadership credibility. If he had not, chaos would have taken over and no one was prepared to take the leadership reins. Many churches saw growth only to have lost it because a lead pastor tried to micromanage it or failed to develop leadership for the growth. J. Oswald Sanders wrote in reference to Moses' success in this crisis:

Moses followed Jethro's advice and realized several benefits. He was able to concentrate on the biggest problems. The latent talents of many around him were discovered. These gifted men, who could have become his critics had Moses continued alone, were now allies facing a common challenge. People-problems were solved with efficiency. And Moses laid the groundwork for effective leadership after his death.¹⁵

Spiritual Giftedness Enabled the Role to Accomplish the Goal

Ephesians 4:11-16 addressed two primary areas concerning spiritual gifts: the ministry that took place within the body of Christ and the spiritual maturity this ministry produced. In this passage, Paul focused on the gifts of the Spirit that were given to people and on the fact that God gave gifts of people to play important, specific roles in the church.¹⁶ A diversion from verse seven in verses 8-10 moved the focus of attention on Christ as the one who gave the gifts by His grace. Instead of a specific listing of gifts by Paul, he turned his attention on leadership.

The focus by Paul was not on the establishment of any particular church office but on the work of Jesus in the church. Christ enables people to function in positions of leadership in ministry and in ministry roles within the body of Christ. Structure and order within the church grew out of growth and the need for specific leadership.¹⁷ The early

¹⁵J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 139.

¹⁶J. A. Emerton, C. E. B. Cranfield, and G. N. Staanton, *Commentary on Ephesians, The International Critical Commentary* (Edinburgh: T & T Clark, 1998), 388.

church placed much focus on the leadership and inspiration of the Holy Spirit, a priority needing renewed commitment to today. Defined roles within church leadership were structured needs that developed as the result of church growth. It was never designed to usurp the work of the Holy Spirit and institutionalize particular offices of leadership.¹⁸ Spiritual gifts were primarily listed and discussed by Paul in Romans 12, 1 Corinthians 12 and in Ephesians 4. The focus here was not on a complete exegesis of all the different gifts as much as it was an understanding of the purpose and place of the gifts by Jesus. Spiritual gifts was a priority in the early church and was to be exercised as an essential part of the growth of the body as it was expressed in Ephesians 4:12-16. Engstrom noted,

Whereas in 1 Corinthians 12:4-11 the “varieties of gifts” are the diverse ministries allocated by the Spirit to individual members of the church, together with the ability to exercise those ministries, here the “gifts” are the persons who exercise those ministries and who are said to be “given” by the ascended Christ to his people to enable them to function and develop as they should. It is not suggested that such “gifts” are restricted to those that specifically named; those that are named exercise their ministries in such a way as to help other members of the church to exercise their own respective ministries (no member is left without some kind of service to perform).¹⁹

Ephesians 4:11-16 shared a list of leadership functions and ministries that Paul said was to enhance the growth of the church. This one list focused on certain people that were given the task of overseeing the ministry of Jesus to their world as well as to today’s culture. Apostles and prophets were those who administered expansion of the local churches’ ministry and were part of an original group that had walked with Jesus in his earthly ministry. Prophets gave guidance and clarity of God’s will to the Christian while Evangelists preached the message of Jesus.²⁰ Pastor-teachers were shepherds who were

¹⁷Klyne Snodgrass, *Ephesians*, The New International Version Application Commentary (Grand Rapids: Zondervan, 1996), 302.

¹⁸Ibid.

¹⁹Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 55.

often grouped together to function in nurturing, protection and supervision of the flock. Pastors carried the Old Testament focus of shepherding the flock while the teacher transmitted and interpreted the scriptures to the people of God.²¹ These functions were never intended to just be positions filled by one person in each area.

In the area of leadership, these roles shared in Ephesians 4, gave more than a title or position to be occupied in today's church. They were supernatural abilities that God gave individuals who demonstrated oversight of the various parts of the church. They fulfilled a function in various ministries that a church was to be led by and assisted in the growth of the body of believers in both numerical and spiritual growth. For example, leadership involved teaching the right beliefs and ministry direction in which the church and its ministries must go. In addition, teachers must be led by apostles or prophets in order to have taught sound doctrine.²²

Paul did not make this section a statement on church polity and listing of exclusive ministry positions because in other places of Scripture he mentioned the roles of bishops, elders and deacons. He saw himself operating at times in an apostolic function that commissioned and set churches in order. Paul operated in the role of a prophet and evangelist as he preached the gospel, conducted missionary work and gave forth words on behalf of the Lord. He operated as a pastor and teacher in that he planted churches, fulfilled the obligation to care for them and raised up leaders to help these new churches grow stronger in the Lord and ministry. These spiritual gifts listed in this

²⁰ F. F. Bruce, *The Epistles to the Colossians, to Philemon and to the Ephesians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1984), 345.

²¹ A. Skevington Wood, *Ephesians – Philemon*, in vol. 11 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1978), 58.

²² Emerton, Cranfield, and Staanton, *Commentary on Ephesians*, 393.

Ephesian text must be looked at as that of functionary roles on which Paul expounded.²³

In verse 12, Paul gave the purpose of the ministries shared in verse 11. “To prepare” (*pros ton katarteismon*) literally meant “to put right.” The root of *katartismon* was *katartismos* and applied to conducting surgery to set a broken bone. The verb *katartizo* was used for mending nets (Matt 4:21).²⁴ Leaders were to be held responsible to get the members of the body into the right place for their ministries. The implication of the correctly set bone was applied to the body of Christ (the church) and was seen as each ministry part was connected appropriately together so that the body functioned as Jesus designed. This proper connection built up the body of Christ toward spiritual maturity and vitality.²⁵ Leaders put things in the right order that enabled the people of God to do the work of the ministry most effectively, and it edified the believers. Paul saw the context of a leader’s work as one that enabled believers to build the kingdom of God through evangelism that added numbers of souls, and educationally by those souls that grew in the knowledge of the God.²⁶

Paul looked at how the church was impacted with the right leadership in the right place that accomplished the right mission as that which produced the right type of Christian. He further shared implicit contrasts in the passage that revealed the impact of bad leadership and good leadership, spiritual infancy and spiritual maturity. The joining of bad leadership and spiritual infancy did not teach the right truth and produced lives as Paul described that were tossed about and flopped in the wind. This happened because they were deceived in their spirituality and lacked maturity (Eph 4:14). A spiritual walk

²³Ibid., 395.

²⁴Paul S. Minear, *Images of the Church in the New Testament* (1960, repr., Louisville, KY: Westminster/John Knox, 2004), 67.

²⁵Lawrence O. Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Grand Rapids: Zondervan, 1980), 49.

²⁶Snodgrass, *Ephesians*, 304.

in the Lord was the key to overcoming a walk in human flesh and gave ability that resulted in true Christianity. This kind of Christianity was lived out in service and love for others instead of manipulation and deceit. The end result Paul wanted to achieve was a mature, strong body of Christ that fulfilled the mission of Christ because each part functioned in its right role.²⁷

Spiritual growth was to be seen as the true essence of church growth. The entire body of Christ owed its growth to the head, Christ Jesus. As the human body has experienced growth, physically, emotionally, and mentally because it was connected to the head, so does the spiritual connection to Jesus cause spiritual growth that has affected the church, spiritually, emotionally, intellectually and physically. If Christ was the head and each part functioned in the right way and in the right place, the body of Christ was to have grown in stature and ability.²⁸ Spiritual gifts have played a vital role in the body of Christ which impacted the goal of building healthy churches. The human body has been held together when every joint supported and enabled it to grow stronger. The church, likewise, has received support as every member cooperated together by their spiritual giftedness and ability. The result produced a growing church in the love of Christ and has reproduced more spiritual sons and daughters in the kingdom of God. This process has produced strong Christians in healthy churches that have grown into larger church ministries. The goal of a revitalized church ministry is partly accomplished because members of the body of Christ utilized their giftedness and functioned in a particular ministry that built up the kingdom of God.²⁹

²⁷Ibid., 306.

²⁸William Hendricksen, *Galatians, Ephesians, Philippians, Colossians and Philemon*, New Testament Commentary (Grand Rapids: Baker, 1996), 203.

²⁹Ibid., 204.

The Personality Influenced the Role Played In Reaching the Goal

The previous section addressed the importance of spiritual gifts that God gave people to be used in the church. This section is focused on how personalities affected ministry in the church. God gave every person talents and a personality at conception.³⁰ The Psalmist wrote, “It is He who made us and not we ourselves” (Ps 100:3). The unique way we have thought, felt and acted have been affected by the way God wired our personalities. Additionally, God has given everyone that has trusted Him as their Savior, spiritual gifts to do ministry that were given to a person when they were born again. Each one of us have been given personalities that impacted our natural abilities and spiritual gifts that enabled our supernatural abilities.³¹

God made us at conception, but foreknew us before we came into existence.

For you formed my inward parts; you covered me in my mother’s womb. I will praise you, for I am fearfully and wonderfully made: Marvelous are your works, and that my soul knows very well. (Ps 139:13, 14)

The Psalmist described us as “knit together in the womb” which means *intricately, embroidered* by God’s hand. God took an emotional skeleton like he did a physical skeleton and formed it with emotions, personalities and abilities.³² The Apostle Paul said in 1 Corinthians 7:7, “But each one has his own gift from God, one in this manner and another in that.” A person’s spiritual giftedness was influenced by the personality God gave to the individual. The understanding of why we behaved spiritually in the past was

³⁰Mels Carbonell, *Discover Your Giftedness* (Blue Ridge, GA: Christian Impact Ministries, 2006), 15.

³¹*Ibid.*, 16.

³²*Ibid.*, 57.

important and biblically based. God admonished us to “examine ourselves” (1 Cor 11:28). If we understood our behavior better, our days can be better lived out.

The metaphor Paul gave in 1 Corinthians 12:12-27 of the body and the church provided insight into the multiple levels of ministry in the church. It was discovered how the human body was made up of physical, emotional, mental and spiritual components. The behavior of the various components was impacted by the personality (1 Cor 12:15). Each person was designed by God (1 Cor 12:18) to carry out various functions in the body of Christ through natural roles (impacted by personality) and supernatural actions (enabled by spiritual gifts).³³ There were personalities which were influenced and this was expressed by Paul in this metaphor. The foot expressed that it felt insignificant compared to the hand (1 Cor 12:15) and the eye expressed a dominance over the over the hand (1 Cor 12:21).³⁴

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ . . . For in fact the body is not one member but many. If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” . . . But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. Now you are the body of Christ, and members individually. (1 Cor 12:12-27)

³³Ibid., 58.

³⁴Ibid.

An awareness was needed into personalities because different responses and motivations required each person exercise their spiritual giftedness (1 Cor 12:22-25).³⁵

Little has been written about the areas of personality, spiritual gifts and leadership. Much more has been written about personality and leadership. In recent years, Tim LaHaye and Mels Carbonell have conducted much research and published their conclusions that have revealed a theological basis for the connection of personalities, spiritual gifts and leadership that has made church ministry more effective and unified.³⁶ They used the research of Hippocrates, the father of modern medicine who devised four main personality types and William Marston, who combined this research with development of his research which formed the DISC personality system.³⁷ LeHaye and Carbonell researched Scripture and studied the lives of individuals in Scripture that led them to their understanding of the way God created us naturally and supernaturally for ministry and living. In light of these studies, I selected four individuals from the Scriptures that gave a solid theological basis for the conclusion that personality and spiritual gifts worked together to distinguish leaders.³⁸

Paul could be viewed as a “D” personality because he was task oriented, dominant and decisive. Acts 16 revealed a situation that confronted Paul with a girl possessed by a devil. He had cast the devil out, was beaten by soldiers, and then thrown

³⁵Ibid., 59.

³⁶See Tim LaHaye, *Transforming Your Temperament* (New York: International Press, 1991), and Mels Carbonell’s *Discover Your Giftedness*.

³⁷William Moulton Marston, *Emotions of Normal People* (Alcester: UK: Read Books, 2007), 87.

³⁸Carbonell, *Discover Your Giftedness*, 60.

in jail to suffer. In this event, he was motivated by the challenge and difficult assignment to not give up. Paul stood up to confrontation and addressed it. At the end, he led his guard to Jesus after the abuse he had suffered.³⁹ Peter demonstrated an “I” personality type. He influenced and inspired others. On the other hand, he was very impulsive. Peter was a quick talker and gave quick responses to various situations. Many times he was the first who spoke out among the disciples in conversations with Christ. His message he gave on the day of Pentecost was an example that demonstrated the quickness, boldness, and inspiration to defend Christianity when previously he denied Christ before the crucifixion.⁴⁰

Esther, of the Old Testament, presented a good example of the “S” personality because she was submissive, steady and yet needed security (Esth 2:17). She demonstrated an ability to be strong and persuasive when the King was manipulated to destroy God’s people. Her fear of God revealed a determination to be faithful to God when she was challenged to bow and worship Haman (Esth 4). Esther exhibited an ability to team with Mordecai by the way she submitted to his oversight (Esth 7).⁴¹

Thomas, a disciple of Christ, had the characteristics of a “C” personality as he calculated his steps with caution and cynicism. This was seen as he responded to Christ when he went to raise Lazarus from the dead (John 11:16). He struggled seeing the reality of the

³⁹Tim LaHaye, *Transforming Your Temperament* (New York: International Press, 1991), 184.

⁴⁰*Ibid.*, 156.

⁴¹Carbonell, *Discover Your Giftedness*, 66.

present since he was a critic and skeptic to the fact that Jesus that had rose from the dead. He wanted proof to validate that Jesus was alive (John 20:24-28).⁴²

Human actions have been predicated by personalities. The Scriptures have been filled with examples of people that demonstrated this principle. God used all types of personalities and spiritual giftedness to accomplish His work. Personalities have always played a role in church growth and revitalization from the early church to today's church. I selected Mark 2 as an illustration and example that can demonstrate how different personalities impacted an opportunity to get a man healed and saved by Jesus. From this example, it can be illustrated how this model could be applied to a scriptural approach to church revitalization where personalities and spiritual gifts impacted results. This passage was chosen because it demonstrated the impact of personalities on the ministry, the work of Christ, and a model for church revitalization. The story of the paralyzed man can be paralleled to churches that have been paralyzed in ministry.

Since each human was designed with physical, emotional, and spiritual parts. God planned for all Christians to walk in harmony with one another. Often the hindrances to that harmony is wrapped in differences in our personalities that conflicted with one another. The antithesis of this was that ministry, work, and many other tasks were to be successfully accomplished by personalities working in harmony with one another.⁴³

Mark 2 revealed nuggets that supported the need to understand people better

⁴²Carbonell, *Discover Your Giftedness*, 68.

⁴³Jeffrey Sugarman, Mark Scullard, and Emaa Wilhelm, *The 8 Dimensions of Leadership* (San Francisco: BK Publishers, 2011), Kindle, loc. 139.

and how each person's personalities affected the role each person played in building the kingdom of God. This story can be looked through the window that Scripture has revealed people's behavior and thought processes to accomplish ministry. The early days of the ministry of Jesus alternated between the populated areas of the city and the remote unpopulated areas of the wilderness. Yet, wherever Jesus went, he drew a crowd. If the body of Christ rediscovered what made Jesus so attractive to his culture and lived that out in our cultures today, a greater evangelistic impact by the church would be made on our surrounding worlds.

A crowd gathered around Jesus (Mark 2:1) in what is presumed to be Peter and Andrew's home. There was excitement in the area because rumors had spread about the presence of Jesus. This example shared a profound truth the church needed to remember on how the message and ministry of Jesus created an atmosphere that brought an opportunity for evangelism and ministry. Theatric settings, fancy programs, and motivational lectures were never to be the priority of the church to draw a crowd but excited people about Jesus created an atmosphere that fueled curiosity in people about Jesus. This excitement must be rediscovered by the church and will be experienced by a fresh encounter with the presence of Jesus. On this occasion, there were so many hungry and curious people about Jesus, they filled the house.

Jesus used this opportunity, shared his heart and taught the Scriptures to those gathered together which consisted of various types of people from the everyday lay person to those in the religious hierarchy of Judaism. This house was so packed with a crowd that every area of extra space inside and outside the doors was taken up by curious listeners. In the middle of this time of worship and teaching, Jesus had stopped teaching

because the ceiling tiles had begun to come off. A hole was created in the roof as a last ditch effort to get a paralyzed man down to Jesus for healing because there was no way to get him in the door due to the packed house (Mark 2:3, 4). A determined act of compassion got this man to someone who could help him. The nature of the paralysis was never mentioned only that he was unable to walk.⁴⁴ Every Christian should be challenged by this act of ministry that got this man to Jesus to do likewise.

Inside this crowd was a group of scribes who were specifically trained in the written law and in its oral interpretation. After careful scrutiny and testing these men would become qualified to be part of this closed body of scribes. The training Jesus had received in the law of Judaism and temple life made him acutely aware of these men's purpose for being present in the house. They had followed him closely because they were seated in the crowded house with Jesus. A situation that had the potential to be confrontational was not to be missed by Jesus as the men let this paralyzed man down through the roof. Jesus made a bold statement that was considered blasphemous and then presented a question that confronted the religious mentality of the scribes. This statement was given by Jesus that set the stage for a miraculous healing and his bold declaration of his divine connection.⁴⁵ The man was healed which created major conflict with the scribes because these actions now elevated Jesus to the level of a deity and religious figure (Mark 2:6-11).

The multitudes were amazed according to Mark 2:12. In Luke 2:26, the terms

⁴⁴William L. Lane, *The Gospel According to Mark*, New International Commentary on the New Testament (Grand Rapids: Eerdmans 1974), 93.

⁴⁵*Ibid.*, 96.

of amazement and fear were used to describe the crowd's reaction to miracle working of Jesus. Matthew 9:8 and Mark 2:12 spoke of *ekstasin* or "stupor," origin for the English word "ecstasy."⁴⁶ One of the lessons learned in this test was that God's power was not merely recognized by these individuals but all were struck with wonder as they gave glory to God. The fear had such an effect in that they did not shout against Christ but submitted reverently to him as God's prophet. They were not able to understand how God gave such power to men.⁴⁷ This struggle has been experienced in our churches today as people have struggled with grasping how God has enabled and anointed men and women of God to lead in doing the work of God. The divine enablement, however, gave validation for representation of God.

In Mark 2:1, there were two behaviors that were influenced by personalities. First, *it was heard*, a phrase that revealed how people talked about and spread the word rapidly about the presence of Jesus. Certain personality types compared to others have found that communication came easier for their type than others. Psychology has labeled most people as introverts (those who are not outgoing) or extroverts (those who are outgoing). The DISC personality profile system has taught there were four main personality types.⁴⁸ Two of the types found it easier to talk with people because they were extroverts and two struggled with communicating with people because they were

⁴⁶John Calvin, *A Harmony of the Gospels Matthew, Mark and Luke*, Calvin's *New Testament Commentaries*, ed., David W. Torrence, and Thomas Forsyth Torrance, trans., A. W. Morrison (Grand Rapids: Eerdmans, 1972), 260.

⁴⁷Ibid.

⁴⁸DISC is a system of Psychological evaluation that helps explain how people think, feel, and act based on the interplay of four major emotional reactions: Dominance, Influence, Steadiness, and Conscientiousness.

introverts. Second, *in the house* shared there was someone that was comfortable letting people in their home. A voluntary use of one's house revealed hospitality as a personality characteristic and demonstrated that one with a similar personality was comfortable enough to host a small group meeting in their home. This personality trait was visibly seen when the roof is was removed to let the paralyzed man down to Jesus because there was no recorded response of rejection to the action upon the home in any of the Scriptures.⁴⁹

The scene changed in the middle of the preaching by Jesus as the roof above was taken apart. Mark used the phrase of “unroofed the roof” that suggested a major demolition event. He combined *apestegasan ten* with *stegan exoruxantez* which meant “*digging it out*” that added to the description of the difficulty of the task and signified the process was dangerous and risky.⁵⁰ It was a task that required someone to come up with an idea to get the paralyzed man to Jesus, calculation of what it took to accomplish the task, a person who made a decision to do the deed and then someone who encouraged everyone to support it. It could have been a couple of people that led this venture and a couple who followed. On the other hand, each of these actions could have been done by one person or by each participant. It was accomplished, however, by men who were impacted and driven by their personality. Lastly, everyone had to work together as a team in order for this deed to be successful. These men demonstrated leadership and

⁴⁹ William Hendricksen, *Exposition of the Gospel According to Mark*, New Testament Commentary (Grand Rapids: Baker, 1975), 86.

⁵⁰R. T. France, *The Gospel of Mark*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2002), 123.

ministry support to get the man to Jesus. Life's challenges are handled by a combination of our psychological make-up, intelligence, training, and the experiences encountered in each of our lives. Our experiences have taught us how to live and influenced us in our style of leadership. These men drew from areas such as these to get the paralyzed man to Jesus.⁵¹

At least one of these individuals had no impossibility in their eyes as well as someone inspired them to accomplish it. Their actions spoke of personalities and demonstrated how people can work together as a team and accomplish the ministry of getting people to Jesus.⁵² The task was not easily fulfilled, but was successful because each person's personality blended together with a common goal and drive to get a man to Jesus who could not get to the Savior on his own. That task was a perfect example of what has happened when the church worked together, fulfilled specific roles that were defined and impacted by individuals' personality that accomplished this ministry. The end result produced a man healed and saved by Jesus, the ultimate goal for all of our ministry. This passage spoke of personalities that impacted behavior and fueled passions that were energized by their faith in Christ that saw a man changed by Christ.⁵³

This act of teamwork required someone who took a leadership role and other individuals who occupied roles of support in different areas that bridged their talents and personality into one mindset. God designed the church to be comprised of people with

⁵¹Sugarman, Scullard, and Wilhelm, *The 8 Dimensions of Leadership*, loc. 149.

⁵²Alexander MacLaren, *St. Mark, Expositions of Holy Scripture* (Grand Rapids: Baker Books, 1974), 62.

⁵³Lane, *The Gospel According to Mark*, 94.

various personality types, talents and spiritual gifts and required it to gain a better understanding of those areas. As our knowledge has increased in these areas, we must learn how to get people placed in ministries that God designed for them. In this text, there were other personalities that were not concerned with the actions of healing but focused on the theological protocol by Jesus. The scribes were critical of Jesus and were concerned with the letter of the law while Jesus and these men were focused on getting the paralyzed man help.⁵⁴ Most effective church leadership has understood there are those around them who have not been focused on ministry and has continued to find ways that involved others in roles that made things work smoother while at the same time provided ministry that changed lives. This story demonstrated how effectively various personalities have impacted ministry and evangelism to a lost culture.

The Character of the Role Impacted the Success of the Goal

Biblical leadership terminology has been referred to such terms of elder, deacon, apostle, bishop, priest or presbyter. It appeared there was a current trend to reemphasize those terms in the church culture of today. My focus has not been on the titles of leaders but on the function of the leadership roles. Church structure in the early church developed through committed Christians who were disciplined into leadership roles as well as called to specific roles. The roles found in the temple and religious community helped fashion the leadership standards and structure of the early church. Leadership role models were looked upon as fathers who nurtured their children. Church leadership

⁵⁴Hendricksen, *Exposition of the Gospel According to Mark*, 89-92.

author, Ted Engstrom referred to three patterns that summarized the function of leadership. He saw the New Testament church's leadership in the role of nurturing, modeling by example, and that of spiritual parenting.⁵⁵

A profound weakness was found in Israel in that they often failed to pass their faith in God on to the next generation. While God divinely made sure His Word endured, humankind was entrusted with discipleship, and mentoring their faith in God. Scripture recorded in Judges 21:25, "In those days there was no king in Israel: everyone did what was right in his own eyes." This passage suggested there was no leadership to guide, model, and set the ultimate righteous standard for living. Ungodly and unqualified leadership has impacted future ministry and beliefs of the next generation. Paul's understanding of Israelite history made him determined to ensure this issue did not happen to the New Testament Church. He addressed sins, weaknesses, and spiritual immaturity in the new believers and in potential leaders. The end result produced spiritual and numerical growth in the early church.

Mentoring was important to Paul as he planted churches because the churches would fail and die without solid leadership. Timothy proved to be Paul's finest protégé and was looked upon as one of his spiritual sons. The first phrase of 2 Timothy 2:1 addressed that personal bond ("You, therefore, my son..."). In light of those who had compromised and forsook the truth (2 Tim 1:14), Paul reminded Timothy of their bond and relationship with expectation that the young Timothy would be different.⁵⁶

⁵⁵Engstrom, *The Making of a Christian Leader*, 43-45.

⁵⁶Gordon D. Fee, *1 and 2 Timothy, Titus*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1988), 239.

The relationship between Paul and Timothy was so strong, that Paul could be very direct with his advice to his spiritual son. This strong bond was revealed when Paul boldly instructed Timothy concerning his need to experience constant strengthening from God's power to live this Christian life and to be able to lead God's people. The term was *endunaou*, a present passive imperative tense verb. In other words, Paul directly told Timothy about his personal responsibility to have his life submitted to God so that he received this divine enablement. It came only as God worked in his life daily.⁵⁷ The instructions Paul gave in 2 Timothy 2:2 flowed out of God's grace of divine enablement that was a continual flow of ability and power from Christ. The same term was used by Paul in Philippians 4:13, "I can do all things through Christ who strengthens me." It was a strength that came every moment of every hour of every day of every year one lives in Christ.

The focus shifted back on Timothy's leadership role. Paul pointed out that he had poured into Timothy through their personal conversations and teaching sessions. It was time for Timothy that he functioned in the same role with his own spiritual sons as he taught and sought to protect the integrity of the Gospel message. Timothy was held accountable to accuracy due to the fact so many others had heard Paul speak to him and had watched Paul lead and guide his life.⁵⁸ This imperative direction by Paul to Timothy

⁵⁷George W. Knight III, *The Pastoral Epistles*, The New International Greek Testament Commentary, ed. Marshall, I. Howard and Ward W. Gasque (Grand Rapids: Eerdmans, 1992), 389.

⁵⁸J. A. Emerton, C. E. B. Cranfield, and G. N. Staanton, *Commentary on 2 Timothy*, *The International Critical Commentary* (Edinburgh: T & T Clark, 1998), 724-25.

was an initial step to guard the faith.

A very important observation on leadership development from the early church was the effectiveness of mentoring. The mentor was to be bold, able to guide and instruct potential leaders. Potential leaders were to be teachable and were to realize the urgency of their role. This responsibility was considered first level leadership development and if it was weak then the development process perpetuated that weakness. Paul knew Timothy had to have it clearly in his mind's understanding and as a living characteristic of his life otherwise he would not pass the faith on effectively.

An interesting term, *paratithamui*, was used to describe the function of Timothy's role as a mentor. The English translation of this word meant "to commit or entrust." It originally came from a word that was translated in the English as "deposit", a banking term.⁵⁹ Paul saw one of his functions as Timothy's mentor and spiritual father as one who deposited something into Timothy for him to guard and keep safe. Timothy was to follow this same pattern of leadership and do likewise in others. Paul was trying to get Timothy to understand the priority and importance of their roles as a function and structure for church leadership. This structure was designed to strengthen the church and protect it from becoming corrupt and weak in its mission.⁶⁰ While this action was the priority, my focus for now has been on the process. Pastors should see that a primary function of their pastoral ministry was that of a mentor and spiritual parent for leadership development in their local churches. Leaders in the local church that have seen that part

⁵⁹Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus, The New American Commentary*, vol. 34 (Nashville: Broadman Press, 1992), 201.

⁶⁰*Ibid.*

of their role of leadership has mentored young leaders and potential leaders.

Character of the lifestyles of leaders and spiritual stature were given priority in present and future leaders. The first pre-requisite was a personal relationship with Jesus Christ through being born again. These men that Timothy was mentoring must have been Christians because Paul never questioned their spiritual status. Paul recommended the next important characteristic to be that of trustworthiness. It was definitely a focus on behavior and character, not on status or office. Trustworthy men were reliable.⁶¹ Paul used the Greek term *anthropoi* and translated it as “men.” It could have been interpreted or translated as inclusive of women verses exclusivity to men.⁶² By being inclusive, it conveyed the importance of women who mentored spiritual daughters as well.

The individuals had to be people who were qualified and capable or in other words, competent. Heresy and inability to pass on the gospel truths were serious concerns for Paul and he wanted Timothy concerned about them, too. This competency was not just in communication skills but also in accuracy of the knowledge communicated.⁶³ Competency and teaching were a must and went hand in hand together. The task of teaching others was to be accomplished in the future when there was a sense of certainty, these reliable men who were entrusted with Paul’s teaching were competently ready to take on this task. Leadership was not quickly appointed and cut loose to function on their own but lived within boundaries of structure and accountability.

⁶¹Fee, *1 and 2 Timothy*, Titus, 240.

⁶²Emerton, Cranfield, and Staanton, *Commentary on 2 Timothy*, 726.

⁶³Lea and Griffin, Jr., *1, 2 Timothy, Titus*, 201.

These individuals were teachable and had been diligent to learn on a consistent, daily basis.

The same priorities that Timothy learned from Paul were to be transferred from Timothy to his protégés. These men also faced much scrutiny and challenges to live their faith at higher standards that were designed to preserve this faith. The quality and reliability of those lives were to be the results of the mentoring from their spiritual parents. Paul viewed himself as an authority who received and transmitted authoritative teaching. He wanted Timothy to realize this practice was a vital role he had received as well. Timothy was the link from that era to the next generation. Reliable men who felt the urgency and importance of this mission to guard the faith, pass on the faith and lead the church in succeeding generations were to be selected for leadership.⁶⁴

Leadership development in today's churches must be disciplined with a new understanding of all roles and not just lead ministries and plan activities. It was by lifestyle modeling and teaching that the Gospel of Christ was revealed to the culture around Paul and Timothy. Things have not changed as this mission is still the priority today. The role of the message and mission of Christ was to change a generation of ungodly and lost individuals, the motivation behind any ministry role. Church leadership's sole claim to authority was that Jesus spoke to their community through them both sharing the gospel through their lifestyle (incarnating the Word) and their teaching (communicating the Word).⁶⁵

⁶⁴Ralph Martin, *New Testament Foundations* (Grand Rapids: Eerdmans, 1986), 2:270.

⁶⁵Richards and Hoeldtke, *A Theology of Church Leadership*, 142.

Christians need to make a new commitment to ministry for Jesus just as it was lived out publically through the early church. Going beyond the scope of leadership in the church, believers looked at themselves as Christian mentors. Sons and daughters in the faith were just as common as biological children. At the core of the transmission of the Christian faith was a mission that shared the truths of Jesus to a lost world and was demonstrated by living a quality Christian life in the surrounding culture.

In the last part of 2 Timothy 2, Paul gave the standard that leaders were to live as he shared three metaphorical roles of the unashamed worker (14-19), a clean vessel (20-21), and a gentle servant (22-26) to illustrate Christian leadership. Paul instructed Timothy to lead unashamedly in 2 Timothy 2:14-19. As a leader, he was going to face those who would come to distract him and future leaders from their mission. There would always be activities and discussions that served no purpose and the best defense was simply avoidance of the conversations. If the right thing was said the first time, then he didn't have to face being ashamed of his discussions. The term in verse 15 meant "to cut straight" or "do it right from the beginning."⁶⁶ *Empty babblings* (2 Tim 2:6) meant "empty chatter or behavior that were of no quality". Effective leadership avoided activities, ministries, and communication that wasted time and energy. It affected all who listened and participated whether it was false teaching or from unqualified leadership.⁶⁷ Distractions came from bad teachings that were designed to weaken leadership, create fear, and insecurity in other leaders and in the ministries that were being led.

As pastors study and evaluate their people, clear signs from those who were

⁶⁶Lea and Griffin, Jr., *1, 2 Timothy, Titus*, 214.

⁶⁷Fee, *1 and 2 Timothy, Titus*, 251.

trustworthy will become evident. Guilt and shame affected good leaders when false leaders are allowed to gain influence and power over the people in their care. Just as Hymenaeus and Philetus were identified in 2 Timothy 2:17, wrong leadership was identified and stopped. If this process failed to happen, they would be like an open sore eating flesh or eating the life out of the body of Christ.⁶⁸ “Nevertheless,” a term that was used in 2 Timothy 2:19 countered the discouraging word with a more affirmative word of truth. Paul did not allow Satan to get the last word on leadership. Even when bad leaders work against God’s plan, the plan of God will prevail because it is God’s church and He is the builder. Therefore, Timothy could stand firm and unashamedly to fulfill God’s plan of leadership development as long as he did right.⁶⁹

A second characteristic Paul expected from Timothy was that of a clean life (2 Tim 2:20, 21). There were two types of vessels on which he elaborated that distinguished good and bad leadership. The leader was described metaphorically as a vessel in which some had been used for honorable means, and others for dishonorable.⁷⁰ Paul described the church as a house made up of faithful and unfaithful believers. There were some who could have been used for good results and others who were not going to be of good use. In others words, there were people who made good leaders in the church and others who did not.⁷¹

⁶⁸Ibid., 256.

⁶⁹Knight, *The Pastoral Epistles*, 414.

⁷⁰Ibid., 418.

⁷¹ Lea and Griffin, Jr., *1, 2 Timothy, Titus*, 218.

In light of 2 Timothy 2:20, Paul admonished his spiritual son to be the more honorable leader by cleansing and keeping himself from bad leadership lifestyles and practices. Timothy needed to see himself sanctified for service just as the vessels in the Temple had been set apart for use. The purification in Timothy's life had prepared him to be used however the Lord called for. This passage was to be viewed from the perspective of leadership sanctified for the Master's purpose. It allowed God to choose how a particular person was to have been utilized in a particular leadership function. The clean vessel allowed for free, unrestricted anointing to flow to, and through the vessel that empowered effective leadership functionality.⁷² Paul described the leadership roles to Timothy in terms of leadership being unashamed in their behavior that produced vessels worthy of use. Lastly, he addressed specific behavior of that of a gentile servant leader in 2 Timothy 2:22-26. Paul used the strong verbs of flee, pursue, and avoid that gave the imperative right behavior for mature leadership.

Mature leaders must avoid the evil desires that challenge young leaders. The word used here was *epithymiai*, which did not speak to the sensual passions but to the youthful hard headedness who liked to argue, live life carelessly, and to disagree till they got their way.⁷³ In contrast, the mature leader followed passionate, determined, righteous behavior reflected in attitudes and actions. It was evident that mature leadership could be seen in the confidences expressed in God. A very important observation for mature leaders was to have nothing to do with silly and uninformed debates that accomplish

⁷²Ibid., 219.

⁷³Gordon D. Fee, *1 and 2 Timothy, Titus*, 263.

nothing but division in the church's unity and harmony. Immature leaders got caught up in ignorant debates and discussions that had no useful benefits. These debates divided a congregation's unity and blessing. Peace was to be established by genuine friendship and harmonious living among the Family of God.⁷⁴

Paul pointed out in his instruction to Timothy that the servant or slave of the Lord would lead different than others. The behavior of the role model always impacted the successes of the goal setting. It would lead and impact the success of building the kingdom of God. Conflict resolution and corrective instruction was best accomplished by resisting argumentative spirits attached to people. Timothy was instructed to display kindness, skillful teaching, and avoid being resentful to someone correcting his leadership. Paul wanted him to instruct others in such a way so that people will hear and respect his teaching. The ultimate goal was effective mentoring, conflict resolution, and corrective behavior of spiritual sons and daughters. The accomplishment of these things will be strong ministries in the church.⁷⁵

The Goal Was More Important Than the Role

There was a commonly used quote, attributed to the famous college football coach, Bud Wilkinson. He said, "If a team is to reach its potential, each player must be willing to subordinate his personal goals to the good of the team."⁷⁶ This quote has been

⁷⁴Lea and Griffin, Jr., *1, 2 Timothy, Titus*, 220.

⁷⁵*Ibid.*, 221.

⁷⁶This has been quoted in many speeches recorded on the internet but none ever attributed it to a certain speech, time or place given. All of the different quotes attributed

so true on the athletic field and in the church world. The best church leaders have moved out of their comfort zones of life into a ministry setting that caused them to realize how their individual role was not as important as the goal of building the kingdom of God. Pastors who built successful churches realized that every person in the church had a ministry to fulfill and that every ministry shared its part to contribute to a bigger picture that built the kingdom of God through evangelism and discipleship.

Jesus faced this fact as a leader whose long term plan for the church included discipling new leaders to carry on his mission. His disciples lost focus of the big picture and struggled with their own significance in the role they fulfilled in the work of Christ. Luke 22:24-27 reveals this struggle:

Now there was also a dispute among them, as to which of them should be considered the greatest. And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.

Jesus knew his time was short as the crucifixion grew closer. He brought the disciples together for one last meal. They came in unfocused on their real mission with Jesus and what Jesus himself was facing. Instead, they were plotting for position, fighting for prestige, and planning on prospering in their new roles in the new kingdom. The Messiah came into this room with a heart of heaviness as he sensed the pain that lie ahead. At this very hour, his future leaders were distracted with issues of power and roles. In addition, there was a human need for support in Jesus that was unmet while his

this one to the late football coach, Charles Burnham "Bud" Wilkinson of the Oklahoma Sooners. accessed March 13, 2015, 2014, <http://www.inspirationalquotes.asia/2012/03/inspirational-teamwork-quotes.html>.

betrayal was about to execute his plan to turn Jesus over to the authorities to be crucified. In pastoral circles today, many pastors have felt isolated and lonely left to face the problems and demands of pastoring on their own (John 13:21).

Greatness had to be redefined among his new leaders that reversed the values seen in the world. Jesus measured greatness in Luke 22:26 in terms of service without thought of reward. In John 13, he continued to get his new team of leaders focused on the goal of ministry and leadership through servanthood. Jesus used a living parable of washing their feet as a teaching opportunity on what their leadership role was all about.

The actions of Jesus demonstrated a very cognitive and deliberate act of love. Jesus knew his position of authority and that the coming crucifixion would end in victory over his adversary. He arose from an activity that focused on his own needs being met, disrobed himself of his glory in exchange for a robe of humanity (John 13:1-4). This action by Jesus to voluntarily humiliate himself rebuked the pride demonstrated by the disciples.⁷⁷ The disrobing of Jesus by putting a towel around his waist represented the attire of the lowest of menial slaves who were denigrated by both Jewish and Gentile societies.⁷⁸

Jesus gave his disciples two reasons for washing their feet and then gave his pupils a quick test to gauge their comprehension of this act. The first reason was during the engagement of the actual act which symbolized the humility of death on a cross that

⁷⁷Merrill C. Tenney, *John*, in vol. 9 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 136.

⁷⁸D.A. Carson, *The Gospel of John*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), 463.

brought purification to believers. Secondly, there was a ministry and leadership reason for this demonstration of humility. Washing their feet was an act of love and service. Jesus questioned their understanding of this even because he wanted to divulge their level of comprehension of this act.⁷⁹ Leaders would do well to apply this method with mentoring and coaching potential leaders. Understanding and comprehension was not assumed by Jesus and should not be taken for granted by leadership. Each potential leader needed help in the processing and development of what they had learned from their mentor.

The Master, Jesus asked a question and answered it; thereby he turned the disciples' attention back on his own role as they saw it. Two roles were designated by the titles, *Teacher* and *Lord*. *Teacher* was interchanged with *Rabbi* and was a common title for addressing religious leaders. *Lord* was not so common but appeared to have reemphasized his divinity and affirmed the respect for his position with them (John 13:13). In John 13:14, Jesus reversed the order of the titles (Teacher and Lord to your Lord and Teacher) which gave greater emphasis on his true position and expression of love he had given.⁸⁰ Jesus transcended all walls of social classifications, maintained his divine position, and condescended to minister to those who were his understudies. Tenney wrote, "Divine love leaped over the boundaries of class distinctions and made the

⁷⁹F. F. Bruce, *The Gospel of John* (Grand Rapids: Eerdmans, 1983), 283.

⁸⁰Leon Morris, *The Gospel according to John, The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1995), 351.

Lord of Glory the servant of men.”⁸¹

This example given to them by Jesus was to be emphatically followed. The Greek phrase *ina kathos ego . . . kai umeis* was translated “that as I have done to you, so you should do” as recorded in John 13:15.⁸² Actions by Jesus were both a model and inspiration for an effective leadership paradigm. The same kind of leadership demonstrated by Jesus was to have been demonstrated by his new leaders, his disciples. In the same way Jesus would be rejected, his student-leaders would face that same type of rejection (John 13:16). These new leaders were quickly prepared to carry on the mission of their Lord as evidenced by the term *apostolos* that was used here.⁸³

Jesus closed out this act of service and pronounced this behavior to be blessed. These new leaders were divinely blessed by the actions of Christ and in turn by the repetition of this act of love, blessed others as well. This action went contrary to a culture that was more focused on being blessed than blessing others. Moses in Exodus 18 tried to bless everyone through his ministry. It was not until he realized the need to raise up leaders who would serve as he served that the needs of the people would be met.

In John 13:12-17, Jesus introduced a model of servant leadership. The kingdom of God operated in a different spiritual realm and philosophy of life. Leaders in the body of Christ were first of all considered servants who were responsible for doing ministry. At the essence of this role was the washing of feet which demonstrated the

⁸¹Merrill C. Tenney, *John: The Gospel of Belief* (Grand Rapids: Eerdmans, 1976), 198.

⁸²J. H. Bernard, *Gospel According to St. John, The International Critical Commentary* (Edinburgh: T. and T. Clark, 1928), 466.

⁸³Bruce, *The Gospel of John*, 286.

mindset and theology of Jesus for his disciples to be servant leaders. Washing the disciples' feet was the framework of a love for others that was in the heart of Jesus.

Leadership in the current culture must go back to a "customer service" mindset as I was trained many years ago with J. C. Penney. In each break room, there was a picture of J. C. Penney with the phrase by Jesus in Matthew 7:12, "Do unto others as you would have them do to you." He held to this belief and instilled it into the management at that time. The most effective rising leaders in our churches have caught this mindset and philosophy and have seen the impact of this Christlike behavior in their homes, churches, communities and on their jobs.

Conclusion

Leadership structure was needed to move the church forward. Scripture gave us several models that strengthened and protected the integrity of the mission, ministry, and message of the church. Personalities of people and spiritual gifts operated through men and women who were committed to fulfilling the goal of building the kingdom of God in spite of their role. Character of leaders and followers has impacted the success or failure of the mission.

The ultimate goal of church growth was summarized in Acts 2:40-47:

And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the

church daily those who were being saved.

This passage of scripture painted a great picture of the ultimate church. Today, every church has been comprised of people with personalities and spiritual giftedness. As the churches have grown, the demand grew for leadership and structure just as ships have needed a captain and crew to navigate it to its destination. A major need in churches that have needed revitalization has been the limited leadership involvement, lack of leaders trained and people who have been placed in the wrong the ministries.

Acts 2:40-47 mentioned various components of church growth. Positions of leadership opportunities were seen with their possible functions. Spiritual gifts and personality traits were revealed as discipleship took place and demonstrated cooperation in ministry. People opened their homes, cared for one another, invested in and mentored other new converts. The end result was a worship atmosphere that involved celebration, spiritual growth, and numbers of people were added to the church every day because they believed on Jesus.⁸⁴ This was an example of the church in action which modeled the kind of church growth every church can pattern themselves after and be measured by to determine success in their ministry.

Personalities have influenced ministry and all types were used to reach people for Jesus. Even though the early church did not use spiritual gift tests and personality profiles, the early leaders such as Paul understood the importance of spiritual gifts and personality differences. Everyone played a part and once the people of God gained a better understanding of themselves and how important each person was (1 Cor 12), better ministry was accomplished and more people gave their hearts to Jesus.

⁸⁴French L. Arrington, *The Acts of the Apostles* (Peabody, MA: Hendrickson, 1988), 33-36.

CHAPTER 3

THEORETICAL AND SOCIOLOGICAL CONSIDERATIONS FOR DEVELOPMENT OF CHURCH LEADERSHIP IN RURAL APPALACHIAN AMERICA

As established in the previous chapter, church growth and leadership development are scriptural. One can ascertain from the Scriptures that churches can be revitalized with qualitative growth that can be sustained with the right leadership. It is easy to look at a church in need of revitalizing or even dying and not be able to see the potential for new life and growth. These churches are often complacent spiritually and divided in their opinions on what it will take to bring about new growth. The very suggestion of new ministry practices is met with resistance to any change or what it will take to bring the slightest positive change. Many of these churches have a legacy of financial struggles, governed by a select few, who sometimes have a shortsighted vision for evangelism and ministry to their community and world. They view their past ministries as successful. This viewpoint may well be accurate, but they now see what worked in the past is what will work today.¹ At the door of every rural church that has a body of believers who share the gospel to a lost culture lies the potential for church growth.

The focus and thesis of this chapter addresses several issues that affect church revitalization in the area of leadership development. Rural congregations in Appalachia

¹Mark DeVine and Darrin Patrick, *Replant: How a Dying Church Can Grow Again* (Colorado Springs: David C. Cook, 2014), 15.

are plagued by many issues that shape their growth to the point that many seem lost with no hope of new life. Church growth barriers hinder or in many cases prohibit growth numerically, spiritually, and structurally that are intricately connected to leadership within the local church.²

A study of the lists of spiritual gifts in the New Testament reveal how some gifts are more leadership oriented. A discovery and understanding of these gifts impact the quality of leadership and ministries in the revitalization process. The personalities and temperaments of present and potential leadership impacts their leadership style on their supporting cast of team members as they work together in church revitalization. It is important for lay leaders to gain a better understanding of their personality traits and spiritual gifts in order to have a more effective impact on developing stronger ministry teams. The focus and thesis of this chapter addresses these factors and issues that affect church revitalization in the area of leadership development.³ In addition, it will look at rural congregations in Appalachia which are plagued by many of these issues that shape their growth to the point that many seem lost with no hope of new life.

Revitalized church ministry can be accomplished faster through a current leadership team that experiences a revitalized walk with God, a revitalized ministry vision and learns to lead in taking deliberate steps of action toward growing a church. A church needs to remember its legacy of solid theology, its birth in the midst of revival, and the faithful work of God in the past history of that church. Buildings and property carry stories that speak of sacrifices made by people, ministries and services bring

²Ibid.

³Ibid.

testimonies of God's favor which produce historical DNA to a present day ministry that can become a new asset to initiate change and revitalization.⁴

Understanding the Rural Appalachian Way

Church leaders would be wise to be slow to react and quick to study the surrounding factors that are influencing the setting of a rural church. An understanding of the rural way of life that includes the community and church's history and traditions, is a key resource for forging a vision and effective plan of ministry that focuses on revitalizing the leadership and ministry of their church.

Rural Appalachia Landscape

The people group focus of this project comes from the rural areas of Appalachia that covers a wide and broad geographic portion in the eastern part of the United States. This territory stretches from the southern part of the state of New York to the northern parts of the states of Mississippi, Alabama and Georgia. The width of the Appalachian region extends from eastern Ohio through the eastern area of Kentucky and Tennessee as the western boundary. On the eastern side, the boundary extends from the western half of Pennsylvania, Maryland, Virginia, and North Carolina through the northwestern tip of South Carolina. Nestled in the heart of this vast territory is the entire state of West Virginia. The Appalachian region is the home of an estimated 25 million people, according to the 2010 census.⁵

⁴Ibid., 16.

⁵*Census Population Change, 2000–2010*, Appalachian Regional Commission, accessed July 29, 2014, <http://www.arc.gov/research/EconomicReports.asp>.

The personal income picture of the population is not quite as vast and wonderful. On the average, the Appalachians in 2009 made 25 percent less than the national average (\$22, 491 in comparison to \$29, 945). Two-thirds of the counties in Appalachia recorded higher unemployment rates than the national average. Appalachia America is a beautiful terrain and vast territory but struggles economically outside the urban centers.⁶

Rural Appalachian Background

“Appalachia,” an old Indian word, meant endless mountain range because the early Indians thought the mountains went on and on with no end. It became the name of the entire region which was applied to the entire mountainous region in economic, cultural, and social ways.⁷ The name Appalachian was derived from “Apalchen,” a Native American village near present day Tallahassee, Florida when the members of the Narvaez expedition found it in 1528. “Apalchen” was altered a few years later by the Spanish to “Apalachee” as a name for the tribe and territory that was explored to its north.⁸ The name of the area gradually became described as Appalachia. As the territory became explored and mapped out by Europeans, they began to spell and call the

⁶“Economic Overview of 2011,” Appalachian Regional Commission, accessed July 30, 2014, <http://www.arc.gov/research/EconomicReports.asp>.

⁷*Appalachian Culture*, Appalachian Regional Ministry, accessed July 28, 2014, <http://www.namb.net/arm/appalachian-culture/>.

⁸George Stewart, *Names on the Land: A Historical Account of Place-Naming in the United States* (New York: Random House, 1945), 11–13.

inhabitants “Appalachians.”⁹

Settlers from Europe, known as Scotch Irish began to settle in the territory of Appalachia in the seventeenth century. Germans were a major group to pioneer the northern part of the Appalachia region. In the nineteenth century, Welsh immigrants moved into this region as well. The population of these cultures began to grow rapidly leaving the African American and Native Americans to make a small portion of the populace.¹⁰

Rural Appalachian Culture

The Appalachian people are often looked upon as a society that struggle to open up to outsiders much like that of an inner city.¹¹ Christiane Dagneaux conducted a study of the Appalachian culture and drew the following harsh descriptions:

People have characterized the Mountaineer as being a person of great ignorance. They are the mountaineer (polite term), the hillbilly, the hick, the hayseed, the rube, the backwoodsman, the briar, the snake, the cracker, or in reference to his political and/or job union activities even “red neck” (A reference to the Appalachians working out of doors and the sun’s burning a red ring on his neck at his collar).¹²

Struggles with education. The television series entitled *Christy* relates how

⁹Richard Blaustein, *The Thistle and the Brier: Historical Links and Cultural Parallels between Scotland and Appalachia* (Jefferson, NC: McFarland & Co., 2003), 21.

¹⁰Bruce Betler, *Swiss, Encyclopedia of Appalachia*, ed., Ruby Abramson and Jean Haskell (Knoxville: University of Tennessee Press, 2006), 281.

¹¹Jack Weller, *Yesterday’s People: Life in Contemporary Appalachia* (Lexington: The University of Kentucky Press, 1965), 139.

¹²Christine B. Dagneaux, *Appalachia: A Separate Place A Unique People* (Parson, WV: McClain Printing Company, 1981), xi.

this stereotype characterizes the Appalachian culture. Education is not seen as a priority for getting a job because the youth took note how their parents could work without a degree. This cultural mindset is changing due to the declining coal industry. Schools, however, struggle just like all school systems, to keep up with federal and state standards of learning in a twenty first century model and setting.¹³

Struggles with cultural shifts. There are constant attempts by the so-called outside world of Appalachia to bring about transition into a cultural shift to modernity. Yet, it is a separated lifestyle made of all various backgrounds and cultures that are blended together to form a way of life. The isolated life in these rural mountains has kept the culture closely knit together. Appalachian people are very independent and are very content to pass their lifestyle on to the next generation.¹⁴

There are four basic cultural groups within the rural Appalachian world that shed light on the diversity of this region. To understand this diversity is vital to effective ministry development and church revitalization to a people that are settled and resistant to change. My wife is from West Virginia and is constantly sharing stories about her ancestors, pointing out landmarks that bear family heritage and family names. The people of the first group have strong family bonds and ties which reinforce resistance to anything that challenges their cultural integrity. They are land owners whether it is big parcels or small areas. Some are small business owners, some have college degrees, all

¹³Ibid.

¹⁴*Appalachian Culture*, accessed July 28, 2014, <http://www.namb.net/arm/appalachian-culture/>.

of whom are self-reliant, independent, hard-working, and stable people.¹⁵

Factory workers, coal miners, blue collar, hard working men and women make up the second people group. In this group, one will find people with some college education, work long, hard hours, limited job skills, often coming from large families, no large savings accounts, and people whose job capabilities are limited. Coal mining was a large source of jobs and income but many miners' jobs have ended and now struggle with debt. Economics are a continued source of discouragement and depression.¹⁶

A third people group is comprised of people who chose to move into the rural Appalachian territory because of professional job opportunities or Appalachia young men and women who chose to pursue the white collar work force. Medical personnel, lawyers, bankers, educators, business executives, management, and ministers are examples of the various people that make up this group. They face some of the most difficult challenges of acceptance because they bring new ideas, new ways to approach and do things. They are often educated and speak in a vocabulary that is often not used by the average rural Appalachian people.¹⁷

The last major people group in rural Appalachian society are those who moved in after retiring from an urban center or who just want to get back to their homeland after living somewhere else for years. This group is still somewhat transitional because they may go south to Florida or to the east coast from Myrtle Beach, South Carolina to

¹⁵Ibid.

¹⁶Ibid.

¹⁷Ibid.

Savannah, Georgia during the winters. Many from this group struggle with returning to their Appalachian roots because they will miss their current lifestyle.¹⁸

Appalachians want their freedoms respected and a right to bear arms. It is interesting to me the number of pastors who carry a weapon with them to church. Some pastors in deep mountainous areas where drug deals are common place on the streets in front of their churches carry a pistol in the pulpit.

Family traditions such as reunions, homemade objects, storytelling, arts and crafts festivals, quilting, and various music genres like bluegrass, country, folk, and southern gospel music will be an active part of their lives. Appalachian life is often preserved and promoted through heritage days in the local elementary schools. The various genres of music in the Appalachians ring with melodies of the life and ballads that express the stories of growing up in the rural landscape and the positive and negative aspects of Appalachian life. Music is often played on homemade instruments such as the banjo, fiddle or dulcimer.¹⁹ Angie Wilson wrote a wonderful, children's storybook, *Dori's Gift*, used in many elementary schools in southern Appalachia that revisits the rich heritage of the dulcimer and simple but good life of rural Appalachia. It refers to a time where life was not always as bad as depicted by so many. Appalachian life presented challenges wrapped in hard work, family, and time to enjoy life.²⁰

The Appalachian church culture today is influenced by urban and rural styles

¹⁸Ibid.

¹⁹Ted Olson, *Music – Introduction, Encyclopedia of Appalachia*, ed. Ruby Abramson and Jean Haskell (Knoxville: University of Tennessee Press, 2006), 1115.

²⁰Angie Wilson, *Dori's Gift* (Terra Alta, WV: Headline Books, 2014), 32.

of worship and ministry. Many have tried to distance themselves from the old culture to adapt to more modern lifestyles. An example of this shift comes from the geographical landscape. Traveling down the many narrow roads in the Appalachian Mountains or in the rural valleys, one can see deteriorating homes across the road from beautiful, expensive homes and subdivisions. Technology has spread throughout the region and has connected Appalachia to a new culture of life. Appalachian living today is multi-cultural, seeking to combine the old with the new lifestyles. Music genres such as rap and heavy metal music can be heard among the youth in the Appalachians. Electronic equipment surpasses traditional musical instruments. Government programs, television, and better roads have made this once obscure area called rural Appalachia a heavily traveled land.²¹

Rural Appalachia Church Life

America is on the verge of celebrating 250 years as a nation. Christianity is coming under intense scrutiny and attack as our government wrestles with freedom of religion verses a freedom from religion.²² The United States of America is a multi-cultural country that has become a multi-religious society of multi-faceted Christian belief system of liberals and conservatives. It is in the area of religion and church of rural Appalachia that we find stereotypes.

²¹Helen Lewis, *Fatalism or the Coal Industry? Appalachia: Social Context Past and Present* (Dubuque, IA: Kendall/Hunt Publishing Company, 1983), 181.

²² Our founding fathers wrote the establishment clause of the First amendment that states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

There is a wide variety of denominations of churches and a slew of independent churches. The uncommon ones garnish the most attention by the media such as “snake handlers,” so-called “holy rollers,” “hillbilly religions,” “hyper-Calvinists,” and “independent extreme KJV only fundamentalists.”²³ Earl Brewer, however, discovered seven characteristics in rural Appalachia churches that were found more common in southern Appalachia: (1) Puritanical behavior patterns, (2) Fundamentalist views of Bible and doctrine, (3) Little distinctions between clergy and laity, (4) Sectarian concepts of the church’s mission, (5) Revivalism, (6) Informality in worship, and (7) Local church autonomy.²⁴ Although this summary of data by Earl Brewer is dated from the middle of the 20th century, it represents an accurate account of the church life some fifty years later. In light of that fact, church revitalization and leadership development is being greatly influenced as well as hindered without a clear understanding of this mentality. Change and actual church growth has been a reluctant experience and remains an issue in the beginning of the twenty first century for most rural Appalachia churches.

The isolation of many rural churches in Appalachia contributes to the insulating of them from the many forces of cultural and theological change that is taking place in main stream America today. Strong family traditions and bonds of connection within the families and in the church family heritage are major factors of influence preserving rural Appalachia Christian living. Large numbers of independent churches in the Appalachia are indicative of the strong individualism of mountain life. This

²³“*Encyclopedia of Appalachia*,” accessed July 31, 2014, <http://utpress.org/appalachia/EntryDisplay.php>.

²⁴Earl Brewer, *The Southern Appalachian Region: A Survey* (Lexington: The University of Kentucky Press, 1962), 202.

independence gives the church more local autonomy as congregational government enables them to be free from outside boards, presbyteries and bishops. Denominational churches face this independent mindset and address it. Music genres, ministers with limited education especially seminary training, and the personal bonds of the membership within the congregations are traits that many of the churches refuse to change.²⁵

Christian living is changing in today's Appalachia culture. The impact of a more mobile lifestyles and more influence from the urban people groups is producing changes through all facets of the Appalachia culture including church life.²⁶ Many of the younger generation labeled the Millennials are moving to the population centers to find work and often do not follow through on finding a church home. Sixty-five percent of those who were born between 1980 and 2000 do not regularly attend church.²⁷ When they move away to larger cities the Millennials do not see the importance of finding a church similar to theirs at home. The diversity of the upcoming generations is being seen in their forgetfulness of their heritage or non-loyalty to it. Millennials appear to be trying to distance themselves from the reputation and labeling of the church culture they grew up under.²⁸

²⁵Bill J. Leonard, *All about Appalachian Faith*, Foxfire 7 (adapted from the introductory "Historical Overview"), accessed July 31, 2014 <http://www.foxfire.org/w026.html>.

²⁶Ibid.

²⁷Thom S. Rainer and Jess W. Rainer, *The Millennials* (Nashville: B & H Publishing, 2011), 47.

²⁸Bill J. Leonard, *Christianity in Appalachia: Profiles in Regional Pluralism* (Knoxville: The University of Tennessee Press, 1999), 328.

Overcoming Rural Appalachian Church Revitalization Roadblocks in Leadership

The leadership of Oldsmobile faced an incredible roadblock in the 1980s to revitalize a line of cars that had been one of the favorites of Americans, being among the bestselling and most comfortable for the cost. It had been on the cutting edge of advancements such as automatic transmission, front wheel drive, and the offering of air bags. Oldsmobile was phased out by General Motors in 2004. Their advertising slogan for 1998 declared, “It’s not your father’s Oldsmobile.” The campaign failed in that it never declared what the popular line of cars had become. Other cars were characterized by new features with convincing reasons to buy.²⁹

The situation that faced Oldsmobile is characteristic of the challenge that has confronted the church. Churches are trying to tell the communities around them that they are “not the old church of their parents.” There is a need for new thinking and new ways of doing ministry that reaches a new culture of people. Rural Appalachia is struggling for a survival that is very evident inside many of its churches. Many Appalachia churches that were once houses of revival fires and life are becoming, just as so many small churches, relics of ministry past that no longer have spiritual life and no longer have leadership to assist to reinvent or revitalize them.

Challenging Church Cultural Issues

George Barna predicted there would be a spiritual revival or moral anarchy in America based his observations and evaluations of churches prior to 1998. In

²⁹Jerald J. Daffe, *Crosses, Coffee, Couches and Community* (Cleveland, TN: Pathway Press, 2013), 15, 16.

the culture around us, people are searching for truth but want truth in their terms and relative to their philosophical mindsets. The church is still a segregated institution; yet we talk of love and acceptance. In areas of acceptance, many churches have become wrapped in biblical compromise and moral decay. Poverty is on the rise as the economy offers no hope. Churches have become more involved in social ministry rather than the actual spiritual ministry of sharing the gospel alongside benevolent acts. We are an educated society but creating shallow uneducated or undisciplined church attenders. So many seminary trained pastors can talk theological terminology but have very little passion for God. It is out of this passion for God that a passion for souls is birthed.³⁰

Awakening A New Church

At the heart of this need for renewed passion and revitalization is the pressing need to recognize and develop a new group of leaders who have a heart for God and leading His people in ministry to the current culture. Note how America has repositioned its spirituality:

Faith used to revolve around God and His ordinances and principles; the faith that arrests our attention these days is that which revolves around us. We have demystified God, befriended Jesus, abandoned the Holy Spirit, and forgiven and even warmed up to Satan. Few Americans possess a sense of awe, fear, or trembling related to God.³¹

The church must change directions and right the voyage of this spiritual ship. A new generation of church leaders must arise to lead in righting the wrongs, to navigate

³⁰George Barna, *Second Coming of the Church* (Nashville: Word Publishing, 1998), 1-6.

³¹*Ibid.*, 7.

itself to a new spiritual port, and to experience a new spiritual encounter with God that produces revitalization of evangelism and church ministry. A new captain or leader is often the solution to a crisis that is going on in many rural churches. The need for more effective church planters and pastors in the rural Appalachia can be satisfied by raising leaders out of growing, healthy churches in Appalachia. These strong churches can mother struggling, dying churches in order to lead them to experience new life through trained pastors in church revitalization.³²

Between the years 2005 – 2020, it is estimated 60,000 churches will be planted and 55,000 churches will close their doors. This net gain of 5,000 churches is far short of the need to have a net gain of 48,000 just to keep up with the population increases.³³

David Olson visualizes ten changes that the American church needs to make in order to reverse its course for a bright new direction and the first three deal with leadership. First, he proposes that there is a need for honest evaluation by the current leadership of the present condition of its church. In light of this evaluation, leadership must get personally involved in leading the church forward with revitalized spirituality, new team chemistry and strategy for growth. Second, the church leadership must courageously dedicate itself to whatever it takes to renew the health of the rural church and to grow strong again. Third, in a culture that is theologically post-modern, and multi-ethnic, leaders must learn how to develop ministry effectively to this diversity without compromising the gospel.³⁴

³²David T. Olson, *The American Church In Crisis* (Zondervan: Grand Rapids, 2008), 176.

³³*Ibid.*, 176.

³⁴*Ibid.*, 183.

T. S. Eliot wrote a beautiful poem “The Rock,” in which he points out the church’s potential and challenges:

And the Church must be forever building,
And always decaying,
And always being restored.³⁵

Three words stand out in this poem concerning church revitalization: building, decaying and restored. Every living entity decays, dies over time and must be restored in new life if new life is to be produced. There must be new strategies and plans of building that will produce a vibrant church ministry. Restoration speaks of God intervening to instill new spiritual, supernatural life through sharing of the gospel, experiencing transformed lives and a move of the Holy Spirit that brings new life to a church and its leadership.³⁶ The churches of rural Appalachia cannot be revitalized unless there is a revitalization of leadership that understands their culture, what it means to reach that culture, and sees the need for more effective ministry to its current church body.

Rural Appalachia Church Leadership Mindset

People attending churches are usually the last to see their church dying or actually dead. It is easy to see things from a perspective of hope or be blinded to the problem. The next generation will tell the previous generation there are problems with the church by simply not wanting to attend the church in which they had been raised. This action is never easy on anyone involved. The younger generation quite often stops

³⁵T. S. Elliot, *The Complete Poems and Plays, 1909-1963* (New York: Harcourt Brace, 1963), 153.

³⁶ Olson, *The American Church In Crisis*, 17-18.

attending any church when they leave their home church. Morals and spirituality of this younger group grows weak and the older generation church begins the journey to extinction. Eventually there will be no generation left to keep the lights on or in other words, “reach out in effective ministry.”³⁷

Small Church Political Culture

Kent Hunter provides several characteristics of current rural church life that can be applied to rural agriculture or rural Appalachia culture. First, family units remain close as many in the churches are related to each other through family connections. A challenge is created when people outside of these families come to church and wants to get involved. Second, there is a strong bond among people in the local community. Everyone knows one another in the community or is acquainted with each other. This bond is also a force that holds people together when one suffers because many others feel such empathy for the person suffering. Third, there is good communication. Word travels fast and bad news travels faster. A positive testimony, however, about God working in the church will create a stir in the surrounding community.³⁸

Fourth, rural Appalachia churches have strong family allegiances consisting of people who love their church. Family members join the church and stay members until they die. It remains their church and any attempt to remove them from the church, even though they have moved and joined somewhere else, is met with resistance from their family. A fifth characteristic focuses on community involvement. Work schedules and

³⁷Lee Kricher, *For a New Generation* (Maitland, FL: Xulon Press, 2014), 15.

³⁸Kent R. Hunter, *The Lord's Harvest and the Rural Church* (Kansas City, MO: Beacon Hill Press, 1993), 19-24.

town events influences scheduling of ministries from the church. The church must be community oriented to make the biggest ministry impact. Sixth, many of the people in the community are independent and realize that success in life is their own individual responsibility. Poverty in many areas has crushed much of the independence and self-will. The church is often the one place that their independence stays strong. In addition, frequent pastoral turnover and pastors lacking good leadership skills breeds stronger independent lay leaders that rise up in the church and become what is commonly labeled “church bosses.”³⁹

The area of finances offers the seventh characteristic. Tithing is considered a challenge for people who find themselves on fixed or limited income. Financial management, however, is a concern among church members. The finances of a growing church can create difficulties for the treasurer of Appalachian churches. Limited experience in budgeting of ministry needs and priorities often creates conflict between the pastor and treasurer. Many of the treasurers occupy several roles in the church and the demand can be too much for them to handle. Additionally, treasurers become “church bosses” or have strong ties to those who are. This issue creates problems and requires the pastor to learn the political alliances in the church. Current church leaders believe they are more qualified to handle finances than the pastor. Each expenditure the pastor makes can be shared very quickly through the network of relationships in the small, rural church. Pastors may even be viewed as an employee of the church.⁴⁰

The eighth characteristic focuses on how change takes place slowly in people’s

³⁹Ibid., 25-32.

⁴⁰Ibid., 33.

lives. The limited availability of technological advancements and lack of knowledge of the new methods often secludes many of the people from how others live. This fact carries over into the churches as well. Change in the church is met with uncertainty because some individuals believe changing is giving themselves over to worldliness and corrupts the simplicity and purity of the Appalachian lifestyle. Training of new leaders, as well as the present church leadership to experience revitalized ministry does not happen in just a few months. God must melt hearts and pastors must lovingly and patiently guide the people to new ministry. Familiarity is safe while change brings fear among the church family. They will step out and make changes when they see necessity and benefit of the change. A key to this step of faith is found in the revitalization of leaders who have bought into the new vision of ministry. A rural church leadership mindset can be molded to accommodate God's plan for a local church.⁴¹

Rural Appalachia Cultural Shifts

While all of these characteristics are true, it is important to note that rural Appalachia is not a totally secluded and isolated culture. There are cultural shifts and beliefs that are reaching into all cultures including the Appalachians. These shifts and beliefs are affecting the kind of leadership being produced in the church world and how leadership is developed in the church.

“Isms” facing the church. Four main beliefs have influenced Appalachian culture in recent years. At one time there was a strong *absolutism* in the culture based on

⁴¹Ibid., 35-37.

the Ten Commandments. Today's culture is far more grounded on the mindset, "if it feels good, do it." *Relativism* or situational ethics says the setting determines the appropriate action. The areas of black or white, right or wrong have become controlled by the grey areas. *Individualism* is a cultural belief that says, "this life is my life and I will live it anyway I see fit." Lastly, *pluralism* holds that "all belief systems are equal," meaning the idea that something is true or right for someone but may not be necessarily true for everyone.⁴² In this postmodern society, scriptural truths are now viewed as out of touch, irrelative, biased, bigotry, and frequently placed in a category of "hate speech."

Trends facing the church. Excitement and life that is found in the millennial generation is being lost in the church. Churches are getting older and unwilling to make changes to keep or attract people in their 20's to the early 40's. These age groups in Appalachia are moving away to college or seeking employment in more populated larger cities. Many are leaving the church because they either want a break from church life, view church attenders as hypocritical, feel disconnected because they have no friends in the church, or find themselves at odds with the general church's views on political and social issues. The church is looked upon as non-essential to their daily life. Statistics reveal 70 percent of young adults between the ages of 18 and 25 primarily left the church for these reasons. Others in this age demographics want to come to church but work hinders them or they are too busy with many activities such as children in sports or Sunday is their only day off from work. Some moved away and their home church was

⁴²Daffe, *Crosses, Coffee, Couches and Community*, 16-17.

too far away to keep driving back to each week.⁴³

Developing a New Road to Revitalization Through Leadership

Many young pastors fresh out of seminary have moved into an Appalachian community with a burning zeal for leading their new congregation only to find it to be contrary to their expectations.

New Pastor Orientation

This new pastor faces a friendly distrust from the congregation, primarily because of strong relationships that do not include the pastor. There is often a respect from the people but also a resistance to the pastor's energy and zeal. The pastor is greeted with an openness and politeness to listen to a new vision but frequently finds the people comfortable in their present church life. An educated pastor can come across as intimidating and can convey a feeling of being out of touch with the local city and church life. In the congregation's eyes, the members were there before this young pastor arrived and will be there when this pastor and new ideas leave. For members to align themselves with this new pastor causes them to take a risk of losing their status and relationships they have held in the church. After the pastor leaves, there is no status because these church members are now shunned and regarded as outcasts by the people with whom they were once close friends.⁴⁴

⁴³Thom S. Rainer and Sam S. Rainer III, *Essential Church?* (Nashville: B & H Publishing Group, 2008), 3.

⁴⁴Anthony G. Pappas, *Inside the Small Church* (Lanham, MD: Rowman & Littlefield Publishers, 2001), 49.

Church Pastorate Challenges

It is imperative to give attention to the impact that leadership has on the erosion or the energizing of the local church. The decline of the rural church is difficult to see because it happens over a longer period of time. Vibrant ministries decline, people's prayer lives become non-existent, and the church becomes disconnected from a vision that sees itself as a community of believers in an antichrist society. A church plays catch up when its growth rate is slower than the community's population growth rate. Present growth trends forecast church attendance in 2050 to be half of the attendance in 1990 which will create a smaller pool from which to draw potential leadership.⁴⁵

Leadership development that is key to revitalization is a process that involves time, relationships and discipleship. Rural Appalachia churches that face change will answer it with one of three responses: do nothing, do something, or do something really big. The first option is wait and see because they have seen pastors come and go.⁴⁶ In order to accomplish something, a pastor must patiently mentor a new group of leaders who will buy into his vision and leadership. Power struggles will arise in the church when new procedures threaten old procedures. Lay leadership that appears to be dormant become bold when facing a change in status quo or power shifts to other people in the church. The pastor who thinks he owns the store because of his position will awaken to the fact the people view his role that is no more than an employee. Often, it is at this

⁴⁵Thom S. Rainer, *Autopsy of a Deceased Church* (Nashville: B & H Publishing, 2014), 13.

⁴⁶Lawrence W. Farris, *Dynamics of Small Town Ministry* (Raleigh, NC: St. Albans Institute, 2000), 68.

juncture, a pastor will leave for another church to pastor due to the stress of transitioning a church. The pastor who does something really big will do it through pastoral patience, determined tenure, and discipleship of new leaders as the vital keys to bringing transition. The elevation of a new leadership team and structure will assist in revitalizing the church with a new passion for ministry.⁴⁷

Pastoral Challenges That Slow Progress

There are common potholes that plague the road to leadership development of new and present leaders in the church revitalization process. It is important for every pastor to be aware of these obstacles and to avoid them. First, eliminate miscommunication because clear communication with the church body is a must to insure the majority of them buy into the plan for leadership development. Secondly, rejection or an adverse reaction by the pastor to resistance by the body to unclear communication will hinder any revitalization process. Listening to people's concerns and fears will enable a pastor to put together a more effective plan of action. Thirdly, a compulsive obsession will cause some pastors to try and accomplish too much in too short of a time frame. The pace of change is just as important to the amount of change. People will put up walls of resistance like a child who does not want food shoved in his or her mouth.⁴⁸

Fourthly, the cookie cutter approach is that of trying a method just because it works somewhere else. Each congregation is different and each potential leader is

⁴⁷Carl S. Dudley, *Making the Small Church Effective* (Nashville: Abingdon, 1978), 70.

⁴⁸Thom S. Rainer and Charles E. Lawless, *Eating the Elephant: Leading the Established Church to Growth* (Crestwood, KY: Pinnacle Publishers, 2003), 7.

different. Pastors must pray and find out God's agenda for their church. Further, there is a need to build relationships with the people and get to know the surrounding culture in order to be more effective in relating to the people from which new leaders will come forth. Many pastors hear of a successful vision or theme for a ministry then adopt it for their own church. It may not be God's vision or theme for that particular church. Prayerful discernment is essential to receiving the right vision and ministry theme.⁴⁹

Lastly, short term pastorates are a major pothole for churches to overcome. Successful church revitalization and leadership development is a result of commitment by the lead pastor. Someone looking to move on to higher promotions or greener pastures fail to see the success of long-term ministry processes. To be most effective in developing the best ministry, a commitment for the duration is required. Church bosses that plague many rural Appalachian churches arise out of lack of pastoral leadership. Someone has to step up and maintain authority. Short term pastorates lend the way to produce stubborn church bosses resistant to change. On the other hand, some pastors do not want to "rock the boat" or make any changes. They come to their pastorates wanting things to remain status quo. To make changes will mean challenges to a comfortable pastoral experience. The problem that comes with this thinking is that a little growth will replace the normal attrition that occurs through death or transfer to other communities. This little growth will produce no new leadership and the harvest of lost souls is not reaped from the surrounding community.⁵⁰

⁴⁹Ibid., 8.

⁵⁰Ibid.

Style That Brings Transition

There are two basic styles of pastoral leadership – leading as a shepherd or as a rancher. Most pastors function in the style of shepherding or one who gives the primary care to everyone because this process represents the typical style of leadership in churches running under 100 attenders.⁵¹ A rancher is one who develops and manages a ministry system of care.⁵² Bill M. Sullivan describes it this way:

Growth, evangelism and the expansion of the church depend as much on a leader's ability to develop an expansive infrastructure as on any other factor except prayer. . . . The church that grows beyond the 200 barrier is the church that decides to minister to its people in a comprehensive organization rather than a family-type fellowship.⁵³

Harry H. Fowler address two leadership shifts necessary to conquer the “125 barrier”:

Shift #1: The pastor must shift from establishing deep one-to-one relationships to establishing group relationships Shift #2: The pastor must shift from being a foreman to being a supervisor. An effective supervisor delegates responsibility Growing past the “125 barrier” requires a shift from “doing it all yourself” to “getting others involved.”⁵⁴

Church growth in rural Appalachia churches is dependent on the right leadership and mobility of the laity to serve. Eddie Gibbs shares:

In a small church of up to say 65, the management style of the leader will probably be at the level of foremen He is available to be involved in every task which comes to hand. In churches with a membership of between 66 and 150, the most frequently encountered leadership level is that of supervisor He is on hand to deal with an emergency and resolve any difficulties which may arise. Church ministers who operate in this way have their phones constantly ringing or find

⁵¹Carl George, *How to Break Growth Barriers* (Grand Rapids: Baker, 1993), 15.

⁵² Ibid., 19.

⁵³Bill M. Sullivan, *Ten Steps to Breaking the 200 Barrier* (Kansas City, MO: Beacon Hill Press, 1988), 14.

⁵⁴Ibid.

people forever at the door The leader has to change his management style to middle management level to get far into the 151-450 member bracket. Middle management involves delegation with accountability. When people are invited to undertake some responsibilities in the church, they are given appropriate decision-making power.⁵⁵

An effective pastor recognizes his need to accomplish great ministry and church revitalization through other leaders and laity. Rural Appalachia churches and the term “small churches” are terms that are linked in most cases in describing these churches. Pastors of these churches may be part time, bi-vocational, or full time with limited pay. They carry many roles and wear many hats. The congregations struggle with limited resources and finding dependable people committed to ministry. Unless the pastor deliberately plans and prepares the church for growth, nothing will happen. At the heart of this plan is the recognition of potential leaders that are key to revitalization.⁵⁶

The road to revitalized church ministry involves the recognition of current leaders who will buy into a new ministry vision and the development of new leaders from within the new church ministry system. It is important for the lead pastor to seek God and discover His vision for their church. This vision must be expressed in a clear statement of purpose and mission. A key component for this involves identifying the strengths and weaknesses of the church from its past and present. This step is crucial as a pastor evaluates their ministry needs and opportunities in the culture and community surrounding the church. Churches have certain strengths and callings that impacted its

⁵⁵Eddie Gibbs, *I Believe In Church Growth* (Grand Rapids: Eerdmans, 1982), 313, 380-84.

⁵⁶Lyle E. Schaller, *The Small Membership Church* (Nashville: Abingdon, 1994), 31.

past ministry and shapes future ministry leadership needs.⁵⁷

Small Church Growth Barriers

The rural Appalachia church is predominantly smaller and is somewhat different from a church similar in size in an urban setting. Worship is often different, ministry is conducted differently and it views leadership differently. Size and cultural surroundings affect how a pastor leads and discipled leaders. If a pastor does not realize this, the result will be frustration. People will not follow and they will become discouraged because they do not like the direction their church is going. It is important that pastors develop leaders who have an ability to lead ministries and the ability to influence and motivate people.⁵⁸

Prevailing mindset. Bringing a change for growth and developing new leaders requires the pastor to understand several things well if that pastor is to maximize all effort for revitalization and growth. Rural churches are driven by relationships in which programs and ideas must be supported by certain people or they will not be successful. Opposition will arise against any threat to the relational unity. Certain leaders must feel safe in their roles and in the church's direction or they will become irritants to the new vision. The rural Appalachia church member likes a voice in everything and prefers a vote for approval or disapproval. Key families and family members must approve and be used to gain approval for projects, plans and ministries.⁵⁹

⁵⁷Ibid., 96.

⁵⁸Glenn Daman, *Shepherding the Small Church* (Grand Rapids: Kregel Publications, 2002), 42.

⁵⁹Ibid., 44.

Information travels fast. The communication wires called the grapevine in previous days were fence posts and telephone lines at home. Communication throughout communities happens faster in the twenty first century with the internet. Smartphone accessibility has spread through all sectors of society and information moves rapidly through email and social media avenues such as Facebook and Twitter. The news about things people do not like travels even faster now. In light of these facts, it can become more challenging to deal with wrong impressions and ideas about church transitions spreading before correct information gets out.⁶⁰

Inter-church power structures. The 100/200 barrier is created by several smaller barriers that influence and often prohibit finding new leaders or retraining current leaders with a new vision of church revitalization. One of the smaller barriers is the emotional attachment that seeks to “preserve social intimacy.”⁶¹ Carl Dudley says:

The basic obstacle to growth lies in the satisfactions of the present church membership. When the church is seen as one caring cell, the problem is neither complex nor judgmental. The small church is already the right size for everyone to know, or know about, everyone else. This intimacy is not an accident. The essential character of the small church is this capacity to care about people personally. The small church cannot grow in membership size without giving up its most precious appeal, its intimacy.⁶²

Another small barrier churches face are the “power struggles” that are reinforced by a continual rotation of pastors who stay less than four years. Most pastors

⁶⁰Ibid., 46.

⁶¹Elmer Towns, C. Peter Wagner, and Thom S. Rainer, *The Everyday Guide to Growth: How Any Plateaued Church Can Grow* (Nashville: B & H Publishers, 1998), Kindle, loc. 781.

⁶²Dudley, *Making the Small Church Effective*, 49.

do not see much change or growth until the third to sixth year of their pastorate according to research. These controllers of power don't want their churches to grow because they innately understand that growth weakens their power base. In the years four through seven there is often some type of crisis that affects the growth, breaks down the power centers, and assists in enabling the pastor to become the pastor.⁶³ A third area is that of the "intimate bonding with the past" which hinders or prohibits any growth to exceed present seating capacity. Old memories and testimonies of God working in those seats and in the present church facilities create a resistance of too much growth that will force the building of a new facility. The new facility means they leave old memories behind.⁶⁴

A fourth small barrier is a "protection of turf" in which new people are a threat to present members. The small church becomes a clique designed to keep the "us four and no more" mentality. Many in the small church simply "don't want to change" because they feel safe and comfortable with their current ministry. They may not boldly say it, but many look at winning souls as taking their seats away that they have occupied for years and new people begin parking in their parking spots. New souls as well as new attenders force changes with which the regular attenders are not comfortable.⁶⁵

An average worship service will be led by people who may not always be the most talented but they are utilized because of family or community connections. A church that works to put the right people in the right ministry will present a more

⁶³Towns, Wagner, and Rainer, *The Everyday Guide to Growth*, loc. 791.

⁶⁴*Ibid.*, loc. 801-20.

⁶⁵*Ibid.*, loc. 820.

polished worship experience. There are positions of ministry for everyone, yet, when one is missing, everyone notices. The ability to relate to church bosses is a must for every pastor to implement the development of new leadership. Glenn Daman introduces five keys that seem to stand out in the relationships with these individuals:

1) Recognize the importance of their role and take advantage of their wisdom and knowledge. 2) Seek their support for programs and proposed changes before they are implemented. 3) Communicate with them, so that they can help represent needs, issues and vision to the entire group. 4) Minister to them by developing their spiritual and leadership abilities. 5) Make certain they give others an opportunity to voice their own ideas and opinions. While they are influential, they must not be allowed to intimidate.⁶⁶

Another way at looking at the leadership in churches is seeing the existence of the formal and informal systems. The formal system is led by a strong pastor. An organizational chart can be drawn illustrating positions and flow of authority from the lead pastor to all the ministries of the church. The informal system may not have legitimate authority but they have power to influence the outcome and direction of the church. Their leadership power is mainly derived from their system of relationships to those in the formal leadership or their longevity in the congregation.⁶⁷

This informal system is often the formal authority in the rural Appalachian churches. Pastoral tenure is sometimes short because of limited budgets that cannot provide a full-time salary with benefits. Pastors frequently change churches to find work or to find situations that are better for their families. Pastoring small, rural churches bring very little prestige so the pastors move on to greener, brighter fields of ministry.

⁶⁶Dudley, *Making the Small Church Effective*, 55.

⁶⁷David R. Brubaker, *Promise and Peril* (Herndon, VA: The Alban Institute, 2009), 73.

Another impact on pastoral leadership is the informal power structures. Many pastors who want to grow their churches find it difficult to overcome the “behind the scenes power struggles” that will hinder any new leadership or revitalization.⁶⁸ The wise pastor recognizes these systems and is involved in them. A seminary trained pastor or one from an urban background must be aware of the invisible wall surrounding the church when they arrive. These struggles are real, but most of the time they can be overcome as new leaders are developed.

Carl George devised a theory that explains the transition in growth that affects the leadership structure in church and is very apparent in rural Appalachia churches. It is called the “Berry Bucket Theory.” It places people in churches into two groups called the “formerberries” and “newberries.” Formerberries are those who oppose new ideas, embraces tradition, and views pastors as their employees or servants. Newberries bring and encourage new ideas, change, and look at the pastor as the head who gives direction.⁶⁹

Current leadership positions are filled by the former berries and cause revitalization to be a challenge. Leadership development is almost prohibited because these folks have little respect for the pastor. Newberries occupy ministry positions that are support roles. Potential influencers or leaders are often befriended by formerberries to seek to control their input. The pastor who leads the church in growth brings in more

⁶⁸Harold L. Longenecher, *Building Town and Country Churches: A Practical Approach to the Revitalization of Churches* (Chicago: Moody Press, 1973), 32-34.

⁶⁹Carl F. George and Robert E. Logan, *Leading and Managing Your Church* (Grand Rapids: Baker Book House, 1987), 148.

new berries. As the new berries grow in number, former berries feel threatened and begin attacks on the pastor. Evangelism and discipleship become secondary to formerberries losing their power. There will be an all-out effort to terminate the pastor and only the intervention by a sovereign God can provide hope in many of these situations.⁷⁰

Division is not uncommon and pastors often choose sides. These actions can paralyze any progress. Formerberries are often regular attenders, are givers, and are involved in various ministries. The pastor's age is the dividing line that determines which are seniors and juniors. Senior formerberries seek control of the pastor in order to stop change. Junior newberries will resent the old guard, will encourage the pastor to disregard them, and aggressively move forward with the newberries.⁷¹

One of the greatest actions by the pastor is prayer. It is the key to overcoming all of this dissent as God intervenes. Prayer for wisdom, knowledge, understanding, power, and authority from the Holy Spirit is essential by the pastor. Formerberries, newberries and the pastor need an understanding of how all of this process works. Many times a pastor brings a church consultant with pastoral experience in growing a church to help educate the church on these struggles and on the process of revitalization. A strong, mature pastor can stay long enough, outlive senior formerberries, or even earn the respect of the formerberries that will give the pastor the primary leadership role. The pastor would be wise to be patient and work through the formerberries as much as possible,

⁷⁰Ibid., 157-60.

⁷¹Ibid., 161.

because earning trust requires times and is a challenge. Deliberate relationships made between the pastor and the formerberries builds trust as each communicates with one another.⁷² A pastoral mentor of mine had a cliché he always told his staff, “Planning, preparation, and promotion prevents problems with people.” Know what people’s concerns are and answer them. A pastor should never take votes that will divide the congregation. Work to know what people think and how they feel ahead of time about things in the church.⁷³

Newberries must be discipled and cautiously guided to understand the process of revitalization. Their enthusiasm is refreshing to the pastor but must be controlled without quenching it. Eventually over a five to ten year period, leadership begins to change. Major leadership roles begin to get filled with newberries as junior formerberries and junior newberries form strong relationships. These individuals are younger than the pastor and more prone to follow the lead pastor’s leadership.⁷⁴

It is important for a pastor to find out who are the key leaders in non-elected positions who influence the everyday life and ministry of the church. These people can be labeled as *gatekeepers*, *patriarchs*, and *matriarchs*. These positions are held by the formerberries and are key influencers of transition and change in the church. They are important in the support of the pastor. It is important for the pastor to garnish their

⁷²Ibid., 164.

⁷³Ray E. Hurt is a lead pastor with whom I worked from 1982-1989 in Minot, ND, and in Princeton, WV, from 2000 – 2007. He is a trained consultant under Carl George and Peter Wagner.

⁷⁴George and Logan, *Leading and Managing Your Church*, 164.

support as their approval of the pastor helps the pastor move forward in the revitalization process.

Gatekeepers are normally older, friendly people who may not have an official position of leadership but enjoy greeting everyone especially the guests after each service. Some may call them “busy bodies” because they always try to know everyone and everything but avoid being in the middle of everything. It is difficult for these individuals to stay seated during services and they may be found in the church foyer carrying on conversations with others. While they may not agree on everything the church does, they enjoy promoting things from their own vantage point.⁷⁵

Matriarchs and *Patriarchs* like the center of attention in the church even to the point of often sitting the middle of the sanctuary during the services. On the outside they can be “ruff and gruff” in their approach but on the inside they are actually sensitive people. Some may be wealthy and others may be involved in several different ministries. Still others may not be able to do much but have children who are very involved.

Matriarchs and *Patriarchs* have seen pastors come and go, new leaders trained but only to leave as well. In the rural Appalachia communities, often there are no strangers in these small towns, and the *Matriarchs* and *Patriarchs* become the faces of their churches. Their opinions sway other people’s opinions. The young pastor may unwisely challenge these leaders because of personal insecurities or a lack of pastoral experience. That challenge will teach the pastor a valuable lesson on picking and choosing battles in the church.⁷⁶

⁷⁵Dudley, *Making the Small Church Effective*, 46.

⁷⁶*Ibid.*, 46.

Addressing small church diseases. The most challenging numerical barrier to overcome in growing a church is the 200 barrier as 90 percent of the churches of America have faced it, few have successfully passed it and over half of these churches average less than 100 active attenders. Struggles that pastors face trying to overcome the 200 barrier are not much different than those of trying to overcome the 100 barrier. A pastor fights these issues on a constant basis until the church outgrows them. At the core of this numerical barrier is the issue of pastoral care.⁷⁷ An excellent book on addressing this barrier is the book *The Everyday Guide to Growth: How Any Plateaued Church Can Grow* by Elmer Towns, C. Peter Wagner, and Thom S. Rainer.

Peter Wagner describes two diseases affecting whether a church can be revitalized or not. The first is “ethnikitis,” which means the neighborhood surrounding the church has changed and no longer reflects the constituency of the local congregation.⁷⁸ One of four things has to happen in order for the revitalization to begin. First, the church sells out and moves to a new location that better reflects the current active members’ cultural identity. Second, the church takes on a new identity that reflects the surrounding neighborhood. A third option combines the first and second option by planting a new church in an area of the community that reflects current membership and replanting a new church in current facilities that reaches the neighborhood. The fourth option seeks to build a cross-cultural church in the current facilities by changing the image of the church and by conducting ministry that relates to

⁷⁷Towns, Wagner, and Rainer, *The Everyday Guide to Growth*, loc. 520-34.

⁷⁸*Ibid.*, loc. 746.

surrounding neighborhood.

The second disease is the “ghost town disease,” which is very common in rural Appalachia. People move out of the small communities because there are no jobs or very few good jobs left. Better education is sought. Citizenship gets older and communities die as its residents pass.⁷⁹

Understand the Uncertain Mindset

In wrapping up this section on roadblocks or barriers to growth, it can be seen that understanding the way people have thought in rural Appalachian churches about growth is important. Everyone has not been blatantly against growth but there has been an inner mindset that has guided actions that have resisted new ways, new ideas and new leaders.

Rest on past accomplishments. Success is a good thing for a church but can become a roadblock to future growth. Completion of building projects, major financial purchases or projects and successful ministries can cause a church to become complacent. The focus is on the accomplishment of the goal and not on continued ongoing ministry of seeing lives changed by Christ. It becomes the responsibility of someone else. In the end, the ministry or accomplishment becomes a monument or idol to be preserved and gets all the attention and magnification because the church accomplished some great feat.⁸⁰

⁷⁹Ibid., loc. 764.

⁸⁰Rainer and Lawless, *Eating The Elephant*, 56.

Hesitant to try new ways. People are often hesitant in becoming a part of a church revitalization process or a leadership development course for various reasons. Five different types of people who are hesitant can be identified. The first group is the *nay sayers* who say “it flat won’t work and don’t want to be apart.” Second is the *church historian* who recalls how it has been done before, remembers “it didn’t work then and won’t work now.” They know that the plan has not been tried before and are hesitant to see anything new tried again. Third group is the *wait and see-ers*, who want to wait and see how it goes for others, see who supports it or how other churches have done it. Fourth are the *old dogs* who never want to try and learn anything new or any new approach to bringing fresh life to the church. Lastly, the *yeah buts* affirm with their support but drag their feet to get involved. They may be positive about many things in the church except doing the things that produce new leaders and growth in the church.⁸¹

Address mindset of resistance of new church life. Several specific obstacles stand out in rural Appalachia churches. Barriers to developing new leaders that are key to church revitalization can cripple and frustrate pastors. The following are eight possible

⁸¹Thom S. Rainer and Charles E. Lawless in their book *Eating the Elephant* give their twist on the different groups that serve as obstacles to growth. One group is labeled as the “We’ve never done it that way before” group who resist change and progress. A second group is the “I love you Pastor, but . . .” They are the ones who feel the need to keep the pastor accountable and will be the ones who will confront the pastor if they don’t like the way things are going. The third group is the “If we only had more money” folks. There will never be enough money or a good enough idea to justify the expenditure. Spending is looked more as spending money than investing resources into souls. Last group is the “Why didn’t you visit me . . .” people. The pastor is so busy doing the pastoring, organization, planning that leadership development falls short in the effort trying to be there for everybody. New leaders are needed but the mindset of the people is that pastor should be able to do it all. In connections to these obstacles, solutions are given on how to overcome them. (155-98).

responses to specific obstacles that stand out in rural Appalachia churches. First, overcome the mindset of pessimism and defeat by declaring hope and faith in God. Many people in the Appalachian culture find no hope or vision in their community's future and it spills over into the church. Pastors need a vision from God for the harvest in their community, share it with new leaders and present leaders to help them see a new day of ministry ahead.

Second, the area of finances is an issue, because it takes investment of monetary resources to train new leaders. Current leadership and the church body need to be educated on how it takes investments of resources to reach the harvest. Finances are needed to continue ministry to reach new people and conduct ministry to current church attenders. Since the Appalachia continues to experience tough economic times and often the focus of the church is just maintenance and upkeep of current facilities and any leftover is placed in a savings account. Accurate financial records and budgeting are key to teaching leaders about investments into ministry.⁸²

The third area is concerned with a lack of vision for the surrounding harvest. The surrounding culture looks bad and nobody wants their neighbor to go to hell, but there is no vision or plan of action for ministry to them. Pastors teach and promote their vision of ministry. They must teach their leaders how to have a vision for the surrounding harvest and lead them in designing ministry because they do not see the people surrounding them as hopeless.⁸³ Churches become complacent and turn their

⁸²Hunter, *The Lord's Harvest and the Rural Church*, 71, 72.

⁸³Ibid.

focus inward on themselves. People see their priority is on preservation of current ministry instead of lost souls and new people. Evangelism is relegated to special prayer requests in the service to remember their lost.⁸⁴ A church without a vision for ministry will decline and eventually die. It will become an institution in which leaders give themselves to protect and preserve. Life and excitement in seeing souls saved gets exchanged for structure and preservation of current traditions.⁸⁵

A fourth need focuses on making the church guest friendly because very few guests come and the need for a leader to follow them up is not seen. Designated parking for guests is not found in churches needing revitalization. The parking spaces closest to the front become the unofficial spots for older church members or people who have parked there for years. Greeters are not found at the church entrances to welcome guests to the services. Service times on the church's sign or in publications such as the phone book may be incorrect or simply not given. Due to the needs of the congregation, the pastor does not have time to do follow up with the guests each week. Leadership must design ministry and services that provide opportunities and services to encourage the church to invite people to church. New leaders reach out to contact guests. The pastor and the leadership share promote their excitement to the congregation excited about seeing new faces.

The fifth roadblock is that of the small church mentality that limits leadership development because a select group runs the church. Gradual change takes place as

⁸⁴Rainer and Lawless, *Eating The Elephant*, 58.

⁸⁵Neil Cole, *Organic Leadership* (Grand Rapids: Baker Publishing, 2009), 33, 42.

pastors invest time in teaching new leaders on small church mindsets. Transition of authority takes time as new souls are saved and new people begin to attend the church and are disciplined under the current pastor's vision for ministry. New leadership that begins to take roles of authority and get elected to leadership boards offset current church leadership that like to oversee or micromanage every expenditure, every ministry position, every hire and tries to fire pastors as if they were their employees. Pastors who give reports and keep accurate records teach new leaders this important principle. Pastors who raise up new leaders and begin to implement new leadership structures will gradually change this old structure. Change regular monthly or quarterly church business meetings that have been held in the past to review financial statements and rehash what was discussed in previous deacon meetings. Conduct yearly budget meetings or have called meetings for specific large expenditures. Give the deacons monthly reports that give them opportunity to voice feedback and represent the church's concerns. Develop staff and leaders to give oversight to ministries. In the past if certain "formerberries" as discussed previously are not at the meetings, they then have to be rescheduled. This begins to change as new leaders and new ministries begin to be developed that does not involve them.⁸⁶

The sixth area and most important roadblock is weak pastoral leadership. Strong pastoral leadership that develops strong leaders is the primary catalyst for revitalization. New leadership recognition and development should result in growth. Peter Wagner, in his study of churches that are growing, discovered a common thread in

⁸⁶George, *How to Break Growth Barriers*, 110.

each church being that of strong pastoral leadership.⁸⁷ A lead pastor determines to be either the primary care giver or maker of care givers. An effective leader is one who accomplishes ministry through other leaders. Production of new leaders is a major priority for a pastor who wants to lead in revitalizing a church. The pastor that moves a church past two hundred church attenders goes from being a shepherd to a rancher. There can be no sustained church revitalization and growth nor leadership development without the lead pastor moving beyond this barrier of leadership style.⁸⁸

The seventh obstacle is the amount of pastoral care people in small churches demand. Transition to a growing church that is needed in many rural Appalachia is linked to leadership development and a new focus on the pastoral care of the congregation. It will not take place unless the lead pastor develops other pastoral care givers and backs off from being the primary care giver. Many pastors feel like they must be the one who gives the pastoral care because this approach is a main part of their job, and it is the way he can please the congregation. In order for the church to make this transition, the lead pastor must buy into this new leadership style, teach the church about the scriptural basis of this ministry structure, and patiently guide the church through this transition.⁸⁹

The last obstacle is delegated ministry responsibility which is difficult for some pastors as they do not want to create new church bosses. Some pastors who will

⁸⁷Peter Wagner, *Your Church Can Grow* (Ventura, CA: Regal Books, 1976), 61.

⁸⁸George, *How to Break Growth Barriers*, 20-23.

⁸⁹*Ibid.*, 88.

struggle with making this transition more than others because their personality type focuses more on people than on the accomplishment of a new leadership structure that will help facilitate growth. The transition is challenging for a pastor to become a lead pastor because one's individual ego is also fed by the constant compliments and support received from the people who experience the care and involvement in every ministry. These pastors often lack leadership development skills because they have not been involved in reaching out to new potential leaders. They are reluctant to delegate responsibility because they feel unsure about the quality of ministry that potential ministry leaders can produce. In addition, they fear criticism if the care and ministry that is given by others is inadequate. On the other hand, the pastor experiences frustration because no one else wants to get involved. Potential leaders fail to come forth and new development is stifled because new leaders only function in advisory and spectator roles of leadership.⁹⁰

Hope For Transition

These various roadblocks and barriers to church revitalization and leadership development can possibly be avoided through several actions by the pastor and the congregation. Shared ownership of the church's vision of new ministry and new leaders is one key action. Realize the transition to new leadership will take time to support and time to develop. Keep unity by discipling the total church body with a new vision of expanding the church's ministry into new areas, reaching out into evangelism of lost souls and mature believers producing new leaders. The lead pastor must invest

⁹⁰Ibid., 89-91.

significant time and patience into leadership who will eventually develop new leaders as well.⁹¹

Proper timing is essential in overcoming these barriers, in releasing new leaders into ministry, as well as other obstacles not addressed in this chapter. Some people look at leadership development as a plan to raise an elite status of people in the church. Pastors must guard against this mentality just as Jesus did when He washed the feet of the disciples. Leaders are needed who are focused on carrying the towel of ministry instead seeking a title or position (John 13:1-17).

Leadership development places leaders in positions where they fit the role in which they are placed. Aligning people who are strong in the leader's weak areas can make ministries stronger. The key for this to happen lies in pastors, church leaders and potential leadership discovering their spiritual giftedness and their personality traits to enable them to be most effective in their roles.

Utilizing God-Given Supernatural Abilities of Spiritual Gifts

It is imperative for believers to find ministry involvement in the church based on how God has spiritually gifted them. Several analyses conducted on church members' involvement in local church ministry have consistently revealed that 20 percent of the church does 80 percent of the ministry. The reason for part of this high percentage could be the lack of teaching about gifts and a lack of commitment by the church members to use their gifts. The Apostle Paul viewed the responsibility to use his gift as a debt he was to repay to God (1 Cor 9:16, 17).

⁹¹Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapids: Zondervan, 2004), 129.

Renewed Focus on Spiritual Giftedness

The subject of spiritual giftedness needs a renewed focus on its importance and role in church revitalization. Churches struggling to gain new ministry life also wrestle to find leaders gifted in giving new direction and hope. It is important for the church to realize that just as a person is given a personality designed by God at their natural birth, a person is given at least one spiritual gift by God when they become a born again believer in Christ.⁹² The Scriptures reveal that God gifts Christians in such a way that the spiritual gifts are interconnected to other believers in the body of Christ in order to provide more effective ministry. They also share how spiritual gifts edify the body of Christ, bring unity of purpose for ministry, and demonstrate spiritual maturity. A more in-depth study of spiritual gifts should be conducted by every pastor or leader in order for one to be more qualified to teach the role of spiritual gifts on the church and on church leadership.

God never intended for people in the body of Christ to compete against one another in ministry but to compliment and support one another. He has given spiritual gifts to all believers that are to work in connection with their personalities, skills and abilities. It is important to fit people into the right ministry a task that is paramount to developing a strong leadership team that will lead in revitalization. Paul says in Ephesians 4:15, 16 that the end result should be an energized body of believers growing in the Lord, winning souls, conducting new ministry, and experiencing growth.⁹³ People

⁹²Mels Carbonell, *Discover Your Giftedness* (Blue Ridge, GA: Christian Impact Ministries, 2006), 15.

⁹³Eph 4:15, 16, “. . . but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”

often fail to stay in the church because they do not get connected to a small group of believers or fail find a ministry to participate in. The most effective way to enjoy church life is to become aware of one's spiritual giftedness and find a place to use that gift.⁹⁴

Discovering Spiritual Gifts

The discovery of one's spiritual gifts is biblical according to Romans 12:4-8.⁹⁵ There are various listings of those gifts found in the New Testament. It is generally accepted that there are twenty-three primary gifts found in Romans 12:3-8, Ephesians 4:11-12, 1 Corinthians 12:7-28 and 14:1-3.

Pastors and churches can accomplish so much more ministry when the people discover their giftedness and are empowered to function in them. Otherwise, pastors resort to hiring staff to function in roles that God may have gifted their congregation.⁹⁶ Pastors must discover and understand their own spiritual giftedness in order to place the right gifts around themselves to ensure more effective ministry. Church members who discover their gifts and are placed in areas to utilize those gifts are more fulfilled Christians, enjoy ministry and make greater impacts on other's lives around them.⁹⁷

⁹⁴Carbonell, *Discover Your Giftedness*, 18.

⁹⁵Rom 12:4-8, "For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness."

⁹⁶Rainer and Lawless, *Eating the Elephant*, 195.

⁹⁷Carbonell, *Discover Your Giftedness*, 27.

It is important to note that God gives spiritual gifts associated with leadership and He gives people an ability to lead. The first step to discovering new leaders is finding those in a congregation possessing the gift of administration as listed in 1 Corinthians 12:28. In addition, there are functions and position of leadership based on Ephesians 4:11-16. The gift of administration is one that carries a responsibility to be developed and enhanced for effective use.⁹⁸ A second step is for leadership, such as pastors, to train, appoint, and release those with this gift into active ministry. Those gifted must take seriously the vitality of this gift and put it to use in the body of Christ. People with the gift of administration must not force their authority on others but seek the help and cooperation from those being led. According to Ephesians 4:12, effective leadership in the church assisted in the discipling of believers.⁹⁹

An important part of helping discover leaders and their gifts is incorporating an effective leadership training program that involves three main components. First, a clear plan to develop leaders based on scriptural principles of leadership and practical tools of leading. Second, a church or ministry must develop an accurate listing of current leadership positions and potential leadership opportunities. Third, a process or inventory method for recognizing potential leadership must be implemented.¹⁰⁰ There are various ways to determine potential leaders through personal communication, interviews, and

⁹⁸Engstrom, *The Making of a Christian Leader*, 53.

⁹⁹Ibid., 54-56.

¹⁰⁰Richard Wolfe, *Man at the Top* (Wheaton, IL: Tydale House Publishing, 1969), 125.

evaluations of skills. Two important tools of evaluation are the Wagner Houts Modified Spiritual Gifts profile¹⁰¹ for identifying individuals with spiritual gifts of leadership and the DISC personality profile system for determining those with specific personality traits of leadership. An important qualifier about spiritual gifts inventories that is on the inside cover of the Wagner Hout's profile that should be noted:

However, do not regard the results of this test as final. The three or four gifts you score highest in may or may not be your spiritual gifts. But you can be sure in any case that they are a starting point for prayer and experimentation. You will need other members of the body of Christ to help you confirm what gifts you have.¹⁰²

Spiritual Giftedness in Leaders Must Be Developed

Pastors of churches in need of revitalization should be looking for leaders who will be change agents. There are various spiritual gifts that are important in assisting pastors develop revitalized ministry in the church. Aubrey Malphurs points out several spiritual gifts that he sees characterizing believers who are these change agents.¹⁰³ First, the gift of leadership in Romans 12:8 is needed to assist in moving churches that have become content with present conditions that are stagnant or in decline. Leadership provides new vision and helps enlighten the people with the seriousness of the need in order to create a dissatisfaction with the present. Second, a gift of faith in 1 Corinthians

¹⁰¹Wagner Hout's Modified Spiritual Gifts Profile, Charles E. Fuller Institute of Evangelism and Church Growth, accessed September 21, 2014, www.exchristian.net/images/wagnermodifiedhouts.pdf.

¹⁰²Ibid.

¹⁰³ Aubrey Malphurs, *Pouring New Wine into Old Wineskins* (Grand Rapids: Baker Books, 1993), 60.

12:9, sees the possibility to accomplish the impossible in a desperate situation. It helps leaders overcome doubt and fear in facing daunting people and circumstances. Third, the gift of exhortation listed in Romans 12:8, is needed to communicate inspiration of making a renewed commitment to the Lord, commitment to ministry, and faithfulness in fulfilling their commitments. The person with this gift faces confrontation, speaks hope, and demonstrates an inspiration that excites the church to move forward.¹⁰⁴

Mercy is an important gift listed in Romans 12:8, giving leaders an ability to feel and understand compassion for a church discouraged and defeated. Leaders with this gift bring fresh life, support and encouragement to churches to trust that God has not given up on them. They remind the body of Christ of His plan and their need to give it their best support and effort. A fifth vital gift is that of teaching found in Ephesians 4:11. The companion gift to teaching is preaching as both are inspired by the Holy Spirit to communicate with persuasive ability the Scriptures and how to live them in the surrounding culture. The ability to communicate a new vision, a new of action to fulfill the vision and a need for leaders to take ownership of that vision is vital. Leaders who are change agents have a mighty tool through which they can inspire and instruct. Paul shares in 1 Corinthians 12:28 a different leadership gift called administration. Malphurs presents the three-fold function of this gift:

First, administrators set goals and design plans and budgets to accomplish them. Next, they create an organizational structure around the plan and staff it accordingly. Finally, they monitor the plan and solve problems as they arise. This gift should not be confused with the gift of leadership, because Paul chose different Greek words and placed them in separate lists. The gift of administration serves best in combination with the gift of leadership or abilities in the area of leadership. It allows change agents to both lead and manage well the ministries that are in process. It is not very effective, however, when there is no one with the ability or

¹⁰⁴Ibid.

gift of leadership. And the change agent who lacks the gift of administration will need to find someone with this gift or find himself in great difficulty trying to cope with the very changes he has initiated.¹⁰⁵

A seventh gift is evangelism listed in Ephesians 4:11. This gift seeks to see souls saved and has an energizing demeanor that spreads excitement for Jesus. A person who reaches out to the new souls sees the benefit of new believers in their churches and the impact on revitalization.¹⁰⁶ Lastly, the gift of Pastoring in Ephesians 4:11 offers care and encouragement to the church. This gift influences people to work together as a team, while encouraging the church to work in one accord, and to harmoniously overcome obstacles that hinder revitalization and give support and guidance as a shepherd does for sheep. A pastoral gifting motivates the church to become a new healthy organism, reaching out to others in ministry.¹⁰⁷

Spiritual giftedness is the main means and tools whereby the Holy Spirit workers supernaturally through believers to accomplish ministry. It is a built-in motivator in the Christian to accomplish ministry. A Christian who is aware of his/her giftedness should see other's needs and realize God's blessing to minister to people. The Holy Spirit motivates the believer from within, orders their steps to meet people out in the community and enables them to make a ministry impact. A church experiencing spiritual gift awareness receives an internal motivation to work to see God revitalize their

¹⁰⁵Ibid., 62.

¹⁰⁶Ibid.

¹⁰⁷Carbonell, *Discover Your Giftedness*, 49.

church.¹⁰⁸

Romans 12 provides a mandate that admonishes believers to use these gifts as a team to reach out in ministry to their church and to the world based. The operation of spiritual giftedness in leaders motivates, demonstrates and illustrates to other believers how to accomplish ministry. Church revitalization is experienced as people see the need for leadership and ministry and how God has gifted them to address that need.¹⁰⁹ Peter Drucker, author of *The Effective Executive* says,

The key to make this type of man effective is to start with the person, find out what his strengths are and put him in a position where he can make full use of his strengths. Never start with the job and make the man fit into the job or the program. Start with the man and make the job or program fit into his strengths.¹¹⁰

This plan is a key that works effectively in revitalizing the church. Work to develop new leaders and help church attenders gain an awareness of their spiritual giftedness. These internal fires rekindled by God will spring forth in new life.

Transition into Utilization of Spiritual Giftedness

Churches in need of revitalization must lead their people through three phases of transition. First is the shepherding phase in which leaders work through a process of identification. During this season of leadership development, ministry vision is promoted by the pastor, training is given on various ministries needed to grow the church, the

¹⁰⁸Larry Gilbert, *Team Ministry* (Lynchburg, VA: Church Growth Institute, 1987), 40.

¹⁰⁹*Ibid.*, 42-44.

¹¹⁰Peter Drucker, *The Effective Executive* (New York: Harper and Row Publishers, 1966), 75.

concept of ministry as a team reaching the community is taught and preach. Spiritual gifts and personality profiles are given to the congregation to assist them in better understanding how God had designed the body of Christ for service in ministry. The pastor begins to move the church lovingly into a new direction; relationships are built with present attenders and new attenders. Potential leaders are identified. Current leaders are encouraged to receive a new vision of the church's ministry.

The second phase is called the learning phase. This seminar is part of this phase. People learn more about what it will take to bring new ministry life, what works and what does not work in church ministry. There should be in depth studies into all the spiritual gifts listed in scripture and the various personality traits. This training should include teaching on leadership in different ministries and how the personalities of leaders as well as their spiritual gifts affect the ministries. The third phase is the leading phase. During this time, leaders are mentored by the pastor in small group Bible studies on various topics of leadership as well to discuss their own leadership experiences. It is an intense time of leadership development and recommitment to the mission of the church that begins the actual church revitalization. In the last phase, new leaders begin to lead, develop their own next level disciples, church members serve more fervently and more effective ministry gets accomplished.¹¹¹

In spite of all the internal spiritual motivation to conduct enjoyable ministry, change is challenging and difficult for church members. Many people in small Appalachian churches struggle with certain feelings, biases and concerns about church

¹¹¹Kennon L Callahan, *Small, Strong Congregations* (San Francisco: Jossey Bass, 2000), 223.

growth that cause them to resist the revitalization process and a structured approach to developing new leaders. Some feel no need to change and potential leaders in their congregations have not earned the right to become leaders nor are they “good” enough. The values of the people in the church find security in their traditions and current leadership structure. A new approach to ministry through utilizing people’s spiritual gifts will face limited support but will produce greater ministry results and more reaping of the harvest if this approach is utilized.¹¹²

**Reaching Across Personality Lines
to Disciple New Leadership
Key to Revitalization**

Change affects each person differently based on individual spiritual giftedness and personality make up. It is important to teach the church body that they are designed by God with natural talents, abilities, spiritual gifts and a personality corrupted by sin but redeemed by Jesus.¹¹³ The Scriptures share that God created and formed humanity genetically for a specific reason. Through Christ, people are born again to a life of grace and ministry.¹¹⁴ A person’s behavior is influenced by a unique personality and a spiritual rebirth that will impact that behavior. Some behaviors and ways of handling situations in

¹¹²Malphurs, *Pouring New Wine into Old Wineskins*, 79-82.

¹¹³*Ibid.*, 89.

¹¹⁴Ps 139:13-14, “For You formed my inward parts; You covered me in my mother’s womb. I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well.”

Eph 2:10, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

life come easier for some personalities as opposed to other personalities. It is important that members of the church understand their personality types so that they handle life more effectively and become more like Christ.¹¹⁵ Every person has strengths, weaknesses and handles life and ministry better when that person is placed in situations that build on those strengths.

An individual's personality is influenced by the surrounding culture, education, and experiences from life. Sleeping patterns, study patterns and eating habits are influenced and impacted by an individual's personality type. The way one drives a car and goes shopping, their handwriting and financial management as well as how they take care of their house are affected by their personality. The discovery of people's personality opens the door to the discovery where people work more effectively and why they respond to life the way they do. It creates a better environment for ministry, teamwork and leadership development.¹¹⁶

Church revitalization and leadership development is not only a spiritual work inspired by God; it is also, a work that involves the motivation of people. It is the recognition of people with potential for leadership and training them to lead. At the heart of dealing with these potential leaders is the focus of this development based on their personality design as well as their spiritual giftedness.

Church Leadership Development Key to Revitalization Involves Motivation of People

¹¹⁵Carbonell, *Discover Your Giftedness*, 59.

¹¹⁶Mels Carbonell, *So, You're Unique* (Blue Ridge, GA: Uniquely You Resources, 2005), 12.

Every leader is different just like every person is different. Individuals in leadership positions in churches are most effective when they have faith in God, an element of self-confidence in themselves and a determination in what it will take to accomplish God's mission. They will inspire others to follow their example. Enthusiasm causes an optimistic outlook. Leadership proves to be sincere and trustworthy in their word. They emanate self-discipline in their life that encourages others to conquer weaknesses. A leader has a self-confidence that rejects arrogance. Decisiveness is imperative to overcoming procrastination.¹¹⁷

Leaders prove to be courageous because the church is constantly challenged by evil forces seeking its destruction. It helps a leader to have a sense of humor giving them the ability to help others see another side. Loyalty demonstrates steadfastness and faithfulness to God and His mission in spite of rejection by church membership. These are just a few of important characteristics leaders must strive to have. Some of them, however, come easier to display than others because of a person's personality. One personality type verses another type does not guarantee success but it does make the task easier for some.¹¹⁸

Change is challenging for churches to experience revitalization because it is comprised of people doing things they probably do not want to do. Since people are created with various personality types, change is more challenges their security.¹¹⁹

¹¹⁷Engstrom, *The Making of a Christian Leader*, 88.

¹¹⁸*Ibid.*, 89.

¹¹⁹Malphurs, *Pouring New Wine into Old Wineskins*, 79.

Personalities can change and a person can learn and relearn how to submit their will to God in order for Him to strengthen and reshape them to be better people. Revitalized leadership and new leadership can lead a church to change with revitalized ministries because they now know more about themselves and enjoy doing ministry connected to their spiritual giftedness and their personality.¹²⁰

Church Leadership Development Key to Revitalization Is A Process Involving Different Roles

The Apostle Paul had a keen awareness of himself and what it took to move his life and ministry to the next level. He had to learn from his past, make changes in the present, and press forward to achieving the goal given to him by God.¹²¹ The process of Christian growth is parallel to revitalized ministry. It is imperative for self-awareness to develop any skills to make one more effective in leading others. The understanding of personalities and their development will assist in addressing people's attitudes and leadership styles in order to increase overall leadership success.¹²² It is paramount to motivation and creating an environment that inspires people in the church to want to

¹²⁰Engstrom, *The Making of a Christian Leader*, 91.

¹²¹Phil 3:12-16, "Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind."

¹²²Engstrom, *The Making of a Christian Leader*, 93.

accomplish what it takes to move a church forward with revitalized ministry.¹²³

Church Leadership Development Key to Revitalization Utilizes DISC Model of Personality and Behavior

The DISC personality profile is the method of preferred choosing to assist in determining potential leadership and to assist church members finding a ministry that corresponds with their personality type. This profile is based on four personality types originally categorized by the father of modern medicine, Hippocrates. He observed four basic types of behavior and attributed them to the chemical makeup of one's blood. Hippocrates labeled these four different behaviors and chemical formulas of the blood as choleric, sanguine, phlegmatic and melancholy. Scientific research has since eliminated the connection of personality with bodily fluids but has discerned the evidence of four basic categories of human behavior or personality types.¹²⁴

William Marston studied these four behavioral patterns and developed the DISC personality profile system in 1928 that took each term designated by Hippocrates and gave a different corresponding identification. He identified the "choleric" as a "D," "sanguine" as an "I," "phlegmatic" as a "S," and "melancholy" as a "C." Since then there have been several different people who have built on this model and modified his personality profile system to develop more sophisticated and more accurate diagnosis of personalities based on this DISC profile system.¹²⁵ An overview of these types reveals

¹²³Carbonell, *So, You're Unique*, 14-15.

¹²⁴*Ibid.*, 20-21.

¹²⁵*Ibid.*

that a “D” representing “Dominance” is an extrovert, focused on accomplishing tasks. The “I” representing “Inspirational” is an extrovert that is naturally people focused. A discovery of a “S” or “Steadiness” type who is an introvert, more focused on being people focused. Last, the “C” represents the “Cautious” type which is an introvert that is focused more in fulfilling tasks. Based on these distinctions, there are combinations of the extrovert and introvert, people focused and task oriented to form mixtures of personalities.¹²⁶ The following is a brief overview of those combinations of the four personality types.

Every person has a primary and a secondary personality trait. The first letter in the combination represents a higher scoring in the profile and the second letter is the next highest score which is a person’s primary and secondary traits. A “DI” describes a person with the second strongest personality type. This individual is full of energy, very productive and every action has a purpose.¹²⁷ The “DS” is the most subdued of the extrovert blends. They do not come across as impressive but do work hard, organized, plans things and is enjoyable to work with. “DC” personalities are pioneers who are extremely industrious and considered natural leaders. Most successful pastors or administrators have this personality profile. They are extremely competitive, very analytical and thrive on accomplishing goals.¹²⁸

The “ID” trait is the strongest personality because people with this trait are

¹²⁶Ibid., 24.

¹²⁷Voges and Braund, *Understanding How Others Misunderstand*, 47.

¹²⁸Tim LaHaye, *Transforming Your Temperament* (New York: Inspirational Press, 1991), 265-67.

forceful, influential, and enthusiastic with their focus on people. They are persuaders and motivators. “IS” personalities are strong encouragers, love to help people, good with their family, and would never purposely hurt anyone. The “IC” is a negotiator with others. They are very genuine, sincere and sensitive to others feelings.¹²⁹

“SD” personalities are the counselors because they are good listeners. They genuinely care for people, giving practical advice, and rarely make people feel threatened. The “SI” blends are excellent advisors, cooperators and are diplomatic. They are thoughtful and make long term friends. The “SC” personalities are the most introverted, gracious and gentlest of all the blends. They are excellent strategists, always trying to do the right thing, the right way.¹³⁰

“CD” personalities are strong-willed, driven perfectionists who accomplish many things and do them well. Individuals with “CS” personalities adapt well with others. They are studious, researchers and often labeled as *gifted*. Most of the world’s inventions and medical discoveries were made by this personality blend. The “CI” blends relate as individuals gifted, creative and artistic. They are able to learn and promote what they have learned effectively. Many with this personality blend are very talented, scholarly and make tremendous faculty members.¹³¹

The DISC profile system is a refined evaluation that has been used by thousands of companies, organizations and church ministries to help millions of people.

¹²⁹Ibid., 262-63.

¹³⁰Ibid., 271-73.

¹³¹Ibid., 268-70.

Once a person gains an understanding of how one thinks and feels, others' personalities will be easier to discern. It will help a person become a better leader and to help people become better followers. Certain behaviors come more naturally than others and by finding out what those behaviors are through the DISC system a person can work more effectively.¹³² In church work, people enjoy some ministries more than others. This enjoyment is the result of their spiritual giftedness and their personality makeup. For example, there are those who make better greeters than others. A tool to help recognize that is vital to helping revitalize ministry with the right people in the right ministry. The DISC provides pastors with a tool that will give them better communication skills, with more ability to motivate church attenders to work together as a ministry team. This method should result with more souls saved, revitalized ministry and development of better leadership. The profile is easy to take, as it is found in various places on the internet as well as in written form.

Church Leadership Development Key to Revitalization Develops Transformational Leaders

Transformational pastors. It has been previously noted that spiritual gifts are given by God to provide supernatural abilities for ministry. Personalities of individuals are given by God as well to provide people with natural abilities for functioning in ministry. In a similar way, as pastors are given spiritual gifts by God to lead churches, there are certain personalities that are more effective in bringing about church

¹³²Julie Straw, *The 4 Dimensional Manager* (San Francisco: Berrett-Koehler, 2002), 3-5.

revitalization.¹³³ Peter Wagner points out the impact of how strong the role a pastor has in a church revitalization is based on the pastor's personality. There are some pastors who take control and some who cannot bring about change. He sees some pastors as never being created to pastor large, growing churches.¹³⁴

Transformational pastors are those who can motivate others to accomplish more than they expect of themselves. They see leadership as an ongoing process of learning and acting upon that education to lead the church. Robert Thomas uses the Biblical Personal Profile, which is based on the DISC system,¹³⁵ to discover the personality of the pastor that is most effective in revitalization. He researched a small group of twenty pastors of churches with less than 200 members giving him some reliable information despite the limited number of participants.¹³⁶ The pastors who experienced greater than 10 percent annual growth rate were considered revitalizing pastors and their DISC profile was that of an "ID" personality type. This combination in the pastors reveals they like to be around people and can be articulate and motivational. These pastors will inspire enthusiasm, genuinely care for people, will take risks, become frustrated with complacency, and must always be moving forward. Their optimism is

¹³³Malphurs, *Pouring New Wine into Old Wineskins*, 64.

¹³⁴C. Peter Wagner, *Leading Your Church to Growth* (Ventura, CA: Regal Books, 1984), 97.

¹³⁵The DISC Personal Profile and the Biblical Personal Profile are basically the same except for the difference being found in the latter comparing the different personalities to those of individuals in the Bible.

¹³⁶Robert W. Thomas, "Personality Characteristics of Effective Revitalization Pastors in Small, Passive Baptist General Conference Churches" (D.Min. diss., Talbot School of Theology, 1989), 102.

contagious and have an ability to get people's trust and respect. These characteristics are important for a pastor to lead a church in experiencing new life. Every pastor would be wise to take the Biblical Personal Profile, as it will give them great insight into their own leadership capability as well as insight in to where they need to become stronger leaders.¹³⁷

The study by Thomas points out how an extraverted personality makes being a transformational leader easier. In light of this thought, one could discern that some personalities are better than others, but this conclusion is not the case. A person's uniqueness is actually an asset in responding to life's challenges.¹³⁸ Leaders have their own style of leadership based on their individual personality. The research proves the importance of pastors and potential leadership discovering how each personality type works together to bring transformation in churches as a team.

As a leader, "D" personalities love to control and not be told what to do. They are driven and forceful. A "D" would make a better leader if they were not quite as forceful, become more supportive and less demanding. The "I" loves the spotlight of leadership where they can inspire and demonstrate enthusiasm. They can talk too much and are way too sensitive to rejection. Crowds inspire but need to learn to love people and care for them as individuals. The "D" and the "I" find leadership very easy because of being extraverts.¹³⁹

¹³⁷Malphurs, *Pouring New Wine into Old Wineskins*, 65.

¹³⁸Carbonell, *So, You're Unique*, 133.

¹³⁹*Ibid.*, 135.

On the other side of the quadrant, the “S” and the “C” are the introverts who will face challenges to lead, but they can lead nonetheless. “S” types are steadier, stable, deliberate and seldom demanding. People follow them because they seem trustable. They change slowly and initiate change slowly, often missing opportunities because of their reluctance. Because they are difficult to motivate, they can be either a great asset or great hindrance to the revitalization process. In light of their slow process of change, the “S” needs to be more aggressive, confident, and take risks that move beyond their comfort zones. “C” leaders are very competent and do things by the book because they want everything right. Details are not missed and will either have all the answers or will seek to find them. They can get distracted by problems and lose sight of their goal.¹⁴⁰ Their critical nature creates a challenge that hinders the need for optimism as they see things as obvious black and white. A “C” personality would not have walked on water like Peter because it was not scientifically possible in their eyes (Matt 14:22-33).

Transformational leadership and conflict management. Leaders are obviously influencers of other people’s behaviors. One of the factors that helps or hinders this influence is personality. Developing leaders to understand themselves and how they sway others is paramount to implanting ministries that are key to revitalization. Leaders are going to clash with other leaders and with followers. The best leaders are ones who are willing to change or adapt their style to effectively lead at one particular

¹⁴⁰Ibid., 136.

situation and moment.¹⁴¹

Leaders can often create tension and conflict when initiating change or bringing new direction. If a leader understands what it is about their personality that creates these things, major conflict and division can be avoided. A “D” personality is in direct conflict with another “D” because one tries to control the other. This type struggles to motivate the “I” due to the fact they need personal contact and relationship with their leader. Otherwise they feel unwanted, resulting in a lack of motivation for getting things done. An “S” struggles with a “D” leading them because of feeling an enormous amount of pressure to produce and little time to listen to their concerns. The “C” gets frustrated that all a “D” wants is results and does not care enough about whether the process to produce them is the right way or not.¹⁴²

An “I” will encounter a “D” and create a stressful situation because the “D” wants results and an “I” wants to bond, build relationships, and talk. Two “I” personalities in the same room and working on the same project will struggle with competition as to who looks better between the two when they are in the public eye. “I” personality does not need deep friendships like the “S” does. The “I” irritates the “S” because of the tendency to be flighty, unfocused, and very shallow in relationships. A “C” cannot tolerate the lack of attention to details and the impulsive behavior an “I” has in this personality type’s leadership style.¹⁴³

¹⁴¹Kenneth H. Blanchard, *SLII: A Situational Approach to Managing People* (Escondido, CA: Blanchard Training and Development, 1988), 3.

¹⁴²Straw, *The 4 Dimensional Manager*, 55.

¹⁴³*Ibid.*, 57.

An “S” creates tension for a “D” because of the reluctance to change or make decisions. The “S” types frustrate the “I” types because they are so slow in their pace of work and seem so unexcited and enthused. “S” personalities struggle with each other because both lack initiative, the ability to take action or to make a decision. The “S” and “C” split their focus because the “S” leans toward the benefit of the people and the “C” wants to things correct despite how it affects people and relationships.¹⁴⁴

The “C” personalities will be at odds with a “D” because they are methodically slower in their work pace and hesitant to take risks. An “I” will be frustrated because the “C” wants details and things done a certain way while the “I” is spontaneous. A “C” will cause stress for the “S” because of the struggle with expressing feelings, coupled with the fact that the “S” wants to connect with the “C” on an emotional and personal level. The “C” will be in conflict with another “C” because one of them has to be more right or correct than the other.¹⁴⁵

Each personality would be wise to learn how to lead more effectively by being better at facing conflict. Since the “D” and “I” are extraverts they vent when they face conflict while the “S” and “C” suppress their feelings. The “D” types demand action because they are strong-willed and will attempt to impose their thoughts upon others. The “I” personalities are explosive and emotional when under attack evidenced by their verbal responses, the discrediting of others, and a quickness to express themselves. “S” types will comply more quickly than the others because they want peace and will appear

¹⁴⁴Ibid., 58.

¹⁴⁵Ibid., 60.

to agree with or tolerate others just to stop the conflict. The “C” will avoid divisive situations by keeping thoughts to themselves, withdrawing from people and situations in order plan their next step.¹⁴⁶

Each leader can become better leaders by taking positive steps and actions that will create a better ministry environment. “D” personalities need to listen more, focus on developing better people skills of warmer communication, expressing support, patience and telling “why” something is so important. The “I” needs to slow down, control emotions, listen more, pay attention to details and be less impulsive. “S” types need to face the issues, make decisions, initiate actions that are needed, pick up the pace and not so sensitive emotionally. The “C” needs to be more flexible instead of being so regimented, express optimism, care for people, and look ahead with new hope.¹⁴⁷

These actions are vital to helping churches experience revitalization. The expectations that people place on others and upon themselves has great impact on the behavior that takes place. Since the church is not a building but a body of people, it is advantageous to leadership development to learn how to get along with people. A church that needs revitalization will respond to pastors and leaders on the basis of their own individual personality. The end result of revitalization and new leadership can be accomplished correctly by handling people and conducting ministry through one’s spiritual giftedness and personality.¹⁴⁸

¹⁴⁶Voges and Braund, *Understanding How Others Misunderstand*, 72-74.

¹⁴⁷Straw, *The 4 Dimensional Manager*, 69.

¹⁴⁸Voges and Braund, *Understanding How Others Misunderstand*, 53, 69.

The leadership approach that utilizes the DISC profile system enables present leadership and potential leaders with a fresh approach to ministry by raising up more people to get involved in ministry. It enables leaders to understand themselves better and how to know how lead people better based on what motivates them and to understand how they can be most effective. Individuals involved in ministry place a new focus on how God gifts people with spiritual gifts and how He designed each person with a personality that He wants to use accomplish ministry. This process will transform a church with a new excitement for doing ministry and reach out to potential leaders by helping them see how God has a plan at work in their lives.¹⁴⁹

Leadership Priorities for Church Revitalization

Church Revitalization is dependent upon an initial change in leadership beginning with the pastor. It is not necessarily a change of pastors but a change in the pastor. Pastors of small churches are often regarded as a lover of the people but must move to become more administrative in leadership style. Decisions that have normally been made by the congregation based on tradition no must embrace a new model that utilizes a committee structure focused on meeting the needs of a changing community. The smaller rural church is often pastored by a bi-vocational pastor who now needs to begin thinking in the area of staff development by identifying and developing new leaders. Revitalization begins to happen as the pastor teaches and preaches a new sense of purpose for the church. New ministries begin to take shape through current people in the congregation. Evangelism is encouraged and services become geared to winning

¹⁴⁹Straw, *The 4 Dimensional Manager*, 123.

souls not just maintaining present attendance. Success and victories no matter how big, get focused on building hope and encouragement. New classes and small groups start being formed and meet weekly. This plan will involve new people and new leadership training. These actions will begin to bring revitalization.¹⁵⁰

A pastor cannot lead in church revitalization as a Lone Ranger. New support from leaders is a must. There are two basic ways to find new leaders. The first comes from working from within the congregation by retraining present leaders or by developing leaders with a new approach to ministry utilizing those presently attending. A second route is through the new people that are now coming, discovering new leadership from those new people. The pastor who leads in revitalization staffs for growth not for maintaining present attendance levels.¹⁵¹ Effective leadership from the lead pastor to the volunteer staff as well as to the paid staff is based on motivating the leadership to perform their ministry with excellence.

The lead pastor keeps five priorities at the forefront of leadership. First, leadership must be reminded of the mission – why are they here? Second, they are reminded of the goals – where are they going? Third, leadership need to continue to receive feedback – how are they doing? Fourth, they must experience the rewards – What is in it for them? Last, leadership will find themselves in tough times and will need support – What happens when they need help? These areas serve as the foundation of

¹⁵⁰Gary L. McIntosh, *One Size Doesn't Fit All* (Grand Rapids: Fleming H Revell, 1999), 144.

¹⁵¹Gary L. McIntosh, *Staff Your Church for Growth* (Grand Rapids: Baker Books, 2000), 22.

motivation from the lead pastor.¹⁵²

Agents of Change

The revitalization of the church involves change; leadership are agents of the changes. At the essence of this change is the vitality of prayer. All leaders must remember that prayer is essential to revitalization. It is a spiritual battle, not a physical battle, as reminded by Paul in Ephesians 6:10-20. Leaders must be engaged actively in a personal daily time of prayer, regular times of prayer as a leadership team and in prayer with their areas of ministry concentration.¹⁵³ In addition to prayer, faith plays an important role as leaders bring new hope and life to a struggling church. It enables one to see the impossible as possible and shares hope to the hopeless. Leaders need faith to act upon God's plan in the daily face of discouragement, resistance to change and refusal to see God's plan.¹⁵⁴

Leaders are not afraid of facing questions or asking questions of change. The process of questioning opens the opportunity to teach and analyze the need for new direction and a new plan of action. Jesus was a master of this art and demonstrated this ability when He asked the disciples two important questions in Matthew 16:13-19. He asked first, "Who do men say that I, the Son of Man am? Secondly, "Who do you say that I am?" This opportunity drew from their understanding the impact of the mission of Christ was having on the culture around them and how much they were growing in their

¹⁵²Ibid., 121.

¹⁵³Malphurs, *Pouring New Wine into Old Wineskins*, 144.

¹⁵⁴Ibid., 146.

understanding of the mission for Christ.¹⁵⁵

The challenge of facing questions in the revitalization process enforces a leaders understanding of exactly what change really means to the local church. Change is different in every church. It is important for pastors to train the leaders to be an active voice for what needs to be done, knowing that this active voice communicates the optimism that lies ahead as a result of the specific changes. In addition to understanding what the church means by the term change, leadership work hard at learning how to communicate effectively with the church. This learning involves the ability to listen and speak. It is always looking for ways to teach and encourage the people. Leaders pay attention to what is being heard and make sure correct information is being heard as well as communicated. The understanding of what is communicated by leaders takes time and patience should be given by the leadership to help people transition in the revitalization process. An example of this is found in pastors taking a church vote on an item like changing something about the physical appearance of the sanctuary. A wise pastor gets the leadership supporting any change, using them to promote the idea as well as addressing any questions or concerns. This promotion and feedback time allows people an opportunity to be informed and to process the plans. Before the vote is ever presented to a church or committee, the outcome is already known based on the communication. Anything that will bring division or defeat never gets brought before the people. Change and revitalization are connected. Leaders understand this connection as well as other areas where the church can be changed quickly as opposed to those changes that will take

¹⁵⁵Ibid.

a process of time.¹⁵⁶

Determining Who Are Agents for Change

The vision, priorities of the local church and the ministry needs affect how a church grows or declines and what leaders need to be developed. It is said that churches in need of revitalization focus their priorities on their facilities, programs, and then staff. A growing church experiencing revitalization arranges their priorities on staffing, programs, and then facilities.¹⁵⁷

Pastors must take inventory of their church's ministry needs such as children, follow-up with guests, ushers, media, etc. Questions must be asked in regards to who is doing what and how well are they doing. Are there people carrying too much responsibility? Has the church lost people due to lack of ministry or to the wrong way of doing the ministry? Answers to these questions give insight to what leaders are needed, what current leaders need relief, and in what current leaders need more training. In addition, are there ministries that need to die or be redirected?¹⁵⁸ Once the areas of ministry needs are determined, studies in spiritual gifts and personalities along with the profiles taken for each will reveal potential participants and possible leaders will become apparent. Potential leaders must participate in leadership development. Specific training focused in revealed areas of ministry is given to these individuals. This process provides a resource to find more volunteers, develop more qualified ministry and give more

¹⁵⁶Ibid., 147-50.

¹⁵⁷Gary L. McIntosh, *Church That Works* (Grand Rapids: Baker Books, 2004), 217.

¹⁵⁸Ibid., 217.

effective leadership.

It should be noted that the more effectively a pastor develops leaders who can function in pastoral functions, the bigger the impact on the church's budget. The rule of thumb is ratio of 1:150 meaning that every pastor leads ministry that involves 125-150 people. If a church is averaging 150 to 175 in worship attendance, there should be a process in place to add a second paid, full time associate pastor if a church plans to move beyond 300 worshipers. In addition, support staff, such as secretaries, needs to be added as well. The ratio for that is one full-time paid secretary for every 150 worshipers. This job description of the first full time secretary or administrative assistant would involve secretarial and accounting responsibilities. As the church moves beyond 250 -300, the church should begin looking at a paid individual or volunteers to serve as a part time secretary. It should be noted that developing volunteer leaders who are faithful to their ministries are very beneficial to budgeting process of the church. In addition, volunteers are key to making ministries stronger because helping people find a role in the church strengthens their commitment to the Lord and to the church.¹⁵⁹

Key Responsibilities for Leadership in Revitalization

Leaders hold a higher standard of accountability and responsibility. There are some foundational responsibilities that every church leader must fulfil to lead a church effectively in revitalization.

Leaders must be committed to Jesus. Jesus said in John 15:5: "I am the

¹⁵⁹Ibid., 218-19.

vine; you are the branches. If you remain in me and I in you, you will bear much fruit.”

The number one responsibility in a Christian leader is his/her relationship and connectivity to Christ. The maintaining of a daily close walk with the Lord is paramount to consistency, victorious Christian living and faithfulness to ministry obligations. This commitment is the number one priority for leaders as they surround themselves with others who demonstrate the same priority, recognizing that this action produces stronger commitment. The fervency of their commitment motivates them to fuel that fervency in those they lead.¹⁶⁰

Leaders are students of learning. Paul told Timothy, in 2 Timothy 2:15 that a priority for him as a leader was to “Study to show himself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” Leaders must be teachable and always trying to learn to be stronger Christians and more effective leaders. Reading is a daily routine that includes the Scriptures and other material that make them more knowledgeable in their areas of ministry. Transformational leaders understand the how the mind is transformed and renewed by what is taken in intellectually.¹⁶¹

Leaders prioritize their role. Jesus illustrates with a parable the difference between faithful servants and unfaithful servants in Luke 12:35-48. He closes the parable out with the statement, “For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.”

¹⁶⁰Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 217.

¹⁶¹*Ibid.*, 219.

Leaders who prioritize their role will march to a different drum beat. They will be faithful and dependable. Their ministry is guarded by their schedule, preventing other things from interfering them from fulfilling their role. They are punctual and always prepared for their responsibility. Leaders that can multi-task effectively are often called on to function in many roles. They must keep priorities in check in and not overload themselves. Depending on their individual personality, some are more able to balance multiple tasks better than others.¹⁶²

Leaders view their role as an act of service. Jesus said in Matthew 20:28, “Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.” Leadership involves giving sacrificially, being concerned about the welfare of others and about the ministry. Effective leadership does not demand or lord over others but serves in humility in order to build up others. They see their role as bringing the focus on the Lord’s work and are more concerned with the towel of servanthood than the title of distinction.¹⁶³

Leaders are disciplined for godly living. There are certain standards in doctrine, morals and conduct that leadership must personally maintain. Galatians 6:1 says, “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or also may be tempted.” Disciplined leaders are ones who understand the price of wrong behavior, have learned the lesson as to why they behaved

¹⁶²Ibid., 222.

¹⁶³Sanders, *Spiritual Leadership*, 125.

the way they did and the meekness to realize they need the Lord to keep from falling again.¹⁶⁴

Leaders provide guidance to those who follow. Effective leadership understands the reality that if they are leaders then there are definitely followers of their leadership. Paul said in 1 Corinthians 11:1, “Follow my example, as I follow the example of Christ.” Christ provides us a mandate and directive for us to go by. Leaders are mentors who must realize the seriousness of their behavior and their role as guides. Sometimes followers are challenges and require a determination to keep reaching out to them. Leaders provide a pathway to follow as they follow the Lord and reaches out to shine a light on the right pathway to be followed.¹⁶⁵

Leaders initiate actions. Church revitalization requires new ways to doing things and needs leaders who initiate the plan of action or recognize a plan worthy to be followed. Leaders who are courageous are leaders of initiative. They do not wait for things to happen but are pacesetters. Self-starters always want to move forward to accomplish instead of waiting on others to show them the pathway. Initiators realize that failure is only an action that has not been corrected to be successful. Paul expresses it so well when he says in Philippians 3:13, “Brethren, I do not count myself to apprehended: but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead.”¹⁶⁶

¹⁶⁴Ibid., 126.

¹⁶⁵Ibid.,

¹⁶⁶Ibid., 127.

Leaders willingly reach out. It is important for leaders to willingly be of service not as a result of compulsion. Leaders are needed to discern the right way to follow and take action to move forward to follow that right pathway. They catch the vision and then fall in line to support it and the pastor. When leaders are convinced of their calling and role, they find a need and fill it. Leaders are to be like Elisha was to Elijah, be ready at any time to pick up the task and fulfill it eagerly.¹⁶⁷

Leaders' lives and work should be described with excellence. Philippians 1:9 says, "It is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent and may be pure and blameless for the day of Christ, filled with the fruits of righteousness which comes through Jesus Christ, to the glory and praise of God." Excellence is a *measurement* that determines quality. It is standard that leadership is to be *accountable* to and a *goal* that inspires action to reach for. Excellence requires *priorities* to be set in a leader's life that must not be ignored and speaks of a *process* that cannot be bypassed if quality is to be achieved. It presents a *style* that discovers and utilizes God given spiritual gifts and personalities that are inspired by a *motivation* to please God.¹⁶⁸

Agents of Change Are Extensions of the Pastor

As stated earlier in this chapter, pastors who take a church in need of

¹⁶⁷Ibid., 128.

¹⁶⁸Sanders, *Spiritual Leadership*, 207.

revitalization take on a daunting task. Developing new leaders can be very challenging. Lines of loyalty get marked in new locations. New leaders in small churches face new roles. Developing leaders and potential associate pastors cannot function well without a solid relationship with the lead pastor. There are several ways a new leader can work better with the lead pastor and get the most benefit of their role.¹⁶⁹

First, learn how the lead pastor thinks and his/her personality type. There are certain ways to present ideas and better times to approach the pastor with issues. Second, listen closely to what the pastor says and does not say. Third, it is important to keep the pastor informed about the good and the bad without embellishing the information. Fourth, speak and write in brevity because pastors deal with many different issues and concerns throughout the day. Fifth, a good leader takes responsibility for his/her own mistakes and bad decisions. Leaders must learn to correct their mistakes and work to solve problems in their areas of responsibility. Sixth, present an idea to the lead pastor at the best appropriate time, in a way that can get the pastor's attention, and only sufficient thought has been given and can be done in such a way that it does not suggest criticism to the pastor's methodology. Also, remember, an immediate rejection does not mean that the idea is bad, it just may need refining and proving its worth. Seventh, leaders should be people who keep their word.¹⁷⁰

The success of lead pastors is connected to the success of the leaders that surround them. Ted Engstrom and Ed Dayton share that a primary task of leaders and

¹⁶⁹McIntosh, *Church That Works*, 138.

¹⁷⁰*Ibid.*, 139-44.

members of the staff is to make their bosses successful.¹⁷¹ Gary McIntosh gives seven ways leaders can make lead pastors successful: (1) Represent the pastor fairly (2) Try to understand them (3) Try to do things their way (4) Keep them informed (5) Given them alternative ways to do things (6) Never embarrass them, and (7) Make them feel good about their leadership.¹⁷²

Conclusion

This chapter has presented what it takes to develop leaders who will assist in rural church revitalization. Small churches struggle as their communities struggle and often people are called on to serve in areas in which they are not particularly gifted. The need is for people to be obedient to God and to serve Him regardless. It takes leaders who will influence the people in the church to do whatever it takes to become a revitalized body of believers. John Maxwell designed an acrostic using the word influence that summarizes the role leaders need to have. They must have Integrity with people, Nurtures other people, have Faith in people, Listen, Understand, Enlarge people, Connect with people, Empower people and Reproduce other influencers.¹⁷³

A person cannot effectively lead unless that person knows the people who are being lead. It is imperative that pastors understand their congregation's culture and community environment. Present leaders and potential leaders coming from within rural

¹⁷¹Ted Engstrom and Ed Dayton, "Making Your Boss Successful," *Christian Leadership Letter* (October 1987), 1.

¹⁷²McIntosh, *Church That Works*, 145.

¹⁷³John C. Maxwell and Jim Dornan, *Becoming a Person of Influence* (Nashville: Thomas Nelson, 1997), iii.

Appalachian congregations need to educate themselves on the mindset facing their churches that can prohibit growth. Successful church leadership is dependent upon faithfulness to the Lord demonstrated in one's commitment to serve Him through those in the church. A church without good leadership is like a plane with no wings as it will never take off to the flight God has for it.

If a pastor will utilize these tools and teach the principles shared in chapters 2 and 3, leaders can be identified and developed for church revitalization. Regardless of one's spiritual giftedness or one's personality, it is God's church, and He has a mission for each person in the church. Identifying those gifts and personalities opens the door to a fresh approach to leadership recognition and development. It also offers the opportunity to discover hidden potential sitting in the seats of the church. The tools presented are valuable and worthy of further study to become fluently knowledgeable of people in order to take advantage of their God given abilities. Discovering gifts and personalities is enjoyable, informative and inspirational. Ministry takes place when that knowledge is used to build the kingdom of God. Of note is Bill Hybel's writing on 1 Corinthians 13 from a leadership perspective:

If I cast vision with the tongues of men and angels, but lead without the love of God at my core, I am a ringing cell phone or worse, a clamoring vacuous corporate type. If I have the gift of leadership and can provide direction, build teams, set goals, but fail to exhibit Christ-like kindness or give Christ the credit for my accomplishments, In the eyes of God, all my achievements count for precisely nothing. If I give my salary to the poor, my reserved parking space in the church lot to a summer intern, or my deacons' bodies to be burned, but neglect to relate and work in a manner worthy of the one whose name I bear, In the final analysis, it all counts for precisely nothing. A close, humble walk with Christ never fails. It strengthens the heart, redirects the will, restrains the ego, and purifies the motives. It never fails. When I was a young leader, independent and too busy to pray, I blew stuff up and wounded every third person I led. But now that I am mature and have left my childish ways...I do that somewhat less! And now these three remain: the faith to follow God boldly, the hope to press on even when my heart is breaking, and the love to

enrich the hearts of all those I lead. But the greatest of these is love - the love that only comes from a quiet, close, daily walk with Christ.¹⁷⁴

¹⁷⁴Hybels, *Courageous Leadership*, 215.

CHAPTER 4

DEVELOPING A LAY LEADERSHIP TRAINING CONFERENCE

In the midst of working on my doctorate, the decision on the type of project presented a challenge for me since I was not pastoring at this time. It became apparent, that I needed something that assisted me in my role as a church consultant. The choice of a church that I used for the project depended on the timing of the writing for the project and the calendar of the church I chose. It worked out to use a church at which I had conducted a revival in September 2013. At that time, I began to advise and consult with the pastor in the areas of music ministry, training of teachers and new ministers in the area of expository preaching and teaching as well as in church growth. The church chosen is the Verdunville Church of God in Verdunville, West Virginia, in the heart of the Hatfield and McCoy territory.

My original plans called for the development of a church revitalization process based upon seminars I had previously developed and led. It became apparent this choice was too broad of an undertaking for this project. Therefore, I narrowed my scope to Lay Leadership training, because it was a part I had not yet developed for my training conferences but was a key component in the revitalization of rural churches.

Prior to the decision on which church to use in the project phase, I conducted a church revitalization seminar in July 2014. The purpose of this seminar was to educate the church body on a model of church ministry that focused on evangelism, discipleship

and ministry. During this conference there was training on teamwork and ministry that was based personalities and spiritual gifts. Specific ministries that were vital to revitalization were introduced and explained. At the close of each seminar, an inventory sheet was distributed that gave each participant the opportunity to record the results of their personality profile, spiritual gifts test and the ministry passion survey.¹ Each pastor has used this inventory to find new workers for their churches.

In 2007, I became a certified church consultant. I have conducted these seminars for six years across the eastern part of the United States. It was out of the need to develop leadership that the project for leadership development was birthed.

In the first phase of the project, participants were recruited from the congregation of the Verdunville Church of God who had participated in the church revitalization seminar in July 2014. During this phase the pastor was informed about the project, the title, and purpose. He consented to participate because he believed it would be of great help to the development of leaders in the church. He secured current and potential leaders that chose to attend.

The second phase focused on the development of the curriculum. It was based on chapters 2 and 3 of this project as they were written as the core foundation for what I believed was pertinent to training leadership essential to church revitalization. I took these two chapters and developed a curriculum that involved biblical, theological, theoretical, and sociological concerns and gave it a practical application for rural Appalachian church leadership development. After I created the curriculum, I sent a copy of the full curriculum, to each member of a three person review board that consisted

¹See appendix 1.

of men with earned doctorates who occupied distinctly different roles. I chose a pastor who was a church consultant, a denominational leader in curriculum development and a president of a Christian college. This review board critiqued the curriculum via survey.² The surveys and curriculum were sent back to me with suggestions and corrections. I made those corrections, adjustments and additions to the curriculum per their review.

Phase 3 involved the promotion of the conference. These invitees were then contacted a second time to confirm their planned attendance. In addition, the pastor provided church-wide promotion through church publications and promotional flyers on social media.

The fourth phase was the actual conference that took place on a Saturday from 8:30 a.m. until 4:00 p.m. Prior to the conference, it was confirmed by the pastor that all participants had already completed a personality profile and spiritual gifts test. The profile had been given by me in the previous church growth seminar and in a marriage seminar that I conducted earlier in the year. Spiritual gifts had been taught and a profile given in earlier teaching by one of the Wednesday night teachers. At the beginning of the conference, a pre-conference survey was given that identified the participants' current understanding and practices of leadership. At the close, a post-conference survey was given to measure participants' increased knowledge.³

Phase 5 included the evaluation of the conference. Participants filled out a conference evaluation survey. The surveys were comprised and placed in a summary

²See appendix 2.

³See appendix 3.

report.⁴ A t-test for dependent samples was used to measure any significant difference the conference made on participants. The conference and evaluation summary were sent to the review board. They evaluated the reports and sent back an evaluation based on their findings of the overall conference process and experience.⁵

Phase 6 was added after the project began. It was birthed out of the evaluation of the review board and comments by the participants. This phase was focused on the development of the curriculum into more intensive and extensive leadership training materials.

Phase 1: Identification of Leadership

In phase 1, the spiritual inventory list was evaluated by the pastor. From this list, certain criteria were used to highlight potential leaders. The criteria I proposed to the pastor were based on the scoring of the personality profile and the spiritual giftedness inventory. Those who scored highest in the personality profile in the areas of “D” and “I” were highlighted as potential leaders. In the spiritual gifts inventory, he looked for higher scores in the gifts of administration, teaching, prophecy and exhortation. It should be noted that every high scorer in “D” or “I” scored high in one the preceding spiritual gifts. The result revealed that the personalities of the “D” and “I” personality traits revealed potential leadership ability. A survey that evaluated their passion or interest for certain areas of ministry were taken into consideration for possible ministry placement, if they were not already involved in them.

⁴See appendix 4.

⁵See appendix 5.

Since that conference, several had begun to take steps to prepare for leadership with children, youth, music, teaching, visitation, and young adult couples. There are have a few who have felt specific directions from the Lord to take further steps by accepting calls into the ministry. Pastor Hartwell also selected others who had not discerned any call into leadership but of whom he sensed potential for leadership roles. Overall, almost 30 people had been contacted to attend the Climbing Higher Leadership Conference, the name of this project's leadership conference. One of the goals for this project called for the attendance of fifteen current leaders and ten potential leaders. There were 16 current leaders and 8 potential leaders who attended. Three potential leaders had to back out the day before the conference because two had been called into work and the third had an infant grandchild stillborn. In my opinion, the goal was successful.

Phase 2: Development of Curriculum and Adjustment

The second phase involved the development of the leadership curriculum that addressed the character of Christian leaders, the methodology of Christ-centered leadership, the impact of spiritual giftedness, and the role of teamwork and leadership effectiveness. This goal was to be measured by an expert panel of two church consultants, but I changed it to a three-person expert panel who consisted of a pastor who was a church consultant, a denominational leader in curriculum development, and a president of a Christian college. It must be noted that all three men had earned doctorates and occupied distinctly different roles of ministry concerning leadership development. Upon completion of the curriculum, I sent a copy of the full curriculum and a survey about the curriculum to each member of the three-person review board. Each person was

asked to take an in depth look at the curriculum and to make suggestions through the survey. Due to the stated goals of the project, before I could move forward into phase 4 of the project, the overall average rating of the curriculum by the review board had to meet at least 90 percent of the evaluation criterion. Upon the reception of the surveys from the review board, the overall rating of the curriculum received a 3.2 of a possible 4.0 which exceeded the 90 percent sufficiency level.⁶ Therefore, I made adjustments, corrections and additions as the board suggested. Some of the suggestions led to the development of a phase six for the curriculum. It was at this point that I moved forward and developed power points from the curriculum to be used for teaching the material at the upcoming conference.

Phase 3: Promotion of the Conference

The selected leadership and potential leadership received personal contact from the pastor to express his desire for them to attend. He contacted them again and confirmed their plans to attend. In addition, he conducted a church wide promotion through the church web site, bulletin, and public announcements through their social media on Facebook and twitter. A new leader in the church designed a background for a flyer to be produced and reproduced for promoting the conference through the internet. People were contacted to bring soups and sandwich supplies were purchased to go along with the soups for the conference's lunch.

Phase 4: Conduction of the Conference

Phase 4 was accomplished during the presentation of seven sessions that

⁶See appendix 6.

focused on training leadership in the areas of the character of Christian leaders, the methodology of Christ-centered leadership, the impact of spiritual giftedness, and the role of personalities on teamwork and leadership effectiveness. Success in this phase was keyed to the development of a lay leadership training conference designed to assist rural Appalachian churches to experience new life and growth. The focus of the conference was to educate rural Appalachian church leadership with quality resources that would strengthen and train current leaders and future leaders so that this new leadership might bring fresh passion for ministry to the church. Each session was designed to build upon the previous session with new and interconnecting knowledge with a purposed design of well-equipped leaders who build strong ministries. Many rural churches have needed fresh, revitalized ministries that flow with new and revitalized lay leadership. A solution for this problem was the development of lay leadership who understood church growth, envisioned a new picture of ministry and, partnered with the lead pastor to make a positive difference their community for Christ.⁷

The conference day began with the people welcomed by the pastor at 8:30 a.m., followed by an introduction of me. He made everyone aware of the snacks and passed out a pre-conference survey that was used to measure change in church leadership knowledge. I shared the purpose of the survey and gave directions on how to participate. The pastor had them collected and the volunteers gave them to me. There were four main areas on which the leadership conference focused.⁸ At 9:00 a.m., I opened up with a

⁷Kevin Ruffcorn, *Rural Evangelism, Catching the Vision* (Minneapolis: Augsburg, 1994), 48.

⁸See appendix 9.

devotion from Acts 2:40 – 47 sharing how the early church gave a model of ministry that was to be followed by the church today. This model gave key components of church growth that was led by God inspired leadership. I pointed out that principles and patterns that grew strong, effective churches were found in the Scriptures. Additionally, it could be ascertained from the Scriptures that churches that were revitalized and experienced qualitative growth did so with the right leadership. The purpose of the conference was to present a scriptural and practical approach to leadership development that assisted the church to climb higher in revitalized ministry. The conference began by addressing the cultural issues that impacted leadership development, then followed with the church structural issues that required new leadership development for a culture that was changing. A third area focused on the development of strong leadership that effectively challenged the issues that had previously prevailed in churches that hindered growth. The last area was concerned with the scriptural models or patterns of leadership behavior that made the most impact on church membership and ministry.

Session 1: Rural Appalachian Issues

The first session focused on an introduction to the rural Appalachia lifestyle. An understanding of the rural way of life must include their history, traditions and culture, in order for a pastor to forge a new vision of ministry and develop new leadership to fulfill that vision. There were specific areas taught such as population and economic issues. In addition, I noted how rural Appalachian culture has struggled with harsh stereotypes, to get access to better education, and have resisted people from urban cultures who have tried to modernize the Appalachian culture. I described some various cultural groups a pastor has faced in the rural Appalachian region as he has tried to build

a church.

It was important to make the participants aware how the transition from the old church culture to new contemporary lifestyles has been influenced by new styles of music, worship and ministry. New homes, subdivisions and technology has spread throughout the region and has connected Appalachia to a new culture of life. Electronic equipment have surpassed traditional musical instruments in church worship serves. Technology and computerization has made their way into churches. New educational opportunities, such as church trainings, home bible studies and online courses have been engaged to assist learning.

Session 2: Small Church Culture Issues

This session built upon the previous session as more attention was given to the Appalachia church culture for pastors and leaders. Many churches have become relics of ministry past that no longer have spiritual life nor leadership to assist in revitalization. The church has sought to maintain its past methods of ministry and separation from worldliness in attempt to keep out the secular culture and corruptness modern belief systems. The pathway to revitalization of churches has required its leadership to understand their culture, what it means to reach that culture and see the need for more effective ministry by the current church body.

I pointed out to the participants and to the pastor the challenge to transition to a new style of leadership that can effectively raise up new leaders. It requires pastors to change the way they lead. It was important for everyone present at the conference to envision how traditional church leadership has hindered ministry progress because they wanted the past reserved and not violated. Pessimism has hindered many rural church

with a defeated mindset that had to be overcome by hope and faith in God by the pastor and others in church leadership. Gradual change can happen as pastors invest time to teach new leaders and mentor leadership who become catalysts for a new way ministry.

Session 3: A Leadership Crisis That Demanded a New Leadership Role

During this session I used Exodus 18:13-22 as a biblical example for the one of the main struggles that pastors face in leadership. Moses portrayed the typical pastor and the method by which he led the congregation of Israelites. The confrontation and conversation between Moses and his uncle Jethro revealed a need for transition and a method that brought change to the leadership style and structure. Hidden behind Moses's leadership style were wrong attitudes, false perceptions that predicated a pastor's thinking and incorrect role expectations placed on pastors by the people. Jethro had a solution that required Moses to restructure a different plan of leadership responsibility in Exodus 18:19-22. Moses continued in the roles of instruction and judicial guidance. The transition required him to select leadership who functioned in similar roles as his own. I believe pastors have made better leaders when they devoted a major portion of their pastoral role into leadership development.

Session 4: Utilizing God-given Supernatural Abilities of Spiritual Gifts

As a way of introduction, I emphasized how a new leadership structure creates a demand for recognizing and developing new leaders. There are two important components that God has designed in humanity that will help pastors identify potential leaders – spiritual giftedness and individual personalities. The next two sessions looked

at both of these areas.

It is important to see that God gifted Christians in such a way that interconnected them to other believers for more effective ministry. Paul focused in Ephesians 4:11-16 that God gave gifts to people and gave people to function in specific roles in the church. He focused on the work of Jesus in the church, not on the establishment of an office. This passage pointed out the gifts of apostles, prophets, evangelists, pastors and teachers were more than gifts but saw them as functions in ministry. He viewed himself in an apostolic function that commissioned and set churches in order, in the role of a prophet and evangelist as he preached the gospel, conducted missionary work and gave forth words on behalf of the Lord, and as a pastor and teacher as he planted churches, fulfilled the obligation to care for them and raised up leaders to help these new churches. In other words, he looked at how these spiritual gifts actually served as functionary roles in which church leaders were to operate with specific purposes that accomplished the edification and growth of the church. Spiritual gifts energized ministry through a divinely enabled body of believers that won souls to Jesus, conducted new ministry, and experienced growth spiritually as well as numerically. Leadership has been needed in churches who have potential to be change agents, not just individuals gifted with spiritual enablement.

Session 5: Reaching Across Personality Lines to Disciple New Leadership

The previous session addressed the importance of spiritual gifts that God gave people to be used in the church. This session is focused on how personalities affected ministry in the church. It is important to teach the church body they were designed by

God with natural talents, abilities, spiritual gifts and a personality corrupted by sin but redeemed by Jesus. God created us at conception, but foreknew us before we came into existence. The Psalmist declared, “For you formed my inward parts; you covered me in my mother’s womb. I will praise you, for I am fearfully and wonderfully made: Marvelous are your works, and that my soul knows very well” (Ps 139:13, 14). God took an emotional skeleton like he did a physical skeleton and formed it with emotions, personalities and abilities. The metaphor Paul gave in 1 Corinthians 12:12-27 of the body and the church provided insight into the multiple levels of ministry in the church

It was discovered how the human body was made up of physical, emotional, mental and spiritual components. I showed how the behavior of the various components was impacted by the personality (1 Cor 12:15). Each person was designed by God (1 Cor 12:18) to carry out various functions in the body of Christ through natural roles (impacted by personality) and through supernatural actions (enabled by spiritual gifts). There were personalities that were influenced by this connection, as expressed by Paul in this metaphor. The foot voiced that it felt insignificant compared to the hand (1 Cor 12:15) and the eye expressed a dominance over the over the hand (1 Cor 12:21). I shared how an awareness was needed into personalities because different responses and motivations required each person exercise their spiritual giftedness (1 Cor 12:22-25). Based on this scriptural foundation, I chose the DISC personality profile that recognized personalities best and was easiest to be taught. From this profile system, leaders can be taught have to be transformational leaders. Through understanding their individual personality type, leaders can be trained in how to lead the church more effectively. Leadership who discover how the various personality types work together, can help the church move

forward as a team toward revitalized ministry.

Session 6: Leadership Priorities – Agents of Change

During this session, I demonstrated how pastors who taught and preached a new sense of purpose for their church led them to revitalization through new support from present leadership and developed new leaders. Effective pastors were agents of change and mentored leaders who became the same. This session focused on the key responsibilities from the Scriptures that leaders had to fulfil in order to be agents of change. The best leaders were committed to Jesus, students of learning, prioritized their roles, viewed their roles as acts of service, lived disciplined lives of godliness, initiated new ways to do ministry, and lived and worked with excellence. The success of lead pastors was always connected to the success of the leaders that surrounded them.

Session 7: Required Character for Most Effective Leadership Role

In this session, I introduced some of the current trends that have tried to reemphasize biblical leadership terminology for various leadership positions. I believe the focus should not been on the titles but the function of the leadership roles. God divinely made sure His Word endured. Humankind was entrusted with discipleship and was called upon to mentor their faith in God into others. The failure of the past was found in that Israel often failed to pass their faith in God to the next generation. We examined Judges 21:25 that says, “In those days there was no king in Israel: everyone did what was right in his own eyes.” This passage suggested there was no leadership to guide, model and set the ultimate righteous standard for living.

Additionally, mentoring was important to Paul as he planted churches, knowing that churches would fail and die without solid leadership (2 Tim 1:1, 13, 14). Timothy proved to be Paul's finest protégé and was looked upon as one of his spiritual sons. Effective leadership in the early church took form through mentoring (2 Tim 2:2). I shared the application that pastors and leaders should realize the primary function of their ministry was that of a mentor and spiritual parent for leadership development. The same priorities that Timothy learned from Paul were to be transferred from Timothy to his protégés.

Jesus faced this fact as a leader whose long term plan for the church required discipling new leaders to carry on his mission. In John 13, he continued to get his new team of leaders focused on the goal of ministry and leadership through servanthood. Jesus used a living parable of washing their feet as a teaching opportunity on what their leadership role was all about. He mentored his disciples to see that the same kind of leadership demonstrated by himself was to have been demonstrated by his new leaders, his disciples.

As a result of these passages of Scripture, I explained to the conference attendees how leaders must mentor others in a way that those mentored will become mentors. A key part of revitalization is the continuance of effective ministry. Developing leaders through personal mentoring offers an effective means for accomplishing this task.

Conclusion

I referred back to my opening devotion as I closed the seminar. I relooked at Acts 2:40-47 because it mentioned various components of church growth. Positions of

leadership opportunities were seen with their possible functions. Spiritual gifts and personality traits were revealed as discipleship took place and demonstrated cooperation in ministry. People opened their homes, cared for one another, invested in and mentored other new converts. The end result was a worship atmosphere that involved celebration, spiritual growth and numbers of people were added to the church every day because they believed on Jesus. This was an example of the church in action which modeled the kind of church growth every church can pattern themselves after and be measured by to determine success in their ministry.

Phase 5: Evaluation

The final goal of my project and conference was to receive an evaluation of the leadership conference and format, to refine it and the curriculum in order to make them more effective for future leadership training. At the close of the last session, a post-conference survey was passed out and participants completed this survey. The surveys were comprised and placed in a summary report.⁹ This goal was measured by pre- and post-conference surveys that measured change in participants' knowledge. The goal was considered successfully met when the t-test for dependent samples demonstrated a positive significant increase between the pre and post survey scores. The results of the t-test said the difference was considered extremely significant statistically. According to the results, the mean revealed an increase of almost eight points, a result that was demonstrated by a pre-test average score of 45.09 and a post-test average of 52.91.¹⁰

⁹See appendix 7.

¹⁰See appendix 8 for survey results. I tallied the results in three ways. The first compared only the leaders' scores. In the second composite of scores, I only compared

Standard deviation pointed out that, at the beginning of the conference, the participants' knowledge was broad and opposite concerning leadership. At the close of the conference, their knowledge had moved forward and they were now thinking along similar lines that concerned church leadership. The standard deviation scores were 6.82 on the pre-test and 2.54 on the post-test. Based on these statistics, the curriculum and the conference successfully met the goal for this conference.

A conference evaluation survey was given to the participants that provided feedback based on content, practicality, and usability. In addition, space was provided to offer any topic that needed attention or insight that would aid in the improvement of the conference. The surveys were collected for the information to be reviewed and analyzed by me. A summary report was comprised and given to the expert panel of consultants for further evaluation and critique.¹¹ The panel used these surveys to assist them as they filled out the assessment rubric.

Phase 6: Expansion

This phase was the result of the evaluations and surveys I received from the participants and the review board. It required me to examine the curriculum for further development and more practical usability. After the completion of this project, the curriculum will be designed to include four quarters of weekly study in the areas addressed in this project: (1) Cultural issues surrounding leadership development, (2) Spiritual gifts and leadership, (3) Personalities and leadership, (4) Scriptural model of

the non-leaders. The last composite of scores was the combination of both groups and that was the ones used for the t test for dependent sample.

¹¹See appendix 5.

leadership behavior. Further, it will be developed into a two semester college course. In addition, seminars may be developed that focus on pastoral training in leadership development and seminars designed that are just focused on the development of lay leadership.

Conclusion

It was my desire to present in this project, a method to develop leaders in rural Appalachian churches. The method, I chose was a leadership conference. In this project, I presented information that was vital to training effective leaders. The topics addressed various issues pastors and leaders face in their church and community's culture. The identification of spiritual gifts and personality traits in current leaders and potential leaders can be seen as a new approach to leadership development in the church. I pointed out how the scriptures gave us various models that strengthen and protect the church's mission, ministry, and message. Effective leader realize their influence is impacted by their character, standard of behavior, and the way they mentor others. My intentions with this project were to provide a method to increase knowledge into leadership development. In addition, I wanted to provide pastors with a resource that they could use and one that leaders could learn from. Based on the responses and evaluations I received, I believe that I am developing something that fulfills my intentions.

CHAPTER 5

EVALUATION OF THE PROJECT

Revitalizing churches offers one of the most strategic challenges and needs in the local church. While church planting still remains a critical demand for reaching the growing populace in America, it is evident that churches must learn to survive and thrive. This fact is especially true in the rural Appalachian areas of West Virginia. This project proposed to assist churches and lay leaders to learn basic revitalization skills. The evaluation of this project includes an examination of the purpose, goals, strengths and weaknesses of the project. Further, this evaluation includes proposed modifications as enhancements of the project's strengths or adjustments to improve the weaknesses of the project. Lastly, this includes a consideration of the overall project in light of theological and personal reflections.

Evaluation of the Project's Purpose

The purpose of this project was to develop a lay leadership training conference for rural Appalachian churches. Based upon the curriculum evaluation, conference participation, surveys, analysis, time limitation of the project, and perceived results since the completion, the project achieved its purpose. While the goal was achieved, the long term effects will only be determined in the future months and years. The goal for this project was to train lay leadership to effectively fulfill roles that led their churches into new revitalized ministry. This goal was broad and actually covered a wider area than I

first realized. A better goal may have been stated as to train lay leadership how to overcome small church growth barriers that have prevented rural Appalachian church revitalization. It became apparent during the project, the development of a lay leadership conference was like a shotgun blast that covered too much territory. It needed to be a rifle shot that was narrow and hit the bull's eye of direct impact. In other words, the conference tried to cover too much material for one conference.

It became clear that church revitalization would not happen before certain barriers to growth in small rural churches were overcome. The church ministry mindsets of the people in these churches were ingrained over time and transition would take time and training before these attitudes could be resolved. For example, a response to one of the statements in the pre- and post-conference survey substantiated these claims. The statement was, "Primary pastoral care given by the pastor makes his leadership most effective." When the responses between the pre- and post-conference surveys were compared, there should have been changes in their viewpoint from agree to disagree. The changes, however, became stronger in the viewpoints in the disagreement. A possible reason for this outcome might have been because of the way in which the statement was phrased or by the fact that the particular teaching in the curriculum was not clearly explained. The result was an ingrained way of thinking in the pastor's role that was not changed, which meant more clearly defined teaching was required.

The conference proved to be an excellent way for the leaders to be taught about the various factors and issues that hinder Appalachian churches from growing. It revealed to them the importance of proper leadership and the need for new leadership to reach the current culture outside the church. There was a recommendation for more of

this type of training. Individuals, who at one time had been *church bosses*, realized how their past behavior and attitudes hindered church progress and growth. For example, one individual, who indicated at the beginning of the conference that he did not believe that he was called to lead, changed his perspective by the end of the conference. This type of attitude change represents the need and importance of a revitalization training conference.

Evaluation of the Project's Goals

In order to evaluate the project's goals participants completed pre- and post-conference surveys. A t-test for dependent samples was used to measure increased knowledge about leadership and how to have greater effectiveness as leaders. The t-test indicated that a single group of the same individuals was studied under two conditions. In other words, it took the data from the pre-conference surveys of the participants and compared it to the data from the post-conference surveys of the same participants in order to reveal an increase of knowledge. This test pointed out the difference in the scores and if the actual conference made a significant difference in the participants.

An explanation of the analysis would be appropriate. A Likert scale was used to formulate the data for the t-test. Ten statements were developed and assigned a point value, from 1 through 6 for each answer the participants provided. The closer the answer to correct, in conjunction with the Likert scale, the higher I assigned the point value. For example, if a statement said, "Church growth barriers are clearly understood by our leadership," and a person answered that he/she strongly agreed, then that answer was assigned a point value of 6. If the person agreed, the assigned point value was 5, agree somewhat was 4, disagree somewhat was 3, disagree was 2, and disagree strongly was 1. The points were added for each question of each participant and averaged to determine

the overall mean score for the pre-conference survey and post-conference survey. A positive increase in the average scores of the post-conference survey indicated an increase of knowledge and understanding.

The curriculum and the overall conference effectiveness was evaluated by a review board who utilized a survey of nine statements to judge the two areas. For example, if the statement said, “The material is theologically sound,” board members answered with a four to mean that this section of the conference was exemplary, a three indicated that it was sufficient, a two meant that attention was required, and a one indicated that the statement describing the conference or outcome was insufficient. Each value was averaged for each statement. If at least 90 percent of the evaluation criterion met or exceeded the sufficient level then the goal was met. I will evaluate each of the four goals individually and provide comment about each.

**Goal 1: To Identify Present Leadership
and Potential Leaders from a Rural
Appalachian Church**

Small churches in rural Appalachia and in urban areas have struggled to identify enough leadership that can actually help grow the church. I sought to find a way that discovered new leaders and inspired present leaders to move them into a new realm of revived ministry. The study of personalities provided insight into how certain strong, dominant, and influential personalities seemed to be more leadership prone. It became more apparent that the spiritual gift profiles of administration, exhortation, prophecy, pastor and teacher had operated through many extroverted personalities. Based on these findings, I concluded that the DISC personality profile and various spiritual gifts tests would make excellent instruments to identify potential leaders. They definitely have

helped people understand themselves better and created curiosity for more study of effective self-awareness.

The challenge of the first goal came from the organization and administration ability of the pastor. I have noticed from watching many pastors' lives, these two areas were the usual weaknesses of rural pastorates. My concern specifically focused on whether or not the pastor kept track of their spiritual inventory list that participants had filled out in the previous ministry conference.¹ This concern led me to make sure I make copies of this inventory list at every conference for future use. A second concern was the identification and contact of the individuals that should be at the conference. The pastor did an excellent job to secure the needed number to attend. Twenty-four attended the conference, of whom 16 were current leaders and 8 were potential. Three potential leaders were not able to attend due to circumstances beyond their control.

Goal 2: Develop a Leadership Curriculum for Use in Rural Appalachian Churches

This goal, as written, was simply to develop leadership curriculum that addressed the character of Christian leaders, the methodology of Christ-centered leadership, the impact on an individual's leadership style by their personalities and spiritual giftedness, the role of teamwork and leadership effectiveness and how to give qualitative leadership that can be followed. This goal was to be accomplished when the curriculum was created and a review board rated the curriculum an overall average of 3 out of 4 or 90 percent sufficient through their survey. The survey and response

¹See appendix 1.

spreadsheet are available in the appendix. In this analysis I have examined the development of the curriculum and its improvement through the review board surveys.

To accomplish this goal I created the curriculum based on chapters 2 and 3 of this project as the core material. At the completion of writing it, I realized I had created too much material for the intended purpose of a one-day training conference. Nonetheless, I went ahead and submitted it for evaluation. Upon receiving the surveys back from the board, I analyzed the data and survey statements. The board's average overall rating was 3.2, but I wanted to improve the curriculum based on the board's comments and ratings.² All three members gave the curriculum a 2 on the statement, "that the curriculum contains practical application," which meant that it required attention. Two main areas on which the board showed me that I needed to improve included practical steps for how pastors can train leaders and how leaders can put the information from the curriculum into more practical use.³ Based on their recommendations, I worked on ways to make the material more practical and more compact. As I developed the PowerPoint and the study guide, it was still evident that I had too much material to cover, but I still wanted to get the material into the participant's hands for further reading and study. Each session was concluded with practical steps on how to utilize the information received. Before the next conference, the study guide and PowerPoint will be refined based upon the final conference evaluation by the review board. All three board members gave the material high marks for relevancy to leadership and a strong theological and scriptural foundation. They encouraged me to continue in

²See appendix 6.

³See appendix 11.

the development of this material because they believed that potential existed to help significantly pastors and churches.

Goal 3: Equip Participants with Increased Knowledge of a Scriptural Model of Leadership in Rural Appalachian Churches

In this analysis I will examine the ability shown by the curriculum to increase knowledge of a scriptural model of leadership. This ability should be evaluated through the results of analysis and comparison of the pre- and post-conference survey answers. The most helpful statistics in evaluating the curriculum is the increase in knowledge from pre- to post-conference answers. The goal was considered as successfully met when the t-test for dependent samples demonstrated an extremely statistically significant increase between the pre- and post-survey scores. According to the results, the mean revealed an increase of almost eight points demonstrated by a pre-test average score of 45.09 and a post-test average of 52.91. Standard deviation pointed out that, at the beginning of the conference, the participants' knowledge was broad and opposite concerning leadership. At the close of the conference, their knowledge had moved forward and they were now thinking along similar lines concerning church leadership. The standard deviation scores were 6.82 on the pre-test and 2.54 on the post-test. Based on these statistics, the curriculum and the conference successfully met the goal for this conference.

The results for those who considered themselves to be non-leaders was even more significant. One individual in the age category of 45-54 did not consider himself a leader at the beginning of the conference but changed his viewpoint during the conference reinforced by a pre-test score of 40 to a post-test score of 55. The results of

the t-test for the rest of the non-leaders said the difference was considered extremely statistically significant as well. According to the results, the mean revealed an increase of over 13 points, a fact that was demonstrated by a pre-test average score of 40.25 and a post-test average of 53.63. Standard deviation at the beginning of the conference revealed the participants' knowledge was also broad and scattered with various views concerning leadership. At the close of the conference, their knowledge had changed and they were now thinking along similar line concerning church leadership. The standard deviation scores were 4.59 on the pre-test and 1.92 on the post-test.⁴

The curriculum was designed based upon a step-by-step process of development in the one day seminar format.⁵ The curriculum began with a focus on cultural issues that surround leadership development specifically in the rural Appalachian context and in the small church culture. Additionally, certain local church political issues were explored. This discussion led into a session based on a scriptural model found in Exodus 18:13-22, showing how these issues led to a leadership crisis that demanded a new leadership structure. It also indicated the need for the development of new leadership to function in new roles.

In the next two sessions, I looked at the keys for developing new and stronger leaders based on the use of their God-given spiritual gifts and their individual personalities. The final two sessions of the day focused on scriptural models of leadership behavior that focused on leaders serving as agents of change in the church and

⁴See appendix 8.

⁵See appendix 9.

the demonstration of a Christ-like model of leadership that required certain character traits for effective leadership role modeling. There were many testimonies of a positive impact that the conference had made on their lives which will be brought out in the next section on the fourth goal.

Goal 4: Refine the Conference and Curriculum In Order to Make Them More Effective for Future Leadership Training

At the close of the conference, a conference evaluation survey was distributed for participants to critique the conference and offer any comments about the day.⁶ A Likert scale was used to formulate the data. Twelve statements were made and assigned a point value, with one representing the least of the responses and six indicating the highest response. The conference received an overall rating of 5.89 while the conference length scored the lowest of 5.42. This confirmed my evaluation that I had too much material for one conference. In addition, comments expressed a desire to expand the format to more than one day. The highest scoring average of 5.96 referred to the following: the speaker was knowledgeable; I would recommend the conference to others; the information shared was what the church needed; I feel my attendance was worth the effort; I learned something new/helpful /useful about leadership; I learned something about my personality and spiritual giftedness; I was challenged to become a better leader; and my overall impression of the conference was good. This goal was considered successfully met because the overall score of 5 out 6, or over 90 percent of the evaluation criterion met or exceeded the sufficient level.

⁶See appendix 7.

The curriculum modifications have led to reformatting the training conference. This modification encouraged and challenged me as I want the curriculum to improve through refinement. The review board assessed the evaluation results and completed their own survey.⁷ They gave the overall conference and curriculum a 3.79 out of a possible 4.0. They left comments of refinement and encouragement for more training on the DISC personality profile, for equipping these leaders to develop other leaders, and for more time for the Conference itself as well as for additional interaction. The study guide was evaluated by the review board who suggested that it be edited more as well as to make it available before the Conference.

Strengths of the Project

As with any project, there were certain strengths that allowed the project itself to fulfill its purpose and goals. Three strengths had a major positive impact on the project overall. The first strength came from the fact that the project equipped church leaders with information relevant for leadership in rural churches. Discipleship of leaders who understand small church issues, especially obstacles and barriers that hinder church growth, will enable them to become part of the solution for bringing about change. Leaders gained new insight and knowledge into the kind of behavior that characterizes the best leaders. New leaders were equipped with methods and guidelines to mentor a new generation of believers who will become part of a new process producing new leaders.

A second strength was that it gave leaders tools to make themselves more

⁷See appendix 10.

effective leaders and role models. These tools helped train them in personality awareness and spiritual gift recognition. The conference made them aware of tools that effectively enable leaders in the creation of teams that can work harmoniously together in various ministries. These teams, therefore, make them more productive, as well as making the church a more enjoyable place to be involved. A leader who can recognize different spiritual gifts and the various characteristics of personalities will involve people in the right ministry roles that are suited for the way God designed them.

The third strength was that it assisted the lead pastor. Information was presented about local church structure and church growth barriers to his present and potential leaders. It taught them how a church operates and how it was affected by the wrong kind of leadership in control. There were things shared that could be confrontational and challenging for some leaders to digest, revealing how they might be part of the problem as to why the church has not grown. An outsider such as a consultant could say these things and teach them in such a way that opened their eyes. He could say it without prejudice because he did not know who the church bosses were who created problems for the church. Pastors learned ways to look for effective leadership recognition and development that present and future leaders could enjoy and, received inspiration and training to teach them how to be good leaders. This curriculum achieved that purpose.

Weaknesses and Modifications of the Project

The weaknesses of the project can be determined by the surveys, interviews and my experience as I walked through the curriculum. I found four weaknesses that I want to highlight. The first was the excessive amount of curriculum that I developed.

There was so much information that was pertinent to teaching leaders in rural Appalachian churches. It may have been better to select certain areas that were more important and influential on church revitalization. Because of the expansive amount of material, I was unable to cover certain topics in detail, such as the presence of church bosses. This fact hindered the full opportunity for training pastors in church revitalization.

A second weakness was the all-day conference format. Again, this weakness was connected to the amount of curriculum to be taught. A better format would have been to utilize three Saturdays over a three month period. Each Saturday would have only involved half a day instead taking up a full day. Time would have allowed for more processing and discussion as requested by the surveys submitted by the participants. Some subjects, such as the DISC and mentoring, could have received more teaching time.

The third weakness was found in the study guide. For the sake of time and content for the seminar, I provided a study guide that came from the information on the PowerPoint slides. This approach was chosen to save the participants' time from having to write so many notes. They could write down additional information or highlight some things that were said that stood out in their mind as they were taught. A more professional study guide needed to be produced in printed form, and one that could be downloaded digitally prior to the conference for them to read in preparation for the seminars.

A fourth weakness was in the practicality of the curriculum for use by a pastor or another leader. The conference was a success for me but it would not be for someone else. I tried to reach pastors and lay leaders with one shot. One of my review board

members shared how the curriculum inspired him to fly like an eagle but needed more instruction on how to fly like an eagle. A more practical application would have involved specific questions with which to close each session. These questions should stimulate lay leaders to think how to apply particular information to their current or future ministry context. For a lead pastor or teacher, the curriculum needed to close with several talking points that stimulated more discussion, in addition to dealing with specific questions for the lay leaders to address.

I was encouraged by the weaknesses because, they revealed more potential for the curriculum. The critiques inspired me to make it better. My inability to write grammatically correct frustrated me and my readers and caused me to look at this process as a waste of time. I soon realized, though, it was just part of the process to accomplish the doctorate much like someone that trained to run a marathon.

Theological Reflections

This project was established upon the biblical basis that a person can ascertain from the Scriptures that churches can be revitalized with a qualitative growth sustained with the right leadership. Principles and patterns for growing strong, effective churches have been found in the Scriptures. Each of the aspects of this project was designed to work together as well as build on each other. This process intended then to create an arena where increased knowledge could be attained in order to bring about revitalization and church growth to rural Appalachian churches. The prayerful and hopeful outcome of this project was a church whose leadership gained an education into how leaders can be effective, insight into character responsibilities, and a renewed commitment with new vigor to lead vibrant and healthy ministries. This project accomplished its goals; it

brought glory to God as established leaders were renewed in their pursuit of excellence and as new leaders were encouraged by the example of others and the instruction provided by the conference.

I can note at least two theological reflections from this project. The first theological reflection is that leadership development is part of the discipleship process of believers in the church. Evangelism is a fruit of Christianity not a behavioral option. A healthy church is an evangelizing church and a healthy Christian is an evangelizing Christian. Leaders who demonstrate this behavior mentor and develop others who demonstrate the same behavior. Discipleship of converts cannot be accomplished without a leader who mentors and develops new convert into solid Christians. In addition, discipleship is about the connection of new Christians into a small group that is led effectively by someone who understands a personal calling to disciple others. Present leadership must catch a new vision of leading new believers to grow up in Christ and then reach out in some type of ministry. Paul told Timothy (2 Tim 2:2), when his own days were numbered, to do as he had done for Christ and to teach others to pick up the mantle. Rural church leadership development and discipleship connected to church revitalization takes place in a process of evangelism of lost souls, discipleship of believers and involvement in some type ministry participation.

A second theological reflection is that principles of church growth can be derived from the Scriptures and can be explained to leaders and to congregations through expository teaching and preaching. God designed His word in such a magnificent way that patterns and precepts for living can be presented without damaging the context of the passage. An example of that idea is found in 2 Timothy when Paul used that letter to

instruct Timothy about the priority of the Scriptures and gave a method to insure the accurate transmission of the Christianity to the next generation. All leadership training must be scripturally sound and principles of leadership must be derived from passages of Scripture through an expository approach.

A secular approach to leadership development will fall short of a spiritual and scriptural approach. An example of this idea is found in my theme text for the conference. Acts 2:40-47 mentioned various components of church growth. Positions of leadership opportunities were seen with their possible functions. Spiritual gifts and personality traits were revealed as discipleship took place and demonstrated cooperation in ministry. People opened their homes, cared for one another, invested in and mentored other new converts. The end result was a worship atmosphere that involved celebration, spiritual growth and numbers of people were added to the church every day because they believed on Jesus. This text was an example of the church in action, modeling the kind of church growth after which every church can pattern themselves after and by which they can be measured by to determine success in their ministry.

Personal Reflections

After spending many weeks in preparation and prayer for this project, along with the actual phases of the project, I have learned, been renewed, and been challenged in many areas. First, my passion for leadership development in rural Appalachian churches has been renewed and energized. A new tool has been added to my arsenal to help equip pastors in their churches and to equip lay leadership to fulfill their role in the body of Christ. One of my review board members advised me to move forward in that I was on to something with this project. I have learned much about my writing deficiencies

and realize my dependence on others for quality. There is an enormous amount of grammatical training I need to receive in order to be a more qualified teacher. I believe my experience as a pastor, evangelist, counselor and a now doctoral student gives me resources and insights into the intricacies of how present leadership think and how they developed into leaders.

Secondly, I believe that the tools, ideas, and concepts taught through this project will affect every church with which I share this training for years to come. Obviously, the future is unpredictable; I can observe, however, leaders adjusting their style of leadership and ministry styles, and goals. Everyone can play a part and once the people of God gain a better understanding of themselves and how important each person is to be (1 Cor 12), better ministry will be accomplished and more people will give their heart to Jesus. Weaknesses were turned into strengths and strengths were made stronger because the body of Christ examined their lives and pressed forward to achieve God's goals for their lives.

Conclusion

This project served as the culminating act of earning my Doctor of Ministry degree. From the first seminar until the completion of the degree, I have been challenged by the professors, by the reading, and by my cohort peers to serve Christ more fully, to love Him more deeply and to appreciate more those who pour into my own life. I could not wait for each seminar to begin and experience how each one built upon the previous seminars, explaining more fully and more completely the concepts needed to grow the local church and to evangelize the world. The assignment that required personal evangelism every seminar will be used in every educational format of which I am a part.

It kept me connected to lost people because in ministry it is easy to become secluded from the real world. It took me several years to step out and fulfill this deep down dream. I am glad I did because I will never be the same. Every professor and speaker had quality information to share. This doctoral program was well worth my investment of time, talent and treasure. I cannot wait to move into the next phase of this project in order to personally climb higher to become a better leader.

APPENDIX 1

SPIRITUAL INVENTORY LIST

Name	DISC		Primary Ministry Interest	Primary Spiritual Gift
	Prim.	Sec.		

APPENDIX 2

CHURCH LEADERSHIP CURRICULUM EVALUATION SURVEY

Agreement to Participate

The research in which you are about to participate is designed to determine the usefulness and completeness of this curriculum. This research is being conducted by J. Derek Wilson for the purposes of project research. In this research, you will provide your grading of the curriculum. 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 survey, you are giving informed consent for the use of your responses in this research.

CURRICULUM EVALUATION RUBRIC

Leadership Development Conference Curriculum Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The lesson is clearly relevant to the issue of leadership in the church.					
The material is faithful to the Bible's teaching on church leadership.					
The material is theologically sound.					
The focus of each session is clearly stated.					
The points of the curriculum clearly support the conference theme.					

The curriculum contains practical application.					
Leadership development is sufficiently covered in the material presented.					
Overall, the curriculum is clearly shared and useful for its intended purpose.					
The material can be studied and taught by a pastor to his/her leadership.					

Additional Comments: _____

Overall, my assessment of this curriculum's ability to achieve the desired outcome (on a scale of 1-5 with 1 being not useful and 5 being extremely useful) is: _____

Name: _____

APPENDIX 3

PRE AND POST CLIMBING HIGHER LEADERSHIP CONFERENCE SURVEY

Agreement to Participate

The research in which you are about to participate is designed to identify the current understanding and practices of leadership of the participant in their local church. This research is being conducted by J. Derek Wilson for the purpose of collecting data for a ministry project. In this research, you will answer questions before the Leadership Conference and you will answer the same questions at the conclusion of the conference. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following multiple-choice questions by placing a check next to the appropriate answer.

Part 1

1. Do you consider yourself a Christian?

☐ A. Yes

☐ B. No

2. Have you repented of your sin and trusted in Jesus Christ for salvation?

☐ A. Yes

☐ B. No

3. What is your age in years? _____

☐ A. 18-24

☐ B. 25-34

☐ C. 35-44

☐ D. 45-54

☐ E. 55-64

☐ F. 65 and over

4. Do you feel that God has called you to be a leaders in the church?

___ A. Yes

___ B. No

5. If you are a leader, how long have you been a leader in a local church? _____

Directions: Answer the following questions: (1) Place a check by the multiple-choice questions. (2) Some questions ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

Part 2

- | | | | | | | |
|--------------------------------------------------------------------------------------------------------------------------------|----|---|----|----|---|----|
| 6. Christlike leadership takes on the role of a servant. | SD | D | DS | AS | A | SA |
| 7. Isaiah 42 shares clear attitudes of the leadership role of Christ | SD | D | DS | AS | A | SA |
| 8. I know what the social, moral, mental, personality, domestic and mature qualifications of leaders are based on 1 Tim. 3:1-7 | SD | D | DS | AS | A | SA |
| 9. There are certain spiritual gifts that are considered leadership gifts in the church. | SD | D | DS | AS | A | SA |
| 10. Our church has a biblical process for selecting leaders. | SD | D | DS | AS | A | SA |
| 11. Christ gave us a leadership model to assist in growing the church. | SD | D | DS | AS | A | SA |
| 12. I have a good understanding of how my personality influences my leadership role in the church. | SD | D | DS | AS | A | SA |
| 13. Certain personalities make better leaders than others than others. | SD | D | DS | AS | A | SA |
| 14. An important role in leadership development is that of a mentor. | SD | D | DS | AS | A | SA |
| 15. Personality tests reveal weaknesses and strengths of personalities. | SD | D | DS | AS | A | SA |

Personal Identification Number:

APPENDIX 4

CLIMBING HIGHER LEADERSHIP CONFERENCE EVALUATION

Your comments help improve this conference. Please take a couple of minutes to complete this evaluation form.

- (1) Strongly Disagree
- (2) Disagree
- (3) Somewhat Disagree
- (4) Somewhat Agree
- (5) Agree
- (6) Strongly Agree

Overall presentation is good.	1	2	3	4	5	6
Speaker was knowledgeable.	1	2	3	4	5	6
Speaker interacted with audience.	1	2	3	4	5	6
Conference length was just right.	1	2	3	4	5	6
I would recommend the conference to others.	1	2	3	4	5	6
The information shared was what the church needed.	1	2	3	4	5	6
The conference was more than I expected.	1	2	3	4	5	6
I feel my attendance was worth the effort.	1	2	3	4	5	6
I learned something new/helpful /useful about leadership.	1	2	3	4	5	6
I learned something about my personality and spiritual giftedness.	1	2	3	4	5	6

I was challenged to become a better leader.	1	2	3	4	5	6
My overall impression of the conference was good.	1	2	3	4	5	6

Overall Conference questions

1. How will the information gained at this [Conference] aid you in your work for the Lord?

2. What topics would you like to see presented in future sessions?

3. What do you suggest would make this conference better?

4. How was this conference inspiring in your walk with the Lord?

5. Additional comments:

APPENDIX 5

CONFERENCE EVALUATION RUBRIC REVIEW BOARD SUMMARY

Leadership Conference Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The conference is relevant to leadership issues in the church.					
The commitment to the responsibilities of leadership is clearly understood.					
There was a clear connection made between DISC personality profile and spiritual gifts inventory.					
Better leadership for the church received greater priority from the attenders.					
The curriculum for this conference provides a thorough teaching to increase learning on leadership.					
The conference is an effective way to increase passion about ministry, the church and serving God.					

Leadership Conference Evaluation Tool					
Page 2					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The conference clearly prepares the church for developing present leaders.					
The conference clearly gives a method for recognizing potential leaders.					
The presenter demonstrated a clear knowledge of the subject matter.					
This presenter effectively accomplished his goals with the conference.					
The curriculum includes a study guide for further study.					
The presenter has developed a plan for leadership development that is useable in most rural Appalachian church.					

APPENDIX 6

CURRICULUM EVALUATION RUBRIC REVIEW BOARD SUMMARY

Evaluation Statements										Total	Avg
Board of Review											
Dr. M	4	4	4	4	4	2	4	3	2	31	3.4
Dr. D	4	4	4	3	3	2	3	3	4	30	3.3
Dr. H	4	4	4	2	2	2	3	2	2	25	2.8
 Overall Rating	4	4	4	3	3	2	3	3	3	28.7	3.2

APPENDIX 7

LEADERSHIP CONFERENCE EVALUATION RUBRIC SUMMARY

There were 24 people who participated in the conference and turned in this evaluation. Detailed tabulation has been attached to this summary of scores.

- (1) Strongly Disagree
- (2) Disagree
- (3) Somewhat Disagree
- (4) Somewhat Agree
- (5) Agree
- (6) Strongly Agree

Average scores selected	1	2	3	4	5	6
Overall presentation is good.	5.88					
Speaker was knowledgeable.	5.96					
Speaker interacted with audience.	5.88					
Conference length was just right.	5.42					
I would recommend the conference to others.	5.96					
The information shared was what the church needed.	5.96					
The conference was more than I expected.	5.79					
I feel my attendance was worth the effort.	5.96					
I learned something new/helpful /useful about leadership.	5.96					
I learned something about my personality and spiritual giftedness.	5.96					
I was challenged to become a better leader.	5.96					

My overall impression of the conference was good.

5.96

Overall Conference questions

4. How will the information gained at this [Conference] aid you in your work for the Lord?

Mentoring is very important, will help to become a better communicator with others, more in depth study of the Word, increased my knowledge about myself and others, enable me to better at engaging and interacting as a leader. It helped recognize my strengths and gave me ways to improve my weaknesses, to be more understanding of others and how they express themselves, by understanding different personalities of people and using them to develop more teamwork, inspired me to be more involved in ministry, gave me tools to give God my best, feel inspired to become a better leader and now have the tools to do so, shared with me the importance of being better prepared to do ministry, to be more aware of and more serious about my relationship with God because of the younger generation watching me, it will help me improve my leadership and strengthen my church, understanding, direction, taught me about understanding people, helped me to recognize my weak areas and how to improve myself, be more faithful

5. What topics would you like to see presented in future sessions?

More teaching on the DISC, more in depth study of specific roles based on personality, problem solving in leadership roles, more on mentoring, more on growing a church, empathy in leaders, addressing leadership depression, more effective prayer life, taking our church through maintaining growth, evangelism, more in depth study of spiritual gifts and how to use them, how to reach out to the lost, getting closer to the Lord

6. What do you suggest would make this conference better?

Make conference 2 days, reach more people, nothing, it was awesome, longer time frame such as more days and sessions, more discussion time and more class discussion and participation, enjoyed it just the way it was, excellent job, time was good, blown away it was so good, time of prayer and worship, make it into a longer presentation (a study over several weeks),

4. How was this conference inspiring in your walk with the Lord?

Become better leader, very, encouraged and gave me inspiring information to be a better mentor / leader, put own feelings aside and look at others feelings and beliefs, gave me more knowledge and better understanding of myself, need to listen better, to try to be a better leader by first being a better servant, made realize things that were mission in my ministry, saw the impact of my personality on helping me do what God has called me to do, this conference has been eye opening, I can see where I need to change and how we can grow as a church, helped me to see more clearly things that go on in the church, encouraged and inspired, gave me hope, know how to better use my talents, learned about my gifts and personality and how to use them to be more effective for the Lord, taught me how important it is to know each other better and how to know others better, inspired me to move out of my comfort zone, not be so judgmental, inspired me, taught me about not jumping into something I'm not called to do.

5. Additional comments:

Great job, never stop what you are doing, great teaching, loved it, good job, I feel so blessed to have been a part of this, I think this type of conference should have been taught years ago, it was wonderful, presentation very good and very helpful, we need more presentations like this, great teacher, very well planned and presented conference, have more sessions, this was much needed for me, Outstanding, great information, very thorough, impressed how conference was taught, what a great conference, The Lord has truly blessed you, glad you came and shared such good advice to us, I pray you come more often, awesome conference.

APPENDIX 8

PRE AND POST CONFERENCE SURVEY RUBRIC AND T-TEST SUMMARY

Those who considered themselves leaders - Paired t test results

P value and statistical significance:

The two-tailed P value equals 0.0044

By conventional criteria, this difference is considered to be very statistically significant.

Confidence interval:

The mean of Pre Test minus Post Test equals -4.71

95% confidence interval of this difference: From -7.67 to -1.76

Intermediate values used in calculations:

$t = 3.4448$

$df = 13$

standard error of difference = 1.369

Group	Pre Test	Post Test
Mean	48.29	53.00
SD	5.70	2.22
SEM	1.52	0.59
N	14	14

Those that did not consider themselves leaders - Paired t test results

Included in this pairing is one who did not consider themselves a leader before the conference and changed their view point after conference. (Age 45-54) Pre Test 40 Post Test 55

P value and statistical significance:

The two-tailed P value is less than 0.0001

By conventional criteria, this difference is considered to be extremely statistically significant.

Confidence interval:

The mean of Pre Test minus Post Test equals -13.38

95% confidence interval of this difference: From -16.81 to -9.94

Intermediate values used in calculations:

$t = 9.2189$

$df = 7$

standard error of difference = 1.451

Review your data:

Group	Pre Test	Post Test
Mean	40.25	53.63
SD	4.59	1.92
SEM	1.62	0.68
N	8	8

Combination of scores for those who were leaders and non-leaders.**Paired t test results****P value and statistical significance:**

The two-tailed P value is less than 0.0001

By conventional criteria, this difference is considered to be extremely statistically significant.

Confidence interval:

The mean of Pre Test minus Post Test equals -7.83

95% confidence interval of this difference: From -10.46 to -5.19

Intermediate values used in calculations:

$t = 6.1578$

$df = 22$

standard error of difference = 1.271

Review your data:

Group	Pre Test	Post Test
Mean	45.09	52.91
SD	6.82	2.54
SEM	1.42	0.53
N	23	23

APPENDIX 9
CLIMBING HIGHER LEADERSHIP SEMINAR
8:30 a.m. – 4:00 p.m.

1. Welcome, Fellowship, Refreshments – Pastor Michael Hartwell
2. 8:45 a.m. – Pre Test Survey
3. Prayer
4. 9:00 a.m. - Cultural Issues Surrounding Leadership Development
Session 1: Rural Appalachian Issues
Session 2: Small Church Culture Issues
5. 10:45 a.m. – Structural Issues Requiring Leadership Development
Session 3: A Leadership Crisis That Demanded A New Leadership Role
6. 11:45 a.m. – Prayer, Lunch
7. 12:30 p.m. – Developing Strong Leadership
Session 4: Utilizing God-given Supernatural Abilities of Spiritual Gifts
Session 5: Reaching Across Personality Lines to Disciple New Leadership
8. 1:45 p.m. – Scriptural Models of Leadership Behavior
Session 6: Leadership Priorities – Agents of Change
Session 7: Required Character for Most Effective Leadership Role
Prayer
9. 3:45 p.m. – Post Test Survey, Conference Evaluation

APPENDIX 10

CONFERENCE EVALUATION RUBRIC REVIEW BOARD SUMMARY

Leadership Conference Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The conference is relevant to leadership issues in the church.				XX	
Participants felt challenged to become better leaders.				XX	
Conference participants learned about their DISC personality profile and spiritual gifts inventory.			X	X	Participants expressed a desire for more on this topic
Leadership from the church gained greater leadership knowledge from the conference.				XX	
The curriculum for this conference provides a thorough teaching to increase learning on leadership.			X	X	Again, apparently more wanted and DISC and could have been included in the curriculum
Participants revealed an increased passion about ministry, the church and serving God.				XX	

Leadership Conference Evaluation Tool					
Page 2					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The conference clearly provides a way to developing present leaders.			XX		I think it develops the leadership capabilities of the attendees, but a little more could be done to equip these leaders to develop other leaders. More time is needed for the Conference itself as for additional interaction.
The conference clearly gives a method for teaching potential leaders.				XX	
The presenter demonstrated a clear knowledge of the subject matter.				XX	
This presenter effectively accomplished his goals with the conference.				XX	
The curriculum includes a study guide for further study.			X	X	A study guide was included, but it needs to be edited for future use. It would be good for participants to have the study guide for review before the conference since the present format is limited.
The presenter has developed a plan for leadership development that is useable in most rural Appalachian church.				XX	

Summary of rubric scores: Dr. H – 3.75, Dr. M – 3.83

Overall, my assessment of this conference's ability to achieve the desired outcome (on a scale of 1-5 with 1 being not useful and 5 being extremely useful) is: Dr. H. - 4.5, Dr. M – 4.8

APPENDIX 11

REVIEW BOARD SUMMARY: CURRICULUM EVALUATION RUBRIC

Leadership Development Conference Curriculum Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The lesson is clearly relevant to the issue of leadership in the church.				XX X	Very good research and background material. Clearly relevant to leadership today
The material is faithful to the Bible's teaching on church leadership.				XX X	Good exegesis, you could have included more. Uses scriptural support
The material is theologically sound.				XX X	You demonstrated the connection between biblical principles of leadership and modern practices.
The focus of each session is clearly stated.		X	X	X	I did not see that. Your thesis statements should be more succinct. At times it seemed you were defending position instead of stating position
The points of the curriculum clearly support the conference theme.		X	X	X	If theme is training leaders, you need to be more specific, You define the overall purposes of the seminar
The curriculum contains practical application.		XX X			As I read through the material I did not feel personal Calls to Action based on the content. This was the area I found lacking. You offer great material, present it in a way that most can understand the importance, but need to share how to apply it better. The tips are good, but how do you get people to follow them? The case is well made but did not see the practical leadership application
Leadership development is sufficiently covered in the material presented.			XX	X	You do offer practical suggestions how to look for potential leaders. Overall yes, but in terms of training others, I think it needs work.

Overall, the curriculum is clearly shared and useful for its intended purpose.		X	XX		It presents the subject Very Well, but needs more means of application for the student. It presents the subject Very Well, but needs more means of application for the student. I think each session should clearly state objectives
The material can be studied and taught by a pastor to his/her leadership.		XX		X	It does a Great job of Recognizing, Defining and Presenting Lay Leadership as the Key to Revitalization. Needs more direct ways of relating it to the students. The layout and design of the work is wonderful. I am not sure they could without DISC training.

Additional Comments: This is Great material. I wish I had these insights when I pastored three small rural Appalachian churches 40 years ago. As I read the curriculum, I kept asking myself, "How could I have applied these concepts personally in the little churches I pastored? And, how can the Lay Leaders being trained in this seminar apply these principles to their personal ministry?" : I found the material very useful, well thought out, and researched. The format of the seminars is well presented in a way that most Pastors and leaders can follow. There are very practical applications that would be useful in most contexts. There are some practical applications with each segment. The weakness, however, is how to implement most of practical tips. You recognize the primary problems and offer suggestion, but at times it seems like the old sermons we all heard, "you must fly with the eagles, not walk with the turkeys..." The problem was no one taught us how to fly. I think the goal of the seminar is right on, but the individual lessons, while informative, don't seem to provide practical applications for pastors to train leaders. The seminars seem to provide a good rational and theological support, but more is needed for practical application.

Overall assessment of this curriculum's ability to achieve the desired outcome (on a scale of 1-5 with 1 being not useful and 5 being extremely useful) is: _____

_____ Dr. M - 4.75 [needs more action steps]; Dr. D - 4.5; Dr. H – 3.0 _____

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ABSTRACT

DEVELOPMENT OF A LAY LEADERSHIP TRAINING CONFERENCE FOR RURAL APPALACHIAN CHURCHES

Jimmy Derek Wilson, D.Min.
The Southern Baptist Theological Seminary, 2015
Faculty Supervisor: Dr. William D. Henard

This project explores the need and development of lay leadership in rural churches. It seeks to design a process for a leadership training conference. Chapter 1 presents the purpose, goals, context, rationale, definitions, and limitations of the project.

Chapter 2 discusses biblical and theological perspectives on leadership in the lives of Moses, Paul, Timothy, and Jesus. Specifically, this chapter focuses on the character of leaders, spiritual gifts, personalities, and biblical role of spiritual mentors.

Chapter 3 surveys the roles of leadership in churches and presents a model of lay leadership development. This chapter explores a process that recognizes rural and local church culture to develop leaders that are key to overcoming obstacles to growth.

Chapter 4 explains the creation and implementation of the conference in rural Appalachian churches. Attention is given to the five phases of the project and to the transformation of leaders into agents of change in revitalization.

Chapter 5 provides an evaluation of the project goals and suggested modifications to strengthen the project for future use. This project asserts that to develop lay leaders, a church must have a process of recognition and training of lay leaders.

VITA

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Asst. Pastor, Mountain Meadows Church of God, Chattanooga, Tennessee,
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Pastor – New Life Church of God, Shepherdsville, Kentucky, 1989-93
Senior Pastor – Faith Memorial Church, Cleveland, Tennessee, 1993-2000
Church of God Dpt. of Stewardship, Stewardship Consultant, Cleveland,
Tennessee, 1996-99
Assistant Pastor – Princeton Church of God, Princeton, West Virginia, 2000-
2007
Evangelist, Church Consulting, President, Climbing Higher Resources,
Princeton, West Virginia 2007-