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DEVELOPING A THEOLOGICAL FRAMEWORK FOR
PASTORAL SUCCESSION AT PYEONGTAEK
DAEKWANG CHURCH IN
PYEONGTAEK KOREA

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DEVELOPING A THEOLOGICAL FRAMEWORK FOR
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I dedicate this project to pastor Changdon Bae, Founding and Senior Pastor of Pyeongtaek DaeKwang Church in South Korea. Pastor Bae's heart for all nations is obvious not only by his support and blessing to PDC, but also as he often speaks to pastors from around the world and has brought scores of them to Korea for training. Pastor Bae is a long-time friend in the ministry who has modeled his deep conviction to equip laymen in the church to do the ministry of evangelism and discipleship. He has led by example and as the national director of CAL-NET (Called to Awaken the Laity Network). It has been a privilege and joy to be co-laborers in the ministry of Pyeongtaek DaeKwang church led by Pastor Bae.

“to equip the saints for the work of ministry.” Ephesians 4:12

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PREFACE

If you had told me I would someday serve as a missionary for 30 years in Asia, pastor a church, and begin working on a doctorate, I would have told you, “You have got the wrong guy.” God in his grace used many people in my life in instrumental ways along this journey, and I would be remiss not to give thanks.

I am abundantly thankful for the investment the Southern Baptist Theological Seminary professors and ministry practitioners had in my personal growth. Beyond the classroom, I appreciate the time, insight, and effort from my supervisor, Dr. Matthew Haste, who graciously contributed wisdom to this project.

I am so appreciative of my family who have been my chief supporters in undertaking and completing this work. My parents Lou and Thelma Nicholes graced me with a godly heritage. They taught me by word and example the value of investing time and energy into God’s Word and people. I am deeply grateful for their support. I am also continually humbled that God would entrust the joys of two beautiful daughters, Michaela and Charis, and two courageous sons, Josiah and Titus to my wife and me to train in the Lord. They have patiently supported this additional commitment upon their dad, enabling me to complete this project.

I am foremost grateful for my beautiful wife, Alicia. I am honored to have her by my side throughout this journey. She faithfully demonstrates her support, unwavering love, and unending care for me, our family, and our ministry. She is a living testament to the truth of the gospel. This project certainly would not have been possible without her sacrifice and service.

Last, I want to praise my Lord and Savior, Jesus Christ, the one who satisfies

the deepest longings in my heart. Due to His amazing grace, I'm able to write, encourage, and equip his body (the church), for which he died, rose, and is coming again as King of kings and Lord of lords. Soli Deo Gloria.

Michael Nicholes

Newnan, Georgia

May 2021

CHAPTER 1

INTRODUCTION

Wisdom around succession is one of the greatest needs in the church today. While God provides a plethora of positive and negative leadership succession narrative examples throughout the historicity of the Bible, Christian leaders often fail to plan for succession leaving churches and Christian organizations faltering. The Authors of *Next*, an excellent book with an intriguing subtitle of *Pastoral Succession that Works* referencing the importance of succession claim, “Too many churches flounder and lose momentum simply because a church’s leadership failed to anticipate and begin planning for one of their most important responsibilities.”¹

As in any Olympic relay race, a lot is determined by a successful transition, but when a transition takes place in a church the stakes are even higher. In the Olympics, it’s referred to as passing on the baton. Sadly, when a pastor leaves a church today, the baton often gets dropped since, more times than not, there is no one in place to carry on the mission of the church. Pyeongtaek DaeKwang Church (PDC) needs to be prepared for pastoral succession.

The mission of PDC is to guide people into a growing relationship with Jesus Christ by living and proclaiming His marvelous light. Adopted in 2015, this statement reflects our church’s core belief in seeing a growing culture of more and better disciples for the glory of God. The Korean name *DaeKwang* in English means “big light”. Children of God have been called out of darkness (1 Pet 2:9). Therefore, in a gospel centered culture, the mandates that drive the mission of Pyeongtaek DaeKwang Church is *following Jesus, who is Light* (John 8:12), *walking in the light* (1 John 1:6-7),

¹ William Vanderbloemen and Warren Bird, *Next: Pastoral Succession That Works* (Grand Rapids: Baker, 2014), Kindle.

proclaiming the light (1 Pet 2:9), and *living in the light* (Matt 28:19-20). The mission of the church and its values all rest on biblical foundations and the early church apostles, who were entrusted with the mission of making disciples of all nations. The intention of this paper is to write a theological and methodological framework for pastoral succession at PDC in Pyeongtaek, South Korea.

Ministry Context

In 2011, South Korean pastor Changdon Bae, devoted to seeing foreigners and natives glorify God by leading people into a growing relationship with Jesus Christ, commissioned Michael Nicholes, as a co-vocational pastor, to plant a new English speaking church under PDC. Thus was birthed the English ministry of Pyeongtaek DaeKwang Church. South Korea stands as one of the world's most densely populated countries, with an estimated 482 people per square kilometer in 2003. About 70 percent of South Korea's land area mountainous, forcing the population to concentrate in the lowland areas in densities greater than World-wide average.² As of 2018, the population in South Korea topped 51 million, with the total number of foreign residents in South Korea accounting for 3.4 percent of the population.³ Many foreigners have married locals, and more than 10 percent of Korean weddings now involve a foreign partner.⁴ Many of these foreigners are moving into a Pyeongtaek City, located along the western coast of South Korea, and approximately 40 miles south of Seoul. Also, on the south end of Pyeongtaek City is Camp Humphreys. Home to the United States Army's most active airfield in the Pacific and the center of the largest construction and transformation project in the U.S. Department of Defense's history. To posture forces in support of U.S. and

² Korean Peninsula Demographics, November 3, 2017, accessed May 4 2019, http://www.newworldencyclopedia.org/entry/Demographics_of_South_Korea.

³ Korean Statistical Information Services, Seoul, Korea, accessed August 27, 2018, http://kosis.kr/eng/statisticsList/statisticsListIndex.do?menuId=M_01_01&vwcd=MT_ETITLE&parmTabId=M_01_01&statId=1962001&themaId=#SelectStatsBoxDiv.

⁴ Daniel Tudor, *Korea : The Impossible Country* (Singapore: Turtle Publishers, 2012), 271.

Republic of Korea (ROK) national interests on the Korean Peninsula, both governments agreed to consolidate U.S. Forces Korea into two enduring hubs, the largest of which will be Camp Humphreys.⁵ PDC is located within a fifteen minute drive from Camp Humphreys and only a five-minute walk from hundreds of apartments, averaging thirty floors each, containing thousands of dwellings. While anytime people gather challenges will exist, yet the location of PDC is a pastor's dream come true with unlimited possibilities for growing a bible preaching-teaching church.

Strengths

Despite challenges there are several areas of strength that shape the identity, foundation, and function of PDC. First, the church from its humble beginning has had a heart for evangelism and discipleship. When the English ministry began as an extension of PDC in 2011, over 800 Koreans were attending the weekly worship service at PDC and nearly 80 percent of the church members were serving while being equipped in personal evangelism through the training of Evangelism Explosion. Currently, pastor Bae serves as the director of Evangelism Explosion International. The English ministry has been growing on the foundation laid by the founding pastor of PDC, with a distinctive discipleship culture. Second, PDC is mission focused locally, nationally and internationally. The church affirms and embodies the principle that the transformation of unbelievers into missionaries should be a part of its spiritual DNA. So as a church body, PDC is passionate not only about missions, but discipleship as well.

Discipleship Culture

Due to consistently training the members in God's mandate for discipleship, the majority of the members are well connected and assimilated into the body through the small group system of the church. The foundational principles and values of PDC are

⁵ US Army Garrison Humphreys, "Public Affairs", November 18, 2018, https://www.army.mil/article/117803/welcome_to_camp_humphreys_south_korea.

well documented in the Korean language as “Pastor Bae has authored more than 60 books including *Community Ecclesiology Trilogy*, *No failure in Discipleship Training*, *Jesus’ Disciples* and *Discipleship Training That Anyone Can Do*.”⁶ These books allow not only the members of the church to gain a greater understanding and appreciation for the discipleship culture of the church, but has helped position the church to be a model church not only for Korea, but also internationally. Between 2018-2019 alone, seventy pastors from Myanmar came to the church to receive discipleship leadership training.

Multi-Ethnic Incubator

The number of foreigners living in the Republic of Korea has more than doubled in the last decade. “The foreign population rose from around two-hundred thousand in 2001 to 1.4 million in 2011.”⁷ With such an increase in the foreigner population and many moving into Pyeongtaek, the need for churches to provide English worship services and pastors has increased significantly. PDC was not the first to begin an English ministry in the city, but it was one of the first fully integrated multi-ethnic churches. Pastoring in a multiracial setting is a taste of heaven. It is not without challenges, yet the opportunities for shepherding and discipleship of the nations in this setting is limitless.

Challenges

While the church has developed its core beliefs and values, presently there are no full-time ministers or elders to lead the church. However, the English ministry of PDC, for the first time in its history, is financially positioned to support a full-time pastor. First, however, several challenges must be overcome.

⁶ Changdon Bae, *Happy Time: Textbook for New Believers* (Seoul: Design House, 2018).

⁷ Tudor, *Korea*, 271.

The first challenge of PDC English ministry is transitioning from a part-time pastor-teacher to a full-time shepherd. The lead pastor, who is also a full-time missionary, has been serving with a mission while planting PDC's English ministry. Since the church has steadily grown, the opportunity and need for full-time ministers has arisen.

The second challenge PDC English Ministry faces is that the lead pastor, who serves as a full-time missionary with Word of Life Korea, has accepted a new leadership role with this international mission and is relocating to America. Since the church is integrated within a Korean church body, the leadership of PDC needs to be involved in the process of selecting a successor. Based on prior arrangement, both the Korean senior pastor and the English congregation must be in hearty agreement before selecting a new senior pastor. The Korean senior pastor prefers two Word of Life missionaries who have served alongside pastor Mike, to continue to lead the church by co-pastoring part-time or full-time with PDC. The Word of Life missionaries are willing to assist the congregation in this process but are unable to commit to pastoring full-time at PDC anytime soon.

The third challenge relates to Korean culture, which values top down leadership and oral commitments over written agreements. Therefore, a pastoral search team would simply serve as an advisory team to the senior pastor and would be tasked with responsibility without authority.

The fourth challenge is that while a church may be vibrant, growing, and healthy today, this does not guarantee a bright future. In fact, many leaders in the church, as well as the business world, have discovered in hindsight that there is no success without a successor. Although the natural tendency is to focus on the tyranny of the urgent, and even though we understand the prudence of planning, PDC presently lacks a framework for pastoral succession. This project is designed to help meet this need. First, the process needs to be well thought through and planned so the church is ready for the future. Second, communication between the leaders from both PDC and PDC English ministry needs to be timely and transparent to ensure that a theological and

methodological framework is not assumed, but carefully considered and thoroughly developed. Third, a priority for developing a culture of leaders must be established so that biblically qualified men will be prepared to faithfully and skillfully shepherd the flock of God. Since the flock of God is God's bride and perfecting her is God's primary goal (Eph 4:11-13), ensuring a seamless, healthy pastoral transition is in the best interest of perfecting the bride.

Rationale

One hundred percent of all pastors will cease pastoring at some time and all churches will find themselves at the crossroads of pastoral transition sooner or later. "Even under the best of circumstances, the concern for vision, continuity, and momentum, to say nothing of the church members themselves, can and often does suffer when someone new steps in to replace the previous pastor."⁸

Transitions are inevitable and as proven throughout history, it is better to look ahead and prepare than to look back with regrets. Even if there were no present challenges, without a succession plan the church could easily and suddenly find itself in a crisis mode, lacking continuity and unity in moving the church forward. There is a better way. The author affirms that developing a strong theological leadership culture is foundational to setting a church up for a smooth successor transition. By far, the greatest profiled leader in scripture is Jesus Christ. Jesus chose 12 disciples to spend time with him. They saw him perform one miracle after another, lovingly demonstrating compassion for people; then, at the end of Matthew 9, Jesus addresses a problem that initially his disciples didn't seem to notice - a lack of leadership.

The solution Jesus gave when there was a lack of spiritual leadership is quite astounding. He asked his disciples to pray. These men, who were already being trained

⁸ David F. Lescalleet, "Transition: Developing a Theology of Pastoral Succession" (DMin diss., The Knox Theological Seminary, 2013).

for leadership, were told in Matthew 9 to pray earnestly for the Lord of the harvest to send out laborers into His harvest.⁹ Prayer didn't negate preparation, but God providentially willed his miraculous work of harvesting to be preceded by prayer. What followed was extraordinary. Shortly after the disciples prayed for more workers, these men become answers to their own prayers.¹⁰

Learning from the example of Jesus' earthly ministry is not only prudent but remains relevant and revolutionary in dealing with a lack of spiritual leadership today. Three essential keys in preparing for pastoral succession are identifying spiritual leaders, training spiritual leaders, and praying for God's man to be prepared and ready at the right time to shepherd God's flock. As spiritual leaders are praying, it shouldn't surprise us when the pipeline of Christian leaders increases at such a rate that there are more than enough mature, qualified men within the body, not only capable of leading our church, but ready to be sent out to plant more churches, too.

Purpose

The purpose of this project was to develop a theological framework for pastoral succession for Pyeongtaek DaeKwang Church in Pyeongtaek, Korea, that will result in a healthy, successful pastoral transition for PDC's English ministry. Certainly, a successful transition is not dependent upon a perfectly executed plan, but a compelling vision shared through core values, fervent prayers, recognition of God's leading, and mentoring that prepares the environment for a congregation to continue to flourish under new leadership.

⁹ To "send out" *ekballō* (Gk. for "drive out" or "cast out") is the same word used for demons and missionaries. Only demons, pastors and missionaries are cast out. This is the framework for fulfilling the need of spiritual leaders in his harvest field as instructed by Jesus in Matt 9:37-38.

¹⁰ After Jesus requested for his disciples to pray for more workers (9:38), the disciples end up being an answer to their own prayer request. Jesus *sends* out his 12 disciples to preach, heal and *cast* out demons (Matt 10:5-15). See *ESV Systematic Study Bible: Notes* (Wheaton, IL: Crossway, 2017), 1169.

Goals

The following four goals determined the completion of this project. The first two goals focused on the current situation for educational purposes. The third and fourth goal provided a framework for fostering a healthy culture at PDC leading to an intentional, informed, and healthy pastoral transition.

1. The first goal was to identify applicable practices from successful pastoral successions.
2. The second goal was to assess PDC's strengths and weaknesses to gain a clearer understanding of the type of pastor needed in preparation for pastoral transition.
3. The third goal was to determine applicable stages for guiding PDC forward towards an intentional pastoral succession.
4. The fourth goal was to develop a four-week sermon series to provide biblical insight, clarity and direction prior to installing a Gen 2 pastor.

Research Methodology

Each of these goals had corresponding actions that enabled goal completion. PDC needs a pastoral succession plan of action. With this in mind, these goals were established.

The first goal was to identify applicable practices from successful successions limited to five successful pastoral successions. This goal was measured by administering a survey with five churches that have successfully gone through a pastoral transition.¹¹ A successful transition included these components: a transition phase, a call phase, and a start-up phase. During the transition phase, the Gen 1 pastor was engaged in crafting a plan for the transition before his departure. During the call phase, the congregation is not caught-off guard, but supports the transition. During the start-up phase, the newly appointed pastor affirmed and embraced the church's unique cultural values. And following the transition, the church did not flounder but continued to be a vibrant, growing, and healthy congregation. Follow-up interviews were conducted with staff from

¹¹ See appendix 3.

each church in order to address questions raised. This goal was deemed successful when the results from all five churches were collected and analyzed.¹²

The second goal was to assess PDC English Ministry's strengths and weaknesses as a congregation to better prepare the church for a healthy pastoral transition. This goal was measured by collecting, analyzing, and being debriefed on the Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis for PDC. The analysis was conducted by seven people, including two interim pastors and five volunteer church members. This goal was considered successfully met after all seven participants completed the SWOT analysis following by a debriefing, yielding a clearer picture of the church's overall strengths and weaknesses.¹³ This data was instrumental, not only in guiding the church to a new lead pastor committed to the same core values, but also to be presented to the new lead pastor, to better understand the current state of the church.

The third goal was to determine applicable stages for guiding PDC towards an intentional pastoral succession. This goal was based upon review of the SWOT analysis, follow-up Zoom calls, and the literature yielding a clearer vision with an intentional plan for guiding the church towards a biblically healthy pastoral transition. This goal was deemed successful when the interim pastors at PDC completed an evaluation and fully affirmed the stages designed for PDC.¹⁴ Had the stages yielded less than 90 percent, the stages would be revised in accordance with the participants suggested revisions until the criterion meets or exceeds the sufficient level.

The fourth goal was to develop a four-week sermon series to be given prior to installing a Gen 2 pastor. The series was taught in the Sunday morning worship service. This series covered biblical theology, nature, mission, vision, and values of the church in

¹² See appendix 3. All of the research instruments used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use in this ministry project.

¹³ See appendix 7.

¹⁴ See appendix 9.

preparation for an intentional pastoral succession at PDC. This goal was measured by a panel of expert practitioners in pastoral ministry from four churches having a minimum of ten years in ministry, who used a rubric to evaluate the biblical faithfulness, clarity, and increased congregation understanding to affirm core values and prepare the congregation for a pastoral transition as exemplified through this sermon series.¹⁵ This goal was deemed successful when a minimum of 90 percent of all the rubric evaluation indicators meet or exceed the sufficiency level. Had the initial feedback yielded less than 90 percent, the series would be revised in accordance with the panel’s evaluation until the criterion meets or exceeds the sufficient level.

Definitions and Limitations/Delimitations

The following definitions of key terms will be used in the ministry project:

Pastoral succession. Although succession is not easy, the term “succession” simply means a transfer of leadership. In the church world, this involves identifying, selecting, and developing leaders who are qualified to succeed the senior pastor. All the time and effort involved is worth it for the potential of a smooth and seamless transition. Vanderbloemen and Bird define succession as “the intentional process of the transfer of leadership, power, and authority from one directional leader to another.”¹⁶

Succession plan. The agreed-upon process providing a clear path to transfer leadership from one senior pastor to the next. This plan will vary in the amount of detail and time for the succession process to take shape. However, intentionality is vital but necessary to carry out a healthy process for the future of the church.

Stewardship. A steward is “one who manages and leads what is not his own, and he leads knowing he will give an account to the Lord as the owner and ruler of all.”¹⁷

¹⁵ See appendix 10.

¹⁶ Vanderbloemen and Bird, *Next*, 10.

¹⁷ Albert R. Mohler, *The Conviction to Lead: 25 Principles for Leadership That Matters* (Minneapolis, MN: Bethany House, 2012), 83.

Candidate pipeline. This is a pool of qualified people who meet the biblical qualifications and are being trained in pastoral ministries, involving shepherding, preaching, discipling and equipping the saints “for the work of the ministry, for building up the body of Christ.”¹⁸ Those in the pastoral leadership pipeline at Pyeongtaek DaeKwang church include an associate pastor, a missionary, and two intern pastors.

Culture. “A learned and shared set of values, beliefs, and assumptions for understanding, coping with, and relating to the world which results in behavior that is characteristic of a group of people.”¹⁹ When referring to a leadership culture, the point is caring about developing people rather than programs so that investments made in spiritual development are constantly evaluated and prioritized.

Disciple-making. In short it refers to reproducing reproducers. In essence, disciple-making applies to a transitioning pastor not only in investing in a spiritual sense but also in leadership development through the depositing of their experience and wisdom into a faithful, available, and teachable man who would become either a pastor or spiritual leader in their niche of ministry service within the church for kingdom gain.²⁰

Two limitations will apply to this project. First, the effectiveness is dependent on a list of five churches that have had a successful pastoral transition and whose leaders have kept good data as it relates to the accuracy of the survey. This goal hinges on identifying five churches that meet the criteria given and those five churches choosing to participate. To mitigate this limitation, a list of ten churches was developed so there is an alternate for each church. Next, the second goal was dependent upon the willingness of the respondents to be transparent about the pastoral transition. This can be

¹⁸ Eph 4:12.

¹⁹ The definition for culture comes from Tom Stalter’s helpful work entitled “Cultural Intelligence: A Model for Cross Cultural Problem Solving, *Missiology*”: *An International Review* 37, no. 4 (2009): 545.

²⁰ This definition of disciple making is well developed in Eric Geiger book *Designed to Lead: The Church and Leadership Development* (Nashville: Broadman and Homan, 2016).

difficult since the pastoral leadership team relate closely to each other, and could interact or be influenced by another's perspective before answering the survey. To mitigate this limitation, the respondents was promised that their answers would remain nameless.

Three delimitations were placed on the project. First, the project addressed the unique challenges particular to pastoral succession. Since succession is uniformly important and urgent, some of the findings of this project was helpful; however, any feedback and survey results alone cannot guarantee that the approach taken in one church for successful transition worked in another church, and so this project was primarily shaped to assist our church (and Lord willing other churches) to be more equipped for succession and to intentionally plan ahead. Second, the project was confined to a twenty-week timeframe. This gave adequate time to prepare and teach a sermon series on the roles and responsibilities of church leaders and to conduct the post-series survey after sessions are completed. Finally, this project was limited to churches, which have transitioned well from Generation 1 pastor(s) to generation 2 pastor(s). The surveys, rubrics and evaluative tools worked with the assumption of an accurate assessment given by each church.

Conclusion

Pastoral transitions are difficult at best, so planning for succession is more urgent today than many churches realize. This project assisted the reader in seeing the need to understand the context and leadership while informing the reader of some biblical leadership transition examples and a theological framework for cultivating a leadership culture, with a few methods for implementing an intentional plan that will guide the church into uncharted territory into the future. Just as in sports, coaches understand that success is not evaluated by a single game; it is not even a weekend tournament. It is a lifelong tournament. I once knew a wise basketball coach who told his players, *“If you don't ask, you already have your answer”*. So the question we begin by asking is simply, *“What makes a successful transition?”* The follow-up question then is, *“How does a*

pastor do this well?” We begin, as in any basketball game, by introducing the starting lineup, as we look at a biblical framework for pastoral succession.

CHAPTER 2

A BIBLICAL AND THEOLOGICAL FOUNDATION FOR PASTORAL SUCCESSION

Churches will inevitably experience transition and change, and change for any organization, is never easy. As Michael Staleigh notes, “There are many drivers of change but in my experience, the most important key driver for change is when 75 percent of the organization’s leadership is honestly convinced that business as usual is no longer acceptable. Most organizations are probably there right now.”¹ How the leadership of a church prepares for change can have a significant impact on the health and stability of any church.

“Those who ignore history are doomed to repeat it,” is a common expression which is often slightly misquoted from the original text which states, “Those who cannot remember the past are condemned to repeat it.”² Mullins argues, “unfortunately, because many leaders fail to think through the importance of planning for transitions, the outcomes can be devastating, not only for the leaders but also for the organizations they lead.”³ For the church to move forward, that reality has to change.

John Ortberg notes the importance of pastoral succession planning in his insightful foreword to *Next: Pastoral Succession that Works*. He states, “Wisdom around

¹ Michael Stanleigh, “The Challenges and Opportunities for Accelerating Organizational Change – Part 1,” accessed on January 27, 2019, <https://bia.ca/the-challenges-and-opportunities-for-accelerating-organizational-change-part-1/>.

² George Santayana, *The Life of Reason, or, the Phases of Human Progress: Reason in Common Sense* (New York: Scribner, 1954), 1:284.

³ Tom Mullins, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Nashville: Harper Collins, 2015), 8.

pastoral succession is one of the great needs of the church today.”⁴ It is understandable that the book provides limited statistical information regarding the state of the church, since it is difficult to quantify success and failures, and, frankly, who is able to describe a successful transition definitely? When churches do not make succession a priority and no one feels obligated to write about it, the raw data becomes weakened. Nonetheless, it is important to note that pastors will experience several ministry successions over a lifetime. Whether it’s the pastor’s own decision, a congregation’s, or a church board’s, (or equivalent), sooner or later all leaders move as cited by Vanderbloem and Bird.⁵

Since organizations are mere moments away from a major leadership transition, and only a few are prepared for such a transition, understanding and carefully implementing God’s own strategy from a biblical framework must be a priority.

Creational Design for Succession

Man was created from earth, and filled with God’s very own spirit, with the prescribed task of subduing and ruling over the earth. Genesis 1:28 has been dubbed by scholars as the first great commission, “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’” Perceiving God’s creation from a normative and formative perspective, God’s command in Genesis 1 is not merely directed at Adam, but is the commission given for all humanity.

Among all the things God created, none is more meaningful than humanity. Mankind’s creation is unique being fashioned in the image of God while the rest of the created creatures are not. While animals were derived from the land, Genesis 1:24

⁴ William Vanderbloemen and Warren Bird, *Next: Pastoral Succession That Works* (Grand Rapids: Baker, 2014), 7.

⁵ Vanderbloemen and Bird, *Next*, 10.

(though v. 25 makes clear that God created them), signifies how humankind having intrinsic value is created as a direct act of God.⁶ And God provided humanity with instructions to live successfully and these instructions were made audible, and then eventually scripted, so that future generations would know God's divine design from the beginning of his creation. God, in his sovereignty, entrusted his work to Adam. Adam wasn't called a successor; however, God created and entrusted to him direct responsibilities to pass on to future generations.

While the term *succession* is not found in scripture, the biblical roots and implications for succession are woven throughout (for example Moses/Joshua; Saul/David; David/Solomon; Solomon/Rehoboam; John the Baptist/Jesus; Paul/Timothy). Each leader's authority, position, influence and resources are on loan, entrusted for a limited time and ultimately for the benefit of the rightful owner. Scott Rodin's *The Steward Leader* offers a profound yet simple explanation. In Rodin's words, "the very term steward denotes dependence on the one who is the true owner."⁷ Furthermore, "steward leaders have only one calling: obedient response to the call of God."⁸ A robust understanding of pastoral succession begins with defining the biblical concept of stewardship.

Defining Stewardship

Webster defines stewardship as "the careful and responsible management of something entrusted to one's care."⁹ Stewardship is a biblical theme repeated throughout

⁶ Kenneth A. Mathews, *Genesis 1-11:26*, The New American Commentary, vol. 1A (Nashville: B & H, 1996), 160.

⁷ R. Scott Rodin, *The Steward Leader: Transforming People, Organizations and Communities* (Downers Grove, IL: IVP Academic, 2010), 82.

⁸ Rodin, *The Steward Leader*, 105.

⁹ Merriam-Webster, *Merriam-Webster's Collegiate Dictionary*, 10th ed. (Springfield, MA, 1996). *Random House Webster's Unabridged Dictionary*, 2001 edition defines steward as —a person who manages another's property or financial affairs; one who administers anything as the agent of another or others.

scripture and scripture and it defines not only what stewardship is but also the why behind stewardship, too. Scripture teaches that all believers are responsible for their life and what they have been entrusted. The why is certainly framed by the parables of Jesus, and by the Pauline letters in the New Testament.

The term “steward” or “stewardship” is found 26 times in the Old and New Testament. In Hebrew, the word for *steward* is *mesheq* (Gen 43:19; 44:4, etc.) and can be defined as “utilizing and managing all resources God provides for the glory of God and the betterment of His creation.”¹⁰ Scholars affirm, in the New Testament, two Greek words are translated *steward*: *epitropos*, and *oikonomos*. “While the Greek term *epitropos* (Matt 20:8; Gal 4:2) can be defined as one to whose care or honor one has been entrusted, a curator, or a guardian, *oikonomos* (Luke 16:2–3; 1 Cor 4:1–2; Titus 1:7; 1 Pet 4:10) refers to a manager, a superintendent, from *oikos* (‘house’) and *nemō* (‘to dispense’ or ‘to manage’).¹¹ “The word is used to describe the function of delegated responsibility, as in the parables of the laborers, and the unjust steward.”¹²

Renowned German theologian, Gerhard Kittel states, “The secular word *diákonos* could be used to describe such varied people as messengers, stewards, bakers, assistant helmsmen, and even statesmen.”¹³

Often, stewardship is related to wealth and finances. “The principle of stewardship is closely linked to the concept of grace: everything comes from God as a gift and is to be administered faithfully on his behalf. There is thus both stewardship of

¹⁰ Charles Bugg, “Stewardship”, in *Holman Bible Dictionary* (Nashville: Holman, 1991), 1303.

¹¹ Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman, *New Bible Dictionary*, 3rd ed. (Leicester, England; Downers Grove, IL: InterVarsity, 1996), 1133.

¹² Howard Marshall, *New Bible Dictionary*, 1133–1134.

¹³ Gerhard Kittel, Friedrich, G. and Bromiley, G. W., *Theological Dictionary of the New Testament* (Grand Rapids: W.B. Eerdmans, 1985), 155.

the earth and stewardship of the gospel; stewardship of personal resources of time, money and talents, and stewardship of the resources of church and society.”¹⁴

God reveals in scripture a clear template for stewardship. Albert Mohler defines *steward* as “one who manages and leads what is not his own, and he leads knowing he will give an account to the Lord as the owner and ruler of all.”¹⁵ From the stewardship of creation to the stewardship of a tabernacle, from the stewardship of the mysteries of the gospel to the stewardship of God’s people, God faithfully carries out his redemptive work throughout the historicity of scripture.

Stewardship is the Foundation for Succession

The Genesis narrative provides a natural framework for stewardship and succession. Adam is singularly picked by the Creator of the universe to be the first man, father, and leader of the human race. Biblical stewardship and succession was God’s plan, revealed to Adam and Eve in the Garden of Eden, and then described succinctly in Numbers 27:16-17, where we read, “Let the Lord, God of the spirits of all flesh, appoint a man over the congregation who shall go out before them and come in before them, who shall lead them out and bring them in that the congregation of the LORD may not be as sheep that have no shepherd.” From those 51 words, a framework is established for three great human institutions: the family, the government, and the church. A portrait for this framework can be seen continued through the patriarchs, priests, kings, and the judges. From the first Adam to the second Adam, Jesus, scripture records a litany of generational transitions. Since creation, leadership and stewardship were God’s ideas, instituted before the fall, and leadership transitions were meant to continue throughout time.¹⁶

¹⁴ Sinclair, B. Ferguson and J. I. Packer, *New Dictionary of Theology*, electronic ed. (Downers Grove, IL: InterVarsity, 2000), 661. In *Theological Dictionary of the New Testament*, Kittle, Friedrich and Bromiley quote J. Goetzmann (Grand Rapids: W.B. Eerdmans, 1985), 253-56.

¹⁵ Albert R. Mohler, *The Conviction to Lead*, 83.

¹⁶ The term *fall* can vary in definition. In this context, the fall is employed in the biblical sense of Rom 5:12 describing when and how sin entered into the world.

Three Biblical Examples of Stewardship

There are three main examples of stewardship presented in this chapter. First, Adam, who was given stewardship of God’s creation, and who ultimately failed his assignment. Second, King David initially fails, but then listens to the words spoken by a prophet and thereby sets his son, Solomon, up for success providing a path for a smooth transition. Third, the second Adam, Jesus, provides an exemplary leadership transition for all time.

From the beginning, God, in his providential plan, placed man in the garden with a clear mission as his representative and as a leader to all humankind. Adam is the recipient of a command and a blessing. “This blessing—be fruitful, multiply, have dominion, subdue the earth—affirms humankind wholly within the world of the living in which it is placed.¹⁷ This blessing is God’s promise, and yet God, in his providential plan, initially placed Adam in the garden with a clear mission to be his representative and leader to future generations.

The Example of the First Adam (Gen 1:26-28; 2:15-17)

Be Fruitful and Multiply

Due to God’s sovereignty, Adam and Eve were given stewardship of God’s creation, as God invested them with an important role to fulfill—*be fruitful and multiply*. This phrase appears first in the Garden of Eden (Gen 1:22-28), but this would not be the last time. This command “be fruitful and multiply”¹⁸ was not only given to Adam (Gen 1:28), but also to Noah (Gen 8:17; 9:1,7), Abraham (Gen 17:2;6; 22:17), Isaac (Gen

¹⁷ Dietrich Bonhoeffer, *Creation and Fall: A Theological Exposition of Genesis 1–3* (Minneapolis, MN: Fortress, 2004), 68.

¹⁸ Donald Hay, *Economics Today: A Christian Critique* (Grand Rapids: Eerdmans, 1999), 18. “Man is given dominion” over the created order. The word is a strong one, and implies that man is God’s vice-gerent, and steward of the created order, with an important role to fulfill. The nature of man’s dominion and stewardship is spelt out in 1:28-30, and in 2:15. Man is enjoined to be fruitful and multiply. He is to exercise his dominion by filling and subduing the earth. [...] There is a paradox in the language. The description of man’s dominion is in terms of subduing nature and controlling it. But this is offset by language which speaks of respect for nature, and an obligation to care for it.”

26:4), and Jacob (Gen 28:3, 14; 35:11; 48:4). Moses recorded that God was fulfilling his plan during the 430 years Israel was in Egypt.¹⁹ The imperatives “be fruitful,” “increase,” and “fill” are not to be understood as commands in these verses since the introductory statement identifies them as a blessing (*way^ebāreḵ*). The imperative, along with the jussive, is the common mood of the blessing (cf., Gen 27:19).²⁰

As stewards of God’s directives, Adam, Noah and others were not only entrusted with this same imperative, but also instruction by their Creator to pass on this responsibility to the next generation. God did not give them this stewardship responsibility without the power or ability to fulfill it. Certainly, God providentially gave them all authority and capability necessary to reproduce themselves. In Mesopotamia and maybe in Canaan, creation motifs were often employed in fertility rites, so Genesis 1 may be saying that reproduction is a blessing and gift from God, and is in no way dependent upon subsequent rites or activities.²¹

Stewardship Rooted in Having Dominion and Ruling over Creation

God is the creator and owner of creation, yet according to Genesis 1:26, Adam was given trusteeship of the creation, expecting to rule over his creation, as God himself would – ruling in his image. Louis Berkhof affirms God was the original of which man was made a copy. The point being man not only bears the image of God, but is His very

¹⁹ Walter C. Kaiser Jr., *Exodus*, in vol. 2 of *The Expositor’s Bible Commentary*, ed. F. E. Gaebelein (Grand Rapids: Zondervan, 1990), 303.

²⁰ John H. Sailhamer, *Genesis*, in vol. 2 of *The Expositor’s Bible Commentary*, ed. F. E. Gaebelein (Grand Rapids: Zondervan, 1990), 38.

²¹ Victor P. Hamilton, *The Book of Genesis, Chapters 1–17* (Grand Rapids: Wm. B. Eerdmans Publishing, 1990), 139. In the context of “be fruitful and multiply, it is noteworthy, that there are people who desire to have children but physically are unable. Though there may not be a reasonable explanation, God, who is sovereign, has evidently allowed or caused this condition, leaving some men and women childless. Obviously, this command is a *cultural mandate*, not an *individual mandate*.

image.²² And when God gave Adam dominion over the creatures, he let Adam know that he himself would remain under the authority and government of his Creator.²³

The word “dominion” refers to the application and constructive oversight over God’s creation for God’s good pleasure. The associated phrase, “subdue it,” which God employs two verses later, further clarifies Adam’s calling – to have dominion. Certainly, these two aspects of Adam’s calling depict involvement in cultivating and developing a better, more useful, and expanded upon world when this kind of leadership is exercised. As God’s vice regent, Adam is entrusted with the responsibility from the creator to “subdue” the earth and “have dominion” over it, implying that God expected Adam and Eve and their descendants to explore and develop the earth’s resources in such a way that they would bring benefit to themselves and other human beings.²⁴

Wayne Grudem provides keen insight into the Hebrew word *kābash* in Gen. 1:28 where it means “to subdue”, dominate, to bringing into servitude or bondage, and is used later, for subduing the land of Canaan so that it would serve and provide for the people of Israel (cf. Num 32:22, 29; Josh 18:1).²⁵

Man is invested with the clear responsibility by God to *subdue* and *rule over*²⁶ the earth and other creatures (Gen 1:26): From ruling the fish of the sea, the birds of the sky and every living creature ... on earth, man is given the responsibility to rule not just a few domesticated animals like cattle, chickens and goldfish, but the entire panoply of the

²² Louis L. Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1938), 203.

²³ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible* (Peabody, MA: Hendrickson, 1994), 9. The nature of man’s dominion and stewardship is expressed in 1:28-30, and in 2:15.

²⁴ Wayne Grudem, *Christian Ethics: An Introduction to Biblical Moral Reasoning* (Wheaton, IL: Crossway, 2018), 1101.

²⁵ Grudem, *Christian Ethics*, 1101. According to BDB the Hebrew word *Kabas* means “to subdue, dominate, bring under bondage.” Brown, Driver, and Briggs, (1907), 461.

²⁶ The Hebrew word *radah* means “to have dominion or rule over by force” and “to supervise” as seen in 1 Kgs 9:23. Brown, Driver and Briggs (1907), 922.

animal kingdom.²⁷ This appointment by God gave the human family privilege but also responsibility as “caretakers” (2:15).²⁸ Obviously, being entrusted with the responsibility to rule the world on God’s behalf is no license for the unbridled exploitation and subjugation of nature. Ancient oriental kings were expected to be devoted to the welfare of their subjects, especially the poorest and weakest members of society (Ps 72:12–14).²⁹

Early church father Gregory of Nazianzus said, man is “king of all upon earth, but subject to the king above.”³⁰ God has sovereign control over creation, but he graciously entrusted Adam with the care and development of His world and all that is in it (Ps 115:16b). King David in Psalm 8:6 says, “You have given dominion over the works of your hands; you have put all things under his feet.” The Psalmist lists animal kinds emphasizing how man is a steward and caretaker of them all. “The animals, with no such capacity and no such charge, are in contented bondage to their surroundings, their behavior a product of inborn and incoming urges. Man is called to set a course and hold to it; and in deliberately allowing or rejecting the pressures on him he shows himself free.”³¹ Certainly, Adam was given responsibility and the authority to exercise stewardship over the garden. This work invested to Adam was not simply to possess but to protect for the good of others. Certainly, “God placed the man in the garden for the stated purpose of supervising it.”³²

²⁷ Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: Intervarsity, 2008), 102.

²⁸ Mathews, *Genesis 1-11:26*, 174-175. See also Ps 8:6-8.

²⁹ Gordan J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Dallas: Word, 1987), 33.

³⁰ Charles Gordon Browne Gregory and James Edward Swallow, “Select Orations of Saint Gregory Nazianzen,” in vol. 7 of *Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, ed. P. Schaff and H. Wace (New York: Christian Literature Company, 1894), 348.

³¹ Derek Kidner, *Genesis: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity, 1967), 66.

³² Mathews, *Genesis 1-11:26*, 171.

To Work it - To Keep It

From the beginning, creation requires cultivation and stewardship. Genesis 1-2 frames a theology of cultivation and stewardship. There are two verbs given in Genesis 2:15. These two verbs are translated “to cultivate and to keep” (NASB). Both reflect the work of farmers and shepherds. The word *keep* in Hebrew, *shamar*, refers to shepherds who keep watch over or guard their flocks (1 Sam 17:20), as well as the farmer who cares for the garden.³³ As signified in Genesis 1:28, in 2:15, man was placed in the garden to develop it as a steward.

Wenham notes how the writer picks up the narrative thread from verse 8 by repeating some of the same phraseology, a characteristic device of Hebrew narrative signaling the end of a digression. Here is added that man’s job in the garden is “to till it and guard it.”³⁴ God places Adam in the garden with the leadership role of overseeing his environment. Doing so was not a necessary evil or a cursed condition but a God-given assignment.³⁵ Hamilton correctly notes, “Physical labor is not a consequence of sin. Work enters the picture before sin does, and if man had never sinned he still would be working.”³⁶ Often the word “work” takes on an unpleasant meaning for people today. This is unfortunate since it was not meant to be the case. In Hebrew, the word for “tilling the soil” (*ābhadh*) is commonly employed for other types of labor (e.g., Isa 19:9); but it also speaks of service to another (e.g., 29:15; 31:6) and is often used of worship (e.g., Exod 3:12).³⁷

³³ Eugene F. Roop, *Genesis*, Believers Church Bible Commentary (Scottsdale, PA: Herald, 1987), 41.

³⁴ Wenham, *Genesis 1-15*, 67.

³⁵ Mathews, *Genesis 1-11:26*, 209. Full a fuller treatment, see Umberto Cassuto, *Commentary on the Book of Genesis: From Adam to Noah*, (Jerusalem: Magnes Press, Hebrew University, 1961), 122. Cassuto argues that “tilling the ground was imposed on man for sin (cf. 3:23); however, the punishment is not ‘working the ground’ but laboring outside the garden against the harsh new conditions of the land, which was ‘cursed’ as a result of the fall (3:17–18; *Genesis*, 122).”

³⁶ Hamilton, *The Book of Genesis, Chapters 1–17*, 171.

³⁷ Mathews, *Genesis 1-11:26*, 209.

Unquestionably, “there is no magic in Eden. Gardens cannot look after themselves; they are not self-perpetuating. Man is placed there to dress it and keep it. The word we have translated “dress” is *eabad*, the normal Hebrew verb meaning *to serve*.”³⁸ Before the fall, Adam had a work to do—physical and intellectual. He is not there without a purpose—his purpose was to labor.

By God’s sovereign plan, man was strategically placed in the garden of Eden as a servant. Adam was to serve by ruling over creation and working in the garden. Leupold’s valuable commentary on Genesis, in referencing the idea of work, states, “The ideal state of sinless man is not one of indolence without responsibility. Work and duty belong to the perfect state.”³⁹ God created man and employed him with the responsibility to develop what he was entrusted.

As noted in Genesis 2:15-20, before Eve was created, Adam was entrusted with two kinds of work. First, gardening, which was a physical kind of work. Second, naming of the animals, which was an intellectual kind of work. Whether tilling the earth to bear fruit, naming and leading cattle or sheep to green pasture, or work by any other means, Adam was invested stewardship.

Considering the second verb, “*keep* or *tend* – carries a slightly different nuance. The basic meaning of this root is ‘to exercise great care over’, to the point, if necessary, of guarding the garden is something to be protected more than it is something to be possessed.”⁴⁰ Hamilton’s point is clear. Work is not due to the curse or a consequence of sin. Even if man had not sinned he would still have a work to fulfill. The Genesis record signifies how God not only created man but also led by example. Thus as

³⁸ Hamilton, *The Book of Genesis, Chapters 1–17*, 171.

³⁹ Herbert C. Leupold, *Exposition of Genesis* (Grand Rapids: Baker, 1942), 75.

⁴⁰ Hamilton, *The Book of Genesis, Chapters 1–17*, 171. The same root verb is used in the next chapter (Gen 3:24) to describe angels who were placed on guard duty to prevent access to the tree of life in the garden.

God had dominion, ruled over and subdued, Adam and Eve were to follow His lead. “All creation was given to man as a gift to be nurtured.”⁴¹

Succession Plan in Creation

From the Genesis narrative (Gen 1:15-17), God’s preparation for succession was essentially three-fold: I love you; you love me. I will make you a helpmeet; you cherish one another. Tend the garden. “Those ingredients are the foundation for everything that exists in all of God’s creation: a man, a woman and a garden.”⁴²

Thus, God made a helpmeet suitable for Adam, who he was to cherish and protect, and together propagate the human race. God created man first but he derives the woman from the man to insure that she is his equal in substance and to maintain the unity of the human family. The narration indicates by the method of making the woman that she is a special creation in the eyes of God (v. 21). She is taken from the man by a “surgical” act of God. The “deep sleep” (*tardēmā*) that Adam experiences and the procedure that follows is initiated and carried out exclusively by God.⁴³

Adam was responsible, as the leader of his family to protect and provide for his wife. Scripture does not say how much time passed since Eve had been created, but clearly Adam failed to protect his bride from the temptation she faced in the garden. Adam was with Eve in the garden when she partook of the forbidden fruit. Scripture is clear that God held Adam responsible, although they both suffered consequences for their sin.

Scripture’s first recorded sin is limited to eight words in the Hebrew text in Genesis 3. In English the text says, “and she took of its fruit, and she ate, and she gave...” (Gen 3:6) Adam doesn’t challenge or questions his wife. He neither approves

⁴¹ Rodin, *The Steward Leader*, 157.

⁴² Rodin, *The Steward Leader*, 154.

⁴³ Mathews, *Genesis 1-11:26*, 216.

nor rebukes. Hamilton pointedly states that while Eve's sin was of initiative, Adam's sin was of acquiescence.⁴⁴ Ultimately, Adam's failure in leadership has affected all of human history. In God's providential plan, God allowed Adam to be a representative for all creation and consequently he gave unique leadership opportunities to Adam.

Adam failed to take responsibility and instead he blamed not only his wife, but also his maker, sequentially (Gen 3:12). Adam attempts to minimize his part in sin, but to no avail. In the Garden of Eden, sin has consequences. "Rather than driving them back to God, their guilt leads them into a self-atoning, self-protecting procedure: they must cover themselves."⁴⁵

The appointment of Adam as God's first vice regent of God's kingdom on earth was not accidental, but grounded in the Edenic Covenant. Adam was instructed by the Creator to provide wise stewardship over Creation (Gen 1:28), which came to include Eve. Jack Cottrell asserts, "The only thing that can explain the clear teaching concerning Adam's greater responsibility is his immediate headship over Eve and his ultimate and representative headship over the entire human race."⁴⁶ As covenant head over humanity, Adam was responsible for all who would follow after him. Yet, Adam failed.

Adam, unlike any other leader in history, had a perfect bride and lived in a perfect environment before sin entered the world. Yet, due to the fall, life would never be the same for Adam and Eve, nor anyone else after. Sin and depravity would forever mark mankind and frame man's need for a deliverer, a redeemer, a second Adam.

⁴⁴ Hamilton, *The Book of Genesis, Chapters 1–17*, 190.

⁴⁵ Hamilton, *The Book of Genesis, Chapters 1–17*, 191.

⁴⁶ Jack Cottrell, *Headship, Submission and the Bible: Gender Roles in the Home* (Joplin, MO: College Press Pub., 2008), 6.

The Example of David (1 Chronicles 17:10-14; 22-29)

The Ark of the Covenant Under Curtains

The context (1 Chr 17:11-14) refers to David's successor as affirmed by Gary Knoppers. "The chiasmic structure underscores Yahweh's unwavering commitment to David's dynastic successor."⁴⁷ King David had just moved into a beautiful, spacious palace, after the termination of wars on multiple fronts (1 Kgs 18). David could have easily folded his hands and rested (2 Sam 7:1) and proudly rehearsed to the prophet and others of his achievements but instead he turns his attention to God's servant, Nathan the prophet, to convey a desire to build a temple for God. He wants to build it right, and he wants to build it big. Thompson traces the events in chapters 17-19 while recognizing both political and religious background constructs from the Ancient East as he states, "In Near Eastern thought there was a widely recognized relationship between the earthly kingship and the temple of the protecting deity of the city-states. The state was seen as a reflecting of the cosmic reality of the divine government, which stood behind the state. The state, with its various hierarchies, culminated in the earthly kingship as its apex."⁴⁸

After David shares with the prophet his desire to build the temple of the Lord, the prophet immediately affirmed his requests and gave his approval. However, that night, when Nathan inquired of the Lord, God rejected David's request (v. 4). The reason given was not due to a lack of importance or the temple not being a priority. Instead God promises that He would build a house for David, the likes no one had ever seen. God's promise to "build a house" for David is a play on words: the king could not build God a

⁴⁷ Gary Knoppers, *1 Chronicles, 10-2: A New Translation with Introduction and Commentary*, First ed. The Anchor Bible, vol. 12a (New York: Doubleday, 2004), 670.

⁴⁸ John A. Thompson, *1, 2 Chronicles*, The New American Commentary, vol. 9 (Nashville: B & H, 1994), 144.

house, i.e., a structure “of cedar” (v.6), but God would build him one, a dynasty of descendants (“offspring,” v.11).⁴⁹

Moreover, I Declare to You, The Lord Will Build You a House

God not only declared that there would be a temple, but promised that he would establish his throne forever through David’s seed, and that he should expect and plan for one of his sons to become his successor. Therefore, David was to entrust to his son the responsibility of building this Temple. (v. 11) Ultimately, this Temple would glorify God’s name and not David’s name.

While the term *covenant* was not employed here, God revealed his plan and purposely designed for a new covenant to follow David’s reign (2 Sam 23:5; Ps 89:3, 34; 132:11-12). The Davidic covenant was the sixth, and last, to be established in OT times. The Davidic covenant was conditional, based on the faithfulness of David’s children. God would honor his promise made in the covenant, and even though David’s sons were not expected to be perfect, they were expected to walk faithfully before the Lord (1 Kgs 2:4; 11:11). God’s plan transitioned from the Edenic (Gen 2:15), Noahic (Gen 9:9), Abrahamic (15:18), and Sinaitic (Exod 19:5-6), and Levitical covenants (Num 25:12-13), to the Davidic covenant. The Davidic covenant had three promises:

First, God promised David a successor, the “one who will build” the temple, viz., Solomon, an identification confirmed by God’s words that Ezra included in v.11 (though they are not preserved in 2 Sam 7:10): “one of your own sons.” Second, God promised to “establish his throne,” as a continuing dynasty. Third, it would be established “forever,” a feature made possible by Jesus Christ, who, as God’s Son (next verse), is the only one to possess a rule that is endless (Luke 1:32–33); and in this lay David’s own salvation (2 Sam 23:5). As Messiah he would set up his kingdom in men’s hearts, at his first coming (Dan 2:44a; Luke 17:21), though its external realization, over the world, awaits his second coming (Dan 2:44b; Luke 17:24).⁵⁰

⁴⁹ John B. Payne, *1, 2 Chronicles*, in vol. 4 of *The Expositor’s Bible Commentary*, ed. E. Gaebelain (Grand Rapids: Zondervan Publishing House, 1998), 396.

⁵⁰ John B. Payne, *1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Job*, 396.

God initiated the covenants. When obeyed God's people were blessed, and when disobeyed God's people suffered the consequence. As evidenced by a succession of priests and the succession of kings, portraits of healthy and unhealthy successions were manifested.

Preparation for Succession

Prior to David's successor, Israel had never gotten a king in this way. Before, Saul and David had been identified by Samuel as God's chosen. Both men then had to prove themselves worthy in the people's eyes, and neither Saul nor David began to rule all twelve tribes immediately. The placing of Solomon on the throne signals the beginning of the Davidic dynasty, a royal lineage that will eventually produce Jesus Christ. God has begun to keep the promises made to David in 2 Samuel 7:7–17.⁵¹

David also understood, through the prophet, that his son, Solomon, was to be his successor, and so David took the initiative to prepare his son. Solomon, known to have had a teachable, willing heart, received instructions from the Lord, and David did all he could to set him up for success. During Solomon's formative years, David gave his son a proper orientation to life and leadership and was himself an outstanding role model as a man whose heart truly beat for God, despite his failures.⁵² David said, "Solomon my son is young and inexperienced, and the house that is to be built for the Lord must be exceedingly magnificent, of fame and glory throughout all lands. I will therefore make preparation for it" (1 Chr 22:5). David starts preparing things for the temple, as he is more than eager to help his successor be successful and finish the task. David wanted to set his son up for success by making abundant preparations before his death, and that is exactly what we find him doing at the end of his reign.

⁵¹ Paul R. House, *1, 2 Kings*, vol. 8 (Nashville: Broadman & Holman Publishers, 1995). 93.

⁵² Richard D. Patterson, and H. J. Austel, *1, 2 Kings*, in vol. 4 of *The Expositor's Bible Commentary*, ed. F. E. Gaebelein (Grand Rapids: Zondervan, 1988), 34.

It is clear from 1 Chronicles 22–29 that David did everything in his power to smooth the way for Solomon to follow him as king, not only in drawing up the plans (cf. 1 Chronicles 28:11–19) for the temple, amassing the necessary materials and funds (cf., e.g., 1 Chronicles 22:14–16) and soliciting the help and cooperation of Israel’s leadership (cf., e.g., 1 Chronicles 22:17–19), but also in admonishing and encouraging Solomon to carry out faithfully the task committed to him (cf. 1 Chronicles 22:6–13, 28:9–20).⁵³

The legacy David passed down to Solomon was much more than a great kingdom with secure borders, tributary nations, and considerable wealth and prestige, which was valuable. Far more importantly, as evidenced by the Proverbs, Solomon had a love for God, for people, and for his Word, as David did. However, this alone did not guarantee that Solomon would become the successor to the throne.

In 1 Kings chapter one, we learn how Nathan and Bathsheba come to King David with a legitimate concern. They enlighten the King on what is happening behind his back. David’s oldest son, Adonijah, was trying to usurp the throne from his father by promoting himself as king. He had convinced followers of David such as Abiathar, the priest, who alongside of Zadok was in charge of the Ark of the covenant, as well as Joab, a former loyal general of David’s, and fifty horsemen and chariots, who were a part of a big feast prepared for Adonijah’s coronation ceremony. However, some were conveniently left off the short list of invites, people like Adonijah’s parents, his brother, Solomon, Nathan the prophet, and Zadok the priest. Interestingly, while Nathan had come to advise King David, he must have startled the king and any others in the room by what he was about to say next. Nathan boldly and unashamedly announced, “Long live King Adonijah”. Just four words but they had the kind of affect Nathan hoped it would have on the true king. The elderly King David immediately understood the crisis at hand. “Despite his well-chronicled physical problems, David rises to the occasion.”⁵⁴

⁵³ Patterson, *1, 2, Kings*, 34.

⁵⁴ House, *1, 2, Kings*, 92.

The first thing he does is to turn to Bathesheba for her advice. David listens intently and then takes prompt and decisive action. To avoid a crisis from escalating, he immediately orders a royal mount for his successor. “Kings customarily rode on horses or mules as a status symbol (cf. 2 Sam. 13:29; Esth. 6:8–9 and at Mari). A she-*mule* (Heb. *Pirdâ*) was chosen to carry Solomon along the steep track to Gihon (cf. vv. 25, 33, *down*).”⁵⁵

David Affirms His Successor

To publicly declare a leadership transition for a new king, there was a protocol in Israel, set up from the days of Samuel, who had a vital role in the coronation of King Saul. Three ways David had oversight in installing his son as the new king, not necessarily in this order, were: First, he assured everyone that Solomon was designated to be the next *ruler* (*nāgîd*). Second, the prophet Nathan, under King David’s authority, authorized the high priest, Zadok, to anoint Solomon in the ceremony. “*The horn of oil* (with definite article) was kept in the tent temporarily housing the ark in Jerusalem (2 Sam. 6:17; 7:2). Anointing denoted consecration, not a specific covenant-relationship.”⁵⁶ Third, the military commander, Benaiah, was asked to pledge the army’s devotion to the new leader. Having the above details in place did not guarantee a smooth transition, but played a part in the leadership transition process.

David’s Charge to Solomon

By God-given requirement a ruler had to pass on his responsibilities to his successor (Deut. 17:18–20). Such final directives marked a transfer of leadership, as by Moses (Deut. 31:1–8), Joshua (Josh. 23:1–16) and Samuel (1 Sam. 12:1–25). David’s political will or testament could well have been spoken (and written?) over an extended period (cf. 1 Chr. 28–29). Though David’s charge includes personal encouragement (v. 2) and looks to future benefits for the

⁵⁵ Donald J. Wiseman, *1 and 2 Kings*, in vol. 9 of *An Introduction and Commentary* (Downers Grove, IL: InterVarsity, 1993), 78.

⁵⁶ Wiseman, *1 and 2 Kings*, 79.

individual and nation (v. 4), this is no artificial 'installation genre'. The whole passage includes a summary of the then known Deuteronomic law on which Solomon's own rule and that of his successors would be judged.⁵⁷

David's charge to his son, in 1 Kings 2, can be divided into two parts. The first part, in verses 2-4, concerns Solomon's vertical relationship with God. David tells his son how he must observe and obey the Mosaic Law.

The second part, in verses 5-9, concerns horizontal relationships, wherein David rehearses historical happenings from real events, with real people, and with this gave advice concerning certain men in order to shore up his authority and lead the nation of Israel into the future.

Wiseman, considering the second part of David's charge says that David was wrong in passing on responsibility to Solomon to execute the judgment he himself should have ordered at the time. This caused his son and successors much trouble and feuding.⁵⁸

David was entrusted by God as a steward, besides being known as a shepherd boy, a warrior, and a king; the best thing David is remembered for is being a man after God's own heart. David, although he would be the first to admit that he was far from perfect, left a legacy that is exemplary in many ways, including leadership succession in the 21st century.

The researcher saved Jesus as the ultimate model for succession because he better typifies leaving a lasting legacy beyond any other leader in scripture. Jesus ultimately demonstrates the biblical stewardship to which all senior pastors and Christian leaders should strive. Although, Jesus departed from earth back to heaven more than two-thousand years ago his example of a leadership succession still effects the church today.

⁵⁷ Wiseman, *1 and 2 Kings*, 81.

⁵⁸ Wiseman, *1 and 2 Kings*, 77.

The Example of Jesus (Mark 3:13-19; Matt 16:19)

The primary framework of the New Testament was the transition from the leadership of Jesus to the leaders of the New Testament church. Matthew, Luke and John each wrote about Jesus departure providing an example of how Jesus prepared his followers for his departure (Matt 28:16-20, John 14:1-6, 28-31 and Acts 1:1-11).

Jesus intentionally set priorities based on the will of His Father. In his classic book, *The Master Plan of Evangelism*, Coleman's thesis of Jesus leadership selection process contends, "it all started by Jesus calling a few men to follow him ... His concern was not with the programs to reach the multitudes, but with men whom the multitudes would follow."⁵⁹ Jesus' priorities included the selection and development of a few men, who later would replicate this same discipleship process. Jesus' long-term vision included a succession plan, whereby he managed two major transitions in his life. He managed his succession to his predecessor, and his own departure.⁶⁰ "Among the synoptic gospels, Mark's gospel contains no birth narratives and no reports about Jesus' childhood. There are only a few hints about his human origins (6:3). Mark moves quickly to Jesus' ministry."⁶¹ The word "immediately" is mentioned 36 times in Mark, more times than any other book in the Bible.

"Mark emphasizes the importance of responding speedily to Jesus's call to discipleship. (note ἀφέντες, aphenetes, lit. "leaving"). The kingdom of God has come. One must drop everything, because entering the kingdom is more important than even life itself (8:36)".⁶² Mark, thereby, presents a theological framework for discipleship. He

⁵⁹ Robert Coleman, *The Master Plan of Evangelism*, 2nd ed. (Grand Rapids: Spire, 1994), 21.

⁶⁰ Carolyn Weese and J. Russell Crabtree, *The Elephant in the Boardroom: Speaking the Unspoken About Pastoral Transitions* (San Francisco: Jossey-Bass, 2004), 16.

⁶¹ Timothy J. Geddert, *Mark*, Believers Church Bible Commentary (Scottsdale, PA: Herald, 2001), 28.

⁶² Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2013), 79.

shows the reader that almost immediately after Jesus is inaugurated into his ministry, his focus is on calling disciples to himself who only a few short years later would be called apostles. Without question, Jesus was not only a master teacher, but also a master disciple maker. Unlike the first Adam who was passive in the garden, he was actively fulfilling the mission he was called to discipleship. His succession plan was ultimately not about replacement but reproduction.

Shortly after Jesus completed his earthly ministry and ascended back to heaven, the test of how well Jesus succeeded in his earthly ministry started to take shape as the church, Jesus-birthed, experienced its greatest period of growth when “the multitude of them that believed were of one heart and soul” (Acts 4:32). For the early church to survive and multiply over the past 2000 years is nothing short of miraculous. However, Isaiah predicted the church’s global influence centuries earlier when he prophesied that all nations would flow into the house of God (Is 2:2). Jesus initially called his disciples to join him as recorded in Mark 3:13-19 and Luke 6:12-16. From that group he named his successors – the 12 apostles. Four verbs from Mark 3:13-19 provide helpful insights into Jesus’ selection process, but before these action verbs come into play, Jesus demonstrates his dependence on his Heavenly Father.

Jesus Went Up the Mountain

While the reader is told that Jesus went up to a mountain, scholars tend to agree that no one knows the name of the mountain itself. “Mountains were often places for communion with God (e.g., the experiences of Moses and Elijah)”.⁶³ Only Luke references precisely what Jesus does initially on “the mountain”. Understanding the importance of what He is about to do next, Jesus spent the entire night, awake, communicating with the Father in prayer (Lk 6:12). This backdrop provides the

⁶³ Craig S. Keener, see Mark 3:13 in *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity, 1993).

solemnity of this occasion. Jesus was fully aware how He needed wisdom from His Father. It wouldn't be that surprising to see Jesus praying for wisdom calling on the Father to grant wisdom for the men whom he would call to be enabled in ministry. Obviously, this was neither the first nor the last time Jesus went to the mountain to pray (Mark 1:35) and, in doing so, he set an example for his successor(s). The influence Jesus had on his disciples' prayer was so profound that the disciples would come requesting Him to teach them how to pray. When Jesus prayed, it signified that he valued and depended on the Father. Jesus understood the gravity of this decision. In Luke, Jesus said to Peter, "Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail ... (Luke 22:31)" At the end of his earthly ministry, Jesus, in the garden of Gethsemane, is *fervently* praying, and blood drips from his brow.

Jesus leadership was counter-culture, most notably in that Jesus was a servant-leader and he expected the same from his followers. As Blanchard and Hodges argue, "For the followers of Jesus, servant leadership isn't an option; it's a mandate. Servant leadership is to be a living statement of who we are in Christ, how we treat one another, and how we demonstrate the love of Christ to the whole world."⁶⁴ In a first-century Semitic culture, rabbis did not invite young men to follow them, but Jesus did.

Jesus Called Those Whom He Desired

"The verb for 'called' (προσκαλεῖται) occurs nine times, eight of which offer almost a formulaic 'summons' of the disciples, the crowds, or a centurion for teaching or instruction (3:23; 6:7; 7:14; 8:1, 34; 10:42; 12:43; 15:44). The usage here, however, has more the sense of 'to call' or 'to select', as used in Acts 2:39; 13:2; 16:10 (cf. Luke 6:13)."⁶⁵ Jesus could have chosen a higher class of people, more educated, more talented

⁶⁴ Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time* (Nashville: Thomas Nelson, 2008), 188-189.

⁶⁵ Robert A. Guelich, *Mark 1-8:26*, vol. 34A (Dallas, TX: Word, 1998), 157.

and more religious, but in sovereignty, Jesus appointed 12 ordinary men (v. 14). “*Twelve* (δώδεκα) denotes specific language. *The Twelve* becomes a common designation in Mark (3:16; 4:10; 6:7; 9:35; 10:32; 11:11; 14:10, 17, 20, 43).”⁶⁶ Also, the number 12 is significant in the Old Testament: Abraham’s sons and grandsons became the 12 tribes of Israel. Here, Jesus selects twelve men who would become the new pillars of the faith (Lk 22; Rev 21). These disciples didn’t understand at the time of selection, but they would become the foundation stones of the church, with Jesus Christ being the chief cornerstone, similarly to the way the twelve tribes of Israel represented Jewish religious faith. Wessel affirms, “There can be little doubt that the number twelve has theological significance. The Twelve represent the new Israel in embryo.”⁶⁷

Not only did Jesus have 12 disciples, but among the twelve, he had an inner circle of men. “In Mark, these are Jesus’ closest four (1:16–20; 13:3), and the first three the closest three (5:37; 9:2; 14:33). Simon is renamed *Peter*, a name that Greek readers understand as *Rock*. From now on, the narrator will call him *Peter*.”⁶⁸

The first component of Jesus’ succession plan is the mandate that originated from Jesus Christ himself. Because Jesus chose them, they did not choose him. Strikingly, Jesus was fully aware about those he chose before he chose them or, as stated in John 15:16, before he *appointed* them. Fully aware of each of their weaknesses, fears, and flaws, he chose and called them to himself. Notably, Jesus was patient in his choosing. Robert Coleman declares, “there is no evidence of haste in the selection of these disciples, just determination.”⁶⁹

⁶⁶ Guelich, *Mark 1–8:26*, 158.

⁶⁷ Walter W. Wessel, *Mark*, in vol. 8 of *The Expositor’s Bible Commentary*, F. E. Gaebelin (Grand Rapids: Zondervan, 1984), 642.

⁶⁸ Geddert, *Mark*, 81.

⁶⁹ Coleman, *The Master Plan of Evangelism*, 22.

Jesus Appointed Apostles to Be with Him

Jesus entrusted his men with a mission. The mission became the blueprint or what some may refer to today as a job description. Scripture explains, in Mark 3:14 that two reasons why Jesus chose these men were *to be with them* and *to send them out to preach*. The order is significant as learning always comes before doing. First, it says that he chose them *to be with them*. Coleman states, “Having called his men, Jesus made a practice of being with them. This was the essence of his training program – just letting his disciples follow him.”⁷⁰

In following Jesus, the disciples spent significant time with the Master.

Coleman states:

Whether he addressed the multitudes that pressed upon Him, conversed with the scribes and Pharisees, which sought to ensnare Him, or spoke to some lonely beggar along the road, the disciples were close at hand to observe and to listen. . . He maintained a constant ministry to His disciples by having them with him.⁷¹

Coleman concludes, “Building men is not that easy. It requires constant personal attention, much like a father gives to his children.”⁷² The twelve watched Jesus’ ministry and for over three years these young men were part of the best training program that ever took place.

While the crowds might come and go, Jesus wanted faithful men by his side. Furthermore, they needed to bear witness about Jesus. Jesus said of his disciples, “. . . you also will bear witness, testify, because you have been with me from the beginning (John 15:27)”.

On numerous occasions Jesus taught the disciples. At times he taught them formally and informally. At times Jesus repeated what he shared with them such as when

⁷⁰ Coleman, *The Master Plan of Evangelism*, 37.

⁷¹ Coleman, *The Master Plan of Evangelism*, 43.

⁷² Coleman, *The Master Plan of Evangelism*, 45.

he gave the Sermon on the Mount. “It is not only possible but very probable that many of the sayings found in the Sermon on the Mount were repeated by the Lord as he traveled from place to place.”⁷³ This kind of influence can only happen when there has been a significant time spent together.

Jesus Appointed Apostles to Send Them Out

Jesus selected the twelve disciples but Mark notes “whom he also named apostles”. “This was probably not in Mark’s original Gospel. Probably a scribe inserted it having read Luke 6:13, the parallel passage, though some scholars disagree.”⁷⁴ With that stated, the New Bible Dictionary says, “There are over 80 occurrences of the Gk. word *apostolos* in the NT, mostly in Luke and Paul. It derives from the very common verb *apostellō* to send, but in non-Christian Gk.”⁷⁵

The English word *apostle* literally means *sent one*. However, there is some argument between scholars as to whom the Apostles really were. For example, *Anchor Bible Dictionary* makes this assessment:

Originally, either in the earliest church or in Jesus’ life-time, the Twelve (*hoi dōdeka*) were a separate institution (see 1 Cor 15:5; Acts 6:2) representing the twelve tribes of Israel (Matt 19:28; see Sanders 1985: 98–106). While their number was fixed, the names in the lists of the apostles vary to some extent (see Mark 3:16–19; Matt 10:2–4; Luke 6:14–16; Acts 1:13, 23, 26; for later lists, see *NTApocr*, 35–79; cf. also Mark 14:10, 43 and parallels; John 6:71, 12:4, 20:24; Acts 6:2). Luke’s concept of the Twelve Apostles in effect limits the number to the disciples of the historical Jesus and denies the title of apostle to Paul (except Acts 14:4, 14, where Barnabas and Paul, owing to a pre-Lukan source, are called apostles). For Luke, the Twelve Apostles are the leaders of the Jerusalem church (see especially Acts 4:35–37; 5:2, 27–32; 6:6; 8:1, 14, 18; 9:27; 11:1; 15:1–6, 22–

⁷³ William Hendriksen, *Exposition of the Gospel According to John*, New Testament Commentary (Grand Rapids: Baker, 1954) 261.

⁷⁴ Christopher W. Skinner, “Whom He Also Named Apostles: A Textual Problem in Mark 3:14,” *Bibliotheca Sacra* 61:643 (July–September 2004), 322–29.

⁷⁵ D. R. W. Wood and Howard Marshall, *New Bible Dictionary*, 3rd ed. (Leicester, England; Downers Grove, IL: InterVarsity, 1996), 58.

23; 16:4 [the last time apostles are mentioned in Acts]). Consequently, Luke does not call the missionaries apostles⁷⁶

Another reason the text provides for why Jesus chose these men was in order *to send them out to preach*. Strikingly, Jesus selects these twelve disciples to be his representatives, to tell others about him – to preach the good news. Preaching refers to verbal proclamation. These men were not to act as robots or to deliver buckets of information, which Jesus had poured into them, but rather to be conduits or channels. Jesus pours into them and they are stewards of a message and are to be a conduit or channel of this message elsewhere.

Being with Jesus and *being sent out* to tell others about Him is a biblical template for ministry. The gospel is to go forth through human instruments. As we already noted, Jesus doesn't send men out to do entertainment events, road shows, or through a campaign to sell something. Instead, God calls human agents to shepherd the flock, and to share a simple message about the crucifixion, death, burial and resurrection of Jesus. This remains the model for gospel-centered ministry.

Jesus Gave the Apostles Authority to Cast out Demons

The gospel narrative provides plenty of examples signifying that the apostles were given supernatural power from above to work miraculous signs and wonders. Scholars have noted that Mark summarizes. Therefore, Jesus having the ability to heal all kinds of sicknesses though not mentioned here is assumed. Matthew 10:8 provides specifications in this regard. “The fact is that Jesus empowered the Twelve to work all the different kinds of miracles that he himself wrought. He omitted only those that were performed in the world of nature like stilling the tempest, walking on the sea, and

⁷⁶ David Noel Freedman, *The Anchor Yale Bible Dictionary*, vol. 1 (New York: Doubleday, 1992), 310.

blasting the fig tree.”⁷⁷ Scholars agree that having authority to cast out demons was a sign for Jesus deliverance of humanity (1:21-28).

Jesus Final Instructions

Mathew 28:16-20 provides insights into Jesus’s final instructions to His disciples prior to His ascension into heaven. To misunderstand Jesus final instructions to his followers before his ascension is to fail to understand Jesus’s successors job description. Throughout Jesus earthly ministry, often Jesus could be found preparing his followers for his leadership transition (John 13:36; 20:31). Following Jesus’s resurrection, the very ones whom had had chosen to be with him, he instructs and entrusts his work and Word.⁷⁸ These ordinary men were commissioned to pick up the baton and follow his example. Previously, Jesus declared that the good news was to be preached to everyone on planet earth (Matt 26:13).

The disciples would likely forever remember the place and time when they were entrusted with a seemingly impossible task – to make disciples of all nations. The extent of all nations included not only the contiguous, or the kindred nations, nor the most cultivated, but all nations.⁷⁹ Jesus understood the cost, and commitment and what the disciples needed to carry out such a task. Jesus also understood that he would be leaving, and yet, he would not leave them without a promise, and a most valuable resource. In John 14:16, Jesus promised the “Counselor,” the “comforter,” the Spirit of truth,” who would teach and remind them of the words of Jesus. Although, the disciples had been with Jesus, for three-years, most likely they didn’t understand the enormity of

⁷⁷ Richard C. H. Lenski, *The Interpretation of St. Mark’s Gospel* (Minneapolis, MN: Augsburg, 1961), 142.

⁷⁸ J. A. Broadus, *Commentary on the Gospel of Matthew*, An American Commentary on the New Testament, vol. 1 (Philadelphia: American Baptist Publication Society, 1886), 590-97.

⁷⁹ Broadus, *Commentary on the Gospel of Matthew*, 593.

the mission, which they had been tasked. But, Jesus does, so he gave his disciples authority and power, to pick up the baton, to spread the light – to Gospelize.

Power from on High

As Mark relates, the task for which Jesus *appointed* (cf. 1 Kgs 12:31; Acts 2:36; Heb 3:2) these men was threefold: association, mission, and demon-expulsion. Matthew adds a fourth item: *education*.⁸⁰ The implication from the text is that this was a spiritual education. This might also be called “educational power”. Time and time again, Jesus showed how that spiritual power doesn’t come from within oneself but from the Holy Spirit. Consider the method Jesus used to prepare his disciples for his departure: In John 16:7, Jesus tells his disciples, “Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.” Advantage? How would it be to the disciple’s advantage for Jesus to leave them after three short years of ministry together? This text explains along with other scriptures (Luke 24:49; Acts 1:8). The Holy Spirit is mentioned 40 times in Acts, more times than any other book in the Bible. Due to the promise of the Holy Spirit’s coming, when Jesus departed his disciples would be in a much better position. This would be a game changer unlike anything any successor before, or after, and Jesus pulled it off, as he promised.

Besides promising the coming of the Holy Spirit, there were other ways Jesus prepared his disciples for his departure, but these were often not well understood. Consider when Jesus told his disciples that he would be rejected by the religious establishment, killed, and three days later rise again as recorded in Mark 8:31. “The meaning of *rise again* is apparently incomprehensible to the disciples as yet, for much

⁸⁰ William Hendriksen, and Simeon J. Kistemaker, *Exposition of the Gospel According to Mark*, New Testament Commentary (Grand Rapids: Baker, 1975), 123.

later they are still puzzled by it (9:10).”⁸¹ Consider another time Jesus told his disciples a story to inform them about his imminent departure. Jesus likened his departure to a king who leaves his kingdom in the hands of stewards (Matt 25:14; Luke 19:11-12).

A New Kind of Leadership

Jesus, unlike the rabbis living during the first century established a new kind of leadership model—one framed by service instead of authority. Jesus, understanding the culture of his day, exemplified and told his disciples how to live counter-culture in Matthew 20:25-28.

You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.

Jesus followers were to take their cue on leadership from this new kind of leadership from this new kind of leadership. The Jews had become painfully aware under Roman occupation, rule by domination and authoritarianism prevailed (v. 25). Sadly, much of the Jewish world operated in the same way, in its own sphere of influence.⁸² The disciples are informed by Jesus life, and in parables such as this one, that the kingdom over which Jesus reigns, greatness, achievement, and significance is very different from how the world perceives it. The world’s philosophy was to lead by lording, but Jesus led by serving his disciples and them asked them to humbly do likewise. Jesus’ leadership style was obviously different by the way he responded to wrong ways of thinking.

⁸¹ Allen R. Cole, *Mark: An Introduction and Commentary*, vol. 2 (Downers Grove, IL: InterVarsity, 1989), 209.

⁸² Craig, L. Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville: Broadman & Holman, 1992), 519.

Rebuke by Peter. . . by Jesus

Shockingly, Peter, rebukes the Messiah (Mark 8:32). Jesus often gave the sternest rebuke to his disciples and the religious establishment. In Peter's rebuke one might be able to read between the lines. Peter in essence says, "No, Jesus. This talk about suffering, death, and resurrection is not very fitting for you, as the Messiah."

Shortly after Peter's confession, "You are the Christ – the Messiah," Jesus rebukes Peter. The reason for the rebuke is clear - to resist God's will and Jesus' prophetic teaching is to act as a disciple of Satan. Jesus' words to Peter were severe. Wessel aptly states "The severity of the rebuke arises from Jesus' recognition in Peter's attempt to dissuade him from going to the Cross the same temptation he had experienced from Satan at the outset of his ministry (Matt 4:8-10)."⁸³ Cole also states, "No sterner rebuke ever fell on any Pharisee than fell on this disciple of Jesus, this proto-Christian. In speaking as he did, Peter was voicing, not the mind of God revealed by his Spirit, but that 'natural' mind which is the mind of the enemy: and so Peter could be addressed by Jesus directly as *Satan*."⁸⁴

Conclusion

Having completed a brief survey of three biblical leadership examples who were invested with leadership responsibilities it is clear that leadership is stewardship. From the Genesis creation accounts to the gospel writings, from King David's leadership transition to his son, King Solomon, and Jesus to his followers and particularly Peter, creating a culture of stewardship is not only viable but one of the best ways to empower followers for an inevitable leadership transition. As stewards of God's directives, Adam, Noah, and others were not only entrusted with the same imperative, but also instruction by their Creator to pass on this responsibility to the next generation.

⁸³ Wessel, *Mark*, 696.

⁸⁴ Cole, *Mark*, 210.

Adam was entrusted with the responsibility to protect and provide for his family. He had everything going for him, yet he failed to take adequate responsibility with what he was entrusted. Adam, as the leader of the family, was held responsible, not only for his own sin of eating of the tree, but also for his wife, Eve, whom he did not sufficiently protect, allowing her to sin.

King David nearly lost his throne to one of his sons who was looking to steal it from him. However, after becoming aware of the dire state of Israel, King David followed the advice of his most trusted advisors, and actively transitioned the kingdom to King Solomon; the result is history.

Jesus raised up twelve men in his succession plan whom he endowed with authority to do ministry. Among the twelve, he changed Simon's name to Peter—the rock (John 1:41-42). Peter is known for being bold, spontaneous, and impulsive, yet he becomes a choice leader in the church. Many leaders would have given up on these rugged unlearned, unfaithful men, but not Jesus. Coleman said it best when he states,

Jesus never expected more from his disciples than they could do, but he did expect they do their very best, and this he expected always to be improved as they grew in knowledge and grace. His plan of teaching – by example, assignment, and constant checkup – was calculated to bring out the best that was in them.⁸⁵

Jesus had a leadership succession plan. Evidenced by and yet not limited by his selection process, how he empowered his disciples to carry on his mission, and the way he interacted with his disciples, Jesus' method and means for preparing for a healthy leadership transition continues to be a most effective succession template. Jesus invested himself deeply in the lives of twelve men over approximately a three-year time. These men went on to be pillars for the church. Jesus divine stewardship is clearly portrayed in John 17:4 when in Jesus prayer to the Father he prayed, I glorified you on earth, having accomplished the work that you gave me to do.

⁸⁵ Coleman, *The Master Plan of Evangelism*, 97.

There is no better leadership transition template than that of Jesus Christ. Among these twelve ordinary men that Jesus chose to be his disciples, eleven went from being followers to deserters to being fully committed. The result is nothing less than miraculous.

Dancing with Cinderella is an insightful book offering clergy and other leaders hope with principles to follow the steps of Jesus. The author writes, “If a ministry is successful, it has leadership. If it has leadership, then its long-term success is incumbent on healthy transitions to the next generation of growth and experience”.⁸⁶ Since the fall, due to God’s grace upon mankind succession has been a gift from God. No one has understood better than Jesus that there can be no success without a successor. Thus, to follow in his steps, the purpose of chapter 3 is to examine transition models with the purpose of informing and shaping senior pastoral and leadership transitions.

⁸⁶ Jeff Harlow, *Dancing with Cinderella: Leading a Healthy Church Transition* (Indianapolis: Epiphany Publishing, 2017), 10.

CHAPTER 3

MODELS FOR PASTORAL SUCCESSION

The previous chapter described stewardship as the biblical and theological foundation for succession. This chapter supports the stewardship argument in pastoral succession through a review of precedent literature with church models in mind. Even though there are some examples of businesses and churches which have made successful leadership transitions without being intentional, the research in this chapter points to this being the exception.

While the corporate world has given increased attention to the topic of leadership transition, there are limited examples of churches and Christian organizations with the same concern. *Next*, by William Vanderbloemen and Warren Bird, is arguably the most definitive writing to date on pastoral successions. They state,

To date very few full books are available on pastoral succession, but one of the best is . . . *The Elephant in the Boardroom*. Published over ten years ago, the book identified the elephant and significantly helped begin the conversation. Now it's time to go to a whole new level: creating church cultures where the conversation is normal and natural and supported by structures that develop leaders at every level.¹

Due to the severe lack of clearly defined leadership transition structures, intentionality, and communication concerning succession, often the transition period in many evangelical churches becomes a season of considerable anxiety, confusion, ambiguity, and uncertainty. Few senior pastors begin to converse about senior pastoral

¹ William Vanderbloemen and Warren Bird, *Next: Pastoral Succession That Works* (Grand Rapids: Baker, 2014), 7. Having overseen over 1500 staffing and succession assignments, while surveying hundreds of churches, William Vanderbloemen and his team conclude that 84 percent of churches lack a written emergency succession plan for the senior leader. Navigating pastoral succession can be a difficult process. Research affirms that successful succession requires more than good candidates, it requires careful thinking, planning, and praying.

transitions soon enough, let alone craft and execute a careful transition plan. Scripture is rife with succession stories and Jesus clearly created apprenticeship roles, giving increasing responsibilities over time. Authors of *The Elephant in the Boardroom*, Carolyn Crabtree and J. Russell Weese observe, “Jesus began managing His exit transition on the day, and in the way in which He called His disciples. In Mark 3:14 (NIV), the text says that Jesus appointed twelve.... From the beginning, Jesus was creating capacity in the lives of those He called so that they could replicate His work.”² Vanderbloemen and Bird affirm, “Every pastor is an interim pastor.”³ Because all leadership positions are temporary, the biblical principle is for each leader to prepare for the next leader. Having given failed and successful leadership examples in biblical literature in chapter 2, the researcher is now compelled in this chapter to examine three models for pastoral successions in order to determine common perspectives and practices, along with warnings for future leadership transitions. The business world will also be considered for best practices that can be transferred in practical ways to help the local church lead well beyond the current leader.

Lessons from the Corporate World

A cursory look at the business world offers the church a number of strategies which may benefit it in planning for succession, yet a variety of obstacles and challenges exist, affecting an orderly, healthy transfer of business, especially from one generation to the next.⁴ There remains a prevalent perception in the corporate world that succession

² Carolyn Weese and J. Russell Crabtree, *The Elephant in the Boardroom: Speaking the Unspoken about Pastoral Transitions* (San Francisco: Jossey-Bass, 2004), 23-24.

³ Vanderbloemen and Bird, *Next*, 51.

⁴ Thomas N. Gilmore, *Making a Leadership Change: How Organizations and Leadership Can Handle Leadership Transitions Successfully* (San Francisco: Jossey-Bass, 1988), 45. Books such as *Succession: Are You Ready?* (Goldsmith), *Succession* (Tichy) and published articles, such as “4 Tips for Successful Succession Planning” (Goldsmith), “Ending the CEO Succession Crises” (Charan), and arguably, literature in the corporate world far exceeds the church world with examples of top corporate leadership successions.

planning is a waste of time and disrupts other critical business operations.⁵ After all, organizations continue to experience challenges with regard to time constraints, considering the numerous business activities that have to be performed on a daily basis to keep the business going, in addition to planning for an occasion that may not happen for a number of years.⁶ Business author Jim Collins uses the classic metaphor of clock-building versus telling time. Collins says, “Having a great idea or being a charismatic visionary leader is ‘time telling;’ building a company that can prosper far beyond the presence of any single leader and through multiple product cycles is ‘clock building’.”⁷

What seems to emerge from sustainable companies is intentional planning, open communication, organizational relationship, and relational chemistry within the company. In their article, “7 Tenets of a Good CEO Succession Process”, Victoria Luby and Jane Stevenson, of the Korn Ferry Hay Group, frequently advise their clients on succession practices, suggesting that “Perhaps no single factor has a greater impact on a company’s future—for better or worse—than the selection of a new CEO.”⁸

Literature in corporate America clearly identifies healthy, growing, and lasting companies are defined by a strong commitment to identifying, developing, and retaining leadership talent within their corporations. These corporate leaders often make the company better by refining their techniques and developing their employees. Robert Fulmer’s summary of key “best practice insights” for leadership succession within major corporations as follows:

⁵ Patricia Pitcher, S. Chreim, and V. Kisfalvi, “CEO Succession Research: *Bridge Over Troubled Waters*,” *Strategic Management Journal*, 21 (2000): 627.

⁶ Joseph A. Raelin, *Creating Leaderful Organizations: How to Bring Out Leadership in Everyone* (San Francisco: Berrett-Koehler, 2006), 14.

⁷ Jim Collins, *Built to Last: Successful Habits of Visionary Companies* (New York: HarperCollins Publishers, 2002), 23.

⁸ Victoria Luby and Jane Stevenson, “7 Tenets of a Good CEO Succession Process,” *Harvard Business Review*, December 7, 2016, accessed April 20, 2020, <https://hbr.org/2016/12/7-tenets-of-a-goodceo-succession-process>.

1. Best-practice organizations process by exhibiting a link strategy.
2. Best-practice organizations use a cyclical, continuous identification process to focus on future leaders.
3. Best-practice organizations use a core set of leadership and succession management competencies.
4. Best-practice organizations emphasize the importance of specific, individualized development plans for each employee.
5. Best-practice partners rely on the fundamental developmental activities of coaching, training, and development most frequently and utilize all developmental activities to a much greater extent than the sponsor organizations.
6. Best-practice organizations develop methods of assessment to monitor the succession planning process. These methods vary according to business goals and company culture.⁹

Jack Welch/GE

Jack Welch, former CEO of American industrial behemoth General Electric, started planning for his succession virtually from the day he took the reins. Fully aware that he likely had 20 years as chairman and CEO of GE, he put resources and structures into place for creating a leadership pipeline to develop a CEO for the future, not a mirror image of the past.¹⁰ Prior to Welch, GE had a systematic and highly vaunted leadership development and succession planning system. Even though the process was taken seriously, the goals were more about ranking than coaching; in performance reviews, form was more important than substance.¹¹ Welch understood that creating a pipeline was ultimately his responsibility. The strategy he employed was by shaping the form of meetings. He invited only the essential members and turned meetings which previously were a one-way conversation by the leader, into interactive coaching and goal-setting

⁹ Robert M. Fulmer, "Choose Tomorrow's Leaders Today: Succession Planning Grooms Firms for Success" *Graziadio Business Review* (Winter 2002), accessed April 17, 2020, <https://gbr.pepperdine.edu/2010/08/choose-tomorrows-leaders-today>.

¹⁰ Noel M. Tichy and Nancy Cardwell, *The Cycle of Leadership: How Great Leaders Teacher Their Companies to Win* (New York: Harper Collins, 2002), 352.

¹¹ Tichy, *The Cycle of Leadership*, 211-212.

sessions.¹² “He also changed the content of the reviews to focus explicitly on values and behaviors, not just performance and potential.”¹³ During the last ten years of his tenure, Welch prioritized the investment of resources and time in leadership development to recruit and train his successor.¹⁴ Welch strategized ways to build a leadership pipeline that would not only eventually produce a successor to Welch, but populate GE with leaders to improve its performance in the short-term.¹⁵ Welch hired Noel Tichy in 1985 to come to GE and turn Crontonville, General Electric’s management training center in Ossining, New York, into a major engine for change.

Noel Tichy, who served as an advisor for over 30 CEO transitions in addition to General Electric, holds Jack Welch as an exemplary leader. “McNerney and I are both proud products of and participants in the Jack Welch era at GE, so it is only natural that we share a mutual admiration for Welch as an exemplary leader/teacher who developed more leaders than any CEO in modern business history.”¹⁶ Tichy is a prolific author, in his compelling book, *Succession: Mastering The Make Or Break Process For Leadership Transition*, cites succession as the key to success as he states, “CEO succession in any type of organization—from political, to not-for-profit, to business or the military—is the key determinant of organizational performance.”¹⁷ In Tichy’s humble opinion, no matter what else has been accomplished, a lack of potential top leaders is a “clear sign of leadership failure.”¹⁸

¹² Tichy, *The Cycle of Leadership*, 211.

¹³ Tichy, *The Cycle of Leadership*, 212.

¹⁴ Jack Welch and John A. Byrne, *Jack: Straight from the Gut* (New York: Warner, 2001), 407-430.

¹⁵ Tichy, *The Cycle of Leadership*, 159.

¹⁶ Noel M. Tichy, *Succession: Mastering the Make-or-Break Process of Leadership Transition* (New York: Portfolio, 2014), 2.

¹⁷ Tichy, *Succession*, 22.

¹⁸ Tichy, *The Cycle of Leadership*, 151-152.

Tichy shares a classic metaphor describing the challenge facing CEO transitions. He likens a leadership transition to changing a tire on a car while it is speeding down the highway at sixty miles per hour, or even one hundred and sixty.¹⁹

Leadership development was one of the highest priorities for GE as Welch and the leadership team understood the potential return on this investment. Tichy writes, “The decision of who will lead an organization—large or small, for profit or nonprofit—after its current leader departs is the most momentous one that any CEO, director, or senior leader is likely to make over the course of her or his career.”²⁰ Furthermore, he states, “Broken leadership pipelines are the primary root cause of broken companies.”²¹ Tichy quotes Home Depot’s CEO, Bob Nardelli, who calls succession planning “resource planning”.²² After providing a plethora of examples from well-known succession failures, Tichy, concludes that when there is a lack of leadership development for insiders and when an outsider is brought in to be the new CEO of the company, the long-term health of the organization suffers, and often the company’s best days have already passed. Intentionality and action learning were key factors in developing leaders in a pipeline.²³

Tichy states, “Outsider selections are unimpeachable evidence that the board, and the CEO failed at their core obligation to develop future leaders on the inside.”²⁴ Tichy cites a few cases where hiring outside candidates led to success but these are by far the exception rather than the rule. Furthermore, Tichy argues that insiders are more equipped to understand the company, people, and networks, where many of the existing

¹⁹ Tichy, *Succession*, 319. The author, like Goldsmith, *Succession*, xi, refer to the style Welch embraced as a “horse race,” where potential successors are groomed at the same time for succession.

²⁰ Noel M. Tichy, “Succession: How to Get this Process Right,” *Mworld* 13.4 (2014), 26.

²¹ Tichy, *Succession*, 366.

²² Tichy, *The Cycle of Leadership*, 222.

²³ Tichy, *Succession*, 9.

²⁴ Tichy, *Succession*, 184.

flaws and faults lie.²⁵

Healthy organizations of all kinds are dependent on having a healthy change and transition process. Peter Drucker, a well-known management guru, asserts, “The ingredient most missing in churches today is a plan of succession. Ministers are getting older and the church is not thinking about the next generation.” William Bridges argues that “The single biggest reason organizational changes fail is that no one has thought about endings or planned to manage their impact on people.”²⁶

Goldsmith’s 4 Tips for Succession Planning

In “4 Tips for Successful Succession Planning” (2009), Marshall Goldsmith offers four tips for ensuring the fewest disruptions in the daily operations of the organization in a succession plan.²⁷ The same constructs can easily be applied by the church, as these tips have proven to be effective among business institutions. After recognizing the need for a leadership transition, many business leaders have often complained about a prevalent lack of suitable or prepared candidates who are well suited as successors.²⁸ Similar issues exist in succession planning in the church, when there may be no suitable pastoral candidate to recommend and install for the church to continue to flourish. In such situations, the outgoing leader may recommend a seminary friend, or the church may decide to invite outsiders to apply for the pastoral position. These options can create unnecessary tensions, and divisions within the congregation, where irreparable damage may be caused if due care is not observed. When a suitable candidate is not available, the uncertain future quickly becomes leadership menace for church

²⁵ Tichy, *Succession*, 207.

²⁶ William Bridges, *Managing Transitions: Making the Most of Change*, 2nd ed. (Cambridge, MA: Perseus, 2003), 3.

²⁷ Marshall Goldsmith, “4 Tips for Efficient Succession Planning,” *Harvard Business Review*, May 2009, <https://hbr.org/2009/05/change-succession-planning-to>.

²⁸ Sze Ann Ong, “Succession Planning-Concepts, Issues and Implementation,” (MBA thesis University of California, Berkeley, 1989), 5.

stakeholders. Discussing hurdles, Goldsmith insightfully notes, “Your first challenge may be getting over your own ego and sense of importance.”²⁹

The first succession tip offered by Goldsmith is that, rather than perceiving the succession as plan, the organization should characterize it as succession development. Goldsmith argues that *plans* do not develop people but rather development *experiences* develop people. Plans should be seen as a precursor for real development. Therefore, organizations should shift from focusing too much on the planning part, while essentially failing to focus on how this plan is developed. Due to the plethora of activities involved in the planning process, such as the creation of checklists, charts, forms, meetings and due dates, it is possible for the planners to lose sight of their main objective and perceive the planning as the end in itself. Thus, for succession to move forward successfully, communicating and focusing on leadership development must be valued by current leaders.

The second tip involves measuring the outcomes and not the process.⁹⁷ This kind of focus is essential because it enables the senior executives to focus on the issues that will get measured as well as rewarded. If leadership development is not a high priority in establishing goals and a process for tracking the implementation of these goals, then implementation of a viable succession plan will remain a significant challenge. Additionally, it is essential to engage with all top leadership in the development of the succession goals, which will create a sense of ownership with regard to the development of leadership.³⁰ When senior leaders champion the goals set by those trusted with authority and responsibility then all who are involved in the process can make needed adjustments and forward progress is possible. Chris McChesney, in *The Four Disciplines of Execution*, introduces a system whereby leaders have the difficult and rare ability to

²⁹ Marshall Goldsmith, *Succession: Are You Ready* (Boston: Jossey-Bass, 2009), xvii.

³⁰ “Succession Management – Lead the Tomorrow’s Leaders,” *HRM Review* (April 2008), 63.

achieve a critical goal while living *in the midst of a raging whirlwind*. After years of teaching these principles, the author proposes that great teams operate with a high level of accountability employed in discipline four, “*a cadence of accountability*.”³¹

Succession planning within the framework of a cadence of accountability often is the determining factor for implementing a succession plan. Some metrics that organizations may consider adopting towards succession development include creating goals such as establishing a percentile of executive positions to be filled through internal promotion and having a percentile of positions filled through external hiring. These metrics enable organizations to determine how qualified the personnel are to fill senior positions that arise within organizations.

The third succession tip offered by *Goldsmith* is that organizations should keep succession planning and development as simple and unencumbered as possible. This does not negate the need for transparency and honesty. Goldsmith argues, “like intelligence, hard work, and commitment, integrity should be a given.”³² However, a common mistake is for organizations to create highly intricate assessment criteria for succession planning, rather than facilitate the attainment of the goals. As such, it is important for the organization to keep the assessment criteria as realistic as possible so that it is easily comprehensible to all stakeholders. This also reflects the fourth tip in effective succession planning.

Conclusively, Goldsmith recommends a realistic approach to succession planning. Being realistic implies that the organization is continually aware of its limitations and strengths, subsequently exploring opportunities to deal with these limitations, while exploring and building on their strengths.³³ Research signifies

³¹ Chris McChesney, Shawn Cover and Jim Huling, *The Four Disciplines of Execution: Achieving Your Wildly Important Goals* (New York: Free Press, 2012), 78.

³² Goldsmith, *Succession*, 85.

³³ Cristina Gonzalez, “Diversity and Succession Planning in Academia,” Research and Occasional Paper Series: CSHE.8.10, Center for Studies in Higher Education, Berkeley, California (2010), 65. <https://cshe.berkeley.edu/sites/default/files/publications/rops.gonzalez.successionplanning.5.10.10.pdf>.

establishing a succession plan and a process and not resorting to last minute searches for a suitable leader when a leadership vacuum has already occurred.³⁴

Rothwell makes a case for having a continuing process put in place to focus attention on succession planning.³⁵ Making succession a vital ongoing organizational task will ensure potential leaders are readily available and sufficiently prepared for future leadership.³⁶

Goldsmith offers a “gold standard” for churches for pastoral succession. For example, leadership development, keeping the end goal in mind, and having a simple process, along with an awareness of the church’s current strengths and weaknesses, are helpful constructs for church leaders to implement towards the goal of having a successful leadership transition.

The Call for Non-Profit Organizations to Plan for Succession

Over a decade ago, Weese and Crabtree, authors of *Elephant in the Boardroom*, were among the first to promote the need for senior pastors to lead the way in providing for a healthy church succession plan. The authors write, “A healthy pastoral transition is one that enables a church to move forward into the next phase of its external and internal development with a new leader” while minimizing unnecessary loss during that change.³⁷ Furthermore, the authors calls us to imagine a transition process that fits the church of today rather than the one of fifty years ago.”³⁸ The authors provide an alarming warning stating, “one way or another, every church will eventually lose its

³⁴ Ronald E. Keener, “How to Succeed at Succession: Too Many Churches Refuse to Face the Inevitable—The Pastor Will One Day Leave,” *Church Executive Magazine*, July 2005, 3.

³⁵ William J. Rothwell, *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within*, 4th ed. (New York: American Management Association, 2010).

³⁶ Andy Hargreaves and Dean Fink, *Sustainable Leadership* (San Francisco: Jossey-Bass Publishers. 2006), 212.

³⁷ Weese and Crabtree, *The Elephant in the Boardroom*, 41.

³⁸ Weese and Crabtree, *The Elephant in the Boardroom*, 6.

pastor—yet few churches plan ahead for this dramatic event.”³⁹ Furthermore, Weese and Crabtree define a healthy pastoral transition as one whereby a church moves forward to the next level in its internal and external development process, with the new pastor, which is suitable to certain “developmental tasks with minimum spiritual, programmatic, material and people losses during the transition.”⁴⁰

John Ortberg, in the forward of *Next*, echoes a similar argument regarding the church as he states, “The stress, challenge, and importance of leadership in churches has never been higher (they have become more complex and ever-changing places to lead, in increasingly more challenging contexts).”⁴¹ Since a senior pastor daily faces a plethora of challenges, why bother adding succession preparation? There is potential for resistance and failure. But the alternative is far worse—not preparing for succession potentially leaves a church in limbo, without a shepherd, which might be lethal. After all, people draft up a will so as to prepare the next generation for their passing.

Leadership transitions are not easy, but intentionality and execution are vitally important for the health, continuity, and strength of any ministry. Certainly, carefully planning for succession is vital as recognized by Vanderbloemen and Bird, “Succession is a process, not an event. It’s a leadership value and practice.”⁴² Such a value can easily

³⁹ Vanderbloemen and Bird, *Next*, 14-15.

⁴⁰ Weese and Crabtree, *The Elephant in the Boardroom*, 41. Since its difficult to have a healthy transitional leader without a healthy congregation the authors provide indicators of Congregational Health leading up to a leadership transition. The authors reveal salient components for a healthy church from surveying congregations over twenty years. The instrument was employed by a random sample of church members who affirmed the following characteristics: 1. Has vitality in morale – members believe they are engaged in meaningful activity (71 percent agreement), 2. Has quality fellowship – members believe the church fosters that is supportive to its members in times of crises and meets the need for fellowship, friendship, and intimacy (85 percent agreement), 3. Embraces change members believe the church is able to embrace change for the sake of more effective ministry to the community (69 percent agreement), 4. Manages conflict – Members believe conflicting points of view are expressed and managed an optimal outcome (70 percent agreement), 5. Has engaged decision making fairly and openly (70 percent agreement), 6. Sees faith impact – Members have a high degree of connections between the faith they profess and practice (79 percent agreement), 7. Has vitality spirituality – Members engage in regular and meaningful spiritual discipline (60 percent agree on three times per week or more), 8. Enjoys financial generosity (average 2.2 percent), 9. Has high-performing staff (80 percent agreement), 46.

⁴¹ Vanderbloemen and Bird, *Next*, 8.

⁴² Vanderbloemen and Bird, *Next*, Kindle.

be embraced and often is stimulated from failures observed in others. One effective example is an international mission organization, Word of Life Fellowship, Inc. Word of Life Fellowship is an evangelistic youth organization with active ministry operations in over 70 countries. Jack Wyrzten, Founder and Executive Director for Word of Life Fellowship, from 1941 until 1991, was largely influenced by Percy Crawford (1902-1961), a distinguished, youth-oriented radio and television evangelist, and prominent fundamentalist, who founded Pinebrook Bible Camp, in 1933. From the beginning Percy Crawford's life was marked by one word—zeal!⁴³

Following Percy Crawford's unexpected death, the Crawford family continued oversight of the camp for the next eight years, however, the ministry lost traction until finally the family sold the camp.⁴⁴ Wyrzten's family, life, and ministry was drastically impacted by Crawford's failed succession, leading Wyrzten to decisively create a process, and culture, for developing a succession plan for Word of Life's future.⁴⁵ Based upon approval by the board of directors, Jack Wyrzten invited Harry Bollback to serve as a Co-Director. Harry Bollback and his family, four years earlier, went to evangelize the Indians in central Brazil. Commonly referred to as Jack and Harry, they set out to identify, develop, and plan for a successful succession strategy.⁴⁶ From this construct a succession strategy was systematically implemented, beginning with the selection of George Theis, former director of Word of Life Recife, Brazil.

In 1983, George Theis was called back to headquarters in Schroon Lake, NY to serve as a Co-Director alongside Wyrzten and Bollback until being installed as executive

⁴³ Howard Vos, "He Being Dead, Yet Speaketh," History Spotlight: Percy Crawford (1902-1960), Kings College, June 2017, <https://www.tkc.edu/stories/percy-crawford-1902-1960-dead-yet-speaketh>.

⁴⁴ David J. Wyrzten and Jack Wyrzten, *Radio Ministry: Words of Life*, ed. John Woodbridge, *More Than Conquerors* (Chicago: Moody Press, 1992), 169-173; Dan Crawford, *A Thirst for Souls: The Life of Evangelist Percy B. Crawford, 1902-1960* (Susquehanna University Press, 2010).

⁴⁵ Word of Life's succession strategy has been about "growing its own talent" from within.

⁴⁶ Harry Bollback, *The House That God Built* (Schroon Lake, NY: Word of Life Fellowship, Inc., 1972); Wheaton College, Papers of John Von Casper "Jack" Wyrzten – 1991, T5, 2-7.

director. Shortly after being installed as the Executive Director, in 1991, George Theis invited Word of Life Argentina founding director, Joe Jordan, to serve as Senior Vice-President for five years until being installed as Executive Director, in 1999. Joe Jordan served as Executive Director until 2011.⁴⁷ Jordan announced in August of 2010 that Don Lough, Jr., would be installed as the fourth executive, one-year later.

Don Lough, Jr., a native of Schroon Lake, NY, previously served alongside of the International Ministries Director, Paul Bubar, from 1992 until 1995. From 1995 until 2005, Don served as Vice President of the International Ministries prior to being promoted as director of Word of Life ministries, in 2006. As predicated, Don Lough, Jr., was installed as the Executive Director in 2011.

Word of Life Fellowship continues to employ a decentralized structure empowering national leaders who follow a discipleship pattern of training up the next generation of leaders, who then train up another generation, and so on.⁴⁸ This construct is shaped by a biblical mandate rooted in scripture and exemplified in 2 Timothy 2:2.

Three Approaches to Succession

There are three main succession positions known as internal, external, and relay models. Rubenson and Gupta defined such a model as a multidisciplinary process that provides a strategic and comprehensive approach that will guide the transition of the business ownership.⁴⁹ This same definition also portrays succession planning in the

⁴⁷ Cheryl L. Fawcett, Melissa Kirscher, “Jack Wrtzen” Biola University, accessed August 1, 2020, <https://www.biola.edu/talbot/ce20/database/jack-wyrtzen>.

⁴⁸ Wheaton College, Papers of John Von Casper “Jack” Wyrzten – Collection 446, accessed February 28, 2020, from The Billy Graham center archives: <https://archives.wheaton.edu/repositories/4/resources/1151>. All documents were recorded on October 5, 1991 in the home of Jack Wyrzten in Schroon Lake New York, T1 transcribed July 2001, 1-17; T2 transcribed July 2001, 1-9; T3 transcribed July 2002, 1-19; T4 transcribed November 2002, 1-8; T5 transcribed November 2002, 1-20; T6 transcribed November 2002, 1-10; T7 transcribed November 2002, 1-12.

⁴⁹ George Rubenson and A. K. Gupta, “The Initial Succession: A Contingency Model of Founder Tenure,” *Entrepreneurship Theory and Practice*, 21 number 2, (1996, Winter), 22.

church as it involves a transition of leadership, ownership, and stewardship of the church from one leader to the next. Three significant succession models are employed in churches, around the world.

Internal model: Someone inside the church takes leadership and can be defined as a homegrown leader.

External model: Someone outside the church takes leadership and tends to be more transformational.

Relay model: Someone serves alongside the pastor for a period of time before assuming the lead pastor role.

The majority of pastoral transitions fit into one of these three models. Models are instructive providing core components for contemplation, communication, and timely implementation into the current church leadership culture. Lessons from past leadership and failed transitions, demonstrate that the absence or discontinuity of leadership by the predecessor's transition can certainly cause detrimental chaos within a community. Those who have experienced a leadership transition understand how identifying a successor is often a long and difficult process that requires adequate planning and preparation. With this in mind, the author looks into succession models with the objective of drawing out the positive and effective factors in each model and to suggest improvements to each model that may benefit churches and Christian organizations.

Best Practices of Each Model

The researcher will not examine the historical significance of each position, nor evaluate the theological implication of these positions. Rather, the researcher will describe each position in general terms and examine best practices and procedures from each position. In pastoral successions, all major models: inside, outside, and relay emphasize a person being selected and entrusted with oversight of Christ's church.

The purpose of the research is not to demonstrate why one model is less effective than another in enabling the people of the church to accept the successor.

Rather, the researcher hopes to assess if the insider-incumbent model is both the most practical and most beneficial for the health and long-term success of the church today. Daniel Akin has stated that although the biblical record is clear that each New Testament assembly of believers needs a single pastor, and in some instances more than one pastor, there is no indication that scripture requires a multitude of spiritual leaders to share the authority and responsibility of each local church.⁵⁰ Whether in the corporate world or in the church today, the need for leaders has never been greater. Among the best practices for raising up leaders and intentionally planning for succession is putting the process into writing so that everyone understands what is to happen and when.⁵¹

Advantages of the Internal Model

For those who strategically plan for pastoral succession, recruiting the successor internally is often perceived as much safer and easier in ensuring a smooth transition.⁵² This is commonly accepted in the corporate world. For example, in an article in the *Harvard Business Review* entitled, “Ending the CEO Succession Crises”, author and business advisor, Ram Charan calls for a leadership pipeline, whereby insiders are prioritized for success. Corporate leaders commonly call this the “fit” imperative with a high level of intentionality in all aspects of the succession process as necessary to ensure successful succession.⁵³ Charan offers what he calls his “alternate definition” for succession planning: “Succession planning is perpetuating the enterprise by filling the pipeline with high-performing people.”⁵⁴ For an internal pipeline to be established it

⁵⁰ Daniel L. Akin, *Perspective on Church Government: Five Views on Church* (Nashville: Broadman and Homan, 2000), 26.

⁵¹ Rothwell, *Effective Succession Planning*, Kindle.

⁵² David Berke, *Succession Planning and Management: A Guide to Organizational Systems and Practices* (Greensboro, NC: Center for Creative Leadership, 2005), 13.

⁵³ Ram Charan, “Ending the CEO Succession,” *Harvard Business Review*, May 12, 2009, <https://hbr.org/2005/02/ending-the-ceo-succession-crisis>.

⁵⁴ Ram Charan, Stephen Drotter and James Noel, *The Leadership Pipeline: How to Build the Leadership-Powered Company* (San Francisco: Jossey Bass, 2001), 207.

begins with a vision for a better future. Once a bold compelling vision is communicated not only will it provide energy for the task, but fortitude and endurance, the ability to keep on going even when the going is tough.”⁵⁵ Vision often begins with one man. A man whose heart is moved to a better future. Joseph had a vision, Ezra had a vision, Nehemiah had a vision, Daniel had a vision, Peter had a vision, and so must a pastor have a vision.

Vision Drives the Process

A vision is necessary for any change process to gain traction. This is true for the corporate world and the church. In the corporate world, Kouzes and Posner defined vision as "windows of the world of tomorrow.”⁵⁶ Shearman and Lehman Brothers prepared a corporate advertisement. They claim "Vision is having an acute sense of the possible. It is seeing what others don't see. And when those with similar visions come together, something extraordinary occurs.”⁵⁷ For example, Burt Nanus contends for the power of vision in change and a shared vision as Nanus asserts, “There is no more powerful engine in driving an organization towards excellence and long-range success than an attractive, worthwhile, and achievable vision of the future, widely shared.”⁵⁸

Vision is absolutely necessary for a healthy transition to be forged in the church. Ideally, in the local church, a leadership bridge should be built by both the incumbent and the successor.⁵⁹ The senior pastor should share the church’s preferable future with the congregation, partners, and stakeholders. The senior pastor who stewards

⁵⁵ Jon Byler, *The Art of Christian Leadership* (Lancaster: Authentic Book, Global Disciples, 2008), 77.

⁵⁶ J. M. Kouzes and B. Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco, CA: Jossey Bass, 1987), 89.

⁵⁷ Kouzes and Posner, *The Leadership Challenge*, 84.

⁵⁸ Burt Nanus, *Visionary Leadership: Creating a Compelling Sense of Direction for Your Organization*, Jossey-Bass Management Series (San Francisco: Jossey-Bass, 1992), 3.

⁵⁹ George Barna, *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God’s People*, (Ventura, CA: Regal, 1997), 312.

pastoral succession well prepares and enables the church, the successor, and the predecessor to transition well.

One of America's leading megachurches is Southeast Christian Church in Louisville, Kentucky. Founding pastor, Bob Russell, in his insightful book entitled *Transition Plan* implores—indeed, inspires—every church and ministry organization in the world to have a transition plan.⁶⁰ Russell points out, “God can bless a variety of transitions, but an intentional plan has the best chance for success.”⁶¹ Following Russell's transition Southeast Christian Church has continued to experience steady growth.

The research points to numerous reasons that pastors plan for succession. As evidenced in Russell's writing, several factors were involved; however, a core motivation for his decision to establish an intentional succession plan with a completion date came from a book entitled, *Too Great A Temptation*. The author, Joel Gregory, was selected by W. A. Criswell, former pastor at First Baptist Church in Dallas, Texas, to be his successor. However, Criswell's plan was never implemented due in large part to not having a definite departure date.⁶² In *The Elephant and The Boardroom*, Weese and Crabtree write about the timing of succession planning and leadership transition acknowledging that “every pastor is a departing pastor, the question is not if, but when.”⁶³ While research reveals that there is no single guaranteed path to a successful

⁶⁰ Bob Russell and Bryan Bucher, *Transition Plan: 7 Secrets Every Leader Needs to Know* (Louisville: Ministers Label Publishing, 2010), the author chronicles the well-planned and executed senior pastoral transition of Southeastern Christian Church from Bob Russell to Dave Stone, and eventually from Dave Stone to Kyle Idleman. *Transition Plan* focuses on Russell's story, reason for transitioning, lessons learned, how to say goodbye, and future as pastoral emeritus. On December 4, 2019, I had lunch with the author. Over lunch, Russell shared various factors, which led up to his transition. Bob shared how that twenty years prior to resigning he strictly planned for inside transitions. Also, he shared how he could have continued on as pastor yet thought more deeply about the church's future; how the church could extend campuses under fresh leadership. He also shared how he personally had ambitions beyond the pastorate and understood that if he delayed making a transition, he would likely not been able to fulfill ambitions outside of the pastorate. Also, he understood Dave Stone, who at the time was serving as an executive pastor, to be a capable senior pastor, whom he believed would not stay if he waited until a later time to make a transition, and thus Russell believed that if he didn't make this move intentionally he would need to restart the process of preparing a capable leader to take his place.

⁶¹ Russell, *Transition Plan*, 57.

⁶² Russell, *Transition Plan*, 16-17.

⁶³ Weese and Crabtree, *The Elephant in the Boardroom*, 47.

succession, there are best practices that can put an organization on a trajectory leading to sustainability.

Best Practices of the Internal Model

The internal model for succession is framed by a time period longer than the other two models. Thus, the internal model provides a platform for a highly integrated approach to discipleship with an emphasis on time well spent serving together prior to succession. Russell spent quality time with his predecessor David Stone before he was selected. Stone had served alongside Russell for 18 years prior to his installation as the senior pastor. In Russell's own words he stated,

I do not regret for a second that we bypassed what other churches might consider “proper protocol” of doing a national search for my successor. I don't have to worry that Dave Stone is theologically sound and lives a godly life. I witnessed what he believes and how he behaved when we worked together. I saw integrity in his relationship with his wife and kids. I saw his character in how he conducted himself in moments of success, and in other moments when he had to grow from tough lessons learned.⁶⁴

Russell states that if he could do it all over again, one change he would have made was “to be more understanding of my wife's feelings about the approaching transition.”⁶⁵ Timely and sufficient communication with stakeholders, family, the successor, and the church family is vitally important for a healthy transition.

The internal model allows for plenty of first-hand observations, evaluations, and teaching opportunities not only in the worship service, but also outside the church, in the home and in the community. Considering style and gifting differences, Russell argues, “The successor should share the same values, but not necessarily the same style or temperament.”⁶⁶

⁶⁴ Russell, *Transition Plan*, 61-62.

⁶⁵ Russell, *Transition Plan*, 36.

⁶⁶ Russell, *Transition Plan*, 74.

Advantages and Disadvantages of the Internal Model

Maintaining and leveraging the core values established by the organization were reasons enough as to why General Electric's CEO Jack Welch, and Southeast Christian's founding pastor, Bob Russell, were firmly committed to developing and choosing insiders to be the next leader to be groomed and then installed as the next senior leader. Russell suggests that leadership transitions require less time when the "successor comes from within the church and is familiar with its culture"⁶⁷

Selecting an inside leader has many advantages among which are pastors who by virtue of their presence over time, have the advantage of knowing the good, the bad, and the ugly, while understanding and affirming the core values of the church. This advantage certainly outweighs selecting another leader who might be able to bring a fresh outside perspective into the organization. Gothard and Austin affirm that external successions produce stronger results than the internal relay-based method, especially when organizational instability is high.⁶⁸

Best Practices of the External Model

"Effective Succession planning and management should not be confused with replacement planning, though they are compatible and often overlap."⁶⁹ On this note, GE's chairman, Jack Welch picked an academic outsider to GE, Noel Tichy, who was parachuted in just for two years, to be in charge of GE's Management Development Institute at Crotonville, to accelerate the transformation of GE.⁷⁰ This position had been held by an insider, Jim Boughman, who was promoted to lead organizational planning in

⁶⁷ Russell, *Transition Plan*, 23.

⁶⁸ Susan Gothard and Austin, Michael, "Leadership Succession Planning: Implications for Nonprofit Human Service Organizations," *Administration for Social Work*, 37 (New York: Routledge, 2013), 272-285.

⁶⁹ William J. Rothwell, *Effective Succession Planning*, 12.

⁷⁰ Noel M. Tichy and Stratford Shermon, *Control Your Destiny or Someone Else Will* (New York: HaperBusiness, 2005), 129.

GE. Welch wanted to develop a new culture for wide-open channel of communication between GE's top management and the more junior employees taking courses. "Welch didn't simply want to lecture—he also wanted to listen."⁷¹

Listening and learning from current stakeholders is not only important for company leaders but also for leaders in churches and Christian organizations. A pilot study which formed the basis of a multiple case study completed with four churches⁷², was conducted by the researcher in 2019. The researcher interviewed the chairman of the ruling elder board of a large church, gained insights from a failed succession and subsequent slow recovery. Due to an unhealthy leadership transition, the search committee changed course and selected an external interim pastor to help the church become healthy before finally selecting a senior pastor. Both the interim pastor and incumbent senior pastor understood their role was to restore and reform a failed succession and by God's grace they fulfilled this critical, yet difficult endeavor.

Advantages and Disadvantages of the External Model

Certainly, selecting a senior pastor externally has its merits. First, this person brings fresh eyes and vision to a church. Second, not experiencing past history with the church helps the new pastor begin with a clean slate. Thus, the successor pastor enters the ministry in a new location positively, not having preconceived assumptions or even a bias towards anyone in the new church that he enters. However, people hired externally are a gamble. They have little stake in the organizations status quo, though they may have valuable knowledge in which the organization is otherwise deficient.⁷³ Inevitably, the core values of the church along with a clear experiential understanding of the church's history, culture, and issues are largely unknown. Therefore, embracing and continuing

⁷¹ Tichy, *Control Your Destiny or Someone Else Will*, 130.

⁷² See pilot case study in appendix 6.

⁷³ Rothwell, *Effective Succession Planning*, Kindle.

these values into the uncharted future may be devalued if not lost.

Frequently, leadership development is lacking with no candidate qualified or prepared to step in as the transitional leader so the only option might be an outside model. In *The Leadership Pipeline: How to Build the Leadership-Powered Company*, Charan presents a model for identifying future leaders. His point is "overly aggressive, sometimes desperate attempts to recruit outsiders suggest that the leadership pipeline is inadequate. Internal training, mentoring, and other developmental programs aren't keeping the pipeline full, making it necessary to look outside."⁷⁴ Employing the metaphor of a water pipeline the author describe six critical leadership turning points in the leadership passage of organizations. They affirm that "by establishing appropriate requirements for the six leadership levels, companies could greatly facilitate the succession planning, development, and selection process in their organizations."⁷⁵ Charan teaches that neglecting succession planning or creating an inadequate plan often leads to the wrong leader being installed at the top of an organization.

Best Practices of the Relay Model

The relay model provides a platform for developing leaders from within, where existing leadership takes up proactive and ongoing responsibilities of developing leaders among the organization and prepares them for greater impact in the future.

"In 1987, Vancil first coined the term 'relay succession' in his work, *Passing the Baton: Managing the Process of CEO Succession*."⁷⁶ Robert Collison McCready's research, *Succession in the Senior Pastorate: A Multiple Case Study Method* (2011) cites how relay succession has multiple benefits, for example, "The successor in a relay

⁷⁴ Charan, *The Leadership Pipeline*, 1.

⁷⁵ Charan, *The Leadership Pipeline*, 30.

⁷⁶ Richard F. Vancil, *Passing the Baton: Managing the Process of CEO Succession* (Boston: Harvard Business School Press, 1987), 108. Vancil provided insightful research concerning relay succession in the corporate world.

succession can obtain on-the-job training through exposure to the CEO responsibilities.⁷⁷ McCready records, “The literature review has shown that part of the pastor’s responsibility includes training leaders that can succeed him in his role. It also includes seeking to foster an environment in the local church whereby aspiring leaders are mentored to do the work of ministry.”⁷⁸ Mahler likened succession planning to a relay race, namely in the way it has to do with passing on responsibility—drop the baton and you lose the race.”⁷⁹ The relay time may vary, however as Bob Russell pointed out, “A proper passing of the baton is the most crucial part of the race.”⁸⁰ Russell then shared the following rules to his congregation for passing on the baton and making a successful transition. The one running must keep running full steam until the baton is passed. The one receiving the baton must start running before he receives it. Both runners must remain in the same lane. The baton must be passed in a timely fashion. If the exchange is handled properly, it is possible to gain a step in the transition instead of losing a step. And once the baton is exchanged, the one passing the baton does not run alongside the next runner coaching him, but stops, catches his breath and walks across the infield to cheer for the successor at the finish line.⁸¹

The researcher attended Word of Life Fellowship’s senior leadership installation service virtually. At this service, former Executive Director, Joe Jordan, passed the baton to current President and CEO, Don Lough, Jr. Prior to Lough’s installation, he served in leadership roles in the organization for 19 years. The outgoing

⁷⁷ Robert Collison McCready, “Relay Succession in the Pastorate: A Multiple Case Study Method” (PhD. diss., The Southern Baptist Theological Seminary, 2011), 66. McCready cites two unsuccessful relay successions: W.A. Crisswell, at First Baptist Church, Dallas, sought to train an associate to succeed him on at least two occasions. However, political forces and failing to step down and execute a planned succession contributed to each failed attempt.

⁷⁸ McCready, “Relay Succession in the Pastorate: A Multiple Case Study Method,” 66.

⁷⁹ Walter R. Mahler and Stephen J. Drotter, *The Succession Planning Handbook for the Chief Executive* (Midland Park, NJ: Mahler Publishing, 1986), 1.

⁸⁰ Russell, *Transitions* (Nashville: Harper Collins, 2015), 45.

⁸¹ Russell, *Transitions*, 46-7.

senior leader, Jordan, referred to the biblical account of Moses passing on the baton to Joshua and then at the end asked that the incumbent leader to devote himself to the Word of God and to guarding the sheep. Certainly, the events which happened prior to this service were most important towards the goal of setting up the next leader up for success and this happened seamlessly. Every institution has a core document that serves as a framework for establishing their mission, vision, and values. Besides this document, guidelines and processes for the organization serve as a compass for moving forward. Historically, Word of Life Fellowship's executive leaders have established a dynamic continuity guideline and this document has been kept confidential. These guidelines are a point of reference and guidance in the management of transitional issues which include establishing a plan, a firm date and sticking to it. A successful transition plan should incorporate members of the family, partners, board members, stakeholders and all strategic employees. A successful transition plan is developed within the process which leads to the executive leader giving up control having established effective communication channels during the planning stages and continuing to use them after the completion of the process.

Advantages and Disadvantages of a Relay Model

Tom Mullins in his book *Passing the Leadership Baton* suggests there be a minimum of one to three years to prepare one's successor and to establish the team's confidence in his or her ability and leadership.⁸² In a relay model, having this kind of time provides several distinct advantages. First, there is time to develop the successor's communication skills. Second, it allows for the successor to show leadership at special services such as peak times, like Christmas and Easter. Third, the successor might take over leadership of staff and board meetings. Fourth, the successor can be introduced to other leaders of influence in the community. Fifth, the successor can begin to shepherd

⁸² Mullins, *Passing the Leadership Baton*, 93-4.

people while learning how to manage the finances and develop relationships with key stakeholders. These new opportunities given is not about dumping but development. However, clarity in communicating about the transition process with the successor as well as the congregation prior, during, and after this period, is vital. In the book *Next*, Vanderblemen and Bird describe two visible failed successions which likely could have been avoided if a date for the transition had been set and kept. The senior pastors of both churches, Crystal Cathedral Church and First Baptist Church of Dallas formally announced a succession plan, but remained ambiguous about a firm date and process for a successful transition.⁸³ The results in both cases were disastrous leaving the church in not only an unhealthy state following the transition, but the trajectory of both churches quickly moved towards operating in a crises mode. The worst succession stories often involve a pastor who was unable to let go, and, as Vanderbloemen and Bird write, “No one wins when transitions don’t go well.”⁸⁴ Wisdom of learning from success and failure is incontrovertible. Yet organizations that do it well are extraordinarily rare. This gap is not due to a lack of desire but intentionality, priority, and real accountability.

Table 1. Similarity and differences between business succession models

Similarities	Authors	Differences
<ul style="list-style-type: none"> • Alignment with organizational vision and success. • Leadership development is not an option. • Roles and positions are defined. • Focus on training core and competencies. 	CHARAN (2001)	1. Focus on leadership development through mastery of skills at each managerial level.
		2. Requirement to excel in each stage before proceeding to the next level.
	GOLDSMITH (2009)	1. Measure the outcome not the process.
		2. Keep the succession plan as simple and uninhibited as possible.
		3. Develop a successor.
		4. Be aware of limitations and strengths.
	TICHY (2014)	1. Hold leaders accountable for succession planning.
2. Realize development priorities should change.		
3. Raise the bar in terms of performance and continuous learning.		

⁸³ Vanderblemen and Bird, *Next*, Kindle.

⁸⁴ Vanderbloemen and Bird, *Next*, 26.

In the corporate world, there is not one model which will guarantee an effective lasting leadership succession plan; however, by identifying similar patterns and processes from past effective leadership succession plans businesses have helpful insights and examples in order to plan for success into the unknown future. Clearly, businesses which value leadership development and provide opportunities for advancement are on a trajectory which fosters a culture of raising up leaders from within the organization as opposed to the alternative of waiting until a vacuum in leadership develops at which time often both the employees and the organization often are left with an unstable unpredictable environment.

Table 2. Similarity and differences between non-profit succession models

Similarities	Authors	Differences
<ul style="list-style-type: none"> • Preparing the incumbent • Senior Leaders preparing the organization. • Preparing the successor. 		
	RUSSELL (2010)	1. Intentional succession planning has the best opportunity for success.
		2. Requirement to excel in each stage before proceeding to next level.
	VANDERBLOEMEN & BIRD (2014)	1. Put a succession plan in place early on in a senior pastor's tenure.
		2. Stop fearing what will be lost and don't confuse succession with retirement.
		3. Create, cultivate, and coach leaders at every level.
	WEESE & CRABTREE (2004)	1. Honor your predecessor.
2. Build on health.		
2. Complete the past.		

In the church or a given mission organization, considering the health of the organization at any given time, there is not one certain plan, process, or guarantee for leading a successful leadership succession. However, with an effective succession plan in place, the church is in a good position to likely survive and continue expanding reducing the risk of decline, plateauing, and financial mismanagement. By identifying similar patterns and processes from previous successful leadership successions, these plans and processes provide a valuable resource toward establishing and implementing a healthy pastoral leadership transition.

Summary

Having reviewed lessons of successful leadership transitions gleaned from the corporate world and non-profit organizations, it is essential that churches have a well-documented plan, and clear vision on the process for pastoral succession. Literature from businesses and non-profits provide valuable insights into both best practices and warnings as it concerns leadership succession. Among the three most common approaches taken in leadership transitions, internal and relay are the two most preferred due to a track record for continuity and continued growth, however, when a failed succession has occurred, as signified from a case study recorded in the pilot study, the external model is likely the most viable and preferred solution. Observably, one of the best ways to learn a best practice is to take a bad practice and turn it around. Pastoral successions are numerous but being intentional and developing a leadership pipeline can be one of the best practices a church can do in advance to prepare for the future. Leadership selection is intentional and deliberate given an individual's demonstrated ability and growth potential for increased responsibility. Once a transition process has been properly established, and after identifying a suitable successor, the succession plan should include plans for training in order to assess current skill sets and abilities to determine areas where more training and refinement of skills may be needed. The training skills should aim at bringing the successor's skills and abilities up to the required level prior to being installed as the new successor. Annual assessment of an individual's progress and ministry performance is essential. The literature affirms that leadership succession done well defaults to this model of intentional agility towards prepared leadership succession.

CHAPTER 4

PROJECT IMPLEMENTATION

Having established the biblical and theological basis for pastoral succession, as well as combing the literature for leadership succession models, this chapter now details the process of equipping the leadership at Pyeongtaek DaeKwang church in Korea through the implementation of this ministry project. The impetus for this project occurred several years prior to my enrollment at Southern Seminary. I saw a failed succession first-hand at the school where I did my undergraduate studies. Already understanding that succession was inevitable, and only shortly after beginning this ministry project, my own pastoral transition process was initiated as I was tasked by the leadership of the mission I serve under, to transition out of Korea and into a new role as Indo-Pacific Local Church Ministries Coordinator. This new role meant visioneering, equipping, and resourcing leaders in approximately eleven other countries including South Korea. Following God's sovereign plan our family transitioned out of Korea from the church where I served as missionary and lead pastor to a new strategic location to serve in this new role. Thankfully, prior to my departure from the church, two men who served alongside me as associate pastors, while we were under the Korean church's leadership, at Pyeongtaek DaeKwang Church were already known and loved by the congregation, and accustomed to preaching in a rotation schedule. Both men agreed to serve as co-interim pastors after my departure. However, since both interim pastors serve as full-time missionaries with our mission outside of the church, neither men were free to transition into the role as lead pastor in a full-time capacity. Therefore, this project became invaluable not only for other churches facing an inevitable future transition, but also for our own church.

Understanding that a full-time shepherd to pastor Pyeongtaek DaeKwang Church was needed, I began to study models of leadership successions. Two months after stepping away from the church where I had been a bi-vocational lead pastor, I performed a qualitative multiple case study to explore pastoral transitions on a narrow population, four-selected churches: Two were successful and two were unsuccessful pastoral transitions. Stakeholders were interviewed which included pastors, deacons, and elders. The purpose of this pilot study was to learn specific characteristics influential in failed and successful pastoral transitions. Successful transitions were measured by three criteria: (1) a date was set and kept for the succession, (2) the core values of the church were embodied by the incoming pastor, and (3) following the transition the church continued to flourish (i.e., health of finances/attendance/and fulfillment of church's mission). Unsuccessful transitions in churches were measured by two criteria: (1) a failure to implement a succession strategy and (2) the church experienced a major decline numerically or financially following the transition. Since executing this pilot study, I began researching pastoral successions which led to this project implementation which began in July of 2020. On July 20, 2020, I submitted my request for approval of the instruments proposed in my project to the ethics committee at Southern Theological Baptist Seminary. I began the proposed approved ministry project on August 10, 2020.

The purpose of this project was to develop a theological framework for pastoral succession for Pyeongtaek DaeKwang Church in Pyeongtaek, Korea, resulting in a healthy pastoral transition for PDC's English ministry. Weese and Crabtree were among the first to do extensive research on pastoral succession. These two prolific authors noted how churches have a different culture which demands a different approach to succession. As a result, these authors provided valuable insights on four distinct cultures in the church:

A family culture expects the pastor to maintain and guide the church as a parental figure who carries the family traditions and heartbeat. An icon culture expects the pastor to symbolize in his or her public persona the character of the church and to

be the face or voice through which people enter the church. An archival culture expects the pastor to be an activist curator. It insists that the pastor be in touch with the great historical and universal traditions of the church so that they can be made relevant and present. A replication culture expects the pastor to replicate ministry through multiplication of called, equipped, and deployed leaders and workers.¹

Weese and Crabtree find multiple advantages for a replication culture stating how: (1) “They have significant experience with leadership transitions at lower levels of the organization;” (2) they “tend to have a solid leadership pool;” (3) they “promote from within so that the new leader is someone who is already known and who knows the people in the church;” and (4) they “tend to focus more on leader effectiveness than on personality.”²

Based on a desire for having a healthy succession strategy the following four goals determined the completion of this project. The first two goals focused on the current situation for educational purposes. The third and fourth goal provided a framework for fostering a healthy culture at PDC leading to an intentional, informed, and healthy pastoral transition.

The first goal was to identify positive practices from successful pastoral successions. The second goal was to assess PDC’s strengths and weaknesses to gain a clearer understanding of the type of pastor needed in preparation for pastoral transition. The third goal was to develop stages for guiding PDC forward to better prepare for a pastoral succession. The fourth goal was to develop a four-week sermon series entitled “Living Intentionally” to provide biblical insight, clarity and direction prior to installing a Gen 2 pastor.

¹Weese and Crabtree, *The Elephant in the Boardroom*, 62.

²Weese and Crabtree, *The Elephant in the Boardroom*, 117.

Qualitative Data

My explanatory sequential mixed methods design project incorporated surveys and interviews. The interview protocol was written according to the responses in the survey data. My goal was to explain through the surveys and interviews how intentional successions were ignited, fostered, and received positively, and what conclusions could be drawn from the participants' personal experience. Participants were sampled based on reputation, recommendation, and willingness to participate in the survey, and then followed-up with a phone call interview.

To implement the first goal, phase 1 was carried out through a plan broken down into five distinct steps over a period of seven weeks (though the phases overlapped at times).

Goal 1: Succession Survey

The first goal focused on identifying current best practices from churches who have had a positive effective pastoral succession. There were five consecutive phases to complete this goal: (1) Survey formation, (2) population and participant contact, (3) survey administered, (4) participant received a follow-up phone call, and (5) data analysis. The results of phase 1 was a sample of succession churches and the methods those churches utilized to go through pastoral succession.

Step 1: Survey formation. The first step involved revising a thirty-seven-item survey broken up into six parts.³ This survey targeted Gen 1 pastors and was adapted with permission from Hans Christopher Googer.⁴ The survey was generated utilizing SurveyMonkey's software. In general, questions focused on three broad categories: (1) preparation for succession made by the church and the pastors, (2) communication

³ See appendix 4 (SURVEY).

⁴ See appendix 3.

practices for succession, and (3) plans for Gen 1 and 2 pastors after the transition was completed.

Step 2: Population and participant contact. After the identification of healthy pastoral successions were identified, these churches were contacted to officially participate in the study.⁵ Survey respondents had to be one of the following people: (1) The Gen 1 pastor, (2) The Gen 2 pastor, (3) a senior pastoral staff member who was a part of the succession process. The selected population was homogeneous, and thus the selected size to survey and interview remained small. During Step 2, five churches consented to participate in the survey.⁶ Once the request for permission to participate in the survey was launched and participants agreed to participate, a follow-up email was generated and sent to inform the participants what data would be beneficial to have available when taking the survey.

Step 3: Survey administered. An email was sent out to each participant on September 21, 2020 with the link to the survey. The survey indicated a desired date for completion, October 7, 2020. Respondents took roughly one week to respond, and all respondents completed the survey. The average time taken to complete the survey according to SurveyMonkey software was thirty-nine minutes and forty-five seconds.

Step 4: Gen 1 pastor phone call interview. Upon completion of the survey a personal phone call was made to review the survey. This phone call interview was made to follow-up on any questions or missing responses in the survey.

⁵ Five churches which had experienced a successful succession were contacted and agreed to completing the pastoral succession survey. Two of these churches had Gen 1 pastors who had written at least one book on pastoral succession. The other three churches were recommended by faithful clergy who valued their experience. I am sincerely grateful for the helpful evaluations from Jeff Harlow, Tim Kenoyer, Jerry Kroll, Bob Russell, and William Schroeder. See Appendix 1 for the “Survey Participation Email”. See Appendix 3 for the “Church Succession List”.

⁶ See appendix 2 for “Pastoral Survey Permission Form”.

Step 5: Data analysis. Certain items focused on the process of succession (length of time, communication strategies, etc.), while others focused on specific variables within the process (attendance, giving, membership, etc.). The survey concluded with open-ended questions to help better understand particular issues and the overall succession process. Therefore, analysis consisted of three types: (1) succession phenomenon information, (2) *t*-test analysis of longitudinal data, and (3) review of open-ended responses. This goal was considered successfully met when the results from all five churches were collected and systematized.

Research Process

The research process is provided in the following table for the purpose of giving a visual representation of the phases needed to complete the succession survey.

Table 3. Succession survey research process

Phase	Element	Date
Phase 1: Survey Formation	Requested and received approval from SBTS Research and Ethics committee to employ a qualitative survey.	July 2020
	Reviewed, requested author's permission to adapt a succession survey originally employed for a multi-campus succession construct.	August 2020 – September 2020
	Created a survey utilizing the SurveyMonkey online platform.	September 2020
Phase 2: Population and participant contact.	Identified 5 churches with a history of having a successful pastoral succession.	August 2020 – September 2020
	Contacted churches to request permission to survey Gen 1 pastors.	September 2020.
	Called and sent follow-up email to inform participants of what data would be beneficial to have available.	September 2020
Phase 3: Survey Administrated	Sent survey link to 5 Gen 1 pastors	September 2020
	Upon receiving the survey debriefed over a personal phone call with each participant.	October 2020

Table 3. continued

Phase 4: Data Analysis	Created tables in the ministry project to input data signifying the phenomeon information.	October 2020
	Reviewed and assemilated open ended responses	October 2020
	Examined and analyzed yearly attendance and offerings prior to and post the pastoral succession.	November 2020
	Calculated and evaluated attendance and offerings over a seven-year period.	November 2020

Summary of Findings

The survey was broken up into seven parts. Parts 1 and 2 of the survey focused upon background information for the survey demographic information for both the churches and respondents, as well as basic information about the structure of the church at the time of succession. Qualifying respondents in the survey had to serve at their church as a Gen 1 pastor, Gen 2 pastor, senior leadership team member, or governing board member. At the time of the survey each church Gen 1 pastor from the selected churches responded positively to completing the survey. The churches varied in the number of years in existence and in the timing for a succession. The categories for this date are shown in Table 4.

Table 4. Church data

Founding Year	Current Age	Succession Year	Years Since Succession
1966	54	2018	3
1962	58	2006	15
1986	34	2017	4
1846	174	2013	8
1977	43	2012	9

All five churches combined had an average (mean) of 7.8 years since a pastoral succession occurred. Questions 6 and 7 focused on denominational and network

affiliations. The churches selected to be surveyed were not selected based upon a certain denomination or affiliation thus the question related to denomination was merely for information.

Questions 8 and 13 focused on basic information about the church before succession leading up to the time of succession. Question 8 asked if the Gen 1 pastor was the founding pastor; it found that in 1 of 5 churches (20 percent), the Gen 1 pastor was also the founding pastor. These pastoral tenures ranged from 27 to 40 years.

Table 5. Gen 1 pastor tenure, Q9: How many years did the Gen 1 pastor serve as senior leader before completing succession to the Gen 2 pastor?

Years Serving	Founding pastor	Responses
31	x	1
40	x	1
30	✓	1
38	x	1
27	x	1

Succession often begins with a conversation which Question 10 addresses. 100 percent of the respondents indicated that the Gen 1 pastor initiated the succession. Three churches indicated by 60 percent of Gen 1 pastors that they had a succession process taking place for more than four years prior to the succession taking place, while two churches indicated they began the process between two to four years prior to succession. Table 6 shows the length of time from the original conversation about succession to the completion of the succession with the Gen 1 pastor.

Table 6. Length of succession plan, Q11: From start to finish, how long after initiating the topic of the Gen 1 pastor's succession did the succession process take?

Answer choices	%	Responses
More than 48 months	60	3
24-48 months	40	2

Table 6. continued

12-24 months		
6-12 months		
1-6 months		
Total	100	5

Table 7 reflects motivations for succession and reveals varied reasons why the Gen 1 pastor chose to intentionally plan for his succession. The Gen 1 pastor’s desire to hand off leadership while the church was in a period of positive growth was the largest factor (80 percent) followed by age (60 percent).

Table 7. Motivations for succession, Q12: What were the contributing factors to initiating the succession conversation? (Check all that apply)

Answer Choices	%	Responses
Age of Gen 1 pastor required consideration of the next senior pastor	60	3
Health of Gen 1 pastor required consideration of the next senior pastor		0
Gen 1 pastor desired to transition while the church was in a period of positive growth	80	4
Other (please explain	40	2
The governing board desired to pursue a new direction for the church		0
Gen 1 pastor prioritized training up the next leader in the church	40	2

Table 8 shows the groups of people who worked on the succession plan. The responses signify that involvement and communication by Gen 1 pastors was vital. The succession plans for four of the five churches began with the senior pastor developing and presenting a plan to the board. Only one of the five churches started the process by forming a transition committee.

Although the process for communicating the succession plan varied, when it came time for it to be communicated the survey showed that the Gen 1 pastor was

involved in each case. This survey found that two Gen 1 pastors initially communicated with the entire congregation, one initially told the lay leaders first, and two communicated with the church staff first. 60 percent of the time when the plan was communicated to the entire congregation it was communicated directly by the Gen 1 pastor and in the remaining 40 percent of cases, the Gen 1 pastor together with a member of the governing board communicated the upcoming stages.

Table 8. First communication of succession, Q15: What were the contributing factors to initiating the succession conversation? (Check all that apply)

Answer Choices	%	Responses
The entire congregation	40	2
The church staff	40	2
Lay leaders in the congregation	20	1
Total	100	5

When it came time to communicating the plan to the congregation, three out of five pastors communicated the plan directly while the other two had a member of the board to stand with them when presenting the plan.

Questions 17-24 focused on the Gen 2 pastor's relationship to the church and interaction with the Gen 1 pastor prior to the succession. Table 9 reveals how the churches searched for a Gen 2 pastor. The five churches each pursued a Gen 2 pastor slightly differently.

Table 9. How the church vetted a Gen 2 pastor, Q17: How did the church search for Gen 2 pastor? (check all that apply)

Answer Choices	%	Responses
Personal contact and development of Gen 2 pastor by Gen 1 pastor	20	1
The church only searched for qualified pastors from within the congregation	20	1
The church already knew who the Gen 2 pastor would be when it developed the plan.	20	1
The church implemented a broad search for a new pastoral candidate	20	1

Table 9. continued

Other (please explain) ⁷	20	1
Total	100	5

Questions 18-19 asked information on whether the Gen 2 was internal or external and whether there was a familial relationship between the Gen 1 and Gen 2 pastor. From examining the succession events, three of five churches (60 percent) had some form of internal succession. Three of the churches had a familial relation to the Gen 1 pastor.

Table 10. Succession types, Q19: Did the Gen 2 pastor have a familial relation to the Gen 1 pastor?

Succession Type	%	Responses
External ⁸	20	1
Internal—Familial ⁹	20	1
Internal—Familial	20	1
External	20	1
Internal—Familial	20	1
Total	100	5

Note: This table includes all churches from appendix 3. Of the 5 churches surveyed, eighteen (60 percent) had an internal succession.

Question 20 highlighted the previous role of the Gen 2 pastor. Most respondents selected “other,” and thus Table 11 lists the various roles the Gen 2 pastor

⁷ Among the five churches, only one selected other. This church’s Gen 1 pastor stated that in a church of fifteen hundred to two-thousand people there could have been a possible fifteen hundred choices. The Gen 1 pastor throughout the process remained committed to prayer for the Lord’s anointed. The selection for a Gen 2 pastor in this church was determined by three things: 1) The candidate was in alignment with the church’s missions strategy, 2) the candidate was quite familiar with the church’s strategy having served as a staff intern, 3) through prayer and sharing in centric circles the selection became obvious.

⁸ An external hire comes from outside the Gen 1 pastor’s church, and “External—Appointed” is a subset of a relay leadership transition where the leadership provides Gen 2 pastor with various leadership opportunities at the church prior to the succession taking place.

⁹ An internal succession is where the Gen 2 pastors comes from the same church as the Gen 1 pastor. This does not mean the Gen 2 was a relative of the Gen 1 pastor nor that he had to grow up in the church but was in the church for a time-period prior to growing into a leadership role in this church.

served in prior to succession. In two cases, the Gen 1 pastor handed leadership to a team of pastors. Thus, the total number represents all previous roles.

Table 11. Previous role of Gen 2 pastor

Roles	Responses
Associate pastor	1
Co-pastor	1
Executive pastor	2
Senior pastor of another church	2
Campus pastor at Gen 1 church	1
Equal partner with Gen 1 pastor	1
Teaching pastor	3
Total	11

Among the Gen 2 pastors surveyed, one church shared how the senior pastor mapped out and communicated a plan five years prior to execution. The first year, he communicated this plan with his family; the second year, he communicated the succession plan with his successor who at the time served as teaching pastor; the third year, he communicated this plan with a couple elders and ministry friends, the fourth year, he told a couple more elders and the executive pastor; and finally, in the fifth year he communicated this plan with the entire elder board three months before announcing the new lead pastor to the congregation six-nine months later. However, the Gen 2 pastor considered his greatest accomplishment to be keeping a gifted pastor involved in various leadership capacities in the church over a sixteen-year period prior to becoming the lead pastor.

When it came to internal succession, the Gen 1 pastor mentoring Gen 2 leadership certainly was an important aspect of the succession process. In all five instances, the Gen 1 pastor served on the same staff “for a season of mentoring before completing the succession process” (question 22). The duration of each of the five instances are shown in Table 12, in which three-fifths of Gen 1 pastors had a mentoring process that was three years or longer.

Table 12. Duration of Gen 1 mentoring Gen 2 pastor

Answer choices	%	Responses
36 months or more	60	3
12-24 months	20	1
6-12 months	20	1
Total	100	5

When examining the age difference between the Gen 1 and Gen 2 pastor when the Gen 1 pastor handed leadership off to the Gen 2 pastor, the largest age difference was over thirty-one years (one instance) and the smallest distance was one year.

Table 13. Gen 1 and Gen 2 age distribution

Gen 1 Age at Succession (Years)	Gen 2 Age at Succession (Years)	Age Difference (Years)
65+	45-54	11+
55-64	45-54	1+
65+	33-44	21+
55-64	35-44	11+
65+	25-34	31+

Part 4 of the survey (questions 25-37) asked post-succession questions.

Question 27 looked at the Gen 1 pastor's role in the church following his succession.

Table 14 shows how the Gen 1 pastor has been or has not been involved since succession.

20 percent of the Gen 1 pastors remained at the church immediately after succession; in nearly every instance the Gen 1 pastor returned to speak after being gone for a period of time; in 4 out of 5 instances the Gen 1 pastor left the church only to return for special meetings or when called upon by the Gen 2 pastor.

Table 14. Gen 1 involvement post-succession, Q27: How has the Gen 1 pastor participated in the church since the succession?

Answer choices	%	Responses
Has not attended the church regularly since succession	80	4
Has remained a member and has served as an interim pastor under the guidance of the Gen 2 pastor.	20	1

Table 14. continued

6-12 months	20	1
Total	100	5

Finally, as part of the reporting of pastoral succession, questions 29-32 looked at pre- and post-succession metrics. The survey asked for metric data from the churches for the three years leading up to succession, the year of succession, and the three years following succession. All five churches provided all seven-years' worth of data with the exception of offerings. I discovered one church lacked records from general giving over the seven year period that it became clear this church be removed as an outlier. To measure whether or not there was a positive statistical difference following a pastoral succession from five churches surveyed, I performed a *t*-test. Comparing three years pre- and post-succession, there was evidence of a positive growth trajectory of $t(4) = -0.313$, $p \leq 0.774$ in attendance and $t(3) = -1.258$, $p \leq 0.297$ in offerings. While attendance and giving metrics are helpful gauges for evaluation purposes certainly not conclusive for effective pastoral successions. The statistics collected merely relate to what happened inside the church. Tables 15 through 16 show each church's data leading up to succession, along with percentage of change. These tables calculate change as the succession year minus the mean of the three prior years. Four out of five churches had a positive change in attendance and in general giving leading up to succession.

Table 15. Average weekly attendance leading up to pastoral succession. Q31:
What was the average weekly attendance leading up to succession?

	Succession Year (-3)	Succession Year (-2)	Succession Year (-1)	Succession Year	Mean	Change
						%
Church 1	300	310	304	307	305	0.7
Church 2	17,971	18,757	18,521	18,347	18,416	-0.4
Church 3	1,978	1,965	2,121	2,269	2,021	10.9
Church 4	1,495	1,580	1,870	1,953	1,648	1.6
Church 5	1,372	1,364	1,346	1,342	1,360	1.3
Mean	4,623	4,795	4,832	4,843	4,750	1.9

Table 15. continued

Median	1,495	1,580	1,870	1,953	1,648	15.6
Note: The negative number after “Succession Year” indicates which year before succession the data originates. Thus, if the succession year was 2017, “Succession Year (-3)” would indicate data from 2014. Each column represents a calendar year leading up to the year of succession.						

Table 16. Yearly general giving leading up to pastoral succession. Q32: What was the total yearly general giving leading up to the succession?

	Succession Year (-3)	Succession Year (-2)	Succession Year (-1)	Succession Year	Mean	Change
	\$	\$	\$	\$	\$	%
Church 1	630,357	657,573	669,075	713,965	652,335	8.6
Church 2	23,777,505	25,219,841	27,024,156	28,386,551	25,340,500	10.7
Church 3	2,324,139	2,259,392	2,282,372	2,529,635	2,288,634	9.5
Church 4	1,822,236	1,961,024	2,227,888	2,491,268	2,003,716	19.6
Church 5	2,868,577	2,942,195	2,989,149	2,949,573	2,933,307	0.6
Mean	6,284,563	6,608,005	6,643,698	7,285,685	6,512,088	9.4
Median	2,868,577	2,259,392	2,282,372	2,529,635	2,288,634	10.5
Note: The negative number after “Succession Year” indicates which year before succession the data originates. Thus, if the succession year was 2017, “Succession Year (-3)” would indicate data from 2014. Each column represents a calendar year leading up to the year of succession.						

All five churches provided all or almost all seven years of data. The pre- and post-succession data of these five churches was compared using a two-sample, paired, two-tailed student’s *t*-test to determine any significance in difference to the metrics before and after succession. With a confidence level of 95 percent, significance existed in four out of five churches for attendance; due to insufficient data only four out of five churches general giving record was available for this study. Tables 17-18 shows each church’s data comparing metrics prior and post succession.

Table 17. Average weekly attendance leading up to pastoral succession. Q31: What was the average weekly attendance leading up to succession?

	Succession Year (-3)	Succession Year (-2)	Succession Year (-1)	Succession Year	Mean	Change
						%
Church 1	300	310	304	307	305	0.7
Church 2	17,971	18,757	18,521	18,347	18,416	-0.4
Church 3	1,978	1,965	2,121	2,269	2,021	10.9

Table 17. continued

Church 4	1,495	1,580	1,870	1,953	1,648	1.6
Church 5	1,372	1,364	1,346	1,342	1,360	1.3
Mean	4,623	4,795	4,832	4,843	4,750	1.9
Median	1,495	1,580	1,870	1,953	1,648	15.6
<p>Note: The negative number after “Succession Year” indicates which year before succession the data originates. Thus, if the succession year was 2017, “Succession Year (-3)” would indicate data from 2014. Each column represents a calendar year leading up to the year of succession.</p>						

Table 18. T-test analysis on giving

	Before (Mean)	After (Mean)	Difference	T-Value	P-Value	Result
	\$	\$	\$			%
Church 1	*	*	*	*	*	NA
Church 2	23,777,505	25,219,841	1,442,336	-13.48	0.002	10.7
Church 3	2,324,139	2,259,392	2,282,372	-3.52	0.035	9.5
Church 4	1,822,236	1,961,024	2,227,888	-2.00	0.091	19.6
Church 5	2,868,577	2,942,195	2,989,149	-23.20	0.009	0.6
Mean	6,284,563	6,608,005	6,643,698	-10.55	0.032	9.4
Median	2,596,358	2,600,794	2,635,760	-8.50	0.018	10.5
<p>Note: This <i>t</i>-test analysis compares the mean of the three numbers provided before succession with the mean three numbers provided after succession. Standard deviation (SD) represents the distribution of each group. The <i>t</i>-value describes the ratio of the signal (average difference in mean between the two groups) and noise (standard error between the two groups). The <i>p</i>-value provides the probability that the difference in means in the before and after data happened by random chance. The lower the <i>p</i>-value, the less likely the data happened by random chance. For this study, a 95 percent confidence level means that <i>p</i>-values of .05 and below were considered significant. The final column in these tables—significance—shows any church that met the 95 percent threshold either positively (“after” metrics were higher) or negatively (“after” metrics were lower).</p>						

Lessons learned. Questions 33-37 addressed this research question through providing churches with (1) an opportunity to rate their own opinion of their succession experience and (2) offering four open-ended questions that allowed the churches to address things they thought they did well and/or poorly. Question 33 asked the survey respondents, “Overall, how would you rate the effectiveness of the succession process on a scale of one to one hundred (one being highly ineffective, one-hundred being highly effective)?” All five churches answered this question and gave a weighted average of 90.2. Table 19 shows a distribution of those results. Four of the five churches rated their succession as ninety or higher. While these results focus on one person’s opinion of the

succession process, it reveals that the majority of churches felt that their process was very effective.

Table 19. Evaluation of succession process, Q33: Overall, how would you rate the effectiveness of the succession process on a scale of 1-100 (1 being highly ineffective, 100 being highly effective)?

Answer choices	%	Responses
Ninety-two	20	1
Ninety	20	1
Seventy	20	1
One-Hundred	20	1
Ninety-nine	20	1
Total	100	5

Questions 34 and 35 asked what aspects of the succession the church would keep and which aspects they would change, respectively. Since most churches viewed their succession positively, it is no surprise that many aspects would be kept. Several themes emerge from these statements: (1) churches which were intentional in planning for succession found it valuable to the success of the succession; (2) churches that selected a pastor from within the church found it helpful; (3) churches that had a strong relationship between the Gen 1 and Gen 2 pastor found that it aided in the succession; (4) churches whose Gen 1 pastor departed from the church for a period of time immediately following the transition were grateful. Question 35 sought to find aspects of the succession the church might change if given the opportunity. Themes in these responses were as follows: (1) Some churches felt that they should pray more earnestly prior to and during the transition; (2) some church leaders would have communicated better with their spouse and senior elders and deacons, and scheduled a weekly lunch or time of communication between Gen 1 and Gen 2 pastor to keep current and so Gen 1 pastor could better support the Gen 2 pastor; (3) some churches felt that their communication plan post succession between Gen 1 and Gen 2 pastors needed to be strengthened; (4) some churches could not imagine having a succession like Jesus had with his disciples;

(5) some churches valued team building to the point of communicating the succession process with the entire church to shape the outcome; and (6) some Gen 1 pastors said bathing the process in prayer is key for a successful transition.

Among the five churches who participated in this qualitative survey, one was a megachurch, three were medium to large size churches, and one was smaller than the rest.¹⁰ However, each church had this in common. Each Gen 1 pastor believed there would be no success without a successor and, therefore, initiated a well-executed succession plan bathed in prayer. Each Gen 1 pastor affirmed that God's program seems to be a long-term succession. Moses prepared Joshua to succeed him. Elijah prepared Elisha, and Paul prepared Timothy to take his place. Putting the church above personal ego or ambition, these senior pastors each executed their pastoral succession even while they continued to have an effective ministry for the glory of God.

Goal 2: SWOT Analysis

While the first goal in this project was to identify positive practices from successful pastoral successions, the second goal was to collect and assess the strengths and weakness of Pyeongtaek Daekwang Church English ministry prior to a pastoral transition.

Leaders of each generation serve for some period of time, long or short. But the term of leadership always expires. That is one of the most humbling truths about leadership. Every leader must understand that whatever a leader may contribute, build, and dream can be lost more quickly than imaginable.

Research suggests that often the starting point in effective leadership is less about having the right answers and more about asking the right questions. These questions, which not only affect tomorrow but lead to consequences into the unforeseen future. With the desire to serve and beautify the bride of Christ, at Daekwang Church in

¹⁰ See appendix 3.

Pyeongtaek Korea, twenty-one questions were formulated within a SWOT analysis. SWOT stands for strengths, weaknesses, opportunities, and threats which are internal and external which affect the health of our church. The SWOT analysis was then performed with seven stakeholders who volunteered to participate. Afterwards, the SWOT analysis was collected, assessed, and followed up by three debriefings. The first debriefing was with the interim pastors, the second with the stakeholders, and the third with the pastoral leadership of the Korean and English ministries.

SWOT Protocol

Among the seven stakeholders selected for this analysis two included volunteer interim pastors. The interim pastors passed on and collected the SWOT analysis which was done anonymously. Each question was open-ended to allow answers to be as thorough and articulate as possible concerning participants’ experience, understanding, and interests in the church today.

Table 20. SWOT analysis research process

Phase	Element	Date
Phase 1: Define and Design	Requested and received approval from SBTS Research and Ethics committee to implement a SWOT analysis with stakeholders of Daekwang Church.	July 2020
	Communicated with 2 interim pastors at Daekwang Church to select a minimum of 6 stakeholders in doing a SWOT. A request made by the interim pastors to extend the number of stakeholders. Approval was granted to extend the total number to 7 stakeholders.	October 2020
	Defined and revised 21 questions to be used in the SWOT analysis.	October 2020

Table 20. continued

Phase 2: Collect, and Analyze Data	Interim pastors collected responses from all 7 stakeholders and shared with Mike Nicholes who combined and analyzed the data.	November 2020 – December 2020
	Examined and analyzed the data provided from responses inserted into tables from the SWOT analysis. These responses were then shared, followed by a debriefing with the interim pastors.	November 2020 – December 2020
	A debriefing was held with the 7 stakeholders.	December 2020
Phase 3: Discover and Communicate Findings	Stages were formulated and findings and stages were communicated with the interim pastors.	December 2020
	SWOT analysis findings and stages were communicated with Korean church pastoral leadership, followed by a debriefing.	January 2021
	Vision and mission of the church, along with stages, communicated with the English church body.	January 2021

Summary of Findings

Serving as a ministry consultant to PDC, I immersed myself into the church culture, formulated and then executed a SWOT analysis—a meeting of minds of volunteer stakeholders in the church. In addition to collecting and analyzing the SWOT analysis, three debriefings proved helpful informing and shaping future practices and procedures for the church. Selected responses given from open-ended questions employed are described below.

Strengths

In reference to strengths, things that by God’s grace the church is doing well, the participants commonly mentioned that the leaders are faithfully preaching and teaching the truth of God’s Word, the congregants are keeping their focus on the reason for meeting and worshiping together in unity and members see themselves as brothers

and sisters in Christ who belong to one family. When asked what drew the participants to join the church, one noted being drawn to the church because of four characteristics: (1) Friendly caring congregants, (2) biblical exposition, (3) family atmosphere, (4) welcoming and (5) spiritually healthy congregation.¹¹ Another one noted that several members of PDC said that the Korean church was founded upon a discipleship model and that the English service also sought to grow discipleship relationships both among and outside of its members.¹²

Weaknesses

Leadership, evangelism, and community service were the three top areas of weakness, according to the SWOT analysis. Leadership was the primary area of weakness holding the church back from growing. “Directional leadership”, “organizational leadership”, “vision”¹³, and “a formal body of leadership”¹⁴ were some of the descriptive words given as current needs. Followed by leadership, evangelism was the second area of weakness described. Outreach was listed as well, but this isn’t the same as evangelism or gospel conversations.¹⁵ Stakeholders also mentioned a need for “service to the community outside the church body,” “reaching out to those new in the area,” and “making an effort to not only invite/welcome new members but reach beyond - outside the walls of the church” were recommendations.

When asked where the church might grow and mature in the future, one of the seven stakeholders suggested three specifics. (1) Establishing a formal body of leadership

¹¹ See appendix, table A9.

¹² See appendix, table A9.

¹³ See appendix, table A27.

¹⁴ See appendix, table A13.

¹⁵ See appendix, table A14. Evangelism and outreach may vary. For example, if a church body is helping feed the poor, or serving unwed mothers, or visiting orphanages void of sharing Christ in a gospel conversation, does not qualify as evangelism. While this might be an on-ramp to a gospel conversation these in themselves are merely social aid.

– such as deacons and elders,¹⁶ (2) making specific efforts to reach out to others who are new to the area, (3) having an outward focus – making an effort to not only invite and welcome new members, but to also bring the gospel outside the walls of the church.¹⁷

The cause given for a number of weaknesses according to church stakeholders was largely due to two things: (1) lack of communication between the English and Korean congregations¹⁸ and (2) not having a dedicated full-time pastor.¹⁹ It was disheartening yet also encouraging to hear stakeholders pour out personal frustrations. As I poured over the responses, I was reminded of Jesus’ response to people he walked and talked with who also were shepherd-less. It is written, “*seeing the crowds he (Jesus) had compassion on them, because they were like sheep without a shepherd* (Mk 6:35).”

Opportunities

Considering opportunities and who the church is targeting, based on the participants answers to Question 2, one thing is clear and that is that it is unclear who the church is intentionally trying to reach.²⁰ Some suggested revisiting the mission statement while others suggested more communication with the Korean congregation and with each other as viable solutions.

From conception, PDC has been about unity in the midst of diversity and being a multiethnic congregation, therefore, it was not surprising to note that, in accordance with the multiethnic makeup of the church, and the opportunities the stakeholders perceived, the people targeted generally reflected the ethnic makeup of the city.

¹⁶ The Greek word *poimen*, translated as “pastor” means “shepherd”. Salaried or unsalaried, the New Testament makes no distinction. These men are best suited to care for the flock including holding church members accountable as described in Matt 18.

¹⁷ See appendix, table A14.

¹⁸ See appendix, table A22.

¹⁹ See appendix, table A14.

²⁰ See appendix, table A18.

Threats

One of the stakeholders expressed how “complacency and continued floating along”²¹ is a risk to the vision of the church. Another one described the church as “drifting”²² without clear vision. Notably, social distancing restrictions due to Covid 19 caused the time of the service to be changed from Sunday at 9am to Sunday at 2 pm. Families with young children attending the service in the afternoon mentioned this as a difficult adjustment.²³ However, the worship service also moved from a smaller space to a larger space and this larger place was preferable and had been a place the English ministry had hoped to move into soon anyway. Surprisingly, members attending the church quickly adjusted and became comfortable with the time change. Thankfully, during one of the debriefings the participants discovered that the larger space was also available for meeting in the morning, yet, church members were reluctant to return to a Sunday morning service, even though, according to the stakeholders, newcomers found it more appealing to attend a morning service. This appeared to be a warning sign that the church had drifted from being outward focused to being more inward focused. From the SWOT analysis 60 percent of the stakeholders indicated that the service time had a significant negative impact on guests returning to the church.

The final question asked for the participants to present a vision for the church to aspire to in two to five years. The suggestions given revolved around purpose, mission, and vision.²⁴ The steps suggested to get there involved creating a mission statement for the English service, writing down the vision and goals, and helping regular members to see their role in reaching the vision.²⁵

²¹ See appendix, table A21.

²² See appendix, table A21.

²³ See appendix, table A22.

²⁴ See appendix, table A27.

²⁵ See appendix, table A27.

Refine and Prioritize the SWOT Analysis

Upon collecting and analyzing the SWOT analysis the next step was to review the findings from the seven stakeholders to refine, summarize, and prioritize the SWOT analysis. Over a virtual meeting with all seven stakeholders, an evaluation was held where questions were asked to help determine best action steps for the church leaders to employ in the months ahead. It was determined something needed to be done soon since the church already was experiencing unhealthy symptoms found in the common lifecycle of churches.

The Common Lifecycles of Churches:

Birth – getting started and learning to survive.

Growth – figuring out how to handle new people and the challenges of growth.

Maturity – slowing down – discovering how to get unstuck.

Decline – becoming inward focused, having more questions than answers on determining what to do next to serve the community and renew a new and healthy cycle. If the church waits until it begins to decline momentum will not be in its favor and revitalization becomes necessary.

Howard Hendricks observes, “The greatest crisis in the world today is a crisis of leadership, and the greatest crisis of leadership is the crisis of character.”²⁶ Unfortunately, when pastors become disqualified in ministry, it hurts his family, his future, and the church. Besides the leaders being blameless, for a church to maintain relevance within its community, it must understand who makes up the community and who the church is called to reach within the community. In addition, it also must be alert to who makes up the people in the church and how these people compare to its target. This is the context in which the church is operating today.

²⁶ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 76.

Being informed by the literature, findings in the SWOT analysis, and common lifecycle of churches, objectives and action steps referred to as stages were formulated for moving the church forward.

Goal 3: Stages Leading Towards a Healthy Pastoral Succession Posture

The SWOT analysis, debriefings, and Scriptural principles largely shaped the stages which were formulated specifically for PDC. Among the ten stages, each one was carefully considered, understanding the importance that each be possible, prudent while theologically astute for cultivating an effective pastoral transition. The ten recommended stages formulated were as follows:

Ten Stages

1. View the church's history through the eyes of Christ.
2. Refocus the church around mission, vision, and values.
3. Create a regular and consistent communication channel to and from the Korean and English congregations.
4. Select and appoint a plurality of leaders (elders) to shepherd the church.
5. Refocus and prioritize the new connections membership class.
6. Establish a clear process, package, and strategic plan for recommending a pastoral candidate to the congregation.
7. Select a lead pastor/elder to shepherd and fulfill God's future for the church.
8. Interim pastor(s) present a four-week sermon series paving the way for a lead pastor.
9. Become intentionally outward focused as a church.
10. Help the transitional pastor begin well in the church and community.

Stage 1: View the Church's History through the Eyes of Christ

A good starting point was to involve members in the church in a healthy discussion about the church by carefully observing the Lord's opinion of His church as recorded by John in Revelation. There we found the Lord's compliment, criticism, command, and consequences on display. Interestingly, Laodicea did not receive a compliment; Smyrna and Philadelphia did not receive criticisms or consequences. We were able to create a worksheet utilizing specific questions and then sharing the worksheet with a facilitator for discussing these questions in small groups as recommended.²⁷

Stage 2: Refocus the Church around Mission, Vision, and Values

King Solomon once wrote, "*The toil of a fool wearies him, for he does not know the way to the city* (Ecc 10:15)." Taking the time to clarify and communicate a well-thought out vision not only provides a path for a brighter future but gains clarity to arriving at this desired destination. William Mancini is the founder of Auxano. In his book, *Church Unique*, Mancini did an excellent job highlighting the importance of Christian ministries creating, clarifying mission, and purpose of identity. In his later book, *God Dreams*, the author builds on the frame of mission, the strategic components of short and long-term vision. Churches which work on establishing clarity tend to be more effective when they embark on a strategic plan for getting there. Taking time to discuss these matters, capture it in writing, and then communicating it to the congregation will go a long way at this stage. Establishing a firm, honest and consistent view of the church's identity brings clarity in the succession planning process. A simple yet profound

²⁷ What did Jesus say to the seven churches in Revelation? Ephesus (Rev 2:1-7), Smyrna (Rev. 2:8-11), Pergamum (Rev 2:12-17), Thyatira (Rev 2:18-29), Sardis (Rev 3:1-6), Philadelphia (Rev 3:7-13), Laodicea (Rev 3:14-22) What would Jesus say to our church? Compliments – "I know your works...." (none for Laodicea). Criticisms – "But I have this against you...." (none for Smyrna and Philadelphia) Commands – "Therefore, you must...." Consequences – "If you do not...." (none for Smyrna and Philadelphia). Compliments – "I know your works....". Criticisms – "But I have this against you...."

question to ask at this stage is: “what are we uniquely positioned to do in this time and in this place?”

Stage 3: Create a Regular Consistent Communication Channel to and from the Korean and English Congregations

When communication breaks down in a marriage, misunderstandings and unhealthy assumptions are inevitable, and such is the case with churches who have partnered together, serving together side-by-side on a church campus but void of clear and consistent communication. It was determined that having a regular and consistent communication channel as leaders of the English and Korean congregation was imperative to improving the communication flow between the two ministries in the months ahead. A suggested starting place was for the pastoral leadership from both congregations to schedule a monthly meeting to communicate together. After a full-time pastor is installed in the English ministry side, a *weekly* meeting as pastoral staff would be prudent. When, where and how these communication forums take shape should continue to be scheduled and considered a high value to all invited participants.

Stage 4: Select and Appoint a Plurality of Leaders (elders) to Shepherd the Church

Recognize biblically qualified men to serve alongside the interim pastors as volunteer elders to help guide, protect, and strengthen the church body. Men for consideration should be men of “good reputation, full of the Spirit, and of wisdom (Acts 6:3). Capable biblically qualified men could be existing influential leaders in the church. To be effective it will be of critical to develop a process for screening potential elders, and then to select humble men. The elders will be employed to shepherd the congregation, meeting needs in the church, among whom some should have the gift of administration (1 Cor 12:28), men who can organize, think logically, and guide a discussion.

Stage 5: Refocus and Prioritize on the New Connections Membership Class

“The local church enables the world to look upon the canvas of God’s people and see an authentic painting of Christ’s love and holiness, not a forgery. And the local church lays down a pathway with guardrails and resting stations for the long journey of the Christian life.”²⁸ Developing a membership policy to help applicants desiring to become members was considered invaluable. The membership policy would provide a clear path not only for facilitating those desiring to become a member but also to help future members understand the purpose, vision and responsibilities of future members. The basis for this five-week, or five-hour class, was to familiarize people with the church and to ask questions about the church. This class offers answers to four basic questions: What is the church, why is the church important, what is the biblical purpose of the church, and how we fulfill that purpose.

Stage 6: Establish a Clear Process, Package, and Strategic Plan for Recommending a Pastoral Candidate to the Congregation

Establishing a clear process and package to extend to the next lead pastoral candidate will necessitate finding and appointing a full-time pastor. The initiation for this decision is from the Korean pastoral leadership. Establishing clear expectations for a new pastor and the package to be put in place after the installation of the new pastor is something the Korean leadership will employ to initiate this process. Once affirmed by the Korean pastoral leadership, an official contract should be drafted from the church with the help of the interim pastors in order to invite a lead pastor candidate.

²⁸ Jonathan Leeman, *Building Healthy Churches: Church Membership* (Wheaton: IL, Crossway, 2012), 30.

Stage 7: Select a Lead Pastor/Elder to Shepherd and Fulfill God's Future for the Church

The selection of the next lead pastor should be intentional with a minimum of four priorities. Priority 1. Since Daekwang English ministry is under the umbrella of Daekwang Church communication with the Korean leadership must be the first priority to be taken in the selection of a lead pastor. Priority 2. The interim pastor(s) should encourage the church family leading by example in praying for God's anointed in the next lead pastor. Priority 3. The selection of a Gen 2 pastoral candidate should be based on alignment with the doctrine, mission, vision, and values of the church. Priority 4. The new lead pastor is affirmed and confirmed by the leadership in the Korean and English Ministry of Daekwang Church.

Stage 8: Interim Pastor(s) Present a Four-Week Sermon Series Paving the Way for a Lead Pastor

The sermon series is based on a biblical framework for God's design for leadership in the local church. This series should help the church better understand, who God is, who they are (identity), and how our church functions within the mission, vision, and values of Daekwang Church for the glory of God. The way our church glorifies God is by exalting and worshiping Christ, edifying and building up the body, and evangelizing the lost.

Stage 9: Become Intentionally Outward Focused as a Church

Evangelism is the heartbeat of any vibrant, growing, healthy church. The Korean church has embodied evangelism as a part of its DNA. For the church to become all that God has intended for it to become, evangelism can't simply be tacked on to the end of a message, but a high value and therefore intentional. Developing a church policy for being strategic and intentionally outwardly focused is a good starting place. Once this

policy is in place, an on-going evangelism training course and strategy should be employed on a regular basis.

Stage 10: Help the Transitional Pastor Begin Well in the Church and Community

Provide your newly appointed lead pastor with opportunities and time to establish relationships. Relationships take time but are vital from the beginning. The first week, month and year is prime season for establishing the relationships on which the ministry is built. The lead minister should not be hired on to do all the work of the ministry, but rather, the biblical mandate for pastors is to equip the church body for service. Humble servant-leadership is the role of the lead pastor.

In order for each stage to progress forward it was advised and determined that a flexible, yet clear timeframe be set for these stages to be executed based on decisions from both the Korean and English congregation leadership.

Goal 4: Four Week Sermon Series Prior to Installing a Gen 2 Pastor

A four-week sermon series entitled “Living Intentionally” was put together to clarify, guide, and communicate with the church body the direction the church is moving towards for the glory of God. The series was meant to help the church better understand, who God is, who they are in Christ, and how our church functions within the mission, vision, and core values of Daekwang Church for the glory of God. The way our church glorifies God is by exalting and worshiping Christ, by edifying and building up the body, and by evangelizing the lost. The sermon series culminated in the congregation asking the Lord to help them find God’s anointed man, one in alignment with the church’s core values and mission of the church, to become the new lead pastor.

To execute the fourth goal, a personal phone call was made to four senior pastors with a minimum of ten years of pastoral experience requesting their participation

to evaluate the sermon series.²⁹ Based upon their agreement to participate, an email was sent to each pastor with the sermon transcript and a rubric evaluation attachment. The pastors agreed to complete the evaluation within one-week. Upon receiving helpful feedback and recommendations to each sermon, edits were made, and the sermon series was sent to our interim pastors for further review prior to preaching this sermon series at PDC.

Conclusion

I examined and analyzed the data collected from surveys completed with Gen 1 pastors who shared from their pastoral transitions. Furthermore, I debriefed with five Gen 1 pastors reviewing the findings. Next, I created a SWOT analysis for PDC which included collecting, analyzing, and debriefing with the stakeholders in our church, culminating with a debriefing with the pastoral leadership teams on both the Korean and English ministry side. The data provided by the church's stakeholders from the SWOT analysis brought clarity and a consensus towards creating and implementing ten stages leading towards a purposeful, intentional pastoral transition plan. Also, I employed an evaluation rubric, to determine the effectiveness of the overall ten stages. Finally, I prepared four sermon outlines to communicate, consecrate, and commend the church body towards a healthy pastoral transition. A sermon review rubric was created and shared with four pastors to refine each sermon to fulfill the purpose for which it is to be given. Chapter 5 will complete this project as I give analysis of the data and reflection on the overall experience of completing this project.

²⁹ See appendix 9.

CHAPTER 5

PROJECT EVALUATION

This chapter presents an evaluation of the project, beginning with an explanation of how this project fulfilled its purpose. Each of the four goals that guided this project were successfully fulfilled, including learning best practices from churches that had experienced effective pastoral successions. Based on findings in the SWOT analysis stages were formulated to guide and formulate a transitional process, collimating in a sermon series to clarify values and communicate with the church a commitment towards having an intentional succession plan. Finally, I conclude with personal and theological reflections regarding the extensive impact that this project has had upon myself, my family, and our church.

The first section evaluates the project's purpose and goals by examining and analyzing the data and then drawing conclusions on the effectiveness of the overall project. Serving as a consultant for our church where I had the privilege of planting, growing, and coaching church leaders was certainly a rewarding, yet humbling experience.

Evaluation of the Project's Purpose

The purpose of this project was to develop a theological framework for pastoral succession for Pyeongtaek DaeKwang Church in Pyeongtaek, South Korea, that will result in a healthy, successful pastoral transition for PDC's English ministry. The first part of the project proved effective as it provided a clear "why" before developing an intentional leadership transition process. Being deeply rooted and informed by scriptural examples and principles was not only good but helped shape the process that a leadership

succession plan should follow. However, the aim of this theological framework (as stated in the purpose statement) was for pastoral succession plan and thus not merely understanding and embracing the concept of biblical pastoral succession but also an actual intentional, healthy, effective pastoral transition. While there is a myriad of good practices to follow, there is no-one-size-fits-all succession template. However, I chose to do a deep dive into three biblical examples for leadership transitions. Jesus's transition plan was the only perfectly planned and effective one from His example along with those of others who have followed his lead come the best play book for others to emulate. Jesus engaged with his disciples where they were at, often asking questions versus providing quick fix solutions. This was a best practice I discovered and sought to employ as I debriefed with Gen 1 pastors who experienced extraordinary successions. I found myself looking to ask better follow-up questions than the ones previously written down. Also, in debriefing with our interim pastors, each one expressed a need for and interest in specific recommendations. When I mentioned that I planned to propose stages for the church, the interim pastors were immediately curious to know how many stages and wanted to know exactly what these stages might look like. Although, I understood that some of the stages that would be helpful, at that time, I did not know an exact number nor how each stage would be formulated. Thus, before answering their questions, I reflected on how Jesus did not often share immediate solutions when asked, but instead often responded by asking more questions. Thus, I asked what they considered a helpful stage and then shared how we planned to debrief with all of the stakeholders who participated in the SWOT analysis to further listen to their questions and interests, prior to recommending stages as a follow-up to the SWOT analysis.

Evaluation of the Project's Goals

The development of a pastoral succession process for PDC was guided by four goals which included identifying positive practices from successful pastoral successions, collecting and assessing PDC's strengths and weakness, developing stages for shaping

PDC's pastoring succession, and providing biblical insight, clarity and direction to the church family at PDC through a four-week sermon series prior to installing a Gen 2 pastor. These goals were based on a theological framework. A defined means of measurement and a benchmark of success were used to assess the achievement of each goal.

Goal 1

The first goal was to identify applicable practices from successful pastoral transitions. This goal was measured by administering a survey to five churches that had experienced a successful pastoral transition. A successful transition included these components: a transition phase, a call phase, and a start-up phase. This goal was deemed successful when all five churches surveys were collected and systematized. Analysis of the survey yielded a clearer picture of how each church although having a unique experience and approach was intentional not only in planning for a pastoral succession but also in deciding on a timeframe. Once a date was set for the transition, each church stuck to the plan.

The survey included thirty-seven questions arranged in six parts: The first part provided demographic information, the second part exhibited pre-succession information, the third part relayed the succession process, the fourth part exhibited post-succession information, the fifth part entailed pre- and post- succession metrics, and the sixth part listed lessons learned. I was not surprised that each church Gen 1 pastor initially sought to learn from other failed and successful successions. Several of these pastors noted a void in the literature world on best practices and warning signs for churches. Many of these pastors mentioned observing failed successions in their own communities and elsewhere which inspired them to develop and implement a succession plan. In each case, the pastor was directly involved in leading the cause for his own transition. While some pastors involved the entire church, others involved only the elders or a few designated

leaders in the church to shape and formulate the succession plan. I appreciate how one pastor equated pastoring with parenting as he discovered that his job was to become intentionally and progressively unnecessary.

Some of the most practical insights for me came from the responses given to post-succession questions, Questions 35-37 in the survey. Question 35 asked about elements they would have kept whereas Question 36 asked about elements they would have changed. I was not surprised by the answers; however, the transparency, humility, and thoughtfulness shared in the responses were helpful. Questions 36 and 37 highlighted best practices and warning signs. These responses are given in tables 21 and 22. Based on suggested best practices and warning signs leadership, prayer, communication, and ownership were key themes.

Table 21. Best practices, Q36: What are some best practices for pastoral succession?

Response 1	Conscious and deliberate efforts at humility are key. I also pray consistently for our pastors and the details of the work. I am an advocate and supporter of our pastors. I always ask our pastor for his blessing before counseling or engaging in any pastoral work with anyone who is part of our congregation.
Response 2	Succession plan needs to be: 1. Initiated by Gen 1 pastor - otherwise it's really a dismissal. 2. Choose a mentor with same values, doctrine and more gifted. 3. Be willing to sacrifice ego – repeatedly. 4. Establish a realistic timetable and stick with it. 5. Enlist congregational commitment. 6. Make a clean break.
Response 3	Prayer Constant communication to staff and congregation Consultant.
Response 4	1. Congregational ownership of the decision and succession process. 2. Systematic increase/decrease type of transition in balance to the preceding practice is the clarity to the staff and congregation of “where the buck stops. 3. The leader must lead through the finish line. 4. Ambiguity of leadership roles is a vulnerable situation. 5. Clarity on relationship and interactions of Gen 1 pastor post succession (e.g. funerals, weddings, existing friendships).
Response 5	1. Seek the Lord's Anointed. 2. Keep the congregation informed and praying. 3. Have a multi-phase, multi-year succession. 4. Have a detailed understanding of the role of Gen 1 post-succession.

Table 22. Warnings, Q37: What are some warning signs to prevent possible succession derailment?

Response 1	1. Conscious and deliberate efforts and humility are key. 2. Pray consistently for our pastors and the details of the work. 3. Gen 1 pastor must be an advocate and supporter of all the pastors. 4. Gen 1 pastor following the transition ask for Gen 2 pastor’s blessing before counseling or engaging in any pastoral work with anyone who is part of the congregation.
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Table 22. continued

Response 2	1. Make sure all members of governing board are in total agreement. No one looks back or "blinks" during the transition. 2. Make sure successor is on the same page doctrinally. 3. In most cases make changes slowly following the transition. 4. It's important the successor repeatedly honor the outgoing pastor. Don't panic if there's a brief drop in attendance or offerings. Even the best of transitions may lose 10 percent in the first two years.
Response 3	*
Response 4	1. Sensitivity to derailment must be maintained both during and after succession. 2. Second guessing during challenging times must be honestly dealt with. 3. Communication between Gen 1 and Gen 2 should be clear and consistent. Breakdowns of communication at any level of the team is dangerous. 4. Ambiguity of roles during a lengthy transition makes the health of the process vulnerable. 5. Input for vulnerabilities after transition should come from leadership team remaining after the succession.
Response 5	1. Inform the congregation in concentric circles, deacons (elders), pastoral staff, support staff, ministry leaders, and membership. 2. Be aware of potential disappointments from pastoral staff who might expect that they would be chosen.

In designing this survey, I expected respondents to provide positive growth signs in church attendance and offerings overall post a successful pastoral succession. One thing I did not expect was how these pastors discovered following their succession that often-senior church members often felt a significant distance and disconnect from the new pastor after the pastoral succession. The reason for this should not come as a complete surprise since the Gen 2 pastor often was younger and naturally began shaping the future of the church for younger members. Finally, frequently mentioned was the need for more communication. While the interim pastors have faithfully peached the Word at PDC, one thing I did not anticipate was the degree to which our church was currently in dire need of direction. Therefore, once a SWOT analysis was collected and analyzed among stakeholders, communication, ownership and execution of recommended stages became most relevant.

Goal 2

The second goal in preparation for pastoral transition was to assess PDC's strengths and weakness to gain a clearer understanding of the type of pastor needed in preparation for a pastoral transition. This goal was measured by collecting and analyzing strengths, weaknesses, opportunities, and threats for PDC. This goal was considered

successfully met after seven participants (one more than I had originally planned) completed the SWOT analysis, yielding a clear picture of the church's overall strengths and weaknesses.

When I planted and led the church as a volunteer lead pastor, both the youth and associate pastor were on a rotation schedule speaking on average once-a-month. When the decision was made to leave, my departure went much faster than what I had expected. I had three weeks to wrap up my ministry in Korea and move my family to the United States. Although this decision was not easy for our family, I understood the Korean senior pastor trusted our mission and the congregation knew and trusted the men serving under me without hesitation. What I did not anticipate was that even though these men were capable and readily accepted the interim position, they did not feel prepared.¹ Since they were not expecting for our family to transition out of Korea in a short amount of time they were devastated. After collecting and analyzing our church's SWOT analysis I better understood some of the challenges they faced and noted how the timing for this SWOT analysis could not have been more appropriate. Based on the findings analyzed in Table 23, it was not surprising to discover some strengths were predominately in three areas: Scripture has continued to be faithfully proclaimed, the women's ministry has continued to be very active, and the church body has remained friendly and welcoming.

¹ The apostle Paul went to a city and planted a church in Thessalonica where many had never even heard the name of Jesus. Beyond being an unreached city, they did not even have a Bible. How did they do it? All they had was the Holy Spirit, a man called "Jason" (Acts 17:1-9) and a few local believers, yet this was enough. Amazingly, due to the grace of God this church became one of the healthier churches presented in the NT. Scripture signifies that Paul re-visited Thessalonica probably at least twice (Acts 20:1-6, Phil 4:16) on his way to Greece (Acts 20:1) and again on his way to Jerusalem (Acts 20:3). I told the interim pastors who are also missionaries serving with the same mission where I serve that it would be to their advantage that I leave for three reasons: 1) Obedience to God's call on my life, 2) I would remain with the same mission but in a supportive role living on the other side of the world, and 3) I would be available as a consultant.

Table 23. Strengths, Q2: What things are we doing well as a church?

Answers	%	Responses
Scripture is faithfully proclaimed	21	3
Women's ministry very active	14	2
Acts of service (meals, babysitting)	7	1
Online presence	7	1
Gospel centric messages	7	1
Consistent worship preparation	7	1
On-going improvement	7	1
Friendly and welcoming	14	2
Prayer	7	1
Dedicated to growing in and sharing Christ	7	1
Total	98	14

Some areas of weaknesses were more surprising than others, but the honesty and transparency described by the participants was helpful. Likely some of these weaknesses existed before but over time became more pronounced. As noted in Table 24, the top three weaknesses given were a lack in leadership (plurality of leaders desired), evangelism, and outreach leading to evangelism). Outside of these weaknesses, two other outstanding areas were expressed in other parts of the survey. First, most surprising to me was clarity on the church's identity, mission, and vision has declined significantly. From debriefing with the interim pastors, I discovered that after my departure the interim pastors had sought to mirror the English mission and vision statements with the Korean congregation. Initially this seemed helpful as the purpose was to bring about a greater sense of continuity and unity. However, language is a culture and in the English-speaking world, the statements were not easy to remember let alone to rehearse. Therefore, it ultimately resulted in confusion instead of clarity on the mission and vision. Secondly, considerably concerning to several was the lack of communication between the Korean and English congregations. Obviously, in a church body which functions and shares responsibility not only for the same facility but also the results of the ministry, it's vital that there be a continual, frequent flow of communication between the leadership teams for mutual understanding and service. Weakness in communication was an observation

repeated throughout the SWOT analysis. In addition to the language challenges, there was also insufficient amount of time devoted to this necessary component.

Thankfully, the interim pastors expressed how after completing the SWOT analysis there were two immediate positive outcomes. First, intercessory prayer, interest, and communication among the stakeholders advanced quicker than anyone could have expected. Second, two qualified men in the church stepped up to meet regularly together to study, pray, and train for spiritual (elder) leadership in the church. The second outcome I did not anticipate formulating so quickly, especially, in light of the fact one of the stages for this to happen had not yet been shared. It’s important to note that on the Korean side of our church, people do not get placed into leadership positions until they have proven themselves over two-years. The English ministry context is quite different since internationals living in Korea are typically on a two-year work visa. It’s important to recognize how the international community is constantly in transit with an approximate seventy percent turn over each year. Thus, it would be nearly impossible to raise up anyone fit for leadership responsibility if the church were to observe a potential candidate over two-years. It is advisable to set up a specific policy for the English ministry to determine when one is prepared for leadership. We must continue to hold on to the biblical mandate to not lay hands on men suddenly but to examine a person’s past experiences as well as present alignment with the doctrine, vision, mission, and values of PDC.

Table 24. Weakness, Q4: What seems to be the biggest hinderance for the church growing today?

Answers	%	Responses
Leadership (deacons/elders)	24	4
Evangelism	18	3
Discipleship	6	1
Outreach (social – not specific to evangelism)	12	2
Word centric	6	1
Prayer	6	1
Men’s ministry	6	1

Goal 3

The third goal was to determine applicable stages guiding PDC towards an intentional pastoral succession. This goal was deemed successful when a minimum of 90 percent of all the rubric evaluation indicators met or exceeded the sufficiency level.² Each stage was formulated based on findings in the SWOT analysis and from the debriefing given. As one of the interim pastors noted, there are unrelated pastoral concerns that came to light through the process, which need to be taken into account. However, these stages effectively helped the leadership to narrow the focus onto which SWOT issues are the highest priorities as related to the transition. Also, the evaluation was originally intended only for the two interim pastors to provide feedback. But the two men who were being prepared as spiritual leaders (elders) in the church also received and completed the evaluation, too (bringing the total to four).

One question raised during the debriefing time was whether or not the stages proposed were sequential. I considered this a fair question and shared how the recommended stages were not necessarily linear and thus the order was flexible, the important thing was for the interim pastors to set up a recommended target date for accomplishing each recommended stage.

These ten stages were communicated, initially with the interim pastors, followed by the stakeholders, and finally the Korean leadership for a total of three debriefings. Each debriefing lasted approximately one-hour and seemed to improve on the last. Following these debriefings, an evaluation was given to the interim pastors and it was unanimous that this was the direction the church intended to proceed.

All in all, I had the privilege of not only facilitating discussions with the interim pastors about recommended stages for the church to pursue but also to be in the

² See appendix 8 for the rubric objective. See appendix 9 for the rubric “Ten Stages Evaluation Tool.”

audience watching God work in their lives of them and other stakeholders who were seeking for leadership, vision, and a God-ordained direction.

Goal 4

The fourth goal was to develop a four-week sermon series to provide biblical insight, clarity, and direction prior to installing a Gen 2 pastor. This goal was measured by four expert practitioners in pastoral ministry and ecclesiology from other local churches through use of a rubric to evaluate accuracy, clarity and sufficiency. This goal was deemed successful when a minimum of 90 percent of all the rubric evaluation indicators met or exceeded the sufficiency level.³

Originally, I planned to develop a sermon series on the qualifications of elders and the series would culminate in passing on the baton to the new lead pastor. However, this was not what happened. Through prayer and reviewing the SWOT analysis it became apparent that the greater need was for a clearer understanding about God, his church's identity, and God's desire for the sheep. Scripture and prayer shaped the formation for the sermon series.

The evaluations and feedback from ministry practitioners were not only helpful for sharing with our interim pastors to teach through this series at PDC but also for my own personal development. It is humbling to submit yourself and your ministry to analysis. Yet, knowing that Christ died for the church and is the savior of the body demands my soul, my life, my all. The reviewers each praised how the purpose of the series was clearly presented in the content of the sermons. With only one exception, I received evaluations of three ("sufficient") and one ("exemplary") in all four categories including biblical accuracy, clarity regarding overall purposes and sufficiency regarding the breadth covered, and relevancy concerning those who will hear it. One pastor

³ See appendix 10 for the rubric objective. See appendix 11 for the rubric "Sermon Series Evaluation Tool."

recommended that I might illustrate a concept given in the first sermon in the series about Uzziah's legacy contrasted with Paul's lasting legacy throughout the remaining three sermons sharing a "Uzziah" type church and a "Pauline" type church from some of the case studies I've done for this project. Therefore, I plan to incorporate this concept into the sermon series when it is presented.

Strengths of the Project

This project displayed many strengths from scriptural examples and principles of leadership transitions to identifying best practices from churches and mission organizations with a history of healthy leadership transitions. Assessing strengths, weaknesses, threats and opportunities in our church, helped determine a process, referred to as stages, for the church to prioritize in order to shape its future. Finally, a sermon series was developed to strengthen the church's core values to better prepare for a pastoral transition. First of all, this is the first time the church leadership and stakeholders had been assessed in this manner on such a comprehensive scale. Overall, the participants seemed to take the analysis seriously. During the debriefing, all the participants seemed very engaged and encouraged. Prior to the analysis, the elephant in the room was how meetings were held in the past expressing needs, however, nothing seemed to change afterwards. All the stakeholders seemed patient moving through the analysis, and in the end, once the recommended applicable stages were revealed and shared the reception was overwhelmingly positive and stakeholders in the church were eager to move forward on these stages.

The timing of this project was excellent, too. Due to several factors including the recent pandemic, the transient nature of the city, and the interim pastors being full-time missionaries only able to devote themselves part-time to the church, the emphasis on communication, leadership, direction, and clarity was needed and welcome. The interim pastors shared with me that following the SWOT analysis communication between the stakeholders was noticeably strengthened.

Another strength of this project was that the church interim pastors understood the biblical reason for and value of plurality of elders and saw they had freedom to move forward on this immediately. As interim pastors being involved in a shared leadership role, they saw first-hand how merely installing a lead pastor is insufficient to bring about spiritual maturity among the church body, thus debriefing with stakeholders among whom were some potential candidates for eldership, inspired and validated their thinking. Not long after completing the SWOT analysis, and after the first debriefing, two potential candidates for eldership started meeting with the interim pastors to begin eldership training. Following this training and based on the interim pastor's recommendation, I met in-person with the elder candidates heard them affirm their love for the church and willingness to steward this holy responsibility.

Another strength of this project's SWOT analysis was to identify that even small things if prioritized on could easily make a profound difference having the potential to strengthen the church prior to a pastoral transition. One of these unexpected areas uncovered was the need to improve the church's membership training based on identifying how the mission and vision of the church needed at least clarity. Thus, not only was a plan identified as one of the recommended stages needed, but a brand-new membership class training was put together and shared with the church leadership. Currently, a revitalized membership classes is happening online for the first-time with candidates meeting for church membership.

A final strength of this project concerns the sermon series. Developing the sermon series well in advance before it was to be presented provided plenty of time to receive extensive evaluations from other pastors as well as time to make helpful edits, making sure it was biblically driven, clear, and accurate while considering how to maximize its practicality for the church. The series itself was buttressed richly with biblical, and theological roots which were primarily taken from chapter two of this project.

Weakness of the Project

What I would have done differently

This project also included many weaknesses that must be addressed, all of which are a result of my own shortcomings. These weaknesses are evident in the surveys, the analysis, and sermon notes. First of all, when I began this project, I merely had a vision for where this project was headed along with a need for the surveys, analysis, and rubric I would employ. I received permission to modify and employ a survey which was helpful, but at some points were not as clear and helpful as I originally thought. In one instance, I used an age range instead of the exact age for Gen 1 and Gen 2 pastor when the church went through a pastoral transition. I should have requested for the exact age. Some questions were not as clear as I had thought and thus some answers given from one pastor to another varied, some basing their answers on one word and others on the overall theme. In the future, depending on the context, I would consider testing the survey with more people prior to finalizing and employing it. Though I ran the survey by my wife in advance, and she provided helpful feedback, I still should have given more attention to feedback from a pilot group of church pastors.

Looking back in the rearview mirror, I should not have waited several months before working on analyzing the results. It would have been more beneficial to have had a more thorough plan in place to organize and analyze the data shortly after receiving it. Although, I did employ an excel file for analyzing the data it took longer than anticipated to set up and even then, was not as helpful as I had assumed.

Another weakness of this project was assuming that the church was in a healthier state than it was and therefore starting the project with a plan to help the church leadership prepare a process which would have been laser focused on immediately preparing for a pastoral transition to take place. I originally thought the point of developing the sermon series was to be built around helping the church body understand the role of a pastor and to get behind this new shepherd. The SWOT analysis was created with the purpose of understanding some weaknesses that the new transitional pastor

should be aware of starting out. However, what I quickly realized, after completing the SWOT analysis, was that the church was in need of several more steps for this goal to be realized. Thus, the need for stages to help the church to become healthier became the higher priority. Among the first stages needed in the congregation was a better understanding of its identity, with a clearer understanding on its mission and vision and thus the values of the church became overwhelmingly important to the sermon series and the succession process took a back seat.

Another weakness of this project was that I had mistakenly thought that the interim pastors needed space and freedom to make choices following my departure from South Korea since I was no longer serving as the lead pastor. I expressed how I would be willing to help in planning a process for a lead pastor to come in, however, the Korean leadership was not interested in the English congregation forming a pastoral search committee. Not understanding why, and not knowing the path forward, the interim pastors felt abandoned, misunderstood, and hurt by me and the Korean leadership. Thus, an open letter requesting forgiveness to the church leadership was necessary to reengage with the stakeholders. I falsely assumed the interim pastors needed freedom to make decisions on their own serving within a fairly high ceiling structure under the Korean pastoral leadership which continued to provide the English congregation leadership with a lot of trust. What came to light through the survey and debriefings was that, due to lack of communication, language barriers, and other limitations, the interim pastors assumed they did not have much freedom to move forward. There were some areas which were grossly misunderstood such as not being able to raise up spiritual leaders to serve in the church. I believe this misunderstanding was largely due to experiencing some restrictions on seemingly less significant decisions. Knowing what I know today, I should have had a lot more communication following my departure, as I began this project, to help keep the communication flowing between the Korean leadership and the interim pastors.

Theological Reflections

Our interim pastors understand the importance of spiritual leadership and praying for God's anointed to lead the church. The overall theological impact of this project has informed and shaped our church's leaders understanding particularly concerning the mission and vision of the church but also, noteworthy, the implication of leadership decisions. Character The recommended stages were formed from theological convictions of members and current and past leaders. They also take into account current cultural concerns.

Often even good leaders falsely assume that if they have communicated something a couple of times that it was well understood. The fact is that people need to be reminded over and over again before something such as vision and mission sticks. Invaluable lessons can be learned from both successful and failed leadership transitions. Three leadership examples were shared in chapter 2 of this project, one of which was a complete failure and two ended up successful, one was a perfect template for all pastoral successions. Can pastors and Christian leaders in some capacity follow, imitate, and replicate Jesus's succession plan? Our Lord says we can. "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father" (John 14:12).

Ecclesiology is a central theme in the New Testament where we learn how theology shapes life as we grow in what Christ has done for believers. As affirmed in scripture, all believers are responsible for their life and all that God has entrusted in their hand. From the stewardship of creation to the stewardship of a tabernacle, from the stewardship of the mysteries of the gospel to the stewardship of his church, God faithfully carries out his redemptive work throughout the historicity of Scripture. Certainly, our leadership on loan is temporary. Therefore, I must conclude theologically that intentionally preparing the way for those who come behind us is biblical, relevant, and vitally important. God continues to faithfully work through ordinary people, flawed and all, failed and revitalized churches, planned successions and unplanned succession. I

am thankful that the Lord is patient and continues to show and teach us new things. At the end of day, I'm grateful to see how God manifests his power and glory through his Spirit, through his Word, and through the local church.

Personal Reflections

God has providentially provided for my own personal growth in the area of stewardship especially during a season when I've been stretched and broken as I'm reminded frequently how as the heavens are higher than the earth, so are God's ways are higher than my ways, and his thoughts are higher than my thoughts. One of the most difficult decisions I had to make was departing from the church we love dearly. In his kindness, God allowed us to minister in this church for seven years. In his mercy, we helped plant this church, and saw it grow from conception to learning to walk on its own. Certainly, God's fingerprints are all over the church, and yet, as I told the interim pastors when we had just three weeks before my departure, it was to the church's advantage for our family to leave and entrust the ministry to other faithful men who would be able to shepherd and teach others also. I understood that had I stayed it would have been in disobedience to the one who calls us to this work. Yet, I'm honored and grateful to remain connected to this beloved body of believers and to continue to inspire, encourage, and resource his church. I regret the time that lapsed in between my departure and this project as I could have communicated more with the leaders to have encouraged and equipped them further at a distance. However, we are committed to finishing well the task the Lord has entrusted to us. Therefore, despite the past, we join the ranks of the who have gone before us like the apostle Paul who said, "Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil 3:13-14).

Amidst the sin that continues to plague us keeping us from stewarding our responsibilities well, it is proven over and over that God's grace is sufficient and his power is made perfect in weakness.

Concluding Thoughts

The development of this project has included far more work than I originally realized, while at the same time it has already, providentially, produced far more fruit than I could have imagined. Although, I'd love to present in writing a seamless, healthy, pastoral transition this is not the case. Instead, this is a work in progress. This project began because I desired to grow in my understanding concerning leadership succession. Even though, I am unable to directly lead PDC's pastoral succession plan, indirectly, I can still come alongside to assist, advise, empower, and be an advocate for the church as it continues to seek to grow in the grace and knowledge of the Lord. As I collected, analyzed, and discussed stakeholders' interests in the church, it brought me to my knees. As I've prayed, meditated, and recommended a process referred to as "stages" for the church to implement, the Lord has been so kind to answer prayer by bringing increasing health to his body. As I've discovered from other churches who have had effective pastoral succession, this doesn't typically happen without intentionality. Therefore, I desire for PDC to be intentional while at the same time other churches in other local contexts may also be helped by our feeble efforts to get this right.

I'm grateful to The Southern Baptist Theological Seminary for helping to equip, develop, and fan the flame to follow Jesus example in making more and better disciples for the glory of God. With the completion of this project, I intend to devote myself, first, to shepherd my family who the Lord has graciously entrusted into my care, and second, to those whom the Lord continues to entrust to my care in order to equip and make his name known to all peoples.

APPENDIX 1

SURVEY PARTICIPATION EMAIL

[Participant]:

My name is Michael Nicholes. I am currently in the doctorate program at SBTS and preparing to send out a Pastoral Succession Survey. Before I can implement the survey, I need to have consent from the participating church.

You are receiving this email because you meet at least one of the following four requirements for helping to hone the survey:

1. Served as the Gen 1 pastor of the church.
2. Serve/served as Gen 2 pastor of the church.
3. Serve/served on the senior leadership team of the church and is familiar with your church's succession process • Someone who serves or served governing board

Once you confirm on by filling out the form and emailing it back to me, I will immediately start the process of survey implementation.

Michael
[contact information removed]

PS—If at any time circumstances change and you are unable to complete this portion of the survey, please let me know. Participation is completely voluntarily, and you are free to withdraw from it at any time.

APPENDIX 2

PASTORAL SURVEY PERMISSION FORM

Agreement to Participate:

The research in which you are about to participate is designed to identify applicable practices from successful pastoral transitions. This research is being conducted by Mike Nicholes for purposes of collecting data for a ministry project for a doctoral degree in educational ministry at Southern Baptist Theological Seminary. In this research, you will be asked to share from your church's succession experience. 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 participant survey, you are giving informed consent for the use of your responses in this research.

Church Representative

Name: _____

Church Representing: _____

Date: _____

APPENDIX 3

CHURCH SUCCESSION LIST

Succession list

Church	Denomination	State	Gen 1 Pastor	Gen 2 Pastor(s)	Type	In Survey
Maranatha Baptist Church	OARB	OH	Tim Kenoyer	Andrew Shearer	Relay	*
Southeast Christian Church	Independent Christian	KY	Bob Russell	David Stone Kyle Idleman	Internal Relay	*
The Chapel	Independent	OH	William Schroeder	Eric Lapata Todd Nielsen	Internal Internal	*
Crossroads Community Church	Nondenominational	IN	Jeff Harlow	Chris Duncan	External	*
Heritage Baptist	Independent Baptist	VA	Jerry Kroll	Nathan Smith	Relay	*

APPENDIX 4

PASTORAL SUCCESSION SURVEY¹

Note: This survey was built into Survey Monkey software. I will represent it here as accurately as possible.

SURVEY INSTRUCTIONS

The following survey will be used to better understand how to plan for a successful pastoral succession. Your participation will have a vital role in serving the leadership team at our church and other churches.

The survey contains a total of 37 items (largely multiple choice) and is best filled out in one sitting. The questions in the survey were designed to be answered quickly, but some questions will require some data. If you need to stop the survey, it's created so that you can stop the survey after completing any section and resume through the link provided in your email.

In order to take the survey effectively, having the following information will be helpful but not compulsory:

- The year the church was founded
- The year your church underwent a senior pastoral succession
- The age of the Gen 1 and Gen 2 pastor when the transition took place
- The below information would be helpful to input when you take the survey, but you will also have the opportunity to give the name of a church administrator that the surveyor can follow up with:
 - Total membership for the three years leading up to succession and the three years after succession (or as many years as available up to three).
 - Average weekly worship attendance three years prior to succession and three years post succession
 - Total general offering for the three years prior to succession and three years post succession

¹Instrument is adapted, with the author's permission from Han's Christopher Googer, *Senior Pastor Succession in Multisite Churches: Mixed Methods study*, included in appendix 2, p. 86-94.

As a reminder, responses will be reported anonymously. The only identifying information reported will be what churches participated in the survey and the names of the Gen 1 and Gen 2 pastor(s) who served prior to the succession (all publicly available).

IMPORTANT: The survey will save your responses once you move to the next page. Thus, you can finish a section, select "Next" to bring you to the next page, and return to the survey at another time through the link emailed to you. However, if you stop short of completing a section and click "Next," the response for that page will be lost.

Terminology

1. Generation/Gen 1 Pastor: The pastor (or pastors, if leadership was handed from one pastor to a team) who took over as senior leader after the Gen 1 pastor handed over leadership.
2. Generation/Gen 2 Pastor(s) The pastor (or pastors, if leadership was handed from one pastor to a team) who took over as senior leader after the Gen 1 pastor handed over leadership.
3. Governing Board: The group entrusted with the overall direction of the church in a legal capacity. Common boards might be called the elders, the administration board, or the executive council.
4. Senior Leadership Team: A group of staff members charged with implementation the over direction of the church under the authority of the governing board, or the executive council.
5. Succession: The intentional process of the transfer of leadership, power, and authority from one directional leader to another.
6. Succession Plan: The agreed-upon elements that will go into the Gen 1 pastor transferring leadership to the Gen 2 pastor(2).

As a reminder: This survey must be filled out by someone familiar with the succession process. By continuing, you confirm that you meet at least one of the following qualifications:

- You served as Gen 1 pastor of this church
- You serve as the Gen 2 pastor following a succession
- You serve/served on the senior leadership team (elder/deacon) of the church and are familiar with your church's succession process

Part 1 covers the basic information on you (contact info) and the church. Helpful things to know for Part 1 include the year the church was founded, the year the church completed succession. Click "Next" to continue.

Part 1: Survey Respondent and Demographic Information

This page provided the essential information about you and about your church.

1. Survey contact: (Name, email, and phone number)
2. What is your relationship to the church? (Select most appropriate)
3. Church name and location of the church (City, State):
4. Year the church was founded:
5. Year succession took place:
6. Please give the church's denominational affiliation (SBC, Christian, Presbyterian, United Methodist, etc.):
7. If applicable, please list any of the church's network affiliation (Acts 29, New Thing Network, 9Marks, etc.).

Thank you for completing Part 1! Part 2 looks at pre-succession information. Helpful data to have on hand would be tenure (in years) of the previous senior pastor. **Reminder: click save to your response to Part 1.**

Part 2: Pre-Succession Information

This page helps explain aspects of your church prior to succession.

8. Was the Gen 1 pastor also the founding pastor of the church?
 - Yes
 - No
9. How long did Gen 1 pastor serve as senior pastor before succession took place? [Drop down of 1-50 years]

Thank you for completing Part 2! Part 3 asks for information about the succession process. Good information to have on hand would be knowing who initiated the conversation about succession, the age of the Gen 1 and the Gen 2 pastor at the completion of the succession process. **Reminder: click "Next" to save your responses to Part 2.**

Part 3: Succession Process Information

This page gets at the heart of the survey-what happened during the succession process?

10. Who initiated the conversation of succession?
 - The Gen 1 pastor initiated the conversation with church leadership (senior staff or governing board)
 - Church leadership (senior staff or governing board) initiated the conversation with the Gen 1 pastor
 - Other (please explain)

11. From start to finish how long after initiating the topic of the Gen 1 pastor's succession did the succession process take?
- 0-6 months
 - 6-12 months
 - 12-24 months
 - 24-48 months
 - More than 48 months
12. What were the contributing factors to initiating the succession conversation (check all that apply)
- Age of the Gen 1 pastor required consideration of the next senior pastor
 - Health of the Gen 1 pastor required consideration of the next senior leader
 - Gen 1 pastor desired to transition leadership while the church was in a period of positive growth
 - Governing board desired to pursue a new direction for the church
 - Gen 1 pastor prioritized raising up the next leader in the church
 - Other, please explain
13. Once the church committed to implement pastor succession, which people or groups were involved in developing the succession plan? (Check all that apply)
- The Gen 1 pastor developed the plan and presented it to the governing board for feedback and modification
 - The governing board developed the plan and presented it to the Gen 1 pastor for feedback and modification
 - The Gen 1 pastor developed the plan entirely
 - Other please explain
14. Did the church use the services of consulting firm to help develop the succession plan?
- Yes
 - No
15. To whom did the church leadership first communicate the succession plan once it was developed?
- The church staff
 - Lay leaders in the congregation
 - The entire congregation
 - Other (please explain)
16. At the time the succession plan was communicated to the congregation, who communicated it?
- The Gen 1 pastor
 - A member or members of the governing board
 - Both the Gen 1 pastor and a member of members of the governing board
 - Other (please explain)

17. How did the church search for a Gen 2 pastor (or pastors)? Check all that apply)
- The church already knew who the Gen 2 pastor would be when it developed the plan
 - The church already had a list of viable candidates it wanted to pursue
 - The church implemented a broad external search for a new pastoral candidate
 - The church contacted with a search group to conduct a search
 - The church only searched for qualified pastors from within the church staff
 - Other, please explain
18. The Gen 2 pastor was/Gen 2 pastors were:
- An external hire, found from outside the church staff
 - An external hire, found from inside the church staff
 - Other (please explain)
19. Did the Gen 2 pastor have a familial relation to the Gen 1 pastor?
- No
 - Yes, (if so, please explain relation)
20. What role did the Gen 2 pastor(s) serve prior to being installed as senior pastor? (In the case of succession to a team of pastor, please select “other” and list the previous roles.)
- Pastor at the Gen 1 pastor’s church
 - Senior pastor at another church
 - Campus pastor at Gen 1 pastor’s church
 - Campus pastor at another multi-site church
 - Other, please explain
21. Once the Gen 2 pastor(s) was/were identified, did he/they serve on the same staff with the Gen 1 pastor for a season of mentoring before completing the succession process?
- Yes
 - No
22. If yes, how long from the identification of the Gen 2 pastor(s) to the completion of the succession process did the Gen 1 pastor mentor the Gen 2 pastor(s)
- 0-6 months
 - 6-12 months
 - 12-24 months
 - 24-36 months
 - 36 or more months

23. What was the age of the Gen 1 pastor at the completion of the succession process?
24. What was/were the ages(s) of the Gen 2 pastor(s) at the completion of the succession process?

Thank you for completing Part 3! Part 4 asks for information about post-succession arrangements. Helpful information to have on hand would be how the Gen 1 pastor has engaged in church life since succession, including potential compensation arrangements post-succession (not hard numbers, but the church's general approach). **Reminder: click "Next" to save your responses to Part 3.**

Part 4: Post-Succession Information

This section looks at some of the changes that may have taken place at the church since succession.

25. How much time has passed since the original success from the Gen 1 pastor to the Gen 2 pastor(s)?
26. Is/are the Gen 2 pastor(s) still the primary leader(s) of the church?
- Yes
 - No (if not, which generation pastor is currently leading?)
27. How has the Gen 1 pastor participated in the church since the succession?
- Has remained at church on paid staff
 - Has remained at church as a congregant (unpaid)
 - Left for a period of time but has returned on paid staff
 - Left for a period of time but has returned as a congregant (unpaid)
 - Has not attended the church regularly since succession
 - Other, please explain
28. If the Gen 1 pastor is currently at the church (paid or unpaid), do any of the following apply?
- Gen 1 pastor preaches occasionally in worship services
 - Gen 1 pastor participates in staff meetings
 - Gen 1 pastor leads in a ministry area as paid staff
 - Gen 1 pastor leads in a ministry area as unpaid congregant
 - Other examples different from above (please explain)

Thanks for finishing Part 4! Part 5 is the most data-intensive part of the survey, as it asks for pre- and post-succession metrics leading up to and coming out of the succession. The surveyor has previously sent you a list of that data and a spreadsheet that could've previously been filled out to make completion simple. You will also have the opportunity to put the name of a staff member who the surveyor can contact so that you can move on to Part 6 (the last part). **Reminder: click "Next" to save your responses to Part 4.**

Part 5: Pre- and Post-Succession Metrics

This page takes a look at some of the most significant numerical information that churches examine. "Succession Year" is the calendar year that the succession happened. Please provide data as far past succession as possible, but not past three years.

29. The below information requires knowledge of some church metrics from several years. If you are currently unable to provide this information for the survey, please list the name of a church administrator or contact who would have access to the information and the surveyor will follow up with him or her. You can then select "Next" to move on to Part 6. [Name, Role at Church, Email Address, Phone Number]

30. Please provide yearly membership stats from the three calendar years leading up to succession, the calendar year of succession, and the three calendar years following. Please put the number without commas.

Succession Year -3	
Succession Year -2	
Succession Year -1	
Succession	
Succession Year +1	
Succession Year +2	
Succession Year +3	

31. Please provide average weekly worship attendance from all geographic campuses the three calendar years leading up to succession, the calendar year of succession, and the three calendar years following. Please put the number without commas.

Succession Year -3	
Succession Year -2	
Succession Year -1	
Succession	
Succession Year +1	
Succession Year +2	
Succession Year +3	

32. Please provide the total yearly general offering (actual giving, not projected giving) from all geographic campuses the three calendar years leading up to succession, the calendar year of succession, and the three calendar years following.

Succession Year -3	
Succession Year -2	
Succession Year -1	
Succession	
Succession Year +1	
Succession Year +2	
Succession Year +3	

Thanks for finishing Part 5! Part 6 asks three questions about lessons learned from the succession. Reminder: click "Next" to save your responses to Part 5.

Part 6: Lessons Learned

Thank you for making it this far. The last three questions ask you to reflect on your experience and provide some of your thoughts on the succession process at your church. For these questions, consider things like the communication plan, the succession timeline, the spiritual preparation, and the process of finding a successor. Thinking back, what was done well, what was done poorly, what would you want to replicate, etc.?

33. Overall, how would you rate the effectiveness of the succession process on a scale of 1-10 (1 being highly ineffective, 10 being highly effective)?

34. Now that the original succession process is complete, what elements of your church's succession process would you keep?

35. Now that the original succession process is complete, what elements of your church's succession process would you do differently, if any? Thank you for completing the multisite pastoral succession survey! The ultimate hope is that this survey helps other multisite leaders better pass the baton to future generations. Your experiences are a huge help!

36. Based on your understanding, what are some best practices for pastoral succession (3-5 constructions would be most helpful)?

37. What some warning signs to prevent pastoral succession derailment (3-5 warnings would be very helpful along with any course corrections).

Thank you in advance for completing the pastoral succession survey. Your experience shared in this survey is much appreciated. Please select "Done" to finish this survey.

APPENDIX 5
SURVEY PERMISSION GRANTED

FROM THE DESK OF

HANS GOOGER

October 4, 2020

Mike:

I am happy to give you permission to use or modify the survey in my dissertation (*Senior Pastor Succession in Multisite Churches: A Mixed Methods Study*) for your own research.

All the best,

Hans Googer

APPENDIX 6

Table A1: Elements of succession churches would keep, Q34: Now that the original succession process is complete, what elements of your church's succession process would you keep?

Response 1	All of it. The [whole] plan worked smoothly and without turmoil. Being committed to a future that would be better than our present. Budgeting for it 6-7 years prior to the transition.
Response 2	Hire within. Select a definite date in advance. Communicate clearly with the congregation. Step aside and stay away for a year. We would hold fast to the following values: 1) Pray for one-another, 2) Love one-another, 3) Trust people, 4) Confront problems.
Response 3	Intentionally leave physically. Follow the example of Jesus with his disciples. . . . Jesus left his disciples when they didn't think they were ready and none of the disciples saw the apostle Paul coming following Jesus departure.
Response 4	Value team building, making the vision clear, involving the entire church to help shape the succession. As in parenting the Gen 1 pastor who [progressively] becomes unnecessary contributes to a healthy succession. Minor details could certainly adjust based on circumstances.
Response 5	The age and experience of Gen 2 would be a [key] factor in determining the length of each phase. Every succession is unique because God's servants are unique. Therefore, each succession needs to be prayerfully tailored to Gen 1, Gen 2, and the church family.

Table A2. Elements of succession churches would change, Q35: Now that the original succession process is complete, what elements of your church's succession process would you do differently, if any?

Response 1	There are no parts that I would change other than plead more with God to give people humble and gentle hearts toward change. The treasure is in earthen vessels so that God would be glorified.
Response 2	Involve my wife more in early planning. Have older elders stay on the board for longer after my leaving. Establish regular luncheons with my successor after I left- to keep me informed so I could be supportive.
Response 3	None
Response 4	I would be more encouraging to intentional communication between former and current senior pastors.
Response 5	I would have a detailed job description and expectations for the Pastor Emeritus (Gen 1) rather than simply an honor title with no job description even though Gen 1 is unpaid.

APPENDIX 7

Best Practices for Pastoral Succession

Executive Summary

Leaders of each generation serve for some period of time, long or short. But the term of leadership always expires. That is one of the most humbling truths about leadership. And every leader must understand that whatever a leader may contribute, build, and dream can be lost more quickly than imaginable.

Research points to the fact that often the starting point in effective leadership is less about having the right answers and more about asking the right questions. Questions, which not only affect tomorrow but lead to consequences into the unforeseen future.

Since the publishing of *Next* by Vanderbloemen and Bird in 2014, a significant paradigm shift has taken place in the church world concerning succession. The conversation has shifted from the need for a succession plan to a focus on the pastor's role and influence in the transition. Recent literature calls for pastors to consider their roles as transitional leaders and begin to talk about owning their transitions.¹

An empirical quantitative study done by popular pollster, George Barna in 2017, signifies that a mere 31 percent of congregants strongly agree that the congregation had a high degree of input in the succession process. This study signifies how unfortunately, communication with and to congregants is often neglected during transitions.²

Population Sample

This qualitative research project focuses on a narrow population – a maximum of four-selected churches, among which, two were successful and two were unsuccessful

¹ Michael A. Kramer, "A Leadership Profile of the Successful Transitional Pastor: A Delphi Study." PhD diss., The Southern Baptist Theological Seminary, 2018, 18. Two prominent voices in recent literature addressing pastoral transition, *The Elephant in the Boardroom* and *Next*, are exceptions to the rule, with the intended audience being pastors and leadership. These works call for pastors to have a transition plan and to communicate it: communication by proclaiming. Vanderbloemen and Bird make a pivotal shift in highlighting their intended audience when they define leadership succession by quoting Dave Travis, CEO of Leadership Network: "[Leadership Succession] is the intentional process of the transfer of leadership, power, and authority from one directional leader to another." Vanderbloemen and Bird, *Next*, 10. Vanderbloemen and Bird add, "Succession is when one senior leader intentionally transitions and hands over leadership to another." Ibid. It should be noted that *Transition Plan, Passing the Leadership Baton, Leader<->Shift*, and *Seamless Succession* also address pastors as well as anyone else who may have influence over the pastoral transition. In the last two years, the conversation of church succession has shifted to focus on the pastor.

² David Kinnaman, *Leadership Transitions: How Churches Navigate Pastoral Change – And Stay Healthy* (George Barna Group, 2019). 41.

transitions. Successful pastoral transition churches are measured by three criteria: (1) A date was set and kept for the succession, (2) The core values of the church were embodied by the incoming pastor, (3) Following the transition the church continued to flourish (ie health of finances/attendance/and fulfillment of church's mission). Unsuccessful churches are measured by two criteria: (1) A failure to implement a succession strategy and (2) The church experienced a major decline either numerically or financially following the transition.

The findings of this study are generalized to actual participants for qualitative work. The results may be transferable to churches whose leaders desire a successful transitional strategy.

Research Questions

Three primary research questions were chosen for this case study.

1. What best practices led to successful senior pastoral transitions?
2. What practices led to unsuccessful pastoral transitions?
3. What succession type, (inside, outside, and relay) describes how the successor came from within or outside of the church to be the new senior pastor (Fondas and Wiersama 1997, 561)?

Interview Protocol

The stakeholders selected for these interviews included pastors, deacons, and elders in local churches. Two selected men were a part of unsuccessful pastoral transitions from two separate churches both located in the state of Tennessee. Two stakeholders were a part of successful pastoral transitions in churches located in Ohio and Indiana. The interview was planned to last around one hour. Both ones experience and contributions to a succession plan were factors in the selection for this study. In addition, there were church leaders from outside or inside of these churches who recommended these leaders to be interviewed. Three of the four interviews took place on site and one interview took place online. Each question was open-ended to allow those interviewed to answer as thoroughly and articulately as possible concerning their involvement in the pastoral succession process. The purpose of each interview was to gather information pertinent to Research Questions 1-3 while preparing for a pilot study to develop a framework for pastoral succession.

Terminology

Leadership. The process of influencing others toward a common purpose.³

Succession plan. The agreed-upon process providing a clear path to transfer leadership from one senior pastor to the next. This plan will vary in the amount of detail and time

³ Roger Heuser and Norman Shawchuck, *Leading the Congregation: Caring for Yourself While Serving Others* (Nashville: Abingdon, 2010), loc. 441, Kindle.

for the succession process to take shape.

Inside succession. Someone inside the church was called as senior pastor.

Outside succession. Someone outside the church was called as pastor.

Relay succession. Someone serves alongside the post pastor for a period of time before assuming the lead pastor role.

Research Process

The research process is provided in the following table for the purpose of giving a visual representation of the phases needed to complete the case study.

Table A3. Research Process

Phase	Element	Date
Phase 1: Define and Design	Literature Review	April - August 2019
	Study Church Selection	July 2019 - August 2019
	Protocol Development and Evaluation	July 2019 - August 2019
Phase 2: Prepare, Collect, and Analyze the Data	Interview stakeholders	July 2019 - August 2019
	Transcribe Interviews	July 2019 - August 2019
	Study Interview Reports	July 2019 - August 2019
Phase 3: Present Findings	Summarize Case Study	September 2019

Table A4. Case Study summary for Church-A

Church designation	Category	Summarized responses
Church-A	Antecedents	Incumbent-A decided to retire assuming that the associate pastor would be Successor A.
	Successor Origin	N/A
	Succession Contingencies	<ol style="list-style-type: none"> 1. Church-A put together a communication committee. Decisions votes on failed to be acted upon. 2. Associate pastor gave a one-year notice to find a lead pastor. 3. Successor-A was apparently not informed about the unanimous vote for the selection process to be two people to lead the Church and School and came in accepting the leadership of both the church and the presidency of the university.
	Succession Consequences	<ol style="list-style-type: none"> 1. Post Succession the church and school steadily declined. 2. The Church and schools previously associated with this ministry are no longer in existence.

Table A5. Multiple Case Study summary for Church-B

Church designation	Category	Summarized responses
Church-B	Antecedents	Incumbent-B resigns from church at a time when his associate pastor is only four weeks out from taking a group of people from the church to start a new church plant.
	Successor Origin	Successor-B was a part of the church for seven years prior to becoming lead pastor. Three of those years he served as the associate pastor.
	Succession Contingencies	<ol style="list-style-type: none"> 1. Incumbent-B expressed confidence in his associate as Successor-B. 2. Pastor search committee was assembled. 3. Elders changed the bi-laws to allow for a new pastor selection from inside the church. 4. Successor-B is voted in with one “no” vote. 5. Elders and non-staff people instilled confidence in others.
	Succession Consequences	<ol style="list-style-type: none"> 1. Stability. 2. Successor-B had trust but sought to help answer questions and allowed the process to unfold smoothly before he was voted in as Successor-B. 3. Attendance in Church-B increased in the post five-year succession. 4. Offerings in Church-B increased in the post five-year succession.

Table A6. Case Study summary for Church-C

Church designation	Category	Summarized responses
Church-C	Antecedents	Incumbent-C is asked by his advisors to transition into the position “Founding/Worship Pastor” where he remained on as a teaching pastor but with no authority serving alongside of a “lead pastor”.
	Successor Origin	N/A – Lead (insider) pastor serves in a role alongside of founding pastor.
	Succession Contingencies	<ol style="list-style-type: none"> 1. Lead pastor becomes disqualified. 2. Interim pastor brought healing. 3. Among top three chosen pastoral candidates one was brought in and chosen to become the Successor.
	Succession Consequences	<ol style="list-style-type: none"> 1. Post Succession the church steadily declined, struggled financially. 2. Over half the ruling elders resigned, church members left, resulted in brokenness. 3. Attendance in Church-C decreased steadily post three-years succession until a interim pastor and eventually after vetting for a lead pastor from the outside was selected to become the lead pastor. Under his leadership the church has grown numerically financially and has become outward focused.

Table A7. Case Study summary for Church-D

Church designation	Category	Summarized responses
Church-D	Antecedents	Incumbent-D decided to resign due to fatigue and feelings of leadership inadequacy as lead pastor.
	Successor Origin	<ol style="list-style-type: none"> 1. Successor-D was a friend of Incumbent-D for 11 years, and attended Church-D over five-years prior to hearing about his friend's desire to resign as lead pastor. 2. Successor-D serves as a missionary with a College-Campus ministry at OSU. 3. Successor-D preached occasionally in Church-D prior to becoming lead pastor.
	Succession Contingencies	<ol style="list-style-type: none"> 1. Incumbent-D communicates with Successor-D his intention to step down with the potential of Church-D transitioning into a campus ministry of a large fellowship of churches [LSEP]. 2. Successor-D communicates his desire to see Church-D continue on the same path as started by the founder. 3. Church elders hear about Successor-D proposal and agree to his proposal. 4. Incumbent-D privately and publicly affirmed Successor-D as the right man to lead the church going forward. 5. Church-D installed Incumbent-D as pastor emeritus in the same service as Successor-D is installed as Successor.
	Succession Consequences	<ol style="list-style-type: none"> 1. Three Interns were added. 2. Attendance in Church-D increased in the one-year post succession. 3. Tithe income in Church-D increased in one-year post succession.

Table A8. Qualitative Survey – *Responses to Interview Questions – Raw Data*

<u>Question</u>	<u>Participant Responses</u>	1	2	3	4	T O T A L S
3. What did the church do to prepare prior to and or following a transition)?	Initially absolutely nothing	1				1
	Changed the church constitution		1			1
	Formed a communication (transition team) committee	1	1	1	1	4
	Instilled hope/confidence		1	1	1	3
7. What are some best practices learned from both unhealthy and healthy pastoral transitions?	Church leaders should daily prepare for their replacement.	1				1
	We would have made the changes for how succession would go. At least have a protocol.	1	1	1		3
	Communicate frequently with transparency to the congregation.	1	1	1	1	4
	Allow the process to work rather quickly.			1	1	2
	The incumbent should affirm publicly the new successor.	1	1		1	3
	Prayer (brokenness) and humility		1	1	1	3
	Distributed leadership	1	1		1	3

Research Implications

The following is a summary of the warnings from careful evaluation of the analyzed results along with insights from the precedent literature:

1. When a church and its leaders fail to plan, they plan to fail.
2. When a lead pastor is disengaged during a crises situation this is a very bad sign.
3. When church leaders lead out of fear instead of faith it is impossible to please God.
4. When leaders spend more time making reactive over proactive decisions the church leader swill inevitably puts the body in a weakened posture.
5. When the transitional pastor doesn't affirm the incoming pastor its not only a missed opportunity but a certain way to weaken the overall transition process.

APPENDIX 7

SWOT Analysis – Daekwang Church English Ministry

Agreement to Participate

This SWOT analysis is being conducted by Mike Nicholes for purposes of a ministry project research. In this SWOT analysis, you will be asked a few questions not only to provide data needed for completing a goal in my dissertation, but more importantly for the church to have a clear and bright future. 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 SWOT analysis, you are giving informed consent for the use of your responses in this research

This SWOT analysis has been designed for a group of seven participants who are deeply committed to seeing Daekwang church fulfill His mission for the glory of God in years ahead.

A SWOT is more than a design as it is a meeting of minds of stakeholders within an organization, pulled together from individual perspectives, and distilled into an agreed upon strategy. SWOT stands for strengths, weaknesses, opportunities, and threats which are internal and external which affect the health of our church. There are a few but very important steps to follow to get the most value from this SWOT analysis.

Step 1: Carefully answer the questions provided in the SWOT forms from an internal and external vantage point.

Step 2: The interim pastors will carefully examine the data provided and begin to pray over specific findings from the SWOT analysis and identify current needs with specific goals our church should focus on in the future. The data and goals will be communicated with Mike Nicholes, who is not seeking to control the outcome but serve as a consultant to the church.

Step 3: Based upon the data provided Mike Nicholes will formulate a process with potential stages to review with Daekwang’s English service interim pastors to get feedback and for clear communication. Lord willing, this process will eventually include communicating with Daekwang’s Korean pastoral leadership in cooperation with the Daekwang’s English service interim pastors.

Step 4: Once the SWOT analysis is analyzed, communicated, and stages have been formulated, the next step will be to communicate these potential stages through a virtual phone call with those who initially completed the SWOT analysis. The purpose will be to review the stages to see if anything should be added or subtracted before communicating to the congregation

Step 5: Communicate with the congregation the vision and mission of the church and the stages set so the church family can better understand where the church is headed in the months ahead.

Below are 21 relative questions asked to key stakeholders at Daekwang church.

STRENGTHS - A resource or capacity of the area that can be used effectively to achieve objectives now or in the future.

1. What drew you initially to become a part of Daekwang church? Certainly, God brought you to Daekwang so that by His power you may strengthen the Body by his grace. Please share two things from your personal experience: First, who or what inspired you to come to the church, and second, what was used by the Lord to cause you to join?

2. What things are we doing well as a church? These answers are likely to be obvious and simple to conceive. Consider areas our church is consistently do well. Complete the following sentence. (Provide 3-4 specifics).
“By God’s grace we are strong in . . . ”

Certainly, it isn't enough to just know what we are doing well – which leads to the next question.

3. Why are these things working? Asking this question informs future strategies which can be implemented in other areas that aren't working as well. It also serves to ensure we can keep doing what we excel at. Ignorance of that might cause us to stumble when significant growth occurs, and we have no plan for sustaining it.
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4. Who should be recognized? We are in the business of people and appreciating the people who serve us as volunteers builds relationships, which also builds on-going ministry accountability. Sharing the strengths of the church can also encourage volunteer staff and members and instills confidence.
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WEAKNESSES - A limitation, fault or defect of the location that likely will hinder achievement of objectives now or in the future.

1. Where can we grow? Identify specifics so that it can be communicated to the appropriate people involved. This is just being faithful and obedient to what we've been given as stewards of our God-given responsibilities.
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2. What are the specific causes to these problems? Identify the root of the problem and break it down. Once a weakness has been pinpointed, it comes down to gathering the data and deciding what's important, what it affects, and what can fix it.
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3. What needs to be dropped or revisited? Sometimes the cost for fixing an issue does more damage than good. Identify weak areas or systems that need to be dropped if they aren't working because, if not, will continue to hold back the growth of the church. Keep in mind that pruning is necessary in order to make room for more opportunity.

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4. What seems to be the biggest hinderance to whom our church growing today? If you could see one thing changed to better assist in reaching those who we are targeting (check your answer to question 2. What would you like to see changed?)
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OPPORTUNITIES - Any favorable situation present now or in the future in that particular area.

1. Where can we implement new innovative strategies? Trends are always changing in the church. These are factors to address because it will keep the church culture flowing rather than remaining stagnant. If something is stunting growth, often that is when people leave because it will translate to complacency in the body of the church.
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2. Who are we targeting as a church? Church is for everyone, but every church has a particular calling to existence. Who is God calling into our midst? Who is Jesus asking us to serve in our community? This is where the mission statement needs to filter out any outgoing messaging and communication. Check to make sure that everything aligns to the mission statement to tailor to proper targeted messaging.
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3. Where are opportunities to evangelize for the kingdom? Church is beyond the walls that hold it on Sundays. What can we give and where can we give it? After analyzing the mission and vision at Daekwang make sure those being served also fit with what the church stands for. Assess for outreach opportunities, missions, and potential organizations to partner with.
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4. What are some opportunities our church has by being located in an international economic hub city? Name some unique characteristics the church has by being in a multi-ethnic community.
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5. Are you currently a member? What was your process for becoming a member? Please share any suggested future membership training constructs below.

THREATS - Any unfavorable situation that is damaging now or could prove damaging in the future.

1. What can be a risk to our vision? The devil is crouching like a lion ready to seek, kill, and destroy the mission of the church. There are always threats to any organization but, for the church, people's lives can be affected. Where would Satan potentially like to get a foothold in our church if we are not vigilant and aware of this possibility?
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2. What hurdles do we need to overcome? A hurdle is considered a threat when it is an issue or red tape that gets in the way between where we are now and the goals we hope to achieve. Having a plan in place to get from start to finish help to counter those obstacles.
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3. What are some external threats? This can be anything that is out of the church's control. It could be construction on the road affecting traffic, technology issues, government restrictions, any which can prevent people from gathering together on a weekly basis. It is important to analyze past experiences of threats as well as using the current information to prepare for oncoming threats.
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4. What things can prevent a person or family from returning to our church? Think of yourself as a first guest or feel free to ask someone who attended once but didn't return. What were some reasons or a stumbling block from this person or family from becoming involved in our church?
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MOVING FORWARD

1. In our current pastoral transition what are strengths and weaknesses for moving forward in the transition?

2. Anything else you care to share as it relates to a threat or opportunity for the church in general?

3. What is your vision for our church in 2-5 years, and what do you believe are the most important steps to get there?

SIMPLE SWOT MATRIX TEMPLATE¹

STRENGTHS (+)		WEAKNESSES (-)	
EXTERNAL FACTORS			
OPPORTUNITIES (+)		THREATS (-)	

¹Accessed from the following website: <https://www.smartsheet.com/14-free-swot-analysis-templates>.
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Table A9. Strengths, Q1: What drew you to come and join Daekwang church?

Response 1	The church had the following characteristics: (1) Friendly caring congregants, (2) biblical exposition, (3) family atmosphere, (4) welcoming and (5) spiritually healthy congregation.
Response 2	We met the Gen 1 pastor at a grocery store; however, we were initially introduced to the church by our place of employment. The Gen 1 pastor's family picked us up the second time we went. We felt that the church was small where everyone could know each other and there was an opportunity to serve. We were comfortable because we had moved to the area from an underground house church experience in China.
Response 3	God led me to the Daekwang Church by using my mother's death and the families who believed before me. I came to Christ through the training of disciples in the church.
Response 4	We were asked to join the church in order to serve.
Response 5	Daekwang church was the easiest church to attend because we were offered transportation. We also saw needs in the church that we could fulfill. We like being a part of the local church, and not just attendees.
Response 6	When we came to Korea to serve as missionaries, we joined Daekwang Church at the invitation of the Gen 1 pastor. It was where we saw God working to reach the international community and we wanted to be a part of serving Him there. It also happened to be a couple blocks away from our apartment and we saw the benefit to being part of a church so close to our home. We were drawn to the close-knit family environment as well as the faithful teaching of God's Word.
Response 7	After being invited by one of the volunteer pastors in the church, we found that Daekwang church had the following characteristics: (1) intentionality – people going out of their way to 'meet us' and welcome us, (2) authenticity – the sermon was both biblical but also woven with personal examples of the speaker's own struggles, to which the congregation could well relate, (3) family-friendly, as there were many other young families to whom ours could relate in similarity of "season", (4) my husband wanted a church that took "discipleship" strongly, and several members of DaeKwang said that the Korean church was founded upon a discipleship model and that the English service sought to grow discipleship relationships both among and outside of its members.

Table A10. Strengths, Q2: What things are we doing well as a church?

Answers	%	Responses
Scripture is faithfully proclaimed	21	3
Women's ministry very active	14	2
Acts of service (meals, babysitting)	7	1
Online presence	7	1
Gospel centric messages	7	1
Consistent worship preparation	7	1
On-going improvement	7	1
Friendly and welcoming	14	2
Prayer	7	1
Dedicated to growing in and sharing Christ	7	1
Total	98	14

Table A11. Strengths, Q3: Why are these things working?

Response 1	(1) A commitment to God, (2) dedicated members – people who value dedication, (3) humility, and (4) desire for unity.
Response 2	The women’s group is working well because all of the women are active. The Interim pastors’ wives are both good at organizing and communicating often. Also, the many of the women are stay at home moms who know it is vital for them to get out and do things, so they have extra incentive to organize outings.
Response 3	It’s biblical. In the Korean service, we learn that the sword of the spirit through work and cell group meetings. We affirm that evangelism and service are not the responsibility solely [of] the clergy and some people, but the duty of the entire church body. By practice [of] the word, one discovers joy through evangelism, joy through service, and joy through discipleship training. In the English service, dedicated service can be seen by all.
Response 4	It's something that we all are needing at this stage of time with the world's current situation. We have a system in place for the worship service to run...someone makes the bulletin, someone prints it, someone takes up the offering, etc. Certain people have stepped up to make it happen.
Response 5	For the sermons we have good leadership from godly men. For the women’s Bible study, there are passionate organizers, and the ladies attending are invested in the fellowship. Everyone who attends has the mindset of ministry and not just to sit and enjoy a sermon.
Response 6	These things work because there are a few core families who believe in the church and who keep the focus on God and His truth and they are consistent about investing their time and talent into the congregation.
Response 7	*

Table A12. Strengths, Q4: Who should be recognized?

Response 1	Interim pastor(s) families – both husbands and wives for their tireless service for the church. Also, we have one who always is willing and able to lead singing. Volunteer teachers who serve cheerfully even in areas [where] they don’t directly receive a benefit (i.e. teaching children so the parents can serve or take a break).
Response 2	Interim pastors for using their time to prepare sermons and keep others informed. Our interim pastors’ wife who keeps the women active. Everyone who serves our 3-4 year old children’s ministry. Our music leader and worship team for consistently preparing worship.
Response 3	Interim pastors, worship team, and sisters who serve children during the worship time... all should be recognized
Response 4	Interim Pastors and their wives, deacons, worship team, tech servers, and nursery workers
Response 5	The interim pastor’s family carries most of the weight. The women’s ministry leader, music leader, children’s ministry coordinator and interim pastors who take turns preaching sermons (both men do an amazing job preaching). Many others fill in and help where they can. It’s a team effort for sure.
Response 6	Interim pastors keep us in the Word through deep and carefully prepared sermons - the truth they share is a solid foundation for God to build His church on. The music team is faithful in leading the worship every week. Women of the church are eager to meet together for fellowship and Bible study and are like the “glue” holding our families together in friendship.

Table A12. continued

Response 7	Interim pastor 1 has been an incredible example of grace, mercy, love, and an extremely non-judgmental heart. He helped our family through some difficult times and showed incredible amount of love and support. Interim pastor 1’s wife has been a wonderful example of a supportive wife and friend to women in the church. Interim pastor 2 and his wife have been beacons of selflessness, hospitality, and leadership in the church. They both have ‘stepped up’ to the plate, even stepping far outside their realms of comfort to exhort brothers and sisters with sound doctrine. In their respective men’s and women’s ministries, I also know Interim pastor 2 has been courageous in exposing hard truths about sin and each member’s need for a holy God. Interim pastor 2’s wife is probably the most selfless woman I’ve met in ministry.
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Table A13. Weakness, Q1: Where can we grow?

Response 1	(1) A more directed leadership so we as a church know where we are going, (2) more outreach to bring in more people to the church.
Response 2	(1) Organizational leadership, pastoral leadership (2) men’s ministry- lack of consistency, vision and planning, (3) children’s ministry- activities for kids outside of Sunday meeting - consider youth groups, (4) service to our community outside the church body.
Response 3	God’s Word - this is why worship, Bible, prayer, fellowship, and evangelism are important. Our growth should be centered on the church.
Response 4	In everything. We need more leadership in the church. Not just a senior pastor, but deacons and elders...lay leaders. More organization...and communication about that organization: who are the leaders? what exactly are they responsible for? who makes decisions and how? We cannot continue on in a healthy way unless others step up/are called to step up. It’s unhealthy for those currently in leadership to do so much as it could easily lead toward burnout. We need to also grow in our prayer together for one another.
Response 5	Evangelism, especially community outreach. Maybe discipleship. Our limited understanding of the Korean side of our church. We need to grow in our relationship with our Korean church. I believe the interim pastors are doing that and yet they are limited in their relationship with the Korean church. Currently, the interim pastors are the only ones who can communicate with the Korean side.
Response 6	The intentional connection with people during the week, especially visitors, with the purpose of drawing them into the family of God, can get overlooked in the busyness of daily life.
Response 7	(1) Having a formal body of leadership – such as deacons and elders. This would ensure also that all lay leaders (not elders or deacons) are biblically held accountable. (2) Making specific efforts to reach out to others who are new to the area, perhaps by attending events or visiting military-affiliated gatherings, to inform others about the church and invite them to attend. In order for our church to function ‘better,’ we believe it needs more “willing souls,” and more members overall. (3) Having an outward focus – making an effort to not only invite/welcome new members, but to also bring the gospel outside the walls of the church. <i>Having some form of biblical church ‘discipline,’ or intentional efforts to reach out to another member or leader if he/she has been found to not make an effort to abstain from immorality or ongoing sin.</i>

Table A14. Weakness, Q2: What are specific causes to these problems?

Response 1	(a) A poor transition between outgoing pastor and interim pastors, (b) Covid-19 disruptions have really hurt us.
Response 2	(a) The church currently lacks consistent organizational leadership and pastoral leadership. Our interim pastors are serving full-time with a mission and on top of that prepare weekly sermons and should be commended but not having a dedicated organizational leader and pastor causes some disjointedness. It is too much to ask of the interim pastors. They have tried to meet with others, and they have gone above and beyond what should be expected of them. It is just not fair to have them responsible for so much. (b) A dedicated organizational and pastoral leader should be able to prepare consistent Biblical exegesis. Again, what our interim pastors are doing is commendable but sometimes having them, as well as other brothers stepping in, creates a disjointed Biblical study and inconsistencies- sometimes it is hard to “go deep” into the word. (c) A dedicated organizational leader could prepare and organize church ministry and events and oversee them. They would know the needs of the church body through consistent interaction and communication with them. They can help develop leadership capacity in others.
Response 3	I think the center of introducing Jesus to people to unbelievers should be the church’s first priority. Therefore, I believe evangelism is one of the most important priorities for the church. I think as an English congregation we need a system for systematic evangelistic training. The Korean church has been conducting Evangelism Explosion trainings throughout the year. I hope the same training will be applied to the saints who attend the English Worship Service.
Response 4	A lack of understanding of what the English congregation can and cannot do as a part of the Korean church. This could be due to a lack of communication...potentially a lack of genuine ownership in our church (are we truly free to decide ____). Possibly a cultural misunderstanding. Also, leadership in the English church simply not inviting others to officially participate as leaders. There may be a lack of understanding of what the church is as a whole among its members.
Response 5	The most involved families are a part of other Christian ministries like Word of Life and Pyeongtaek International Christian School. They also have large families with young children. It makes outreach difficult when your time is already divided with these other responsibilities. We have met many times to try and figure out how we can “do more.” Every meeting is left with very little accomplished because everyone is already stretched so thin. I feel we are at a loss.
Response 6	The root of the problem is that many of the people who attend the church don’t take ownership of the church. They don’t see it as their ministry, worthy of more than casual investment. The vision and community of the Korean church should be a guiding factor, but it feels like we just happen to meet in a Korean church building without any other binding element.
Response 7	(a) One major root problem lies in a lack of people. I also think that it would be wise to generate a list of positions that the church is looking to fill. There are people who make statements on Sundays such as “if you are looking to serve, we could use your help,” But I think people are more likely to ‘step up’ if they know there is a specific position that needs to be filled. (b) Our current leaders are over-stretched. Jeremy and Jacob are also leading full-time ministry for Word of Life. (c) Lack of a full-time pastor.

A15: Weakness, Q3: What needs to be dropped or revisited?

Response 1	Streaming service: Seems to be quite a bit of effort/resources for what appears to be little pay off.
Response 2	Not sure of the need to live stream – [are] there other areas more important to get others involved in - is the cost to benefit worth it?
Response 3	Nothing. I think the English Worship Service is being operated at a minimum. I hope it'll be more active.
Response 4	Honestly, I think what we are doing is pretty bare minimum. Not sure what we can drop and still provide fellowship and encouragement to all of our members.
Response 5	*
Response 6	I feel like we are already in a stripped down, bare bones ministry situation. The regulations related to Covid-19 have made it difficult to create new opportunities and keep regular ones feeling vibrant. Holding online services was a challenge and caused disconnection in relationships.
Response 7	Due to the impact of the Corona virus and government restrictions, the service time changed from Sundays at 9am to 2 pm. Since Sunday afternoon is typical “nap” time for children, this time hinders one of the great strengths of the church being family friendly.

Table A16. Weakness, Q4: What seems to be the biggest hinderance for the church growing today?

Answers	Responses	
	%	
Leadership (deacons/elders)	24	4
Evangelism	18	3
Discipleship	6	1
Outreach (social – not specific to evangelism)	12	2
Word centric	6	1
Prayer	6	1
Men’s ministry	6	1
Children’s ministry	6	1
Youth ministry	6	1
First time guest(s) follow-up	6	1
Communication with Korean church leadership	6	1
Total	100	17

Table A17. Opportunities, Q1: Where can we implement new innovative strategies?

Response 1	Reaching out online to expats: English teachers, foreign workers, and military to provide counsel, friendship, and to adopt a family.
Response 2	*
Response 3	We are offering two different forms of worship in one building. One is Korean worship for Koreans and the other is English worship for Americans and other foreigners. There is little interaction between people attending the two services. However, both services have their strengths and weaknesses. I think the synergy effect is great when the two services communicate and offer translation.
Response 4	I believe with more communication; we can begin to dream about adding new things.
Response 5	We are at a loss. We’ve met many times and there doesn’t seem to be any one thing we can either agree on or feel like we can physically do.

Table A17. continued

Response 6	The congregation is almost half children. I would like to see a vibrant children’s ministry grow up. This is the next generation of believers and right now we are shaping their understanding of God, worship, church and faith. The family has the primary responsibility for this, but the church should be helping to equip and disciple both the parents and the children.
Response 7	*

Table A18. Opportunities, Q2: Who are we targeting?

Response 1	English speaking expats and Koreans looking for a safe haven from the pressures in Korean churches.
Response 2	I’m not sure who we are targeting. We seem to exist for the families who attend already.
Response 3	The church is for everyone.
Response 4	Foreigners living in Pyeongtaek. Especially the international community...but also Koreans who have either lived abroad or have a high interest in English.
Response 5	I think that the obvious statement is the lost, but I’m thinking more specifically. Before COVID, when we first learned that we were without a pastor, we tried to come up with ideas to reach out to foreigners other than American military. At one point, DaeKwang had a successful foreigner outreach, but I think it has disbanded. This may be due to COVID. Again, we have very little connection or communication with the Korean side.
Response 6	The church needs a clearer mission statement, one that is owned and understood by everyone. Perhaps we could say we are here to serve the international community, but that is vague. Starting where we are, we are a very diverse congregation, with several nationalities and professions represented. But I believe there needs to be a more intentional vision of “who” we are here for. It should be stated in writing and should be accepted by everyone.
Response 7	Young families, but the general discussion and decision about who we are a church are targeting has not taken place, at least recently.

Table A19. Q3: Where are opportunities to evangelize for the kingdom?

Response 1	When those who are involved in a mission group outside of the local church see Korean young people come to Christ, we could be a church for them to be directed to check out.
Response 2	(1) Homeless outreach, (2) immigrant outreach, (3) human trafficking outreach, (4) Koreans wishing to study English.
Response 3	Evangelism at: 1. work, 2. stores, and 3. church. Some people attend church but do not know Jesus correctly.
Response 4	Apart from personally sharing the gospel with friends or neighbors, through helping local ministries like the International Christian School and Word of Life. It might be a natural way for people in our church to be involved in outreach since that is what a lot of members are already doing.
Response 5	This is a good question. We have so many children in our church. Should we focus on our families? We have many women in the church willing to host. Should we focus on ministries that meet in the home? Should we join with ministries already established at DaeKwang on the Korean side?
Response 6	The opportunities right now are limited to small groups, with occasional special events. This is an area that needs to be worked on. But again, it feels as though this would be carried by just a few people who are already overloaded.
Response 7	Military affiliated families on the US military army base and off post housing areas. New Korean economic growth housing area’s supporting the new Samsung factory.

Table A20. Opportunities, Q4: Where are some opportunities our church has being located in an international economic hub city?

Answers	%	Responses
Expats	40	2
Foreign teachers and factory workers	20	1
Korean professionals who know English	20	1
Partnering with other international churches	20	1
Total	100	5

Table A21. Threats, Q1: What can be a risk to our vision?

Response 1	Complacency and continued floating along - we will die from attrition.
Response 2	Transient nature of the international community- teachers, contractors, missionaries. Busy schedules and overworked community.
Response 3	There is a lack of communication between English worship and Korean worship. There's so much we don't know about each other. There was no way the two organizations could collaborate.
Response 4	Any remaining hurt or bitterness from the transition of leadership thus far. To discourage or overwhelm leaders, making it feel like nothing will change. If we lose our love for Christ or for one another. If we lose our commitment to the Word of God.
Response 5	People feeling unappreciated or uncared for can threaten our vision.
Response 6	Busyness and distractions and burnout... Everyone has full lives and busy schedules. Church can feel like an extra thing that we have to do. One benefit from the Covid-19 lockdowns this year, it has intensified the longing to be together in person. Nothing can replace that physical presence.
Response 7	A drifting church without clear vision and leadership is directed by currents outside of itself.

Table A22. Threats, Q2: What hurdles do we need to overcome?

Response 1	Better communication with the Korean side so we can tap into networks or support their vision. Leadership vision – focus.
Response 2	We are a part of the larger Korean church body of DaeKwang, it can be a hurdle or an opportunity. Always going through intermediaries leaves many feeling disconnected from the Korean church. If we are a ministry of the Korean side, we need to hear directly from them more. It is hard to ask our members who transition a lot, to get themselves connected with both the Korean side and the international side. As it stands, our church feels separate from the Korean side, especially to new visitors.
Response 3	Efforts should be made to communicate between English and Korean worship services. Regular intercourse, attendance at cell group meetings with each other, joint organization for evangelism.
Response 4	Lack of communication/cultural barriers. Defining as a church better who we are and how we operate (i.e. we don't have by-laws or an operating manual or church constitution).
Response 5	Questions to ask: Why are we connected to DaeKwang? What is our role? Will we be actively looking for a pastor? How can we accommodate so many children in our church?
Response 6	The 2 pm service time is not ideal for families. But I don't know how that can be changed at this point.
Response 7	Formalize decision making.

Table A23. Threats, Q3: What are some external threats?

Response 1	(1) Poor location when relying on public transit. (2) Lack of signage.
Response 2	Where we meet- if the Korean side is in charge, we can't really decide when and where to meet. Because we don't really hear from the Korean church directly, but only through our interim pastors, it doesn't really feel like a collaborative decision. It seems out of the regular members' control or influence.
Response 3	Government restrictions on worship and the suppression of gatherings by corona 19.
Response 4	COVID-19. The issue of space in the facility and a time that fits well for our members and future members.
Response 5	We are restricted to where and when we can meet because we are sharing a space that has been graciously given to us.
Response 6	The government could at any point ask churches not to meet in person. This makes it challenging to keep a sense of community. However, we found that by intentionally inviting people into our home to watch the service with us, we were able to form some great connections! In the past, parking can be a challenge, but at the 2:00pm service time parking is not a problem!
Response 7	Government Corona virus restrictions.

Table A24. Threats, Q4: What things can prevent people from returning to our church?

Answers	%	Responses
Service time change due to Covid-19 restrictions and space limitation (Sunday 2 pm)	60	4
Church hospitality (lack welcome team)	12.5	1
Inward focus (lack outreach)	15	2
No youth ministry	12.5	1
Total	100	8

Table A25. Future, Q1: In our current pastoral transition what are strengths and weaknesses for moving forward in the transition?

Response 1	Strength: dedicated, sincere, hardworking interim pastors. Negative: a deflated congregation. Coasting for 2 years has made the congregation apathetic, inactive, weak and tired (not sure the right word).
Response 2	*
Response 3	Giving an English service in Korea is a great strength in itself. We also have passionate pastors and ministers, and we worship on/off line at the same time. But we have the disadvantage of not using that advantage well for the evangelism.
Response 4	Doing this analysis and setting up communication to move forward officially is good. A weakness has been just hoping things will change without intentionally doing something different.
Response 5	Strength: willing people who are mature in their faith and genuinely want to serve. Weaknesses: Feeling divided and pulled due to many already [serving] full-time somewhere else and not having a clear sense of identity.
Response 6	Strength: the congregation trusts our interim pastor and thus are unified in following them. Weakness: The interim pastors were put into this position abruptly and without adequate time to prepare the congregation and make plans for the future. Since they began their leadership of the church, the vision and mission has become lost in the midst of the daily struggle to keep up with all the work of their ministries.
Response 7	*

Table A26. Future, Q2: Anything else the stakeholder desires to share relating to a threat or opportunity for the church?

Response 1	*
Response 2	*
Response 3	With Covid-19, we began to offer online services to overcome restrictions on worship. If activated, I think it will be possible to notify about the worship service.
Response 4	We have a great opportunity to make a difference in this place, but if we are selfish and only focus on our church, we won't. A threat is also if we don't collaborate with other English services in our city.
Response 5	*
Response 6	There is a great opportunity for building relationships with people in the area who are looking for community. Our small, friendly atmosphere has drawn people into becoming regular attenders.
Response 7	*

Table A27. Future, Q3: What is your vision for our church in two to five years, and what do you believe are the most important steps to get there?

Response 1	Figuring out why we exist as a church and who will lead us as we go there.
Response 2	I hope the church body establishes a clear vision and identity in the Pyeongtaek and South Korean community. Answering the questions: Why (our) church exists? What do (we) hope to accomplish? What is our unique calling as it relates to our service for Christ?
Response 3	I want to see those who worship in English and in Korean gather together to preach the gospel to those who don't know Jesus. In order to do so, I think communication between the two services is necessary.
Response 4	More members. More outreach. Small groups officially set up in an ongoing way at the church for discipleship. A full-time senior pastor of the English service.
Response 5	Finding a lead pastor. Maybe sharing a ministry with the Korean side of the church. Finding a way to reach more foreigners in Pyeongtaek.
Response 6	I would like to see a strong vision and mission for the church that everyone shares and can verbalize. It would be amazing to see each person who is a regular attender also actively sharing how they are reaching other with the gospel and discipling those around them. The burden and responsibility of the leadership of the church should be shared more equally. Suggested steps forward: 1. Create a mission statement for the English service. 2. Write down our vision and goals for how to get there. 3. Help all regular members to see their role in reaching the vision.

APPENDIX 8

Ten Stages Leading Towards a Healthy Pastoral Succession Posture

Stage 1: View the Church's History through the Eyes of Christ

A good starting point is to involve members in the church in a healthy discussion about our church by carefully observing the Lord's opinion of His church as recorded by John in Revelation. There we find the Lord's compliment, criticism, command, and consequences on display. Interestingly, Laodicea did not receive a compliment; Smyrna and Philadelphia did not receive criticisms or consequences. Creating a worksheet utilizing the questions provided below and then sharing the worksheet with a facilitator for discussing these questions in small groups is recommended.

What did Jesus say to the seven churches in Revelation? Ephesus (Rev 2:1-7), Smyrna (Rev 2:8-11), Pergamum (Rev 2:12-17), Thyatira (Rev 2:18-29), Sardis (Rev 3:1-6), Philadelphia (Rev 3:7-13), Laodicea (Rev 3:14-22)

What did Jesus say to the church in _____?

Compliments – "I know your works...." (none for Laodicea)

Criticisms – "But I have this against you...." (none for Smyrna and Philadelphia)

Commands – "Therefore, you must...." Consequences – "If you do not...." (none for Smyrna and Philadelphia)

What would Jesus say to our church?

Compliments – "I know your works...." (What would Jesus say that our church does well? How has God uniquely gifted us as a body?)

Criticisms – "But I have this against you...." (What would Jesus say are our church's shortcomings, faults, and failures? What would Jesus say we are not doing well? What would Jesus say we should be doing that we are not doing?)

Step One: What Would Jesus Say to our Church?

Encourage openness and frankness, reminding the group to speak the truth in love. Lead the group to understand the need for confidentiality. When all the responses have been given, reveal the top three compliments followed by the top three criticisms.

Step Two: Timeline and Memories (prepare post-it notes)

(Transition) Ask, what are the good memories and painful memories throughout the time each of us has been a part of our church? Good Memories - Ask the members to use the yellow post-it notes to write their good memories of the church and the approximate year of that memory. Painful Memories - Ask the participants to use the blue post-it notes to write their painful memories of the church and the approximate year of that memory. (Post this list on the wall or in a handout.) The purpose is to be constructive not hurtful. These will not be read aloud. Ask the participants to post their painful memories on the appropriate space on a timeline sheet on the wall. When all painful memories have been posted, the leader will comment on the clusters of painful memories and lead a time of prayerful confession. Ask the Lord to remove any bitterness or bad feelings that remain. Close with sentence prayers, allowing all members to voice thanksgiving for what the church has meant in their lives. Celebrate the community of faith by singing an appropriate God-centered, glorifying song.

Stage 2: Refocus the Church around Mission, Vision, and Values

King Solomon once wrote, *“The toil of a fool wearies him, for he does not know the way to the city.”*¹ A helpful vision not only provides a path for a brighter future but gains clarity to arriving at this desired destination. William Mancini in his book, *Church Unique* did an excellent job highlighting the importance of Christian ministries creating, and clarifying mission, purpose of identity. In his later book, *God Dreams*, the

¹ Ecc 10:15.

author builds on the frame of mission, the strategic components of short and long-term vision.

Churches which work on establishing clarity tend to be more effective when they embark on a strategic plan for getting there. A suggested starting point is gathering as church leaders to affirm the answer to questions such as:

Who are we? Where does God want to use us? Since each church is unique being unified in who we are and understanding what is important to our church will be one of the most effective things to do in this stage. Taking time to discuss these matters, capture it in writing, and then communicating it to the congregation will go a long way at this stage.

Since God is the initiator and finisher of faith, salvation, and head of the church, the exaltation of Christ should drive the vision for His church. From this vision, how the body reveres and uplifts the name of Jesus results in core values the church seeks to implement with regularity. Following the pattern found in the great commandment, Jesus reiterated the greatest commandment that of loving God with all year heart mind, and soul, and to love your neighbor as yourself. After the exaltation of Christ, the edification of the saints should be a natural bi-product. This might be fulfilled through the teaching and preaching of God's Word, being devoted to the "one-another". Thus, accountability, discipline, and restoration should not be foreign to church members. Finally, besides exaltation and edification, evangelism should certainly be a intentional focused value. The vision for our church should never be our seating capacity but rather our sending capacity. As derived from Matthew 28, the great commission informs our vision for being a multi-ethnic church which makes disciples of all peoples.

A clear compelling vision can be quite motivating and powerful for those already a part of the church. Authors Warren Bird and William Mancini in their book, *God Dreams* state, "Ministry without clarity is insanity". Therefore, it is vital to regain

and communicate with clarity the vision, mission, and values of the church with the entire church body.

Stage 3: Create a Regular Consistent Communication Channel to and from the Korean and English Congregations

When communication breaks down in a marriage, misunderstandings and unhealthy assumptions are inevitable, and such is the case with churches who have partnered together, serving together side-by-side on a church campus but void of clear and consistent communication.

Creating a regular and consistent communication channel as leaders of the English and Korean congregation is imperative to improve the communication flow between the two ministries in the months ahead. A suggested starting place is for the pastoral leadership from both congregations to schedule a bi-monthly meeting to communicate together. After a full-time pastor is installed in the English ministry side, a *weekly* meeting as pastoral staff would be prudent. When, where and how these communication forums take shape should be scheduled and considered a high value to all invited participants. Following each of these meetings, a follow-up email highlighting discussions and decisions made whenever applicable should be shared with other church members to enhance communication when applicable.

Stage 4: Select and Appoint a Plurality of Leaders (elders) to Shepherd the Church

Recognize biblically qualified men to serve alongside the interim pastors as volunteer elders to help guide, protect, and strengthen the church body. Men for consideration should be men of “good reputation, full of the Spirit, and of wisdom (Acts 6:3). Capable biblically qualified men could be existing influential leaders in the church. To be effective it will be of critical to develop a process for screening potential elders, and then to select humble men. The elders will be employed to shepherd the

congregation, meeting needs in the church, among whom some should have the gift of administration (1 Cor 12:28), men who can organize, think logically, and guide a discussion.

Stage 5: Refocus and Prioritize on the New Connections Membership Class

“The local church enables the world to look upon the canvas of God’s people and see an authentic painting of Christ’s love and holiness, not a forgery. And the local church lays down a pathway with guardrails and resting stations for the long journey of the Christian life.”² Develop a membership policy to help applicants desiring to become official members at Daekwang Church. This provides a clear path for not only facilitate those desiring to become a member but also to help future members understand the purpose, vision and responsibilities of future members. The basis for this five-week, or five-hour class, is to familiarize people with the church and to ask questions about the church. This class should offer answers to four basic questions: What is the church, why is the church important, what is the biblical purpose of the church, and how we, as Daekwang church fulfill that purpose. Following the class anyone who submits an application for membership are to meet with two elders to hear his/her testimony and discuss any questions about doctrine, ministry, and membership responsibilities. Once the applicant is accepted by the elders, they are presented to the congregation at a Sunday morning worship service to inform the membership that the applicant is aligning themselves with Daekwang Church as members of the body. The membership of the church affirms the acceptance of mutual responsibilities toward and from the new member by verbal assent.

² Jonathan Leeman, *Building Healthy Churches: Church Membership* (Wheaton: IL, Crossway, 2012) 30.

Stage 6: Establish a Clear Process, Package, and Strategic Plan for Recommending a Pastoral Candidate to the Congregation

Establishing a clear process and package to extend to the next lead pastoral candidate will necessitate finding and appointing a full-time pastor. The initiation for this decision is from the Korean pastoral leadership. Establishing clear expectations for a new pastor and the package to be put in place after the installation of the new pastor is something the Korean leadership will employ to initiate this process. Once affirmed by the Korean pastoral leadership, an official contract should be drafted from the church with the help of the interim pastors in order to invite a lead pastor candidate.

Stage 7: Select a Lead Pastor/Elder to Shepherd and Fulfill God's Future for the Church

The selection of the next lead pastor should be intentional with a minimum of four priorities. Priority 1. Since Daekwang English ministry is under the umbrella of Daekwang Church communication with the Korean leadership must be the first priority to be taken in the selection of a lead pastor. Priority 2. The interim pastor(s) should encourage the church family leading by example in praying for God's anointed in the next lead pastor. Priority 3. The selection of a Gen 2 pastoral candidate should be based on alignment with the doctrine, mission, vision, and values of the church. Priority 4. The new lead pastor is affirmed and confirmed by the leadership in the Korean and English Ministry of Daekwang Church.

Stage 8: Interim Pastor(s) Present a Four-Week Sermon Series Paving the Way for a Lead Pastor

The sermon series is based on a biblical framework for God's design for leadership in the local church. This series should help the church better understand, who God is, who they are (identity), and how our church functions within the mission, vision, and values of Daekwang Church for the glory of God. The way our church glorifies God

is by exalting and worshiping Christ, edifying and building up the body, and evangelizing the lost.

Stage 9: Become Intentionally Outward Focused as a Church

Evangelism is the heartbeat of any vibrant, growing, healthy church. The Korean church has embodied evangelism as a part of its DNA. For the church to become all that God has intended for it to become, evangelism can't simply be tacked on to the end of a message, but a high value and therefore intentional. Developing a church policy for being strategic and intentionally outwardly focused is a good starting place. Once this policy is in place, an on-going evangelism training course and strategy should be employed on a regular basis.

Stage 10: Help the Transitional Pastor Begin Well in the Church and Community

Provide your newly appointed lead pastor with opportunities and time to establish relationships. Relationships take time, but are vital from the beginning. The first week, month and year is prime season for establishing the relationships on which the ministry is built. The lead minister should not be hired on to do all the work of the ministry, but rather, the biblical mandate for pastors is to equip the church body for service. Humble servant-leadership is the role of the lead pastor.

In order for each stage to progress forward it was advised and determined that a flexible, yet clear timeframe would be set for these stages to be executed.

APPENDIX 9

TEN STAGES EVALUATION TOOL

The following evaluation was sent to the two interim pastors at PDC. Each pastor evaluated the material to affirm the necessity, possibility, and potential of the stages recommended for the church to move forward toward an intentional pastoral transition.

Evaluation Rubric

Ten Stages Evaluation Tool					
Pyeongtaek DaeKwang Church					
Name of evaluator _____			Date _____		
1 = insufficient 2 = requires attention 3 = sufficient 4 = Exemplary					
Criteria	1	2	3	4	Comments
Each stage is recommended based on the collection and review of the SWOT analysis.					
Each stage is clearly relevant to leading the church towards having a healthy process for an intentional pastoral succession.					
Each stage though fluid in nature needs a deadline to be executed.					
The stages are not linear in nature.					
The stages provide clarity for current and future church members.					
The stages are faithful to the Bible's teaching on spiritual leadership.					
The stages are theologically sound.					
The stages have already increased communication and vision casting within the church body.					
The stages have the approval and backing of the stakeholders at PDC.					
The stages form a process for maximum potential in moving the church forward toward a healthy pastoral succession posture.					

APPENDIX 10

Sermon Series Notes

The following notes are an outline of my full manuscripts for four sermons. These were previewed, critiqued, and evaluated by four expert practitioners in pastoral ministry and ecclesiology from four churches. Each pastor had a minimum of ten years of experience and by use of a rubric evaluated accuracy, clarity, sufficiency, and relevancy.

These four sermons were crafted with the sole purpose of sharing in a Sunday morning worship service at Pyeongtaek Daekwang Church prior to an intentional pastoral succession.

Message Series: Living Intentionally

This four-week series answering the question how to honor the Lord by sticking to our core values personally and as a church
Scripture references from the ESV

Message 1 – Starting vs Finishing Well

Message 2 – Exaltation of Christ

Message 3 – Evangelism of the lost

Message 4 – Edification of the saints

Message 1: Starting vs Finishing Well

No matter who your favorite basketball or football (Korea soccer) team might be I believe we all can agree that it is vitally important to bring your best to all four quarters of your life – including and especially the last one.

Just imagine your life being divided into four quarters. Which quarter of your life do you think is most important to God? Certainly, they all count, all are very important, but is there one that is most consequential! Asking the question another way – when does God look at the scoreboard of our lives? It's at the end, not the beginning. (and he does look! Just read 1 Cor 3)

We've entitled this sermon series Living Intentionally. Today, to help you live intentionally and for the church body to be intentional in what very well could be the 4th quarter, I invite you to join me in the holy Scriptures to take a closer look at two stories with two different endings.

Story One: Uzziah: The story of a fourth Quarter Failure:

First story in OT – book of II Chron 26 (Read verses 1-15)

Whole chapter devoted to the story of Uzziah – King of Judah.

The first 3 quarters of this king's life was amazing.

- *“Uzziah was 16 years old when he became king, and he reigned in Jerusalem 52 years. He did what was pleasing in the Lord's sight, just as his father Amaziah had done. And as long as the king sought guidance from the Lord, God gave him success.” (vv 4,5)*
- Defeated their enemies, built new towns, dug water cisterns (cared for needs of people), kept great herds of livestock, loved the soil, so had productive farms and vineyards, had a great well-organized army well equipped, was an engineer – built machines for protection.
- Repeats several times *“His fame spread far and wide, for the Lord gave him marvelous help and he became very powerful.”*

During the first 3 quarters he trusted God and great things happened. Then we pick up with verse 16 which says, *“but when he was strong, he grew proud, to his destruction.* In

the first part of his life, it was all about God, but slowly it became all about him. Therefore, he was told, *“Go out of the sanctuary, for you have done wrong, and it will bring you no honor from the LORD God.”* (vs. 18)

What was he doing? When God led people out of Egypt, he created a leadership team. Moses and Aaron. Moses would be the directional leader and Aaron the priest, caring for the needs, especially the spiritual needs of people. That carried on over the years – kings and priests. Uzziah didn’t want to just be a part of a team, he wanted to be at the center of everything, do it all - look at me!

The priests confront king Uzziah and what happens?

“Then Uzziah (planning to burn incense) was angry” (v.19) Instead of listening, he got angry, that is what proud people do. And then the story gets really sad. *“When he became angry with the priests, leprosy (a contagious skin disease) broke out on his forehead...”* And what is the saddest verse of all? Verse 23 says, When Uzziah died, he was buried with his ancestors; his grave was in a nearby burial field belonging to the kings, for the people said... (and here is his legacy) ‘He had leprosy.’

Uzziah did a great job for three quarters and lost it in the fourth. And what happened in the fourth was all that people remembered.

L. C. Allen observed, the “royal trilogy” of Joash, Amaziah, and Uzziah, all of whom served the Lord faithfully only during the first part of their reigns, dramatically presents a message to believers to “hold firmly till the end the confidence we had at first” (Heb 3:14). (*Thompson, 1, 2 Chronicles Vol 9, 326*)

There are some lessons begging to be learned from Uzziah, but before we look at them, let’s look at another story.

Story Two: Apostle Paul: A Story of Finishing Well

Paul describes his 4th quarter in a letter to Timothy

As for me, “I’m already being poured out as a drink offering to God, and the time of my departure has come. (I’m in the fourth quarter, the end of the game is near). I have fought the good fight, I have finished the race, I have kept the faith (right to the end).”

And now the prize awaits me...”

(1 Timothy 4:6-8)

The first half of Paul’s life, not so good. Saul was one of the witnesses, and he agreed completely with the killing of Stephen. Acts 8:1 says, *“And, Saul approved of his execution.* Verse 3 then says, *“But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.*

Estimated Paul was about 30 when this happened.

And was late 50’s when he died.

So, first half, a failure in God’s eyes, but last two quarters, lived fully for what mattered to God.

Right to the end – “I am near death” I have fought the good fight, kept the faith

And he was quite convinced that what was awaiting him was the prize, the well-done of God. George Barna author of *Growing True Disciples* states, “Nobody initiated Jesus’ model better than Paul did—Paul demonstrates the courage required to boldly represent Christ, the importance of mentoring others, and how indispensable theological knowledge and common sense are in working both inside and outside the church” (G. Barna, 2001, 25).” What a contrast between Paul and Uzziah! On one tombstone (scoreboard – he failed, the other, he kept the faith).

So, what do we learn about finishing well?

1. Finishing well is more important than starting well.

Where you are at the end of life is more important than where you were at the beginning. Yes, the start is important - everything that is finished was started, but not everything that was started is finished.

- for Uzziah the last quarter of his life had more impact than the first three. He didn’t finish well with God and didn’t finish well in life. It meant that so much of what he had done that was good was overshadowed by how his life ended. And that was what his legacy.

Same with Paul, except it was a good ending that made the impact.

2 Timothy 4:7 says, “*I have finished the race... and NOW (after finishing well) the prize awaits me – which the Lord, the righteous judge (one who evaluates the score) will give me.*”

- a) Now if we look at that reality, that finishing well is more important than starting well from the perspective of Paul, it means you always have hope. The Bible is filled with stories of people who blew it, even big chunks of their lives, but humbled themselves, trusted God and then they finished well. Maybe the classic is the thief on the cross. His whole life, all four quarters till the two-minute drill was a loss. Yet, when he said to Jesus, “remember me when you come into your kingdom” In fact, in God’s books, life doesn’t begin till I humble myself, quit trying to save myself and trust Jesus to save me.
- b) But more than hope, it gives a challenge. Once you’ve started, what you do with the rest of your life, how you live from there will the whistle blows matters a lot. I Cor 3:13, Paul says this: *But on the judgment day, each ones work will become manifest, for the Day will disclose (reveal) it, because it will be revealed by fire, and the fire will test what sort of work each one has done.*”

Paul says, anyone who has started, has trusted, has eternal life, but it is where we are at the finish that will make the difference in terms of our eternity being everything God wants for it to be. God in his grace keeps us in the family, but we will miss out all he really planned for us, the rewards he wanted to give to us. In other words, “all believers will get a welcome, but not all will get a well done.”

2. Finishing well means you never retire from the things that matter most.

What was it that Uzziah really messed up?

Verses. 3, 5 “Uzziah was sixteen years old when he began to reign . . . : He set himself to seek God in the days of Zechariah who instructed him in the fear of God (to worship God), and as long as he sought the Lord, God made him prosper.”

All the other things he did flowed out of getting the most important things right. What happened?

Instead of seeking God, and fearing God, he made it all about himself. He stopped worshipping God and started worshipping his stuff, and himself. Finishing well is first of all a heart issue. In order to help you and your family continue to apply this at home, let suggests just a few scripture references to look up, read, and share in your family devotions (Matt 5:8, Prov 4:23, Mark 7:21-23).

What was it that made Paul confident as he was about to die? He affirms that he had *remained faithful* . . . and he knew a prize awaited him.

To be unfaithful is to give yourself to other things. To be faithful is to do the things that matter to God. Paul says I have made my relationship with God the core of my life. I have done the things you called me - gave me to do. It has been and still is all about you God.

What is the core reason God has created you? It's much bigger than your pleasure, enjoyment of things, bigger than your job or your accomplishments. Know this. You were:

- Planned for God's pleasure (worship him) – Col 1:16
- Formed for God's family (love people) – 1 Jo 3:1
- Created to become like Christ – Rom 8:29
- Shaped for serving God – Eph 2:10
- Made for a mission – Joh 17:18

Those 5 God made purposes for our lives are a picture of what matters the most in life. “We have a lot of change in our lives, we change jobs, we change cities, we change interests and friends, but one thing doesn't change: God's core purpose for our lives. Because here is the thing. Being a pastor, missionary isn't my primary calling. I believe it is a call of God, but it is not my core purpose.

Conclusion: The apostle Paul observed that “He who calls you is faithful; he will surely do it”. This doesn't mean we become passive spectators in the game of life. Not at all. Remember, it's not enough to be a good starter, we must be good finishers. Certainly, as we change and grow, the church will continue to face any number of transitions. And since no pastor remains forever every pastor is essentially an interim pastor. We ask you as a church body to begin to pray for the Lord's anointed to be selected to serve and equip you as his servants in this place. As you know the interim pastors and several of our folks are happy to serve you. We also are praying for lead pastor to shepherd the flock. We are especially praying for a pastor, who is in in lockstep with the purpose, vision and core values to be selected. With this in mind, over the next three Sundays, we plan to take a closer look at our church's values, and as we do, they might not surprise

you, but we trust it will challenge and motivate you to see how by God's grace we are moving forward as a body for his honor and glory. Next week, come and see how our first value shapes and conforms us into Christlikeness.

Message 2 – Exaltation of Christ / Core Value #1

Welcome to the second message in our four- week series entitled “Living Intentionally”. Just to recap what we learned in our first message. Our series is called Living intentionally and we saw two biblical examples of two men, one man started out well but didn't finish well, the other didn't begin well but ended well. The difference was that the second man, the apostle Paul, continued to make his relationship with God the core of his life. He did the things God called him to do, it has been and still is all about you God.

One of the greatest needs in the church today is in leadership. Over the past three years, I've read a lot and written some on the topic of leadership. In the midst of doing this, I did a pilot case study on two failed and two successful pastoral transitions. Through it all, I've discovered how leadership transitions are never easy, but intentionality, and execution are vitally important for the health, continuity, and strength of any ministry. Let me briefly talk about a Uzziah type of church. From one of the case studies, I learned about a church which had unbelievable potential. I had the privilege of interviewing one of the deacons who was a part of this church to find out what went wrong as it is no longer in existence today. Without going into detail, three things happened. First, communication channels broke down, second, decisions by the leadership board were made but were not kept, and third, the leadership began living out of fear instead of faith. As a result, it was impossible for this church to please God and be blessed. Sadly, this church, like Uzziah, started out well but ended up poorly. Ironically, the founding pastor of this church was known for this leadership quote: Everything rises and falls on leadership. Whether from the corporate world or churches who have had effective leadership transitions one key factor when effective transitions happen the successor nearly always shares the same values, but not necessarily the same leadership style or temperament of his predecessor. One of the characteristics of an effective leadership transition is intentionality. This means it must be intentional.

Today, I like to talk with you about living intentionally, it's vital to understand our WHY – our purpose for coming to church. Scripture teaches that our life's ambition and purpose should be to glorify God. Certainly, the chief end of man is the same as the church - to glorify God and enjoy him forever. But how is this done here, in this place? I think we can all agree on this. If you don't know where the target is it's really hard to hit it. In other words, how will you know you fulfilled it?

In a *Peanuts* cartoon, Charlie Brown is practicing his archery. In addition to a bow and arrow, he carries a paintbrush and a bucket of paint. HE shoots the arrow toward the target, and wherever it lands he paints a bull-eye around it. When Lucy asks Charlie

about this, he says, “This way I always hit my target.” Sadly, many Christians are not living with intentionality. What are we aiming at as a church?

Our mission/vision as a church lets us know why we do what we do – it lets us know what we are aiming for and whether or not we’ve hit it.

There are numerous benefits on having clarity on your mission but to mention a few:

It helps us know what we are about – identity
It sets the course of our church – direction
It brings us together – unity

Our mission is not random. Rather it comes from Scripture an anchor in the world. It should be something we think about. It should energize our emotions. It ought to have a passion for our biblical purpose.

Many church attenders around the world lack this kind of big picture, biblical vision for the mission of the church to know how they fit within that mission. If we are honest, the biggest vision most people relate to getting married, having a decent job, having a ticket into heaven and hope their dog makes it, too. **God is calling you to so much more.** Certainly, our overarching goal shouldn’t even be about us – it is about God – giving God the most glory possible. This is our overarching goal. The apostle Paul said it so well when he spoke the words in Ephesians 3:20-21, *“Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever.”* 1 Peter speaks into how this is done on earth as it says in 4:10-11, *As each has received a gift, use it to serve one another, as good stewards of God’s varied grace.*

I believe there are three main ways a church brings glory to God.

The first way we bring glory to God is through the exaltation of the Savior. Hebrews 7:26 says, *“For it was indeed fitting that we should have such a high priest, holy innocent, unstained, separated from sinners, and exalted above the heavens.”*

The second way we bring glory to God is through the evangelism of sinners.

The third way we bring glory to God is through the edification of saints.

Each of these core values are interrelated. As believers are built up in the knowledge of Christ, worship or exaltation flows naturally. As saints’ worship, the Lord is more central in our thoughts. As we worship and exalt Christ, we have a greater desire to share the treasure with others. We desire more people to come and worship this great God. And we desire what God desires – seeking and saving the lost. As sinners respond to this amazing message, they need to grow. Believers are called not to make converts but disciples. Building them up into mature believers – as they grow in the grace and knowledge of the Lord, their lives become transformed lives, attracting others to the gospel.

The 3 E's (exalt, evangelize and edify) blend together beautifully to the greater honor and glory of our glorious God. What a wonderful blessing that we get to be a part of this mission individually and corporately as a church body. Now if you were to ask me why I attend church, personally, I attend church for the following reasons (1) to celebrate the life, death, and resurrection of Jesus (2) to exalt the one who gave his life for me, and (3) to edify one-another - fulfilling the one another principle. This is done by encouraging one another during our gatherings and to do so all the more as you see the day of his return approaching (Heb 10:25).

The book of Hebrews was called Hebrews because it was written to Hebrew Christians. The book of Hebrews doesn't mention who the author is directly, nor the audience by name, city or region. However, evidently, the original audience had faced persecution in the past, some were suffering in the present, and the author's expectation was that more of them would suffer more severely, in the future. Hebrews 10:32-35 says, "*But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, sometimes being publicly exposed to reproach and affliction ... Therefore, do not throw away your confidence, which has a great reward.*"

Likely, due to persecution many were wavering in their faith and their spiritual growth was stunted. They were still serving but they were sluggish (Heb 6:9-12). Some were struggling with doubt, some were drifting away and so there a need for encouragement.

The focus of this book is undeniably on Jesus. And the overarching purpose of the book is the exaltation of Jesus as Lord and Savior. We discover at least three themes woven throughout the narrative in the book of Hebrews.

Big themes in the book:

1. It is a book of evaluation – The writer's point in evaluating is to show the superiority of Jesus Christ and his salvation over the Hebrew system of religion. The writer uses a couples of words to describe how Jesus is superior.
 - a. He is better. The author tells us that the prophets were good, Jesus was better; Angels were good, but Jesus was better; Moses, Arron, and Joshua were good, but Jesus was better; the Levitical priests and the law was good, but Jesus was better.
 - b. He is perfect. (Heb 10:14). This perfection could not be accomplished by the Levitical priesthood, by the law or by the sacrifice of untold number of animal sacrifices. Jesus willingly laid down his life once and for all for sin. Thru his death, burial and resurrection, we are made alive. And being sanctified believers are made perfect. And not just for a day or two but for all eternity.
- 2) It is a book of expectation – the writer's attention was on the future. The writer references "a world to come" (Heb 2:5), a time when believers will reign with Christ. The emphasis of the book is to not live for today, instead live for what God promises you tomorrow. Walk by faith not by sight.
- 3) It is a book of exaltation – the point of Hebrews is about exalting the person and work of Christ. The first three verses set this high and holy theme which is riveted throughout

the entire book. In the first three verses at least seven truths are given to prove the superiority of Christ over everything and leaves you singing, “Oh, What a Savior.”

Hebrews is a book for all who need encouragement to keep on trusting, to keep on growing, and to help you finish well. Pastor Lowell Johnson provides a helpful alliteration from the first three verses in the book. From these three verses we discover at least seven ways Jesus is exalted above all others.

- A. Jesus is “Ruler of God’s Universe”. (v. 2)
“Whom He appointed Heir of all things.” This thought points forward to the end and crown of all history. Christ is appointed to inherit everything.

- B. Jesus is the “Reason for God’s Creation” (v.2) “
 1. “All things were made through him” (John 1:3)
 2. “By him all things were created” (Colossians 1:16)
 3. “All things were created through him and for him” (Colossians 1:17)

- C. Jesus is the Radiance of God’s glory. (v. 3)
The ESV Study Bible states, “glory is often described as light”. The glory of God is the manifestations of all his divine attributes. It is the shining forth of His glorious Person.

- D. Jesus is the “Revealer” of God’s power and character. (v. 3)
When the text states, He is “the exact imprint of his nature”, it references his character. Jesus perfectly displays the character of God – His deity so that we see God in his Son, Jesus. Furthermore, he “upholds the universe by his power. The word of Jesus is the word of power.

- E. Jesus is the “Relentless” Christ, the sustainer of God’s Power. (v. 3)
“Upholding all things by the Word of His power.” The word “uphold” means to bear a load and speaks of support. Jesus is the “administrator” of God's Word to and in the world. The word of Jesus is the word of power. What Jesus says, He has the dynamic power to support.

- F. Jesus is the “Redeemer” of God’s people”. (v. 3)
Having made purification for our sins on the cross – he made an atonement for our sin and its consequences once and for all. When Jesus said on the cross, “it is finished” – the price for our sin was paid! Now in heaven He is exalted on high.

- G. Jesus is the Recipient of God’s honor. (v. 3)
“He sat down on the right hand of the majesty on high”. Christ having finished His work of redemption “sat down”. Having completed His work on earth sits down on the right hand of God, a place of honor, yet a rightful position to reign forever more.

The late well-known author and speaker, Jerry Bridges, said, *“Awareness that faith is the gift of God should also arouse a sense of profound gratitude and worship in our heart.”* (Jerry Bridges, *The Gospel For Real Life*, 123.)

Conclusion: How do we as a church exalt the Lord together? As a church, we invite each member to prepare their hearts for worship before coming to church and then during the service we intentionally direct members to exalt the Savior by:

- Singing of music – expressions of worship (1 Cor 14:26)
- Praying (Heb 13:15-16)
- Proclaiming Scripture
 - o Reading it publicly: in declarations and responsive reading
 - o Preaching it to ourselves and heralding it to others
- Giving tithes and offerings
- Celebrating ordinances of God
 - o communion
 - o baptism

Psalm 139:23-24 says, “*search me, O God, and know my heart! Try me and know my thoughts! And see if there be any grievous way in me and lead me in the way everlasting!*”

I pray that your life might resemble the apostle Paul who not only gave lip service but life service to the words found in 1 Corinthians 10:31, “So, whether you eat or drink, or whatever you do, do all to the glory of God.” That’s being intentional. Would you join me by praying intentionally for two specific things this week?

(1) Would you ask the Lord to prepare your heart to be a sanctuary whereby you find yourself regularly uplifting and exalting the name of Jesus throughout the rhythm of your week?

(2) Would you participate by engaging with God alongside of his people asking for God’s anointed to serve here as an under-shepherd in the years ahead? We are praying not only for a pastor/shepherd to lead our congregation but one who is in lockstep with the purpose and mission of our church. Next week, we will look at how our second value which shapes the church.

Message 3 – Evangelism of the lost / Core Value #2

We are in a series entitled: “Living Intentionally”. Certainly, to be intentional it’s important that we understand why God leaves believers in the world. When it comes to pastoral succession, the reason churches often don’t have a succession plan is because we as Christian leaders tend to think that God will take care of his church. However, literature shows how an intentional plan has the best chance for succession. In addition, literature points to the fact that having a firm, honest, and consistent view of your identity as a church makes succession planning and a lead pastor search much easier. Nearly every church has a mission statement. Effective churches ask, “What are we uniquely

positioned to do in this particular moment for this particular place.” This is why its extremely valuable to review our church’s core values.

“Core values explain who you are-your identity. They are the very building blocks (DNA) of our church and explain why we do what we do.” These values shape our mission and vision. (Malphurs, *Advanced Strategic Planning*, 96)

In case you missed it, last week we noted how we are here to glorify God. Our first value is the Exaltation of Christ. Certainly, this value not only shapes our worship but our entire life. Today, we look at our second value. The second way we glorify God is by personal and corporate evangelism. Now I think we can all admit that evangelism isn’t easy. In fact, it’s downright scary. But did you know that evangelism is the lifeblood of the church?

Just as the birth of a baby is miraculous, evangelism is nothing short of miraculous (God raises one from the dead). It’s miraculous but also and a human enterprise (we are to speak clearly” as Paul affirmed in Colossians 4. Evangelism and gospel advancement is not just a cliché. No, it should be a lifestyle. Owen states, “There is spiritual wisdom in understanding the mysteries of the gospel, that we may be able to declare the whole counsel of God, and the riches and treasures of the grace of Christ, unto the souls of men.” (Owen, *The Duty of a Pastor*, 454)

Evangelism is the life blood of the church; entry level evangelism is not easy. In fact, for many of us it’s downright scary. Yet, while evangelism is one of the highest values in the church – it is the least practiced. Studies show that most believers don’t have many – if any – friendships with non-Christians. How about you? Do you care about lost people? In other words, do we sincerely believe that knowing Christ and making him known is the best way to live and the only way to die?

In order to ensure we are faithful in our evangelism; I find it helpful having an understanding on what evangelism is NOT verses what it IS. For some people when they hear the word evangelism, they think it’s the starting point to the Christian life – a one-time decision to pray a prayer or filling out a card. I believe that the gospel is the whole Christian life experience and not simply a part of our Christian experience.

What ought to motivate anyone to mediate and rehearse the gospel to oneself and others is the overwhelming reckless love of God. Greear states, “we become more passionate follower of God when our hearts are gripped with awe and wonder at the 10 billion steps, he took toward us when he came to rescue us in Christ.” (Greear, *Recover the Power that made Christianity Revolutionary*, 60)

Let’s define what evangelism Is verses what it Is NOT.

Evangelism is . . .

Evangelism is grounded in God’s gracious work in Christ. When we are amazed and in awe of God’s grace, we really can’t help but go to great lengths to share the gospel with others. It is impossible to truly believe the gospel and not reflect the gospel in some way.

Because experiencing grace transforms us into people willing to make great sacrifices to bless others. Amazingly, God uses us to be involved in redemptive relationships.

Jesus, the greatest leader who ever lived on planet earth, shared his personal mission statement which was simply to “*seek and to save that the lost.*” (Luke 19:10)

Evangelism is a gospel conversation – conversing the good news that JESUS died, was buried, and rose again. Faith and repentance are necessary to receive the free gift of salvation. And this good news is available for ALL people. But sadly, many have yet to hear this good news. And at the same time many Christ followers fail to be in awe of God’s amazing love, grace, and kindness given freely and without earning it.

Evangelism is not

Tim Keller states, “the gospel is not the just A-B-Cs of Christianity; it is the A through Z. Every virtue of the Christian life grows out of deeper experience in the gospel.” (*Keller, Center Church: Doing Balanced, Gospel-Centered Ministry in Your City, 48*)

J.D. Greear proclaims, “The gospel is not just the diving board; it is the pool you swim in.” (*Greear, Gaining by Loosing, 59*)

Let me share four things that Evangelism is not.

Evangelism is not social work/justice or political involvement.

Please don’t misunderstand how good works are just that as there’s certainly noteworthy about endeavors including social justice, feeding the homeless, clothing the naked, and addressing injustices. But social justice, feeding the hungry, and giving a shirt to a homeless person does not prepare the soul for eternity. Good deeds complement the gospel enterprise; they do not replace it.

Evangelism is not inviting someone to church or an evangelistic event.

Inviting someone to hear the gospel is important, but it is not evangelism – it is pre evangelism.

Evangelism is not a personal testimony.

A personal testimony does not save a sinner, the Gospel of Jesus does. Certainly, it’s helpful to support a gospel conversation with what the gospel has done to transform a life, yet we must not confuse the Gospel itself with a personal testimony. The apostle Paul shares his own story in Galatians 1:13-2:10.

Evangelism is not doing apologetics in order to win an argument.

Apologetics can be a helpful part in the Christian mission, as apologetics can help answer question and remove intellectual objections, but only the Gospel of Jesus Christ can change the heart.

Literally, evangelism is not an event, but “the act of delivering good news.” And this good news is not limited to one people group. Certainly, Jesus left the glories of heaven coming to earth when at the peak of the ages through the incarnation He entered into a

Jewish world as a baby, yet we see in Matthew 28 and Acts 1 how Jesus disciples were commissioned to take the gospel into all the world. I'm so grateful from the very beginning our church has been intentional about being a multi-ethnic church. I love the way Titus 2:11 speaks to this when it says, *"For the grace of God has appeared, bringing salvation for all people."*

When considering Jesus earthly ministry transition, Jesus had 12 disciples and not one of them seemed ready to lead Jesus' rag tag team when he departed, but you really can't say that Jesus didn't equip his disciples for the work they would need to accomplish when he would leave them. Jesus gave them a clear mandate. And in this mandate, he connected evangelism and discipleship. Listen to Jesus own words, *"Follow me and I will make you fishers of men."* (Mark 1:17) Jesus essentially told them, I'm going to mobilize you for gospel advancement. Obviously, Jesus being God could have supernaturally did all the work of evangelism by himself but he didn't. Instead he equipped and involved his followers in the work by becoming fishers of men.

We have been praying with you for God's anointed man to lead and shepherd our church family and I can't wait to see how God will answer this prayer. But never forget this, the job of the pastor is not to be one who does all the work of the ministry. That's right the real job of the pastor is to equip the body to fulfill its God given purpose just as Jesus did with his disciples.

Certainly, Jesus served his disciples, challenged them, equipped them, and at times rebuked them. And when it came time for Jesus to depart from them, his disciples had plenty of fears, doubts, and disappointments, yet Jesus gave them a promise. This promise was that the Holy Spirit would come down, live inside them, and empower them for . . . Gospel advancement.

Jesus, also referred to as the Good Shepherd in John 10, equipped his followers for ministry by inspiring them, involving them in the work, and empowered them. . . so when Jesus left his disciples had one simple message - Jesus Christ and him crucified.

Church, Jesus bought you with his own precious blood. Jesus is the head of the church and the savior of the body. Living Intentionally is the theme of our series and in order intentionally live as Jesus lived, we need to walk as Jesus walked in prayer. Certainly, intercessory prayer fuels our worship but also it fuels our manner of living. How then should we live? Answer: Watch and pray while looking for ways to initiate gospel conversations. Here is what I mean.

1. Watch and pray. Prayer is key as it is the means by which one is able to be watchful. In Luke 12:35-38, Luke urged his readers to continue in prayer so that they would be found faithful in that day. I've discovered that often when I pray for opportunities to have gospel conversations it's amazing how in those times or shortly after, I tend to be much more intentional to share the gospel. Did you know boldness topped their prayer request list? They stopped praying for self-preservation and more for gospel faithfulness and boldness to share the gospel (Acts 4:23-31; 5:40-41). Is that our prayer or do tend to pray about such as health and protection?

2. Initiate Gospel Conversations – Mark Mittelberg points out that the evangelism value in every church tends to diminish over time. He calls it the “second law of spiritual dynamics,” in which Christians, if left to themselves, move toward self-centeredness. If we as a church are going to move in the right direction, we must be intentional about having gospel conversations in order to fight again this gravitational pull. (Mittleberg, *Building a Contagious Church*,)

In Jesus final recorded words to his disciples, in Matthew 28 he stated, “*All authority in heaven and earth has been given to me, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age”* (Matt 28:19-20).

The scope of the Great Commission is vast, and the obstacles to it is fulfillment are formidable. But as we pray let us remember the words of Paul, “*Now to Him who is able to do far more abundantly than all that we ask or think, according to his power at work with us. To him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen*” (Eph 3:20-21). God is more than able. **The Great Commission will be fulfilled. Will you be a part of it?**

According to a lifeway survey taken in 2019, the majority of churchgoers (56 percent) say they pray for opportunities to share their faith, but in the last month, less than 10 percent had a conversation about the Lord with anyone. How about you? Perhaps you would admit that you would like to but simply don’t know how. Please ask us to help you, as there are multiple ways you can share you can be intentional on having a spiritual conversation with a co-worker, classmate, neighbor, or someone else, and we’d be happy to share this with you. There are more people today looking for answers to life’s biggest questions, and by God’s grace, you can have gospel conversation that just might get someone attention and lead them to Jesus.

Finally, if you have been attending our church but have not yet joined our church family, let me encourage you to take the next step, and attend our next Membership Matters class being offered over a five-week period.

Message 4 – Edification of the saints / Core Value #3

We have been in a series entitled: “Living intentionally”. The series began by looking at one OT and one NT Bible character. One started well but didn’t end well, the other one didn’t begin well but ended well. The difference was that the second man faithfully made his relationship with God the core of his life. He did what God called him to do. Have you ever wondered, what you should do you do when you are not given a chapter and verse for what you should do next? Perhaps you might ask, where am I to work? Where am I to live? Who am I to marry? or for our church family, who should be our next lead pastor?

John Piper former pastor at Bethlehem Baptist church, states that when the church faced the question of who would be the next lead pastor he and the leaders at the church took heart from Jehoshaphat's prayer as expressed in 2 Chronicles 20:12. He concluded his final message as senior pastor at Bethlehem by saying, "When God-centered leaders don't know what they should do, because it's not revealed in the Scriptures, they know what to do about not knowing what to do, because that is revealed in the Scriptures: namely, pray."

Did you know, prayer is the one thing that all followers of Christ can do yet tend to value you the least. We are grateful that many of you are praying for God's anointed to be our next lead pastor.

We are currently in a Living Intentional series where we've been taking a closer look at our church's core values—what makes our church unique. We began to look at knowing our WHY. Because, the better we know our why (reason for existence) the easier it is to live intentionally.

Most of us here did not grow up here and for many are only here for a short period of time. So, what do you do? The apostle Paul declared what the church's goal in Corinth was when he stated in 2 Corinthians 5:9, "*So whether we are at home or away, we make it our aim to please him.*"

Knowing your identity, is vitally important – individually and corporately. When we refer to identity, I'm not referring to our citizenship or nationality. Instead I'm referring to what we value as a follower of Christ – where Paul also declares how as a believer your true citizenship is in heaven (Phil 3:20).

So, if you are a follower of Jesus, and He is the Lord of your life, by grace, through faith, you have been given a new heart with a new set of values (2 Cor 5:17). And these values should manifest themselves in the church, because as these values manifest themselves it exposes how we (as the body of Christ) glorify God. In this series, we began by declaring that the one of the ways we glory for God is by the exaltation of Jesus Christ. The second way we glorify God is by walking in faith - declaring what God has done in Christ for sinners. As believers, we make it our aim to please him by calling for repentance and faith. These gospel conversations also referred to by the word, '*evangelism*'. Furthermore, evangelism is the heartbeat of every vibrant, healthy, growing church. And real genuine life is lived out in a church community. Now, the third way we glorify God is through **the edification of the saints**. I want you to see how our third value is so extremely important for our maturity and unity.

As we prepare to unpack our final value, I want to define an important term "saint".

Who are the saints? When you hear the word "saint" what comes to your mind? Some may think of a "Saint Bernard," others, a catholic nun who served in Calcutta, India - Mother Teresa?

Saints in the Bible are distinct because of their relationship to God. Psalm 16:3 says, “As for the saints in the land, they are the excellent ones.” And Ps 30:4, “Sing praises to the LORD, O you his *saints*, and give thanks to his holy name!”

Saints in the OT were also referred to as ‘holy ones’. This meant they were set apart to the holy God. In the NT ‘saints’ (*hagioi*) becomes the commonest title used of Christians in general, for the more particular reason that they have been consecrated to God by the atonement of Christ and the gift of the Holy Spirit. This is a status which they already enjoy, and not simply one at which they aim.
(*Ferguson, New Dictionary of Theology, 609.*)

The apostle Paul, in the book of Acts when standing on trial before king Agrippa shares about his life before being transformed by the gospel says, “I not only locked up many of the *saints* in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them.” (Acts 26:10). In Ephesians 1:1, in the introductory part of his letter to the church in Ephesus, Paul begins his letter by says, “Paul an apostle of Christ Jesus by the will of God. To the *saints* who are in Ephesus . . .” Jump down to verse 15 it says, “because I heard of your faith in the Lord Jesus and your love toward all the *saints*.”

In the NT, Christians were Christ-followers – people who made up the church. They were members of a local Ecclesia. In case you thought I was clearing my throat when I said ecclesia let me briefly explain. The first mention of the word “church” in the Bible is mentioned in Matthew. Matthew chose the Greek word “ecclesia”. “ek” meaning “out, from,” and kaelo meaning “to call out”.
(*Louw and Nida, Greek English Lexicon of the New Testament, 1989*)

This term refers to a those who have been “called out” from among others. Now, just to be clear, there are two known identities. There is the “universal church” making up of all believers, and the local church, making up of local gatherings of believers. The local church is referred to most often in the NT when the word ecclesia is given. Paul often wrote to encourage the churches where he had previously ministered. One of these was the church in Ephesus.

Today, some people approach going to church as they do in going to a movie – they go to be entertained. Others approach church as they would going to a grocery store – looking to get what they want, find the shortest line to check out and hurry home. Others approach church attendance like going to a fuel station - get a once a week fill-up, never bothering who else is at the pump. But this is not God’s plan for the church. Often church attenders even while they likely don’t verbally state this, in practice, they believe their pastor is called to do all the work of the ministry at the church. Scripture doesn’t teach this. Scripture refers to pastors as elders who have been entrusted with the stewardship of the church. One of the ways they steward the church well is by equipping the saints for ministry (Eph 4:12).

Please note that whatever the role, the goal is the same – to equip God’s people for service. And Paul explains the purpose for doing this in verse 12. It says so as “to equip the *saints* for the work of ministry, for building up the body of Christ, until we all attain

to the unity of the faith and of the knowledge of the Son of God, “to mature manhood, to the measure of the stature of the fullness of Christ.”

The goal is for the saints to become mature in Christ. Paul states in Colossians 1:28, “*Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.*” The goal of the Christian life is spiritual maturity. Ultimately, God is the master Sculptor who uses trials, failures, challenges both within and without to chip away so as conform us to his likeness – Christ-likeness is the result of spiritual maturity.

When believer become spiritually mature in Christ, there are more lights piercing the darkness. Paul says in Philippians 3:14-15, “*Do all things without grumbling or disputing, that you may be blameless and innocent, children of God ‘without blemish’ in the midst of a crooked and twisted generation, among whom you shine as lights in the world.*” Yes, as believers shine their light in the world by walking in love and unity through diversity the world takes notice.

So far, we have described saints – people set apart for God, the church (ecclesia) called out ones. Called out to become mature, and as we mature, we shine a bright light not on ourselves but on and for the glory of God. And how is this done best?

Let’s take a closer look at Ephesians 4:16 where Paul uses the metaphor of our body to describe the church. Certainly, just as our body functions best when each part works together, the church, is functions best and is built up when each part does its part. As the body serves together it results in unity. By the way, unity was the theme of the book of Philippians, a letter Paul wrote to the church in Philippi.

Unity. Did you know, there is no unity without service? Serving with one-another and serving one-another is what builds our unity in Christ with one-another. Unity is not found by sitting in a room and talking about love. Rather it’s found in taking our God given gifts and employing it in concert with each other to serve Jesus and His church. God has given spiritual gifts as he wills for equipping the saints for service.

Notice the goal for God distributing spiritual gifts for service is not to obtain a reward. Gifts are not given for self-gratification as noted in 1 Corinthians 12:7. Rather the goal is servanthood, for the common good of others, for the glory of God. God’s goal in all this is unity in the body.

Paul says in Ephesians 4:13, God does this “*until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.*”

We come full circle here. Notice, the goal of ministry is for *all believers* to arrive at the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. So, at the end of the day, our individual gifts grow back into our unity. The process is $A+B=C$ (A - unity + B- maturity = C- fullness of Christ). Certainly, when the text states “to the measure of the stature of the fullness of Christ, this does not mean believers measuring up, but Christ doing his work in

us – in his church. In other words, the ministry of building up the body of Christ is to be exercised until *all* of us arrive at Christ.

Besides Philippians and Ephesians 4 another passage calling saints - disciples of Christ - to unity is the high priestly prayer of Jesus in John 17. These texts stress the importance of unity for the identity and mission of the church. This kind of unity doesn't just happen. While it must be bathed in prayer, it requires deliberate energetic commitment to *the faith*. This is living intentionally.

Unity is always more than unity among people, even believers. The unity exemplified in Scripture is the unity of being of the same mind with and in Christ.

What are some ways our church is building up the body (Our weekly rhythms)?

1. Preaching and teaching the Word leading the body towards the goal of Christlikeness
2. Fellowshiping together
3. Applying the one-another principle
4. Being accountable through church membership
5. Serving
6. Discipling
7. Praying together – Bridge group Bible studies

Since the Word of God was not given for our information but for our transformation, as a church, we are not merely interested in holding worship services, and other gatherings so that you will merely sit, soak, and get some kind of spiritual high. Rather our goal is Christlikeness. Following Jesus' example

“For even the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.”
(Mark 10:45)

Conclusion

Jesus came to seek and to save the lost, he came not to be served but to serve. Jesus' vision for the church establishes it as the main locus of application for Christian interconnectedness.

The path to living intentionally begins by recognizing a Holy God, standing in awe in his presence. Exalting the one who redeemed us by his blood.

Living intentionally means following Jesus example showing compassion for people. Evangelism of the lost.

Living intentionally continues through service – Edification of the saints.
You see we (the church) have been given this set of values as stewards of the manifold grace of God.

“Steward leaders have only one calling: Obedient response to the call of God.”

(Rodin, The Steward Leader: Transforming People, Organizations and Communities, 105)

The author of the NT letter to the Hebrews combined an exalted view of Jesus as the fulfillment of the Old Covenant with intense sobering warnings about the dangers of departing from the Lord Jesus after professing faith in him. In his appeals, the author understanding the importance of stewarding the one-another principle in the context of the church emphasized the need for those in the church to help each other.

Hebrews 10:24-25 says, “Let us consider how to stir up one another to love and good works, not neglecting to meet together, as the habit of some, but encouraging one another, and all the more as you seek the day approaching.”

There are multiple ways you can encourage one another in the church, and I’m grateful that many of you already do this so well. One way this week you might do this is by writing down 3-5 people in our church who you interact with on a regular basis. Beside their name, write down the areas you see they are gifted. Spend time praying that the Lord would use each person’s gifting to build up Christ’s body, the church in love. Then, consider sending them a text or email to let you know you prayed for them today and then affirm the gifting you see in their lives, graced to them by the Holy Spirit.

Thank you for your praying faithfully for God’s anointed pastor to shepherd our church family in the coming years. They are encouraged and we are confident about God’s will to be done and in time they look forward to sharing with you how God is leading in this, too. Would you pray with me?

APPENDIX 11

Evaluation Rubric

Sermon Series Evaluation Tool					
Name of evaluator _____			Date _____		
1 = insufficient 2 = requires attention 3 = sufficient 4 = exemplary					
Criteria	1	2	3	4	Comments
Accuracy					
The Scriptures uses are rightly explained and applied with proper hermeneutics.					
The assertions of the material result from sound theology and faithful exposition of Scripture.					
Clarity					
The purpose of the messages are clearly developed.					
Terms and concepts used are clearly explained.					
Sufficiency					
The material is sufficient to introduce the church to our core values and clarify our pastoral transition process.					
The material is sufficient reviewing the basics of biblical ecclesiology and understanding of the church's purpose while leading the church toward an intentional pastoral succession.					
Relevancy					
The material is relevant to the needs of the local church.					
The material is relevant to prepare the congregation for an intentional pastoral succession.					

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ABSTRACT

DEVELOPING A THEOLOGICAL FRAMEWORK FOR PASTORAL SUCCESSION AT PYEONGTAEK DAEKWANG CHURCH IN PYEONGTAEK KOREA

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This project sought to examine selected leadership succession models to discover best practices and warnings for Pyeongtaek DaeKwang Church (PDC) and other churches to employ as deemed helpful.

Chapter 1 introduces the context of PDC and provides an overview of the project's rationale and purpose, followed by specific directions for achieving its goals. Chapter 2 provides a biblical framework from Scriptural examples such as Adam, David, and Jesus, who were entrusted as stewards. This chapter establishes the biblical framework of leadership succession. Chapter 3 establishes a basic overview of best practices for leadership succession from profit and non-profit organizations to serve as a guide for employing at PDC and others seeking to intentionally prepare and steward the leadership entrusted from Jesus Christ who is the head of the church. Chapter 4 specifies the implementation of the project as directed by each instrumentation. Chapter 5 evaluates the efficacy of the project based on the completion of the specified goals with reflection on its implementation and considerations for future implementation.

Ultimately, the project seeks to exhibit the glory of God through thoughtful preparation for leadership transitions.

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