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MULTIPLYING LEADERS IN THE IMAGE OF CHRIST  
AT FREDERICKTOWNE BAPTIST CHURCH  
IN WALKERSVILLE, MARYLAND

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

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Doctor of Educational Ministry

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by  
Timothy Paul Allen  
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**APPROVAL SHEET**

MULTIPLYING LEADERS IN THE IMAGE OF CHRIST  
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*You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.*

2 Timothy 2:1-2

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## LIST OF ABBREVIATIONS

<i>EBC</i>	Tremper Longman III and David E. Garland, eds., <i>Expositor's Bible Commentary</i>
<i>NAC</i>	E. Ray Clendenen, ed., <i>New American Commentary</i>
<i>NIBC</i>	<i>New International Biblical Commentary</i>
<i>NICNT</i>	Joel B. Green, ed., <i>New International Commentary on the New Testament</i>
<i>NICOT</i>	Robert L. Hubbard, Jr. ed., <i>New International Commentary on the Old Testament</i>
<i>WBC</i>	David A. Hubbard and Glenn W. Barker, eds., <i>Word Biblical Commentary</i>



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## PREFACE

This project is, in part, the culmination of the work of godly mentors over the years who have demonstrated through loving encouragement and faithful exhortation what the restored image of Christ in man looks like. I am grateful to God for these men.

Additionally, I thank Fredericktowne Baptist Church, Walkersville, MD for providing the time, resources, and encouragement to fulfill this important project. I also thank Christ Community Church, Lindenwold, NJ for giving me my start in pastoral ministry and through whom the convictions, confidence, and competence to lead and make disciples began to be formed in me.

I thank Dr. Joe Harrod for supervising and shepherding me through the ministry project. Throughout its writing and execution, he has offered kind, clear guidance, and has demonstrated and graciously shared his deep grasp of both academic and ministry concerns.

I am grateful to my wife Ruth and my children Elisabeth, Sophia, and George for their encouragement and sacrifice during my seemingly endless studies. Last and most, I am grateful to God for calling and gifting me as he did. If there is anything worthy of praise in this project, it is to God's glory alone – *Soli Deo gloria!*

Timothy Paul Allen

Walkersville, Maryland

December 2021

## CHAPTER 1

### INTRODUCTION

Fredericktowne Baptist Church (FBC) was planted in 1974 in the city of Frederick, Maryland and is currently situated in Walkersville, a suburb east of Frederick. Over the years, FBC has experienced periods of growth and decay, and is currently making strides in recovering from a church split in 2018. I was called to pastor FBC in 2019 and have discovered the church is blessed with a kindhearted, welcoming membership who are moving forward in church health. However, their desires are complicated by a struggle to balance facility needs and ministry demands with evangelizing the lost and discipling believers to maturity.

FBC is located approximately forty-five minutes west of Baltimore and fifty minutes north of Washington D.C. Vocations within the congregation are generally from white-collar occupations including government, military, and other civilian professional disciplines. FBC exists in a “bedroom community,” with a large percentage of the congregation living around the church but commuting to the Baltimore and Washington D.C. areas. These long commutes limit members’ availability to serve during the weekdays.

The ministry project sought to develop a training plan that equips the next generation of men to lead in the church. It is FBC’s hope that in training leaders, church health will improve and disciple-making, including baptisms and church membership, will increase. Though women at FBC may also benefit from discipleship-based leadership training, this project will concentrate on training young men, with the hope that future opportunities will emerge to train women and other age groups as well.

## **Context**

Fredericktowne Baptist Church embraces congregational polity and is led by a board of elders assisted by a board of deacons who take their offices and qualifications seriously (1 Tim 3:1-13; Titus 1:5-9). Though there are fewer elders and deacons than our church Constitution requires, these men act humbly, lead in a Christlike manner, and have gone through much struggle in their work and ministry at FBC. During my time pastoring here, I have been able to understand some of the history of FBC and to observe the work that takes place. Consequently, there were three contributing factors relevant to the ministry project.

First, volatile health in the congregation in previous years has made sustainable leadership training difficult, if not impossible. FBC has experienced two significant church splits in its history, which have dramatically reduced the number of members and ministry servants in the church. At the start of the ministry project, the congregation averaged around 110 attendees and was struggling financially to maintain its large facility and to carry on essential ministries of the church. The members of FBC expressed a desire to see FBC move forward to become a growing, disciple-making congregation once again. However, the church splits have taken their toll on the overall health of the congregation. The efforts necessary to sustain the church and its infrastructure made it difficult to mentor younger men into necessary positions of leadership. This has left the elders and deacons strained and ill-equipped to locate and develop future leaders.

Second, previous pastors have not followed through with intentional discipleship training, leaving the congregation with little experience in mentoring young believers to maturity and into positions of leadership. This is due in part to a history of short-term pastorates in the church. Following the founding pastor's departure in 1992 to pursue another call, each of the succeeding four pastors has ministered at FBC for an average of less than six years, including interim periods between pastorates. Though the Lord has accomplished many things through FBC, the pattern of short-term pastoral

ministries has diminished trust and hindered long-term stability. With the arrival of each new pastor, patterns of growth emerged, with an increase in the number of baptisms and the number of people committing to the local church through membership. However, with the loss of each pastor those metrics declined. Moreover, past FBC pastors have not had the longevity to make sustained discipleship a reality. In 2018, while FBC was searching for its next pastor, no baptisms took place, but three people committed to FBC in covenant membership. I am the sixth pastor in FBC's forty-seven-year history and am appealing to the Lord to grant me a substantial tenure here, a desire also shared by the congregation. I have served at FBC since April 2021, and it is my hope in the long run to see robust discipleship and leadership training become an established part of FBC culture.

Third, there is a disjunction between the generations at Fredericktowne Baptist Church. Mature Christian men occupy areas of leadership, but there is no comprehensive plan to invite a new generation of Christians into leadership positions. Those in leadership desire younger people to "step up," but the church lacks a formal avenue to train young men to lead. Because there is no such strategic plan, discipling leaders happens only informally and infrequently, and mature leaders remain frustrated. The established leaders are growing in maturity, but among the young men of the church, there is no discernable expectation that they will grow in Christlikeness and no clear pathway to multi-generational leadership in the church.

Fredericktowne Baptist Church's stated mission is "to glorify God by making disciples of Jesus Christ through preaching the gospel, encouraging believers toward spiritual maturity, and equipping the saints for ministry."<sup>1</sup> The mission statement, though well-crafted, is not being put into practice strategically. Ministries are carried on by

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<sup>1</sup> The FBC Mission Statement is widely publicized among the congregation via the church's website, its promotional literature, and its weekly worship bulletin.

competent, growing Christian people, and discipleship indeed is taking place informally in various areas. However, elders and deacons, who have had to spend much of their time in administrative duties have not been able to disciple younger men to become leaders in the church. Additionally, the church has not been able to prioritize equipping and training the next generation of disciples to take their place as Christian leaders and disciple-makers.

The above contributing factors reveal a pressing need to return FBC to its original mission to make disciples who are growing and leading in Christlikeness. Church splits and short-term pastorates have blurred the church's focus. Members have recognized a deficiency in discipling young men to Christlikeness and preparing them for leadership in the church. However, no training plan has ever been executed fully. Clearly, an intentional and sustained strategy is needed.

### **Rationale**

The following three reasons demonstrate the need for establishing a plan for training the next generation to be disciple-making leaders. First, Jesus Christ clearly mandates making disciples in what has been called the "Great Commission" (Matt 28:18-20). While all disciples have a responsibility to fulfill this mandate by making disciples, leaders in the church have a particular responsibility because they have a scriptural call to teach (1 Tim 3:2; 2 Tim 2:2). Leaders are to teach disciples to observe everything Christ has commanded (Matt 28:18-20). Such disciples should not be conformed to the world but transformed through a renewed mind (Rom 12:2). This mandate aligns the church with God's sovereign plan to conform his people to the image of his Son (Rom 8:29) and reclaims God's original command to "be fruitful and multiply" according to his image (Gen 1:26-28). By restoring its discipleship focus, FBC will once again be able to concentrate on making and multiplying disciples who lead competently, resolutely, and faithfully. The church is a training ground for sending disciple-makers into the world.

Therefore, a training plan that focuses on making disciple-making leaders will enable maturing leaders to go from the church into their homes and the world to lead and to make other disciples for Jesus Christ's glory.

Second, a training plan "bridges the gap" between generations and establishes a continuum in which current elders and deacons invest in the next generation of leaders, guiding them along a discipleship pathway. Since the Lord of the church has established two clear offices of leadership in the church, elder and deacon (see 1 Tim 3:1-13; Phil 1:1), a plan to disciple young men to maturity in Christ will place them solidly on the track to the biblical leadership offices. Therefore, training in Christlike leadership will produce a new generation of servant-leaders, providing relief to the current leaders, and strengthening the church. Leadership in the church is not merely administrative but is transformative both in the church and in the world. A training plan that emphasizes leadership in disciple-making will both equip future leaders to serve as elders and deacons and train them to see their role as primarily a disciple-making one.

Third, a training plan helps the church regain the missional focus it has lost over the years and equip current leaders to reproduce future leaders. Such a plan, in time, will foster trust and health among the congregation as members encounter success in this area. The number of mature believers who are trained and qualified to lead will rise and the church will grow and become more sustainable. More important, however, Jesus Christ will be glorified as his mandate to make and teach disciples will be fulfilled anew at Fredericktowne Baptist Church.

### **Purpose**

The purpose of the ministry project was to train young men to be Christlike, disciple-making leaders in the church through the ministry of Fredericktowne Baptist Church in Walkersville, Maryland.



## **Goals**

The ministry project included four goals to be employed sequentially in the development of the project. The goals were undertaken to develop a training plan to equip young men to be disciple-making leaders in the church. The project participants comprised an Initial Training Group (ITG) made up of young men chosen from inside the FBC community who have demonstrated faithfulness in serving at FBC.

1. The first goal was to assess discipleship training needs among young men at FBC.
2. The second goal was to develop a twelve-session curriculum to be used in training young men to be Christlike,<sup>2</sup> disciple-making leaders in the church.
3. The third goal was to train young men to be Christlike, disciple-making leaders in the church.
4. The fourth goal was to develop a ministry plan to multiply Christlike, disciple-making leaders in the church.

## **Research Methodology**

The research methodology for the ministry project included a Curriculum Evaluation Rubric, a Pre-Course Survey, a Post-Course Survey, a Focus Group Questionnaire, a Ministry Action Plan (MAP), and a Ministry Plan Evaluation Rubric.<sup>3</sup> Four goals were implemented to determine the effectiveness of the project.

The first goal was to assess discipleship training needs among young men at FBC. The assessment phase included a qualitative analysis of conversations with young men in the church who were involved in service ministries at FBC. The conversations were meant to determine potential participants' self-assessments of their confidence in the gospel, growth in Christlikeness, and competence to lead in the church. Discussions

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<sup>2</sup> For the purposes of this ministry project, the act of training in Christlikeness is taken to be synonymous with training in godliness (1 Tim 4:7). While God himself undertakes to conform one into the image of Christ (Rom 8:29), he calls on disciple-making leaders to facilitate this change through training.

<sup>3</sup> 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.

also took place with elders and other key ministry leaders to determine the scope of curriculum necessary for training Christlike leaders. This goal was considered successful when discussions clarified the scope of curriculum necessary to train young men to be Christlike, disciple-making leaders in the church.

The second goal was to develop a twelve-session curriculum to be used in training young men to be Christlike, disciple-making leaders in the church. The curriculum covered an exegetical study of the Great Commission from Matthew 28:18-20, a biblical study of conformity to the image of Jesus Christ as a reclamation of God's original image in man (*imago Dei*, see Gen 1:26-28), and a study on biblical, theological, and practical issues related to Christlike leadership. The curriculum was designed to facilitate four relevant areas: (1) memorizing of key Scripture texts related to discipleship and Christlike leadership, (2) comprehending and applying the meaning and implications of following Christ's command to make disciples, (3) understanding the biblical theology of Christlikeness, and (4) developing a partnership among participants for mutual support, encouragement, and accountability with an eye toward serving with the mind of Christ (see Phil 2:4-7). This goal was measured by an expert panel of three full-time pastors with experience in leadership development, and who utilized a Curriculum Evaluation Rubric<sup>4</sup> to assess the biblical faithfulness, teaching methodology, scope, and applicability of the curriculum. This goal was considered successful when a minimum of ninety percent of the evaluation criteria met or exceeded the sufficient level. If the ninety percent benchmark was not initially met, the course material would have been revised until it met the standard.

The third goal was to train young men to be Christlike, disciple-making leaders in the church. This goal was not intended merely to increase cognitive understanding, but to facilitate practical competence and spiritual transformation in the likeness of Jesus

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<sup>4</sup> See appendix 3.

Christ. In the end, participants would not only be trained to lead, but would experience growing transformation in the image of Christ (see Luke 6:40). Those being trained were part of a cohort known as an Initial Training Group (ITG) in which the participants learned through study, practical assignments, and mutual encouragement and upbuilding. The size of the ITG was to be no less than eight men and no more than twelve. The size was chosen based on a minimum number needed to make the project worthwhile and measurable, and a maximum number to make the group size manageable. The ITG was comprised of young men who were either members or regular attendees<sup>5</sup> of the ministries of FBC and were involved in some level of ministry service.

The pastor in cooperation with the elders discerned through observing young men in the church, those already serving in ministry at FBC and whom they believed would be best suited to succeed in the initial round of training. Once the elders approved a list of candidates, each young man was personally asked, by either the pastor or one of the other elders, to participate in the ITG. This goal was measured in two ways using a mixed methods<sup>6</sup> approach to data analysis. First, quantitative data were collected by administering a Pre- and Post-Course Survey<sup>7</sup> that measured the level of cognitive, affective, and behavioral change among the participants of the ITG. Second, qualitative data were collected using a Focus Group Questionnaire.<sup>8</sup> The goal was considered successfully met when a *t*-test for dependent samples demonstrated a positive statistically significant difference in the Pre- and Post-Course Survey scores and when qualitative data indicated that ITG participants affirmed the course was successful.

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<sup>5</sup> In conjunction with the discipleship and leadership training, non-members were encouraged to commit to FBC through covenant membership. Only members in good standing serve in leadership positions at FBC.

<sup>6</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: Sage, 2018), 16.

<sup>7</sup> See appendix 1 and 2.

<sup>8</sup> See appendix 5.

The fourth goal was to develop a ministry plan to multiply Christlike, disciple-making leaders in the church. The ministry plan would be used to advance the training curriculum beyond the Initial Training Group, into the larger church body in the form of a sustainable leadership training program. The intent of the ministry project was to train participants of the ITG to be sent out to multiply other groups. A ministry plan therefore was devised to facilitate that multiplication. This goal was measured by a panel of FBC's current elders and deacons who utilized a Ministry Plan Evaluation Rubric<sup>9</sup> to assess the functionality of the ministry plan, communication process, training elements, action steps, and leaders suited to advance the plan. The fourth goal was considered successful when a minimum of ninety percent of all the rubric evaluation indicators met or exceeded the sufficiency level. If the ninety percent benchmark was not initially met, the ministry plan would be revised until it met the standards.

### **Definitions and Limitations/Delimitations**

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

*Leadership.* For the purposes of the project, we understand leadership to be the act of shepherding other believers in Jesus Christ, in the church, to grow in the likeness of Jesus Christ and to influence others to do the same. Growing in the likeness of Christ requires leaders to assimilate the character and work of Jesus Christ into their life and service in the church. John MacArthur states, "To put it simply, leadership is *influence*. The ideal leader is someone whose life and character motivate people to follow."<sup>10</sup>

*Equipping/Training.* The terms *equipping* and *training* were used synonymously. *Equipping* is a biblical term (Ephesians 4:11) that includes the development of the skills, confidence, and motivation to serve. For use in the project, we

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<sup>9</sup> See appendix 4.

<sup>10</sup> John MacArthur, *Called to Lead: 26 Leadership Lessons from the Life of the Apostle Paul* (Nashville: Thomas Nelson, 2004), vi.

expanded our understanding of *training* beyond the popular notion of merely skills-development. Here, *training* was used in the way it is defined by Marshall and Payne as the development of conviction, character, and competency.<sup>11</sup>

Two limitations applied to the project. First, the accuracy of the Pre-Course and Post-Course Surveys depended on the willingness of the participants to be honest and clear about their growing understanding of leadership in the church and their commitment to progress along a leadership pathway. To mitigate this limitation, the participants were chosen based on a preexisting pattern of service, were informed beforehand of the process and plan, and were assured of anonymity in the receiving of quantitative and qualitative research data. Second, the effectiveness of the training was limited by the consistency of the participants in their attendance at all training sessions. If the participants did not attend all sessions, it would be difficult to measure how beneficial the training had been. To address this limitation a schedule of sessions was distributed to the participants before the training began and each participant was reminded of the date, time, and content of each week's scheduled session.

Two delimitations were imposed on the project. First, the project was limited to thirty-four weeks, which included curriculum development, expert assessment of the curriculum, Pre-Course Survey and assessment, curriculum instruction, Post-Course Survey and assessment, focus group assessment, and Ministry Action Plan development. Second, the project was limited to training younger men (forties and younger), who were already serving in some capacity at FBC. While it was planned that this project would spur growth and training in other demographic groups of the church, the initial scope for the ministry project was limited to younger men.

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<sup>11</sup> Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift that Changes Everything* (Kingsford, NSW: Matthias, 2009), 78.

## **Conclusion**

Fredericktowne Baptist Church has an opportunity to grow and train the next generation of leaders in the church, both to create a continuum among the generations and to relieve the overstress experienced by some current elders and deacons. Leadership is an essential component of the Great Commission and thus, it is imperative that FBC raise and train the next generation of leaders who will be disciple-making leaders in the church with the competence, character, and motivation of Jesus Christ. The project sought to create an avenue of training and discipleship between leaders and members through discipleship and leadership training. Moreover, the project attempted to provide a clear pathway to leadership in the church among younger men who are serving but not yet leading.

CHAPTER 2  
BIBLICAL AND THEOLOGICAL SUPPORT FOR  
MULTIPLYING LEADERS IN THE  
IMAGE OF CHRIST

The thesis of this chapter is that Jesus Christ, the Son of God, has accomplished what natural man failed to do, namely, to reflect the perfect image of God and to fulfill God's plan completely. Jesus Christ carries out God's purposes by producing disciples who are conformed to his image and who reflect his sonship, who perpetuate his kingship, and who multiply disciples in his image. This chapter explores six Scripture texts that form a theological foundation for understanding Jesus Christ as the perfect image of God conforming redeemed humanity into that likeness. Genesis 1:26-28 is the earliest reference to man's uniquely created relationship with God and the rest of the created order. This text becomes the basis for a theological discussion that anticipates further revelation of God's nature in mankind and ultimately in Christ.

Second Corinthians 4:1-4 (see also 2 Cor 3:12-18) expresses the lamentable condition of man's blindness to the gospel and culminates in a clear proclamation that Jesus Christ *is* the image of God. Colossians 1:15-20 reveals that Jesus Christ is both creator and beneficiary of all things visible and invisible and is indeed "the image of the invisible God." Hebrews 1:1-3 advances the understanding that Jesus Christ is not only the image of God but is the exact representation of his nature.

Romans 8:26-30 reveals that redeemed man even though possessing fallenness is still predestined to be conformed to God's image through the eternal Son of God, Jesus Christ. Jesus the perfect image of God, undertakes to redeem fallen mankind in the gospel to bring humanity back to an even greater likeness with God. Finally, Matthew 28:18-20 expresses God's mission and vision in sending Jesus' image-bearers (disciples),

essentially, to be “fruitful and multiply,” fulfilling God’s mandate in Genesis 1:28. Rather than carrying this mission out in their created-but-fallen natures, Jesus’ disciples are sent out to proclaim that fallen man can be redeemed according to a new image, the image of Christ. Fallen individuals experience God’s mission by becoming Christ’s disciples and being taught to observe all that Jesus has commanded. Other texts will be used for support, but these six passages form the biblical and theological basis for the ministry project.

### **Genesis 1:26-28: The Foundation for Understanding the Image of God**

The discussion in this section will center around two key questions: What is the meaning and significance of the terms, ‘image’ and ‘likeness’ (Gen 1:26)? and What is the significance of the mandate to ‘Be fruitful and multiply and fill the earth and subdue it’ (Gen1:28)? The term “image of God” and the technical expression *imago Dei* will be used interchangeably. The *imago Dei* points to three important truths: (1) Man is created to be a “son of God,” (2) Man is created to exercise dominion over the visible creation, and (3) Man is created to bear fruit. This passage, then will lay the foundation for Christian discipleship as it forms the template both for man’s nature and for the arrival and work of Jesus the perfect image of God. Furthermore, it foreshadows the command of Christ to his disciples to make disciples (Matt 28:18-20).

### **Male and Female Created in God’s Image**

In the storyline of the sixth day of creation, the narration takes on a more personal mood. God reveals a divine conversation in which he discusses within himself his plan to create man. In all previous statements of creation (Gen 1:3, 6, 9, 11, 14, 20, 24) God uses a “Let this happen” formula. Here, he inserts his personality by stating, “Let us make man.” What is God referring to when he says, “Let us . . . in our?” Commentator Kenneth Matthews sees the divine self-reference “us” as an initial indicator of the



meaning and uniqueness of the *imago Dei* in man.<sup>1</sup> That man is made in God's image and likeness is to admit a uniqueness about his creation, which is hinted at in the change in narrative concerning God's self-conversation. Additionally, the meaning of the *imago Dei* is tied to the identity of the Creator, assigning man a special relationship with God not found in the rest of creation. Ross agrees and points out that the change in the narrative from impersonal to personal introduces a climax both in the story and in the creative act.<sup>2</sup>

As to the meaning of "image" and "likeness," more is inferred from the relevant passages than can be deduced concretely. Research professor D. A. Carson sees value in studying the content of what is written but cautions against going too far in drawing conclusions. He states that,

'image of God' is not a frequently used technical term with firm semantic borders, but a picture-expression dropped into the beginning of the Bible's story-line and used relatively infrequently thereafter. This does not empty the expression of content: it means the content must be specified from the story.<sup>3</sup>

Hamilton reasons that the creation writer is not specifying what the image of God in man entails and is not interested in defining it but is merely stating the fact. One may, however, consider varied dimensions of the *imago Dei* that have been put forth. For example, this image may refer to: "conscience, the soul, original righteousness, reason, the capacity for fellowship with God through prayer, posture, etc."<sup>4</sup> To be human is to bear God's image and makes man a unity in which no part of man can be subordinated to

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<sup>1</sup> Kenneth A. Matthews, *Genesis 1-11:26*, NAC, vol. 1A, (Nashville: B&H, 1996), 160. Some see this statement as an early reference to the Trinity, or at least to a basic affirmation of the plurality of God. While this passage can yield fruit in the progressive revelation of the triunity of God, this ministry project is primarily concerned with a discussion of the image of God.

<sup>2</sup> Ross, *Creation and Blessing*, 112.

<sup>3</sup> D. A. Carson, *The Gagging of God: Christianity Confronts Pluralism* (Grand Rapids: Zondervan, 1996), 204.

<sup>4</sup> Hamilton, *Book of Genesis*, 137.

the other.<sup>5</sup>

Eugene Merrill summarizes the traditional understanding of the *imago Dei* by pointing to incorporeal ways man is like God. Indeed, theology proper and anthropology do rely on these similarities to speak of man's responsibility before God and moral corruption due to sin. Accordingly, traditional interpretations point to a likeness in which man shares much of God's nature: "personality, intelligence, feeling, and will."<sup>6</sup> That man created in God's image is, in a restricted sense, to be like God. Without dismissing this view, Merrill points out that the actual differences between God and man are so vast as to warrant a deeper exploration of the *imago Dei* than the traditional approach has made.<sup>7</sup>

In what ways does man reflect God's image and likeness?<sup>8</sup> Ross points out that "image" (*šelem*) is a concrete term used in the Old Testament for physical shapes and forms of idols (see 1 Sam 6:5, 11). The term "likeness" (*dēmût*) is more abstract and is thus used to explain "image" by describing a spiritual similarity between man and God.<sup>9</sup> According to Gordon Wenham, "likeness" is transparent in meaning and is related to the verb *dâmâh* ("to be like, resemble"). The word describes a model or plan of the original (see 2 Kgs 16:10) and most occurrences of the word are found in Ezekiel's prophecy (e.g., Ezek 1:5) in which Ezekiel sees visions resembling "living creatures," "a man,"

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<sup>5</sup> Hamilton, *Book of Genesis*, 137.

<sup>6</sup> Eugene H. Merrill, *Everlasting Dominion: A Theology of the Old Testament* (Nashville: B&H, 2006), 169.

<sup>7</sup> *Ibid.*, 170.

<sup>8</sup> Theologian Millard Erickson presents three prevailing views of the *imago Dei*. The Substantive View sees man as possessing a fundamental similarity with God. The Relational View sees man in a unique relationship with God above all other creation. The Functional View sees the *imago Dei* as primarily a special function given to man by God. For a fuller discussion on the three views of the *imago Dei*, see Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 2013), 460-69.

<sup>9</sup> Ross, *Creation and Blessing*, 112.

etc.<sup>10</sup>

Ross suggests the preposition “in” should more properly be translated, “as,” in which man is created “*as* God’s image and likeness.”<sup>11</sup> Peter Gentry and Stephen Wellum in their helpful book, *Kingdom Through Covenant*, agree and assert that man *is* the image of God,<sup>12</sup> seeing a correlation between the prepositions *bě-* (“in,” Gen 1:26) and *kě-* (“as,” see Gen 3:22). Contending that the two prepositions have roughly the same meaning, they state that man does not merely fit into a representative template for God but *is* indeed the divine image.<sup>13</sup> This is supported in 1 Corinthians 11:7 in which Paul confirms that “[man] is the image and glory of God.” Their justification for the inclusion of the preposition *bě-* is owing to the ancient Near Eastern cultural setting that would seek to prevent man from considering himself an idol to be worshiped.<sup>14</sup> Furthermore, Matthews uses the interchangeability of *bě-* and *kě-* (“according to,” Gen 1:26) to connect “image” and “likeness.” These are not two distinctly defined characteristics, but a way to reiterate and reinforce the same truth.<sup>15</sup>

Wenham sees value in the preposition *bě-* as more than just a cultural or linguistic idiom. He finds in the structure, “*in* the divine image” a pattern based on the divine image. Just as the tabernacle was made *in the pattern of* the heavenly tabernacle

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<sup>10</sup> Gordon J. Wenham, *Genesis 1-15*, WBC, vol. 1 (Waco, TX: Word, 1987), 29.

<sup>11</sup> Ross, *Creation and Blessing*, 112.

<sup>12</sup> Peter J. Gentry and Stephen J. Wellum, *Kingdom Through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018), 236. Much of the biblical-theological basis for this ministry project benefits from the work done by Peter Gentry and Stephen Wellum in *Kingdom Through Covenant: A Biblical-Theological Understanding of the Covenants*. The theme of that book is that the biblical covenants undergird the unfolding storyline of the Bible and should be viewed as the hermeneutical key to understanding God’s purposes for all time. While Gentry and Wellum present a fascinating and detailed discussion on the covenants, this ministry project is not strictly about God’s covenants with man, but rather God’s image *in* man. Nevertheless, their discussions on the “image of God” have proven helpful and foundational to what is presented in this paper, so their work is heavily cited here.

<sup>13</sup> Gentry and Wellum, *Kingdom Through Covenant*, 234.

<sup>14</sup> *Ibid.*

<sup>15</sup> Matthews, *Genesis 1-11:26*, 167.

(Exod 25:9; Heb 8:5), so man is created in the pattern of the divine image.<sup>16</sup> This does not mean man is a copy of God himself, but rather a copy of that which *is* the divine image.

Even so, there is great dignity in possessing (or being) this divine image. Biblical theologian Graeme Goldsworthy observes that though God is committed to his whole creation and is mindful of each, the special object of his care is man. Man, therefore, has dignity in that he stands next to God in the order of creation.<sup>17</sup> Though fallen, man still retains a distinction (see Gen 9:6). Grudem appears to agree and offers this helpful insight: “It will probably amaze us to realize that when the Creator of the universe wanted to create something ‘in his image,’ something *more like himself* than all the rest of creation, he made us.”<sup>18</sup> Though sinful, man is bequeathed a unique dignity above all other creation. Though man shares similarities with the rest of creation, he is more like God than other created beings.

Man, therefore, carries a special distinction from the rest of creation in two ways: First, the change in the revealed creation narrative from impersonal to personal (“Let us make”) signals a punctuation that distinguishes general creation from man’s special creation. Second, man created in the *imago Dei* points to a unique likeness with God and implies a corresponding honor over the rest of visible creation.

### **The Image of God Expressed**

In what ways is man to demonstrate God’s image and likeness? It is clear from God’s revelation that the *imago Dei* is meant to reflect God’s glory and to be expressed in dominion over the created order. This idea is reinforced in Psalm 8:4-6. But how is one to

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<sup>16</sup> Wenham, *Genesis 1-15*, 32.

<sup>17</sup> Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity, 1991), 96.

<sup>18</sup> Grudem, *Systematic Theology*, 449, emphasis original.

understand this truth, and why does such status necessitate being made “in the image of God?” Gentry and Wellum stress that the complementary terms, “likeness” and “image,” describe a divine-human relationship that is both vertical and horizontal respectively.<sup>19</sup> “Likeness” speaks of the relationship man has with God. Matthews appears to concur. He concludes that the “image” and “likeness” of God in Adam was passed onto Adam’s son.<sup>20</sup> Seth who was fathered in the “likeness” and “image” of Adam perpetuates the “image” and “likeness” through human generation and points to an obvious father-son relationship (Gen 5:1-3).

Here is an explicit reference to sonship in Adam’s, and by inference, God’s “image” and “likeness.” Even after Adam’s rebellion and subsequent exile from the Garden, the “image” is perpetuated.<sup>21</sup> Luke’s Gospel picks up on this relationship in his chronicle of the lineage of Jesus in which Seth is “the son of Adam, [who is] the son of God” (Luke 3:38). Just as Seth has a special relationship to Adam, the first man, possessing his albeit fallen nature, so Adam was created to possess natural similarities bringing about a special relationship with God the Creator. This, however, is not to say that similarities alone encapsulate the divine likeness, but rather that this likeness also speaks of a distinction as son and heir.

It should be noted here that the capacity to produce life is inherited from God by man (*'ādām*). God can produce life, but so can man (*'ādām*). However, male cannot do so without the female. Thus, the capacity to produce life is transmitted because of the divine likeness, yet the capacity requires both male and female – both to be a son/daughter and to produce offspring, to multiply. Ross reminds that the *imago Dei*

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<sup>19</sup> Gentry and Wellum, *Kingdom Through Covenant*, 230.

<sup>20</sup> Matthews, *Genesis 1-11:26*, 170.

<sup>21</sup> *Ibid.*

possesses “great capacity and responsibility.”<sup>22</sup> Male and female are human life and are able together to produce spiritual-physical life. Imitating God, then, means creating life. This is an attendant “blessing that includes divine enablement.”<sup>23</sup>

Moreover, mere mechanical sexual activity does not fully capture the significance of the *imago Dei*. Man is distinguished from other creatures. Animals procreate but not with the spiritual essence that man’s offspring possess. Man’s sexuality has deeper significance by virtue of the divine “image” in man. Goldsworthy states, “If human sexuality (Gen 1:27) is related to the image, it must be at a level not shared by the other creatures which also have a physical sexuality.”<sup>24</sup>

In addition to producing life, man is given a divine mandate and ability to rule. Matthews contends that the traditional view (that *imago Dei* refers to incorporeal attributes which man shares with God) falls in this regard. He argues that the context of Genesis 1:26-28 relates “image” to the function of ruling over the created order in earth, sky, and sea.<sup>25</sup> This function is accomplished by virtue of man’s relationship to God as son.

If “likeness” speaks of man’s relationship to God, “image” describes man’s relationship to the world.<sup>26</sup> Man created in God’s image speaks of a uniquely created relationship in which man stands before God to exercise dominion over the created realm on his behalf. Their sonship assigns humans a royal status, therefore, they rule as a result of this special dignity. Gentry and Wellum point out that “to rule” (*rādā*, Gen 1:26, 28) especially describes kings, and the term “to subdue” (*kābaš*, Gen 1:28) speaks distinctly

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<sup>22</sup> Ross, *Creation and Blessing*, 113.

<sup>23</sup> Ibid.

<sup>24</sup> Goldsworthy, *According to Plan*, 96.

<sup>25</sup> Matthews, *Genesis 1-11:26*, 168-69.

<sup>26</sup> Gentry and Wellum, *Kingdom Through Covenant*, 230.

of the work of a king. This is further detailed by Psalm 8:6-8 (stated above),<sup>27</sup> which echoes God's creation narrative and act. Thus, to be created in God's image is to be a son. To be a son of God is to be a king. However, "the ruling is not the essence of the divine image but rather a result of being made *as* the divine image."<sup>28</sup> Additionally, to rule in the image of God is not to be tyrannical or domineering, but to govern with God's attributes as God himself would rule. Man as God's representative to creation is to act not merely as a ruler but as a "servant-priest-king."<sup>29</sup> Man does not exercise rule purely as *above* the visible creation but more so as *under* the dominion of God as Father.

### **The Image of God Distorted**

The glory of man's dignity and honor as God's image-bearer is offset by the reality that man is also fallen and thoroughly sinful. The Scriptures do not detail a span of time between the creation account (Gen 1-2) and the account of man's sin in the Garden of Eden (Gen 3); they simply record the accounts. Sin entering the human race, and consequently into creation has affected every part of man and creation. There is still truth, goodness, and beauty in man and in the world (hence, Ps 8:6-8), but the God-like qualities and functions that were instilled at creation through the *imago Dei* are distorted at best.

Grudem contends that while sin is thoroughly damaging and the *imago Dei* is significantly marred, that image is not completely lost.<sup>30</sup> Genesis 9:6 indicates that God continues to regard the "image" as having relevance and weight since it acts as the justification for punishing the murderer. So, even though man is thoroughly sinful, there is still a residue of God-likeness left in man. Man is certainly not like God to the extent

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<sup>27</sup> Gentry and Wellum, *Kingdom Through Covenant*, 231.

<sup>28</sup> *Ibid.*, 223.

<sup>29</sup> *Ibid.*, 669.

<sup>30</sup> Grudem, *Systematic Theology*, 444.

he was or should be. Man's intellect, speech, morality, virtues, relationships, and holy and right standing before God have all become corrupted.<sup>31</sup> To simplify, man retains responsibility but loses ability.

Man's fall into sin has corrupted the *imago Dei* (see Gen 3) and, while not forcing a complete surrender of man's place as *son* and *king*, distorts it to such a degree that an alternative must be sought. Merrill states:

With his fall into sin, man surrendered much – but not all – of his capacity to be in the image of God. His reigning became not one of willing compliance on the part of creation under his charge but an obedience predicated on man's superior intelligence and resourcefulness. In the repetition of the creation mandate to Noah, the Lord reminded him that his rule, unlike Adam's, would require coercion and domestication.<sup>32</sup>

Man's role, particularly in exercising dominion, was not stripped from him. However, his abilities were significantly hampered, and nature's compliance profoundly removed. More than this, man's corrupt nature has led to perverted sonship and abusive kingship. Sin, then, has not only led to the ruin of the *imago Dei* in its designed intent (man in relation to God as son serves in the likeness of God as king over his creation) but has brought about widespread rebellion against the Creator.

It is just this condition, however, that God uses to bring about a new reality in the history of mankind – one that relies on the *imago Dei* to realize. Since God has made man to inherit a father-son relationship and to rule in God's stead, and those relationships have been ruined, God is still not at a loss. He uses that lamentable condition to bring about a greater reality, a greater man: Jesus Christ. To this end, Carson adds an important aim of the *imago Dei*, namely, it points away from fallen Adam to a new man (*'ādām*) who is the image of the invisible God (Col 1:15). He states: "Christ as the second Adam is as much tied up with Christian anticipation of the resurrection body (1 Cor. 15) as with

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<sup>31</sup> Grudem, *Systematic Theology*, 444.

<sup>32</sup> Merrill, *Everlasting Dominion*, 171.



the justification we enjoy because of Christ's faultless obedience, even to the death of the cross (Rom. 5)."<sup>33</sup> Although Jesus Christ is the image of the invisible God (Col 1:15), he is unique from fallen man. He nevertheless provides a picture of what sinful man should be, and finally will be. Hence, the image of God is not only a created-but-fallen reality, but even more an anticipated reality in which man created to be like God will indeed be like him, by and through Jesus Christ.

### **General Summary on Genesis 1:26-28**

A few initial summary observations on Genesis 1:26-28 exploring the *imago Dei* will conclude this section of chapter 2. On the sixth day of creation, following the creation of lesser creatures, God holds a divine conversation in which he personalizes the creation narrative. This shift in the narrative pattern signals a unique creative activity, the creation of man (*'ādām*). Man is given a special distinction over the rest of creation not only because of the shift in the creation narrative but also because he is created in the *image* and *likeness* of God. Man's likeness with God can be seen in a number of similarities including personality, intelligence, emotion, volition, virtue, and moral responsibility. Because of man's sensory capacities, one could say that man also shares a *physical* likeness with God. Additionally, because of the sexual nature of man, male and female together can imitate God by creating life.

Man's nature should be understood as being created *as* God's image rather than merely *in* God's image, which would be too tepid an understanding – Adam *is* the image of God, the physical representative for God on earth. This assigns great dignity to man's nature insofar as Adam, though sinful after the fall, still possesses the value due one enjoying special status before God: "Whoever sheds the blood of man, by man shall

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<sup>33</sup> Carson, *Gagging of God*, 212.

his blood be shed, for God made man in his own image.” (Gen 9:6 ESV).<sup>34</sup>

The dignity of man’s unique nature is manifest in three dimensions: sonship, kingship, and fruitfulness. God’s likeness in man points to a special relationship between God and man in which Adam is created to be a son of God (reinforced by the Gospel-writer in Luke 3:38). Man created *in* (or *as*) God’s image speaks of a special relationship man has with the rest of creation. This is expressed in kingship. Man is created to rule over creation and has the capacity to multiply: “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.” (Gen 1:28 ESV).

That man is fallen because of sin has not eliminated the *imago Dei* but has corrupted it to such a degree that man’s relationship as son and capacity as king have been severely distorted. For God’s purposes to succeed, a substitute must be sought, which is found in Jesus Christ. This activity has been God’s plan from the beginning. Thus, the *imago Dei* bestowed on the first Adam ultimately anticipates the arrival of a new Adam (or rather, a “last Adam,” 1 Cor 15:45) who will oversee a new creation as God’s perfect Son and man’s exalted king, and who will indeed fulfill God’s desire for filling the earth with his image-bearers and his glory.

### **Jesus, the Perfect Image of God**

In the New Testament, “image” is translated from the Greek noun *eikōn*, which speaks of a physical likeness or imprint, “something that is similar to or very much like the thing it represents.”<sup>35</sup> Two other words, *charaktēr* (Heb 1:3) and *homoiōsis* (James 3:9) speak of a similar nature, but do not match the meaning of *eikōn* perfectly. The former *charaktēr* refers directly to Jesus. The latter *homoiōsis* speaks of mankind who,

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<sup>34</sup> Scripture quotations are from The ESV Bible® (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway. Used by permission. All rights reserved.

<sup>35</sup> Wayne Grudem, *Systematic Theology*, 445n11.

though sinful should not curse man while also blessing God. This section will explore 2 Corinthians 4:1-4, Colossians 1:15-20, and Hebrews 1:1-3.

### **Jesus Christ, the Image of God**

Twice in the New Testament, Christ is explicitly referred to as the “image (*eikōn*) of God” (2 Cor 4:4; Col 1:15). In 2 Corinthians 4:4, Paul’s reference to Christ as the “image of God” amplifies the fact that Jesus possesses the light of God’s glory in the gospel. Jesus as the image of God radiates the glory of God to believers – those who believe the message of the gospel. Those who are perishing, or unbelievers, are blinded to this light. By implication, however, those who do believe the gospel message are privileged to be able to see this glory. Paul Barnett points out that *seeing* this glory is metaphorical for *hearing*.<sup>36</sup> In reference to this glory, the Gospel writer John declares that Jesus, the Word, is both the glory of the Father and the one who makes the Father known (John 1:14-18). He is therefore, the revelation of the God whom no one has seen. Moreover, Jesus is the verbal revelation of God whom no one can hear, because of a fallen insensitivity to God’s glory – because of unbelief.

In Colossians 1:15-20, the apostle points to Jesus as preeminent and the visible representation of “the invisible God” who was instrumental in and the beneficiary of creation. Also here, Paul makes a curious reference to Jesus’ position as the firstborn (*prōtotokos*) over all creation: “He is the image (*eikōn*) of the invisible God, the firstborn of all creation.” (Col 1:15). This is not to say that Jesus is a *created* being, but that he is the preeminent Son who by virtue of his position as firstborn claims all inherited rights and authority over all sons bearing God’s image. As Scot McKnight points out, his status as firstborn is not one of birth order (chronology) but one of hierarchy.<sup>37</sup> In this verse two

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<sup>36</sup> Paul Barnett, *The Second Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1997), 220.

<sup>37</sup> Scot McKnight, *The Letter to the Colossians*, NICNT (Grand Rapids: Eerdmans, 2018), 149.

of the three marks of the *imago Dei* are perfectly represented in Jesus Christ: sonship and kingship.

### **Jesus Christ, the Exact Nature of God**

In Hebrews 1:1-3, the writer speaks of Christ's nature as the exact imprint of God. Though he does not use the same word for "image" (*eikōn*), he indeed points out that Jesus' nature matches that of God the Father and is the primary means by which God's revelation is known.

Here, as well, the authority and position of the Son are clearly seen. Jesus is the one through whom God has spoken. Five marks of Jesus' nature are evident: (1) He is appointed "heir" by virtue of his sonship, (2) He is a co-participant in creation, (3) He is by his nature (both human and divine) the visible radiance of God's invisible glory,<sup>38</sup> (4) He is the exact representation of God's nature, and (5) he as Creator-Son sustains the universe by his powerful word (see Col 1:15-17; Heb 11:3).

Commentator Donald Hagner sees Jesus, the exact representation of God's nature, as a clearer expression of the author's previous statement concerning the visible radiance of God's glory.<sup>39</sup> These statements speak both of the uniqueness of the Son and of the relationship the Son shares with the Father. Therefore, he is no mere human but God the Son who shares these characteristics with both man and God.<sup>40</sup> Thus, according to commentator, F. F. Bruce: "What God essentially is, is made manifest in Christ. To see Christ is to see what the Father is like."<sup>41</sup>

Jesus Christ, though descended from Adam (see Luke 3:23-28), supersedes Adam as the perfect son, king, and fruit-bearer. Jesus is not merely a substitute for fallen

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<sup>38</sup> Gentry and Wellum, *Kingdom Through Covenant*, 773-74.

<sup>39</sup> Donald Hagner, *Hebrews*, NIBC, vol. NT14 (Peabody, MA: Hendrickson, 1990), 23-24.

<sup>40</sup> *Ibid.*, 24.

<sup>41</sup> F. F. Bruce, *The Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1964), 6.

Adam, but is a better, more powerful Adam. Adam and Christ both share a distinction as the image of God, yet one is superior to the other. McKnight asserts that instead of understanding Jesus in terms of Adam, one must see it the other way around; that Adam must be viewed Christologically. Adam is indeed created in God's image, but Jesus is the *true* image. He states that, "for the apostle Paul, Jesus was himself the one and only true *eikōn* in bodily form, leading to the implication that we can understand Adam only through Jesus, and not Jesus simply as the second instance of the original Adam."<sup>42</sup> To view mankind with accuracy is to go through Jesus Christ. Indeed, the task of restoring the fallen image of God in man must be carried out *through* and *for* Jesus Christ.

### **Jesus, the Last Adam**

Gentry and Wellum point out that the entire theme of the Bible is located, scripturally and theologically, in "two foundational, representative individuals: Adam and Christ."<sup>43</sup> Adam and Eve are given the divine blessing and mandate to produce fruit and exercise dominion over the living components of creation and their domains (Gen 1:26-28). Before fulfilling this purpose, they sinned against God's revealed command and forfeited their place in the Garden, corrupting their dominion over creation. In time, Adam "fathered a son in his own likeness, after his image, and named him Seth" (Gen 5:3). Douglas Moo reminds: Seth, belonging to Adam's lineage and, possessing the depraved image of his earthly father, carried on a corrupted line such that all those who come after are under the same sentence of death and corruption as was true of our original progenitor.<sup>44</sup>

The antitype to sinful Adam and his corrupt dominion is Jesus Christ, the true and perfect Son of God. Though incarnated long after Adam's creation and sin and being

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<sup>42</sup> Scot McKnight, *The Letter to the Colossians*, 146.

<sup>43</sup> Gentry and Wellum, *Kingdom Through Covenant*, 670.

<sup>44</sup> Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 315.

fully man as a “son of Adam” (Luke 3:23-38), Jesus nevertheless is greater than Adam in two areas. First, Jesus is the one and only divine Son of God. He is eternal God, and though he emptied himself into humble humanity (Phil 2:7), he did not cease to be God. His two natures are inseparable<sup>45 46</sup> and therefore, as fully God and fully man, Jesus Christ is superior to Adam having been Adam’s Creator (see Col 1:15-17; Heb 11:39-40). Thus, he *is* the *imago Dei* because he is God and was a participant in the divine conversation of Genesis 1:26. He, being God, is greater than his father Adam, a similar condition King David recognized in Psalm 110:1 (see Luke 20:41-44).

Second, Jesus is the one and only “obedient Son, who takes upon himself our humanity, identifies with us, and fulfills the role of Adam by winning for us our salvation.”<sup>47</sup> Whereas Adam’s sin plunged man into a state of the total depravity of sin and death, Jesus the obedient Son of God redeems fallen man from this curse and brings the blessing of salvation and eternal life. Even Adam must look to his own offspring for life and salvation (see Gen 3:15).

In 1 Corinthians 15:45-47, Paul calls Jesus the “last Adam.” Speaking of the resurrection of the redeemed dead, Paul both compares and contrasts the first man (Adam) with the last Adam (Jesus): “Thus it is written, ‘The first man Adam became a living being’; the last Adam became a life-giving spirit.” (1 Cor 15:45). Jesus as the last Adam is like his earthly progenitor in his physical body and as a living being. However, the means by which their spirits and bodies coalesced are opposite. Adam was first created as a physical body (see Gen 2:7) and then was given a spirit, or made alive through God’s breath, enabling Adam to become a living being. Jesus, the last Adam, in contrast, preexisted as a life-giving spirit and later was given a physical body through

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<sup>45</sup> Erickson, *Christian Theology*, 659.

<sup>46</sup> Grudem, *Systematic Theology*, 553.

<sup>47</sup> Gentry and Wellum, *Kingdom Through Covenant*, 669.

which to dwell among his creation (see Heb 10:5). This reciprocal fact helps us understand how Jesus can be both like Adam and unique from Adam and can be both inferior to Adam as the offspring of Adam and superior to Adam as the eternal Son of God. Moreover, mankind looks to the first man for our human, but fallen, image and nature. In a parallel but opposite way, mankind must look to the last Adam for our spiritual and redeemed image and nature – a restored *and* superior *imago Dei*. Gentry and Wellum point out that all humanity looks either to Adam or to Jesus Christ as its representative head. “Scripture teaches that all human beings fall under the representative headship of either Adam or Christ. Adam represents all that is tied to the ‘old creation’ and ‘this present age,’ characterized by sin, death, and judgment.”<sup>48</sup> Adam represents the old creation of sin, death, and fallenness. Jesus Christ represents the “new creation” of salvation, life, and redemption of all that was forfeited by fallen man.

Mankind, under the old creation, bearing the “image of God,” though fallen, displays a similarity to God in nature and function. Adam was created to be a son, to rule, and to be fruitful and fill the earth. Adam’s sin plunged all mankind into the lamentable state of sin, death, and condemnation. Jesus, the last Adam redeems fallen man through his obedient sonship in sacrificing himself for the sins of mankind. Jesus’s resurrection testifies to his exalted kingship as the reward for his obedience and thus bears fruit through the Holy Spirit’s conviction and indwelling presence (John 14:16; 16:8). Jesus though a son of Adam by virtue of his physical birth is not doomed to perpetuate Adam’s sin. This is because of his eternal nature and Sonship with God. In this way, Jesus forms a *new creation* and a new *imago Dei* – one that is not subject to the same sin and decay as the first. Gentry and Wellum, again:

Jesus as Son explains why *he* is the last Adam and the first man of the new creation, who fulfills the foundational role of Adam and the creation covenant . . . In his incarnation, Jesus is *not* “in Adam” as we are; instead he is the beginning and head

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<sup>48</sup> Gentry and Wellum, *Kingdom Through Covenant*, 671.

of the new creation.<sup>49</sup>

The recovery of God's image through conformity to Jesus Christ is carried out in two time-dimensions: present and future. Presently, the disciple of Jesus is raised spiritually (Rom 6:4; Eph 2:5) and grows in the likeness of Christ (Col 3:10). This renewal is both cyclical (2 Cor 4:16) and progressive, "from one degree of glory to another" (2 Cor 3:18). Because God is the one at work in the disciple, both of these present dimensions constitute the normal pattern of the Christian life.<sup>50</sup>

Additionally, the disciple of Christ eagerly anticipates a final restoration of God's image: "Just as we have borne the image (*eikōn*) of the man of dust, we shall also bear the image (*eikōn*) of the man of heaven." (1 Cor 15:49). Paul recognizes this as a future reality and as a fulfillment of God's foreordained plan elucidated in Romans 8:26-30. The fulfillment of that promise will come at Christ's return:<sup>51</sup> "when he appears we shall be like (*homoioi*) him, because we shall see him as he is" (1 John 3:2).

### **Christian Discipleship and the *Imago Dei***

Christian discipleship seeks to throw off the corrupt dominion of Adam and to submit to the Sonship and Lordship of the perfect Son of God, Jesus Christ. This conformity is guaranteed by God based on Christ's eternal Sonship, as established in Romans 8:29. Moreover, transformation is accomplished by obeying what has been called the "Great Commission" articulated in Matthew 28:18-20. This third section explores two final texts: Romans 8:26-30 to understand God's promise to conform his children into the image of the Son, and briefly Matthew 28:18-20 with an eye toward observing its similarities with the creation mandate of Genesis 1:28.

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<sup>49</sup> Gentry and Wellum, *Kingdom Through Covenant*, 734, emphasis original.

<sup>50</sup> Grudem, *Systematic Theology*, 445.

<sup>51</sup> *Ibid.*, 445.



### **Conformed to the Image of His Son.**

The apostle Paul offers this assurance to the disciple of Jesus Christ: “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.” (Rom 8:29 ESV). God’s divine plan operates through the *imago Dei* to transform Adam’s fallen image in man into the perfect image of the Son of God. The purpose is to fulfill God’s original relational plan while establishing Jesus as the preeminent firstborn son among many siblings. In this context, one may recall Genesis 1:26-28 by applying the implications of the *imago Dei* (son, king, fruit-bearer) to Jesus Christ.

### **Go and Make Disciples**

Matthew 28:18-20 gives us what many have termed the “Great Commission.” In this passage, Jesus speaks to his disciples in a post-resurrection appearance, and commissions them to “Go therefore and make disciples of all nations” (Matt 28:19). The full text cannot be digested at length, other than to discuss its similarities to Genesis 1:26-28 as a new mandate for a new creation. However, there are four features in particular that can be explored: (1) Jesus possesses all authority in heaven and on earth (the proof of his dominion over creation), (2) Jesus commands his disciples, in essence, to be fruitful and multiply by making disciples of all nations, (3) Jesus commands his disciples to baptize (union and identity with God in Jesus Christ) and to teach others “to observe all that I have commanded you” (a function of being conformed to his image), and (4) Jesus promises to be with his disciples “to the end of the age” (an assurance grounded in the mutual, eternal presence of God the Son with God the Father).

Concerning Jesus’ authority, Sonship and kingship coalesce in one person. R. T. France points out that this is seen in Daniel 7:13-14 which prophesies the everlasting dominion of the Son of Man.<sup>52</sup> Moreover, he is the eternal Son of God, who

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<sup>52</sup> R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Eerdmans, 2007), 1112.

was crucified and risen, having obtained this authority by virtue of his sacrifice *by* death and conquest *over* death (see Eph 1:20-21; Rev 5:12). But it is not solely his saving act that brings authority. Jesus Christ has all authority by virtue of his nature as God the Son (see Col 2:9-10) and by his participation in creation (see Rev 4:11). Gentry and Wellum explain that, by identifying himself as the Son of God, Jesus,

claims that he is both the eternal Son (ontological) and the antitypical son (functional), who is the only true, faithful human covenant partner and by virtue of his work, the only one who can restore his people to their image/sonship. In other words, understood within the Bible's storyline, to say that Jesus is the Son of God in his person and work explains why in Christ alone *all* God's covenant promises are fulfilled.<sup>53</sup>

Therefore, by virtue of his person and work, Jesus the eternal and eschatological Son of God has authority both to "make/create disciples" and to commission them to be fruitful and multiply across the created realm. The Great Commission can then be seen as the eschatological expression of the creation mandate of Genesis 1:28.

Protestant Reformer John Calvin connects Jesus with Eve's offspring (Gen 3:15) who has authority to bruise Satan and who grants redeemed man to do the same. Interestingly, Calvin applies God's promise of Eve's offspring to the authority given to Jesus, which then transfers to Jesus' disciples. Here, the disciples of Jesus Christ, sent by Christ to make disciples benefit from the promise given at man's fall into sin. Per Calvin:

Being admitted to participation in him, though we are still foolish, he is our wisdom; . . . though we are weak, unarmed, and exposed to Satan, yet ours is the power which has been given him in heaven and in earth, to bruise Satan under our feet, and burst the gates of hell (Matt 28:18); though we still bear about with us a body of death, he is our life; in short, all things of his are ours, we have all things in him, he nothing in us.<sup>54</sup>

The benefit of being a disciple of Jesus Christ (the offspring of Adam and Eve), then, is that in him all things are applied to the believer. His death becomes our death. His

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<sup>53</sup> Gentry and Wellum, *Kingdom Through Covenant*, 733, emphasis original.

<sup>54</sup> John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge (Peabody, MA: Hendrickson, 2008), 3.15.5, 519.

authority becomes our authority. The disciple has authority to make disciples of all nations because of the rule and dominion of Jesus Christ.

Second, the blessing of Christ's rule applied to the disciple flows into a new mandate to "be fruitful and multiply" (Gen 1:28) by making disciples of all nations. Jesus lays out this expectation in his teaching in John 15 of the vine and branches. As the branch abides in the vine, it naturally produces much fruit (John 15:5). God's mandate to "fill the earth and subdue it" (Gen 1:28), reiterated to Noah in Genesis 9:1, is given new meaning and breadth. Filling the earth with Christ's glory is implied; drawing disciples from all nations is commanded.

Third, for Jesus, being conformed to his image entails being taught everything he has commanded. Jesus taught in Luke 6:40: "A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher." (Luke 6:40). He taught this truth in the context of conveying his ethical standards to his listeners, particularly with respect to loving others, not judging hypocritically, and bearing good fruit. While theological training is important in the making of disciples, conforming to the ethical standards and practices of Christ seems to be in view here. Greek scholar and commentator Robert Mounce asserts: "the teaching is here set forth as ethical rather than doctrinal. The disciples are to teach the new converts *to obey* all that Jesus has commanded them."<sup>55</sup> Conformity to Christ and his commission begins as the believer/disciple trusts Jesus, follows him in faith, and identifies with him in baptism. It is followed up by observing all that Jesus Christ has commanded both ethically and theologically.

Fourth, Jesus completes his mandate by assuring his disciples of his ongoing, abiding presence. Here appears to be a unique expression beyond Genesis 1:28. However,

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<sup>55</sup> Robert Mounce, *Matthew*, NIBC, vol. NT 1 (Grand Rapids: Baker, 1991), 268, emphasis original.

the fact of God's eternal relationship between the divine Father and Son, verbalized in God's self-conversation in creating man in his image (Gen 1:26) suggests a precedent for Jesus' assurance in the Great Commission. God's image in man points to a relationship of sonship between God and man that assumes the Father's presence in the Son's life. For the disciple, the same pattern is carried out between Jesus and his converts.

The mandate Jesus gives to his disciples recalls the creation mandate of Genesis 1:28 but gives the disciple a new benchmark. Adam is no longer the head of the family of redeemed man and is no longer the one mankind *images* in spiritual birth and growth. Now, Christ the last Adam is the template for imaging God. This truth is evidenced in Christ's stipulation that these new converts be baptized "in the name of the Father and of the Son and of the Holy Spirit" (Matt 28:19), recalling the formula, "Let us make man in our image, after our likeness." (Gen 1:26). Hagner suggests the reference to the Father, the Son, and the Holy Spirit in Christ's baptism formula highlights their unity. Moreover, the fact of Jesus' command to baptize *in* (*eis*, lit. "into") the name (singular) "brings a person into an existence that is fundamentally determined by, i.e., ruled by, Father, Son, and Holy Spirit."<sup>56</sup> Thus, baptism brings the disciple back under God's authority expressed in Jesus Christ, who then sends that person out to make disciples of all nations.

Hence, the Great Commission represents a new mandate from a new Adam for a new creation in a new image. Being conformed to the image of Christ, then, is continually forsaking the image of fallen Adam and conforming to the image of God in Christ by following his mandate to make disciples who are baptized in God's triune name and taught to obey Christ's commands.

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<sup>56</sup> Donald A. Hagner, *Matthew 14-28*, WBC, vol. 33B (Waco, TX: Word, 1995), 887.

## Conclusion

As has been discussed, the *imago Dei* in man suggests three foundational dignities for Adam's lineage. First, the likeness of God in man points to a divine-human relationship that is manifested in sonship, in which man inherits the nature of God in contrast to the rest of creation. Second, the image of God in man points to a human-creation relationship in which man is commissioned to exercise dominion over the realm of visible creation. This dominion carried out according to God's nature will manifest itself by humans acting as God's "servant-priest-kings"<sup>57</sup> over creation. Third, because of man's nature in bearing God's image, God blesses man and commissions him to "be fruitful and multiply" (Gen 1:28), thus filling the earth with God's image and glory, and perpetuating an ongoing sonship-kingship on God's behalf.

These dignities are vested in mankind, created as male and female, and carried on through sexual procreation. However, with the fall of Adam and Eve in sin, God's image is perpetuated, but in a corrupt and fallen way. Thus, Adam's son is born in the image and likeness of his father Adam (Gen 5:3), and not completely after God. The sad result is that man, though possessing dignity and authority above creation, is enslaved to sin and death, incapable of carrying out true sonship, kingship, and fruitfulness. God undertakes to find an alternative (not an alternate plan but a more perfect person). Not only is an adequate substitute found in Jesus Christ, but God used the corrupted *imago Dei* to provide a greater and more perfect Adam.

Jesus Christ, the eternal Son of God, incarnated as the offspring of Adam, yet without the sin (see Heb 4:15), according to his humanity, a sibling to all of Adam's other descendants, inaugurates a "new creation." In Christ the last Adam (1 Cor 15:45), mankind, possessing a fallen *imago Dei*, is conformed to the perfect image of Christ (*imago Christi*) and thus is given a new dignity as a disciple of Christ and a new mandate

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<sup>57</sup> Gentry and Wellum, *Kingdom Through Covenant*, 669.

to be fruitful by making disciples of all nations. As fallen man obeys all that Jesus has commanded, he realizes it is God himself who is at work conforming him to the image of Christ (Rom 8:29; Phil 2:13). He is assured a new sonship and is commissioned to lead in a new creation by making disciples under Christ's authority, and likewise, realizes a new mandate to produce fruit for God's glory.

Understanding the virtues and limitations of the original *imago Dei*, yet applying them to Christ who perfectly reflected God, one begins to see a way forward for man to be conformed to the image of Christ. God has foreordained believers to forsake the image of fallen Adam and to be conformed to the image of his Son, the last and more perfect Adam. God has given man, through Christ, the mandate to be fruitful and multiply. He assures the realization of that mandate in Christ, the perfect, eternal image of God.

CHAPTER 3  
THEORETICAL AND PRACTICAL ISSUES RELATED  
TO MULTIPLYING LEADERS IN  
THE IMAGE OF CHRIST

The previous chapter focused on what God created people to *be* and to *do*, namely, to reflect the image of God and to produce fruit by exercising dominion over the created world. Humankind fell into sin and marred the image of God in man and therefore failed in that fundamental endeavor. Jesus Christ accomplished what natural man failed to do, embodying the perfect image of God, and fulfilling the command to be “fruitful and multiply and fill the earth and subdue it” (Gen 1:28). More specifically, Jesus perfectly reflected the sonship, kingship, and fruit-bearing functions instilled in the *imago Dei*, originally created in male and female, but marred by sin. As the absolute representation of God, and the only one to accomplish God’s mandate, Jesus now commands his followers to engage in a new mission to “make disciples of all nations” (Matt 28:19). Disciples of Jesus will identify with Christ in baptism and will be taught to observe all that he commanded, becoming like Christ (see Luke 6:40).

This chapter focuses on *how* Jesus’ followers accomplish that command. Believing in Jesus’ person and work as articulated in the gospel, followers of Christ become God’s children, lead, and bear fruit in his name and for his glory. The thesis of this chapter is that leadership in Christ’s image is the natural result of discipleship. Stated another way, discipleship-based leadership is a function of becoming more like Christ. To examine this thesis, the chapter explores four foundational questions that make up the basic knowledge of a disciple who leads: (1) What is disciple-making?, (2) Who is responsible for making disciples?, (3) How is disciple-making tied to leader-making?, and (4) What are the basic characteristics of a leader who multiplies leaders?

## What is Disciple-Making?

According to Matthew 28:18-20, Jesus Christ commands his disciples to make disciples who would be baptized and taught to obey all that Jesus commanded. Christians call this mandate the “Great Commission” and historically have understood it as the simple mission of the church.<sup>1</sup> A discussion of leader-making should begin with a brief explanation of discipleship and disciple-making.

### Discipleship

Pastor and author Bill Hull explains that a disciple is not simply a more mature Christian but is a learner (*mathetes*) who follows Jesus. In fact, there is no distinction between the designations, “disciple” and “Christian.” The person who by faith enters a new life with Jesus Christ does not subsequently take another step into discipleship, but rather continues growing along a single pathway of followership. Thus, according to Hull, the disciple is a “normal Christian who follows Christ.”<sup>2</sup> Pastor Mark Dever agrees and points out that, “There are no Christians who are not disciples. And to be a disciple of Jesus means to follow Jesus. There are no disciples of Jesus who are not following Jesus.”<sup>3</sup> Conversely, a “disciple” who does not follow Jesus cannot be properly termed a Christian.

Discipleship is the ongoing activity of being and living as a *disciple* of Jesus Christ. Again, according to Hull, “Discipleship, the widely accepted term that describes the ongoing life of the disciple, also describes the broader Christian experience. The word isn’t a pure biblical expression, but a derivative. Yet most Christians generally accept

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<sup>1</sup> Mark Edward Dever, *Understanding the Great Commission* (Nashville: B&H, 2016), 1.

<sup>2</sup> Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 33.

<sup>3</sup> Mark Dever, *Discipling: How to Help Others Follow Jesus* (Wheaton, IL: Crossway, 2016), 15.



discipleship as the process of following Jesus.”<sup>4</sup> The act of following Jesus involves obeying his teachings and adopting his way of life. According to Luke 6:40, obeying Jesus’ teachings includes following him, learning his ways, and growing to be like him until becoming fully trained. Discipleship, of course, is a lifelong pursuit. Colin Marshall and Tony Payne state, “Put simply, a disciple is a learner; discipleship is ‘learnership’.”<sup>5</sup>

Discipleship is not only a matter of acquiring intellectual knowledge, but also demands learning a new way of life, adopting new beliefs and habits, and apprehending a new way of thinking. Disciples in the first century not only followed their teacher they also learned his ways. They heard their teacher speak and witnessed his actions in various social and religious settings.<sup>6</sup> Discipleship has strong ethical implications because it means patterning one’s life around another person. This pattern involves a radical change, since the *learner* does not come merely as a “blank slate”<sup>7</sup> to be filled, but as a life filled with darkness, corrupt thinking, sinful practices, and warped attitudes. The disciple of Jesus Christ requires ongoing training, both in shedding sinful habits, and in following the ways of Christ. As the disciple follows the discipler into greater Christlikeness, the sinful image of Adam is forsaken, and the image of Jesus Christ is embraced more fully.

### **Disciple-Making**

Discipleship and disciple-making are two dimensions of the same reality. Discipleship involves *being* disciplined in which the learner is led by a more mature disciple of Christ. Although the disciple submits to another’s teaching and direction, he or she is not a passive observer, but an active participant. Bill Hull explains: “A disciple

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<sup>4</sup> Bill Hull, *The Complete Book of Discipleship*, 35.

<sup>5</sup> Colin Marshall and Tony Payne, *The Vine Project: Shaping Your Ministry Culture Around Disciple-Making* (Youngstown, OH: Matthias Media, 2016), 64.

<sup>6</sup> Marshall and Payne, *The Vine Project*, 65.

<sup>7</sup> *Ibid.*, 67.

is someone who submits to at least one other person in a healthy and appropriate way as a means of support and accountability to develop fully as a follower of Jesus.”<sup>8</sup>

Disciple-making is the *act* of evangelizing and training learners in the word and ways of Jesus Christ. It entails both proclaiming the gospel so that unbelievers by grace through faith become disciples of Jesus Christ and training them in a lifetime pursuit of conformity to the Savior. Thus, beyond evangelization, disciple-making involves helping a less mature disciple grow to be like Christ. Mark Dever explains that disciple-making is “doing deliberate spiritual good to help [another disciple] follow Christ.”<sup>9</sup> He asserts that the motivation for discipling another is love of God, and the fruit of that love is obedience to Jesus’ commandments, particularly to make disciples.<sup>10</sup> Therefore, despite the different vantage points with respect to leading and following, discipleship and disciple-making are two functions of the same practice: both following and leading.

### **The Gospel and Discipleship**

True discipleship is gospel-fueled. The gospel’s subject is the person and work of Jesus Christ, and its objective is to convert people to him. Pastor Jared Wilson gives a helpful definition: “The gospel refers to the good news that God sent his Son Jesus to live a sinless life, die a substitutionary death, and rise from the dead so that sinners who repent and trust in Jesus will be forgiven and have eternal life.”<sup>11</sup> To become a disciple of Jesus Christ one must trust in his finished work. Likewise, growing in discipleship also focuses on that finished work. A person cannot become a Christian through his or her

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<sup>8</sup> Hull, *Complete Book of Discipleship*, 67.

<sup>9</sup> Dever, *Discipling*, 17.

<sup>10</sup> *Ibid.*

<sup>11</sup> Jared C. Wilson, *The Gospel-Driven Church: Uniting Church-Growth Dreams with the Metrics of Grace* (Grand Rapids: Zondervan, 2019), 81.

own effort; it takes the work of the Trinity. In the same way, a Christian cannot grow in conformity to the likeness of Jesus Christ under his or her own effort. Though discipleship (the work of sanctification) does require human effort, it is nevertheless as reliant on the gospel as the work of salvation (see Phil 2:12-13), since in both operations God is at work in and through the individual.

Wilson points out that gospel-fueled discipleship has three discernable aims. First, discipleship fosters growth in faithfulness to Christ. Conversion is not merely a change in position before God, it is also the start of an ever-growing faithfulness to God. The disciple of Jesus Christ is a learner and follower who perseveres in faithfulness. Second, gospel-fueled discipleship helps ensure that the church maintains a faithful witness to Christ and an ongoing confidence in his word. Personal spirituality without the foundation of the Scriptures easily slips into heterodoxy and moral relativism. In contrast, disciples that grow in the gospel populate churches that maintain a clear witness to the truth of God. Third, gospel-fueled discipleship spreads the glory of God by demonstrating that Christian growth is God's perfect work rather than man's sinful endeavor.<sup>12</sup> Therefore, disciple-making fueled by the gospel grows the follower of Jesus Christ in faith and faithfulness, in confidence in God's word, and in motivation to proclaim the gospel in the various spheres of life. This proclamation brings conversion and growth and spreads the glory of God in ever-expanding ways.

### **Who Is Responsible for Making Disciples?**

Disciple-making is an act of creation in which the disciple is made a new creation (see 2 Cor 5:17) and is conformed to the perfect image of Jesus Christ (see Rom 8:29). Since discipleship involves work accomplished by God working through the body

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<sup>12</sup> Wilson, *The Gospel-Driven Church*, 131-35.

of Jesus Christ, both God and the church are instrumental in carrying out Christ's mission to make disciples conformed to his image.

### **God's Work**

Disciple-making is the work of God. Through the proclamation and application of the gospel of Jesus Christ, God changes the disciple into the likeness of his Son for his own glory. Marshall and Payne point out that since the dawn of time, God has been saving souls through the proclamation of his Son. "It's his program, his agenda, his priority, his focus, his project . . . And by it, he is gathering a new Christ-centered people as his very own: a quiet, steadily growing profusion of leaves on the great vine of his kingdom."<sup>13</sup> Furthermore, they advise in *The Vine Project* that, "we must constantly keep asserting the primacy of God's will and action"<sup>14</sup> in disciple-making. Since the disciple and disciple-maker both struggle with the presence of a fallen *imago Dei*, the tendency is profound to neglect God's spiritual work and opt for man's fallen work. To adhere to God's spiritual work in discipleship, and to forsake man's fallen work, both disciple-maker and disciple must go back to God's word.

God's work is carried out through the proclamation of the Holy Scriptures. This effort is clearly demonstrated in the Book of Acts, in which the earliest disciples of Jesus Christ carried on the work of disciple-making through preaching and teaching God's word. Where the word was spread, disciples were made. Marshall and Payne observe from the Book of Acts that the growth of disciples and the church was proportional to the spread of God's word. This phenomenon, they observe, is the work of the Holy Spirit, (1) granting disciples boldness to preach the word in the midst of suffering, (2) converting those who heard the word, (3) directing the mission, and (4)

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<sup>13</sup> Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift that Changes Everything* (Kingsford, NSW: Matthias, 2009), 35.

<sup>14</sup> Marshall and Payne, *The Vine Project*, 77.

giving joy to disciples who heard, followed, and suffered. Thus, disciple-making is God's work, accomplished "as his word and Spirit work through the activity of the disciples and in the hearts of those they speak to."<sup>15</sup>

God's activity in discipleship is evident in three areas. First, God works through his word in the hearts and lives of his own disciples (disciple-makers) who take seriously Christ's mandate to "make disciples of all nations" (Matt 28:19). Following Jesus in speech, actions, and attitudes, the disciple's speech – the instrument through which the gospel is proclaimed – is conformed to Christ's image through the Scripture's teaching and the Spirit's conviction, and through the mandate itself to "proclaim the gospel to the whole creation" (Mark 16:15). Likewise, actions and attitudes are shaped by the proclamation of the gospel in portraying a Savior who suffered and went to the cross willingly. When the disciple confronts these truths, God works to remove self-interest, pride, and fear.<sup>16</sup> Thus, discipleship is God's work in shaping the disciple-maker into the image of Christ through the proclaimed and received word of God.

Second, God works through his word in the hearts of the unsaved, who repent and believe the gospel and become disciples of Jesus Christ. The Holy Spirit carries out the special act to convict of sin at the hearing of the "word of the cross" (1 Cor 1:18, see John 16:8; Acts 2:37; Rom 10:17). Though God works to convert the unbeliever through the proclamation of his word, he does not use one word for disciples and another for non-disciples. Marshall and Payne explain that God does not use "an evangelistic word for non-Christians, and an edifying word for Christian disciples."<sup>17</sup> God's word proclaimed in the hearing of the unsaved to convert is also used to edify the saved, to instruct them in the Christian faith, and to spur them on to godliness and anticipation of his return.

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<sup>15</sup> Marshall and Payne, *The Vine Project*, 80.

<sup>16</sup> Dever, *Discipling*, 30.

<sup>17</sup> Marshall and Payne, *The Vine Project*, 84-85.

Third, God works in his world, producing opportunities and circumstances that lead to discipleship encounters. Oftentimes, and by God’s design, these opportunities are brought about through suffering. Marshall and Payne describe the difficulties associated with disciple-making, in which God works through the proclamation of his word especially during times of opposition. Making disciples entails, “the struggle, conflict and suffering that attends [the disciple-making] process, because it is taking place over time within ‘this present darkness’; that is, the ongoing proclamation and practice of ‘learning Christ’ is constantly threatened from without by opposition, and from within by erroneous teaching and our own wayward hearts.”<sup>18</sup> It should be no surprise that suffering is part of disciple-making. Jesus lived a life of suffering. Both disciple (follower) and disciple-maker (leader), each formed in Christ’s image, should normally expect to walk a similar pathway.

Theologians Michael Wilder and Timothy Paul Jones articulate four ways in which the Christ-following leader suffers in the ways of Christ. Suffering, (1) sanctifies, (2) develops endurance, (3) cultivates sympathy for the flock, and (4) deepens one’s love for the flock.<sup>19</sup> Wilder and Jones focus on leadership as “Christ-centered followership,” or discipleship as conformity to Christ’s image. Thus, suffering is the normal part of discipleship in Christ’s image. Discipleship is a significant work of God in both the life of the disciple who leads and the life of the disciple who follows.

### **The Church’s Work**

Conformity to Christ’s image means that Christ’s body is also involved in the work of discipleship. God works through the church to make disciples (see Eph 3:10) by commissioning disciples and training them through the church to carry out his mission in

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<sup>18</sup> Marshall and Payne, *The Vine Project*, 82.

<sup>19</sup> Michael S. Wilder and Timothy Paul Jones, *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B&H, 2018), 158-59.

the world. Marshall and Payne explain: “There are of course leaders, teachers, elders, overseers, pastors and evangelists – people who have leading roles and responsibilities in declaring God’s word and shepherding his people – but alongside these, there is a constant stream of references to the ‘word ministry’ of each and every Christian.”<sup>20</sup> Cultivating growth in the church through proclaiming God’s word is the work of all true disciples.

Once again, the Great Commission provides the pattern for understanding the church’s role in making disciples in Christ’s image. First, the church is the center of evangelism. Jesus Christ commissioned his eleven disciples (apostles), who were the initial representatives for the church, to make disciples. Evangelism carried out in the context and work of the church, with the gospel at its core message, is the very power of God (see Rom 1:16). Mark Dever and Jamie Dunlop point out, “The local church is not evangelism. But the local church should be the power of evangelism. As such, evangelism should be both personal and corporate.”<sup>21</sup> Though individual disciples, conformed to the image of Christ, are tasked personally with evangelizing the lost, this effort should always be carried out with the body of Christ in view and under its aegis and authority. Since Jesus Christ is the head of the church (see Col 1:18), he alone possesses all “authority in heaven and on earth” (Matt 28:18).

Second, the church is the center of baptism in which believers identify with the body of Christ and with Jesus Christ as its head. Disciple-making involves baptism in the name of the Father and of the Son and of the Holy Spirit (Matt 28:19) and the church is the God-given agent for observing the ordinances of Christ. Third, the church is the center of biblical teaching and training. Teaching takes place in the context of the

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<sup>20</sup> Marshall and Payne, *The Trellis and the Vine*, 44.

<sup>21</sup> Mark Dever and Jamie Dunlop, *The Compelling Community: Where God’s Power Makes a Church Attractive* (Wheaton, IL: Crossway, 2015), 189.

assembled body of Christ, either in a large group setting through preaching and teaching, or through the small group context involving specialized instruction and training.

Fourth, as implied in the Great Commission, the church is the center of image-multiplication. The gospel creates disciples in conformity to Christ and for God's glory by multiplying Christ's image-bearers in the world. Here, Dever and Dunlop invoke the creation mandate of Genesis 1:28: "As early as Genesis 1, we begin to see God's plans to glorify himself through a *people* and not just individuals. God made male and female in his image, and then commanded them to 'be fruitful and multiply and fill the earth and subdue it' (Gen. 1:28). In other words, they were to fill God's creation with living images of their Creator"<sup>22</sup> Dever further pictures this truth as a corporate effort when he reminds us that we are all made in the image of God and therefore are called upon to display that image for God's glory. He explains: "We are to be walking pictures of the moral nature and righteous character of God, reflecting it around the universe for all to see – especially in our union with God through Christ. This, therefore, is what God calls us to and why He calls us to it. He calls us to join together with Him and together with our congregations, not for our glory but for His own."<sup>23</sup>

Fifth, the church is the center of biblical leadership training and execution, leading disciples to make disciples in Christ's image. Authors Eric Geiger and Kevin Peck assert that the church is a "leadership locus."<sup>24</sup> They go on to state that the church is uniquely commissioned to "develop and deploy" leaders for the glory of God.<sup>25</sup> The leader-making task is designed to train Christlike leaders in all areas of life. Though there are many such areas in which evangelism, disciple-making, and leadership take place, the

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<sup>22</sup> Dever and Dunlop, *The Compelling Community*, 188, emphasis original.

<sup>23</sup> Mark Dever, *9 Marks of a Healthy Church* (Wheaton, IL: Crossway, 2004), 32.

<sup>24</sup> Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B&H, 2016), 1.

<sup>25</sup> *Ibid.*, 2.



church is the locus<sup>26</sup> from which disciple-making springs. Moreover, true disciple-making which leads people to Jesus Christ will also point new disciples back to the church. As such, the church takes responsibility for making disciples through evangelism, baptism, teaching, multiplication, and leadership development, for God's glory. The task is both fueled by the gospel and advanced through obedience to the Great Commission (Matt 28:18-20) and the creation mandate (Gen 1:26-28).

### **How Is Disciple-Making Tied to Leader-Making?**

Discipling and leading are one and the same. Pastor Mark Dever explains, "Discipleship is my following Jesus. Discipling is me helping someone else follow Jesus."<sup>27</sup> Following Jesus according to the Great Commission implies that the *disciple* will also be a *disciple-maker*. Because the disciple-maker should be farther along the spiritual pathway than the disciple, the role of disciple-maker presupposes leadership since *helping* someone follow Jesus is tantamount to *leading* someone to follow Jesus. Geiger and Peck assert that because people are at the center of God's plan from the beginning, leadership development is also central.<sup>28</sup> Disciples leading others to become disciples of Jesus is the essence of fulfilling the Great Commission. The disciple-maker (leader) helps the disciple (follower) grow in the likeness of Christ. The growing disciple then will naturally become a discipler of others.

Moreover, leading is brought about by teaching. The Great Commission calls the disciple-maker to be a teacher of the new disciple ("teaching them to observe," Matt 28:20). Teaching is the primary biblical form of leadership. Professor Gary Bredfeldt

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<sup>26</sup> Geiger and Peck, *Designed to Lead*, 1. Geiger and Peck define "locus" as "a central or main place where something happens or is found."

<sup>27</sup> Mark Dever, *Understanding the Great Commission*, 35, emphasis original.

<sup>28</sup> Geiger and Peck, *Designed to Lead*, 2.

states, “the greatest leaders among us are the great teachers among us.”<sup>29</sup> Thus, to be a disciple-maker is to be a teacher. Leading through teaching is a necessary trait to be cultivated in all disciples – developing the skills to lead a person to become and grow as a disciple. Nevertheless, the teacher/disciple-maker does not need to occupy an official or formal position within the church.

To be a teacher, one also commits to being a leader and to follow in the footsteps of Jesus, who taught, led, and multiplied disciples who faithfully taught, led, and multiplied other disciples (see 2 Tim 2:2). Disciple-making through teaching-leading will be marked by relationship and sacrifice. Bredfeldt explains, “But Jesus came teaching. His method of leadership was to draw disciples or students around him and then teach them . . . Jesus did not come as leader of an enterprise but as the teacher of the words that bring life. It was His teaching and His sacrifice that marked his leadership.”<sup>30</sup>

To be a disciple-maker is to follow in the image of Jesus Christ, the perfect Man who images God completely. To perpetuate his image is to follow Jesus and to lead others to do the same. Wilder and Jones offer this helpful definition of the Christ-following teacher-leader:

The Christ-following leader – living as a bearer of God’s image in union with Christ and his people – develops a diverse community of fellow laborers who are equipped and empowered to pursue shared goals that fulfill the creation mandate and the Great Commission in submission to the Word of God.<sup>31</sup>

Here, the authors connect the creation mandate to the Great Commission and show that God’s original blessing and command to Adam and Eve to be fruitful and multiply and to rule the world is fulfilled alongside the carrying out of the Christ’s commission in obedience to the Scriptures.

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<sup>29</sup> Gary Bredfeldt, *Great Leader Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody Press, 2006), 13.

<sup>30</sup> Bredfeldt, *Great Leader Great Teacher*, 55.

<sup>31</sup> Wilder and Jones, *The God Who Goes Before You*, 16.

Geiger and Peck, following theologians Peter Gentry and Stephen Wellum, point out that, “mankind is the image of God, not just the bearer of some attribute labeled ‘image of God.’ . . . Mankind is the image of God, taking with them the rule and reign of God wherever they go.”<sup>32</sup> The image of God is not merely an attribute or possession, marred as it may be by sin. It is the essence or embodiment of God’s nature.

Human beings are all prone to create objects in our own image. This quality in man is not entirely sinful and can be quite glorifying to God as humans live their lives as mini-creators. Sadly, too often, human beings lapse into self-glorification and create cultures and artifacts that match the sinful nature rather than God’s image. However, when the disciple draws on Christ’s nature in sanctification, he or she can foster a church culture of leader-development that reflects God’s image. Having been redeemed by Jesus Christ, the perfect representation of the Father, disciples reject the fallen nature, grow in Christ’s image, and make disciples in the same image.

The ministry of disciple-making and specifically the practice of leader development, therefore, involves both the rejection of the sinful self and conformity to Christ’s perfect image. Thus, leader development is at the heart of following Jesus Christ, the redeemer, who perfectly imaged God’s glory and who carried out the creation mandate to bear fruit in God’s Garden.

Moreover, Geiger and Peck amplify this truth by pointing out that the image of God (*imago Dei*) bears fruit in carrying out the mission of God (*missio Dei*): They assert that this was God’s plan from the beginning: entrusting “leadership to His people so they might fill the earth with glory-reflecting image bearers who strive to make the earth a glory-yielding garden for the name of Jesus.”<sup>33</sup> To follow Jesus is to embrace his mission to create one new people (see Eph 2:15) from all nations and peoples who will be with

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<sup>32</sup> Geiger and Peck, *Designed to Lead*, 57.

<sup>33</sup> *Ibid.*

him and glorify him for all time. He invites his disciples to participate in that effort to fill the world and all time with his image-bearers.

The *missio Dei* matches the *imago Dei*. God's image and mission call mankind to glorify him by bearing fruit, multiplying, and filling the earth. The task also includes carrying on his cultivating work in his garden. If one is to carry out the mission of God it is essential to have God's glorious image in view for the multiplication of disciples who fill the earth with growing Christlikeness. With this conviction, the culture of the church will naturally be directed toward the *missio Dei* and will be devoted to multiplying leaders. This truth advances God's mission to create fruitful leaders, which was begun in the Garden of Eden when he created Adam and Eve in his image, blessed them, and commanded them to bear fruit.

There is both an imperative and an opportunity here. Geiger and Peck assert: "As the local church embraces the mission of making disciples, she will be unlocked for her fullest potential in multiplication. The local church must see leadership development as an expression of obedience to the Great Commission. Leaders cannot simply make more followers of Christ; they must be intent on replacing themselves as leaders. The multiplication of disciples and churches is significantly tied to the multiplication of leaders."<sup>34</sup> According to the authors, disciples within the church must flesh out the theological conviction that glorifying God and multiplying disciple-making leaders go hand in hand.<sup>35</sup>

### **What Are the Basic Characteristics of a Leader Who Multiplies Leaders?**

As Colin Marshall and Tony Payne helpfully argue, the key to making disciples (vine-work) is not to build more ministry structures (trellis work). Churches

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<sup>34</sup> Geiger and Peck, *Designed to Lead*, 123.

<sup>35</sup> *Ibid.*, 121.

today tend to spend their time and ministry resources building organizations rather than discipling people to maturity in Christ. The authors seek to shift that mindset back to growing disciples. Using the imagery of a trellis and a vine, Marshall and Payne explain that the trellis is important but is meant to support an already-growing vine. Churches often construct a large trellis (complex ministry structures), while the vine of organic disciple-making languishes. Focusing on vine-work (proclaiming the word of God in the power of the Holy Spirit) instead of solely engaging in trellis-work (organizing ministries for efficiency), the local church will find that the vine grows, and its leaders will need to build the trellis higher to support the growing vine.<sup>36</sup>

Marshall and Payne assert that disciple-making involves training disciples to multiply other disciples. They use the term *training* as opposed to *equipping*, not to embrace a notion of secularity or to avoid biblical terminology, but to expand on a particular set of functions and priorities. Equipping is a biblical term (Eph 4:11) that includes the development of the skills, confidence, and motivation to serve. The authors, however, speak of *training*. For them, this term goes beyond the popular notion of merely skills-development, but speaks of a growing knowledge of God and a competent administering of his word in the life of the disciple.<sup>37</sup> They clarify, “We are using the word ‘training’ to describe the growth of all Christians in conviction, character and competency, so that in love they might minister to others by prayerfully bringing the word of God to them – whether to non-Christians in outreach, new Christians in follow-up, or all other Christians in daily growth.”<sup>38</sup>

Following Marshall and Payne, the task of multiplying disciples may be translated into leader development by focusing on the *convictions, character, and*

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<sup>36</sup> Marshall and Payne, *The Trellis and the Vine*, 8-10.

<sup>37</sup> *Ibid.*, 70.

<sup>38</sup> *Ibid.*, 85.

*competencies* of disciple-making leaders. They articulate these three foci as follows: *Conviction* speaks of knowing God and his word. This focus not only provides a theological foundation for disciple-making, but also cultivates in the heart of the disciple-maker a confidence in God's revealed word. *Character* emerges from Christ-like conviction and forms godliness in the life of the disciple-maker that adheres to sound doctrine. *Competency*, then, puts *conviction* and *character* to good use by effectively speaking God's word and leading disciples to grow in Christlikeness.<sup>39</sup>

### **Convictions**

The convictions of disciple-making leadership are grounded in a knowledge of God and his word. Training in gospel-fueled convictions involves learning both the content and doctrines of Scripture. This knowledge helps the disciple who leads become stronger in the Lord, more confident in God's word, and more conformed to the image of Christ in mind and heart. Developing deeper theological convictions will naturally bring about greater understanding of God's command to bear fruit, Christ's mission to make disciples, and the biblical imperatives for making disciples who lead in making other disciples. Geiger and Peck point out that convictions-training should instill a burden for fostering health in the church and for building up the church through equipping the saints for ministry.<sup>40</sup> They assert that leader development should be conducted in the image of God and for his kingdom.

First, according to Geiger and Peck, disciple-making leadership draws upon the image of God by developing convictions in three primary activities: (1) reflecting the glory of God, (2) replicating disciples, and (3) fostering a culture of leader multiplication.<sup>41</sup> When disciple-making leaders reflects God's glory, they express to

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<sup>39</sup> Marshall and Payne, *The Trellis and the Vine*, 78.

<sup>40</sup> Geiger and Peck, *Designed to Lead*, 33-34.

<sup>41</sup> *Ibid.*, 64.

those whom they are discipling the glorious nature and character of God. Beyond reflecting that character, the disciple-making leader believes that the imitation of God is the original design for creation and is the goal of both the creation mandate and the Great Commission. Second, disciple-making leaders embrace the conviction that they are called to multiply disciples for God's glory. In so doing, they "fill the earth and subdue it" (Gen 1:28) with God's rule and righteousness. Third, disciple-making leaders foster a culture in which growth in Christlikeness can take place and in which God's glory is seen as the highest goal. Embracing these convictions, the disciple-making leader grows in the knowledge of God and helps others do the same.

Finally, disciple-making leaders embrace the conviction that leader development is carried out for the purpose of advancing the kingdom of God in which God is worshiped and God's people flourish in righteousness. Geiger and Peck remind that "authentic leadership is guiding others according to God's character and for God's purposes. Developing this kind of leader is one of the most crucial duties of the local church. If the local church doesn't develop leaders for the Kingdom of God, who else can?"<sup>42</sup>

## **Character**

Character in the disciple-making leader is cultivated by embracing and following the person and work of Jesus Christ. Discipleship is not solely for the purpose of forming an intellectual, or even convictional likeness to Christ. There is an ethical component as well, which seeks to form Christ's attitudes, actions, and nature in the follower.

Character in the disciple-making leader, is inculcated into the heart and life of the disciple and brought about through union with Christ in the Holy Spirit. Wilder and

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<sup>42</sup> Geiger and Peck, *Designed to Lead*, 77.

Jones state that the character of the Christian leader is marked by three things: (1) union with Christ, (2) communion with other disciples, and (3) a mission to lead in exercising dominion over the visible creation. The fruit of those characteristics is a conviction to magnify God and to lead people to be formed in Christ's image.<sup>43</sup>

Union with Christ will cultivate in the heart and life of the disciple-making leader an identity centered on the redeeming blood of Jesus Christ as one purchased from out of the slave market and set free from sin and commissioned by Christ to proclaim the gospel of freedom to others. It will lead the disciple to embrace the identity of Christ as both the Son of God and the suffering servant and will prompt the disciple-making leader to identify with other disciples who are also being formed into the image of Christ.

Wilder and Jones point out, "Pastors are brothers with the members of their congregations, called to cultivate the identities of their brothers and sisters in Christ as redeemed sojourners, living stones, and suffering servants."<sup>44</sup> Though this statement is made in the context of highlighting pastoral or shepherd roles in the congregation, the principle could also be transferred to disciple-making leaders in general. Every disciple is called to make disciples, which entails a measure of leadership. That leadership does not set the leader higher than the others, but rather establishes the leader's position *within* the flock just as Jesus set the precedent by dwelling "among us" (John 1:14). Thus, character formation is grounded in Christ's commission to teach disciples both to obey all of his commands and to follow in his way of life.

## **Competencies**

Competence in the disciple-making leader is developed through the practical application of God's word. Disciple-making leaders instill in other disciples the skills to

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<sup>43</sup> Wilder and Jones, *The God Who Goes Before You*, 17-18.

<sup>44</sup> *Ibid.*, 175.



disciple, teach, and train others. Competency-training builds on conviction and character development and seeks to cultivate the necessary functions of disciple-making through precept and example. Gary Bredfeldt defines competency as “a qualification or fitness to perform an act.”<sup>45</sup> Teaching competency in disciple-making leadership involves the practical application of skill and experience to carry out the Great Commission and the creation mandate. Two foundational components of competency training are *teaching* and *leading*. Bredfeldt articulates eight basic competencies of the leader-teacher. The first four abilities entail “teacher competencies” and the second four involve “leader competencies:” (1) Message that is clear, (2) Methods that promote learning, (3) Model the message, (4) Minister to people, (5) Establish the team, (6) Equip the team, (7) Empower the team, and (8) Encourage the team.<sup>46</sup> The disciple-making leader will put each of these aptitudes into practice. Although not every disciple will excel in these areas, all should strive and be taught to achieve basic competency. Nevertheless, there will be some who demonstrate a special facility, aptitude, and talent in these areas. Those who excel are often the ones gifted and called for specialized shepherding-teaching ministries within the church.

Additionally, a third foundational component involves the complementary acts of *servicing* and *suffering*. These skills are not often taught, and are sadly lacking in the church, as is an overarching culture of disciple-making. Yet Jesus in the Gospels inculcated the essential truths of *servicing* and *suffering* in the hearts and minds of his followers in both his teaching and way of life, indeed in his total mission in the world (see Mark 10:42-45). The disciple-making leader who neglects these essential issues cannot claim to have fulfilled the Great Commission completely.

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<sup>45</sup> Gary Bredfeldt, *Great Leader, Great Teacher*, 116.

<sup>46</sup> *Ibid.*, 116.

## **A Discipleship-Based Leader Training Philosophy**

These factors yield a discipleship philosophy: To be a Christian is to be a disciple of Jesus Christ. To be a disciple is to be a learner and follower of Christ. To learn from and to follow Jesus is to obey his command to “make disciples of all nations,” thus, to be a disciple-maker. To be a disciple-maker is to be a teacher. To be a teacher is to be a leader. Disciples who follow and learn from Jesus Christ will lead others to do the same. God works through the body of Christ, the church, to develop the fundamental convictions, character, and competencies to proclaim the gospel, guide disciples in the likeness of Christ, and glorify God by filling the earth with Christ’s redeemed image in man. This disciple-making philosophy prompts the church and its members to take the initiative to fulfill the Great Commission both by making disciples of all nations and by leading them into greater conformity to Christ’s image.

## **Conclusion**

This chapter explored four key factors in disciple-making: (1) an explanation of discipleship and disciple-making, (2) critical roles in making disciples, (3) the connection between disciple-making and leading, and (4) the key characteristics of a disciple-making leader. The chapter also posited a discipleship-based leader training philosophy to call the church and its members to action in making disciples and leading them to multiply in the image of Christ. The church that obeys Jesus Christ’s commands and teaches others to follow him will take seriously the need to train leaders who make disciples, teaching them to obey all that Christ has commanded. God has ordained that his word should be properly proclaimed and administered as the means of training disciples, particularly centering on the gospel of Jesus Christ. Jared Wilson states, “A gospel-centered church is one that explicitly and intentionally connects its teaching, programs, ministry philosophy, and missions to the content of the gospel.”<sup>47</sup>

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<sup>47</sup> Jared Wilson, *The Gospel-Driven Church*, 82.

Armed with the gospel and the word of God, the disciple-making church will seek to form, through the power of the Holy Spirit, disciple-making leaders into the image of Christ as a way of carrying out the mission of Christ for the purpose of building up God's kingdom. This is done by focusing on key *convictions*, *character*, and *competencies* which reflect God's glory and imitate Christ's nature. These three keys are not solely for intellectual edification but include ethics-training to reflect the nature of Jesus Christ and skills-training to facilitate disciple-making.

## CHAPTER 4

### IMPLEMENTATION OF THE PROJECT

The stated mission of Fredericktowne Baptist Church is “to glorify God by making disciples of Jesus Christ through preaching the gospel, encouraging believers toward spiritual maturity, and equipping the saints for ministry.”<sup>1</sup> The mission statement is well-crafted, but is being underutilized in the formal ministries of FBC. The leaders of FBC have decided that training in Christlike leadership is needed to help fulfill this mission.

The purpose of the ministry project was to train young men to be Christlike, disciple-making leaders in the church through the ministry of Fredericktowne Baptist Church in Walkersville, Maryland. Four goals determined the success of the ministry project.

1. The first goal was to assess discipleship training needs among young men at FBC.
2. The second goal was to develop a twelve-session curriculum to be used in training young men to be Christlike, disciple-making leaders in the church.
3. The third goal was to train young men to be Christlike, disciple-making leaders in the church.
4. The fourth goal was to develop a ministry plan to multiply Christlike, disciple-making leaders in the church.

Below is a general overview of the project’s goals followed by a detailed explanation of the project’s implementation.

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<sup>1</sup> The FBC Mission Statement is widely publicized among the congregation via the church’s website, its promotional literature, and its weekly worship bulletin.

## **General Overview**

The ministry project consisted of assessing the discipleship training needs among young men at Fredericktowne Baptist Church, writing a twelve-session curriculum to address those needs, testing the effectiveness of the curriculum, and creating a ministry plan to incorporate the curriculum into a long-term leadership training program in the church. The main component of the ministry project, the twelve-week curriculum entitled “Foundations of Christlike Leadership,” was taught in the spring of 2021 with ten participants completing the curriculum. Pre-Course and Post-Course Surveys were distributed to each participant, and a focus group was conducted at the end of the course. These mixed methods research tools were used to gauge the success of the project and a Ministry Action Plan was presented to the FBC elders and deacons for their review.

The following limitations were expected and overcome: First, the accuracy of the Pre-Course and Post-Course Surveys depended on the willingness of the participants to be honest and clear about their growing understanding of leadership in the church and their commitment to progress along the leadership pathway. To mitigate this limitation, the participants were chosen based on a preexisting pattern of service, were informed beforehand of the process and plan, and were assured of anonymity in the receiving of quantitative and qualitative research data.

Second, the effectiveness of the training was limited by the consistency of the participants in their attendance at all training sessions. If the participants did not attend all sessions, it would be difficult to measure how beneficial the training had been. To address this limitation a schedule of sessions was distributed to the participants before the training began and each participant was reminded of the date, time, and content of each week’s scheduled session.

## **Assess the Discipleship Training Needs**

The first goal was to assess discipleship training needs among young men at FBC. The assessment phase included an analysis of conversations with young men in the church who were involved in service ministries at FBC. The conversations were meant to determine potential participants' self-assessments of their confidence in the gospel, growth in Christlikeness, and competence to lead in the church. Discussions also took place with elders and other key ministry leaders to determine the scope of curriculum necessary for training Christlike leaders. This goal was considered successful when discussions clarified the scope of curriculum necessary to train young men to be Christlike, disciple-making leaders in the church. Although a more quantitative approach to assessing the discipleship training needs was not taken, the information gleaned from discussions with leaders and potential participants provided sufficient clarity to fulfill the goal.

## **Establish a Training Curriculum**

The second goal was to develop a twelve-session curriculum to be used in training young men to be Christlike, disciple-making leaders in the church. The curriculum was written in December 2020 and January 2021 and presented to an expert panel of pastors who have experience in discipleship and leadership training. The expert panel reviewed the curriculum in February 2021 and completed a Curriculum Evaluation Rubric.<sup>2</sup> They also offered their comments, which were integrated into the final curriculum.

## **Train Participants**

The third goal was to train young men to be Christlike, disciple-making leaders in the church. The “Foundations of Christlike Leadership” curriculum was taught over a

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<sup>2</sup> See appendix 3.

fourteen-week period (including holidays) from March through May 2021. Initially, eleven men agreed to participate and began the twelve-session study. After four weeks one man discontinued the program due to high personal demands. Ten men completed the curriculum. All participants filled out the Pre-Course Survey but only the remaining ten filled out the Post-Course Survey and engaged in a focus group, offering their comments on the strengths and weaknesses of the curriculum.

### **Develop a Ministry Plan**

The fourth goal was to develop a ministry plan to multiply Christlike, disciple-making leaders in the church. A Ministry Action Plan (MAP) was created to develop a Leadership Training Program. The MAP was presented to the FBC elders and deacons who were asked to complete a Ministry Plan Evaluation Rubric.<sup>3</sup> After receiving comments given by the FBC elders and deacons, amendments were made to the Ministry Action Plan.

### **Pre-Course Work**

The pre-course work of the project included, (1) developing the curriculum, (2) engaging an expert panel to review the curriculum, (3) recruiting qualified young men to participate in the Initial Training Group, and (4) administering the Pre-Course Survey.

### **Curriculum Development**

Pre-Course work took place between December 2020 and February 2021. After receiving approval of chapter 3 of the ministry project with changes, and with approval from the SBTS Ethics Committee (January 2021), I began writing the twelve-session curriculum. During the January 2021 on-campus Applied Empirical Research course, I met with my advisor and presented the initial outline for the course. He suggested fine

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<sup>3</sup> See appendix 4.

tuning the curriculum to tie the proposed Pre- and Post-Course Surveys directly to the course material. I revised the Pre- and Post-Course Survey items to coincide with each session of the twelve-session curriculum, revising the original ten survey items presented in the ministry project proposal. Affective, cognitive, and behavioral aims were used to focus each session (see Table 4.1: Lesson Aims below)<sup>4</sup> to translate leadership training foci (convictions, character, and competencies) into learning theory and practice. Three more questions were added to the Pre- and Post-Course Surveys<sup>5</sup> to assess general attitudes toward discipleship. These revisions were made based on peer reviews of each survey conducted during the Applied Empirical Research course at Southern Seminary. The seminary’s Ethics Committee had approved a slightly different version of the survey but determined that the changes were minor and did not affect the risk of the project. Therefore, the Ethics Committee did not require resubmission of the survey.

Table 1: Lesson aims

Sessions	Aims
Sessions 1-4	Affective Aims: Related to one’s emotions or convictions. This aim seeks to develop the participant’s confidence in the gospel (convictions and character).
Sessions 5-8	Cognitive Aims: Related to the realm of thinking and knowing. This aim seeks to increase the participant’s understanding of the mission and vision of Christ as well as the created and conformed image of God. (convictions and competencies).
Sessions 9-12	Behavioral Aims: Related to one’s actions or skills. This aim seeks to foster Christlike actions related to service, submission, and the church (character and competencies).

<sup>4</sup> Lawrence O. Richards and Gary J. Bredfeldt, *Creative Bible Teaching*, rev. and exp. ed. (Chicago: Moody Publishers, 1998), 142-44.

<sup>5</sup> See appendix 1 and 2.



In January 2021, I assembled the expert panel and recruited men to participate in the twelve-session Initial Training Group. FBC elders were apprised of the progress of the ministry project and gave their unqualified approval to continue (one of whom participated in the expert panel). Four experienced pastors agreed to comprise the expert panel and eleven men qualified to participate in the ITG confirmed their intention to participate. In February 2021, I laid out ITG course expectations and received comments from the expert panel, making changes per their direction.

### **Expert Panel**

In February 2021 I convened an expert panel of pastors to review the twelve-week curriculum. Initially, four pastors agreed to review the curriculum and fill out the Curriculum Evaluation Rubric.<sup>6</sup> However, because of difficulties in communication and an inability to receive and send documents electronically, one panelist was not able to complete and transmit his rubric or comments. Although this panelist's feedback would have been helpful, the project's plan required only three reviewers.

One panelist was the lead pastor in a multi-staff, multi-site church in York, Pennsylvania. He has substantial leadership experience, having overseen growth in congregations in Massachusetts, Ohio, and Pennsylvania. His current congregation experienced numerical growth from 400 to over 2,400 in the past fifteen years under his leadership. His current primary role is to preach and to mentor the paid staff in his church. He reviewed all twelve sessions and showed the curriculum to his Director of Next Steps (discipleship pastor). Their comments were favorable and primarily concentrated on the applicational portions of the course as well as advice on clarity among discussion questions. They expressed their appreciation for the introductory

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<sup>6</sup> See appendix 3.

comments on the “Bible Study” segment of the lessons. They also questioned how this curriculum might be applicable to women in the church.

Another panelist was a retired pastor from New Jersey whose ministry of over forty years has concentrated on teaching and mentoring young men in the church. His was a smaller church ministry and therefore, involved all aspects of pastoral ministry. His comments generally focused on clarifying wording and addressing theological/doctrinal specifics. He expressed his appreciation for being asked to be part of the expert panel, and I certainly appreciated his involvement and thoughtful comments.

A third panelist was an elder at Fredericktowne Baptist Church and the Director of Adult Education at FBC. This panelist is African-American and brought a unique perspective to the project. He also sat in on the course and offered helpful, clarifying comments to the class. He is a PhD candidate in ancient Near East languages, and his comments generally involved explaining theological assertions and ensuring biblical accuracy in the “Bible Study” portion of the lessons.

In all, the comments from the members of the expert panel were constructive and helpful in fine tuning content, assuring scriptural and theological accuracy, bolstering practical applications, and thinking about the curriculum’s use beyond the Initial Training Group. Each member of the expert panel was thoroughly supportive and appreciative of being included in the project. Furthermore, each demonstrated his own expertise with thoughtful comments and helped shape the curriculum into a useful and more well-rounded teaching tool.

### **Initial Training Group**

The Initial Training Group was made up of ten men whose ages ranged from late twenties to forties, with most being in their thirties. This age range proved beneficial both in offering a broad perspective on discussion questions and in enabling younger men to learn from the more mature. Eleven men began the curriculum and submitted a Pre-

Course Survey, but one man dropped out after the fourth session, citing scheduling difficulties and an increased workload at home. Ultimately, ten men completed the course, submitted Pre- and Post-Course Surveys, and participated in the final focus group.

For the purposes of the research, the participants were recruited based on specific criteria as follows: (1) they should be within the desired age range, (2) they should already be serving in some capacity at FBC, (3) they should commit to remain in the “Foundations of Christlike Leadership” seminar the full twelve weeks, and (4) they should be willing to participate in a “debriefing” focus group at the end. The participants were not required to be current members of FBC. However, six of the initial eleven men were already members of FBC and three more became members during the running of the project. The other two participants completed FBC’s New Member Seminar and are in the process of becoming members at the writing of this project.

The project was presented to potential participants as a “pilot program” for establishing a more regular and long-term leadership training ministry at FBC. All participants expressed excitement at being able to be a part of the training. Because of difficulties with the schedules of some of the participants, we decided that the best time to run the “Foundations of Christlike Leadership” course was Sunday evenings, beginning in March 2021, accommodating Easter and Mother’s Day holidays.

### **Pre-Course Survey**

The research instrumentation consisted of a Pre-Course Survey and an identical Post-Course Survey.<sup>7</sup> The surveys were administered electronically using a web-based survey application. The men being recruited for the project were all computer literate, so a web-based survey was adequate. However, one or two had trouble receiving

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<sup>7</sup> See appendix 1 and 2.

their surveys directly through the web-based application, so I needed to email the link to them. The Pre-Course Survey was administered two weeks (mid-February 2021) prior to the start of the first session and enabled me to fine tune the content of the seminar. The Pre-Course Survey (and the identical Post-Course Survey) consisted of fifteen questions. The first four survey items corresponded to the affective aims of the first four sessions of the course. The second four survey items corresponded to the cognitive aims of the second four sessions of the course, and the third four survey items corresponded to the behavioral aims of the last four sessions of the course. The last three survey items gauged attitudes and understandings concerning discipleship and leadership in general.

The initial data revealed a consistent confidence in the gospel to transform the disciple into Christlikeness, which corresponded to the affective aims desired for the first four sessions. However, survey items related to the cognitive and behavioral aims of the course varied. The cognitive aims of sessions five through eight concentrated on the vision and mission of Christ as well as the created and conformed identity of the disciple (the content of chapters 2 and 3 of the ministry project). The behavioral aims of sessions nine through twelve focused on practical aspects of living a Christlike life, including being others-focused, submission-minded, service-oriented, and church-centered. The varied nature of these responses suggested that increased attention should be paid in the corresponding sessions to explaining terms and articulating the purpose of each session. This observation was realized during the teaching of those sessions, as there was much discussion on those evenings centered around clarifying confusion in the minds of several of the participants.

### **Coursework**

After the comments from the expert panel had been assimilated into the curriculum and the Pre-Course Survey had been fully administered, the “Foundations of Christlike Leadership” course began on the first Sunday in March 2021. The course ran

for twelve full sessions, with breaks being given on Easter Sunday (April 4, 2021) and on Mother's Day (May 9, 2021). The course was completed on Sunday, June 6, 2021. Each session started at 6:00 PM and lasted until 7:30 PM, with the first session going to 8:00 PM for an introduction, and the last session including an hour-long focus group from 7:30-8:30 PM.

### **Class Structure**

The class was structured to fit within a sixty- to ninety-minute timeslot. This decision was made to demonstrate the importance of promptness and timeliness in ministry, and to show respect for the participants' time. In the "Foundations of Christlike Leadership" teacher's manual time elements were added to each of the session components to ensure the material was covered and finished on time (see Figure 4.2: Sample Session Page below).

At the beginning of the first session, each of the eleven original participants was paired up with a training partner. Because of the odd number, three participants were put together as training partners because all three were serving as deacons at FBC, so it seemed natural to have them work together. After the fourth session, when one participant left the course, his training partner was paired up with another team of two. The use of training partners was designed to provide increased support and accountability to each participant outside of class, and to enable them to discuss the content outside of class and put it into practice. This structure proved quite helpful to the participants, but also led to some difficulties in meshing individual schedules to accommodate meeting together between sessions.



- Session One: Cornerstone #1: Gospel Transformation  
2 Corinthians 3:1-18
- Session Two: Cornerstone #2: Gospel Proclamation  
1 Corinthians 15:1-11
- Session Three: Cornerstone #3: Gospel Suffering  
1 Peter 5:1-11
- Session Four: Cornerstone #4: Gospel Partnership  
1 Corinthians 3:5-10
- Session Five: Foundation Stone #1: Christ's Vision  
Luke 6:37-42
- Session Six: Foundation Stone #2: Christ's Mission  
Matthew 28:16-20
- Session Seven: Foundation Stone #3: Created Identity  
Genesis 1:26-28
- Session Eight: Foundation Stone #4: Conformed Identity  
Romans 8:18-30
- Session Nine: Capstone #1: The Mind of Christ: Others-Focused  
Philippians 2:1-11
- Session Ten: Capstone #2: The Mind of Christ: Submission-Minded  
Various Scripture Passages
- Session Eleven: Capstone #3: The Body of Christ: Service-Oriented  
1 Peter 4:1-11
- Session Twelve: Capstone #4: The Body of Christ: Church-Centered  
Colossians 1:24-29

Each session included seven components: Aim, Opening Discussion, Key Truth, Memory Verse, Bible Study (discussion-based), General Discussion, and Action Steps. During some of the sessions, clarifying content was provided to be read outside of class. An elder who acts as our Director of Adult Education also participated in each session both to offer his input and to familiarize himself with the session content, with the intention that he may take over administering the course in the future.

### **Post-Course Work**

Following the twelve-session course, a focus group was conducted, and the Post-Course Survey was administered. The Post-Course Survey was administered about two weeks later, with all surveys returned by June 27, 2021. An analysis of the survey data using a *t*-test for dependent samples (paired two sample for means) demonstrated a positive statistically significant difference in the Pre- and Post-Course Survey scores ( $t_{(9)} = 3.428, p = .0038$ ). All ten final participants submitted surveys that were analyzed along with the Pre-Course Survey. The survey data from the participant who did not complete the course were not used in the *t*-test.

The focus group took place on June 6, 2021, using questions that were sent to the participants the week earlier.<sup>8</sup> Focus group questions asked participants to describe their experience based on what they perceived to be the most successful and least successful lessons, what should remain in the course and what should be eliminated, in what areas they were able to apply the content, and what other comments they had about the course. The participants were asked to fill out the questionnaire prior to the last session and to come to the focus group ready to discuss their observations. The feedback was overwhelmingly positive and yielded several helpful criticisms. Qualitative data received indicated a strong belief among participants that the course was successful.

After reviewing the answers to the focus group questionnaires, I developed a Ministry Action Plan (MAP) filling out a schedule of leadership training courses specific to Fredericktowne Baptist Church, including “Foundations of Christlike Leadership.” The MAP was then submitted to the FBC elders for review.

### **Mixed Methods Analysis**

The project employed a mixed methods approach for researching possible

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<sup>8</sup> See appendix 5.



cognitive, affective, and behavioral<sup>9</sup> changes from the beginning of the course to the end. A modified Convergent (One-Phase) Design<sup>10</sup> was used, which included quantitative course surveys given before and after the 12-session seminar, and a qualitative focus group conducted among the participants after the seminar. The goal of the focus group was to hear from the participants and make necessary changes for building a Ministry Action Plan to institute regular training in Christlike leadership at FBC. Results of both quantitative and qualitative studies were merged to gain an overall picture of the success of the project.

The analysis began with a quantitative study using a Pre- and Post-Course survey of fifteen survey items each. The Pre-Course Survey was administered two weeks prior to the start of the twelve-week course and the Post-Course Survey, using identical survey items, was conducted two weeks following the last session. The surveys were compared and exported to Microsoft Excel<sup>®</sup>. The results were analyzed for mean and standard deviation. Additionally, a *t*-test for dependent samples was calculated, and it was determined that there was a positive statistically significant difference between the Pre- and Post-Course Survey scores (a fuller explanation is given in chapter 5). The results of the quantitative analysis indicated that goal number three was successful. Moreover, individual *t*-tests were conducted on survey items dealing specifically with each of the affective aims, cognitive aims, and behavioral aims of the course, respectively. While a statistical difference was seen in all three categories, the greatest positive difference appeared to be in the cognitive realm, which yielded the most varied responses in the Pre-Course Survey.

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<sup>9</sup> Richards and Bredfeldt, *Creative Bible Teaching*, 136.

<sup>10</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: Sage, 2018), 218.

Next, qualitative research was conducted using a questionnaire distributed to the participants of the Initial Training Group and a focus group was convened to receive comments from the participants. The questionnaire was given one week prior to the focus group, and the questions were used as the basis for the focus group. A few key observations were made by the participants which were used in improving the “Foundations of Christlike Leadership” course, and in crafting a Ministry Action Plan (MAP) for a long-term leadership development program. These observations included, (1) placing the “Key Truth” at the end of the “Bible Study” component of the lesson so that the study could lead up to a summary statement, (2) providing more time for conducting exercises in practical application, (3) clarifying terms, and (4) amending the process for choosing training partners that might include scheduling compatibility.

Once the results of both quantitative and qualitative studies were received and assessed, data were merged to gain an overall picture of the success of the project (see Figure 5.1: Modified Convergent Design below). With this information, I developed the MAP to present to the FBC elders.

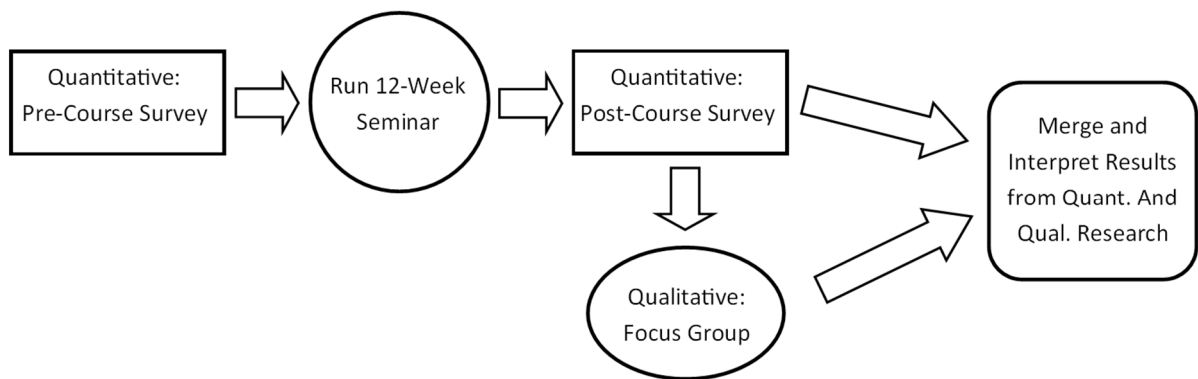


Figure 2: Modified convergent design

## Ministry Action Plan

After analyzing and interpreting the mixed methods data, I developed a Ministry Action Plan (MAP) for a one-year leadership training program at Fredericktowne Baptist Church. The MAP fulfilled the fourth goal of the ministry project. The MAP established the following items: Purpose and Goals, Leadership and Recruitment, Timeline, Budget, Curriculum (see Table 4.1: Scope and Sequence below), and Potential Obstacles.

Table 2: Scope and sequence of one-year leadership training program

First Semester: January-April	Sessions
Discipleship 101: Becoming & Making Disciples of Jesus Christ	4 Sessions
History & Polity of Fredericktowne Baptist Church	2 Sessions
Biblical Church Leadership: Elders & Deacons	4 Sessions
Administrative Church Leadership: Directors, Missions, & Trustees	4 Sessions
Developing Teamwork in the Church	2 Sessions
First Semester Total:	16 Sessions
Second Semester: September-November	Sessions
Foundations of Christlike Leadership	12 Sessions
First Year: January-December	
Mentored Leadership at FBC	

The MAP comprised a four-page document and included a description of each course in the program.<sup>11</sup> The MAP provided for a one-year program broken down into spring and

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<sup>11</sup> See appendix 9.

fall semesters, following the calendar year, which is also the church year for FBC. This approach coincides with election of officers and enables the elders and deacons to place newly elected officers and leaders with qualified mentors throughout the first calendar year of their term, while providing training on a one-night-per-week basis through the spring and fall seasons.

The first semester (spring) includes five basic courses that establish the biblical framework for discipleship and leadership. The courses also cover administrative functions and training in teamwork. The second semester (fall) includes the “Foundations of Christlike Leadership” course that was presented as part of the ministry project. The course will be revised per some of the mixed methods analysis. The FCL course is placed at the end of the year because it is a more robust, in-depth course and requires some basic, “exploratory” courses first.

When I presented the Ministry Action Plan to the FBC elders (and deacons), I asked them to fill out a Ministry Plan Evaluation Rubric.<sup>12</sup> Their assessment and comments determined the success of the fourth goal of the ministry project.

### **Conclusion**

The ministry project was run during the late winter and early spring of 2021. After receiving the approval from Southern Seminary to run the project, the expert panel was engaged, and the participants in the Initial Training Group were recruited. The twelve-session curriculum was written and reviewed by the expert panel. The necessary revisions were made, and the curriculum was printed and distributed to the participants in the ITG. The Pre-Course Survey was sent electronically and collected one week prior to the start of the course, which enabled me to make late-term adjustments based on an initial review of the data. At first eleven men took the course with one of the elders acting

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<sup>12</sup> See appendix 4.

as a teaching assistant. The participants were paired with training partners and were given the expectations of the course. One man was unable to complete the course and his training partner was matched with another group.

Over the twelve sessions, the participants in the ITG became more vocal in their discussions, and even the quietest among them began to share freely. The course continued through the first Sunday in June 2021 and was capped off by a one-hour focus group where the participants were able freely to share their observations about the course. They expressed a desire to continue training, and later filled out the Post-Course Survey. When I assembled and interpreted that data, I developed a Ministry Action Plan for formalizing a leadership training program at FBC. I presented the MAP to the FBC elders and deacons and had them fill out the Ministry Plan Evaluation Rubric. Their comments fulfilled the fourth goal of this course, and we are now on target to begin a full year of leadership training in January 2022.

## CHAPTER 5

### EVALUATION OF THE PROJECT

In this chapter I summarize the ministry project by evaluating the project's purpose and goals, assessing the strengths and weaknesses of the project, and reflecting on what I would do differently. Additionally, I articulate my theological and personal reflections on the project and offer a general conclusion.

#### **Evaluation of the Project's Purpose**

The purpose of the ministry project was to train young men to be Christlike, disciple-making leaders in the church through the ministry of Fredericktowne Baptist Church in Walkersville, Maryland. The rationale for the project was based on three observations. First, Jesus Christ commands his disciples to make disciples who are taught to observe everything he has commanded (Matt 28:18-20). Leaders in the church have a particular responsibility to make disciples because of their specific call to teach in the church (1 Tim 3:2; 2 Tim 2:2). A training plan that focuses on making disciple-making leaders will fulfill Christ's commission and will equip them to lead in the church for Jesus Christ's glory.

Second, a training plan addresses the disparity between generations of leaders at FBC and establishes a continuum in which current elders and deacons invest in the next generation of leaders, guiding them along the discipleship pathway. Since the Lord of the Church has established two clear offices of leadership in the church, elder and deacon (see 1 Tim 3:1-13; Phil 1:1), a plan to disciple young men to maturity in Christ will place them solidly on the track to biblical church leadership.

Third, a training plan helps the church regain its missional focus and equip

current leaders to reproduce future leaders. Such a plan, in time, will foster trust and health among the congregation as members encounter success in this area. The number of mature believers who are trained and qualified to lead will rise and the church will grow and become more sustainable. More important, however, Jesus Christ will be glorified as his mandate to make and teach disciples will be fulfilled anew at Fredericktowne Baptist Church.

### **Evaluation of the Project's Goals**

Four goals were articulated which guided the success of the project. Goals ranged from assessing discipleship training needs to developing a ministry plan to multiply Christlike, disciple-making leaders in the church. An evaluation of each goal is as follows:

#### **Assess the Discipleship Training Needs**

The first goal was to assess discipleship training needs among young men at FBC. The assessment phase included an analysis of conversations with young men in the church who were involved in service ministries at FBC. The conversations were meant to determine potential participants' self-assessments of their confidence in the gospel, growth in Christlikeness, and competence to lead in the church. Discussions also took place with elders and other key ministry leaders to determine the scope of curriculum necessary for training Christlike leaders. This goal was considered successful when discussions clarified the scope of curriculum necessary to train young men to be Christlike, disciple-making leaders in the church.

This phase yielded the information necessary to establish a curriculum for the project and helped to focus learning aims for the course. Insights received from potential participants was validated by elders and other ministry leaders who also had an adequate knowledge of the men in the church. Although a more quantitative approach to assessing the discipleship training needs was not taken, the information gleaned from discussions

with leaders and potential participants provided sufficient clarity to fulfill the goal. Therefore, the first goal was successful.

### **Establish a Training Curriculum**

The second goal was to develop a twelve-session curriculum to be used in training young men to be Christlike, disciple-making leaders in the church. The curriculum comprised an exegetical study of the Great Commission from Matthew 28:18-20, a biblical study of conformity to the image of Jesus Christ as a reclamation of God's original image in man (*imago Dei*, see Gen 1:26-28), and a study on practical issues related to Christlike leadership. The curriculum was designed to facilitate four key functions: (1) memorizing key Scripture texts related to discipleship and Christlike leadership, (2) comprehending and applying the meaning and implications of following Christ's command to make disciples, (3) understanding the biblical theology of Christlikeness, and (4) introducing participants to the biblical pattern for service with an eye toward serving with the mind of Christ (see Phil 2:4-7).

I wrote a twelve-session course entitled, "Foundations of Christlike Leadership." The course was divided into three parts: Gospel Cornerstones (sessions 1-4), Foundation Stones (sessions 5-8), and Capstones (sessions 9-12). The first four sessions (Gospel Cornerstones) concentrated on teaching for affective aims to lead the participants to embrace greater confidence in the gospel. The second four sessions (Foundation Stones) involved teaching for cognitive aims for the sake of providing greater clarity in understanding Christ's mission and vision, and in seeing the connection between one's created identity (*imago Dei*) and one's conformed identity (*imago Christi*). The last set of four sessions (Capstones) focused on developing behavioral aims<sup>1</sup> in which the participants would be challenged to be more others-focused, submission-

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<sup>1</sup> Lawrence O. Richards and Gary J. Bredfeldt, *Creative Bible Teaching*, rev. and exp. ed. (Chicago: Moody Publishers, 1998), 136.



minded, service-oriented, and church-centered.

The goal was measured by an expert panel of three full-time pastors or Christian leaders who have experience in leadership development and who utilized a Curriculum Evaluation Rubric<sup>2</sup> to assess the biblical faithfulness, teaching methodology, scope, and applicability of the curriculum. This goal was considered successful when a minimum of ninety percent of the evaluation criteria met or exceeded the sufficient level. If the ninety percent benchmark was not initially met, the course material would be revised until it met the standard.

The criterion for success involved evaluating the curriculum through a Curriculum Evaluation Rubric by the expert panel. The completed rubrics revealed that one hundred percent of the responses to the rubric indicated the course met or exceeded the sufficient level. While the numerical analysis of the Curriculum Evaluation Rubric was helpful, the comments made by the members of the expert panel were also beneficial. Each pastor offered a thoughtful reflection on the curriculum and made comments that were both astute and indicative of their own personality and ministry priorities. For example, feedback by two experts focused mainly on theological clarity. They virtually matched one another in their comments concerning certain discussion questions. The other expert commented less on the theological content and more on the practical implications of the course and the possibility of expanding the curriculum to include women. According to the responses to the Curriculum Evaluation Rubric, the second goal was successful.

### **Train Participants**

The third goal was to train young men to be Christlike, disciple-making leaders in the church. This thrust of this goal was not merely to increase cognitive understanding,

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<sup>2</sup> See appendix 3.

but to facilitate practical competence and spiritual transformation in the likeness of Jesus Christ. Those being trained were part of a cohort known as an Initial Training Group (ITG) in which the participants learned through study, practical assignments, and mutual encouragement and upbuilding. The size of the ITG was to be no less than eight young men and no more than twelve. The size was to be chosen based on a minimum number needed to make the project worthwhile and measurable, and a maximum number to make the group size manageable. The ITG was comprised of young men who were either members or regular attendees<sup>3</sup> of the ministries of FBC and were involved in some level of ministry service at the time of the course. The pastor and other elders were to discern, through observing young men in the church, those already serving in ministry at FBC and whom they believed would be best suited to succeed in the initial round of training.

In discussion with the elders, I devised a list of twelve potential participants. The participants were recruited based on specific criteria as follows: (1) they should be within the desired age range, (2) they should already be serving in some capacity at FBC, (3) they should commit to remain in the “Foundations of Christlike Leadership” seminar the full twelve weeks, and (4) they should be willing to participate in a focus group at the end.

During the months of January and early February 2021, I recruited each potential participant. Eleven of the twelve agreed to participate and stated their excitement at being part of this course. I announced to the full congregation our plan for this “pilot program” and pointed out that the initial participants were asked to join.

After receiving feedback from the expert panel and receiving final approval from the SBTS Ethics Committee and the FBC elders, I administered a Pre-Course

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<sup>3</sup> In conjunction with the discipleship and leadership training, non-members were encouraged to commit to FBC through covenant membership. Only members in good standing serve in leadership positions at FBC.

Survey<sup>4</sup> two weeks prior to the start of the course. The course began on the first Sunday in March and continued through the first Sunday in June, taking off Easter Sunday and Mother's Day. Though eleven participants began the course, ten participants completed the course.

The week before the final session I gave a questionnaire to the ten remaining participants and asked them to fill out the questionnaire prior to the following week, as this would be used as the basis for a focus group to be held at the end of the final session. At the close of the last session, I conducted the focus group with the ten remaining participants and asked them to evaluate the strength of the course based on their own observations. Questions included: What session did you consider the most helpful? What session did you consider least helpful? In what areas were you able to apply what you learned? What should be retained from the course? What should be changed or eliminated? What additional comments do you have related to the course?<sup>5</sup>

Two weeks after the final session, I administered a Post-Course Survey.<sup>6</sup> One man was not able to receive the survey through the web-based application, so I needed to email the link directly to him. Within ten days all surveys were returned, and the data were exported to Microsoft Excel<sup>®</sup> and compared with the Pre-Course Survey data. The results were analyzed for mean and standard deviation. Additionally, a *t*-test for dependent samples was calculated to determine a positive statistically significant difference between the Pre- and Post-Course Survey scores.

In total, I analyzed four *t*-tests. The first *t*-test included all the survey results, minus the participant who dropped out of the course. The next three *t*-tests involved each of the areas of affective aims, cognitive aims, and behavioral aims respectively. Survey

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<sup>4</sup> See appendix 1.

<sup>5</sup> See appendix 5.

<sup>6</sup> See appendix 2.

results are as follows:

Table 3: Full survey results<sup>7</sup>

*t*-Test: Paired Two Sample for Means

	<i>PRE-TEST</i>	<i>POST-TEST-TOTAL</i>
	<i>TOTAL</i>	
Mean	59.8	68.4
Variance	59.51111111	14.71111111
Observations	10	10
Pearson Correlation	0.190765324	
Hypothesized Mean Difference	0	
df	9	
t Stat	-3.428136322	
P(T<=t) one-tail	0.0037652	
t Critical one-tail	1.833112933	
P(T<=t) two-tail	0.007530399	
t Critical two-tail	2.262157163	

The measure for this goal included identical Pre- and Post-Course Surveys. The goal was met when a *t*-test for dependent samples demonstrated a positive, statistically significant difference between Pre- and Post-Course Survey scores:  $t_{(9)} = 3.428, p = .0038$ .

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<sup>7</sup> Results did not include the one participant who dropped out early.

Table 4: Affective domain questions only (Q1-Q4)<sup>8</sup>

*t*-Test: Paired Two Sample for Means

	<i>Pre-Test Affective</i>	<i>Post-Test Affective</i>
Mean	18.3	19.8
Variance	4.233333333	0.177777778
Observations	10	10
Pearson Correlation	0.333005088	
Hypothesized Mean Difference	0	
df	9	
t Stat	-2.422718559	
P(T<=t) one-tail	0.019219435	
t Critical one-tail	1.833112933	
P(T<=t) two-tail	0.038438871	
t Critical two-tail	2.262157163	

For the affective domain of the course, a *t*-test for dependent samples demonstrated a positive, statistically significant difference between Pre- and Post-Course Survey scores:  $t_{(9)} = 2.427$ ,  $p = .0192$ .

Table 5: Cognitive domain questions only (Q5-Q8)<sup>9</sup>

*t*-Test: Paired Two Sample for Means

	<i>Pre-Test Cognitive</i>	<i>Post-Test Cognitive</i>
Mean	13.3	17.6
Variance	17.12222222	3.6
Observations	10	10
Pearson Correlation	0.087744088	
Hypothesized Mean Difference	0	
df	9	
t Stat	-3.091650017	
P(T<=t) one-tail	0.006447538	
t Critical one-tail	1.833112933	
P(T<=t) two-tail	0.012895076	
t Critical two-tail	2.262157163	

<sup>8</sup> See appendix 6.

<sup>9</sup> See appendix 7.

For the cognitive domain of the course, a *t*-test for dependent samples demonstrated a positive, statistically significant difference between Pre- and Post-Course Survey scores:  $t_{(9)} = 3.092, p = .0064$ .

Table 6: Behavioral domain questions only (Q9-Q12)<sup>10</sup>

*t*-Test: Paired Two Sample for Means

	<i>Pre-Test Behavioral</i>	<i>Post-Test Behavioral</i>
Mean	14.5	16.8
Variance	4.5	3.511111111
Observations	10	10
Pearson Correlation	0.195671235	
Hypothesized Mean Difference	0	
df	9	
t Stat	-2.862602357	
P(T<=t) one-tail	0.009350437	
t Critical one-tail	1.833112933	
P(T<=t) two-tail	0.018700873	
t Critical two-tail	2.262157163	

For the behavioral domain of the course, a *t*-test for dependent samples demonstrated a positive, statistically significant difference between Pre- and Post-Course Survey scores:  $t_{(9)} = 2.863, p = .0094$ .

With respect to the full survey results, I conducted a *t*-test for dependent samples in Pre- and Post-Course Survey scores. The goal was met when a *t*-test for dependent samples demonstrated a positive statistically significant difference in the Pre- and Post-Course Survey scores:  $t_{(9)} = 3.428, p = .0038$ . The analysis of the aims-specific *t*-tests revealed that the greatest level of change occurred in the cognitive domain of learning, which is not surprising, given the content of the course.

The third goal was measured in two ways using a mixed methods approach to data analysis. First, quantitative data were collected by administering a Pre- and Post-

<sup>10</sup> See appendix 8.

Course Survey<sup>11</sup> that measured the level of cognitive, affective, and behavioral change among the participants of the ITG (see Table 4.1: Lesson Aims above). Because the participants were known in the church, categorical, biographical identifiers were not as necessary as the quantitative data. Moreover, if used, categorical data beyond anonymous ID numbers could inadvertently reveal the identities of the survey respondents and possibly hinder honest responses.

The Pre-Course and Post-Course Surveys included fifteen survey items. Each of the first twelve survey items tied to a specific aim in the Course curriculum. The first four survey items coincided with the affective aims of the first four lessons (sessions 1-4). The second four survey items coincided with the cognitive aims of the second four lessons (sessions 5-8). The third set of four survey items coincided with the behavioral aims of the last four lessons (sessions 9-12). The final three survey items dealt with general issues concerning discipleship and leadership.

A five-point Likert Scale was employed ranging from “Strongly Disagree” to “Strongly Agree.” A “Neutral” answer in the middle was used to gauge whether the participants were familiar with the subject matter and to indicate whether additional explanation in each session was necessary. The survey was peer reviewed and revised accordingly.

Second, qualitative data were collected using a Focus Group Questionnaire.<sup>12</sup> All participants stated that the course was beneficial both in teaching and clarifying doctrine and in spurring on greater confidence in the gospel and greater commitment to service and leadership in Christ’s church. Of the twelve sessions, data indicated that participants found the first (“Gospel Transformation”) and seventh (“Created Identity”) most helpful. Not surprisingly, participants who found “Gospel Transformation” most

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<sup>11</sup> See appendix 1 and 2.

<sup>12</sup> See appendix 5.

helpful indicated that they developed a greater reliance on the power of the gospel. This session was written around the affective aim: “Students will gain confidence in the gospel as the very power of God to save and transform.” The session entitled “Created Identity,” sought to help participants understand the glorious nature of the image of God in man, though marred by sin. Again, unsurprisingly, this session was taught for intellectual growth and was written around the cognitive aim: “Students will learn that all human beings are created in God’s image to perform three functions in the world.” Participants who found this session most helpful indicated that their minds were informed, challenged, and stirred to consider the image of God in man as a fundamental truth in understanding one’s identity as a Christian man in a fallen world.

ITG participants gave varied responses as to which sessions they found least helpful. Four participants left this question blank or simply indicated, “None.” Of the sessions that participants highlighted as least helpful, criticisms tended to involve issues such as clarifying content and guiding the class away from irrelevant discussion. General criticisms focused on providing more time for application and restructuring the training partner component to make meeting outside of class more feasible.

The goal was considered successful when a *t*-test for dependent samples demonstrated a positive statistically significant difference in the Pre- and Post-Course Survey scores and when qualitative data indicated that ITG participants affirmed the course was successful. Based on the review of the quantitative (Pre- and Post-Course Surveys) and qualitative (Focus Group Questionnaire) data, goal number three was successful.

### **Develop a Ministry Plan**

The fourth goal was to develop a ministry plan to multiply Christlike, disciple-making leaders in the church. This took the form of a Ministry Action Plan (MAP) presented to the elders and deacons after the running of the “Foundations of Christlike



Leadership” course. The MAP would then be used in the future to develop a year-long Leadership Training Program to be launched at FBC in the coming year. The Leadership Training Program would incorporate the “Foundations of Christlike Leadership” course as an intensive discipleship-based leader training tool and would add five smaller courses (usually two to four sessions each) at the beginning of the program which would cover various issues in biblical and administrative leadership. The elders and deacons were each given a copy of the four-page MAP along with a Ministry Plan Evaluation Rubric.<sup>13</sup> They were also asked to review the MAP within two weeks and provide feedback through the rubric, adding their own written comments.

The aim of the MAP for developing a Leadership Training Program was to delineate a “pool” of trained and mentored leaders who could be released to lead ministries in the church or to form and lead their own training groups for the purpose of multiplication within the church. This goal was measured by the panel of FBC’s current elders and deacons who utilized the rubric to evaluate the functionality of the MAP, communication process, training elements, action steps, and leaders suited to advance the plan. This goal was considered successful when a minimum of ninety percent of all the rubric evaluation indicators met or exceeded the sufficiency level. The responses to the Ministry Plan Evaluation Rubric indicated that ninety-one percent of rubric evaluation indicators met or exceeded the sufficiency level. Therefore, the fourth goal was successful.

### **Strengths of the Project**

There were several strengths to the project but three stand out: (1) a gospel-centered curriculum, (2) committed participants, and (3) the use of training partners throughout the course.

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<sup>13</sup> See appendix 4.

## **Gospel-Centered Curriculum**

The twelve-session curriculum, “Foundations of Christlike Leadership,” was solid, well-rounded, thoroughly biblical, and centered on the gospel. It was well-researched, theologically accurate, and expert reviewed. The use of affective, cognitive, and behavioral aims kept the content focused on learning. Times ranging from 6:00 PM to 7:30 PM were indicated on the teacher’s copy of the curriculum and were used to keep each session on track. This tool contributed to the success of the project in that it minimized distractions and demonstrated respect for the participants’ time. Moreover, the course benefited from a curriculum that was fine-tuned by the expert review and because FBC’s Director of Adult Education (one of the pastors on the expert panel) sat in on the class, sharing positive insights throughout each session. The positive statistically significant difference between the Pre- and Post-Course Survey scores and positive review from the participants as documented in the Focus Group Questionnaire affirmed the strength of the curriculum.

## **Committed Participants**

A second strength of the ministry project was the fact that we had committed participants. Each of the ten men who completed the course filled out their surveys in a timely way, were diligent to attend the sessions and complete homework, and were communicative when scheduling and other difficulties arose. The participants also provided helpful feedback on the focus group questionnaire with some demonstrating greater commitment to the ministries of FBC as a result of the course.

In addition to those in the Initial Training Group, others demonstrated a commitment to me and to the project. The elders and deacons of Fredericktowne Baptist Church were particularly supportive of the project and expressed excitement at the prospect of a long-term leadership training program coming to the church. The congregation was also supportive of the project and championed the ITG participants as they worked through the course. Finally, the expert panel demonstrated a commitment to

the project by offering timely and thoughtful feedback to strengthen the curriculum. All these factors worked together both to strengthen the project and help ensure success.

### **Training Partners**

The use of training partners was a third strength of the project. Training partners facilitated accountability and support for each participant during the twelve-session course. Moreover, training partners helped participants who were forced to miss a session for various reasons remain on schedule with the studies and provided a “sounding board” for clarifying questions and working out action steps at the end of each session. The use of training partners bolstered the teaching on “Gospel Partnership” (session 4), by offering a living example of teamwork in ministry. Though the use of training partners was indeed a strength of the project, it also constituted a weakness.

### **Weaknesses of the Project**

Three weaknesses manifested themselves in the running of the ministry project. First, the participants had difficulty coordinating meeting times with their training partners. While the concept of pairing participants with training partners was a strength and was well received by the men in the ITG, the way it was executed proved problematic. The difficulty came primarily in the way the men were paired. I chose training partners before the “Foundations of Christlike Leadership” course began, based on what I believed were personal compatibilities. For instance, two men were in similar professions. Another two were the more introverted of the group. While this method was not unhelpful, I did not take individual schedules and the workplace destinations of the participants into consideration. Since FBC exists in a “bedroom community” in which residents work outside the area, the men had difficulty meeting during the week due to their long commutes. Had I spent time at the beginning of the course having the men pair up based on their weekly availability, we may have had more success. In the Focus Group Questionnaire, one participant noted that items in the Pre-Course Survey might

also be used to “match people with similar schedules.” For this idea to work, survey items would need to be expanded to elicit more categorical data related schedules and geographical locations. A compromise might be to offer a basic demographic questionnaire at the beginning of the course aside from the Pre-Course Survey.

The second weakness was revealed during the end-of-course focus group. Several of the participants indicated that they would have appreciated more practical exercises and more time to put what they learned to use. While the men indicated their appreciation for the eye-opening, biblical content, some of the concepts were quite abstract and made apprehension difficult. We had enough time to get through the written content of the course (a strength). However, the written content failed to provide enough practical exercises to help the participants make the concepts more concrete in their minds. This difficulty demonstrates a weakness in the course curriculum. To address the weakness, I will need to incorporate more time for the participants to practice the concepts learned, which will mean removing other content to ensure each session remains at a manageable length.

The third weakness involved a failure to ensure that the participants held a basic knowledge of the terminology of discipleship and disciple-making. The curriculum was presented as a foundational course, but it did assume a basic understanding of commonly held discipleship terms and principles. One participant, based on his reading of Matthew 28:19 in an older version of the Bible, believed one should “teach all nations,” but has no ability to “make disciples” – only God can do that. This issue occurred in the sixth session on “Christ’s Mission.” When this participant brought up the objection, I was initially taken aback, because I assumed that everyone accepted the term, “make disciples.” I spent a several minutes explaining why the concept of “making disciples” is biblically accurate and does not usurp God’s authority as the prime disciple maker. However, the time that was consumed sacrificed other content and frustrated other participants.

To address this issue, a “Basics of Discipleship” course was included in the Ministry Action Plan presented to the FBC elders, which would be offered prior to the “Foundations of Christlike Leadership” course. This should ensure all participants are trained immediately in the basic terms of discipleship.

### **What I Would Do Differently**

There are several things I would do differently to make the ministry project better. First, I would amplify the ministry project goals to make them more comprehensive. For example, I would conduct a more formal assessment of leadership training and discipleship needs and of possible participants rather than simply relying on observation of general ministries and informal conversations. By using a formal leadership assessment survey, I could gain a more quantitative understanding of underlying beliefs and competencies among men in the church. In addition, we would see more definitively what areas of discipleship-based leader training are most pressing and could better discern who would make a good candidate for the course.

Second, I would hold the “Foundations of Christlike Leadership” course in the fall semester rather than the spring. This change is accommodated in the Ministry Action Plan. I would add five basic courses in the spring, which include a course on the basics of discipleship. By including these courses in the spring and then using the FCL course as a more intensive course in the fall, the Leadership Training Program could coincide with the calendar and church year and would fill out the Leadership Training Program to support the FCL course.

Third, I would add an evaluation component to the training program concurrent with the FCL course so that the elders could be involved in observing and assessing the ongoing growth and maturity of trained leaders as a part of their oversight ministry. This was not possible in the initial running of the course but could be used in the future to create an even more robust Leadership Training Program.

Fourth, I would introduce mentoring immediately rather than wait until the course is finished. Adding a mentoring component as soon as the training group is convened could help solve the problem of practical application. Participants could interact with their mentors to help work through putting course content into practice. One mentor could be assigned to both training partners and could coordinate meeting times, which may also help alleviate difficulties with training partners getting together. With ten participants, this plan would require five trained mentors. While it will require additional training, participants in the Initial Training Group will eventually be able to act as mentors for future participants.

### **Theological Reflections**

The following theological reflections formed the basis of the project and developed from its implementation. First, intentional discipleship, as always, is a pressing need in the church today. While the church engages in much activity, little formal disciple-making appears to take place. To remain faithful to Christ and his commission, and to address the gospel needs of a Christ-less world, the church must engage intentionally in disciple-making. True discipleship takes place when the church teaches biblical literacy, the cost of following Christ, a confidence in the gospel, and a facility for applying the gospel and God's Word to life situations. The ministry project was meant to address that need and to establish a formal leadership training program to grow disciples in the image of Christ and to teach them to lead others to do the same. I believe this will fulfill the Great Commission and make Fredericktowne Baptist Church more sustainable as an evangelistic and disciple-making church.

Second, though not everyone is gifted to lead in the church and the world, every disciple of Jesus Christ by virtue of the creation mandate (Genesis 1:26-28) and the Great Commission (Matthew 28:18-20) is called to make disciples, which involves leading someone into and through a saving faith in Jesus Christ. The church therefore must take

seriously the call to discipleship-based leader training. The ministry project recruited ten participants for the Initial Training Group to engage in the twelve-session “Foundations of Christlike Leadership” course. The men chosen were already leaders in their own professions. Two men are police officers. One is an officer in the United States Navy. Others are military contractors for the federal government or business owners. It would have been presumptuous of me to offer the kind of leadership training that these men have already encountered. However, what the participants have not encountered is a kind of training that is undergirded with the gospel and the pathway of Christlikeness. By offering discipleship-based leadership training, the course recognizes the current leadership capacities of the participants and provides a gospel foundation for their daily lives.

Third, Christian leaders must demonstrate confidence that only God working through the gospel brings about true and lasting change. There are many perceived substitutes, which promise transformation but do not deliver. An important component to the ministry project was to teach participants to draw confidence in God through the application of the gospel of Jesus Christ. This truth was taught in the first session of the “Foundations of Christlike Leadership” course using 2 Corinthians 3:1-18, which teaches that the veil of unbelief is removed when one turns to the Lord, and that beholding the glory of the Lord in the gospel transforms the believer into the image of Christ (2 Cor 3:18). The focus group revealed the first session to be among the most effective sessions in the course.

Finally, growth in Christlikeness is not a solitary pursuit, it takes the church as Christ’s Body, carrying out the Great Commission. It also takes fellow disciples willing to work with others in gospel partnership to support one another and to hold one another accountable. Ultimately God brings the growth and Christlikeness. However, he uses disciples working together to bring conversion and spiritual maturity. The ministry project accommodated this need by, (1) teaching one session devoted to gospel

partnership and revisiting that principle throughout the rest of the course, (2) connecting participants with a training partner throughout the course, and (3) incorporating mentorship into the overall Ministry Action Plan.

### **Personal Reflections**

As I reflect on the ministry project several thoughts come to mind. First, I experienced what I might describe as *joy with frustrations*. It was exciting to realize the opportunity both to advance my leadership training formally at Southern Seminary and to oversee positive, long-term change in my own ministry context. It was also inspiring to see young men grow in Christlikeness and in confidence in the gospel. Additionally, I was encouraged to see the congregation embrace the ministry project and to find FBC's elders support a program for leadership training. However, that joy also brought certain frustrations. Those frustrations manifested themselves in various ministry constraints coupled with time passing quickly throughout the ministry project. Even though the course was structured to make the best use of time, it was still aggravating to realize how quickly my initial project timeline was exhausted. Moreover, the COVID-19 pandemic added a level of complexity to the project, which slowed down our progress and made time *appear* to pass more quickly.

Second, it was humbling to see young men demonstrate glimmers of maturity that are beyond my personal growth, and to see these men grow in their personal, family, work, and church lives. Though I have only known some of these men for a year or more, one of the initial motivators for them was simply to see me finish my doctoral work, and to celebrate with me. It was also quite humbling to know that in some ways they were working together to help me finish my work at Southern Seminary. More than this, however, was the fact that by the end of the course, the motivations of some were transformed from simply helping me, to engaging deliberately in their own personal spiritual growth. In the end, the men genuinely became more excited and intentional



about their own growth in Christlikeness and about their commitments to lead in whatever sphere of life Christ leads them.

Third, I was encouraged to experience the whole church coming together to see the project accomplished. I was heartened to see the congregation affirming a need to develop disciple-making leaders and to hear them commenting on their appreciation that intentional training was taking place. I was also encouraged to see the elders and deacons lending their unqualified support, and to find the participants committing their time and effort to attend the sessions and do the work.

Last, as I reflect on the ministry project, I am grateful that I was also able to experience personal growth in Christlikeness as I worked with the elders and the participants of the ITG to complete this project and to enhance the church's disciple-making ministry. The ministry project is a culmination of several years of thought and study, which brought spiritual growth. Additionally, preparing the curriculum and discussing the concepts with the participants during the course challenged my assumptions and forced me to clarify my thinking concerning the gospel and discipleship-based leadership. I am thankful to each one who continues to help me in my own leadership journey and who has invited me to influence them as their pastor.

### **Conclusion**

Fredericktowne Baptist Church of Walkersville, Maryland has a long history of making disciples and building up leaders to serve. However, disciple-making is often haphazard and infrequent and there has never been an intentional plan or procedure in the church for making disciples or training leaders. Although the fruit of Christian growth is being produced at FBC, discipleship is generally carried out informally. Moreover, leaders in the church serve with commitment but are often too worn out to plan for raising up future leaders. A younger generation is attending the church and even getting

involved in service, but the older generation is at a loss to establish a “pipeline”<sup>14</sup> for bringing younger men into established leadership positions. This ministry project attempted to address these matters by understanding what prevailing attitudes exist concerning Christian discipleship, leadership development, and the reasons why more young men do not actively seek leadership roles. To that end, we assessed the training needs of potential participants, developed a formal training curriculum, and devised a Ministry Action Plan to carry on a leadership training plan in the church. It is our hope and prayer that God would use these tools for his glory in raising up a new generation of Christlike leaders in the church, which would overflow into the home and the world.

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<sup>14</sup> Ram Charan, Steve Drotter, and Jim Noel, *The Leadership Pipeline*, 2nd ed. (San Francisco: Jossey-Bass, 2011), 1.

APPENDIX 1  
PRE-COURSE SURVEY

This instrument was used to gain quantitative data to fine tune the content of the twelve-session “Foundations of Christlike Leadership” course. The first four survey items coincided with the affective aims of the first four lessons (sessions 1-4). The second four survey items coincided with the cognitive aims of the second four lessons (sessions 5-8). The third set of four survey items coincided with the behavioral aims of the last four lessons (sessions 9-12). The final three survey items dealt with general issues concerning discipleship and leadership.

ID #: \_\_\_\_\_

Date: \_\_\_\_\_

Pre-Course Survey	
<p>The questions ask you to give your <i>honest</i> opinion using the following scale:            SD = Strongly Disagree, D = Disagree, N = Neutral, A = Agree, SA = Strongly Agree.            Please only circle ONE answer that is most appropriate.</p>	
1. I am confident that the gospel is the best means to bring lasting change.	SD   D   N   A   SA
2. To evangelize the lost, the gospel must be expressed verbally.	SD   D   N   A   SA
3. Suffering is a way to experience spiritual growth.	SD   D   N   A   SA
4. Other Christians contribute to my spiritual growth.	SD   D   N   A   SA
5. I can explain Christ's vision for Christian leadership.	SD   D   N   A   SA
6. I understand my responsibility in fulfilling Christ's mission.	SD   D   N   A   SA
7. I can explain the functions of the " <i>image of God</i> " in man.	SD   D   N   A   SA
8. I can explain a Scriptural pattern for becoming like Christ.	SD   D   N   A   SA
9. I regularly make decisions with other people in mind.	SD   D   N   A   SA
10. When I learn a biblical truth, my first instinct is to submit to it.	SD   D   N   A   SA
11. I actively seek ways to serve.	SD   D   N   A   SA
12. I regularly organize my life around the priorities of the local church.	SD   D   N   A   SA
13. According to my understanding of the Great Commission every Christian is a leader.	SD   D   N   A   SA
14. Christian leadership is borne out of Christlikeness.	SD   D   N   A   SA
15. The gospel is foundational to leadership training.	SD   D   N   A   SA

## APPENDIX 2

### POST-COURSE SURVEY

This instrument was used to gain quantitative data to coincide with the Pre-Course Survey and to perform a *t*-test for dependent samples demonstrating a positive statistically significant difference in the Pre- and Post-Course Survey. The first four survey items coincided with the affective aims of the first four lessons (sessions 1-4). The second four survey items coincided with the cognitive aims of the second four lessons (sessions 5-8). The third set of four survey items coincided with the behavioral aims of the last four lessons (sessions 9-12). The final three survey items dealt with general issues concerning discipleship and leadership.

ID #: \_\_\_\_\_

Date: \_\_\_\_\_

Post-Course Survey	
<p>The questions ask you to give your <i>honest</i> opinion using the following scale:            SD = Strongly Disagree, D = Disagree, N = Neutral, A = Agree, SA = Strongly Agree.            Please only circle ONE answer that is most appropriate.</p>	
1. I am confident that the gospel is the best means to bring lasting change.	SD   D   N   A   SA
2. To evangelize the lost, the gospel must be expressed verbally.	SD   D   N   A   SA
3. Suffering is a way to experience spiritual growth.	SD   D   N   A   SA
4. Other Christians contribute to my spiritual growth.	SD   D   N   A   SA
5. I can explain Christ's vision for Christian leadership.	SD   D   N   A   SA
6. I understand my responsibility in fulfilling Christ's mission.	SD   D   N   A   SA
7. I can explain the functions of the " <i>image of God</i> " in man.	SD   D   N   A   SA
8. I can explain a Scriptural pattern for becoming like Christ.	SD   D   N   A   SA
9. I regularly make decisions with other people in mind.	SD   D   N   A   SA
10. When I learn a biblical truth, my first instinct is to submit to it.	SD   D   N   A   SA
11. I actively seek ways to serve.	SD   D   N   A   SA
12. I regularly organize my life around the priorities of the local church.	SD   D   N   A   SA
13. According to my understanding of the Great Commission every Christian is a leader.	SD   D   N   A   SA
14. Christian leadership is borne out of Christlikeness.	SD   D   N   A   SA
15. The gospel is foundational to leadership training.	SD   D   N   A   SA

APPENDIX 3  
CURRICULUM EVALUATION RUBRIC

This instrument was distributed to the three-person expert panel along with a teacher's copy of the twelve-session "Foundations of Christlike Leadership" course. Experts used the rubric to give a numerical evaluation of each rubric item and offered their written comments and suggestions.

Curriculum Evaluation Rubric					
1= insufficient 2= requires attention 3= sufficient 4= exemplary					
Criteria	1	2	3	4	Comments
1. The lesson is clearly relevant to the training of leaders in the church.					
2. The material is faithful to the Bible.					
3. The material is theologically sound.					
4. The point or aim of the lesson is clearly stated.					
5. The content of each lesson clearly supports the goal to train Christlike leaders.					
6. The lesson contains points of practical application.					
7. The lesson is sufficiently thorough in its coverage of the material.					
8. The notes of the lesson are clearly presented and adequate for teaching in a group setting.					
9. Overall, I believe the lesson, when taught will promote spiritual growth.					



## APPENDIX 4

### MINISTRY PLAN EVALUATION RUBRIC

This instrument was distributed to the elders and deacons of Fredericktowne Baptist Church along with the Ministry Action Plan. Respondents used the rubric to give a numerical evaluation of each rubric item and offered their written comments and suggestions.

Ministry Plan Evaluation Rubric					
1= insufficient 2= requires attention 3= sufficient 4= exemplary					
Criteria	1	2	3	4	Comments
1. The goal of the ministry plan to multiply leaders is clearly stated.					
2. The need to multiply leaders at FBC is clearly stated in the ministry plan.					
3. The material presented in the ministry plan is faithful to the Bible.					
4. The material presented in the ministry plan is theologically sound.					
5. The components of the ministry plan are well-organized and concise.					
6. A timeline for implementing the ministry plan is clearly stated.					
7. The courses necessary for implementing the ministry plan have been clearly delineated.					
8. Obstacles that may hinder implementing the ministry plan have been stated.					
9. Overall, I believe the plan, when executed will promote multiplication of Christlike leaders at FBC.					

## APPENDIX 5

### FOCUS GROUP QUESTIONNAIRE

This instrument was distributed to the participants in the Initial Training Group at the end of the twelve-session “Foundations of Christlike Leadership” course. Participants were given the questionnaire at the end of the eleventh session and asked to fill it out prior to the following week. The questionnaire was used as the basis for a focus group conducted at the end of the course.

## FOCUS GROUP QUESTIONNAIRE

Please answer the questions to the best of your ability and as completely and honestly as possible. Your honest assessment will help us to make the right kinds of changes to make this curriculum the best it can be. Thank you for your participation!

Q1: What Session did you find the most helpful? Why?

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Q2: What Session did you find the least helpful? Why?

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Q3: To what specific areas of your life were you able to apply what you have learned?

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Q4: In addition to biblical content, what elements of this course should definitely be retained for future use?

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Q5: What elements of this course should be eliminated or significantly changed?

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Q6: What other comments would you like to make related to this course (content, schedule, study environment, kinds of participants, etc.)?

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## APPENDIX 6

### TABLE A1: PRE- POST-COURSE SURVEY AFFECTIVE AIMS (Q1-Q4)

This table delineates the average scores of the Pre- and Post-Course Surveys with respect to questions one through four. These survey items collected data on changes in participants' confidence in the gospel to transform the believer into the image of Christ.

Table A1: Pre- post-course survey affective aims (Q1-Q4)

Participant Scores	Pre-Course Survey Avg.	Post-Course Survey Avg.	Difference
Participant 1	5	5	0
Participant 2	5	5	0
Participant 3	4.75	5	.25
Participant 4	4.5	5	.5
Participant 5	5	4.75	-.25
Participant 6	5	5	0
Participant 7	4.25	5	.75
Participant 8	4.75	5	.25
Participant 9	4	5	1
Participant 10	3.5	4.75	1.25

## APPENDIX 7

### TABLE A2: PRE- POST-COURSE SURVEY COGNITIVE AIMS (Q5-Q8)

This table delineates the average scores of the Pre- and Post-Course Surveys with respect to questions five through eight. These survey items collected data on changes in participants' understanding of the created and conformed image of God in the believer and the mission and vision of Christ.

Table A2: Pre- post-course survey cognitive aims (Q5-Q8)

Participant Scores	Pre-Course Survey Avg.	Post-Course Survey Avg.	Difference
Participant 1	4.75	4.25	-.5
Participant 2	3	5	2
Participant 3	4	4.75	.75
Participant 4	4.5	4.25	-.25
Participant 5	3.25	4.25	1
Participant 6	4.25	4.25	0
Participant 7	3	4.75	1.75
Participant 8	2.5	5	2.5
Participant 9	1.5	4	2.5
Participant 10	2.5	3.5	1



## APPENDIX 8

### TABLE A3: PRE- POST-COURSE SURVEY BEHAVIORAL AIMS (Q9-Q12)

This table delineates the average scores of the Pre- and Post-Course Surveys with respect to questions nine through twelve. These survey items collected data on changes in participants' actions specifically related to their service in the church.

Table A3: Pre- post-course survey behavioral aims (Q9-Q12)

Participant Scores	Pre-Course Survey Avg.	Post-Course Survey Avg.	Difference
Participant 1	4.5	4.5	0
Participant 2	3.25	4.75	1.5
Participant 3	3.25	4	.75
Participant 4	3.75	4	.25
Participant 5	3.25	4.25	1
Participant 6	4.5	4.5	0
Participant 7	3.75	4.75	1
Participant 8	3	4.25	1.25
Participant 9	3.25	3.75	.5
Participant 10	3.75	3.25	-.5

## APPENDIX 9

### MINISTRY ACTION PLAN COURSE DESCRIPTIONS

This chart provides a list of courses presented in the Ministry Action Plan and gives descriptions. Course descriptions were written into the MAP and presented to the FBC elders and deacons for their review and comment.

Ministry Action Plan Course Descriptions	
<i>Discipleship 101: Becoming and Making Disciples of Jesus Christ.</i>	This course will comprise four weekly sessions and will explore the basics of discipleship. The content of the course will draw primarily from the Gospel of John and will seek to define the terms “disciple,” “discipleship,” and “disciple-making.” The course will also give a brief overview of Jesus’ “Great Commission” from Matthew 28:18-20.
<i>History &amp; Polity of Fredericktowne Baptist Church.</i>	This course will comprise two weekly sessions which will help the student come to know the history of FBC and to learn how FBC is governed based by looking into FBC’s Constitution.
<i>Biblical Church Leadership: Elders &amp; Deacons.</i>	This course will comprise four weekly sessions that will explore the biblical basis for spiritual leadership in the church. Passages to be studied will include: 1 Timothy 3; Titus 1; Hebrews 13; 1 Peter 5; and Acts 6 and 20.
<i>Administrative Church Leadership: Directors, Missions, Trustees.</i>	This course will comprise four weekly sessions and will help the student understand the various administrative offices of FBC, including the role of Directors, and the functions of the Board of Trustees and Board of Missions. Though these roles are not explicitly mentioned in the Scriptures, their functions comport with biblical teaching and are important to the biblical mission of the church.
<i>Developing Teamwork in the Church.</i>	This course will comprise two weekly sessions and will explore the function and importance of teaming in ministry. This class will draw on various descriptions of partnership in the Bible and will encourage the student to develop a spirit of teamwork in carrying out ministry tasks.
<i>Foundations of Christlike Leadership.</i>	This course will comprise twelve weekly sessions of intensive study on the essential nature of the gospel to bring transformation, the nature and purpose of Christ’s vision and mission for the church, and the importance of being others-focused and church-centered in ministry.
<i>Mentored Leadership at FBC.</i>	This one-year mentored leadership course will coincide with the participant’s year-long Leadership Training Program, beginning in January and ending in December. During this course, the elders will partner the trainee with a qualified and experienced leader in the church who will oversee the student’s training and service and will provide helpful insight and direction to the trainee based on his biblical maturity and years of service.

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## ABSTRACT

### MULTIPLYING LEADERS IN THE IMAGE OF CHRIST AT FREDERICKTOWNE BAPTIST CHURCH IN WALKERSVILLE, MARYLAND

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The purpose of the project was to design a training program for developing Christlike leaders in the church. The guiding principle was that growth in Christlikeness is the basis for and power behind leadership training in the church.

Chapter 1 presents the context, purpose, goals, rationale, and limitations of the project.

Chapter 2 explores the biblical and theological foundations for multiplying leaders in the image of Jesus Christ. Beginning with Genesis 1:26-28, the chapter explores key Scripture texts related to discipleship in Christ's image. God created mankind in his own image to display *sonship*, *kingship*, and *fruit-bearing*. However, these essential functions are corrupted by sin, necessitating a sinless substitute to fulfill God's plan, namely Jesus Christ the perfect image of God.

Chapter 3 explores issues related to discipleship-based leadership training, seeking to expand an understanding of the roles, nature, and characteristics of disciple-making and leadership training.

Chapter 4 explains the development and implementation of the project.

Chapter 5 presents an evaluation of the project, a summary of the successes of the four project goals, and an assessment of changes that would improve the project for future use.



## VITA

Timothy Paul Allen

### EDUCATION

BArch, Temple University, 1995  
MDiv, Evangelical Seminary, 2009

### ACADEMIC EMPLOYMENT

School Board Chairman and Co-Founder, Trinity Preparatory School,  
Voorhees, New Jersey, 2015 – 2019  
Upper School Bible Teacher, Trinity Preparatory School,  
Voorhees, New Jersey, 2016 – 2019

### MINISTERIAL EMPLOYMENT

Senior Pastor, Christ Community Church, Lindenwold, New Jersey  
2011 – 2019  
Senior Pastor, Fredericktowne Baptist Church, Walkersville, Maryland  
2019