EQUIPPING MINISTRY LEADERS FOR MORE

EFFECTIVE MINISTRY AT RIDGEDALE

CHURCH OF KNOXVILLE, TENNESSEE

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A Project

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Educational Ministry

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by

Christopher Shawn Cate

December 2021

APPROVAL SHEET

EQUIPPING MINISTRY LEADERS FOR MORE

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CHURCH OF KNOXVILLE, TENNESSEE

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PREFACE

The work of producing and implementing this project required a multifaceted effort from many people. I am grateful to everyone who has contributed to this three-year-long project. My first supervisor was Dr. Cole Ford, but due to a job change, Dr. Ford transferred the project to Dr. Danny R. Bowen. Dr. Bowen retired after finishing Chapter 1. Dr. Matt Haste handed the project over to Dr. Chase Sears. Dr. Sears has seen the project through to completion. It is with great appreciation that I thank him for his time and many hours spent assisting me in writing this project. In addition to the above supervisors, I would like to thank Torey Teer for his assistance in editing this project as well as Mrs. Betsy Fedrick for ensuring that the style is 100-percent accurate.

With initial approval, support, and direction from the senior pastor and elders of Ridgedale Church, this ministry project will come to fruition because of their upfront interest and investment. With an aging congregation, the leadership team of Ridgedale believes that the successful implementation of a leadership training system that will produce quality leaders who, in turn, will reproduce quality leaders is vital to the long-term survival of the church.

The timing of God's hand is upon my decision to seek a DEdMin degree and the completion of this ministry project. I battled for a year prior to registering for seminary not wanting to attend. Because my younger brother felt called into the ministry, we both visited The Southern Baptist Theological Seminary. During the visit, God solidified my calling to attend. Without the push from my brother to visit, I would not be writing this preface today.

Throughout my life, God has blessed me in employment, friends, and academics, and he has prepared me for the ministry at Ridgedale Church. I thank Mark

Allen McGill for walking in faith to hire me when the church was lacking in financial resources. The faith that the church displayed has taken us to where we are today, fourteen years later.

In humbleness, I am thankful for the two most influential people in my life, my wife, Tammy Wright Cate, and our son, Seth Allen Cate. My wife and son are the continual wind that propels me further for reaching others with the Word of Christ. Without their support and love, this ministry project would not be possible.

<div align="right">Christopher S. Cate</div>

Knoxville, Tennessee

December 2021

CHAPTER 1

INTRODUCTION

The quality of the leaders a church develops determines the effectiveness of its ministry. Oftentimes, a church's financial resources are limited, so employing paid staff—other than the pastor—is not an option. In such cases, churches increasingly depend on volunteers to advance the mission of the church, which is to share the gospel of Christ. Therefore, developing a reliable methodology to recruit, train, and identify high-functioning ministry leaders is necessary to maintain healthy, growing ministries.

Context

Ridgedale Church, built in 1950, is located in Knoxville, Tennessee, which is in the eastern region of the state. Knoxville is nestled in a natural valley surrounded by rolling hills consisting of 630 square miles, with 611,100 residents.[1] Within the Knoxville community, residents have the option to choose from 687 churches representing a plethora of denominations.[2]

Ridgedale Church is west of the city center and has an average attendance of two hundred. Historically, the area was a robust middle-class community, with many residents traveling to downtown Knoxville or Oak Ridge (west of Ridgedale Church) for employment. Historically, Ridgedale has been a community church, with the majority of attendees residing within a five-mile radius. Today, the congregation travels from all over

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[1] City of Knoxville, "Demographics," accessed October 29, 2018, http://www.knoxvilletn.gov/visitors/knoxville_info/demographics.

[2] About Knoxville, "Knoxville Religious Organizations," accessed October 30, 2018, http://www.knoxvilletennessee.com/religious.html.

Knoxville and includes families from various socioeconomic backgrounds, which results in Ridgedale attendees being a mix of blue-collar and white-collar workers.

**Identified Weaknesses of
Ministry Leaders**

That Tennessee received the nickname "Volunteer State" in 1812 does not equate to everyone volunteering in Tennessee. Today, Ridgedale supports a variety of ministries, including, but not limited to, children's ministry (infant–5th grade), student ministry (6th–12th grade), women's ministry, and men's ministries. These ministries operate with a limited number of volunteers, and the volunteer staffing levels are inconsistent. The children's ministry is frequently understaffed, whereas the student ministry generally has adequate ministry leaders to serve. The women's ministry functions with one meeting annually due to the lack of leadership; however, the men's ministry is non-existent with no leadership. When appeals are made from the pulpit for volunteers, there is little—if any—response, and the church is left with ministries that operate with a minimum number of leaders.

Leading a ministry with only one ministry leader generates a weakness in the ability of the church to recruit, train, and reproduce ministry leaders. Ministry leaders with no backup or alternate leader(s) often suffer from exhaustion. The lack of ministry leadership inevitably affects ministries when the only leader is absent due to sickness or other life issues. Ministries operating within the one-leader paradigm often experience frequent burn out of team members, resulting in leaders leaving the ministry and the church.

The absence of trained ministry leaders leads to liability concerns. Failing to adhere to child protection policies increases the church's liability for potential sexual abuse claims. Not only that—there is the problem of child safety in the event of a harmful event (e.g., earthquake, fire, gunman). In light of current nationwide litigation regarding

child sexual abuse, adequate volunteer staffing is a requirement, or ministries involving minors will need to cease.[3]

In addition, family and career demands and commitments among church attendees create difficulties for ministry leaders to make extended time commitments for church ministry, thus keeping many from participating in training and other development opportunities. Therefore, Ridgedale must not only meet members where they are but also challenge them to prioritize ministry leadership, which includes committing to service, equipping, and the like.

With no ministry leader development program currently in place at Ridgedale, the church suffers from a ministry leadership weakness. The creation and implementation of an active ministry leader equipping program is necessary for Ridgedale to produce a large pool of equipped ministry leaders. By creating high expectations through training, the church could potentially attract individuals whom the church would then train and equip to become qualified ministry leaders.

Identified Strengths of Ministry Leaders

Despite the weaknesses discussed above, Ridgedale's strengths bond teams together to ensure that ministry occurs even when complications arise. The family ministry team has a specific passion for serving others. These ministry leaders exhibit a level of devotion to the ministry and a strong commitment to Christ that Ridgedale would like to replicate with *all* ministry leaders.

The devotion ministry leaders exude often requires them to alter personal schedules to fulfill the roles of absent volunteers. There are numerous Sundays when

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[3] Claudia Lauer and Meghan Hoyer, "Almost 1,700 Priests and Clergy Accused of Sex Abuse Are Unsupervised," *NBC News*, October 4, 2019, https://www.nbcnews.com/news/religion/nearly-1-700-priests-clergy-accused-sex-abuse-are-unsupervised-n1062396.

certain volunteers do not show but committed ministry leaders still step up to fill the vacancies.

Creativity is another strength of the ministry leaders. Previously, the family ministry team has produced community events that attracted up to one thousand guests. From filling the sanctuary with shredded green paper for an Easter egg hunt to hosting a sizeable trunk-or-treat, the ministry leaders have developed events that generated immense excitement among both the leadership team and those who do not often serve in ministry.

Safety and security continue to be the highest priority of each ministry at Ridgedale. The team of ministry leaders continually monitor for unsafe situations and take corrective action as necessary. The ministry leaders also limit liability exposure by diligently watching for isolated cases in which volunteers are not following child-protection policies and procedures.

<div align="center">

Rationale

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The family ministry leadership at Ridgedale seeks to equip congregants to be active participants in the life of the church. Christ calls the church to equip believers. By not equipping ministry leaders with fundamental biblical knowledge and leadership skills, Ridgedale is limiting the abilities of the church to grow healthy, mature ministries. Ridgedale Church is committed to strengthening the ministry leadership of the church by producing equipped ministry leaders who are able to grow healthy ministries.

In Matthew 28:16-20, Christ calls the church to make disciples. Through the implementation of this equipping process, ministry leaders will be given resources to improve their biblical knowledge and leadership skills, both of which are necessary for the ministries to become healthy. Healthy ministries will produce disciples to advance the kingdom.

Through the equipping and disciple-making process, Ridgedale will grow to become a healthier church body. In Ephesians 4:11-16, the body is built up as its members grow in maturity over time, thus creating a firm foundation that is difficult to be shaken. Because Christ called the body to be one (John 17:23), the pastor cannot do ministry alone; therefore, an equipping process resulting in mature members is vital to the success of the church's ministries. Without training members or leaders with basic biblical knowledge and leadership skills, the foundation of the entire church ministry could be found to rest on an unstable foundation. As Matthew 7:24-25 states, "Everyone then who hears these words of mine [i.e., Christ] and does them will be like a wise man who built his house on the rock."[4]

As Ridgedale strengthens the body, it will be essential to identify the spiritual gifts of ministry leaders to determine where each person best fits within the body. Each member of the body has been anointed with spiritual gifts from God. Jesus Christ, through the Holy Spirit, blesses the body with a multitude of gifts (e.g., teaching leading, giving). Romans 12:3-8 will provide the biblical basis for identifying volunteers' spiritual gifts and how each person and each role fit together to lead the body toward a singular unified goal.

Through a process of identifying ministry leaders, Ridgedale will incorporate basic biblical, theological, and historical teachings to develop a basic biblical understanding of Scripture, salvation, and theology. In turn, the lessons will strengthen the ministry leaders' faith, resulting in healthy ministries. Not only will we identify ministry leaders and train them in basic biblical knowledge; we will also ensure that each team member is equipped with a solid foundation of leadership skills. Doing so will strengthen their abilities to be better leaders.

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[4] Unless otherwise noted, all Scripture quotations are from the English Standard Version.

Leadership development is a fundamental part of the church. Without the development of strong leaders, the church will not grow beyond the abilities of its current leaders. A tree that is firmly planted by streams of water will yield fruit (Ps 1:3). This leadership development project will act as a stream of knowledge, rooting leaders deeply in sound biblical knowledge and effective leadership skills, thereby producing leaders who can lead proficiently. Consequently, Ridgedale will cultivate a strong leadership team of volunteers who will propel the ministries of the church to accomplish more in ministry.

Purpose

The purpose of this project was to equip ministry leaders at Ridgedale Church of Knoxville, Tennessee, to become more effective in ministry in the life of the church.

Goals

Three goals drove the success of the project in developing leaders for ministry:

1. The first goal was to assess the leadership competency of ministry leaders.

2. The second goal was to develop a seven-week equipping course for ministry leaders within the church.

3. The third goal was to equip ministry leaders with basic biblical knowledge using the first half of the seven-week equipping course (1-3). The second half of the seven-week equipping course was to equip ministry leaders with the ability to be influential leaders (4-7).

The successful completion of each goal will be determined by a defined means of measurement. The research methodology and instruments used to measure the success of each goal are detailed in the following section.

Research Methodology

Three goals drove the success of the ministry project in developing strong ministry leaders for ministries at Ridgedale Church. Participants in this development course were selected from those whom the executive leadership team recommends. The

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first goal was to assess the leadership competency of ministry leaders. The pre-project assessment gauged each volunteer's understanding of leadership within the context of ministry and leading other volunteers.[5] A digital assessment platform (i.e., JotForm) was used to circulate the assessment. This goal was considered met once eight leaders completed the pre-project assessment and the results were compiled electronically for analysis.

The second goal was to develop a seven-week equipping course for ministry leaders within the church. All seven sessions would be delivered via a multi-platform software program. The result was to give volunteers a fundamental understanding of leadership. The classes primarily focused on building ministry leadership skills. This goal was measured by the expert panel consisting of two senior pastors and one evangelist. The expert panel utilized a rubric to evaluate the course material to ensure it was growing the leadership team's ability to lead people and ministries well.[6] This goal was considered successfully met when a minimum of 90 percent of the evaluation criteria met or exceeded the sufficient level and the executive leadership team adopted the curriculum. Should the initial feedback yield less than 90 percent, the curriculum would be revised in accordance with the panel's evaluation until such time that the criteria met or exceeded the sufficient level and the executive leadership team adopts the curriculum.

The third goal was to equip ministry leaders with, first, basic biblical knowledge and, second, more effective leadership skills. The content aspect of the goal was measured by administering a post-project assessment within two weeks after the end of the eight-week equipping course,[7] and it was considered successfully met when a *t*-test

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[5] See appendix 1. All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

[6] See appendix 2.

[7] This goal was initially intended to take eight weeks to complete; however, I decided to reduce the number of sessions to seven and replace the eighth session with an in-person one- to two-hour

for dependent samples demonstrated a positive statistically significant difference between the pre- and post-project assessment results.[8] A *t*-test for dependent samples "involves a comparison of the means for each group of scores and focuses on the difference between the scores."[9] The competency aspect of this goal was considered successfully met when seven participants of the equipping course met or exceeded the sufficient level in all leadership skill areas of 66 percent. The satisfaction aspect of the goal was measured for the usefulness of the content, ease of online completion, and one's ability to use what has been learned. The satisfaction aspect of this goal was considered successfully met when seven participants completed the course evaluation.

Definitions and Limitations/Delimitations

Leadership. In this project, *leadership* is the ability to influence others, which includes the ability to accomplish tasks and successfully achieve goals through others. Catherine Wessinger defines *leadership* as follows: "Leadership cannot be explained in terms of just position power. The concept of leadership is, indeed, intertwined with the concept of power, but is in many ways more sublime, profound, and significant than power. The essence of leadership is influence."[10]

Two limitations apply to this project. The first limitation was that the project was based on volunteer participation and those volunteers' exhibiting a change in commitment to learning and developing basic biblical knowledge and leadership skills. Leaders entered the group and committed to the full eight-week development program by

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review of the Lead Like Jesus DiSC assessment and the spiritual gift assessment. I discuss this change in greater detail in chap. 5.

[8] See appendix 1.

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

[10] Catherine Wessinger, *The Oxford Handbook of Millennialism* (Oxford: Oxford University Press, 2011), 1.

signing an agreement. The program was implemented with the desire that participants would increase their biblical knowledge and leadership skills. Actual improvements to individuals' knowledge could not be forecasted. The second limitation was the pre- and post-project assessments, which depended upon the willingness of the respondents to be honest about their knowledge and understanding of the Bible and of leadership. To mitigate this limitation, respondents were promised that their answers would remain confidential.

Two delimitations applied to this project. The first delimitation was that only key leaders identified by the executive leadership team participated in the seven-week equipping program. The second delimitation was the timeframe of three weeks to complete the equipping process.

Conclusion

Trained leadership is necessary for the church to achieve the Great Commission of reaching the world for Christ. Leaders who are missing key elements in their biblical knowledge and leadership skills will cause churches to grow slowly, become stagnant, or potentially close. Ridgedale Church's leadership-equipping project will address the foundational principles required for developing strong ministry leaders to serve in the church's ministries.

Chapter 2 will explore the biblical approaches to how the church is to develop effective ministry leaders. Chapter 3 will focus on identifying the calling and equipping of the ministry leaders with the necessary competencies to grow healthy, stable ministries.

CHAPTER 2

BIBLICAL AND THEOLOGICAL PERSPECTIVES
ON EQUIPPING MINISTRY LEADERS

Ministry leaders are essential to the church's fulfilling the Great Commission. Without leaders who are willing to equip the church, the body of Christ suffers. However, when leaders actively equip other leaders, the body of Christ will fulfill its true calling of the Great Commission. The Bible characterizes how a church is to develop effective leaders from within the congregation, raising up these leaders to defend the faith while growing the kingdom by serving one another as one body of Christ.

Churches are frequently focused on, and energized by, the hiring of a ministry leader when the congregation is already filled with members seeking opportunities to serve. The New Testament presents evidence for the use of the body of Christ to fill vacant ministry leadership roles. Passages in Matthew, Romans, and Ephesians, for example, illustrate the responsibility of the church to train and equip ministry leaders for ministry. Without a training-and-equipping process, the church will fail to use the full potential of the spiritual gifts of its members, therefore requiring the church to depend on the hiring process to fulfill leadership positions.

The following pages lay the foundation for why the New Testament establishes the church's responsibility to equip and train ministry leaders. An exegesis of Matthew 28:18-20, Romans 12:3-8, and Ephesians 4:11-16 will substantiate this thesis by demonstrating the importance of each individual in the body of Christ. Additional biblical passages explain other functions of the body of Christ, but for the purposes of this project I will focus on the stated passages due to their spiritual emphasis on the body of Christ and its fulfilling the Great Commission.

It is God's plan to use leaders in the church to equip the church for ages to come. The Great Commission would not be effective if the church were unable to produce Christ-following leaders who, in turn, equip other Christ-following leaders. Equipping is essential to the fulfillment of the Great Commission. The church is obligated to equip ministry leaders upon a firm foundation of biblical discipleship.

Matthew 28:18-20

The Gospel of Matthew is an account of Jesus that conveys the call for the mobilization of the church (28:18-20). Matthew explains that just before Jesus ascended into heaven, he "commissioned" the disciples "to go make disciples of all nations." This calling has been evident throughout the Old Testament from Abraham to the prophets. As R. T. France writes, "Such stories mark the beginning, not the end, of that person's service, and that is how it is here for the disciples" as Jesus readies to explain the Great Commission.[1] Now is the time to utilize leaders to equip the church for the fulfillment of the Great Commission.

Leaders Have Been Given
the Authority to Equip
the Church (v. 18)

After the resurrection, but before he ascends into heaven, Jesus calls his disciples to meet with him one final time (Matt 28:18). The time has come to prepare the ambassadors for the building of the church. Imagine the emotions the disciples felt. R. T. France describes the sacred moment as being "swallowed up in the much greater reality of the mission to which they are now called. The disciples themselves speak no words in this final scene, where the focus falls fully on Jesus himself; their role is to listen, to

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[1] R. T. France, *The Gospel of Matthew*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2007), 731.

understand and to obey."[2] Jesus initiates the first declaration to begin the equipping of church leaders.

In the course of his time with the disciples, with these words, Jesus claims his authority: "All authority in heaven and on earth has been given to me" (28:18). The power of his authority derives from the Father, from whom he asserts his universal dominion as Mediator above the heavens, earth, and angels. Jesus, the God-man, was equal to his Father, and all power was originally and essentially his. Jesus, at present, transmits the authority, given by his Father, to the disciples. David Bauer explains, "It is no longer a matter of receiving authority from heaven for activity on earth (9.8); the exalted Christ extends the authority the Father has given him to the entire range of the universe: 'in heaven and on earth.'"[3] Before long, the disciples will fully understand the significance of the transmission of authority from Jesus to them as they prepare to equip church leaders.

While Jesus is transmitting his authority, he explains that he is not a supplicant but serves as demandant going before the Father. Jesus intercedes between the disciples and his Father. The intercession demonstrates that humankind is unable to function without the Father. According to Craig Blomberg, this moment "brings us to the climax and conclusion of Matthew. Jesus is passing the torch to his disciples, even as he promises to be with them forever—spiritually, not physically—to empower them for the future mission."[4] Without the official transmission of authority to the disciples and soon to church leaders, the ability to share in the redemptive grace of Christ would be extinct.

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[2] France, *The Gospel of Matthew*, 733.

[3] David R. Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design*, Bible and Literature Series 15 (Sheffield, UK: Almond Press, 1989), 121.

[4] Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: B & H, 1992), 368.

Christ, by sharing his authority, empowers present-day church leaders to equip its members for the fulfillment of the Great Commission.

**Leaders Have the Responsibility to
Advance the Kingdom (v. 19)**

The disciples were the conduit through which Christianity spread throughout the world. As Jesus nears the end of his earthly ministry, he directly communicates the importance of equipping church leaders. The equipping starts with five words: "Go therefore and make disciples" (28:19; three words in the original Greek: πορευθέντες οὖν μαθητεύσατε). David Turner establishes the importance of the conjunction οὖν: "The conjunction οὖν (*oun*, therefore) is crucial. Having been exalted, Jesus is now in a position to send out his disciples in mission."[5] Further, according to Ulrich Luz, "As the word 'therefore' (οὖν) indicates, the power over all creation that has been given to Jesus is the basis for the mission command that follows."[6] The disciples, being equipped by Jesus, begin to understand the impending mission. The central command for the disciples is to go and make disciples.[7] At the moment that Jesus commands them to "go," the disciples' hearts must have been stirred to begin equipping church leaders.

In the original Greek, "make disciples" (μαθητεύσατε) is the sole imperative verb in the sentence. "Therefore" (οὖν) is the conjunction that is indicative that Jesus's commands are coming forth authoritatively from him in virtue of his having been given all authority. Jesus has the authority to bestow upon others the command to make disciples. As Jesus finishes equipping his disciples, his direct instructions are for the disciples to "go therefore and make disciples," reproducing themselves to build the body

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[5] David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2008), 689.

[6] Ulrich Luz, Helmut Koester, and James E. Crouch, *Matthew 21-28*: *A Commentary*, Hermeneia (Minneapolis: Fortress Press, 2005), 625.

[7] Blomberg, *Matthew*, 369.

of Christ and thereby fulfilling the Great Commission. The omission of any of these words would leave Scripture flat with a lack of action. Bloomberg stresses the importance of reproducing: "Focus remains on the task of all believers to duplicate themselves wherever they may be. The verb 'make disciples' also commands a kind of evangelism that does not stop after someone makes a profession of faith."[8] Bloomberg supports the point that making disciples never stops, thus confirming the importance of equipping church leaders. The disciples were the first evangelists to equip church leaders with the gospel to reach all nations. Efrain Agosto confirms, "Teaching and making more disciples is the fundamental function of gospel leadership in the aftermath of the life and teachings of Jesus, even decades after the foundational events."[9] It is through the command of Jesus to "make disciples" that the disciples reproduce themselves, equipping church leaders to continue the process for ages to come.

Once Jesus commits to "all nations," the old covenant is annulled, enabling the disciples to minister to the Gentiles (Matt 10:6-7; 16:15). The once-exclusive salvation is now offered to everyone. As Turner confirms, "Jesus previously commissioned the disciples to proclaim the kingdom to Israel alone . . . but now he commands them to disciple all the nations."[10] When Christ as the Mediator fulfills the covenant (Matt 5:17) and propels his disciples to go to all nations, the disciples can begin equipping church leaders to fulfill the Great Commission.

The disciples hold closely to the words Jesus uses to describe the initiation of new believers into the Christian faith: "baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt 28:19). Jesus uses the active participle βαπτίζοντες ("baptizing"), which is subordinate to the imperative μαθητεύσατε ("make disciples").

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[8] Blomberg, *Matthew*, 369.

[9] Efrain Agosto, *Servant Leadership: Jesus and Paul* (St. Louis, MO: Chalice Press, 2005), 95.

[10] Turner, *Matthew*, 689.

Through baptism, new believers outwardly express their faith to follow Jesus (Acts 2:41; 8:36-39; 9:18; 10:47; 16:33; 18:8; 19:5; Rom 6:1-6; Heb 6:1;1 Pet 3:18). Baptism is an ordinance of and oath to Christ, where each individual is to abandon his or her selfish desires. Edgar Krentz emphasizes, "Baptism into the name means into ownership of, into the lordship of. Key passages here are Rom 6:22; 1 Cor 1:13; Rom 10:9; 1 Cor 12:3; Phil 2:11."[11] Shortly after Christ's commissioning them, the disciples begin transmitting their Christ-given authority from themselves to their successors, church leaders, whom the disciples will equip to baptize in the name of the Father, and of the Son, and of the Holy Spirit. Church leaders will baptize by the authority handed down to them through the ages. Baptism is a covenant commitment, and the equipping of a ministry leader begins with this outward expression.

**Leaders Have the Responsibility of
Teaching and Equipping (v. 20)**

As he completes his statement recorded in Matthew 28:18-20, Christ establishes the enlisting and equipping of church leaders for the fulfillment of the Great Commission. The concluding active participle διδάσκοντες ("teaching") is subordinate to the imperative μαθητεύσατε ("make disciples"), which combines baptizing (βαπτίζοντες) and teaching (διδάσκοντες) collectively (vv. 19-20), and thus sets up the order for equipping church leaders as baptizing and then training. The disciples are to routinely carry out these practices, passing them down to their successors. It is essential to notice that these two actions publicly express an individual as a follower of Jesus. First, baptism is the initial act of obedience when *becoming* a follower of Jesus. Second, training is the process of *being* a follower of Jesus. Both outwardly expressed actions must go hand in hand for the equipping of church leadership.

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[11] Edgar Krentz, "Missionary Matthew: Matthew 28:16-20 as Summary of the Gospel," *Currents in Theology and Mission* 31, no. 1 (February 2004): 30.

Nevertheless, there is some disagreement over the order of the two outwardly expressed actions. France identifies the complicated process of baptism and training that churches adopt

> in many Christian circles, administered only after a period of "teaching," to those who have already learned. It can become in such circles more a graduation ceremony than an initiation. If the order of Matthew's participles is meant to be noticed he is here presenting a different model, whereby baptism is the point of enrolment [sic] into a process of learning, which is never complete.[12]

Theodore of Mopsuestia's view differs from that of France. Theodore takes the view that training is needed before baptism to repel previously learned expressions of worship and to comprehend the nature of God: "This is the reason why our Lord caused baptism to follow catechumenate so that baptism should be the end of catechumenate."[13] Theodore's opinion aligns with the Roman Catholic Church; however, a great deal of Protestant churches require training prior to the outward expression of water baptism. W. D. Davies and Dale C. Allison Jr. finish the debate, saying,

> Concerning the order of the ecclesiastical verbs in vv.19-20, perhaps one first hears the call to discipleship (μαθηύσατε) then enters the community through baptism (βαπτίζοντες) and finally learns instruction (διδάοκτες) with a view towards obedience (τηρεῖν). In this case μαθητεύσατε could refer to pre-baptismal instruction. But it is better to regard μαθητεύσατε not as the first in a series but as general imperative which is filled out by what follows: baptism and instruction in obedience belong to discipleship.[14]

The diversity of thought aligns with the variety of churches' theological approaches to the order of accepting a new Christian into the church. Supported by evidence from Davies and Allison, Matthew clearly states that church leaders are to baptize then train. Therefore, church leaders act by the authority bestowed upon them to baptize, signifying a new believer's readiness to be equipped to fulfill the Great Commission.

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[12] France, *The Gospel of Matthew*, 735.

[13] Theodore of Mopsuestia, *Commentary on the Nicene Creed (1932)*, accessed April 20, 2020, https://www.ccel.org/ccel/pearse/morefathers/files/theodore_of_mopsuestia_nicene_02_text.htm#349.

[14] W. D. Davies and Dale C. Allison Jr., *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, vol. 3, International Critical Commentary (London: T & T Clark, 2004), 686.

The disciples are to educate new church leaders concerning the importance of obeying everything that Jesus commanded them (Matt 28:20). Krentz "envisages" Matthew's Gospel as a source for teaching Christians concerning life.[15] Life requires obedience both to human-made laws and to God. Because of the requirement for obedience, it is essential that ministry leaders be equipped to comprehend the significance of the command to obey (*tereo*; to guard, observe, reserve). To obey is to pursue the ordinances (baptism and communion) of the Christian life. John Gill describes that Christians must pursue "not only baptism, but the Lord's supper; all positive institutions, and moral duties; all obligations, both to God and men; all relative duties that respect the world, or one another, those that are without, and those that are within; and these are to be taught them, and therefore to be insisted on in the ministry of the word."[16] Davies and Allison wrap up this discussion with an elegant explanation of why believers should obey Christ's commands: "By teaching what Jesus taught, the church becomes an extension of his ministry."[17] Obeying is a challenge to understand the necessity and desire to comprehend and cherish the life and mission of Jesus. The challenge does not stop there. For leaders in the church, the desire to imitate the life of Jesus becomes a testimony in their day-to-day interactions.

Prior to his ascension, Jesus conveys a reassuring message to his disciples: "And behold, I am with you always, to the end of the age" (Matt 28:20). He does not say, "I *will be* with you" but, "I *am* with you." As Robert Gundry expounds, "In line with the deity of Jesus, his 'I' in 'I am with you' replaces 'God' in the echo of 'God [is] with us.' 'All the days' assures the disciples of Jesus' uninterrupted presence and implies an

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[15] Krentz, "Missionary Matthew," 30.

[16] John Gill, "Matthew 28:20—Commentary & Verse Meaning," accessed April 20, 2020, https://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/matthew-28-20.html.

[17] Davies and Allison, *Matthew*, 686.

extended period of time such as a worldwide making of disciples will take."[18] The disciples are grieved to understand not only that the labor before them undoubtedly is daunting, but also that they will be without Christ's physical presence. J. C. Ryle explains their emotion thus: "Though left alone, like orphan children in a cold, unkind world, the disciples were not to think they were deserted. Their Master would be ever 'with them.' Though commissioned to do a work as hard as that of Moses when sent to Pharaoh, they were not to be discouraged."[19] Not long ago, the Jews crucified Jesus, so the disciples' concerns of uncertainty and their endangerment are before them. Nevertheless, Paul Sevier Minear states that understanding "the Great Commission is, in the second place, a great promise, not of something far away, but of something nearer than hands and feet."[20] It is as if Jesus is saying something to this effect: "I am with you in spirit to comfort you and to plead before God for you. Know that I am sending you today to equip the leaders of the church to fulfill the Great Commission."

The exegetical evidence in Matthew 28:18-20 supports God's design to utilize leaders to equip the church for the fulfillment of the Great Commission. Jesus appeared to the disciples, transmitting his authority to them and, by extension, to today's church leaders. Jesus gave the command to go make disciples of all nations, baptizing, training, and thereby equipping future church leaders, teaching them to obey everything Jesus has taught and demonstrating outwardly a life lived in obedience. Times will be tough, but church leaders can be assured that Jesus is with them on the journey of the Christian life.

Romans 12:3-8

Romans expresses the expectation of the body of Christ's working in unity as one: "So we, though many, are one body in Christ, and individually members one of

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[18] Robert H. Gundry, *Commentary on Matthew* (Grand Rapids: Baker, 2010), 326, Kindle.

[19] J. C. Ryle, *Expository Thoughts on Matthew* (New York: Robert Carter, 1860), 412.

[20] Paul Sevier Minear, *Matthew: The Teacher's Gospel* (New York: Pilgrim Press, 1982), 187.

another" (12:5). Frank Matera supports this expectation: "[Though] Paul's purpose is to encourage the unity of the community, he does not merely list the gifts; he also exhorts the Romans to exercise them for the good of all."[21] To fulfill the Great Commission, the church must reference Romans 12:3-8 as its guide to prepare and equip ministry leaders for service.

As One Body, Each Serves
Others in Humility (v. 3)

Paul begins Romans 12:3 with graceful apostolic authority, beseeching all persons to hear the word about to be proclaimed. Through Paul's humility, he brings the Roman believers' attention to a significant matter concerning unity and the spiritual gifts bestowed upon each Christ-follower. Through Paul's God-given ability to diversify his written communication patterns, he is capable of speaking to multiple audiences. James Dunn believes Paul is utilizing a typical "Pauline" style of discourse (Rom 15:15; 1 Cor 3:10; Gal 2:9; see also Eph 3:2) in the opening.[22] Robert Jewett, Roy David Kotansky, and Eldon Jay Epp, adds commentary on the opening style: "It is rather an authoritative, oral declaration."[23] Dunn, and Jewett, Kotansky, and Epp, emphasize Paul's ability to gain the church's attention and direct them to the importance of that which he will soon state.

Grant Osborne describes the opening of Romans 12:3 as reflecting Paul's conversion: "[It is] a reference to his Damascus road conversion (Acts 9), where God called him to faith in Christ and commissioned him to go to the Gentiles (Acts 26:17-

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[21] Frank J. Matera, *Romans*, Paideia (Grand Rapids: Baker, 2010), 290.

[22] James D. G. Dunn, *Romans 9-16*, Word Biblical Commentary, vol. 38B (Dallas: Word, 1988), 720.

[23] Robert Jewett, Roy David Kotansky and Eldon Jay Epp, *Romans*, Hermeneia (Minneapolis: Fortress, 2007), 738.

18)."[24] Through Christ's calling of Paul, Christ reminds Paul of the love and grace Christ bestowed upon him; therefore, Paul is bringing this grace to the Romans. In turn, church leaders must also remember their personal calling to be leaders and then lead the body of Christ with the grace and humility that Paul describes in Romans 12:3.

Paul continues applying a singular approach: "I say to everyone among you" (v. 3). In this short statement, Paul is directly ensuring that he does not exempt anyone from his forthcoming words. Jewett, Kotansky, and Epp write, "That it is often explained with suggestions that Paul wished to polemicize against charismatics who might feel exempt from his warning."[25] Paul's ability to polemicize was critical in driving home the importance of unity and spiritual gifts. Paul desired that the church comprehend the significance of every Christian, understanding and exercising humility when bestowed with spiritual gifts from Christ.

Paul goes on to exhibit the grace and humbleness expected of a Christian believer "not to think of himself more highly than he ought to think" (v. 3). Thinking of oneself more highly creates a headstrong, inflexible self-opinion that distorts what God has intended. Regarding the significance of the word "think" (ὑπερφρονεῖν), Douglas Moo says,

> The key term, which Paul uses in both its simple ("think") and in two compound forms ("think beyond"; "sober thinking"), is *phrone*. This verb, which is a favorite of Paul's and which we have met before in Romans, connotes not so much the act of thinking in itself (the intellectual process) but the direction of one's thinking, the way in which a person views something. In this verse, it is clear that Paul is using the verb to denote the way in which a person views him- or herself. In contrast the overestimation of ourselves to which we are so prone, Paul insists that we are to view ourselves in a "sober" manner—in accordance with a true and objective estimate, the product of the "renewed mind."[26]

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[24] Grant Osborne, *Romans: Verse by Verse*, *Osborne New Testament Commentaries* (Bellingham, WA: Lexham Press, 2017), 383.

[25] Jewett, Kotansky, and Epp, *Romans*, 738.

[26] Douglas J. Moo, *The Epistle to the Romans*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1996), 307.

Christ gave the church the supreme example of servant leadership, where he served under others (see, e.g., Mark 10:45). Christians submit to Christ, placing themselves under his authority. In turn, leaders too should place themselves under the authority others to exemplify the characteristics of the true servant leader, Christ, and to unify the body. When thinking highly of oneself, an action of intractability occurs, leading one to a puffed-up opinion of one's abilities. John Calvin addresses the importance of a spirit of teachability, saying, "The meaning is, that it is a part of our reasonable sacrifice to surrender ourselves, in a meek and teachable spirit, to be ruled and guided by God."[27] To think like Christ is to have a teachable spirit that falls under the authority of Christ and others. By falling under the authority of Christ, the unification of the body is spontaneous without having been planned.

Not only are individuals not to think too highly of their abilities, but also the local church is not to compare itself to other churches. By believing that one church is superior to another, the entire body experiences envy or pride. Thomas Schreiner considers the verse to potentially address a problem between various churches in Rome: "The warning also addresses divisions between Jews and gentiles in Rome because the gentiles are warned against pride with the related terms μὴ ὑψηλὰ φρόνει . . . Rom 11:20."[28] Paul understood the struggle of comparing oneself to others, or thinking more highly of oneself, to be problematic for the individual and the church. Knowing the sinful nature of humans, thinking more highly of oneself had to be addressed for future churches. Today, some churches and individuals around the world struggle with a hyper-inflated belief that they are better than others; however, in contrast, many individuals and churches display a temperament of humility like what Paul is describing in Romans 12:3.

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[27] John Calvin, *Commentary on the Epistle of Paul the Apostle to the Romans*, trans. John Owen (Bellingham, WA: Logos Bible Software, 2010), 457.

[28] Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament, 2nd ed. (Grand Rapids: Baker, 2018), 609.

C. E. B. Cranfield and J. A. Emerton believe Calvin takes one step further: "Calvin, for example, took Paul's meaning to be that we are not to range in our thinking beyond the limits of the amount of faith God has given us."[29] Not only are leaders not to think too highly of themselves, but they are also to be reminded that all gifts are from God and to be used to glorify him in the unity of the body.

To expand, Paul is addressing the challenge of an indigenous matter where honor and status are coveted. In an effort to diminish this posture, Paul emphasizes that the Romans should "think with sober judgment" (12:3). Paul is again sending a word of caution to the Romans regarding their Gentile Christians. He is clarifying that the Gentile Christians are not superior to the Jewish Christians, and all must remain sober-minded.[30] Sober judgment (sober-mindedness, σωφροσύνη) is an uncommon reference in the New Testament; therefore, Charles Swindoll makes a case for it to be a "Greek civic virtue."[31] Jewett, Kotansky, and Epp confirm Swindoll's position: "There are frequent examples of this particular wordplay in Greek literature. . . . The philosophical treatment of sober-mindedness was decisively shaped by Plato and Aristotle, moving it in a direction diametrically opposed to Pauline usage."[32] In addition to understanding where Paul picks up the idea of "sober judgment," an explanation of how Paul uses the term is essential. Charles Hodge defines sober judgment as "to be of a sane mind; and then to be moderate or temperate. Paul speaks of one who overestimates or praises himself as being beside himself; and of him who is modest and humble as being of a sane mind, i.e., as making a

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[29] C. E. B. Cranfield and J. A. Emerton, *A Critical and Exegetical Commentary on the Epistle to the Romans,* 6th ed., International Critical Commentary (Edinburgh: T & T Clark, 1975), 612.

[30] C. K. A. Barrett, *Commentary on the Epistle to the Romans*, Harper's New Testament Commentaries (New York: Harper & Row, 1957), 235.

[31] Charles Swindoll, *Insights on Romans* (Carol Stream, IL: Tyndale House, 2015), 276.

[32] Jewett, Kotansky, and Epp, *Romans*, 739-40.

proper estimate of himself."[33] Jewett, Kotansky, and Epp expand, seeing sober judgment "as the refusal to impose the standard of one's own relationship with God onto others."[34] Thinking of oneself with sober-mindedness decreases division while increasing church unity. Sober-mindedness begins with a dependency upon Christ. When Christian servants depend upon Christ for his guidance, the kingdom works together with like-mindedness.

According to each person's degree of maturity "or faith," all thinking should be done with sober judgement, "each according to the measure of faith that God has assigned" (Rom 12:3). The faith Paul is describing here is miracle-producing faith, according to C. K. A. Barrett (see Matt 17:20).[35] It is a faith-trust relationship in which a person places his or her dependency entirely on God (John 20:29). However, one's faith is reflective of an apportioning or distribution ("measure"; μέτρον)—that is, is one's faith deemed an amount of something one receives—or is it something entirely different? Jewett, Kotansky, and Epp presents Paul as not intending "apportioning" to mean "measure" in a quantitative sense but, instead as addressing "παντὶ τῷ ὄντι ἐν ὑμῖν ('every one who is among you / every single one of you')."[36] To equate "apportioning" with measurement is perhaps to create a phony posturing of one's abilities. Paul would not agree with a true distribution or measurement among the believers. Cranfield and Emerton explain,

> For the standard Paul has in mind consists, we take it, not in the relative strength or otherwise of the particular Christian's faith but in the simple fact of its existence, that is, in the fact of his admission of his dependence on, and commitment to, Jesus Christ. When Christians measure themselves by themselves (or by their fellow-Christians or their pagan neighbours), they display their lack of understanding, and are sure to have too high (or else too low) an opinion of themselves; but, when they measure themselves by the standard which God has given them in their faith, they

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[33] Charles Hodge, *A Commentary on the Epistle to the Romans,* new ed. (Grand Rapids: Louis Kregel, 1882), 608.

[34] Jewett, Kotansky, and Epp, *Romans*, 742.

[35] Barrett, *Commentary on the Epistle to the Romans*, 235.

[36] Jewett, Kotansky, and Epp, *Romans*, 742.

then—and only then—achieve a sober and true estimate of themselves as, equally with their fellows, both sinners revealed in their true colours by the judgment of the Cross and also the objects of God's undeserved and triumphant mercy in Jesus Christ.[37]

Paul yearns for Christians to find a healthy balance in their thinking of their abilities. When leaders see themselves as those whom God has created and redeemed, then pride has no home to reside in leaders' hearts; therefore, thinking of one's abilities vis-à-vis sober-mindedness toward other believers, the church is united, sustaining one body for the sake of the Great Commission.

**Under the Head of Christ to
Be Diverse and United as
One (vv. 4-5)**

The human body has many parts functioning together; the body of Christ as a whole has multiple members employing spiritual gifts to serve one another: "For as in one body we have many members, and the members do not all have the same function" (Rom 12:4). Cranfield and Emerton explains that Paul is employing the body as a simile,[38] whereas Jewett, Kotansky, and Epp see the body as a metaphor "drawn from everyday experience."[39] Sanday and Headlam express that the "comparison of a social organism to a body was very common among ancient writers, and is used again and again by St. Paul to illustrate the character of the Christian community: see 1 Cor. 12:12; Eph. 4:15; Col. 1:18."[40] Paul yearns for the Roman church to comprehend the emphasis of its corporate body's working together as one. Perhaps he is describing the body as a semblance of pieces merging to create a working object, like a supercomputer, for instance. Similar to a supercomputer, the church body requires a sundry of members to

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[37] Cranfield and Emerton, *The Epistle to the Romans*, 615.

[38] Cranfield and Emerton, *The Epistle to the Romans*, 617.

[39] Jewett, Kotansky, and Epp, *Romans*, 742.

[40] W. Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle of the Romans*, 3rd ed., International Critical Commentary (New York: C. Scribner's Sons, 1897), 355.

work. Lacking any one piece gives rise to difficulties, thus reducing the church's ability to function. Swindoll clarifies, "And when everything is working in harmony, life is good. But when one part is injured or paralyzed, the whole body suffers."[41] The church is able to achieve the Great Commission when it understands the importance of the body's working together.

While each and every individual electronic part is critical to a supercomputer, every part takes on a different role that allows it to function. Such is also the case within the body of Christ. For the body to perform at maximum capacity, diversity throughout the members is essential. Inadequate diversity or maladjusted members elicit challenges. Osborne expounds, "The body is a single mechanism that depends on all the members functioning together to work, yet at the same time each member performs a different task. If any of the parts of the body tries to function other than the way it was intended, the body is crippled."[42] Paul is describing what many churches are experiencing today—a dysfunctional church body with members crippled due to the various internal and external factors created by individuals and groups.

According to Thom Rainer, in reference to Revelation 2:1-7, to protect the church from dysfunction, the church must remember its first love, Christ.[43] Paul describes the body as one, which is the church: "So we, though many, are one body in Christ, and individually members one of another" (Rom 12:5). Christ is the head of the body, unifying Christians together. As Leon Morris confirms,

> Paul does not speak of "the body of Christ" as in Ephesians and Colossians, but of "one body in Christ" ("one body in union with Christ", GNB). There the point is the headship of Christ, here that of the unity of the members of the body for all their

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[41] Swindoll, *Insights on Romans*, 277.

[42] Osborne, *Romans: Verse by Verse*, 384.

[43] Thom S. Rainer, "An Open Letter to My Denomination: Have We Lost Our First Love?" January 13, 2014, https://archive.thomrainer.com/2014/01/an-open-letter-to-my-denomination-have-we-lost-our-first-love/.

diversity, a unity brought about by the fact that they are all in Christ, a unity that does not reduce them all to a drab uniformity.[44]

In addition to Morris's confirmation, Schreiner emphasizes, "The church's unity is due to its incorporation into Christ. Believers are united because they are united with him as the last Adam."[45] Churches and members who have lost their first love must rediscover the love they once had for Christ. The church and its members need to repent of their sins and return to sober-mindedness. Then, and only then, will the church return to unity.

In further examination of Romans 12:5, Dunn takes the opinion that "'members of one another' is a slightly odd variation of the body metaphor, but serves very effectively to bring out the degree of interdependence which Paul regards as the most important point to draw from the body imagery."[46] Dunn indicates the relevance of all members' playing their part in the community. Jesus supplied a paradigm of community for today's church to exemplify (Matt 18:20; Acts 2:46-47; 1 Cor 12:25-27; Gal 6:2). David deSilva points out, "Where individual disciples are not growing and where congregations are experiencing atrophy, it is likely that we are failing to invest in one another. Once more this pushes us past the level of polite social interaction with one another to a level of intimate investment in one another's lives, progress in the faith, and points of need."[47] When the body of Christ fails to invest in one another, through either equipping or discipleship, the church body aimlessly wonders without fulfilling Christ's commission to make disciples. Thomas Stegman confirms the statements of Dunn and deSilva: "[The word] 'body' emphasizes the interdependence of its members."[48] The

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[44] Leon Morris, *The Epistle to the Romans*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1988), 439.

[45] Schreiner, *Romans,* 611.

[46] Dunn, *Romans*, 724.

[47] David A. deSilva, *Transformation: The Heart of Paul's Gospel*, ed. Michael F. Bird, Snapshots (Bellingham, WA: Lexham Press, 2014), 72.

[48] Thomas D. Stegman, *Written for Our Instruction: Theological and Spiritual Riches in Romans* (Mahwah, NJ: Paulist Press, 2017), 57.

body is designed to be diverse and yet united as one under the headship of Christ in order to accomplish the Great Commission.

**Leaders Using Their Gifts to Equip the
Body for the Great Commission
(vv. 6-8)**

United and serving one another with the gifts bestowed upon them by God, the body of Christ is able to fulfill the Great Commission. In Romans 12:6-8, Paul presents seven spiritual gifts: prophecy, service, teaching, exhortation, giving, leading, and acts of mercy. Every gift has an essential role in the equipping and uniting of the body of Christ. As Paul starts verse 6, commentators debate whether he intends to begin a new thought or is continuing his thought from the previous verse. According to Morris, "It is possible to take the opening of this verse as a continuation of the sentence in the previous verses, for *we have* is really a participle, 'having,' and there is no main verb following. But it is generally agreed that it is more likely that we have a new sentence here and that Paul wants us to supply the verb."[49] On this view, Paul interrupts his sentence (v. 5) to begin clarifying (v. 6) the gifts God bestows upon individuals. The establishing of a new sentence is significant at this point. Jewett, Kotansky, and Epp explains,

> Most translations and commentaries assume that the participle Ἔχοντες ("having") should be taken as the beginning of a new sentence, with the subsequent list of charismatic gifts understood in an imperatival sense. But as Dunn has shown, it is more appropriate grammatically and in terms of the content of the subsequent verses to take vv. 6-8 as a continuation of the body metaphor in vv. 4-5, which means the list of gifts is descriptive and exemplary.[50]

Dunn strengthens the "new sentence" argument by listing other commentators who support his position: "Neb, Barrett, Mitchle, and Käsemann" unanimously agree on the

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[49] Morris, *The Epistle to the Romans,* 439.

[50] Jewett, Kotansky, and Epp, *Romans*, 744.

importance of Paul's wanting to separate his original train of thought (v. 5) from his clarifying thoughts (v. 6).[51]

Why do commentators debate the significance of the end or continuation of a particular sentence (a comma versus a period, in modern terms), and why should readers be concerned? Cranfield and Emerton describe one reason for the importance: "Ἔχοντες δὲ χαρίσματα. It is possible to punctuate with a comma after υέλη at the end of v.5 and to take ἔχοντες as dependent on ἔομεν, thus making vv. 6-8 part of the apodosis, of which v.4 is the protasis; but it is better . . . to put a full stop at the end of v.5 and to supply imperatives, as is done."[52] Dunn claims that verses 5-6 would basically be better with a comma; however, "the following phrases . . . are a description of the Christian congregation functioning as 'one body in Christ.'"[53] The intention of the full stop (or period) is essential. Paul stops his original train of thought to start emphasizing that the functions of the body are instrumental in promoting church unity, equipping for servant leadership, and fulfilling the Great Commission.

The seven gifts Paul mentions in verses 6-8 "are a description of how the body of Christ functions," says Dunn.[54] The previous verses (vv. 4-5) provide evidence for the importance of the body's functioning collectively. Verse 6 transitions to initiate the members' obligation to understand the gifts bestowed upon the body of Christ. Nevertheless, Paul's first desire is that his readers realize that Christians have "gifts that differ" (v. 6). Possessing a diversity of gifts supports the community's need for a multiplicity of functioning members (referred to in vv. 4-5). Each member is instrumental in his or her role of the service to others in the church. The absence of even a single gift

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[51] Dunn, *Romans*, 725.

[52] Cranfield and Emerton, *The Epistle to the Romans*, 618.

[53] Dunn, *Romans*, 725.

[54] Dunn, *Romans*, 725.

diminishes the capability of the church to meet the needs of the body and, consequently,

to fulfill the Great Commission. Osborne explains,

> Our "different gifts" are the way we blend into one body, with each of us playing a critical part. Since in the eyes of God no gift is more important than another, there is no place for pride or for churches that treat certain gifted individuals (by definition every believer is a gifted individual!) above others. The tendency in many churches to make their pastor a virtual demigod is a serious sin. None of us can function properly in the church without the other gifts at work blending with ours.[55]

The church body is mandated to work together, utilizing all gifts. To some extent, these

gifts appear to be innate, while others seem to be bestowed upon new Christ-followers at

the time of baptism.[56] In any matter, the gifts are conferred upon believers to fulfill the

numerous functions within the church body.

Paul continues verse 6 by explaining that the gifts are distributed Christians

"according to the grace given to us." Paul refers to a grace granted upon the converted as

a position of service for the body. The grace is certainly not meant to be taken

lightheartedly, but instead as a reminder to flee from pride. The heart is deceitful, often

lying and failing to exalt the gift granted by God. Osborne expands by quoting John Stott,

who explains the source of these gifts: "Stott makes the interesting observation that in

Romans 12 God the Father is the source of the gift, in Ephesians 4 it is God the Son, and

in 1 Corinthians 12 it is God the Holy Spirit. So these indeed are 'gifts of Trinitarian

grace' (1994:328)."[57] The Trinity empowers the gifts given to the converted. To honor

the ecclesiological centrality of the gifts, all are expected to be sober-minded with respect

to their abilities, understanding that faith in God has brought them to where they are now.

Schreiner expounds a bit further: "The gifts exercised cannot be attributed to the moral

excellence of human beings. They are evidence of the grace of God, who has supplied the

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[55] Osborne, *Romans: Verse by Verse*, 385.

[56] E. James R. Edwards, *Romans*, New International Biblical Commentary, vol. 6 (Peabody, MA: Hendrickson, 1995), 287.

[57] Grant R. Osborne, *Romans*, IVP New Testament Commentary Series (Downers Grove, IL: IVP, 2010), 326.

church with gifts to strengthen the community."[58] These gifts are not empowered by

human ability; they are a result of divine grace.

The church is built upon Christ, who bestows gifts that allow servant-leaders to

fulfill the Great Commission. David Peterson believes that

> it is unlikely that he writes with specific knowledge of the gifts being exercised in
> the Roman congregations. Speaking generally, he observes two categories (as in 1
> Pet 4:11): verbal (prophecy, teaching, exhorting) and nonverbal (service, giving,
> leading, showing mercy). They are presented artfully: the first four are introduced
> by ("whether, if") and conclude with a qualifying phrase (["according to"] in v. 6
> and ["in"] in vv.7-8). The focus shifts to the person ministering the gift in vv. 7b-8a
> ("the one who teachers"; "the one who exhorts").[59]

The first three gifts are verbal (prophecy, teaching, exhorting) and useful for equipping

the church leadership. The next four gifts (service, giving, leading, and mercy), according

to Cranfield and Emerton, "most probably have to do with the practical assistance of

those who are in one way or another specially in need of help and sympathy."[60] As

evident, the seven gifts Paul mentions are essential, and all must be present for the body

of Christ to function fully.[61]

Through the gifts of individuals coming together as one body, the Great

Commission is fulfilled. Are the gifts stated in verses 6-8 arranged hierarchically (e.g.,

greatest to least), or are they arranged arbitrarily? According to Jewett, Kotansky, and

Epp the gifts are in random order with no specific hierarchy.[62] However, Dunn claims

that "prophecy is placed first not to indicate that the list is a sequence of closely defined

charisms but because it is the most important and that which most typifies a manifestation

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[58] Schreiner, *Romans,* 612.

[59] David Peterson, *Commentary on Romans*, ed. Andreas J. Köstenberger, T. Desmond
Alexander, and Thomas R Schreiner, Biblical Theology for Christian Proclamation (Nashville: B & H,
2017), 143.

[60] Cranfield and Emerton, *The Epistle to the Romans*, 628.

[61] Research indicates prophecy is greatly debated in regard to its existence today. It seems the
gift has ceased but was essential to the foundation of Christianity. A further explanation will be provided in
Eph 4.

[62] Jewett, Kotansky, and Epp, *Romans*, 745.

of the Spirit (an inspired utterance which involves the whole person and benefits others)."[63] Prophecy is significant to Christianity as it is the gift of foretelling or explaining the Word of God. As Paul says, "If prophecy, in proportion to our faith" (v. 6b). The Greek term is προφητείαν (*prophēteian*). Paul is not describing a position, but instead, a function. One should not confuse prophecy with "preaching or teaching."[64] Schreiner expounds that prophecy is "spontaneous in nature but is also directed to concrete situations, giving practical guidance in particular circumstances."[65] Prophecy is witnessed throughout the Old Testament (e.g., Elijah, Daniel) and New Testament (e.g., John the Baptist). Not only did God provide churches with prophets, but he also provided churches with those who were able to discern "between the true prophet and false."[66]

Paul continues with the second gift: "if service, in our serving" (v. 7). The Greek term for "serving" (διακονία; *diakonia*) means to wait on tables as well as, more individualistically, to serve one another. A New Testament example of *diakonia* is Mary and Martha (Luke 10:38-42). Jesus is the model for service as a New Testament church. There are numerous occasions of Jesus serving (Matt 8:14-15; Luke 8:54-55, 22:41-42, 44; John 13:5). Joseph Fitzmyer explains a bit further what Paul means by the gift of service: "It is not easy to say just what Paul means by this term; it may be specific service, such as table service (Acts 6:2), or the administration of material aid to members of the community (15:25, 31; 1 Cor 16:15; 2 Cor 8:4); or generic, of all activity meant to build up the community, as Paul speaks of his own ministry in 11:13."[67] In the end, serving is helping others with a cheerful heart, pausing to provide care for the injured,

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[63] Dunn, *Romans*, 728.

[64] Schreiner, *Romans*, 612.

[65] Schreiner, *Romans*, 612.

[66] William Hendriksen, *Exposition of Paul's Epistle to the Romans*, New Testament Commentary (Grand Rapids: Baker, 1980), 410.

[67] Joseph A. Fitzmyer, *Romans*, The Anchor Bible, vol. 33 (New York: Doubleday, 1993), 648.

like the Samaritan, instead of passing by, like the priest and Levite (Luke 10:25-37).

James Edwards sums up the position of service thus: "This undoubtedly is due to the

remembrance of Jesus himself who exalted service of others over self; 'the Son of Man

did not come to be served, but to serve, and to give his life as a ransom for many' (Mark

10:42-45 also John 13:1-20)."[68] Paul's emphasis to service is significant as his desire was

for the church body to imitate Christ.

The third gift Paul mentions in Romans 12 is teaching: "The one who teaches,

in his teaching" (v. 7). The Greek word διδάσκων (*didaskōn*) means "he who teaches."

Jean De Groot explains the Greek form of "teaching": "And the subject which the teacher

(*ho didaskōn*) teaches and the student learns is one. Also, then, the teaching (*didaxis*) of

the subject by which he teaches what (*to didaskōn*) the one taught (*to didask omenon*) is

taught is one. For teaching is nothing else but learning from a teacher (*to ektou*

didaskalou manthanein)."[69] Fundamentally, teaching could be one of the greatest gifts

Paul mentions; however, Paul has no hierarchy in mentioning the gifts, so to state that

one gift is superior to another would be a fallacy. Although, Dunn states, "Teaching

preserves continuity, but prophecy gives life; with teaching a community will not die, but

without prophecy it will not live."[70] Even though Dunn believes there is a hierarchy, it is

my belief that all gifts work in tandem; no gift is superior to another. The equipping of

the whole body of Christ is imperative for it to function appropriately. Schreiner notes the

variation of prophecy and teaching: "Prophecy was spontaneous and directed to specific

situations, while teaching was a more settled gift and required study and effort in order to

understand and explain the tradition."[71] Nevertheless, teachers are not merely tasked with

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[68] Edwards, *Romans,* 288.

[69] Jean De Groot, *Aristotle and Philoponus on Light* (Abingdon, UK: Taylor & Francis, 2015), 74.

[70] Dunn, *Romans*, 729.

[71] Schreiner, *Romans*, 614.

passing down information; they also need to be able to explain what is being said. Dunn writes,

> Paul did not think of teaching merely as a conveying and passing on established tradition (cf. 6:17 and 16:17). The implication is that he recognized an interpretative role for the teacher, in which the teacher must depend (equally as the prophet) on the Spirit for insight into the traditional formulae and for the significance he draws from them for his own context and congregation.[72]

Each of the gifts is fully dependent upon the Spirit to fulfill the gift. Attempting anything without the Spirit's grace bestowed upon the individual would be folly. The health and future of the church depends upon its members being equipped for ministry and serving one another.

The fourth gift Paul mentions is encouragement: "The one who exhorts, in his exhortation" (v. 8). The Greek term παρακαλῶν (*parakalōn*) means "to comfort, encourage, or console." Commentators consider the gift of encouragement as the position of exhorter. Both encourager and exhorter, hand in hand, represent the pastoral leadership position of the local church. Jewett defines it clearly: "Vs. 8 The expression ὁ παρακαλῶν ('the exhorter or comforter') is associated with the Greco-Roman tradition of the 'care of souls.'"[73] The central purpose of the pastor is to care for those whom God has placed in the church. However, not only should the pastor provide physical care, but he should also provide spiritual guidance in explaining the Scriptures for current-day situations. Cranfield supports the pastor's responsibility for this application:

> The immediate purpose of exhortation was to help Christians to live out their obedience to the gospel. It was the pastoral application of the gospel to a particular congregation, both to the congregation as a whole and also to the members of it severally. So the eyes of the exhorter had to be firmly fixed not only on the gospel but also on the concrete situation of his hearers. Naturally the same person must

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[72] Dunn, *Romans*, 729.

[73] Jewett, Kotansky, and Epp, *Romans*, 750.

often have fulfilled both functions in the early Church; in the modern Church the parish minister has normally to fulfil them both.[74]

The pastoral function is essential to the body of Christ. Pastors must remember the importance of all spiritual gifts and should not attempt to possess those gifts with which they have not been blessed. Being the spiritual father of the community is no easy task. Nevertheless, through the equipping of the individual members of the body, the role of the pastor could become less laborious, allowing every gift to function as intended.

The fifth gift Paul mentions is giving: "The one who contributes, in generosity" (v. 8b). The Greek word for "give" is μεταδιδοὺς (*metadidous*). An additional verse referencing generosity is Acts 20:35, where Luke quotes Jesus as saying, "It is more blessed to give than to receive." In Romans, Paul insinuates that giving is to be carried out with no ulterior motives; it should be pure of heart. Simply stated, giving means to share. Jewett, Kotansky, and Epp explain, "The translation of μεταδιδοὺς could be 'the contributor,' 'the distributor,' 'the giver or almsgiver,' or 'the sharer.' The latter is the more accurate translation because of the prefix μετα, implying 'with' or 'among.' The verb ὁ μεταδίδωμι is also used by Paul to imply sharing in Rom 1:11 and 1 Thess 2:8."[75] The Bible supports the importance of giving in several places (Prov 22:9; Isa 58:7; Luke 3:10-11; Eph 4:28; Heb 13:16). Giving is vital to the body. Without the necessary financial gifts to fund missions or to assist the less fortunate, the church would strain to fulfill the Great Commission. The necessity for the church to have members that are philanthropists or almsgivers is, without a doubt, a means to fulfilling the Great Commission.

The sixth gift Paul mentions in Romans 12 is leadership: "The one who leads, with zeal" (v.8c). The Greek term προϊστάμενος (*proistamenos*) means one who presides

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[74] C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, International Critical Commentary (London: T & T Clark, 2004), 623.

[75] Jewett, Kotansky, and Epp, *Romans*, 751.

over or one who protects. An accurate measurement of the strength of a leader is evidence of one's ability to influence those whom he or she leads as well as of the respect displayed toward the leader. Barrett explains a bit further: "It is certain that in Romans it does not describe any office with precision; it rather refers to a function which may have been exercised by several persons, perhaps jointly or in turn."[76] The office of leadership is not limited to a single leader within the church. The church must have multiple leaders in ministry for it to be effective. Some churches are lacking leaders who have the ability to lead different generations at the same time. Having diverse leaders equipped to lead multiple generations guides the church toward growth and, consequently, toward fulfilling the Great Commission. William Barclay adds to the difficulty of the church's ability to find influential leaders: "There are fewer and fewer people with a sense of service and of responsibility, willing to give up their leisure and their pleasure to undertake leadership."[77] For the church to reach current and future generations, a multi-generational leadership approach is required. By adapting to this model, the church will equip individuals to lead ministries, thus fostering the church's ability to fulfill the Great Commission.

The final gift Paul mentions in Roman 12 is the gift of mercy: "The one who does acts of mercy, with cheerfulness" (v. 8d). Mercy is a unique gift bestowed for care. The Greek word ἐλεῶν (eleōn) means to show compassion or exhibit mercy to those in need with cheerfulness. The parable of the Good Samaritan is a good example of the gift of mercy (Luke 10:37). Cranfield explains in a bit more detail that a person with the gift of mercy is a "person whose special function is, on behalf of the congregation, to tend the sick, relieve the poor, or care for the aged and disabled."[78] Jewett, Kotansky, and Epp

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[76] Barrett, *Commentary on the Epistle to the Romans*, 239.

[77] William Barclay, *The Letter to the Romans,* rev. ed. Daily Study Bible Series (Philadelphia: Westminster, 1975), 162.

[78] Cranfield, *The Epistle to the Romans*, 627.

believe that the gift of mercy also includes the "burial of the dead."[79] Fitzmyer adds that mercy includes "providing for imprisoned persons."[80] The gift of mercy has always been a vital function of the church. Many come to the church seeking mercy during difficult times of their life. When the church is gifted with mercy, many find the refuge and strength they are searching for. Jewett, Kotansky, and Epp describe who might best demonstrate the gift of mercy: "In the case of Pauline Christianity, the criterion was defined by the models of nurse and parent (1 Thess 2:7, 11)."[81] Though mercy finalizes the list of spiritual gifts that Paul mentions in Romans 12, all gifts are to be exercised cheerfully. Colossians 3:23-24 sums it up best: "Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ."

God's expectation of the church's working as one is evident in Romans 12:3-8. Each member of the body, showing sober judgment, is to exercise the gifts that have been distributed to him or her, falling under the headship of Christ and being eager to maintain the unity of the body as one under the cross of Jesus. Though there are many in the body, diversity is essential. When everyone exercises their different gifts to serve the body, the church will be able to fulfill the Great Commission to which it has been called, as it can be observed in Romans 1:11-12; 15:5-8; 16:25-27.

Ephesians 4:11-16

God's calling on the church to equip effective ministry leaders to defend and cultivate the faith is clearly noted in Ephesians 4:11-16. Paul yearns for his readers to comprehend the significance of both faith and practice. He encourages the preparation of the church for ministry, resulting in mature believers who build up the body of Christ.

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[79] Jewett, Kotansky, and Epp, *Romans*, 754.

[80] Fitzmyer, *Romans*, 649.

[81] Jewett, Kotansky, and Epp, *Romans*, 751.

Charles Arnold states, "Jesus has called the leader of the church to invest a great deal of time and energy in equipping others to do the word of the ministry."[82] Without an equipping system to strengthen basic biblical knowledge, the church's ministry leaders could be tossed to and fro by cunning external beliefs and practices. Pastors must take equipping to heart, as the future leadership of the church is at stake.

Christ Establishes Leadership Positions (v. 11)

Christ conquered death through the resurrection, and in doing so he was divinely given the authority to anoint the leaders of his church. As Arnold explains,

> The resurrected Christ has bestowed his grace on every member of his body, but he has especially gifted certain individuals within the community to establish churches, minister the Word of God, and equip others for service in the church. Christ gives these gifted leaders to the church not to do the ministry for the various members of the body while they passively receive, but to help prepare each one of them to actively serve in the ways he has gifted them.[83]

Paul describes the gifts of apostle, prophet, evangelist, pastor, and teacher. Those who accept one of these divine gifts of leadership are not to take the position lightly. These Christian positions are to lead and equip the body for Christ's service.

In Ephesians 4:11, in a sequence of significance, Paul describes the five spiritual, divinely appointed offices of leadership for the church. The leadership positions are not to be deemed superior to other positions, but instead are to be considered positions that equip the saints for the work of Christ. Frank Thielman writes, "He [Christ] does this through giving gifts to discrete groups of people so they, in turn, can equip others to serve and edify the church."[84] Charles Talbert points out, "Every Christian has a

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[82] Clinton Arnold, *Ephesians*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2010), 275.

[83] Arnold, *Ephesians*, 255.

[84] Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2010), 273.

gift, (Rom 12:4; 1 Cor 12:7, 11), but not everyone holds an office."[85] The body of Christ has an opportunity for every believer to serve. Whether a volunteer or a ministry leader, the identity of the position matters little to the mission of the church. All offices and leadership roles are equally essential.

Paul first describes the apostles, as these are the men whom Jesus taught and walked with on earth. There were twelve original apostles: Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Thaddaeus, Simon, and Matthias, who replaced Judas (Acts 1:26). All twelve men were foundational in spreading the gospel through the world and initiating the launch of the church.

Individuals today wonder whether apostles exist in the twenty-first century. Theologians, such as John Calvin, Charles Hodge, Markus Barth, and Charles Talbert, present various answers. Hodge explains that an apostle represents a man who was appointed by Christ, witnessed the death and resurrection of Christ, gained an understanding of the gospel through revelation, and was considered trustworthy through the gift of inspiration.[86] Similarly, Calvin characterizes the original apostles as follows: "When our Lord Jesus Christ choose his apostles, they were poor fishermen, [Matt. 4:18], and such as were unlearned."[87] Hodge and Calvin elucidate the apostles as individuals ordained by Christ. Barth and Talbert disagree with Hodge and Calvin. Barth and Talbert consider "apostle" to be an essential leadership role in the church today. Barth states that apostles are "Christ's delegates who went abroad as authorized preachers."[88] Further, Arnold explains that apostles "are gifted to go and proclaim the gospel in new areas

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[85] Charles H. Talbert, *Ephesians and Colossians* (Grand Rapids: Baker, 2007), 112.

[86] Charles Hodge, *A Commentary on the Epistle to the Ephesians* (New York: Robert Carter & Brothers, 1858), 14.

[87] Jean Calvin, *Sermons on the Epistle to the Ephesians*, rev. ed. (London: Banner of Truth Trust, 1973), 371.

[88] Markus Barth, *Ephesians*, The Anchor Bible, vol. 34A (Garden City, NY: Doubleday, 1974), 437.

where they would establish churches."[89] Barth and Arnold appear to be describing an evangelist. In either interpretation, the apostle plays an essential function in equipping ministry leaders for ministry.

The second leadership position Paul presents is that of prophet. These men and women were foundational to the nascent Christian faith. New Testament prophets include John the Baptist, Paul, Barnabas, Agabus, the four daughters of Philip the evangelist, and others (Luke 1:76, 28; 2:36; Acts 13:1; 15:32; 21:8-9, 10-11). Prophets were divinely granted the capacity of insight into the future or were appointed as spokespersons on behalf of God. Gerald Bray explains that prophets received no "training, teaching, or instruction but have been inspired by God for the edification of the church by the impulse and light of the Holy Spirit."[90] Under Bray's explanation, the church would be unable to equip an individual to be a prophet; therefore, Christ is solely the one who anoints someone to be a prophet. While there is much debate over the continuation of prophets and prophecy, Schreiner claims that prophecy does not exist:

> If prophecy still exists today, it is hard to resist the conclusion that the foundation established by the apostles and prophets hasn't been completed, and that the New Testament prophets are still adding to the foundation of apostolic teachings. Then we are faced with the situation where people are still speaking revelatory words today, and in such a scenario the final and sole authority of the New Testament is threatened.[91]

Though the gift of prophecy has ceased, as per Schreiner, what the prophets scripted for Christianity is essential for equipping ministry leaders today. Church leaders are obligated to understand the past in order to understand the future. Arnold articulates that the words given by the prophets were "'for their strengthening, encouragement, and

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[89] Arnold, *Ephesians*, 259.

[90] Gerald L. Bray, ed., *Galatians, Ephesians*, Reformation Commentary on Scripture, vol. 10 (Downers Grove, IL: InterVarsity, 2011), 342.

[91] Thomas R. Schreiner, *Spiritual Gifts: What They Are & Why They Matter* (Nashville: B & H, 2018), 107.

comfort (1 Cor. 4:3).'"[92] As the church equips its ministry leaders, the words of the prophets are the bedrock on which leadership stands and serves.

Next, the evangelist (εὐαγγελιστής; *euangelistes*) is understood to be a missionary either locally or internationally. An evangelist is "one who brings the good news" or is considered a proclaimer of the message of Christ.[93] An evangelist is often referred to as a divinely anointed person who possesses an aptitude for expressing the gospel in an applicable manner to unbelievers, which results in individuals taking a step of faith to accept Christ as Lord and Savior. In any definition, the consensus is that an evangelist amounts to one who goes forth with the good news (i.e., the gospel). For example, Matthew 28:19 describes Christ's command that all believers would go proclaim his holy word. Evangelists, however, are specifically "equipped to travel from place to place."[94] Further, according to Thielman, "The evangelist proclaims the message to which the apostles have been eye- and earwitness."[95] Not only do these men bear the good news, but clearly they also equip believers. Arnold explains that evangelists "helped equip other believers in the church to share their faith and to grow in a knowledge of the Lord Jesus Christ (4:12)."[96]

Paul is an example of an evangelist. Paul went forth to many different people and places, spreading the good news and love of Jesus Christ. Two additional evangelists in the New Testament are Luke's mention of Philip as an evangelist (Acts 6:4; 8:4-40; 21:8) and when Paul petitions Timothy to "do the work of an evangelist" (2 Tim 4:5). In

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[92] Arnold, *Ephesians*, 257.

[93] Thielman, *Ephesians*, 274.

[94] Thielman, *Ephesians*, 274.

[95] Thielman, *Ephesians*, 275. Thielman quotes Eusebius of Caesarea, who says, "They performed the office of evangelists to how who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy gospels." Eusebius of Caesarea, *The Ecclesiastical History of Eusebius Pamphilus: Bishop of Caesarea, in Palestine*, ed. Christian Frederic Crusé (n.p.: Lippincott, 1860), 123.

[96] Arnold, *Ephesians*, 260.

equipping ministry leaders, understanding the characteristics and purpose of the evangelist guides the church to recognize the significance of this unique leadership position.

The evangelist represents a nomad who transmits the good news. In contrast, a pastor resides in one location for a longer period of time than an evangelist. Pastors are customarily considered shepherds of the flock who remain with and care for the congregation. Equally, both leadership contributions are necessary, the evangelist being the one who comes and goes.

The fourth and fifth leadership positions Paul mentions in Ephesians 4:11 are pastor and teacher. The phrase τοὺς δὲ ποιμένας καὶ διδασκάλους (*tous de poimenas kai didaskalous*; "the shepherds and teachers") can be described either as two offices in one (i.e., a pastor-teacher) or as two distinct offices (i.e., pastors *and* teachers). Scholars debate the question and seem to agree that there are two perspectives. The first perspective claims that a pastor is a proficient teacher of the Word and a shepherd to the flock. The second perspective claims that there are differences between the office of pastor and teacher; the pastor is shepherd, and the teacher is one detailed in presenting the Word of God. Barth characterizes the office of pastor and teacher accurately: "They [pastor-teachers] are enlisted and installed for the purpose of 'equipping' (all) the saints."[97] The divinely appointed leadership position of pastor-teacher is intended to lead the church through equipping ministry leaders.

Church Leaders Are First to Equip
God's People for Service (v. 12a)

Pastors and other church leaders are the foremost individuals positioned to equip ministry leaders to carry out the mission of the church. Leaders are to equip the church for service. Too often, pastors direct their focus to accomplishing the work of the

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[97] Barth, *Ephesians*, 481.

Lord in isolation, neglecting to incorporate the whole body of Christ in achieving the

greater work of the Lord. Grant Osborne further explains, "The leaders are gifted in a

special way, but their purpose is to train and equip the saints, not to conduct all ministry

functions themselves."[98] Paul undoubtedly insinuates to the church the significance of

equipping the saints for service, or per the purpose of this project, equipping ministry

leaders for service in the ministries of the church.

Ephesians 4:12a features an uncommon Greek noun to the church, καταρτισμὸν

(*katartismon*; "equipping"), which is used only once in the New Testament. The noun is

derived from a verb used to indicate a process of reconciliation or to set bones. "Equip"

likewise might be translated as training, preparing, equipping, or perfecting. Through

developing an effective equipping process, the church's leadership is focusing on "the

task of helping the church to grow, with reference especially to the internal spiritual

growth of every member."[99] Paul does not lay out a precise plan or procedure to guide the

church to equip the body of Christ; however, he expresses the importance that the process

occurs. At the core, Paul urges church leaders to prepare the body for service, maturity,

and unity.

E. K. Simpson and F. F. Bruce recognize a parallel supporting the significance

for equipping: "There are plants that call for the nurseryman's tendency at a certain

period of development that become independent of his care when they have reached

maturity."[100] An equivalent tendency occurs with equipping the church body for service.

Once believers are fully equipped and reach maturity, they—as servant-leaders—are less

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[98] Grant R. Osborne, *Ephesians: Verse by Verse*, *Osborne New Testament Commentaries* (Bellingham, WA: Lexham Press, 2017), 8.

[99] Osborne, *Ephesians: Verse by Verse*, 3.

[100] E. K. Simpson and F. F. Bruce, *Commentary on the Epistles to the Ephesians and the Colossians*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1957), 96.

dependent upon the leaders of the church and can initiate reproducing additional ministry leaders.

Failing to equip the body for ministry results in ministries being ineffective and pastors being evermore frustrated. John MacArthur justifies that "the surest road to a church's spiritual stagnation, to the pastor's burnout, or to both is for the pastor to become so engulfed in activities and programs that he has too little time for prayer and the Word."[101] Pastors and church leaders must devote time to "developing and preparing fellow believers to engage in ministry" through the process of equipping.[102]

Churches using or desiring to initiate an equipping model can find a resource in Arnold, as he outlines four questions for either reflection or configuration: "[1] How well are our pastors equipping others to do ministry? [2] How many people have they empowered to do ministry? [3] Are they doing ministry through a team? [4] And how successful are the people around them?"[103] Using these four questions as an instrument for reflection or implementation will guide the church to success in equipping.

**Equipping Results in the Building
of Stronger Ministries (v. 12b)**

Through equipping the saints (i.e., ministry leaders) for ministry, church leaders build healthy ministries, which results in the building up of the body of Christ. Arthur Patzia explains, "[The] building imagery indicates that the body is being built as God's people are prepared for doing the work of the ministry (*diakonia*). Every member must contribute to this process, or the body will be deficient in areas of its growth."[104]

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[101] John MacArthur, *Ephesians*, *The MacArthur New Testament Commentary* (Chicago: Moody, 1986), 154.

[102] Arnold, *Ephesians*, 262.

[103] Arnold, *Ephesians*, 275.

[104] Arthur G. Patzia, *Ephesians, Colossians, Philemon*, New International Biblical Commentary, vol. 10 (Peabody, MA: Hendrickson, 1990), 243.

Ephesians 4:12b is often interpreted by referring to the church figuratively in architectural terms or in the sense of building a structure. Just as materials are connected in building a structure, so also are church members connected, building one another up through service and teaching. Therefore, each person should utilize his or her divinely appointed gifts for the building up of the body. Church members who choose not to use their spiritual gifts impede the church and the process of building it up. As Arnold puts it, "Paul's vision for the church is that each member of the group will actively contribute to the growth of the body and thus facilitate its growth to maturity."[105] Equipping ministry leaders will contribute to the building up of the body of Christ.

Maturity Develops through Basic Biblical Knowledge (vv. 13-14)

Building basic biblical knowledge develops maturity in unity and faith that will result in influential leaders who can defend and cultivate their faith. Ephesians 4:13 outlines three goals of equipping: (1) there is spiritual unity around a common faith; (2) personal Christian maturity increases and there is great intimacy in the experience of God; and (3) corporately, the body of Christ is strengthened through equipping ministry leaders.

Equipping ministry leaders with basic biblical knowledge builds an understanding around the faith that the church desires to share. Failing to teach the basics of Christianity gives rise to fragile leaders who, in turn, build weak members or participants, resulting in a lack of unity around the common faith. Charles Swindoll iterates, "Maturity expressed through unity of the faith and knowledge of Christ leads to doctrinal stability (Eph. 4:14). How could it not? The opposite trait—immaturity—leads

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[105] Arnold, *Ephesians*, 272.

to spiritual malnutrition and doctrinal gullibility."[106] Teaching basic biblical knowledge to ministry leaders remains essential to the common unity of the faith. In Thielman's words, "The ultimate goal of the church's construction and growth is its unified commitment to doctrinal truth and to the experience of the knowledge of Christ."[107]

Through equipping the church body with necessary biblical knowledge, Christian maturity increases, which leads believers to greater intimacy with God and greater knowledge of Christ. Christians receive knowledge with "information and skills acquired through experience or education."[108] A personal relationship remains imperative for understanding or experiencing the Son of God. As Simpson and Bruce emphasize, "The 'knowledge of the Son of God' is that personal knowledge of him which comes through experience."[109] Calvin expands a bit further:

> It is true that we must do our utmost that our faith may be established; we must be diligent in hearing God's Word; we must resort to preaching; we must read in private; we must listen to good exhortations, and to all doctrine by which we may profit; we must give good heed to these things. And yet we must not presume one whit upon our own talent, as though our mind were able of itself to receive learning and instruction, but let us learn that our Lord Jesus Christ must bring us to that by his Holy Spirit. So then, let us be lowly that we may be the scholars of our God, and this lowliness means a ridding of ourselves of all pride, and an abasing of ourselves, knowing that we have such things as are given to us by God and no more.[110]

Understanding the Son of God represents a long journey worth the duration and energy invested.

Increased knowledge of Christ leads to spiritual maturity. Through equipping ministry leaders, maturity in Christ is strengthened individually and corporately as the

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[106] Charles R. Swindoll, *Insights on Galatians, Ephesians* (Carol Stream, IL: Tyndale House, 2015), 247.

[107] Thielman, *Ephesians*, 288.

[108] Lindsey Wilson, "Knowledge, Education, and Identity: The Inextricable Connection between Knowledge and Experience," January 21, 2015, https://scholarblogs.emory.edu/basicproblems002/2015/01/21/the-inextricable-connection-between-knowledge-and-experience/.

[109] Simpson and Bruce, *Colossians, Philemon, and Ephesians*, 159.

[110] Calvin, *Sermons on the Epistle to the Ephesians*, 384.

body of Christ. According to Ephesians 4:13c, Paul desires that the church become mature and, in doing so, become stable. Arnold iterates, "The Christian community is essential for growth to maturity because Christ has sovereignly endowed every individual with special abilities to minister to all the other members."[111] The building up of the body will be a struggle without an equipping process that teaches basic biblical knowledge that leads believers to spiritual maturity. Tony Merida shares four traits of spiritual maturity: "Maturity involves Christlikeness," "doctrinal stability," "truth joined with love," and "contribution."[112] Without maturity, the church will be less apt to refute false teachings and consequently will not attain the fullness of Christ.

By strengthening basic biblical knowledge, the unity, knowledge, and maturity of believers and the church will increase over time, resulting in ministry leaders who can defend and cultivate their faith. Ephesians 4:14 explains the importance of maturity because, without it, believers will be infants tossed back and forth by false teachings and the craftiness of people. Through maturity, the capacity to discern assorted forms of teachings allows ministry leaders to distinguish between true and false doctrine. Without this maturity, "believers are as vulnerable as a boat adrift on a stormy and tempestuous sea."[113]

Paul places a familiar metaphor in (4:14) to express the importance of being stable in the faith. The metaphor is a reminder of the danger sea travelers experienced, which many feared. In addition, Paul expresses a caution to remind the reader that Satan is cunning and deceitful; therefore, be watchful for false teachers. Failing to establish basic biblical knowledge is similar to traveling a treacherous sea.

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[111] Arnold, *Ephesians,* 242.

[112] Tony Merida, *Exalting Jesus in Ephesians*, Christ-Centered Exposition (Nashville: Holman Reference, 2014), 93.

[113] Arnold, *Ephesians*, 267.

Growing in Maturity as a Body of Christ
Is Dependent upon Equipping
(vv. 15-16)

Equipping ministry leaders to express truth in love will guide the body to grow toward maturity. While Ephesians 4:14 characterizes the craftiness of those opposed to the church, verse 15 guides the reaction to those who disperse lies or false teachings ("rather, speaking the truth in love . . ."). Equipping ministry leaders to respond in love to the opposition of the church gives rise to a unified body that is healthy.

A debate arises when examining the phrase "speaking the truth in love." Several theologians consider the phrase to be best translated as "speaking the truth in love," while others presume that the phrase ἀληθεύοντες δὲ ἐν ἀγάπῃ (*aletheuontes de en agape*) signifies the living out of the truth in one's daily life. Patzia establishes that there is no separate Greek word for "speak" (it is just ἀληθεύοντες); therefore, "literally the phrase should be translated 'truthing in love.'"[114] Simpson and Bruce support that speaking the truth should be interpreted as "'doing truth' . . . whether spoken or expressed in action, the truth is never to be dissociated from love."[115] As churches, the body of Christ is to be equipped to live out the truth in everyday life; this is especially true for those leading the church. Ernest Best believes that "'speaking the truth in love' means to share the truth of Jesus: 'The truth is the gospel.'"[116] The different opinions are accurate in their own interpretation. Leaders of the church are to "speak the truth in love" through both words and actions. Absence of one or both will result in a misaligned theology. Both are necessary, and ministry leaders must be equipped for "speaking the truth in love."

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[114] Patzia, *Ephesians, Colossians, Philemon*, 245.

[115] Simpson and Bruce, *Colossians, Philemon, and Ephesians*, 159.

[116] Ernest Best, *A Critical and Exegetical Commentary on Ephesians*, International Critical Commentary (Edinburgh: T & T Clark, 1998), 36.

If the leadership of the church is not equipping ministry leaders to encounter these conflicts adequately, then the church is affected negatively. Osborne provides an example of how to respond to such situations: "As the heretics try to tear down the church and replace it with their own fiefdom, Paul provides an antidote. Instead of spreading lies in selfish greed for gain, the people of God will 'speak the truth in love.' Malicious falsehood is countered by loving truth."[117] The loving truth is the actions of Christians. When Christians counter conflict with hatred, the church is perceived as a hater. If it responds to conflict with love, then the church is perceived for the purpose it is designed for—love. Ministry leaders must be equipped to counter conflicts with Scripture and love.

Equipped ministry leaders who can "speak the truth in love" exhibit an outward biblical maturity, which strengthens those whom they lead. Paul encourages, "We are to grow up in every way into him who is the head, into Christ" (v. 15). By speaking truth, "the truth leads Christians in growth toward maturity, which is defined here as growing up εἰς αὐτὸν τὰ πάντα (*eis auton ta panta*), 'in him in every way.'"[118] When Christians "grow up," they are developing comprehensively in many areas such as love, faith, knowledge, and unity, resulting in the God-given spiritual gifts that are strengthened in the process. With this growth, not only are individuals growing, but the church body is maturing as a result.

Through "grow[ing] up in every way into him who is the head, into Christ" (v. 15), Christians are receiving the essential lifeline from Christ, who is the head (κεφλή) of the church. As Arnold avers, "Christ is not simply the originator of the church (i.e., the 'source' of the church absolutely). He is actively involved in stimulating and directing the

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[117] Osborne, *Ephesians: Verse by Verse*, 6.

[118] S. M. Baugh, *Ephesians*, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 27.

ministry of the church as well as providing the church all that it needs to develop and reach maturity."[119] This growth occurs in a personal relationship with Christ that includes a conversational ascending and descending relationship.

The equipping process develops an understanding of the necessary requirements for the body to work together well. Christ, as the head of the body, incorporates the spiritual gifts of the members to connect the body for the work of the Lord. Thielman writes, "As we have just seen, Christ, the head, is the ultimate source of the body's unity, but Paul also says that this unity comes . . . (through every assisting connection)."[120] Paul focuses on the maturity and development of the entire body of Christ. Each member and ministry leader plays this instrumental part "from whom the whole body, joined and held together by every joint with which it is equipped" (v. 16). Paul's reference here ("joined and held together by every joint") is viewed as the lifeline for all the parts of the body as they are interdependent with one another. Lincoln believes Paul is interpreting this phrase a bit differently:

> [That] is to be seen as an image of the ministers who have been given to help maintain unity and enable growth to maturity. . . . [This might not be Paul's intention; however, with the movement of a] prepositional phrase to a position after the two participles and immediately before the verbal expression, "makes bodily growth," by omitting the accompanying reference to joints, and by underlining the mediating function of the ligaments through the addition of the substantive expression "of supply" in comparison with the cognate participle formulation of Col 2:19. These modifications and the context in Eph 4 make it highly probable that what is being highlighted is the role of the ministers in the whole body ruled and nourished by Christ and that, just as in v 11 the giving of Christ was embodied in particular persons, so here in v 16 the growth from Christ is mediated by particular persons.[121]

It is reasonable that Paul is referencing ministers in the church who are to hold together the parts of the body. Such holding together includes gifted members who are leaders too

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[119] Arnold, *Ephesians*, 270.

[120] Thielman, *Ephesians*, 287.

[121] Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word, 1990), 263.

and not in an official ministerial position. All ministers are to equip the saints for service so that all may become stronger together in unity.

As Paul concludes in Ephesians 4:16, the remaining words revisit the spiritual gifts that Christ apportions to every believer so that all those working together may build up the church. This can be seen through the corporate emphasis of the two statements "the whole body" and "so it builds itself up in love." But one must add to these the statement "when each part is working properly." Simpson and Bruce expand a bit further, saying, "Each one functions best in union with him and with the others. The bond that unites the members one with another is the bond of love—the love of Christ constraining them (2 Cor. 5:14)—so that only by love can the body be built up to his stature."[122] The church does all of this in love as it grows in unity and maturity through a process of equipping.

"Every Christian has a gift, but not everyone holds an office," writes Talbert.[123] Undoubtedly, Paul is calling church leaders to equip the body, including ministry leaders, for service to the rest of the body of Christ. Leaders who neglect to implement a process of equipping will weaken the future leaders of the body. Pastors must grasp that they should no longer minister in a singular leadership role but instead should lead with a team-oriented view of ministry in which everyone utilizes their spiritual gifts to build up the body of Christ. Implementing a process of equipping will enhance the unity of faith, knowledge of God, and maturity of believers.

Conclusion

This chapter examined the significance of biblical equipping and concluded that it is important for churches to expand ministry by engaging the body of Christ in the

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[122] Simpson and Bruce, *Colossians, Philemon, and Ephesians*, 161.

[123] Talbert, *Ephesians and Colossians*, 112.

equipping process, thereby advancing the Great Commission. Matthew 28:18-20, Romans 12:3-8, and Ephesians 4:11-16 support the significance of equipping the church body and its ministry leaders for the mission of the church. To achieve success in fulfilling the Great Commission, God has called the church to equip leaders. Ridgedale Church must begin equipping ministry leaders. Matthew and Paul describe in what way the body of Christ is to function correctly. The foundation for change must occur with the understanding that all are essential to the body and that not one pastor or one leader may perform all the tasks that the body of Christ requires. When all is said and done, Thielman speaks of the significance of equipping ministry leaders: "The purpose of all this activity is to equip God's people to build up the church."[124] Through equipping—that is, "building up"—church ministry leaders, Ridgedale Church will experience biblical maturity in its ministry leaders, unity among the church, spiritual and numerical growth in ministries, and finally, the body of Christ's working together toward the goal of the Great Commission.

In chapter 3, this project will explore two areas essential for equipping the ministry leaders of Ridgedale Church. First, it is central to identify ministry leaders who are called to serve in leadership positions. Second, it is the church's responsibility to develop leadership competency in its leaders. This examination will explore secular and Christian resources to ensure ministry leaders are effectively equipped for the ministries of Ridgedale Church. Chapter 4 will feature a discussion of the implementation of the project aimed at equipping ministry leaders.

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[124] Thielman, *Ephesians*, 288.

CHAPTER 3

THEOLOGICAL AND PRACTICALCONSIDERATIONS
FOR EQUIPPING MINISTRY LEADERS

The intent of this project is to equip ministry leaders of Ridgedale Church to be effective in ministry. This chapter examines the fundamental elements of establishing an equipping system for the church. In so doing, I will demonstrate first that it is the pastors' responsibility to identify ministry leaders who are called to serve in leadership (Eph 4), and then I will show that it is the church's responsibility to develop leadership competency in its ministry leaders.

Identifying Ministry Leaders

This section will argue that the church has a responsibility to identify ministry leaders who are called to serve in leadership positions because (1) the pastoral role necessitates hand-in-hand leadership of ministry leaders to fulfill the Great Commission and (2) for the body of Christ to fully function, it is essential for the church to identify, recruit, and equip leaders. To achieve the first two goals, the pastor may choose to make use of a variety of spiritual gift assessments or behavioral profile assessments.

**Hand-in-Hand Leadership to
Fulfill the Great Commission**

A pastor may no longer carry out ministry alone or in an isolated leadership approach wherein he executes all tasks and responsibilities himself. Rather, it is time for the pastor to be cognizant of those around him by identifying individuals who can contribute to fulfilling the Great Commission. This subsection will demonstrate that isolated pastoral leadership will no longer create healthy churches that can fulfill the Great Commission. Instead, pastors who implement a hand-in-hand approach with

ministry leadership will find success in their ministries, thereby growing the body of

Christ.[1] Frederick Thompson introduces a shared leadership approach: "In order for

leadership to be truly effective, it must be shared."[2] In short, pastors must integrate

shared leadership using ministry leaders in the ministries they administer.

From where does the issue of pastors' leading ministry in isolation originate?[3]

It is common knowledge that seminaries educate pastors to employ the body of Christ as

a template for growing ministry; everyone holds a spiritual gift that contributes to the

body of Christ. However, some seminaries concentrate a diminutive period of time

preparing pastors for the role of administrative leader. Robert Welch explains,

> The bottom line is that overall seminarians attending . . . [seminary] in preparation
> for pastoral ministry will only spend slightly more than 1 percent (1.351 percent) of
> their total academic course preparation in study for the administrative or leadership
> responsibilities of the church; and, up to three-fourths of the others will receive
> none.[4]

According to Welch, pastors frequently graduate seminary with little understanding

regarding administrative leadership skills, especially with regard to team-building. Team-

building skills are critical to the ministry's success, but professors may overlook the

importance of team-building in the curriculum. It is no surprise, then, that pastors are

often frustrated, for many do not understand leadership methods of fully developing the

body of Christ. Now it can be understood why pastors retreat to doing ministry alone.

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[1] A hand-in-hand approach could be described as leading ministry in a team approach. This
approach contrasts with the lone-wolf approach wherein an individual pastor does not work cohesively with
other groups.

[2] Frederick M. Thompson, *Identifying and Developing Leaders: A Biblical, Historical and
Theological Perspective* (Maitland, FL: Xulon Press, 2007), 51.

[3] Eric Geiger and Kevin Peck discuss their leadership experience in a traditional church
environment: "The typical approach to ministry also wrongly and implicitly teaches that church is
'spiritual' and led by ministers only, which means the work of the regular folks must be second-class and
'secular.' So not only are people not developed for ministry within the church, they are also subtly taught to
not even consider their 'secular jobs' as places of Kingdom leadership." Eric Geiger and Kevin Peck,
Designed to Lead: The Church and Leadership Development (Nashville: B & H, 2016), 40.

[4] Robert Welch, *Church Administration: Creating Efficiency for Effective Ministry* (Nashville:
Broadman & Holman, 2005), ix.

Pastors need to consider ministry as a team approach where ministry leaders and pastors carry out ministry hand in hand.

Some pastors may have experienced ministry failure as a result of leading ministry with an isolated leadership approach; nevertheless, pastors persist in leading the church in a similar manner. Daniel Aleshire explains why many pastors are deficient in skill: "We know that failures in early ministry careers are not typically related to defective knowledge of Scripture or church history—but are most typically a function of relational problems or inadequate abilities as leaders."[5] Suppose a team approach is awkward or unfamiliar; pastors shift to where they feel at ease, generally leading alone. George Barna asks and answers the question, "What do leaders do? They relate, organize, achieve, think, envision and endure. Perhaps most important, though, is that they do none of these things alone."[6] If leadership necessitates involving others in the process of leading, then why are many pastors still leading in isolation?

Suppose the pastor may fail to notice, or may intentionally fail to apply, a team approach. That pastor needs to designate a volunteer to come alongside him and partner with him in ministry, assisting to develop a team-building environment. George Cladis states,

> Our leadership role must begin with an image to strive for. On the one hand it is both idyllic and absurd to think that our work groups and ministry teams could be like the Father, Son, and Spirit in prophetic unity . . . in "a tranquil and lucid joyfulness." On the other hand, if we do not move toward an image, a goal, of spiritually meaningful and effective team ministry, our failure will surely result in relational breakdown, the result of human sin.[7]

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[5] Daniel Aleshire, "ACPE History Workshop: The Changing Landscape of Theological Education and Clinical Pastoral Education," *Journal of Supervision and Training in Ministry* 25 (2005): 79-80.

[6] George Barna, *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God's People*, Leading Edge Series (Ventura, CA: Regal Books, 1997), 44.

[7] George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders*, Jossey-Bass Religion-In-Practice Series (San Francisco: Jossey-Bass, 1999), 9.

The pastor is not the "do it all" but the shepherd identifying leaders who can directly support him while fully growing the body of Christ and fulfilling the Great Commission (Matt 28:19-20; Eph 4:11-16). Cladis's remarks are expanded upon by Thompson: "But it is not prudent for a pastoral leader to attempt to do ministry by him or herself. Though God has gifted and empowered those that He has called to shepherd His people, they are not called to be the *messiah* for the people."[8] Effective pastors employ a leadership approach that includes ministry leaders in ministry.

When a pastor chooses to incorporate leadership isolation into his leadership style, all decision-making and obligations depend upon one person; therefore, conservation of time occurs since there is no cause for listening to others.[9] Ryan Hartwig and Warren Bird warn,

> Single-leader approaches can take several forms. One of the most prominent is the benevolent dictatorship where the lead pastor runs the show but is generally kind and generous with staff. No one questions the pastor's authority; indeed, they benefit from it. This approach does not work in a limited capacity, as it benefits from the wisdom of experience, makes decision making efficient and centralizes control and authority. However, when that single leader, who is human, makes a mistake—big or small—the church can suffer dramatically.[10]

Such an all-encompassing leadership style for the church can be viable for a time period; nonetheless, leading in isolation will eventually become overwhelming. In a singular approach, ministry leadership will slip from focusing on quality to quantity as the congregation will demand more. Sadly, when a pastor prefers to lead in isolation, he commonly experiences depression, stress, burnout, anxiety, the feeling of being overwhelmed, and more. Diane Chandler states, "Burnout is a progressively debilitating

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[8] Thompson, *Identifying and Developing Leaders*, 45.

[9] According to Ted Ward, when pastors choose to lead in isolation, they make "decisions— directly or manipulatively." Ted W. Ward, "Servants, Leaders, and Tyrants," *Common Ground Journal* 10, no. 1 (Fall 2012): 63.

[10] Ryan T. Hartwig and Warren Bird, *Teams That Thrive: Five Disciplines of Collaborative Church Leadership* (Downers Grove, IL: IVP, 2015), 61.

problem and continues to be a pastoral liability."[11] Isolated leadership does not equal multiplication; indeed, it subtracts from the body of Christ.

Moreover, the pastor and the church mutually benefit when the pastor leads with a team approach (ministry leaders), applying Eph 4:11-13 as a guide. By way of implementing a team approach, the pastor is creating multiplication over time. The math is straightforward. The pastor equips the team (ministry leaders), and the team members, in return, operate ministries, sharing their knowledge and potentially amassing new, diverse members who can directly come alongside them and serve the body of Christ. As Ed Stetzer and Thom Rainer iterate, "Multiplication can happen in the church through the leadership of a few members of the professional clergy. But that multiplication is dwarfed in comparison to a Transformational Church that has unleashed its members to lead and serve in the ministry."[12] It is an ever-growing cycle that continues when the pastor gives focus and time to the process of leading hand-in-hand with ministry leaders.

Christ by no means envisioned a single individual, including the pastor, leading the church in isolation; He called for the body to work together.[13] Thomas Oden explains,

> Christianity has never been merely a matter of isolated individuals being converted and voluntarily joining together to constitute autonomous, voluntary organizations of believers. Rather the body of Christ is called out by Divine address, from the world from the outset as a corporate, social reality. There can be no absolute individualism in the body of Christ. The church is from the outset defined as a single living organism, an interdependent body with every member depending on the community of faith made alive by the Son through the spirit (1 John 1:1-7).[14]

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[11] Diane Chandler, "Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-Taking, and Support System Practices," *Pastoral Psychology* 58, no. 3 (June 2008): 285.

[12] Ed Stetzer and Thom S. Rainer, *Transformational Church: Creating a New Scorecard for Congregations* (Nashville: B & H, 2010), 194.

[13] Eccl 4:9-12; Prov 27:17; Matt 10:5ff; 18:20; Luke 10:1; Rom 12:4-5; 1 Cor 12:12-13; Titus 1:5ff.

[14] Thomas C. Oden, *Systematic Theology*, vol. 3, *Life in the Spirit* (Peabody, MA: Hendrickson, 2006), 280, quoted in Robert Lionel Elkington, "A Missional Church Model," *SAGE Open* (October 2011): 3, https://doi.org/10.1177/2158244011428086.

The church is dependent upon each and every person playing his or her part in the body. When a pastor employs ministry leaders to lead ministries, he is adding accountability, making time for mentoring, bringing wisdom into his decisions, fighting discouragement via teamwork, creating a team of prayer warriors, and perhaps developing a future pastor. According to John Stott,

> The New Testament concept of the pastor is not of a person who jealously guards all ministry in his own hands . . . but of one who helps and encourages all of God's people to discover, develop and exercise their gifts. His teaching and training are directed to this end, to enable the people of God to be a servant people. . . . Thus, instead of monopolizing all ministry himself, he actually multiplies ministries.[15]

A pastor fostering a culture of teamwork and working hand-in-hand with ministry leaders will bring success to the ministry.

In summary, the pastor is responsible for identifying ministry leaders who are called upon to serve in leadership positions. As the evidence shows, the hand-in-hand approach of pastors and ministry leaders is essential to the success of the ministry. In the next subsection I demonstrate the importance of identifying, recruiting, and equipping leaders.

Identifying, Recruiting, and Equipping Leaders for Full Church Functionality

For the body of Christ to fully function, the church must find methods to identify, recruit, and equip ministry leaders. Failure to implement any one of these three elements will potentially hinder ministry effectiveness.

Many pastors struggle to identify and build awareness of the need for ministry leaders.[16] The task of identifying the total number of ministry leaders desired by the

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[15] John R. W. Stott, *The Message of Ephesians: God's New Society* (Leicester, UK: Inter-Varsity, 1991), 167.

[16] Mac Lake discusses why it is important to develop leaders:

If you find yourself too busy doing things you are not gifted to do, then you may be hindering the effectiveness of the church by failing to develop leaders. There are people out there who can already do many things better than you. They have been sent by God to address your deficiencies and meet

pastor may be so daunting that the pastor gives up. The overwhelming sense that ceases

mobility forward renders a more direct step backward to a position of leading from

isolation and not wanting to venture into unfamiliar territory. Failure to identify

opportunities for ministry leaders to lead ministry will stifle the growth of the kingdom.

Despite this, some pastors continue to fail to identify or communicate volunteer needs to

their congregation. Willis Watt highlights, "The Church needs to identify and provide

leaders with the knowledge, skills, and abilities necessary to reach today's culture."[17] Not

only must the pastor identify ministry leadership positions, but he must also identify

teams with which to begin ministry. "The complex organism called the church does not

function in a healthy manner without multiple interdependent teams. These must be

identified and assembled," Sue Mallory explains.[18] The pastor must identify ministry

leadership positions and the ministry teams that these ministry leaders will lead during

the equipping planning stages. When the pastor completes these identifications, he will be

well on his way to preparing his ministry leaders for success.

Churches with pastors who are able to see the big picture of ministry and spot

opportunities for ministry leaders to serve will grow faster than churches with pastors

who are unable to do so. The growth will be organic, occurring as a result of the pastor's

communication of a ministry leadership need. The pastor taking small steps in the

beginning process of identifying where ministry leaders can serve will benefit him in the

equipping process.

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the needs of the body of Christ. The bottom line is, if you care for the spiritual health, vitality, and
growth of your church, then you will identify, recruit, and disciple leaders. (Mac Lake, *The
Multiplication Effect: Building a Leadership Pipeline That Solves Your Leadership Shortage*
[Nashville: Thomas Nelson, 2020], 27)

[17] Willis Watt, "Relational Principles for Effective Church Leadership," *Journal of Leadership
Education* 13, no. 2 (2014): 125.

[18] Sue Mallory, *The Equipping Church: Serving Together to Transform Lives* (Grand Rapids:
Zondervan, 2001), 78.

The difficult task of recruiting is both feared by and familiar to pastors. Within the church, recruiting is one of the most challenging tasks. One could ask the annual VBS coordinator or the student pastor who needs bodies—they repeatedly encounter difficulties finding ministry leaders to support and lead the work of the ministry. The difficulty the church faces in terms of recruitment is, "what we don't know we don't know."[19] Aside from not knowing what to do, Aubrey Malphurs believes that some churches are experiencing a status quo issue:

> Many people in typical churches refuse to change because they prefer the status quo. Someone has said that their slogan is: "Come weal or come woe, our status is quo."
>
> The status quo represents "what is" or "the way things are" in our churches. For most churches in the twenty-first century, it is still the forms and practices of the church of the 1940s through the 1960s. However, the world of the 1940s, '50s, and '60s is not the world of the twenty-first century. Consequently, as the culture changes and the people within each culture change, so the church must change how it puts into practice the eternal principles of scripture.[20]

Why should the church expect a change when pastors are not equipping themselves with new effective recruiting techniques? Without further training or research, there will be no change in pastors' recruitment methods.

In the church, recruitment usually occurs when the pastor places an announcement in the newsletter or on the overhead screen that reads, "We need ministry leaders." If the church is technologically savvy, a well-produced video announcement may spark interest in volunteering. Recruiting entails more than raising awareness of a need; it also entails tugging at the heartstrings and cultivating relationships. Bill Hybel

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[19] Lolly Daskal explains that leaders need to break out and explore new ideas and possibilities for doing things: "You're stuck. You know you need to move beyond what you've always done, but you're clueless, and the only way out is through uncharted waters." Pastors need to read, research, and keep up-to-date on current trends in church leadership. Lolly Daskal, "Leadership: What We Don't Know We Don't Know," June 7, 2013, https://www.lollydaskal.com/leadership/leadership-what-we-dont-know-we-dont-know/.

[20] Aubrey Malphurs, *Look Before You Lead: How to Discern and Shape Your Church Culture* (Grand Rapids: Baker, 2013), 135.

states, "Volunteers make the best volunteer recruiters."[21] Many churches can attest that the old methods are not producing new ministry leaders or fruit for the church's ministries, so the status quo of recruiting needs to change.

The mass-media communication approach to seeking ministry leaders must stop.[22] Pastors need to employ a variety of recruiting strategies to expand the ministries they lead. One key option to improve recruiting is to begin developing relationships with those whom the pastor wants to join his ministry leadership team. Relationships allow the pastor and ministry leader the opportunity to share their hearts and identify why the ministry is essential to the church. As the relationship develops, the pastor then has the option of inviting the ministry leader to join the journey with him in ministry. Walter Wymer says, "The most effective recruitment appeals are interpersonal in nature."[23] Typically, when a pastor asks if someone would join his ministry leadership team, the answer is "yes"; however, leaders may say "no" or "I just do not have time yet." The response of "no" or "I need to wait" is still acceptable.[24] Pastors should continue to build the relationship, and when the time comes, the "no" or "wait" will become a "yes." Pastors who allow relationships to mature over time and the Holy Spirit to work are more likely to receive a "yes" to a request to serve as a ministry leader than pastors who choose to use a mass-media approach, broadcasting "Help Needed!" announcements from the pulpit.

Where does the pastor look for volunteers to lead? Jesus says in Matthew 9:37: "The harvest is plentiful, but the laborers are few." This statement does not imply that the

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[21] Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Grand Rapids: Zondervan, 2004), 106.

[22] Walter explains why the church should stop broadcasting volunteer positions widely: "Studies clearly and consistently show that people respond to being personally asked to volunteer." Walter W. Wymer, "Church Volunteers," *Journal of Ministry Marketing & Management* 3, no. 2 (1997): 65.

[23] Wymer, "Church Volunteers," 65.

[24] Wymer, "Church Volunteers," 65.

pastor needs to do everything, but it is a wake-up call for what Aubrey Malphurs and

Will Mancini have to say about recruitment:

> Jesus teaches that we should recruit the leaders we want to develop; however, he doesn't prescribe how we're to do this. His example provides two good approaches for recruiting people we believe will be valuable assets to our leadership team. Like Jesus we should recruit those who come to us on their own initiative and express a genuine, God-given interest in our giving them leadership training. The Christian who has little interest in serving Christ won't seek us out for leadership development. However, those who desire to move forward and grow in Christ will often seek our training.
>
> The second approach is to pursue competent, godly people who show great promise of becoming leaders. We would be wise to keep on the lookout for these people and go after them when we find them. They often network with other leaders (John 1:40-45). Thus, where you find one leader, there may be additional potential leaders.
>
> Finally, Jesus's point in Matthew 9:36-37 is that the time to pursue lost people is now. The problem is that not enough people are doing it. Since prayer is foundational to our recruitment process, this approach of praying and asking God to recruit more workers is basic.[25]

Any ministry requires the recruitment of ministry leaders. The pastor must put forth time

and effort to find the right ministry leaders. There are no shortcuts when it comes to

developing relationships and strengthening the bond between pastor and ministry leader.

Once the pastor identifies his ministry leader positions and has begun

recruiting ministry leaders, it is time for the pastor to prepare to equip his ministry

leadership team to become leaders. However, there are a variety of reasons why pastors

choose not to equip their ministry leaders. Eric Geiger and Kevin Peck identify such

reason:

> Sadly many churches do not recognize or act on the assignment God has given pastors. For example, peruse the typical job descriptions churches give for their pastors. In many churches, you will likely find little emphasis on equipping people for ministry. According to the job descriptions, programs will be run and budgets will be managed but people may or may not be developed.[26]

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[25] Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker, 2004), 69.

[26] Geiger and Peck, *Designed to Lead*, 38.

Another reason why pastors may fail to equip their ministry leaders is their anticipation of no interest due to ministry leaders' schedules. Family schedules are packed with tasks or essential activities, which moves equipping to the category of "if time is available." Because of pastors' or church leaders' previous failures or lack of understanding its importance, equipping does not appear to be a top priority. As the old saying goes, "This is how we have done things; why change?"

It is no longer an option not to offer equipping as part of the church's ministry leadership experience—pastors who equip their ministry leaders with essential skills far surpass those pastors who maintain the status quo. Dale Sellers, executive director of 95Network and former pastor, provides evidence on the importance of equipping:

> Equipping has never been about training people and then turning them loose, never to be seen again. Equipping is more about helping people to use their gifts to grow God's kingdom. As their pastor, you get a front row seat to watch them find their place. In reality, equipping is a lot like coaching. When it's done well, everyone is a winner.[27]

Ministry leaders who are equipped for ministry leadership and passionate about serving grow ministries, resulting in the body of Christ's thriving as its members work together as one.

How does a pastor equip ministry leaders to lead? As claimed by Gary Bredfeldt, author of *Great Leader Great Teacher*, equipping is a necessary skill for a pastor.[28] He recommends six critical areas for pastors to focus on: "(1) provide resources, (2) provide a reporting structure, (3) supply ongoing training, (4) take time to listen to your team, (5) provide opportunity for your team embers to give input and feedback, and

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[27] Dale Sellers, "Ministry in Isolation: A Common Struggle for Pastors," *Outreach Magazine*, October 12, 2020, https://outreachmagazine.com/resources/books/leadership-books/60739-ministry-in-isolation-a-common-struggle-for-pastors.html.

[28] Gary Bredfeldt writes, "Teams need to be prepared for their task with the right training, a clear game plan, and the best of available equipment—that is the essence of equipping. As a leader-teacher I need to understand that my role includes a responsibility to equip others. Ephesians 4:11-13 is clear about this." Gary J. Bredfeldt, *Great Leader Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody, 2006), 128.

(6) establish expectations."[29] Any pastor can implement an equipping system in his

ministry by following the six critical steps that Bredfeldt describes. Willingness to start is

the essential factor.

In summary, pastors must identify leadership positions, find creative recruiting

methods, and begin the process of equipping new ministry leaders. In the next subsection,

I will show why it is essential for pastors to use leadership assessments to help identify

leaders and place them in the correct role.

Leadership Assessments to
Identify and Place Leaders

Applying leadership assessments in identifying ministry leaders helps the

pastor place ministry leaders in the right role according to their spiritual gifts and style of

leadership. This section will provide evidence that identifying spiritual gifts and

leadership assessments are critical to the equipping process.

With uncountable leadership books and online resources at the pastor's

fingertips, why do church operations continue as they always have?[30] Geiger and Peck

explain why church operations do not change frequently: "There is a typical approach to

local church ministry, and then there is the biblical approach. The typical approach to

ministry in many churches looks like this: pastors → minister → people. The biblical

approach looks very different: pastors → prepare → people → minister → each other." [31]

Change can be difficult and unsettling at times; however, pastors should embrace a

biblical leadership model in which pastors equip ministry leaders to minister to one

another. Pastors are reverting to a traditional church ministry approach by failing to equip

ministry leaders.

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[29] Bredfeldt, *Great Leader Great Teacher*, 129.

[30] See appendix 5 for resources.

[31] Geiger and Peck, *Designed to Lead*, 39-40.

Pastors' habits develop over time, making it difficult to break free from them. In my thirteen years of experience, pastors usually do not see assessments as an option because of cost or bad experience. These poor experiences could have arisen from an assessment of employment or promotion lost due to an assessment. The list of reasons not to include assessments in an equipping process is endless. Assessments can be terrifying because they reveal traits, habits, or personalities that people do not want to be known. However, failure to use assessments can put ministry leaders in the wrong place. For instance, Ram Charan, Steve Drotter, and Jim Noel describe a business situation that went terribly wrong:

> Barry's company had no assessment system in place to identify what Barry's values were and how entrenched he was in his work beliefs. If they had done so, they might have either put him on a "super-salesman" career track or designed a development program that would have allowed him to assume a managerial role when he was emotionally ready to do so.[32]

The use of assessments will help the church ensure that ministry leaders are in the right place for ministry. The potential roadblocks discussed in this section should not dissuade pastors from using assessments; instead, they should help pastors better understand how individuals perceive the world. Assessments are tools that help pastors lead their flocks and expand their ministries.

Not only will assessments assist the pastor in leading his ministry leaders, but a personal assessment completed by the pastor will also help him in better understanding his leadership skills, personality, and communication methods. Mallory describes the frustration of the laity: "As a layperson I identify with many faithful church members who find it frustrating when their leaders can't seem to define and explain their own calling."[33] Assessments help pastors and leaders alike to identify and understand

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[32] Ram Charan, Stephen J. Drotter, and James L. Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco: Jossey-Bass, 2011), 47.

[33] Mallory, *The Equipping Church*, 102.

characteristics. Training is a must in understanding the results. Roger Elrod explains the

building blocks of developing a team: "Training in basics. Leaders should receive

training in group dynamics, group life cycles, conflict resolution, and personality factors.

For example, training in basic personality types helps leaders appreciate reasons for their

own feelings as well as those of others team members."[34] When the pastor incorporates

assessments into the ministry equipping process, there is power in knowledge. Not only

can the pastor recognize personality types, but he can also recognize his strengths and

weaknesses. As a pastor begins to implement an equipping program, the evidence

presented by Elrod is critical to understand.

Spiritual gift assessments are by far one of the most straightforward

assessments to employ in the equipping process—Malphurs, Mancini, and Barna, for

example, advocate for the use of spiritual gift assessments.[35] Mallory reinforces their

position by stating, "Identifying them [ministry leaders] and equipping them so that their

gifts are applied in ministry can have a powerful and widespread effect throughout the

church."[36] As many pastors are familiar with the various spiritual gifts from seminary

preparation, they are probably exhausted from hand-scoring spiritual gift assessments

from the back of a book. With the advent of the internet, a plethora of free and simple

spiritual gift assessments are available.[37] The first step in carrying out spiritual gift

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[34] Roger Elrod, "Building a Team," in *Leadership Handbook of Management and Administration*, ed. James D. Berkley, rev. and exp. ed. (Grand Rapids: Baker, 2007), 213.

[35] Malphurs and Mancini, *Building Leaders*, 91. George Barna recommends the use of The Ministry Leadership Profile. This assessment

provides an analysis of a person's calling, gifts, and competencies in relation to leadership. Using a 360-degree feed-back system in which people who know the person being evaluated provide their input based upon their past experience with the person, the MLP is designed to determine the likelihood that a person is called to leadership, identify areas of strength and weaknesses in character, and suggest strengths and weaknesses in critical leadership skills. This series of tests is specifically related to leadership in Christian ministry. (George Barna, *The Second Coming of the Church* [Nashville: Word, 1998], 161)

[36] Mallory, *The Equipping Church*, 77.

[37] See appendix 5.

assessments is usually the most difficult one for a pastor due to a lack of time to research what is available. Welch explains, "In developing a philosophy of organizing individuals to do the work of ministry, the church needs to . . . help individuals identify where their gifts of service fit into the structure."[38] The pastor is better able to develop his leadership team by understanding their position in the body of Christ by identifying the spiritual gifts of ministry leaders.

The pastor would be able to expand the church's ministries by training ministry leaders to recognize spiritual gifts. Tony Morgan and Tim Stevens iterate the importance of an equipping system: "As you work at equipping others, identify a process to help people learn how they are wired. This process should include a method for helping them discover their spiritual gifts. This helps them find out what they do well and what they'd prefer to leave for someone else."[39] As soon as the pastor begins to make use of spiritual gift assessments in the equipping process, ministry leaders usually begin to serve with a new passion as they are in a position they enjoy. When this passion for ministry occurs, the pastor witnesses growth in ministry. On the other hand, placing ministry leaders in positions outside of their area of spiritual gifting will often lead to frustration, burnout, or result in disaster. Spiritual gifts must be incorporated into the equipping process with an annual to bi-annual update for each ministry leader.

The pastor has additional tools to use other than the evaluation of spiritual gifts. Nelson Searcy (pastor of the New York Journey Church) and Jennifer Henson, comment on the process of creating opportunities for volunteers:

> There is no spiritual gifts assessment. Don't misunderstand—I think spiritual gifts assessments are important and serve a purpose in getting people connected in the right areas eventually . . . but initially, they can get in the way. They are not

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[38] Welch, *Church Administration*, 77.

[39] Tim Morgan and Tim Stevens, *Simply Strategic Volunteers: Empowering People for Ministry* (Loveland, CO: Group, 2005), 60.

necessary for getting someone involved for the first time and getting someone excited about going deeper in service.[40]

As an administrative pastor, I agree with Searcy and Henson; however, when starting a new volunteer serving in a ministry, it is not necessary to use an assessment tool to determine where he or she fits best. Nevertheless, as a volunteer develops and grows spiritually into a leader, evaluation is important. Searcy and Henson quote Rick Warren, who writes, "Most churches say, 'discover your spiritual gift and then you'll know what ministry you are supposed to have.' This is backwards. I believe the exact opposite: Start experimenting with different ministries and *then* you'll discover your gifts! Until you actually get involved in serving, you are not going to know what you're good at."[41] Spiritual gift assessments are an essential tool for determining where ministry leaders will fit best. When it comes to implementing spiritual gift assessments, timing is everything.

One additional leadership assessment that is easy to understand and deploy is the DiSC profile.[42] In 1928, William Moulton Marston, a physiological psychologist, proposed the DiSC model in his book *Emotions of Normal People*. Marston's goal was not to diagnose or identify people's mental illness but rather to understand how people work together. Marston wanted to know how people see the situations and the surroundings in which they find themselves. Marston identifies four types of behavior that were directly observable and measurable by an objective method: (D) Dominance, (I) Induction, (S) Submission, and (C) Compliance. Marston was not interested in a profile-type indicator; however, in the 1940s, Walter V. Clarke set up a selection system called

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[40] Nelson Searcy and Jennifer Dykes Henson, *Connect: How to Double Your Number of Volunteers* (Grand Rapids: Baker, 2012), 93.

[41] Rick Warren, *The Purpose Drive Church: Growth without Compromising Your Message and Mission* (Grand Rapids: Zondervan, 1995), 371, quoted in Searcy and Henson, *Connect*, 105.

[42] Lead Like Jesus, "Biblical DISC," accessed January 25, 2021, https://www.leadlikejesus.com/disc. A church may choose to apply additional assessments to their situation. Due to the time restraints of this project, I focused only on spiritual gift Assessments and the DiSC profile. See appendix 6 for additional assessments for church use.

Activity Vector Analysis. Several instruments of the DiSC profile have been developed and refined over the years since the inspection of Clarke's system.[43]

The DiSC profile will help ministry leaders and pastors learn about themselves, understand the needs of situations, and prepare them both to adopt strategies to meet their team's needs. Malphurs finds the DiSC profile to provide sufficient information on the style of leadership of ministry leaders.[44] The DiSC assessment provides insight into the strengths, weaknesses, mannerisms, and personality characteristics of ministry leaders, but most importantly, it can reduce problematic clashes between individuals with similar characteristics. For example, a team with two high-D (high-dominance) ministry leaders could quickly generate tension if the two do not understand that they are both dominant and want their own way. On the other hand, a high-D person and a high-I person both want to act as the point person. At the same time, a high-S individual is a great choice for a task-oriented project.[45] Pastors, staff, and ministry leaders can use the DiSC profile to understand how communication is perceived and to communicate more effectively.

The use of assessments has its own set of precautions. Pastors must understand that assessments are only tools and should not be used to diagnose mental or behavioral problems. When it comes to assessments, Roy Oswald and Otto Kroeger advise pastors to be cautious:

> One caution: the more the staff members differ in type, the better able they will be to minister to a diverse congregation; but it will be more difficult for them to communicate and get along with each other. This is a trade-off. Be aware that when

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[43] The disc prolife company provides a history of the DiSC profile: DiSC Profile, "History of DiSC," accessed March 12, 2021, https://www.discprofile.com/what-is-disc/history-of-disc.

[44] Malphurs, *Look Before You Lead*, 105.

[45] Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* (Grand Rapids: Baker, 2004), 158.

differences in type abound on a parish staff, more time and energy must be applied to maintain support and communication.[46]

When used correctly in a ministry setting, assessments are an excellent tool.

When assessments are a component of the equipping process, the pastor is able to identify ministry leaders' unique strengths and advantages. However, when assessments are not a component of the equipping process, the pastor is left to speculate about ministry leaders' strengths and weaknesses. Assessments support the pastor in positioning leaders in their perfect ministerial fit, but they also assist in developing leadership skills. Because the assessments identify skills that are lacking, the pastor knows where to focus his time to better equip his ministry leaders. Assessments may serve a dual purpose. In addition to serving the church's needs, assessments may help with professional development. Ministry leaders who are equipped with leadership skills will assist the pastor in growing ministry.

In conclusion, the evidence is clear for assessments to be used in the equipping process as ministry leaders' passion will increase and their leadership skills will be strengthened by knowing where to focus their ministerial efforts. Pastors failing to add assessments to an equipping process will only hinder the ministry and the growth of the body of Christ.

Summary

In this section, I argued that the pastor is responsible for identifying ministry leaders who are called to serve in leadership. In so doing, I provided three strands of evidence: (1) the pastoral role necessitates hand-in-hand leadership of ministry leader to fulfill the Great Commission; (2) for the body of Christ to fully function, it is essential for the church to identify, recruit, and equip leaders; and (3) the use of leadership assessments provide the pastor an ability to identify leaders, thus allowing the church to

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[46] Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (Washington, DC: Alban Institute, 2001), 122.

place leaders in correct roles. I now proceed to discuss the pastor's responsibility to develop leadership competency in its ministry leaders.

Developing Leadership Competency
in Ministry Leaders

In this section, I will argue that the pastor has a responsibility to develop leadership competency in its ministry leaders because (1) in the absence of servant leadership, ministries decline, hamstringing the capability of the body of Christ to work together; (2) through building productive teams, the body of Christ is strengthened for ministry effectiveness; and (3) by equipping ministry leaders to cast vision, ministry growth will result, adding members to the body of Christ.

Servant Leadership

In this subsection, I will argue that in the absence of servant leadership, ministries decline, hamstringing the capability of the body of Christ to work together. Through the know-how and skills of servant leadership, ministry leaders will lead teams that will grow the ministry. Failure to teach servant leadership could contribute to ministry leaders adopting a non-servant leadership style, thereby reducing the effectiveness of church ministries.[47]

There are two schools of thought on whether leaders are born (innate) or made (through education or experience). One historian, who uses the "Great Man Theory," argues that historical leaders have been born with an innate capacity to lead.[48] Others

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[47] Tim Cochrell explains that "a servant leader in scripture is not called to be a servant after all, but rather a slave who is obedient and ultimately accountable to God as his or her Master." Tim Cochrell, *Slaves of the Most High God: A Biblical Model of Servant Leadership in the Slave Imagery of Luke-Acts* (Nashville: B&H Academic, 2018), Chap. 1 ("Servant Leadership: A Flawed Foundation"), Kindle.

[48] Thomas Carlyle et al., "On Heroes, Hero-Worship, and the Heroic in History," July 26, 2008, updated November 30, 2012, http://www.gutenberg.org/files/1091/1091-h/1091-h.html. Marjan Boerma elaborates on the idea that leaders are born, not made: "The Great Man Theory, popularized in the 1840s by Thomas Carlyle, suggested that leadership traits are intrinsic, meaning that great leaders are born and will emerge when confronted with the appropriate situation." Marjan Boerma et al., "Point/Counterpoint: Are Outstanding Leaders Born or Made?" *American Journal of Pharmaceutical Education* 81, no. 3 (2017): 58.

consider that leaders may learn or be equipped for leadership.[49] Bruce Avolio states, "'Are leaders born or are they made?' If asked, I simply respond now by saying, YES! If leadership is not made, I oftentimes wonder why they are attending a workshop on leadership development."[50] The secular world spends millions of dollars equipping supervisors and managers to lead organizations. According to the article "Leaders Are Made Not Born," "The secret of developing such leadership is recognizing potential, providing excellent leadership training and facilitating effective mentorship programs."[51] Likewise, volunteers can learn to be leaders when the church has an equipping program. Leaders, in my opinion, are born with an innate desire to lead, which gives them an advantage when it comes to leading others. However, that those who do not have the innate abilities but have the desire to lead can learn to do so.

Pastors may mistakenly believe that ministry leaders appear ready to lead a ministry, when in fact, ministry leaders frequently struggle to find their way through the dark, unsure of what to do or how to lead a ministry. Thomas Tumblin adds to the discussion, saying, "Gifted members of the body do not show up fully formed. They may be awkward at first. They may be tired or wounded. They may need some exercise and training. They (and we) require space to grow more into Christlikeness."[52] Ministry

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[49] Hoang Hung believes that "leadership can be learned on-the-job; for example, potential leaders can learn from the experience of peers who encounter similar leadership challenges." Hoang Trong Hung, "Is Leadership Innate or Learned? Implications for Leadership Development," *Hue University Journal of Science* 113, no. 14 (2015): 69. Further, Robert Allio says that leaders can learn to lead: "Leadership is dormant until possible leaders have the opportunity to display their mettle in specific situations. Leadership competence develops when an individual is forced to address the challenge of innovating, inspiring, and adapting. Trial and error is a key element in the education of leaders; many executives report that their greatest learning occurred as the result of a failure rather than a success." Robert J. Allio, "Leadership Development: Teaching versus Learning," *Management Decisions* 43, nos. 7/8 (2005): 1074.

[50] Bruce Avolio, *Leadership Development in Balance: MADE/Born* (Mahwah, NJ: Taylor & Francis, 2004), 2.

[51] "Leaders Are Made Not Born: Essentials Steps in Leadership Development," *Strategic Direction* 24, no. 4 (March 2008): 12.

[52] Thomas F. Tumblin, *Ad Ministry: The Nuts and Bolts of Church Administration* (Nashville: Abingdon, 2017), 18.

leaders will struggle to carry out the duties of their ministry position without an equipping process, and as a result, they will struggle to grow ministries.

The pastor's chosen leadership style is critical to the success of equipping ministry leaders. With so many leadership styles to choose from, such as autocratic leadership, democratic leadership, transformational leadership, laissez-faire leadership, bureaucratic leadership, and so on, making a decision should be simple. Nonetheless, pastors may be perplexed as to which leadership style is most likely to be effective in the church. Again, it is understandable if a pastor is young and inexperienced because schools' leadership equipping programs are minimal.[53]

Servant leadership is a form of leadership that reflects Jesus.[54] Ministry leaders may consider servant leadership a buzzword versus an authentic style of leadership. The confusion stems from a lack of understanding of the principles that underpin this leadership style. In Robert K. Greenleaf's 1970 work, *The Servant as Leader*, the term "servant leadership" came to light in the modern period. Peter Northouse presents a quote from Greenleaf's 1970 work:

> [Servant leadership] begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. The best test . . . is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived?[55]

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[53] Hartwig and Bird claim, "Too often the best seminary education breezes through the leadership and management skill training that are crucial to effective pastoral ministry and leadership of staff. In particular, our research found that only 18 percent of team leaders have received special training in how to lead teams." Hartwig and Bird, *Teams That Thrive*, 73.

[54] See, e.g., Matt 10:41-45; 20:25-28; 28:18-20; Mark 9:35; Luke 22:26; John 3:30; 13:12-17; Rom 1:1; Phil 2:5-8.

[55] Robert K. Greenleaf, *The Servant as Leader*, rev. ed. (Cambridge, MA: Center for Applied Studies, 1973), 15, quoted in Peter Guy Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage, 2019), 228.

Servant leadership prioritizes the needs of others over personal gain. Ministry leaders should be trained in the fundamentals of servant leadership by pastors.

Scholars typically credit Greenleaf to enhance this generation's understanding of servant leadership, but China's Lao-Tzu (c. 500 BC) wrote about servant leadership that was both powerful and invisible at the same time.[56] Jim Heskett of the Harvard Business School states, "Lao-Tzu wrote about servant leadership[:] . . . 'The highest type of ruler is one of whose existence the people are barely aware.'" . . . The Sage is self-effacing and scanty of words. When his task is accomplished and things have been completed, all the people say, 'We ourselves have achieved it!'"[57] Prior to the concrete example of Jesus in the New Testament, Lao-Tzu's writings mentioned a type of servant leadership. Lao-Tzu merely wrote about servant leadership, whereas Jesus lived out servant leadership throughout his life.

The pastor should seek the Scriptures to understand how to be a servant leader, for the Scriptures contain the image of a great leader. Robert Sloan explains, "If leadership theory and practice is to be truly Christian, it must be grounded in a biblical model that begins with Christ."[58] Christ is the model to emulate as a faithful servant leader. Jesus taught his disciples to serve one another (Mark 10:42-45). Servant

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[56] Shann Ferch describes the leadership of a servant: "The servant-leader concept has had a deep and lasting influence over the past three decades on many modern leadership ideas and practices." Shann Ferch, "Servant-Leadership, a Way of Life," *International Journal of Servant Leadership* 1, no. 1 (2005): 19. A reference to Ferch by Ann Cyril reads, "Much of modern servant leadership literature incorporates to some degree the writings of Robert K. Greenleaf, who is commonly accredited with the modern resurgence of the ancient concept of servant leadership. Greenleaf's importance in the rise of servant-leadership is expressed by Ferch (2005)." Ann Lesley Cyril, "Nurturing Servant Leaders in Religious Education: A Case Study of the Church Educational System of the Church of Jesus Christ of Latter-Day Saints in Aotearoa, New Zealand" (master's thesis, Auckland University of Technology, 2006), 27.

[57] Jim Heskett, "Why Isn't 'Servant Leadership' More Prevalent?," Harvard Business School, May 1, 2013, https://hbswk.hbs.edu/item/why-isnt-servant-leadership-more-prevalent.

[58] David S. Dockery, *Christian Leadership Essentials: A Handbook for Managing Christian Organizations* (Nashville: B & H, 2011), 21.

leadership is an attitude choice. Ministry leaders will understand the importance of

serving others over self-interest if they are taught the fundamentals of servant leadership.

Christian leaders are servants, as Christ called everyone to minister to one

another. The message of Christianity is one of servant leadership, found throughout the

New Testament. In Matthew 20:25-28, Jesus portrays the leadership of the servant:

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

Jesus equips his disciples with the knowledge and skills to become servant leaders. But

Jesus does not stop. Malphurs and Mancini state, "Jesus tells them and us what servants

do. The essence of leadership is service, not status. It's the kind of service that involves

the giving of self, not taking for oneself. It's selfless, not selfish."[59] The act of equipping

is a component of servant leadership. Pastors who incorporate equipping into their

ministries invest in the development of leaders who will, in turn, invest in the

development of others.

Greg Ogden lists six characteristics of a servant leader:

> Servant leaders are secure, knowing God values us. Servant leaders find joy in
> encouraging and supporting staff and team members. Servant leaders don't need
> credit for their ideas or vision. Servant leaders are high on relationship and low on
> control and coercion. Servant leaders shun the trappings of authority and status. And
> servant leaders base their authority on character, not the position they occupy.[60]

Ogden describes the characteristics of servant leadership, while Iorg shows the

implementation of servant leadership in ministry. Jeff Iorg believes that "servant

leadership happens when—a proper ministry motive is expressed through your personal

mission, shaped by your individual attributes, and applied in your assigned ministry

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[59] Malphurs and Mancini, *Building Leaders*, 20.

[60] Greg Ogden, "Servant Leadership," in Berkley, *Leadership Handbook*, 185.

setting."[61] All of these descriptions come down to a crucial point: an attitude. Iorg states, "Clearly, a servant attitude is essential for effective Christian leadership. Christian leadership and worldly leadership are markedly different. They are not the same, never have been the same, and stand in stark contrast to each other. . . . Jesus evaluates leaders by their attitude and the results that emerge."[62] No matter the definition, characteristics, or process of implementation of leading as a servant, if one's attitude is not in check, then the servanthood of Christlikeness will not come out through the pastor's leadership. The attitude is like a sailboat's mainsail. Leaders cannot get anywhere without the right attitude (or mainsail).

Servant leadership prioritizes the needs of others over one's own. Through equipping others, the pastor demonstrates several characteristics of a servant leader. As a part of the equipping process, the pastor passes on information to his ministry leaders because he is confident in sharing his knowledge. By passing information on to his ministry leaders, the pastor knows he does not need to be concerned about job security because he leads as a servant. The pastor's authority passes down to his ministry leaders as he passes on his knowledge, skills, and authority. The practice of passing down is similar to that of Jesus, who passed down his authority to the disciples (Luke 9:1). Malphurs and Mancini state that Jesus "understood that there is no power without authority."[63] Without the pastor's passing on authority, the ministry leaders are figurative leaders who have no capacity to do anything. A team approach is used instead of a formal leadership hierarchy. Everyone is of equal value in a servant leadership model, but one person, typically the pastor, can make a singular decision on rare cases when required.

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[61] Jeff Iorg, *The Character of Leadership: Nine Qualities That Define Great Leaders* (Nashville: B & H, 2007), 118.

[62] Iorg, *The Character of Leadership*, 121.

[63] Malphurs and Mancini, *Building Leaders*, 67.

Relationships develop over time as a result of the servant leadership model. These relationships, which typically last a lifetime, are at the heart of servant leadership. Every church leadership position must center around building relationships, thereby building the body of Christ. A characteristic of servant-leadership is equipping.

Servant leadership is not a one-size-fits-all approach to church leadership. Iorg states, "Servant leadership will take different forms according to the setting."[64] Servant leadership will take on a different shape in each ministry. For example, the administration of the church—servant leadership will come from financial reports, HR guidance, taxes, policy development, and the like. Though the administrative team is not ministering and serving outside the church walls, their service is distinct. Now, the student ministry and the children's ministry might look similar. Servant leadership is serving the volunteers, parents, and community. Nevertheless, these pastors or ministry leaders can also display the role of a servant leader in which they model appropriate behavior for others to witness.

In summary, without servant leadership, the ministry of the church will be ineffective. In the next subsection, I will discuss the importance of team-building for ministry effectiveness.

**Team Building to Strengthen
the Body of Christ**

It is the church's responsibility to cultivate leadership competency in its ministry leaders because the body of Christ is strengthened for ministry effectiveness through building teams. Pastors accomplish more in service and advance the kingdom by creating strong teams of ministry leaders. Ministries could become less effective if no teams are in place.

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[64] Iorg, *The Character of Leadership*, 129.

Pastors may instead choose to focus their efforts on preaching or discipleship because assembling a team is difficult. Seminaries produce incredible preachers of the gospel; however, the critical part excluded from instruction is the administrative or leadership skills needed to lead the church.[65] Hartwig and Bird address the issue specifically: "Too often the best seminary education breezes through the leadership and management skills training that are crucial to effective pastoral ministry and leadership of staff. In particular, our research found that only 18 percent of team leaders have received special training in how to lead teams."[66] Of the 253 churches that participated in Hartwig and Bird's study, 145 completed the leadership survey in all its aspects. Only 18 percent of leaders had some kind of training for team-building.[67] As church leaders, it is evident that some pastors lack the skills to build teams. It is not the pastor's fault; he does not understand how to build team, but knowing how to build a team is critical to a pastors' success.

Jon Katzenbach and Douglas Smith list a multitude of ideas on what a team is, but after analyzing upwards of thirty companies they developed a definition that best describes team-building: "A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable."[68] In a simple statement, teams are a few people who are similar but committed to the objectives with accountability. If the

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[65] Welch, *Church Administration*, ix. In addition to Welch, Tumblin adds,

Why is it, that we seem to believe in solo ministry performances? Seminaries typically prepare clergy for doing acts of ministry by themselves, whether preaching, counseling, administration, or teaching. We are doing better at embracing the role of laity, but producing individual professionals still seems to be the goal. The dearth of seminary instruction in team dynamics and staffing reflects the assumption that a graduate's first church is likely to be small and have no paid staff, forgetting that unpaid volunteers make great teams as well. (Tumblin, *Ad Ministry*, 19)

[66] Hartwig and Bird, *Teams That Thrive*, 73.

[67] Hartwig and Bird, *Teams That Thrive*, 87.

[68] Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams Creating the High-Performance Organization Boston* (Cambridge, MA: Harvard Business School Press, 1993), 41, original emphasis removed.

approach to team-building is simple in explanation, then the pastor, ministry leaders, and congregation will understand what a team is and how to build one.

Teamwork and team-building are critical components of the equipping process for ministry leaders. Teams, according to George Cladis, are made up of individuals who work together and share "skills, gifts, and resources to move toward a meaningful . . . goal."[69] Cladis makes the case that "THE MOST EFFECTIVE churches today are the ones that are developing team-based leadership."[70] Pastors need knowledge and leadership skills to build teams and grow their ministries. If not, then pastors will struggle with day-to-day ministry.

The Bible provides an example of a powerful and effective team working together. Jesus recognized the value of working in groups. He chose to do ministry with and through others, so he enlisted the help of twelve men to join his team in spreading the gospel. Pastors and ministry leaders can read the miracles and stories that bring life today because of the twelve disciples. Now, not all of Jesus's teammates were flawless (Matt 26:14-49; Luke 22:1-48). One of his teammates even committed suicide (Matt 27:3-5). Teams are messy, but Jesus understood the importance of working together.

Teamwork exemplifies the principle of working together with the body of Christ (Rom 12:4). Just as Jesus brought together the twelve disciples, pastors must also build ministries by teams. Cladis emphasizes the value of team-building: "Teams are made up of people who are diverse in skill and temperament. Each member contributes skill and knowledge for the benefit of the group's goal. This collaboration is synergistic, producing a net effect that far outweighs the sum of the work of individuals."[71] Responsibility, trust, encouragement, and communication are all developed as a result of

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[69] Cladis, *Leading the Team-Based Church*, 95.

[70] Cladis, *Leading the Team-Based Church*, 1.

[71] Cladis, *Leading the Team-Based Church*, 91.

effective team-building. The longer a team collaborates, the more their relationships deepen.[72]

Jesus delegated tasks to others in the same way that he equipped his team (Matt 28:20). Some of the tasks were tedious, but others were exciting (Matt 17:27, 21:1-2; Luke 9:13, 10:1-9). The point is that Jesus divided both the exciting and the more mundane tasks among his disciples. Because Jesus was (and is) omnipotent, omniscient, and omnipresent, he was not required to delegate any tasks; however, he desired that everyone understand the importance of the body's working together for the Great Commission. Similarly, delegating allows a pastor to focus "on higher-level tasks, gives others the ability to learn and develop new skills, develops trust between workers and improves communication, and improves efficiency, productivity, and time management."[73] Pastors who form efficient teams find that delegating enables them to focus more on what they enjoy.

Teams are messy and diverse. The team Jesus developed was not perfect, and honestly, there were times of dysfunction. Jesus called Peter, Andrew, James, and John, who were all fishermen. James and John were known as the Sons of Thunder (Luke 9:54). Jesus added diversity to his team in the form of Matthew, a tax collector from Rome. To add tension and conflict to the team, Jesus selected Simon the Zealot, a despiser of the Roman Empire. We think we have it rough now, but Jesus had a formidable group of men from whom to build a team in a short period of time. Jesus was a successful team-builder.

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[72] Katzenbach and Smith explain the difference between a team and a high-performance team: "What sets apart high-performance teams, however, is the degree of commitment, particularly how deeply committed the members are to one another. Such commitments go well beyond civility and teamwork. Each genuinely helps the others to achieve both personal and professional goals. Furthermore, such commitments extend beyond company activities and even beyond the life of the team itself." Katzenbach and Smith, *The Wisdom of Teams*, 63.

[73] Corporate Finance Institute, "Delegating," November 9, 2018, https://corporatefinanceinstitute.com/resources/careers/soft-skills/delegating/.

A pastor may face obstacles when building a team. One obstacle could be a pastor's lack of team-building experience, which could be an excuse for him not to use team-building as a leadership strategy. Alternatively, the pastor may have been a member of a team in the past, but the encounter was negative. One could also consider a pastor's lack of experience: he may be new to the ministry, inexperienced, or a recent graduate. Matt Woodley shares his experience as a pastor: "The 'good pastor, lousy leader' dilemma strikes at the root of my identity. It hooks my sense of shame. For me, it's a short slide from 'I'm a poor leader' to 'I'm an inadequate person' to 'I'm a failure in my calling and therefore as a Christian.'"[74] Woodley was an excellent preacher from the pulpit, but he lacked the ability to lead. He spent far more time preaching rather than leading. Regardless of the challenge, pastors must begin forming ministry leadership teams capable of leading ministry and growing the church.

Another possibility is that the pastor inherits a single-elder-led church polity, which is a type of church governance that allows for a strong pastoral leader to lead the church. A church with this type of polity can easily find itself with an autocratic pastor who does not want any input—though such a destructive style of leadership is not inherent to this type of church governance. In his essay, Daniel Akin states, "Single-pastor Congregationalism is often a sight to behold. It is not necessarily a pretty one. A somewhat paranoid autocrat as pastor."[75] Nonetheless, Akin wraps up by saying, "I believe a case for the single-elder position, as a scripturally acceptable option, can be made on biblical, theological, and practical grounds. Scripture allows flexibility at this point and therefore, so should we."[76] Even though Akin can scripturally and theologically

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[74] Matthew Woodley, "Good Pastor, Lousy Leader," *Christianity Today*, July 1, 1999, https://www.christianitytoday.com/pastors/1999/summer/9l3035.html.

[75] Daniel L. Akin, "The Single-Elder-Led Church," in *Perspectives on Church Government: Five Views of Church Polity*, ed. Chad Owen Brand and R. Stanton Norman (Nashville: Broadman & Holman, 2004), 25.

[76] Akin, "The Single-Elder-Led Church," 64.

support a single pastor to run the ministries of the church, it is not the best option, nor is it the best choice, to prepare the church for ministry.

In addition, James White responds to Akin's point, stating that a plural-elder-led or congregation-led church provides "mutual accountability, encouragement, and leadership."[77] When a pastor forms teams, the body of Christ has more minds, hands, and feet to carry out the mission. A single leadership approach will not move the church forward in a productive manner without strong teams, potentially leading to a plateau or closure.

For the pastor to form an effective team, he must recruit a few ministry leaders, no more than five.[78] The majority of ministry leaders on the pastor's team should share similar skills and interests as the pastor.[79] As a team, create short-term and long-term goals with built-in accountability. When the team is unsuccessful with goals, develop a plan for what happens. Nonetheless, plan for celebrations when the team does achieve goals. Most importantly, cultivate strong bonds among team members. Disagreement with the pastor will not be the be-all and end-all but a means of resolving problems.

As the pastor builds teams, the teams support him, and the church ministries are strengthened and encouraged as a result of the overall team-building. By forming teams, ministry leaders become more connected to the pastor's vision and purpose. The discipleship that occurs when a new volunteer joins a team is a byproduct of team-building. When teams are healthy and productive and new members join, veteran

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[77] James White, responding to Akin, "The Single-Elder-Led Church," 85.

[78] Hartwig and Bird confirm, "Indeed, our research found that teams composed of five or fewer members were more likely to be part of the top group of teams. Furthermore, the average size of the top teams was roughly two people fewer than mediocre teams. While that may seem to be a small difference, the addition of two voices, perspectives, needs and attitudes significantly multiplies the complexity of a leadership team." Hartwig and Bird, *Teams That Thrive*, 124.

[79] Hartwig and Bird, *Teams That Thrive*, 127.

ministry leaders form pairs with new members and begin walking with them and equipping them for ministry.

In summary, team-building is often messy, complicated, time-consuming, and frustrating, but such team-building is essential for developing leadership competency among the church's ministry leaders, and the result is the strengthening of the body of Christ as a whole. Elrod makes an important statement as this subsection concludes: "Effective team building is not another program. It is a long-term commitment to Jesus's values and God-designed interdependence."[80] In the next subsection, I will discuss the importance of casting a vision that will lead to the ministry's growth.

**Casting Vision That Produces
Ministry Growth**

Finally, it is the church's responsibility to develop leadership competency in its ministry leaders because by equipping ministry leaders to cast vision, ministry growth will result, thereby adding members to the body of Christ. On the other hand, failure to equip ministry leaders with the knowledge and ability to cast vision will hinder the church's overall vision.

According to Aubrey Malphurs, vision is "a clear, challenging picture of the future of the ministry, as you believe that it can and must be."[81] Malphurs outlines a casting of vision for the church as well as for the ministries. Presenting a vision for all church ministries allows the stakeholders (i.e., ministry leaders and congregation) to recognize each ministry's direction.

To communicate how the church fulfills its mission, all churches need a vision. On the other hand, the word "vision" is overused, leading the congregation to tune out.

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[80] Elrod, "Building a Team," 213.

[81] Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders* (Grand Rapids: Baker, 2013), 134, original emphasis removed.

The congregation turning a deaf ear may be due to the pastor frequently developing a new vision without the church ever recognizing that the initial vision was complete. The congregation's deaf ear may be because the vision does not incorporate the members' wishes or because it is a singular approach where there is no external feedback obtained from the congregation or ministry leaders. The pastor needs to create a vision that begins with building trust from his elders, ministry leaders, and congregation.[82] As the pastor builds trust over time, he can transition to brainstorming, where he develops God's vision for the congregation and the ministries he is leading.[83] An invaluable piece of building the vision includes the ideas and dreams of a pastor's ministry leaders. The overall effectiveness of the church's vision is harmed if the step of involving ministry leaders in vision-casting is left out. When the vision-casting is ready, the pastor has a myriad of avenues available for circulating his church's vision. One of the possible avenues incorporates the support of his ministry leaders.

Pastors may not understand how to construct an overall vision. Seminaries train pastors for preaching and instruction but have left the development of required leadership qualities to the side. If the pastor is missing skills to equip ministry leaders with the ability to construct a vision, then he must pursue a competent company for assistance or find a gifted member of the church to help him create a vision. Because tools are readily accessible, there is no longer a legitimate reason for a pastor not to learn how to do something.

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[82] Leith Anderson explains, "When we start in a congregation, most of our time should be devoted to current programs, not looking ahead. Then, gradually, we need to slide the scale until we spend more time on future projects. Why? Because a congregation won't follow a pastor in moving forward unless it trusts that pastor, and building trust takes time." Leith Anderson, "Setting the Vision," in Berkley, *Leadership Handbook*, 189.

[83] Sue Mallory and Brad Smith present simple guidelines to preparing vision for an equipping process: "An essential component of the cultural foundation for equipping ministry is for the church leaders to incarnate and live out the core values gleaned from Scripture. These core values are established on strong biblical foundations. In addition, church leaders can only achieve their vision if their values are in alignment with their vision." Sue Mallory and Brad Smith, *The Equipping Church Guidebook* (Grand Rapids: Zondervan, 2001), 129-33.

Pastors might not equip ministry leaders to cast vision because confusion may occur if ministry leaders share too many visions. The old analogy of "too many cooks in the kitchen" could be accurate with too many visions. A pastor may fail to equip others to cast vision because he considers himself the only one competent to cast the church's vision and does not want to relinquish control. What if the pastor allowed a ministry leader to cast vision and the vision was not in line with his? These potential pastor concerns are legitimate. Nevertheless, by equipping ministry leaders, the pastor teaches team members what his vision is and properly guides them to cast their own ministry visions. Vision-casting is indeed a teamwork strategy.

It is possible that ministry can no longer be accomplished by a single leader. When ministry is supposed to be a team effort, why would one person decide to cast vision? The church, as well as individual church ministries, requires vision. Searcy and Henson state, "Your volunteers stay engaged when they understand the impact of what they are doing."[84] When the pastor casts a vision, the people of the congregation see how they will accomplish the mission of the church. Once trained in vision-casting, ministry leaders help reinforce the pastor's and the church's overall vision.

Steven Midgley explains why a pastor would consider giving vision-casting tools to ministry leaders:

> Having a vision helps each person in the group connect the dots between what is being learned and how to live it out. Truly, there is a world of difference between asking a man to carry a load of bricks up a ladder two hundred times a day and asking him to help you build a pyramid. One man works for a reason he cannot see or understand. The other knows he is playing his part in the creation of something glorious. God tells us that *we are being transformed into his image with ever-increasing glory* (2 Cor 3:18). This is a vision worth showing up to.[85]

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[84] Searcy and Henson, *Connect*, 77.

[85] Steve Midgley, "Something Worth Meeting For: A Biblical Vision for Small Groups," *Journal of Biblical Counseling* 28, no. 3 (2014): 65, emphasis original.

If the pastor equips ministry leaders to develop a vision for their ministry, then the people in the ministry will understand why they are doing what they are doing.

Pastors cannot deny ministry leaders the resources needed to cast vision for their ministries. Malphurs explains, "Clearly, vision is of utmost importance to leaders and their ministry."[86] The pastor allows ministry leaders to share their hearts concerning where they want to take their ministry by giving them the freedom to set a ministry vision. Doing so enables ministry leaders to strengthen the overall vision of the church. In return, ministry leaders are free to share their vision with others who are excited to join the ministry, thereby adding more members to the body of Christ.

Vision involves the whole person and how he or she fits into the big picture of the body of Christ. When a pastor equips his ministry leaders with visionary skills, he teaches his ministry leaders not to focus on position filling but to consider where their gifts best fit into the ministry. Morgan and Stevens have made the point clear, saying, "Instead of telling people what you need, tell them how you can help them use their gifts and experiences. Explain how they can find purpose and fulfillment. Communicate the mission and vision of the ministry, and then tell them how they could influence the lives of others by filling a particular role."[87] Church members want to be involved in making a difference. Allowing ministry leaders to engage in the vision-casting process will strengthen the ministries of the church.

Additionally, pastors and ministry leaders often have a common characteristic trait. James Kouzes and Barry Posner point out,

> Leaders are dreamers. Leaders are idealists. Leaders are possibility thinkers. All ventures, big or small, begin with the belief that what today is merely a yearning will one day be reality. It's this belief that also sustains leaders and their constituents through the difficult times. Turning exciting possibilities into an

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[86] Malphurs, *Advanced Strategic Planning*, 129.

[87] Morgan and Stevens, *Simply Strategic Volunteers*, 17.

inspiring shared vision ranks near the top of the list of every leader's most important responsibilities.[88]

Pastors are usually visionary men like Moses, David, and Daniel. God equips pastors to guide their congregation. Pastors and ministry leaders can capture where their members want to take the ministries by listening to one another. Kouzes and Posner believe that

> by knowing their constituents, listening to them, and taking their advice, leaders give voice to their constituents' feelings. They're able to stand before others and say with assurance, "Here's what I heard you say that you want for yourselves. Here's how enlisting in a common cause will serve your needs and interests." In a sense, leaders hold up a mirror and reflect back to their constituents what they say they most desire.[89]

The pastor can dream or add to his dreams, listening to his ministry leaders' and his congregation's words. An extraordinary vision is born with this mixture.

In addition to listening to his ministry leaders, Kouzes and Posner provide leaders with a plan of action:

> Only shared visions have the magnetic power to sustain commitment over time. Listen to the voices of all your constituents; listen to their hopes, dreams, and aspirations. Because a shared vision spans years and keeps everyone focused on the future, it has to be about more than work at hand, a task, or job. It has to be a cause, something meaningful, and something that makes a difference in people's lives. No matter what the size of your team or organization, a shared vision sets the agenda and gives direction and purpose to the enterprise.

> To inspire a Shared Vision, you must envision the future by imagining exciting and ennobling possibilities. This means you must:

> 1. Determine what drives you and where your passions in order to identify what you care enough about to imagine how it could be better in the future, compelling you forward.

> 2. Reflect on your experiences, looking for the major themes in your life and understanding what you find worthwhile.

> 3. Stop, look, and listen to what is going on right now—the important trends, major topics of conversation, and social discontents.

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[88] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 6th ed. (New York: John Wiley & Sons, 2017), 98.

[89] Kouzes and Posner, *The Leadership Challenge*, 109.

4. Spend a higher percentage of your time focused on the future, imagining the exciting possibilities.

5. Listen deeply to what is important to others in their future and to what gives their lives meaning and purpose.

6. Involve others in crafting a shared vision of the future. Don't make it a top-down process.[90]

The church's role is to develop leadership competency in its ministry leaders. By equipping ministry leaders to offer vision, ministry leaders broaden the ministry and add participants into the body of Christ. On the other hand, neglecting to equip ministry leaders with the necessary leadership skills results in ineffective ministries.

Conclusion

If equipping were effortless, then all ministries would operate efficiently, and the pastor would need not worry about the healthy or proper functioning of the church. However, equipping requires time, energy, and—more importantly—the pastor's focus. This project focused on the importance of pastors and church leaders equipping ministry leaders for effective ministry. This chapter demonstrated why it is the church's responsibility to identify ministry leaders who are called upon to serve in leadership positions and to develop leadership competency in its ministry leaders. The next chapter will discuss the details of the ministry project.

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[90] Kouzes and Posner, *The Leadership Challenge*, 116.

CHAPTER 4

EQUIPPING MINISTRY LEADERS FOR EFFECTIVE
MINISTRY IMPLEMENTED AT
RIDGEDALE CHURCH

The reality is that effective leadership is difficult to attain. While leaders can be trained, they are frequently born with the drive to lead. Effective leaders, on the other hand, recognize the critical nature of continuing to learn and improve as leaders. Additionally, pastors must devote time and resources to equipping church leaders to lead ministries. Failure to do so will result in diminished ministry success, lowering the probability of sharing the gospel with more people.

Pastors are under pressure to address a variety of issues in 2021, as much is happening in the broader community. Due to the pastor's multiple responsibilities, failure to provide ministry leaders with the tools necessary to prepare them to serve adds extra stress to an already overburdened pastor's plate. Pastors can reduce the stress and anxiety that frequently accompany the title of pastor or senior pastor by empowering ministry leaders for effective ministry.

In chapter 1, I outlined three main objectives for this equipping process project. The purpose of this chapter is to outline the complete project's methodology. The sections that follow will discuss strategies and tactics for equipping ministry leaders for effective ministry.

Composing the Equipping Process

With a recognized need and a personal conviction that I could no longer carry out all of Ridgedale Church's ministries alone, I set out to research what Christ has commissioned the body to do. To gain a better understanding of why the body of Christ is

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essential, I began my studies with a theological analysis of Matthew 28:18-20, the Great

Commission. My study of Matthew 28:18-20 led me to also consider Romans 12:3-8 and

Ephesians 4:11-16, which emphasizes how the body of Christ is to function as a unified

whole with numerous parts. After completing these studies, the Holy Spirit convicted me

of putting on a one-person ministry that was counterproductive to what Jesus is calling

the body of Christ to do. The project's purpose evolved from this personal conviction into

equipping ministry leaders for effective ministry at Ridgedale Church.

Prior to developing the equipping method for Ridgedale Church, it was critical

that I solicit feedback from others beyond the church's walls in order to gain a broad

perspective about how others perceived equipping ministry leaders. A pre-project survey

was distributed in September 2020 to over thirty pastors, ministry leaders, and friends

who are involved in a Christian church on a global scale.[1] This initial fact-finding

mission yielded seventeen responses. In a sentence, there are many perspectives on what

leadership traits—or skills, talents, and spiritual gifts—a ministry leader should possess

in order to effectively lead a ministry.

Prepared with a broad perspective on what pastors desire in a ministry leader, I

began the first week of the project process by engaging in an extended conversation with

Ridgedale Church's senior pastor. The discussion aimed to ascertain the senior pastor's

desired direction and priorities in an equipping process. Without this discussion, the

project's success could have been jeopardized, for the senior pastor serves as the first-

chair leader, while I serve as the second-chair leader. The senior pastor's directive was to

ensure ministry leaders had a solid spiritual foundation, an understanding of their duties

and their significance to the church, and finally an awareness of available resources.

In addition to engaging in a discussion with the senior pastor, I circulated a

confidential JotForm survey to eight members of the Ridgedale Church's leadership team

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[1] See appendix 8.

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(two elders, two pastors, and four ministry leaders). I wanted to apply Romans 12:3-8 in some of the questioning. There was a total of four completed surveys. Each question necessitated a response prior to clicking the submit button. Questions were pursued in order to gain a better understanding of the perspectives of church ministry leaders. The survey questions included the following: What title would you assign to a volunteer who leads ministry?[2] What is the definition of a volunteer-leader?[3] What skill set would you expect a volunteer-leader to already have?[4] How long do you believe it will take for a volunteer-leader to be fully equipped?[5] After completing an equipping process, what skills do you want your volunteer-leader to have?[6] The responses to these questions and my conversation with the senior pastor shaped the outline of Ridgedale Church's equipping process.

Following the analysis of data from two pre-project surveys and a conversation with the senior pastor, I spent weeks 2-3 preparing lesson plans and developing the

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[2] The working title of the start of this project was "Equipping Volunteer-Leaders for Effective Ministry." After two-and-a-half years of using this working title, the senior pastor requested a change from "volunteer-leaders" to "ministry leaders." In excess of 150 occurrences were changed in this project prior to the submission. Responses included the following: (1) ministry leader, (2) minster of, (3) volunteer, (4) leader or facilitator.

[3] Responses included the following: (1) volunteer denotes an outside person giving a little time for a cause; minister or member denotes ownership, belonging, obligation, and responsibility; (2) someone who gives up his or her time to dedicate him- or herself to a particular area of ministry; (3) a person who feels a special passion for a specific ministry and exhibits a sense of responsibility/calling to make sure that need is met through the efforts of a group of people; (4) a ministry leaders takes charge of the ministry event, making sure those helping are aware of and understand their assignment.

[4] Reponses included the following: (1) disciple-making ability; gospel-sharing ability; listening ability; relational ability; (2) faith in Jesus Christ; no other skill set; people can grow and be taught; (3) some organizational skills; the ability to communicate with others; a passion and willingness to work with others; (4) leadership skills; enthusiasm; ability to delegate.

[5] Responses included the following: (1) one to two years, depending upon past maturity; (2) depends on the person and amount of ministry experience; it is hard to place a specific standard of time on equipping; (3) depends on one's present abilities; (4) six months.

[6] Responses included the following: (1) competency and confidence in that particular are of ministry; someone who leads out of movement from Holy Spirit; (3) after completing an equipping process, experiencing an increase of communication skills, organizational skills, and motivational skills; (4) knowledgeable; understanding of what the ministry wishes to achieve; ability to train; helps other volunteers understand their part in ministry.

participant workbook.[7] After I completed the course framework, I formed an expert panel to examine the published lessons. I struggled to recruit two of my expert panelists due to my lack of first-chair leadership. I sent numerous emails and created many social media posts in order to recruit an experienced team of pastoral colleagues.

By the end of week 3, I had confirmed three members of my expert panel. Throughout weeks 4-5, each of the three pastors submitted input using the "Equipping Ministry Leaders for Effective Ministry" evaluation rubric. I resubmitted the rubric several times based on their professional criticism until the goal successfully meet 90 percent of the assessment criteria. By the end of week 5, I had finished designing the equipping process for ministry leaders and was ready to begin executing the equipping process.

Throughout weeks 6-7, I created video scripts for each lesson's filming process. Once I finalized those scripts (seven in total), I loaded them into a teleprompter application for recitation. Learning how to write a teleprompter script was unlike any other assignment I ever had. Teleprompters are not comparable to Microsoft Word or other kinds of typing programs. After becoming acquainted with the ins and outs of a teleprompter and adjusting scripts to work with it, I was ready to begin looking for equipment. By the conclusion of week 7, I had located a high-definition camera, microphone, and studio lights, which allowed me to begin the filming process.

Filming began in weeks 8-9. Hours upon hours of filming and re-filming dominated these two weeks. Due to lighting issues, expiring camera batteries, and filled-up HD memory cards, I had to break up several of the recordings, as I had to dump the data into a computer before I could continue filming. In addition to facing these

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[7] The expert panel included (1) Mark A. McGill (MDiv), senior pastor of Ridgedale Church; (2) Major H. Dalton (PhD), senior pastor of Pleasant Hill Baptist Church; and (3) Rev. Jason Coleman Roe (MDiv), evangelist for Forge Kingdom Building Ministries. See appendix 4 for participants manual.

obstacles, I had to change attire between sessions, incorporating a long-sleeved shirt and suit jacket to offer a new element.

My initial intention was to complete the editing process in weeks 8-9; however, due to the steep learning curve associated with filming and editing, I had to push the editing process to weeks 10-11. I had to return to the filming studio in my basement during the editing process in order to shoot more footage when there were too many faults or annunciation issues in a previous recording. Along with splicing and editing the tape, I constructed an entrance slide for each session, added background music was throughout, and generated a credit roll at the conclusion of each lesson.

The editing process took in excess of seventy hours. About halfway through the process, I thought to myself that it would have been easier to execute this project live instead of through pre-recorded video. However, the end goal was to have this material for future equipping processes instead of only for a one-time project.

The problems with the editing process included ensuring that audio was mixed correctly and allowing the dropped-in background music to stimulate attention deficit learners while not overpowering the spoken information in the lesson. In addition to mixing audio transitions, I added extra images (called split screening) to particular lessons in order to reinforce what was being taught. The longest part of the editing process was including a transcription and adding open captions for the hearing impaired. As a disability advocate, I believed it was essential to ensure that each of the lessons were accessible to all individuals. At the conclusion of the editing process, I rendered all of the lessons in a high-definition format and then uploaded them to the YouTube platform.[8]

Once I uploaded the videos, I had to tackle the distribution process. In week 12, I started the process of creating a template to distribute the seven lessons, the pre-

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[8] Copyright notification. Approval for and/or purchase of public use of music, stock photographs, and all other materials used in the video lessons were obtained.

project survey, and the post-project survey. Using JotForm, I created nine total templates for the student to use as the learning platform. Each template included an email address for identification, a video (YouTube), and three to four questions to be answered before submitting. The submission informed me that the learner was finished with the lesson. In addition to the above training, at the end of each lesson, there was a six-point Likert scale for evaluating the overall quality of the equipping lesson as well as a large text box for typed suggestions. As an educator, I believe it is essential to receive feedback from students to improve delivery and content.

While developing the seven courses and deciding on the two assessments that would be included in this equipping process, I recognized that I would need further training to ensure the assessments' effectiveness. I spent forty hours during weeks 12-14 completing DiSC assessment training. In addition, I spent five hours gaining greater comprehension in spiritual gift evaluation.

Throughout the first fourteen weeks of the project's composition, I also found ministry leaders and initiated the invitation process. In order to graduate on time, I had to maintain a constant awareness of the graduation timeline.

Invitation to the Equipping Project

In February 2021, the senior pastor of Ridgedale Church and I prayerfully selected eleven ministry leaders to participate in the equipping process. We thought that because this is an initial launch, we should begin with a smaller group, make adjustments to the equipping process, and then launch to the entire church once we had refined the system and I had completed my doctoral project. Once the senior pastor and I agreed upon the ministry leaders, the first task was to welcome the ministry leaders to the equipping process, administer the legal release for participation, and include a pre-project

survey for information gathering.[9] On Sunday, May 2, 2021, I released the pre-project

survey information that was gathered using JotForm.

Implementation of the Equipping Project

Upon their completion of the pre-project survey, ministry leaders received a

link to equipping lessons 1-3 (the biblical part of the equipping process). Once students

completed lesson 3, lesson 4 was automatically distributed to them with an addition of

two assessment links (Lead Like Jesus DiSC assessment and a spiritual gift assessment).

Once they completed the DiSC assessment and the spiritual gift assessment, students

would choose a one-hour debriefing of both of their assessments. During this time, not

only did I discuss their assessments with them, but I also asked about their input on

lessons 1-4. At the conclusion of the in-person debriefing, I distributed lessons 5-7 to

them.

With the pre-project survey sent on Sunday, May 2, 2021, my goal was to have

the students complete the pre-project survey, seven lessons, and post-project survey

within three weeks—giving a completion date of Saturday, May 23.[10] The total time of

the videos for all seven lessons, the pre-project survey, and the post-project survey was

two hours and fifty-five minutes. This time did not include the time it would take students

to complete the two assessments, answer the four to five questions for each lesson, and

answer the questions in the pre- and post-project surveys.

A significant goal of the assessment was to guide the ministry leaders in

understanding how they receive and give communication. As the project was coming to a

close, the Parent's Day Out Director discussed implementing the Lead Like Jesus DiSC

assessment and the spiritual gift assessment with the childcare center. In addition, the

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[9] See appendix 7 for a letter that was electronically distributed to the selected ministry leaders to explain the expectations of the equipping project.

[10] Due to the slow return of completed equipping training, I had to add an extra week to the schedule.

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senior pastor asked to implement the same assessments for those who are seeking to lead in ministry at Ridgedale Church.

Conclusion

Preparation for the equipping project took fourteen weeks, while the project itself took four weeks to complete.[11] Four weeks of equipping, in my view, is just the beginning of the process in an ever-changing world. I have encouraged the senior pastor of Ridgedale Church to hold quarterly planning and visioning sessions with our ministry leaders so that the senior pastor and I can continue equipping the church's ministry leaders throughout this period. We had our first quarterly planning and visioning session in May 2021.

Equipping ministry leaders for successful ministry was the first significant move toward transforming Ridgedale Church's ministry leadership team into a more effective and organized team. Although it is challenging to invest time in equipping ministry leaders, I believe that through the power of God and the obedience of his pastors and ministry leaders, Ridgedale Church will have successful ministry leaders leading a ministry that expands the Great Commission and results in kingdom development. A *t*-test for dependent samples indicated that the equipping process had a positive effect showing a significant increase in learning ($t[5] = 2.719$, $p < 0.0208$). In the next chapter, I will conduct an in-depth analysis of the project.

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[11] Originally, I had allotted three weeks for the completion of the project. However, I had to add an extra week because students did not return the completed lessons within the originally intended timeframe.

CHAPTER 5

EVALUATION OF THE EQUIPPING
SYSTEM IMPLEMENTED

Excellent leaders are constantly learning. The same can be said for an
equipping process; there truly is no end to the learning process and to growing as a
ministry leader. When one stops learning, ministry begins to slide or slow potentially to
the point of death. In this chapter, I will evaluate the entire project for "Equipping
Ministry Leaders for Effective Ministry," discussing the project's purpose, goals,
strengths, limitations, as well as possible changes that might enhance the equipping
process. I will conclude this chapter with theological reflections and personal reflections
on the project.

Evaluation of the Project's Purpose

The purpose of this project was to equip ministry leaders at Ridgedale Church
of Knoxville, Tennessee, to become more effective in ministry in the life of the church.
The equipping project has been accomplished since the equipping process was introduced
and completed. Ridgedale Church will implement the equipping process as an orientation
piece to welcoming new ministry leaders into the ministries of Ridgedale Church.

Evaluation of the Project's Goals

The equipping project had three specific goals in order to measure for success.
The first goal was to assess the leadership competency of ministry leaders. The second
goal was to develop a seven-week equipping course for ministry leaders within the
church. And the final goal was to equip ministry leaders with basic biblical knowledge

(weeks 1-3 of the equipping course) and the ability to be influential leaders (weeks 4-7 of the equipping course).

The first goal was to assess the leadership competency of ministry leaders. A questionnaire based on the Likert scale was designed to accomplish this first goal. Each question was linked to materials contained in the lessons taught to ministry leaders. Ministry leaders were asked to rate their degree of agreement or disagreement with twenty specific questions. Each answer was denoted by a point value on a Likert scale ranging from 1 ("Strongly Disagree") to 6 ("Strongly Agree"). To accomplish the first component of the first goal, I needed to recruit seven ministry leaders. Once the pre-project digital assessment was completed and the findings were collected, the first goal was not met as only six pre-project assessments were completed.

Finding the ministry leaders to assess leadership competency proved to be more difficult than expected. As a second-chair leader, I sometimes discover that my voice is not as straightforward as that of a first-chair leader. Additionally, Ridgedale has an aging membership, which means that activity levels and ministry leaders are becoming more challenging to attract and retain. Identification and recruitment of participants took considerable patience. Recruiting these candidates brought to mind Galatians 6:9: "And let us not grow weary of doing good, for in due season we will reap, if we do not give up." Six ministry leaders completed the leadership competency assessment. My trusting in the Lord's provisions was critical to achieving the first goal.

The second goal was to develop a seven-week equipping course for ministry leaders within the church. Originally, three sessions were to be delivered digitally, and four were to be delivered in person. Due to COVID-19, however, the course direction was changed, and all seven lessons, including the pre-project survey and post-project survey, were all completed online using a digital platform (JotForm).

The original goal for recruiting an expert panel was to recruit two elders, the senior pastor, and myself. Due to the death of an elder's wife and to other elders'

workloads increasing at their daily jobs, I had to seek two members for my expert panel outside of Ridgedale Church. As a result, the expert panel included the senior pastor of Ridgedale Church and two pastors not associated with Ridgedale Church.[1]

The panel evaluated the course content using a rubric to ensure that it enhanced the ministry leaders' capacity to lead volunteers and ministries effectively.[2] The goal was deemed successfully met if at least 90 percent of the assessment criteria met or exceeded the sufficient level from the expert panel. The questionnaire was scored on a four-point Likert scale (1 = "Insufficient"; 4 = "Exemplary"). The expert panel's input was primarily positive, with a few minor recommendations and corrections. As shown in table 1, the expert panel questionnaire received an overall score of 93.26 percent, exceeding the minimum score of 90 percent needed for an appropriate level of question quality.

Table 1. Expert panel rubric score

Expert Panel 1	Expert Panel 2	Expert Panel 3
94.05%	91.67%	94.05%
Overall: 93.26%		

The highest-rated questionnaire from the expert panel earned a score of 158 out of a possible 168 total points, while the lowest-rated questionnaire received a score of 154. The average score of the expert panel was 156.67 (93.26 percent).

When it came to scoring the seven lessons, expert panelists one and three expressed there was not much written content in lesson 4, which lesson 4 consisted of two personal assessments (Lead Like Jesus DiSC assessment and spiritual gift

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[1] The expert panel included (1) Mark A. McGill (MDiv), senior pastor of Ridgedale Church; (2) Major H. Dalton (PhD), senior pastor of Pleasant Hill Baptist Church; and (3) Rev. Jason Coleman Roe (MDiv), evangelist for Forge Kingdom Building Ministries.

[2] See appendix 2.

assessment). The written lesson contained little content, as each participant would spend one to two hours in a one-on-one setting discussing their assessments with me. Once I explained the process to the expert panel team, the panelists' scores concerning this lesson increased from 1 ("Insufficient") and 2 ("Requires Attention") to 4 ("Exemplary").

The seven lessons consisted of 153 minutes of video equipping content. The 153 minutes did not include the time it would take to complete the two online assessments (Lead Like Jesus DiSC assessment or the spiritual gift assessment) or to answer the four to five questions that came after each video lesson. My objective was to keep each lesson about 19-20 minutes in duration in order to maintain the students' interest. Additionally, a modest time commitment may result in more classes completed.

The third goal was to equip ministry leaders with basic biblical knowledge (weeks 1-3 of the equipping course) and the ability to be influential leaders (weeks 4-7 of the equipping course). This goal was initially intended to take eight weeks to complete; however, I decided to reduce the number of sessions to seven and replace the eighth session with an in-person one- to two-hour review of the Lead Like Jesus DiSC assessment and the spiritual gift assessment (lesson 4). The reduction from eight to seven sessions and the addition of the in-person review allowed me to visit with each participant about lessons 1-4 and to address any lingering issues about the three biblical knowledge lessons (1-3).

Throughout the one-on-one assessment evaluations, each participant reaffirmed his or her understanding of the critical nature of equipping as taught in Matthew 28:18-20, Romans 12:3-8, and Ephesians 4:11-16 (lessons 1-3). The equipping lessons taught students that equipping is a continuous activity that is critical to the church's ministries. The church cannot prepare future leaders without equipping future leaders. As mentioned by one participant,

> With disciple-making, we are imparting our knowledge and tools onto the next generation of Christians. We are multiplying our effort by doing this. The importance again is twofold. First, we are ensuring the survival of the church by

equipping leaders who can carry on when we are gone, and second, as noted before, it multiples our effort and impact. If one person can reach two people, then two people can reach four and so on.

The majority of remarks were similar in nature when it came to the Scriptures discussed in lessons 1-3.

Chapter 4 outlined the project's procedures for participants. Eleven participants accepted the invitation to be involved in the equipping process, with six participants completing all seven lessons, the in-person assessment review, and the post-project survey. Individuals who did not complete the equipping process said that they were too busy. These four individuals will continue to complete online lessons but were excluded from the findings of the equipping project.

To measure the success of the third goal a pre- and post-project surveys were distributed to assess participants' biblical knowledge and leadership competency before and after completion of the seven-week equipping process. Two data-driven metrics have to be met in order for goal three to be successful. First, a t-test for dependent samples demonstrated a positive statistically significant difference between pre- and post-project survey results. To evaluate whether there was a statistically significant difference in pre- and post-equipping scores, a t-test for dependent samples was performed. At the conclusion of week 4, the equipping procedure produced an overwhelming positive t-test result ($t[5] = 2.719$, $p < 0.0208$) and with consistently favorable feedback on the project evaluation form. The first data-driven metrics of the third goal of this project was considered successfully met. One participant stated, "Lesson two helped me to understand who we are all important to the Great Commission, even when we are different."

To determine the third goal's accomplishment and the second data-driven metric, a competency evaluation of the post-project survey was used, where participants had to score 66 percent or above to meet or exceed the sufficient level in all leadership skill areas. Applying a Likert scale 1 ("Strongly Disagree") to 6 ("Strongly Agree") any

score with a 4 to 6 would be considered sufficient level of achievement. Average score of the six participants equaled 89.72 percent.

Table 2. Participant leadership post-project survey

Participant 1	Participant 2	Participant 3	Participant 4	Participant 5	Participant 6
81.67%	100.00%	93.33%	81.67%	97.50%	84.17%
Overall: 89.72%					

The third goal and second data driven measurement is considered a success as all participants achieved a score above 66 percent.

Strengths of the Project

As a result, seven strengths appear to have been discovered. First, the two pre-project surveys were critical to the project's success. Without the two distinct viewpoints, I would have had no clue what pastors or ministry leaders desired in terms of ministry equipping—the pastors' responses to open-ended questions aided in the process of comprehension. Simultaneously, the ministry leaders' perspectives added another layer of knowledge to the perspective of those serving in ministry.

Second, the chance to complete the lessons online attracted more participants than a four-week in-person session. Rather than a fixed date and time for attending lessons, the online availability of lessons allowed for greater flexibility. Some participants completed lessons during lunch, while others listened to the lessons just as they would to podcasts. Each lesson was streamable via any digital streaming device (e.g., phone, tablet, laptop, desktop).

Third, the lessons were founded on biblical principles and practical leadership applications relevant to ministry and everyday leadership. The equipping procedure had substantial content. Through Scripture study, ministry leaders gained an appreciation for

the critical nature of equipping and developing future leaders of the church and its ministries. One participant stated, "One thing I hope to remember is that it is necessary to look back at how the early church leaders dealt with issues and then apply those resolutions to the problems of today." Participants gained an appreciation for the usefulness of looking back to resolve contemporary challenges through the exegetical teaching of Scripture.

Fourth, the seven lessons were applicable not just to the ministry in which the leaders serve but also to their paid leadership duties in the workplace. Just as ministry leaders need to equip future church leaders, business leaders also need to reciprocate this process. Equipping is a never-ending process of learning.

Fifth, the two assessments (Lead Like Jesus DiSC assessment and the spiritual gift assessment) appeared to be among the project's highlights. Through the DiSC assessment, ministry leaders gained an understanding of the most effective techniques for receiving and sending messages. Ninety-nine percent of participants agreed that the DiSC profile properly reflected their preferred style of communication reception and transmission. The majority agreed that they dislike conflict and will generally avoid it; so, by avoiding confrontation, the ministry loses, and Satan may perhaps win through relationship destruction. Additionally, ministry leaders valued the spiritual gift evaluation since it proved that the leaders were serving in the appropriate leadership roles.

Sixth, the equipping lessons (5-7) built on one another, giving resources, a channel of communication for questions, and contact information for all Ridgedale ministry leaders. In addition, there was a part devoted to equipment (e.g., copiers, computers, projectors) and ministry resources (e.g., lessons, additional learning, videos). One participant stated, "The final page is critical to me." The equipping manual concluded with a contact page for each ministry leader, elder, and church pastor. By equipping and understanding the needs of our ministry leaders, we discovered that a contact information page was a tremendous resource.

Seventh, I realized that the church's future depends on equipping ministry leaders. Leaders recognized that unless the church prioritizes equipping future leaders, the church and its ministry leaders will be unprepared to lead the church forward. This equipping process has prepared the ministry leaders to implement an equipping process in their ministries moving forward.

Weaknesses of the Project

As a result, five weaknesses appear to have been discovered. First, while the online training was successful, I believe the equipping process suffered from a lack of connection between teacher and student. As a qualified public educator, I believe that body language is critical in determining whether a student is learning or not. I believe that only offering an online version of learning material was a weakness, as I had no way of gauging the learner's comprehension. Additionally, I believe that allowing time for question and response is crucial to the learner's success. Only offering online learning did not create the optimal learning environment. In the future, I would advocate a hybrid approach wherein some sessions are conducted online and others are conducted in person.

Second, although I am a graduate of the University of Tennessee's College of Education with a concentration in individualized learning, I failed to offer a learning component that incorporated hands-on learning. While the online classes utilized two of the senses (hearing and seeing), I believe that if the lectures were conducted in person, possibilities for hands-on learning would have existed. Students learn in unique ways, and the in-person approach can occasionally benefit those who require the use of more than one sense while learning.

Third, after prayerfully choosing ministry leaders to participate in the program, I decided to extend the equipping process to the entire congregation. I heard several people during the equipping phase (originally three weeks, eventually four) who believed

that they had to be a ministry leader in order to participate in the equipping program. Communication, I believe, could have been handled differently. The fact that the senior pastor decided to change the terminology mid-way through the project could have affected participation. If the terminology remained "volunteer-leaders," then perhaps it would have been clearer to church members that more than just ministry leaders were allowed to participate. Again, as a second-chair leader, articulating the process was difficult owing to my lack of podium time.

Fourth, at the conclusion of each lesson, I asked participants to rate the lesson on a Likert scale, with a score of 1 indicating a perception of low lesson quality and a score of 6 indicating a perception of excellent lesson quality. The cumulative score for all seven lessons was a 5.43. Along with the Likert scale, there was an open-ended question box that inquired, "Do you have any suggestions for improvements?" The improvement question was required in order to mark the lesson as complete. The majority of respondents just wrote, "NA." Thus, there were few proposals for enhancing the process of equipping.

The fifth and final weakness, which I feel goes hand in hand with the misunderstanding over who is eligible to participate in the equipping program, is a lack of desire to participate. Many of our ministry leaders are fatigued and burned out as a result being part of an aging older church. These ministry leaders require a break, but there are presently no new ministry leaders to replace them.

There are most definitely additional weaknesses not mentioned above. The five weaknesses articulated above stood out the most during the equipping process. I intend to continue incorporating this equipping approach into our Ridgedale ministry and addressing any weaknesses that arise.

Proposed Modifications

Since I am the project's creator and leader, it is natural that I observe several ways that things may be done better. While no project is ever completed and additional research or execution may always be conducted to improve the project, I limit my proposed changes to five.

First, I would like to see additional time in the process of preparing for the project. The time commitment necessary to write and produce the equipping project was well beyond my expectations. While chapters 2 and 3 appeared to be problematic in terms of research and writing, the actual equipping project was rigorous in terms of lesson planning, recording, and production. The production was critical to the project's success due to my perfectionist leadership style. I would suggest initiating the project at the middle of year two in the doctoral program rather than the beginning of year three to allow for an additional six months of execution.

The equipping process began in May 2021. Each year, the public school system's spring semester and all of Ridgedale's ministries culminate in May. Numerous end-of-the-year celebrations are held at schools, including graduations, band or choir performances, and numerous award ceremonies. Not only was I competing for time with the public school, but also the church hosted year-end award celebrations that took up a significant amount of time for many ministry leaders. If I were to repeat this program, I would do so in September-October or February-March. These months tend to be routine, with few holidays or significant occurrences.

In lesson 5, I covered the need of forming a team of volunteers for ministry. As a leader, I believe that one should model what one preaches or teaches. I selected ministry leaders due to their participation in the initial selection process. Regrettably, I did not make a personal pitch to anyone. If I had more time between planning and delivering the project, I believe I would have incorporated more ministry leaders and achieved a higher completion rate.

In addition to the extra time required to complete the project, I believe that the equipping process would be helped by integrating a mentorship component into it—not adding another lesson to the seven already provided but offering ministry leaders an opportunity to work directly with a seasoned ministry leader. I believe that in future equipping classes, I will include a mentorship component.

Several ministry leaders have raised concern about my use of broad theological terms to describe equipping. Ministry leaders were unfamiliar with certain theological terms. I concurred with the participants that it was challenging for me to define some concepts. With extra investigation and effort, I believe that I could have investigated the difficult-to-understand terminology and developed a more comprehensible theological interpretation. The participants' difficulties with comprehension presented itself in only a few places. Additionally, I may have placed an abnormally high premium on my own academic achievement. "Stop using so many big words," one participant said.

When educators reflect on previous efforts, their potential to educate others improves. Recognizing that no one is perfect underscores the critical nature of constant learning for all leaders. Although I only highlighted five areas of recommended project modifications, a careful examination of each lesson with a microscope would reveal a hundred possible modifications. By taking a step back, I am able to make changes to the project's current and future releases.

Theological Reflections

The reflective component of this project convinced me theologically of the vital, significant, and necessary nature of preparing future ministry leaders. Pastors owe it to ministry leaders to equip them theologically and to develop their leadership talents. Failure to empower ministry leaders increases the workload of the pastor, resulting in frustration and tiredness.

Equipping is a biblical principle that, when implemented correctly, develops the church's ministries. Without a structure for equipping ministry leaders, progress toward the fulfillment of the Great Commission will be slowed, possibly resulting in an ineffectual church. Based on the research and results of this initiative, I believe that the equipping program will increase the effectiveness of Ridgedale's mission and vision, resulting in a gain for the kingdom of Christ.

The participants and I gained a deeper understanding of the value of consistent learning, studying, and comprehension of Scripture and leadership concepts as a consequence of this project. Over the previous number of years, learning at Ridgedale has come to a halt, but the equipping process has rekindled enthusiasm among the church's ministry leaders. As a result of this increased enthusiasm for learning, I am looking forward to seeing the fruit that these ministry leaders will bear soon.

Christ's body is not made up of a single person. It is not a single ministry leader or pastor; rather, it is a group of people united in service. Pastors can often ignore the crucial significance of utilizing Christ's complete body. Pastors may sometimes concentrate their efforts primarily on a small number of leaders rather than seeking out and encouraging everyone to develop their spiritual abilities. Since the conclusion of this study, I have administered over thirty additional spiritual gift assessments and twenty-five Lead Like Jesus DiSC assessments to aid members in choosing their optimal location of contribution in the body of Christ. Although the process was lengthy, the project's fruit is obvious in a variety of ways throughout Ridgedale Church.

Equipping ministry leaders theologically for effectiveness has altered how Ridgedale's ministry leaders approach equipping. As one participant commented, equipping is biblically mandated and important: "Because we must prepare individuals similarly to how Jesus prepared his disciples. He equipped the disciples, and the disciples equipped the church. We have a responsibility to equip others so that the kingdom may

advance." Pastors who equip their ministry leaders theologically will develop effective ministry leaders.

Personal Reflections

In fourth grade, I was diagnosed with a reading comprehension disability. In high school, I was diagnosed with attention deficit disorder. In my senior year of high school, my government instructor stated, "Chris, you will never achieve success in life due to your disabilities." In response, Susan Burnett, a teacher at Carter High School in Knoxville, Tennessee, replied, "Chris, you are the only person who knows you. God has bestowed upon you many wonderful gifts. Now, employ them for the sake of his glory." Writing is challenging for me, usually taking four times as long as the average student. While I was designing this doctoral project, I was aware that the only way to properly complete it would be for God to be involved throughout the process. From the beginning of the project—when I prayed, "What would you have me write about?"—until the conclusion's reflection section, God knew exactly where he wanted me to go. As a result, he was involved in the entire process of equipping me to be a better leader.

After praying for direction on what God wanted me to write, a whisper in my heart stated that I should equip my church for service. In the weeks and months that followed, with the support of multiple professors, ministry leaders, and pastors, "Equipping Ministry Leaders for Effective Ministry" was released. Throughout my work on chapter 2, I was faced with my sin of ministering in isolation and attempting to carry out all of Ridgedale's ministry on my own. I asked for forgiveness and pleaded with God to direct me in allowing the entire body of Christ to carry out his mission through theological study. He has showed to me where I should take the initiative and when I should back off and allow others to take the lead via this process. "Chris is no longer the body of Christ; we are going to add a t to Chris to make it the body of Christ," my new statement reads.

Not only have I developed as a believer of Christ, but also others have observed a rise in my confidence and ability to lead effective ministry. Leaders must hone their interpersonal skills and leadership expertise. Stagnation in one of these two essential areas that fosters the growth of Satan's attempts—the other being continual learning to benefit the members of the congregation. Permit me to encourage any pastor or ministry leader who is reading this to prioritize your relationship with Christ and ongoing education while serving in a church. By regularly carrying out these two actions, the ministry will prosper, and the lost will be reached.

Conclusion

Allow me to begin by stating that the act of writing the words "in conclusion" is a blessing. "Equipping Ministry Leaders for Effective Ministry" has developed into a mission rather than a project. Throughout the previous three years of leadership training, study, and writing, God has placed a calling on my life to equip his church leaders for effective service. As a result of this calling, I see the rewards of his labor in the expansion of Ridgedale Church's ministries and ministry leaders.

As a result of this project's completion, Ridgedale Church's ministry leaders and pastors now have a powerful reference tool. The project's effectiveness is determined not by its implementation but by the acknowledgment of the crucial nature of equipping ministry leaders for effective service. By adopting an equipping paradigm, the church may continue to produce leaders, ensuring the continuation of Jesus's ministries for future generations.

In conclusion, this project on equipping ministry leaders for effective ministry at Ridgedale Church was a success. As I labored to complete this monstrous undertaking, I learned to completely rely on and trust Christ alone. Without this trust in Christ, the project would have been abandoned, and I would not be writing this last statement. As I

bring this initiative to a close, I want to underline that this is not the end; this is the beginning of a new ministry.

APPENDIX 1

LEADERSHIP ASSESSMENT

Agreement to Participate

The following assessment will provide information for the development of a leadership training programming for Ridgedale Church. This research is being conducted by Christopher S. Cate to collect data for a leadership development project.

Any information you provide will be strictly confidential, and at no time will your name or identities be reported with your responses. Participation is strictly voluntary. Feel free to withdraw at any time. By completing this assessment, you are providing informed consent for the use of your responses in this project.

The use of an email address will be used to identify participants to compare pre-test learning and post-test learning. Email Address: _____

(JotForm was used to populate these questions in a digital platform. No paper forms were used.)

Basic Information

1. Participation
   ○ I agree to participate ○ I do not agree to participate

2. What is your age?
   ○ 18-20 ○ 21-29 ○ 30-39 ○ 40-49 ○ 50-59 ○ 60 or older

3. Do you consider yourself a follower of Christ?
   ○ YES ○ NO

4. How many years have you been a follower of Christ?
   ○ 0-2 years ○ 3-4 years ○ 4-5 years ○ 5+

5. What is your gender?
   ○ Male ○ Female

6. Current marital status?
   ○ Single ○ Dating ○ Married ○ Widowed ○ Divorced

7. How many sessions did you participate in? (post-evaluation only)
   ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6 ○ 7

8. Highest level of education completed?
   ○ Not completed high school yet ○ High School ○ College/Technical
   ○ Graduate/Professional ○ Other

9. How would you classify your type of employment?
    ○ white-collar work ○ blue-collar work

10. Describe the current employment classification with a brief description of responsibilities OR describe your current situation (manager at, an employee of, a student in school, homemaker, etc.) _____

11. In your current/previous employment role, does/did your employer consider or classify you as a leader. Or, in your current stage of life, do YOU consider yourself a leader.
    ○ YES ○ NO

12. Explain in detail your response to the above question.
    _____
    _____
    _____

13. If considered a leader by your employer or by others, what best describes your leadership role.
    ○ Supervisor / Manager / Director ○ Team Leader ○ Coach
    ○Viewed as leader by team, but not designated title ○ Other

14. Describe in detail the types of leadership training you have attended from work or personal learning (please be detailed).
    _____
    _____
    _____

Knowledge Questions

The following questions are focused on what you currently understand regarding leadership in the church.

Respond to each statement by giving your opinion using the following scale:
    1: Strongly Disagree
    2: Disagree
    3: Disagree Somewhat
    4: Agree Somewhat
    5: Agree
    6: Strongly Agree

15. I correctly use my personal spiritual gift(s) in the ministry I lead.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

16. Comfortable explaining the responsibilities of biblical leadership.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

17. I understand the basic principles of biblical leadership.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

18. Enhancing my relationship with God will benefit my leadership ability.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

19. I understand my role in the Body of Christ.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

20. I confidently can explain the importance of the whole body of Christ working together as opposed to the leading ministry by myself.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

21. I understand the components of being a great servant leader.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

22. I understand how to implement servant leadership style in my leadership.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

23. I am capable of identifying my style of leadership and being able to lead others to success.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

Practices Survey

The following questions are focused on your current leadership practices at work and at church.

Respond to each statement by giving your opinion using the following scale:
    1: Strongly Disagree
    2: Disagree
    3: Disagree Somewhat
    4: Agree Somewhat
    5: Agree
    6: Strongly Agree

24. I consider the role of leadership as a sacred service to Christ and the church.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

25. I am able to describe what the Bible expects of leaders in the church.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

26. I am confident with my skills to lead using a servant leadership approach.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

27. I can verbally explain the importance of submitting to the authority of Christ and church leadership.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

28. I understand how to use my spiritual gift(s).
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

29. I can assign team members to roles that best suit their spiritual gifts.
    ○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

30. I can articulate the importance of incorporating multiple generations into my ministry team.
○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

31. I am equipped to lead different generations who serve on my team.
○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

32. I am able to communicate effectively using multiple communication methods with those I lead. (Texting, DM, IM, or Social Media)
○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

33. I am confident in my ability to resolve conflicts.
○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

34. I understand the importance of developing strong relationships to grow ministry.
○ 1 ○ 2 ○ 3 ○ 4 ○ 5 ○ 6

Thank you for participating in what has been a long three-year school journey for me.

Each lesson will last no more than 20 minutes. Finish the lessons as you have time.
Lessons 1–3 will be made available and emailed to you on Sunday, May 2.
Lessons 4–7 will follow.
Take your time. Take notes and help me make this project better.

APPENDIX 2

CURRICULUM EVALUATION RUBRIC

Leadership Equipping Curriculum Evaluation Tool					
Lessons 1 to 6 Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The curriculum is relevant to basic leadership principles.					
The curriculum is based on the Bible and is simple enough for a new or mature believer to understand.					
The curriculum is well-presented in written form. (Please note: the lessons will be presented in digital format due to covid.)					
Each lesson's main point supports the project's thesis.					
The review questions at the end of each lesson were useful for iterating the learning.					
The project as a whole appears to be simple to use or implement.					

APPENDIX 3

LEADERSHIP DEVELOPMENT PLAN
EVALUATION RUBRIC

Leadership Development Plan Evaluation Tool					
1 = insufficient 2= requires attention 3= sufficient 4 = exemplary					
Criteria	1	2	3	4	Comments
The leadership development plan has been successfully implemented, resulting in the establishment of a system for identifying new leaders.					
Once implemented, the plan is self-sufficient in terms of curriculum distribution, requiring no attention.					
The curriculum is current and relevant.					
The questions elicited thought, which increased knowledge and application.					
As leadership principles change or the needs of the church change, the curriculum can be updated.					

APPENDIX 4

LESSONS PLANS FOR EQUIPPING MINISTRY
LEADERS FOR MORE EFFECTIVE MINISTRY
AT RIDGEDALE CHURCH

Lesson 1: Foundations of Biblical Leadership (Part 1)
Matthew 28:18-20[1]

Objective: To gain a better understanding of biblical leadership in the church and how it can benefit the ministries that ministry leaders lead.

Supplemental Readings:

- *The Trellis and the Vine*, Colin Marshall and Tony Payne

Introduction:

Course Description: This seven-session course explores Matthew 28:18-20, Romans 12:3-8, and Ephesians 4:11-16 in order to equip ministry leaders with the basic principles of Biblical leadership. Every church ministry leader is responsible for making disciples and expanding the kingdom. This class is required for anyone interested in leading in Ridgedale Church ministries.

Course Schedule:

- Session 1 – Foundations of Biblical Leadership (part 1) Matthew 28:18-20

- Session 2 – Foundations of Biblical Leadership (part 2) Romans 12:3-8

- Session 3 – Foundations of Biblical Leadership (part 3) Ephesians 4:11-16

- Session 4 – Servant Leadership – Spiritual Gift and DiSC Profile Assessment

- Session 5 – Team Building and Teamwork

- Session 6 – Vision Casting for ministry and communication to team members

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[1] These seven lessons were delivered via recorded videos. Three videos were adapted from the content in these seven lessons.

- Session 7 – Roles, Responsibilities, Expectations, and Resources for Ministry leaders

Opening Questions:

- How would you characterize a typical leader?

- What does it mean to be a Biblical leader?

- In your opinion, what are the main differences between a typical leader and a Biblical leader?

<u>Go Therefore and Make Disciples</u>

- God Establishes Leadership in the church. Jeremiah 1:5 (NASB)

  > "Before I formed you in the womb I knew you,
  > And before you were born I consecrated you;
  > I have appointed you as a prophet to the nations."

- To fulfill the great commission of making disciples, God created leaders for his church. As leaders, we are prone to becoming fixated on the tasks rather than the goal. Ministry leaders' primary goal is to make disciples while leading ministry. What is the reason for this? It is often easier to concentrate on tasks and accomplishments because they can be seen. Making disciples, on the other hand, is subjective, and there are no precise measurements for determining whether or not someone is in the process of equipping a disciple.

- Open your Bible to Matthew 28:18–20. Read the verse line by line underlining essential words and actions.

  - **18** And Jesus <u>came up</u> and <u>spoke</u> to them, <u>saying</u>, "<u>All authority</u> in <u>heaven and on earth</u> has been <u>given to Me.</u> **19** <u>Go, therefore</u>, and <u>make disciples</u> of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, **20** <u>teaching</u> them to <u>follow</u> all that I commanded you; and behold, <u>I am with you always</u>, to the end of the age."

- **<u>Leaders Have Been Giving the Authority to Equip the Church</u>**

  (v. 18) And Jesus came up and spoke to them

  - After the resurrection, but before Jesus ascends into heaven, Jesus calls his disciples to meet with him one final time (Matt 28:18). The time has come to prepare the ambassadors for the building of the church. The disciples themselves speak no words in this final

scene, where the focus falls fully on Jesus himself; their role is to listen, to understand and to obey."[2] Jesus initiates the first declaration to begin the equipping of church leaders.

- Jesus could have come to the disciples; however, due to the recent resurrection of Jesus, there is too much commotion; therefore, Jesus sends the disciples to mountain a place of peace and potentially protection.

o Jesus spoke to them saying, "All authority in heaven and on earth has been given to Me."

- In this one sentence, Jesus claims his authority. The power of his authority derives from the Father, from whom he asserts his universal dominion as Mediator above the heavens, earth, and angels, Jesus, the God-man, was equal to his Father, and all power was originally and essentially his. Jesus, at present, transmits the authority, given by his Father to the disciples. – form this, the disciples have transferred the authority to YOU, the ministry leaders to go and make disciples.

- Jesus is passing the torch to his disciples, even as he promises to be with them forever—spiritually, not physically—to empower them for the future mission.[3]

- Why is this important to know and understand - Without the official transmission of authority to the disciples and soon to church leaders, the ability to share in the redemptive grace of Christ would be extinct.

✓ Jesus _____the disciples; the disciples passed the _____ torch to those who came into contact with them. Through the generations, it is our turn to _____ those we lead.

- **Leaders Have the Responsibility to Advance the Kingdom**

    (v. 19) Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

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[2] R. T. France, *The Gospel of Matthew*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2007), 733.

[3] Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: B & H, 1992), 368.

- Go – simply means that we, as ministry leaders, should go out (wherever we are) and share Jesus through word and deed.

- The word "Therefore" is critical here – Therefore indicates the power over all creation that has been given to Jesus is the basis for the mission command that follows. The disciples, being equipped by Jesus, begin to understand the impending mission. The central command for the disciples is to go and make disciples.[4] At the moment that Jesus commands them to "go," the disciples' hearts must have been stirred to begin equipping church leaders.

- In the original Greek, "make disciples" is the sole imperative verb in the sentence. "Therefore" (οὖν) is the conjunction that is indicative that Jesus' commands are coming forth authoritatively from him in virtue of his having been given all authority. Jesus has the authority to bestow upon others the command to make disciples. As Jesus finishes equipping his disciples, his direct instructions are for the disciples to "go therefore and make disciples," reproducing themselves to build the body of Christ and thereby fulfilling the Great Commission. The omission of any of these words would leave Scripture flat with a lack of action. Craig Bloomberg stresses the importance of reproducing: "Focus remains on the task of all believers to duplicate themselves wherever they may be. The verb 'make disciples' also commands a kind of evangelism that does not stop after someone makes a profession of faith."[5] Bloomberg supports the point that making disciples never stops, thus confirming the importance of equipping church leaders. The disciples were the first evangelists to equip church leaders with the gospel to reach all nations. Efrain Agosto confirms, "Teaching and making more disciples is the fundamental function of gospel leadership in the aftermath of the life and teachings of Jesus, even decades after the foundational events."[6] It is through the command of Jesus to "make disciples" that the disciples reproduce themselves, equipping church leaders to continue the process for ages to come.

- Once Jesus commits to "all nations," the old covenant is annulled, enabling the disciples to minister to the Gentiles (Matt 10:6-7; 16:15). The once-exclusive salvation is now offered to everyone. As Turner confirms, "Jesus previously commissioned the disciples

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[4] Blomberg, *Matthew*, 369.

[5] Blomberg, *Matthew*, 369.

[6] Efrain Agosto, *Servant Leadership: Jesus and Paul* (St. Louis, MO: Chalice Press, 2005), 95.

to proclaim the kingdom to Israel alone . . . but now he commands them to disciple all the nations."[7] When Christ as the Mediator fulfills the covenant (Matt 5:17) and propels his disciples to go to all nations, the disciples can begin equipping church leaders to fulfill the Great Commission.

✓ Going to make disciples is a process of_____.

- **Leaders Have the Responsibility of Teaching and Equipping**

    (v.20) teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

    - As Jesus completes his statement recorded in Matthew 28:18-20, Christ establishes the enlisting and equipping of church leaders for the fulfillment of the Great Commission.

    - The concluding active participle ("teaching") is subordinate to the imperative ("make disciples"), which combines baptizing and teaching collectively (vv. 19-20), and thus sets up the order for equipping church leaders as baptizing and then training.

    - The disciples are to routinely carry out these practices, passing them down to their successors. It is essential to notice that these two actions publicly express an individual as a follower of Jesus. First, baptism is the initial act of obedience when *becoming* a follower of Jesus. Second, training is the process of *being* a follower of Jesus. Both outwardly expressed actions must go hand in hand for the equipping of church leadership.

    - Nevertheless, there is some disagreement over the order of the two outwardly expressed actions. R.T. France identifies the complicated process of baptism and training that churches adopt:

        o In many Christian circles, administered only after a period of "teaching," to those who have already learned. It can become in such circles more a graduation ceremony than an initiation. If the order of Matthew's participles is meant to be noticed he is here presenting a different model, whereby baptism is the point of enrolment [sic] into a process of learning, which is never complete.[8]

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[7] David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2008), 689.

[8] France, *The Gospel of Matthew*, 735.

- Theodore of Mopsuestia's view differs from that of France. Theodore takes the view that training is needed before baptism to repel previously learned expressions of worship and to comprehend the nature of God: "This is the reason why our Lord caused baptism to follow catechumenate so that baptism should be the end of catechumenate."[9] Theodore's opinion aligns with the Roman Catholic Church; however, a great deal of Protestant churches require training prior to the outward expression of water baptism. W. D. Davies and Dale C. Allison, Jr. finish the debate, saying,

  - Concerning the order of the ecclesiastical verbs in vv.19-20, perhaps one first hears the call to discipleship (μαθηύσατε) then enters the community through baptism (βαπτίζοντες) and finally learns instruction (διδάοκτες) with a view towards obedience (τηρεῖν). In this case μαθητεύσατε could refer to pre-baptismal instruction. But it is better to regard μαθητεύσατε not as the first in a series but as general imperative which is filled out by what follows: baptism and instruction in obedience belong to discipleship.[10]

- The diversity of thought aligns with the variety of churches' theological approaches to the order of accepting a new Christian into the church. Supported by evidence from Davies and Allison, Matthew clearly states that church leaders are to baptize then train. Therefore, church leaders act by the authority bestowed upon them to baptize, signifying a new believer's readiness to be equipped to fulfill the Great Commission.

- Through our actions and "By teaching what Jesus taught, the church becomes an extension of his ministry."[11] Obeying is a challenge to understand the necessity and desire to comprehend and cherish the life and mission of Jesus. The challenge does not stop there. For leaders in the church, the desire to imitate the life of Jesus becomes a testimony in their day-to-day interactions.

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[9] Theodore of Mopsuestia, *Commentary on the Nicene Creed (1932)*, accessed April 20, 2020, https://www.ccel.org/ccel/pearse/morefathers/files/theodore_of_mopsuestia_nicene_02_text.htm#349.

[10] W. D. Davies and Dale C. Allison Jr., *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, vol. 3, International Critical Commentary (London: T & T Clark, 2004), 3:686.

[11] Davies and Allison, *Matthew*, 3:686.

- ✓ Baptizing is a part of the _____ process.

- **Review Matthew 28:18-20**

    - ▪ Jesus equipped the disciples. We are to equip our congregation to disciple those we lead.

        - Why is it critical for the church to equip ministry leaders?

    - ▪ Making disciples is equipping.

        - How is discipleship making equipping the church for ministry?

        - Why is this important?

    - ▪ Baptizing and teaching is equipping.
        - As a ministry leader why is it important to baptize and then teach or do you believe it is important to teach then baptize?

Lesson 2: Foundations of Biblical Leadership (Part 2)
Romans 12:3-8

Objective: To gain a better understanding of biblical leadership in the church and how it can benefit the ministries that ministry leaders lead.

Supplemental Readings:

- *Great Leader, Great Teacher: Recovering the Biblical Vision for Leadership*, Gary Bredfeldt

Opening Questions:

- What does it mean to be a part of the body of Christ?

- How do you see yourself fitting into the body of Christ?

    o What spiritual gift(s) do you have?

- Why do you think Christ spent so much time talking about the importance of the body of Christ?

The Body of Christ

- Delegate to leaders who are capable. Exodus 18:21 (NASB)

    Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties, and of tens.

- Romans expresses the expectation of the body of Christ's working in unity as one: "So we, though many, are one body in Christ, and individually members one of another" (12:5).

- "[Though] Paul's purpose is to encourage the unity of the community, he does not merely list the gifts; he also exhorts the Romans to exercise them for the good of all."[12] To fulfill the Great Commission, the church must reference Romans 12:3-8 as its guide to prepare and equip ministry leaders for service.

- Open your Bible to Romans 12:3-8. Read the verse line by line underlining essential words and actions.

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[12] Frank J. Matera, *Romans*, Paideia (Grand Rapids: Baker, 2010), 290.

3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. **4** For just as we have many parts in one body and all [a]the body's parts do not have the same function, **5** so we, who are many, are one body in Christ, and individually parts of one another. **6** However, since we have gifts that differ according to the grace given to us, *each of us is to use them properly*: if prophecy, in proportion to *one's* faith; **7** if service, in the *act of* serving; or the one who teaches, in the *act of* teaching; **8** or the one who exhorts, in the *work of* exhortation; the one who gives, with [f]generosity; the one who is in leadership, with diligence; the one who shows mercy, with cheerfulness.

- **As One Body, Each Serves Others in Humility**

  (v. 3) For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

  - Paul begins Romans 12:3 with graceful apostolic authority, beseeching all persons to hear the word about to be proclaimed. Through Paul's humility, he brings the Roman believers' attention to a significant matter concerning unity and the spiritual gifts bestowed upon each Christ-follower. Through Paul's God-given ability to diversify his written communication patterns, he is capable of speaking to multiple audiences.

  - Through Christ's calling of Paul, Christ reminds Paul of the love and grace Christ bestowed upon him; therefore, Paul is bringing this grace to the Romans. In turn, church leaders must also remember their personal calling to be leaders and then lead the body of Christ with the grace and humility that Paul describes in Romans 12:3.

  - Paul goes on to exhibit the grace and humbleness expected of a Christian believer "not to think of himself more highly than he ought to think" (v. 3). Thinking of oneself more highly creates a headstrong, inflexible self-opinion that distorts what God has intended.

  - Not only are individuals not to think too highly of their abilities, but also the local church is not to compare itself to other churches. By believing that one church is superior to another, the entire body experiences envy or pride. Thomas Schreiner considers the verse to potentially address a problem between various churches in Rome: "The warning also addresses divisions between Jews and gentiles

in Rome because the gentiles are warned against pride with the related terms μὴ ὑψηλὰ φρόνει . . . Rom 11:20."[13] Paul understood the struggle of comparing oneself to others, or thinking more highly of oneself, to be problematic for the individual and the church. Knowing the sinful nature of humans, thinking more highly of oneself had to be addressed for future churches. Today, some churches and individuals around the world struggle with a hyper-inflated belief that they are better than others; however, in contrast, many individuals and churches display a temperament of humility like what Paul is describing in Romans 12:3.

- In addition to understanding where Paul picks up the idea of "sober judgment," an explanation of how Paul uses the term is essential. Charles Hodge defines sober judgment as "to be of a sane mind; and then to be moderate or temperate. Paul speaks of one who overestimates or praises himself as being beside himself; and of him who is modest and humble as being of a sane mind, i.e., as making a proper estimate of himself."[14] Sober-mindedness begins with a dependency upon Christ. When Christian servants depend upon Christ for his guidance, the kingdom works together with like-mindedness.

- Paul yearns for Christians to find a healthy balance in their thinking of their abilities. When leaders see themselves as those whom God has created and redeemed, then pride has no home to reside in leaders' hearts; therefore, thinking of one's abilities *vis-à-vis* sober-mindedness toward other believers, the church is united, sustaining one body for the sake of the Great Commission.

✓ The body of Christ works together best in **SOBER MINDEDNESS**.

- **Under the Head of Christ to be Diverse and United as One**

(v. 4-5) For just as we have many parts in one body and all the body's parts do not have the same function, so we, who are many, are one body in Christ, and individually parts of one another.

- The human body has many parts functioning together; the body of Christ as a whole has multiple members employing spiritual gifts

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[13] Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament, 2nd ed. (Grand Rapids: Baker, 2018), 609.

[14] Charles Hodge, *A Commentary on the Epistle to the Romans*, new ed. (Grand Rapids: Kregel, 1882), 608.

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to serve one another: "For as in one body we have many members, and the members do not all have the same function" (Rom 12:4).

- Paul yearns for the Roman church to comprehend the emphasis of its corporate body's working together as one. Perhaps he is describing the body as a semblance of pieces merging to create a working object, like a supercomputer, for instance. Similar to a supercomputer, the church body requires a sundry of members to work. Lacking any one piece gives rise to difficulties, thus reducing the church's ability to function. Swindoll clarifies, "And when everything is working in harmony, life is good. But when one part is injured or paralyzed, the whole body suffers."[15] The church is able to achieve the Great Commission when it understands the importance of the body's working together.

- While each and every individual electronic part is critical to a supercomputer, every part takes on a different role that allows it to function. Such is also the case within the body of Christ. For the body to perform at maximum capacity, diversity throughout the members is essential. Inadequate diversity or maladjusted members elicit challenges. Osborne expounds, "The body is a single mechanism that depends on all the members functioning together to work, yet at the same time each member performs a different task. If any of the parts of the body tries to function other than the way it was intended, the body is crippled."[16] Paul is describing what many churches are experiencing today—a dysfunctional church body with members crippled due to the various internal and external factors created by individuals and groups.

- In further examination of Romans 12:5, James Dunn takes the opinion that "'members of one another' is a slightly odd variation of the body metaphor, but serves very effectively to bring out the degree of interdependence which Paul regards as the most important point to draw from the body imagery."[17] Dunn indicates the relevance of all members' playing their part in the community. Jesus supplied a paradigm of community for today's church to exemplify (Matt 18:20; Acts 2:46-47; 1 Cor 12:25-27; Gal 6:2). David deSilva points out, "Where individual disciples are not growing and where congregations are experiencing atrophy, it is

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[15] Charles Swindoll, *Insights on Romans* (Carol Stream, IL: Tyndale House, 2015), 277.

[16] Grant R. Osborne, *Ephesians: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2017), 384.

[17] James D. G. Dunn, *Romans 9-16*, Word Biblical Commentary, vol. 38B (Dallas: Word, 1988), 724.

likely that we are failing to invest in one another. Once more this pushes us past the level of polite social interaction with one another to a level of intimate investment in one another's lives, progress in the faith, and points of need."[18] When the body of Christ fails to invest in one another, through either equipping or discipleship, the church body aimlessly wonders without fulfilling Christ's commission to make disciples. Thomas Stegman confirms the statements of Dunn and deSilva: "[The word] 'body' emphasizes the interdependence of its members."[19] The body is designed to be diverse and yet united as one under the headship of Christ in order to accomplish the Great Commission.

✓ The body of Christ works best when it works **TOGETHER**.

- **Leaders Using Their Gifts to Equip the Body for the Great Commission**

   (vv.6-8) However, since we have gifts that differ according to the grace given to us, each of us is to use them properly: if prophecy, in proportion to one's faith; if service, in the act of serving; or the one who teaches, in the act of teaching; or the one who exhorts, in the work of exhortation; the one who gives, with generosity; the one who is in leadership, with diligence; the one who shows mercy, with cheerfulness.

   - United and serving one another with the gifts bestowed upon them by God, the body of Christ is able to fulfill the Great Commission. In Romans 12:6-8, Paul presents seven spiritual gifts: prophecy, service, teaching, exhortation, giving, leading, and acts of mercy. Every gift has an essential role in the equipping and uniting of the body of Christ.

   - The seven gifts Paul mentions in verses 6-8 "are a description of how the body of Christ functions," says Dunn.[20] The previous verses (vv. 4-5) provide evidence for the importance of the body's functioning collectively. Verse 6 transitions to initiate the members' obligation to understand the gifts bestowed upon the body of Christ. Nevertheless, Paul's first desire is that his readers realize that Christians have "gifts that differ" (v. 6). Possessing a diversity of gifts supports the community's need for a multiplicity of functioning members (referred to in vv. 4-5). Each member is

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[18] David A. deSilva, *Transformation: The Heart of Paul's Gospel*, ed. Michael F. Bird, Snapshots (Bellingham, WA: Lexham Press, 2014), 72.

[19] Thomas D. Stegman, *Written for Our Instruction: Theological and Spiritual Riches in Romans* (Mahwah, NJ: Paulist Press, 2017), 57.

[20] Dunn, *Romans*, 725.

instrumental in his or her role of the service to others in the church. The absence of even a single gift diminishes the capability of the church to meet the needs of the body and, consequently, to fulfill the Great Commission.

- The church body is mandated to work together, utilizing all gifts. To some extent, these gifts appear to be innate, while others seem to be bestowed upon new Christ-followers at the time of baptism.[21] In any matter, the gifts are conferred upon believers to fulfill the numerous functions within the church body.

- The first three gifts are verbal (prophecy, teaching, exhorting) and useful for equipping the church leadership. The next four gifts (service, giving, leading, and mercy), according to Cranfield and Emerton, "most probably have to do with the practical assistance of those who are in one way or another specially in need of help and sympathy."[22] As evident, the seven gifts Paul mentions are essential, and all must be present for the body of Christ to function fully.[23]

- Prophecy - Prophecy is significant to Christianity as it is the gift of foretelling or explaining the Word of God.

- Service - The Greek term for "serving" (*diakonia*) means to wait on tables as well as, more individualistically, to serve one another. A New Testament example of *diakonia* is Mary and Martha (Luke 10:38-42). Jesus is the model for service as a New Testament church. There are numerous occasions of Jesus serving (Matt 8:14-15; Luke 8:54-55, 22:41-42, 44; John 13:5). Joseph Fitzmyer explains a bit further what Paul means by the gift of service: "It is not easy to say just what Paul means by this term; it may be specific service, such as table service (Acts 6:2), or the administration of material aid to members of the community (15:25, 31; 1 Cor 16:15; 2 Cor 8:4); or generic, of all activity meant to build up the community, as Paul speaks of his own

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[21] E. James R. Edwards, *Romans*, New International Biblical Commentary, vol. 6 (Peabody, MA: Hendrickson, 1995), 287.

[22] C. E. B. Cranfield and J. A. Emerton, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 6th ed., International Critical Commentary (Edinburgh: T & T Clark, 1975), 628.

[23] Research indicates that prophecy is greatly debated in regard to its existence today. It seems the gift has ceased but was essential to the foundation of Christianity. A further explanation will be provided in Eph 4.

ministry in 11:13."[24] In the end, serving is helping others with a cheerful heart, pausing to provide care for the injured, like the Samaritan, instead of passing by, like the priest and Levite (Luke 10:25-37). James Edwards sums up the position of service thus: "This undoubtedly is due to the remembrance of Jesus himself who exalted service of others over self; 'the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many' (Mark 10:42-45 also John 13:1-20)."[25] Paul's emphasis to service is significant as his desire was for the church body to imitate Christ.

- Teaching - Fundamentally, teaching could be one of the greatest gifts Paul mentions; however, Paul has no hierarchy in mentioning the gifts, so to state that one gift is superior to another would be a fallacy. Although, Dunn states, "Teaching preserves continuity, but prophecy gives life; with teaching a community will not die, but without prophecy it will not live."[26] The equipping of the whole body of Christ is imperative for it to function appropriately. Schreiner notes the variation of prophecy and teaching: "Prophecy was spontaneous and directed to specific situations, while teaching was a more settled gift and required study and effort in order to understand and explain the tradition."[27] Nevertheless, teachers are not merely tasked with passing down information; they also need to be able to explain what is being said.

- Each of the gifts is fully dependent upon the Spirit to fulfill the gift. Attempting anything without the Spirit's grace bestowed upon the individual would be folly. The health and future of the church depends upon its members being equipped for ministry and serving one another.

- Encouragement - Both encourager and exhorter, hand in hand, represent the pastoral leadership position of the local church. The central purpose of the pastor is to care for those whom God has placed in the church. However, not only should the pastor provide physical care, he should also provide spiritual guidance in explaining the Scriptures for current-day situations. Cranfield supports the pastor's responsibility for this application:

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[24] Joseph A. Fitzmyer, *Romans*, The Anchor Bible, vol. 33 (New York: Doubleday, 1993), 648.

[25] Edwards, *Romans*, 288.

[26] Dunn, *Romans*, 729.

[27] Schreiner, *Romans,* 614.

- The immediate purpose of exhortation was to help Christians to live out their obedience to the gospel. It was the pastoral application of the gospel to a particular congregation, both to the congregation as a whole and also to the members of it severally. So the eyes of the exhorter had to be firmly fixed not only on the gospel but also on the concrete situation of his hearers. Naturally the same person must often have fulfilled both functions in the early Church; in the modern Church the parish minister has normally to fulfil them both.[28]

- The pastoral function is essential to the body of Christ. Pastors must remember the importance of all spiritual gifts and should not attempt to possess those gifts with which they have not been blessed. Being the spiritual father of the community is no easy task. Nevertheless, through the equipping of the individual members of the body, the role of the pastor could become less laborious, allowing every gift to function as intended.

- Generosity - In Romans, Paul insinuates that giving is to be carried out with no ulterior motives; it should be pure of heart. Simply stated, giving means to share. The Bible supports the importance of giving in several places (Prov 22:9; Isa 58:7; Luke 3:10-11; Eph 4:28; Heb 13:16). Giving is vital to the body. Without the necessary financial gifts to fund missions or to assist the less fortunate, the church would strain to fulfill the Great Commission. The necessity for the church to have members that are philanthropists or almsgivers is, without a doubt, a means to fulfilling the Great Commission.

- Leadership - An accurate measurement of the strength of a leader is evidence of one's ability to influence those whom he or she leads as well as of the respect displayed toward the leader. The office of leadership is not limited to a single leader within the church. The church must have multiple leaders in ministry for it to be effective. Today, the church is lacking leaders who have the ability to lead different generations at the same time. Having diverse leaders equipped to lead multiple generations guides the church toward growth and, consequently, toward fulfilling the Great Commission.

- Mercy - Mercy is a unique gift bestowed for care. The parable of the Good Samaritan is a good example of the gift of mercy (Luke

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[28] C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, International Critical Commentary (London: T & T Clark, 2004), 623.

10:37). The gift of mercy has always been a vital function of the church. Many come to the church seeking mercy during difficult times of their life. When the church is gifted with mercy, many find the refuge and strength they are searching for. Though mercy finalizes the list of spiritual gifts that Paul mentions in Romans 12, all gifts are to be exercised cheerfully. Colossians 3:23-24 sums it up best: "Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ."

- Conclusion - God's expectation of the church's working as one is evident in Romans 12:3-8. Each member of the body, showing sober judgment, is to exercise the gifts that have been distributed to him or her, falling under the headship of Christ and being eager to maintain the unity of the body as one under the cross of Jesus. Though there are many in the body, diversity is essential. When everyone exercises their different gifts to serve the body, the church will be able to fulfill the Great Commission to which it has been called, as it can be observed in Romans 1:11-12; 15:5-8; 16:25-27.

✓ The health and future of the church depends upon its members being equipped for ministry and serving one another.

- **Review Romans 12:3-8**

  - We must be sober-minded and humble when serving in the body of Christ.

    - Why is it critical for a ministry leader to maintain sober mindedness?

    - What happens if a ministry leader become puffed up or thinks to highly of themselves?

  - The body of Christ has many parts functioning together. The body is not dependent upon one person but many to fulfill the Great Commission.

    - Why does ministry necessitate the body of Christ work together?

    - What can happen when a ministry is run by a single person?

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- Ministry leaders use their gifts to equip the body of Christ to full fill the Great Commission.

    - How does a ministry leader use their gifts to equip others?

    - What is the significance of this?

Objective: To gain a better understanding of biblical leadership in the church and how it can benefit the ministries that ministry leaders lead.

Supplemental Readings:

- *Spiritual Gifts: What They Are and Why They Matter*, Thomas R. Schreiner.

Opening Questions:

- Through which spiritual gifts does Christ equip the church?

- Why is it important for the church to have unity in the body of Christ?

- How can we, as Christians, strengthen our faith?

Good Leadership Offers Stability

- Delegate to leaders who are capable Proverbs 29:4 (NASB)

  > The king gives stability to the land by justice, But a person who takes bribes ruins it.

- Paul yearns for his readers to comprehend the significance of both faith and practice. He encourages the preparation of the church for ministry, resulting in mature believers who build up the body of Christ. Charles Arnold states, "Jesus has called the leader of the church to invest a great deal of time and energy in equipping others to do the word of the ministry."[29] Without an equipping system to strengthen basic biblical knowledge, the church's ministry leaders could be tossed to and fro by cunning external beliefs and practices. Pastors must take equipping to heart, as the future leadership of the church is at stake.

- Open your Bible to Ephesians 4:11-16 Read the verse line by line underlining essential words and actions.

  - [11] And He gave some *as* apostles, some *as* prophets, some *as* evangelists, some *as* pastors and teachers, [12] for the equipping of the saints for the work of ministry, for the building up of the body of Christ; [13] until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness

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[29] Clinton Arnold, *Ephesians*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2010), 275.

of Christ. **14** As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of people, by craftiness in deceitful scheming; **15** but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *that is*, Christ, **16** from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

<u>Christ Establishes Leadership Positions</u>

(v. 11) And He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers,

- Christ conquered death through the resurrection, and in doing so he was divinely given the authority to anoint the leaders of his church. As Clinton Arnold explains, The resurrected Christ has bestowed his grace on every member of his body, but he has especially gifted certain individuals within the community to establish churches, minister the Word of God, and equip others for service in the church. Christ gives these gifted leaders to the church not to do the ministry for the various members of the body while they passively receive, but to help prepare each one of them to actively serve in the ways he has gifted them.[30] Paul describes the gifts of apostle, prophet, evangelist, pastor, and teacher. Those who accept one of these divine gifts of leadership are not to take the position lightly. These Christian positions are to lead and equip the body for Christ's service.

- In Ephesians 4:11, in a sequence of significance, Paul describes the five spiritual, divinely appointed offices of leadership for the church. The leadership positions are not to be deemed superior to other positions, but instead are to be considered positions that equip the saints for the work of Christ.

- The body of Christ has an opportunity for every believer to serve. Whether a volunteer or a ministry leader, the identity of the position matters little to the mission of the church. All offices and leadership roles are equally essential.

- Apostles - Paul first describes the apostles, as these are the men whom Jesus taught and walked with on earth. There were twelve original apostles: Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Thaddaeus, Simon, and Matthias, who replaced Judas (Acts 1:26). All twelve men were foundational in spreading the gospel through the world and initiating the launch of the church.

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[30] Arnold, *Ephesians*, 255.

- Individuals today wonder whether apostles exist in the twenty-first century. Theologians, such as John Calvin, Charles Hodge, Markus Barth, and Charles Talbert, present various answers. Hodge explains that an apostle represents a man who was appointed by Christ, witnessed the death and resurrection of Christ, gained an understanding of the gospel through revelation, and was considered trustworthy through the gift of inspiration.[31] Similarly, Calvin characterizes the original apostles as follows: "When our Lord Jesus Christ choose his apostles, they were poor fishermen, [Matt. 4:18], and such as were unlearned."[32]

- Prophet - These men and women were foundational to the nascent Christian faith. New Testament prophets include John the Baptist, Paul, Barnabas, Agabus, the four daughters of Philip the evangelist, and others (Luke 1:76, 28; 2:36; Acts 13:1; 15:32; 21:8-9, 10-11). Prophets were divinely granted the capacity of insight into the future, or were appointed as spokespersons on behalf of God. While there is much debate over the continuation of prophets and prophecy, Thomas Schreiner claims that prophecy does not exist:

  - If prophecy still exists today, it is hard to resist the conclusion that the foundation established by the apostles and prophets hasn't been completed, and that the New Testament prophets are still adding to the foundation of apostolic teachings. Then we are faced with the situation where people are still speaking revelatory words today, and in such a scenario the final and sole authority of the New Testament is threatened.[33]

- Though the gift of prophecy has ceased, as per Thomas Schreiner, what the prophets scripted for Christianity is essential for equipping ministry leaders today. Church leaders are obligated to understand the past in order to understand the future. Clinton Arnold articulates that the words given by the prophets were "'for their strengthening, encouragement, and comfort (1 Cor. 4:3).'"[34] As the church equips its ministry leaders, the words of the prophets are the bedrock on which leadership stands and serves.

- Evangelist - the evangelist (εὐαγγελιστής; *euangelistes*) is understood to be a missionary either locally or internationally. An evangelist is "one who brings the

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[31] Charles Hodge, *A Commentary on the Epistle to the Ephesians* (New York: Robert Carter, 1858), 14.

[32] Jean Calvin, *Sermons on the Epistle to the Ephesians*, rev. ed. (London: Banner of Truth Trust, 1973), 371.

[33] Thomas R. Schreiner, *Spiritual Gifts: What They Are & Why They Matter* (Nashville: B & H, 2018), 107.

[34] Arnold, *Ephesians*, 257.

good news" or is considered a proclaimer of the message of Christ.[35] An evangelist is often referred to as a divinely anointed person who possesses an aptitude for expressing the gospel in an applicable manner to unbelievers, which results in individuals taking a step of faith to accept Christ as Lord and Savior. In any definition, the consensus is that an evangelist amounts to one who goes forth with the good news (i.e., the gospel). For example, Matthew 28:19 describes Christ's command that all believers would go proclaim his holy word. Evangelists, however, are specifically "equipped to travel from place to place."[36] Not only do these men bear the good news, but clearly they also equip believers. Arnold explains that evangelists "helped equip other believers in the church to share their faith and to grow in a knowledge of the Lord Jesus Christ (4:12)."[37] The evangelist represents a nomad who transmits the good news. In contrast, a pastor resides in one location for a longer period of time than an evangelist. Pastors are customarily considered shepherds of the flock who remain with and care for the congregation. Equally, both leadership contributions are necessary, the evangelist being the one who comes and goes.

- Pastor – Teacher - Scholars debate the question and seem to agree that there are two perspectives. The first perspective claims that a pastor is a proficient teacher of the Word and a shepherd to the flock. The second perspective claims that there are differences between the office of pastor and teacher; the pastor is shepherd, and the teacher is one detailed in presenting the Word of God. Barth characterizes the office of pastor and teacher accurately: "They [pastor-teachers] are enlisted and installed for the purpose of 'equipping' (all) the saints."[38] The divinely appointed leadership position of pastor-teacher is intended to lead the church through equipping ministry leaders.

  - The body of Christ has an opportunity for **EVERY BELIEVER** to serve.

Church Leaders Are First to Equip God's People for Service

(v. 12a) for the equipping of the

- Pastors and other church leaders are the foremost individuals positioned to equip ministry leaders to carry out the mission of the church. Leaders are to equip the church for service. Too often, pastors direct their focus to accomplishing the work of the Lord in isolation, neglecting to incorporate the whole body of Christ in

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[35] Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2010), 274.

[36] Thielman, *Ephesians*, 274.

[37] Arnold, *Ephesians*, 260.

[38] Markus Barth, *Ephesians*, The Anchor Bible, vol. 34A (Garden City, NY: Doubleday, 1974), 481.

achieving the greater work of the Lord. Grant Osborne further explains, "The leaders are gifted in a special way, but their purpose is to train and equip the saints, not to conduct all ministry functions themselves."[39] Paul undoubtedly insinuates to the church the significance of equipping the saints for service, or per the purpose of this project, equipping ministry leaders for service in the ministries of the church.

- Ephesians 4:12a features an uncommon Greek noun to the church, καταρτισμὸν (*katartismon*; "equipping"), which is used only once in the New Testament. The noun is derived from a verb used to indicate a process of reconciliation or to set bones. "Equip" likewise might be translated as training, preparing, equipping, or perfecting. Through developing an effective equipping process, the church's leadership is focusing on "the task of helping the church to grow, with reference especially to the internal spiritual growth of every member."[40] Paul does not lay out a precise plan or procedure to guide the church to equip the body of Christ; however, he expresses the importance that the process occurs. At the core, Paul urges church leaders to prepare the body for service, maturity, and unity.

- E. K. Simpson and F. F. Bruce recognize a parallel supporting the significance for equipping: "There are plants that call for the nurseryman's tendency at a certain period of development that become independent of his care when they have reached maturity."[41] An equivalent tendency occurs with equipping the church body for service. Once believers are fully equipped and reach maturity, they—as servant-leaders—are less dependent upon the leaders of the church and can initiate reproducing additional ministry leaders.

- Failing to equip the body for ministry results in ministries being ineffective and pastors being evermore frustrated. John MacArthur justifies that "the surest road to a church's spiritual stagnation, to the pastor's burnout, or to both is for the pastor to become so engulfed in activities and programs that he has too little time for prayer and the Word."[42] Pastors and church leaders must devote time to "developing and preparing fellow believers to engage in ministry" through the process of equipping.[43]

- Churches using or desiring to initiate an equipping model can find a resource in Arnold, as he outlines four questions for either reflection or configuration: "[1]

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[39] Osborne, *Ephesians*, 8.

[40] Osborne, *Ephesians*, 3.

[41] E. K. Simpson and F. F. Bruce, *Commentary on the Epistles to the Ephesians and the Colossians*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1957), 96.

[42] John MacArthur, *Ephesians*, *The MacArthur New Testament Commentary* (Chicago: Moody, 1986), 154.

[43] Arnold, *Ephesians*, 262.

How well are our pastors equipping others to do ministry? [2] How many people have they empowered to do ministry? [3] Are they doing ministry through a team? [4] And how successful are the people around them?"[44] Using these four questions as an instrument for reflection or implementation will guide the church to success in equipping.

- Failing to **EQUIP** the body for ministry results in ministries being **INEFFECTIVE** and pastors being evermore **FRUSTRATED**.

Equipping Results in the Building of Stronger Ministries

(v. 12b) saints for the work of ministry, for the building up of the body of Christ;

- Through equipping the saints (i.e., ministry leaders) for ministry, church leaders build healthy ministries, which results in the building up of the body of Christ. Arthur Patzia explains, "[The] building imagery indicates that the body is being built as God's people are prepared for doing the work of the ministry (*diakonia*). Every member must contribute to this process, or the body will be deficient in areas of its growth."[45]

- Ephesians 4:12b is often interpreted by referring to the church figuratively in architectural terms or in the sense of building a structure. Just as materials are connected in building a structure, so also are church members connected, building one another up through service and teaching. Therefore, each person should utilize his or her divinely appointed gifts for the building up of the body. Church members who choose not to use their spiritual gifts impede the church and the process of building it up. As Arnold puts it, "Paul's vision for the church is that each member of the group will actively contribute to the growth of the body and thus facilitate its growth to maturity."[46] Equipping ministry leaders will contribute to the building up of the body of Christ.

- Equipping ministry leaders will contribute to the **BUILDING UP** of the body of Christ.

Maturity Develops through Basic Biblical Knowledge

(vv.13-14) until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and

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[44] Arnold, *Ephesians*, 275.

[45] Arthur G. Patzia, *Ephesians, Colossians, Philemon*, New International Biblical Commentary, vol. 10 (Peabody, MA: Hendrickson, 1990), 243.

[46] Arnold, *Ephesians*, 272.

there by waves and carried about by every wind of doctrine, by the trickery of people, by craftiness in deceitful scheming;

- Building basic biblical knowledge develops maturity in unity and faith that will result in influential leaders who can defend and cultivate their faith. Ephesians 4:13 outlines three goals of equipping: (1) there is spiritual unity around a common faith; (2) personal Christian maturity increases and there is great intimacy in the experience of God; and (3) corporately, the body of Christ is strengthened through equipping ministry leaders.

- Through equipping the church body with necessary biblical knowledge, Christian maturity increases, which leads believers to greater intimacy with God and greater knowledge of Christ. Christians receive knowledge with "information and skills acquired through experience or education."[47] A personal relationship remains imperative for understanding or experiencing the Son of Man.

    - Maturity develops through **BASIC** biblical knowledge.

Growing in Maturity as a Body of Christ Is Dependent upon Equipping

(vv. 15-16) but speaking the truth in love, [h]we are to grow up in all aspects into Him who is the head, that is, Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

- Equipping ministry leaders to express truth in love will guide the body to grow toward maturity. While Ephesians 4:14 characterizes the craftiness of those opposed to the church, verse 15 guides the reaction to those who disperse lies or false teachings ("rather, speaking the truth in love . . ."). Equipping ministry leaders to respond in love to the opposition of the church gives rise to a unified body that is healthy.

- If the leadership of the church is not equipping ministry leaders to encounter these conflicts adequately, then the church is affected negatively. Osborne provides an example of how to respond to such situations: "As the heretics try to tear down the church and replace it with their own fiefdom, Paul provides an antidote. Instead of spreading lies in selfish greed for gain, the people of God will 'speak the truth in love.' Malicious falsehood is countered by loving truth."[48] The loving truth is the actions of Christians. When Christians counter conflict with hatred, the

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[47] Lindsey Wilson, "Knowledge, Education, and Identity: The Inextricable Connection between Knowledge and Experience," January 21, 2015, https://scholarblogs.emory.edu/basicproblems002/2015/01/21/the-inextricable-connection-between-knowledge-and-experience/.

[48] Osborne, *Ephesians*, 6.

church is perceived as a hater. If it responds to conflict with love, then the church is perceived for the purpose it is designed for—love. Ministry leaders must be equipped to counter conflicts with Scripture and love.

- The equipping process develops an understanding of the necessary requirements for the body to work together well. Christ, as the head of the body, incorporates the spiritual gifts of the members to connect the body for the work of the Lord. Thielman writes, "As we have just seen, Christ, the head, is the ultimate source of the body's unity, but Paul also says that this unity comes . . . (through every assisting connection)."[49] Paul focuses on the maturity and development of the entire body of Christ. Each member and ministry leader plays this instrumental part "from whom the whole body, joined and held together by every joint with which it is equipped" (v. 16). Paul's reference here ("joined and held together by every joint") is viewed as the lifeline for all the parts of the body as they are interdependent with one another. Lincoln believes Paul is interpreting this phrase a bit differently: [That] is to be seen as an image of the ministers who have been given to help maintain unity and enable growth to maturity. . . . [This might not be Paul's intention; however, with the movement of a] prepositional phrase to a position after the two participles and immediately before the verbal expression, "makes bodily growth," by omitting the accompanying reference to joints, and by underlining the mediating function of the ligaments through the addition of the substantive expression "of supply" in comparison with the cognate participle formulation of Col 2:19. These modifications and the context in Eph 4 make it highly probable that what is being highlighted is the role of the ministers in the whole body ruled and nourished by Christ and that, just as in v 11 the giving of Christ was embodied in particular persons, so here in v 16 the growth from Christ is mediated by particular persons.[50]

- It is reasonable that Paul is referencing ministers in the church who are to hold together the parts of the body. Such holding together includes gifted members who are leaders too and not in an official ministerial position. All ministers are to equip the saints for service so that all may become stronger together in unity.

  - The equipping process **DEVELOPS** an understanding of the **NECESSARY** requirements for the body to work together well.

- Review Ephesians 4:11-16

    - Christ establishes leadership positions in the church.

      - Why does Christ call leaders to lead in the church?

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[49] Thielman, *Ephesians*, 287.

[50] Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word, 1990), 263.

- Church leaders are first to equip God's people for service.

    - Why should ministry leaders equip God's people for service?

- Equipping results in the building of stronger ministries.

    - How does equipping build stronger ministries?

- Maturity develops through basic Biblical knowledge.

    - How can basic Biblical knowledge help us mature?

- Growing in maturity as a body of Christ is dependent upon equipping.

    - Why is equipping dependent upon maturity?

Conclusion –

- Matthew 28:18-20, Romans 12:3-8, and Ephesians 4:11-16 support the significance of equipping the church body and its ministry leaders for the mission of the church. To achieve success in fulfilling the Great Commission, God has called the church to equip leaders. Ridgedale Church must begin equipping ministry leaders. Matthew and Paul describe in what way the body of Christ is to function correctly. The foundation for change must occur with the understanding that all are essential to the body and that not one pastor or one leader may perform all the tasks that the body of Christ requires. When all is said and done, Thielman speaks of the significance of equipping ministry leaders: "The purpose of all this activity is to equip God's people to build up the church."[51] Through equipping— that is, "building up"—church ministry leaders, Ridgedale Church will experience biblical maturity in its ministry leaders, unity among the church, spiritual and numerical growth in ministries, and finally, the body of Christ's working together toward the goal of the Great Commission.

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[51] Thielman, *Ephesians*, 288.

Lesson 4: Spiritual Gift Assessment and DiSC Profile Assessment

Objective: To learn about your Spiritual Gifts and the best ministry leadership opportunities for them. Understanding the DiSC Profile Assessment will help you understand how you send and receive communication.

Opening Questions:

- What three spiritual gifts do you have?

- In ministry, where do you see yourself leading?

- How do you communicate with others, and how do you best receive communication?

- When you're a High D or another High letter on the DiSC profile, how can you understand other people's leadership styles?

Actions:

- Spiritual Gift Assessment – Students will take the spiritual gift assessment.

- DiSC profile – Students will take the DiSC Profile

<u>Spiritual Gifts:</u>

- Administration

    - As an administrator you are a take-charge person who jumps in and starts giving orders when no one is in charge. You will put a plan on paper and start delegating responsibility. You may lean toward organizing things, events or programs, OR toward organizing people, emphasizing personal relationships and leadership responsibilities. In the most case, you usually organize details and have people carry them out. In the second case, you tend to organize people and rely on others to take care of the little things.

    - You don't often admit to mistakes and do not like to take time to explain why you are doing things; you just expect the job to get done. If things in the church, once, club, etc. become fragmented, you can harmonize the whole program if given a chance. You are a person with a dream and are not afraid to attempt the impossible. You are goal-oriented, well-disciplined, and work best under heavy pressure. You are often a good motivator and not a procrastinator. You are serious minded, highly motivated, intense, and have an accurate self-image. You tend to be more interested in the welfare of the group than your own desire. You are probably a perfectionist and want things done your way now.

- You may work well as the leader of a project, ministry, or program; chairman of a committee or board; a church planner; or chairman of building or fund-raising projects. Other positions where you may serve well include pastor, assistant pastor, business manager, office manager or department head for large staff, Sunday school superintendent, fellowship group or missionary circle leader, library manager, camp director, church moderator, bus ministry director, nursery coordinator or Vacation Bible School director.

- Evangelism

  - As an evangelist you are likely very outgoing and personable. You compliment even strangers and are not afraid to ask them questions about their lifestyle - such as where they work, what hobbies they have, what's their favorite sports team, where they were born, and do they attend church. This opens the door to talk about their relationship with Jesus Christ - something you're just itching to do. Be careful not to be too overbearing or you may push some people farther away from Christ.

  - You have great joy in seeing people come to Christ and are often consumed with the desire to confront sinners with the Gospel. You urge other Christians to do the same by directly telling them they must win souls or by encouraging them by telling about your most recent experience. However, you must be careful not to belittle them or make them feel unspiritual because they do not have the burden for lost souls like you do.

  - There are many avenues in which you can carry out the gift of evangelism. Visitation programs are the most obvious. You may enjoy visiting juvenile detention centers or jails, going door-to-door, going to orphanages and shelters for women or the homeless, and of course, following up on visitors in their homes. Your gift is a plus for leading people to Christ during an invitation or altar call. You could participate in special evangelistic efforts, such as fairs and other events. Your gift also fits well in church planting, on Gospel teams, immigrant ministry, men's or women's conferences, and many public speaking ministries.

- Exhortation

  - As an exhorter you are a very practical person, a good counselor, tolerant of others, serious-minded, orderly, and usually impulsive. You are expressive in a group setting; the group listens when you speak. You are comfortable working one-on-one or ingroups. You are enthusiastic and talkative and enjoy encouraging others.

o You are burdened to show how Scripture relates to conduct and have a desire to unify people by using practical rather than doctrinal issues. You likely place great importance on God's will and believe that His Word has the answer for every problem. You tend to make decisions logically rather than on feelings and are very orderly.

o You may use your special gift in many areas. You may want to be a leadership trainer. You could certainly serve as a counselor in church or in a counseling center. You could teach in church training or seminars or even small groups. You would make a good telephone ministry worker and would be a tremendous volunteer to follow up with new converts. You would work well as an encourager with those who are discouraged and as a counselor in a drug or alcohol program, rescue mission, poverty program, half-way house or runaway ministry or in a shelter for abused women and children. You could also use your gift in organizing or serving in a Men's or Women's Ministry.

- Giving

  o As a giver you probably feel that the best way you can give of yourself is to give of your material gain for the work of God. You give without public recognition and usually do not want people to know who you are nor how much is given. You disapprove of anyone who gives for the wrong motive. Your motive is to further the work of God and meet real needs, not to show off or get something in return.

  o You are usually well organized, keep to yourself, have an accurate self-image, are interested in helping people, and are conscientious and self-disciplined. You may also have the ability to make money. You are sensitive to the financial and material needs of others, alert to needs others overlook, ready to give, want your gift to be high quality, make quick decisions concerning finances, want to ensure your gift is used properly, and may have a burden for missions. Chances are your spouse has the gift of giving too.

- Mercy-Showing

  o As a mercy-shower you are willing to deal with and minister to people who have needs that most people feel very uncomfortable working with. You seem to say the right thing at the right time. Your personality is likely one of soft-spoken love. It hurts you to scold someone; you are very non-condemning. People love you because of all the love you give them. You find it easy to express yourself and are outgoing with a low-key, inoffensive personality. You are easy to talk to, responsive to people, a good listener, peaceable, and agreeable. You tend to make decisions based

on feelings more than fact and like to think about things for a while before making a decision.

o In your burden to comfort others, your heart goes out to the poor, the aged, the ill, the underprivileged, and so on. You tend to attract people who are hurting or rejoicing because you identify with them. Be careful not to let others use you. Try not to resent others who are not as understanding as you. Refrain from becoming a gossiper when you are around other mercy-showers. Do not let your circumstances control you. Because of your supernatural ability to show mercy, others accuse you of taking up for people, being a softy and a compromiser. They may think you are too emotional.

o Your gift is used best in times of sorrow and in times of great joy. It fits well with another gift of service such as deacon, youth worker or hospital visitation. With a counseling course, you could become a good counselor. You may serve as a hospital, nursing home, or shut-in worker; a funeral coordinator and provider of sympathy and support; or a poverty center worker. You would do well as an usher or greeter and welcome center worker or hospitality person. You may want to work in a telephone ministry. You would make people feel welcome on a newcomer visitation team. Other appropriate ministry areas include missions, committee member, furlough assistance, and correspondence helper. You would work well with the elderly and with people who have mental and physical disabilities, in nursing, and with special ministries to migrants, released offenders or abused children and women.

• Prophecy

o As a prophet you have an ability to see that which is wrong. In fact, you tend to easily spot what is wrong and have to look to find something right. You probably spend much time praying and even weeping over the sins of the church and for those who have yet to accept Christ. You have a great burden over the sinful condition of the world around you. Because of this, you take every opportunity to proclaim that everyone must repent or perish.

o You have a strong sense of duty and are very opinionated, impatient, and likely more depressed or serious than lighthearted about life. You enjoy being alone, but would rather be in a group than relate to people one-on-one. You desire to speak publicly. You are able to make quick decisions and want things done right. You do not like in-depth study. You are likely hard-working, devoted, able to discern people's motives and character, and willing to stand up for what is right.

- o There are several avenues in which to carry out the gift of prophecy. Revival speaking is certainly a fitting ministry. You can pastor well IF you have a secondary gift of pastor/shepherd. You are a great help in problem-solving for a church with a sin problem. You could also serve in teaching on Gospel teams, in prison ministry, in migrant ministry, and in counseling to help bring awareness of sin in a person's life. You could speak at conferences and retreats. You would serve well as one who promotes causes you believe in, stands up for those who have been wronged, teaches God's Word, provides counsel to others. Depending on your secondary most dominant gift and your abilities, you may serve as one who initiates action, plans events, leads an evangelism or missions team, acts as a mediator to get to the points and come up with a plan of action, counsels those who have fallen away and need help getting on track, helps raise funds and speaks for humanitarian organizations, or works as an advocate for children or victims of crimes, as a committee member for ministry planning, as a prayer and accountability partner, or as a Bible teacher.

- Serving

  - o The gift of serving is not the gift God gives you when you cannot do anything else. It is spiritual in nature and as important as any gift in the church. Never think it is anything less; it only becomes less if you do not use it as God intended.

  - o As a server you are the person who is willing to do a million and one necessary tasks in the church. You probably do not realize that your love for the Lord is showing every time the doors of the church are open, especially if you oiled the hinges last week so they don't squeak any more. You are happy working behind the scenes. You are ambitious, often involved in a variety of activities, and enjoy manual projects. You are loyal, sincere, tolerant, faithful, and devoted. Most people find you easy going, likable, congenial, and inoffensive. You can listen to others without being critical. You do not like to be in the spotlight and prefer not to express yourself publicly.

  - o Your gift may put you into action. You may serve as manager of maintenance and grounds. You can do may tasks such as paint the walls, pick up trash, sort hymnals, clean the baptistry, keep the nursery, or launder nursery bedding, cook meals, paint signs, drive the bus, help with the choir, run errands, serve as an audio-video worker, help with recordkeeping, be the church librarian, act as a greeter or an usher, serve as a stagehand in drama productions or as a photographer. You may want to help in special ministries such as migrant or community help (with home repairs or meal-on-wheels for the needy and elderly), as a hospitality worker for newcomers, or as an instrumentalist. You may also enjoy

beautifying the church ground with flower gardens and landscaping. The list goes on.

- Shepherding

    o As a gifted shepherd, you have the Spirit-given capacity and desire to serve God by overseeing, training, and caring for the needs of a group of Christians. You are usually very patient, people-centered, and willing to spend time in prayer for others. You tend to be a "Jack of All and Master of ONE," meaning you are usually dominant in one of the speaking gifts (evangelist, prophet, teacher, exhorter) as well. You are often authoritative, more a leader than a follower, and expressive, composed, and sensitive. Your pleasing personality draws people to you.

    o You have a burden to see others learn and grow and are protective of those under your care. You want to present the whole Word of God and do not like to present the same materials more than once. You are willing to study what is necessary to feed your group and are more relationship oriented than task oriented. You are a peace-maker and diplomat - very tolerant of people\'s weaknesses. You tend to remember people's names and faces. You are more concerned with doing for others than others doing for you. You are faithful and devoted and may become a workaholic. You can become an all-purpose person in order to meet needs.

    o This gift is a great help in many areas. You may serve as a Sunday school teacher, small group leader, pastor or assistant pastor, bus captain, special ministry leader (such as youth, children, men, etc.), nursery worker or as a half-way house or other type shelter volunteer. You may consider serving as a dormitory leader in a college, orphanage, children's home, etc. Scout troops would appreciate your assistance as a den leader.

- Teaching

    o As a teacher you live to learn and teach (or perhaps write if you teach through the written medium). You should learn to teach in two manners which may be contrary to your nature. The material must be simple so students can understand it, and it must be practical. The pastor/shepherd, the prophet, and the exhorter (those with speaking gifts) usually rely on your resources to help fulfill their responsibilities.

    o You love the Word, enjoy reading, may be a little shy of strangers, are creative and imaginative, and prefer teaching groups over individuals. You are generally confident, self-disciplined, and sometimes technical. You probably love charts, graphs, and lists. You would sometimes rather just do research, but "must teach" because others would not teach it the way you would. The use of a verse out of context upsets you and you question

the knowledge of those who teach you. You are organized and enjoy studying. You are so concerned with accuracy that you often dwell on the trivial, giving others the feeling that you give too many details. Some may even think you are boring.

- o You do not necessarily have to teach the Bible to be a help to the church ministry. Although you can help with interpretation or teaching teachers and others, you may teach in areas such as education, business, Finance, or computers. You may enjoy writing and developing curriculum. You would probably serve well as a Bible institute teacher or a correspondence course instructor. Your gift also lends itself to the mission field where you could serve as a missionary/teacher. You may want to teach a basic doctrine course to newcomers or new Christians or host quarterly small group studies on different topics. You may enjoy doing research for the pastor or others who teach.

DiSC Profile Lead Like Jesus

Each person will receive a personal coaching session regarding their DiSC profile.

– Personal Coaching Session –

Review

- What are your three spiritual gifts?

- How will know your spiritual gifts help you to lead your ministry?

- Referring to the DiSC profile: how will your view on receiving communication and giving communication change?

Lesson 5: Servant Leadership and Team Building

Objective: Understanding what is a servant leader and how to build successful teams in ministry.

Supplemental Readings:

The Character of Leadership, Jeff Iorg.

Designed to Lead, Eric Geiger and Kevin Peck

Opening Questions:

- What does it mean to be a servant leader?

- How can you build a successful team as a ministry leader?

- How do leaders develop and create a healthy ministry?

What is Servant Leadership?

- Servant leadership is a form of leadership that reflects that of Jesus.

- [Servant leadership] begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. The best test . . . is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived?[52]

Examples of Servant Leadership –

- Jesus taught his disciples to serve one another (Mark 10:42-45).

- In Matthew 20:25-28, Jesus portrays the leadership of the servant: But Jesus called [the disciples] to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

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[52] Robert K. Greenleaf, *The Servant as Leader*, rev. ed. (Cambridge, MA: Center for Applied Studies, 1973), 15, quoted in Peter Guy Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: SAGE, 2019), 228.

- Equipping is a servant-leadership act. As leaders, you are passing on your knowledge to the next generation of leaders, preparing them for ministry.

- What are other examples of Servant Leadership – List in the window below –

- Characteristics of a Servant Leader

    o Jeff Iorg, The Charter of Leadership, describes nine Characteristics of Leadership.

        ▪ Integrity

            • "consistently applying biblical principles in character and action."[53]

            • Consistency in decision making / aligning your beliefs with biblical beliefs / these align in all areas of your life, not only in ministry.

        ▪ Finding Security

            • "Secure leaders feel less pressure to perform, less pressure to please people, and less pressure to prove their worth by their accomplishments than insecure leaders do."[54]

            • Secure leaders attract strong leaders as they are not concerned about the work this is before them or sharing in the accolades they may receive at the end of the work.

            • Find what makes you insecure as a leader and begin to diagnose the problem:

            • Jeff Iorg provides examples of insecure leaders:

                o Symptom 1: The inability to say no without feeling guilty (p. 50)

                o Symptom 2: The inability to take risks and fail. (p. 53)

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[53] Jeff Iorg, *The Character of Leadership: Nine Qualities That Define Great Leaders* (Nashville: B & H, 2007), 24.

[54] Iorg, *The Character of Leadership*, 47.

- o Symptom 3: The inability to trust others to make decisions. (p. 54)

- o Symptom 4: The inability to keep work in perspective. (p. 58)

- o Find your security in Jesus Christ!

- ▪ Purity

  - • Purity is reducing the potential of a moral failure. According to Rick Muchow, these are types of moral failure:[55]

    - o Gossip

    - o Pride

    - o Inappropriate emotional relationships

    - o Dishonesty

    - o Malicious dissention or stirring up trouble

    - o Adultery

    - o Major family issues that need to be addressed

  - • Moral failings may necessitate the resignation of a pastor or ministry leader; however, each situation must be evaluated on its own merits. Some moral failings may require additional time to heal.

- ▪ Learning Humility

  - • In lesson 2, Sober Judgement was mentioned.

  - • "Humility is adopting God's perspective on who you are and what you are assigned to do. It is the attitude that emerges from the spiritual discipline of thinking about yourself like God thinks of you. Humble leaders accept

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[55] Rick Muchow, "What Constitutes 'Moral Failure'?" Church Leaders, January 10, 2020, https://churchleaders.com/worship/worship-articles/297138-constitutes-moral-failure-rick-muchow.html. Rick Muchow is the Pastor of Worship at Saddleback Church in Lake Forest, CA.

their God-assigned identity and mission. In short, they are comfortable with who God says they are." [56]

- Developing Servanthood

  - "Servant Leadership is, in essence, an attitude. Servant leadership is defined more by who you are than by what you do."[57]

  - "Clearly, a servant attitude is essential for effective Christian leadership. Christian leadership and worldly leadership are markedly different. They are not the same, never have been the same, and stand in stark contrast to each other. . . . Jesus evaluates leaders by their attitude and the results that emerge."[58]

  - "Servant leadership happens when a proper ministry motive is expressed through your personal mission, shaped by your individual attributes, and applied in your assigned ministry setting. Servant leadership takes many legitimate forms and has many different expressions. But the issue, the key issue, is motive."[59]

- Wisdom

  - Wisdom includes knowledge but also includes how we make decisions.

  - "Wisdom is the ability to make good decisions and have sound judgment, but it is more than that. In the Bible, wisdom is displayed by appropriate behavior."[60]

  - How does someone know if they are growing in wisdom? The Lord gives several examples:

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[56] Iorg, *The Character of Leadership*, 95.

[57] Iorg, *The Character of Leadership*, 117.

[58] Iorg, *The Character of Leadership*, 121.

[59] Iorg, *The Character of Leadership*, 130.

[60] Iorg, *The Character of Leadership*, 142.

- Benchmark 1: You are growing in your ability to see life's situations from God's perspective. (p. 157)

- Benchmark 2: You are able to relate biblical principles to challenging life situations (rather than depending on legalistic proof-texting.) (p. 158)

- Benchmark 3: You choose best behavior over license in questionable situations. (p. 158)

- Benchmark 4: You have a growing humility about your decisions, positions, perspectives, and insights. (p. 158)

- Practicing Discipline

  - "Discipline is the ability to regulate your behavior by principle rather than impulse, reason rather than emotion, and long-range results rather than immediate gratification."[61]

  - Joseph maintained discipline until the birth of Jesus.

- Courage

  - Iorg shares strategies for overcoming fear:

    - 1. Be saved (p. 187)

    - 2. Practice God's presence (p. 188)

    - 3. Confront fear with truth (p. 190)

    - 4. Pray. . . hard! (p. 192)

    - 5. Take action in faith. (p. 194)

    - 6. Enjoy God's love (p. 196)

    - 7. Obey God's laws. (p. 198)

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[61] Iorg, *The Character of Leadership*, 160.

- "Making decisions is a key function of leaders. While that seems obvious, it is amazing how many leaders struggle to make decisions. Leaders know the daily pressure of analyzing situations and making the best decision possible."[62]

  - Sustaining Passion

    - Maintain your enthusiasm for the ministry you are leading. If we do not protect ourselves from burnout or overdoing ministry, it is easy to lose the passion we once had.

    - "If you want deeper passion for people, commit yourself to them and serve them with reckless abandon. Stop watching the clock and counting the cost! Emotionally, give yourself to them entirely. Stop holding back and looking around for a better deal! Spiritually, sacrifice your future dreams on the altar of your present responsibility."[63]

How to Build a Successful Team

- It is the church's responsibility to cultivate leadership competency in its ministry leaders because, through building teams, the body of Christ is strengthened for ministry effectiveness. Pastors accomplish more in service and advance the kingdom by creating strong teams of ministry leaders. Ministries could become less effective if no teams are in place.

- What is the concept of team-building? Jon Katzenbach and Douglas Smith list a multitude of ideas on what a team is, but they have developed a definition that I believe best describes team-building after analyzing upwards of thirty companies: "A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable."[64] In a simple statement, the teams are a few people who are similar but committed to the objectives with accountability. If the approach to team-building is simple in explanation, the pastor, ministry leaders, and congregation will understand what a team is and how to build one.

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[62] Iorg, *The Character of Leadership*, 200.

[63] Iorg, *The Character of Leadership*, 217.

[64] Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams Creating the High-Performance Organization Boston* (Cambridge, MA: Harvard Business School Press, 1993), 41, original emphasis removed.

- Is it necessary for the church to build a team? Teamwork and team-building are critical components of the equipping process for ministry leaders. Teams, according to George Cladis, are made up of individuals who work together and share "skills, gifts, and resources to move toward a meaningful . . . goal."[65] Cladis makes the case that "THE MOST EFFECTIVE churches today are the ones that are developing team-based leadership."[66]

- The Bible provides an example of a powerful and effective team working together. Jesus recognized the value of working in groups. He chose to do ministry with and through others, so he enlisted the help of twelve men to join his team in spreading the gospel. Because of the twelve disciples, we can read about miracles and stories that bring us life today. Now, not all of Jesus's teammates were flawless (Matt 26:14-49; Luke 22:1-48). One of his teammates even committed suicide (Matt 27:3-5). Teams are messy, but Jesus understood the importance of working together.

- Teamwork exemplifies the principle of working together with the body of Christ (Rom 12:4). Just as Jesus brought together the twelve disciples, pastors must also build ministries by teams. Cladis emphasizes the value of team-building, saying, "Teams are made up of people who are diverse in skill and temperament. Each member contributes skill and knowledge for the benefit of the group's goal. This collaboration is synergistic, producing a net effect that far outweighs the sum of the work of individuals."[67] Responsibility, trust, encouragement, and communication are all developed as a result of effective team-building. The longer a team collaborates, the more their relationships deepen.[68]

- Teams are messy and diverse. The team Jesus developed was not perfect, and honestly, there were times of dysfunction. Jesus called Peter, Andrew, James, and John, who were all fishermen. James and John were known as the Sons of Thunder (Luke 9:54). Jesus added diversity to his team in the form of Matthew, a tax collector from Rome. To add tension and conflict to the team, Jesus selected Simon the Zealot, a despiser of the Roman Empire. We think we have it rough now, but Jesus had a formidable group of men from whom to build a team in a short period of time. Jesus was a successful team-builder.

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[65] George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders*, Jossey-Bass Religion-in-Practice Series (San Francisco: Jossey-Bass, 1999), 95.

[66] Cladis, *Leading the Team-Based Church*, 1.

[67] Cladis, *Leading the Team-Based Church*, 91.

[68] Katzenbach and Smith explain the difference between a team and a high-performance team:

What sets apart high-performance teams, however, is the degree of commitment, particularly how deeply committed the members are to one another. Such commitments go well beyond civility and teamwork. Each genuinely helps the others to achieve both personal and professional goals. Furthermore, such commitments extend beyond company activities and even beyond the life of the team itself. (Katzenbach and Smith, *The Wisdom of Teams*, 63)

- Team building first being with prayer. Praying specifically for those who should join your team and for those whom you could minister to.

- Four Steps[69]

    o Invite –

        ▪ Make personal invitations with those who God has laid upon your heart

        ▪ Create written invitations for general responses

        ▪ Apply social media, text, and emails into your invite process

        ▪ Share your heart/expectations – through either a short job description or a vision for the ministry.

        ▪ Give a start date and end date. Never think of volunteer as a lifelong commitment. Allow time for exploration

    o Connect –

        ▪ Have an intentional process through which new volunteers can discover their individual needs, interests, and giftedness. Ensure they are appropriately connected to your ministry

        ▪ Connect on a personal level. Invite for a meal. Get to know those who are wanting to volunteer with your ministry.

    o Lead –

        ▪ Equip the volunteer in your ministry. You know your ministry the best. Share and continue to share your vision and expectations.

    o Sustain –

        ▪ Encourage, support, and celebrate your volunteers.

        ▪ Connect your vision to the body of Christ. Share examples of how the ministry is affecting others and their lives.

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[69] Sue Mallory and Brad Smith, *The Equipping Church Guidebook* (Grand Rapids: Zondervan, 2001), 203.

- Potentially transfer volunteers to other ministries if the need arises. Keep the volunteers within the body of Christ but allow them to move freely if the desire is there.

- Team building is based ALL upon relationships.

- If your ministry is growing beyond the 12 volunteers, you need to find an assistant ministry leader. Why? Jesus could only handle 12 disciples. If the creator of the world could only handle 12, how can you and I handle more? Typically in leadership, ministry leaders should find help for every six volunteers they have. This will allow others on your team to develop a relationship, which in turn grows the ministry further and stronger.

- Don't go it alone!

- Team-building is often messy, complicated, time-consuming, and frustrating, but such team-building is essential for developing leadership competency among the church's ministry leaders, and the result is the strengthening of the body of Christ as a whole. Elrod makes an important statement as this subsection concludes: "Effective team building is not another program. It is a long-term commitment to Jesus's values and God-designed interdependence."[70]

Review

- What is your definition of servant leadership?

- In our actions, how can we become better servant leaders?

- What can a ministry leader do to build a successful team?

- What is the most important ingredient in team building? How will you, as a ministry leader, incorporate this component into the formation of your teams?

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[70] Roger Elrod, "Building a Team," in *Leadership Handbook of Management and Administration*, ed. James D. Berkley, rev. and exp. ed. (Grand Rapids: Baker, 2007), 213.

**Lesson 6: Vision Casting for Ministry and
Communication to Team Members**

Objective: To create a vision for ministry that will allow the ministry to grow in its
effectiveness.

Supplemental Readings:

- *Leading the Team-Based Church*, George Cladis

Opening Questions:

- How do I cast a vision for my ministry as a ministry leader?

- Why is it critical for me to communicate a vision to those I lead?

- What are the various options for communicating with my teammates?

What is Vision Casting

- According to Malphurs, vision is "a clear, challenging picture of the future of the
  ministry, as you believe that it can and must be."[71] Malphurs outlines a casting of
  vision for the church as well as for the ministries. Presenting a vision for all
  church ministries allows the stakeholders (i.e., ministry leaders and congregation)
  to recognize each ministry's direction.

- Pastors might not equip ministry leaders to cast vision because confusion may
  occur if ministry leaders share too many visions. The old analogy of "too many
  cooks in the kitchen" could be accurate with too many visions. A pastor may fail
  to equip others to cast vision because he considers himself to be the only one
  competent to cast the church's vision and does not want to relinquish control.
  What if the pastor allowed a ministry leader to cast vision and the vision was not
  in line with his? All of these potential pastor concerns are legitimate.
  Nevertheless, by equipping ministry leaders, the pastor teaches team members
  what his vision is and properly guides them to cast their own ministry visions.
  Vision-casting is indeed a teamwork strategy.

- It is possible that ministry can no longer be accomplished by a single leader.
  When ministry is supposed to be a team effort, why would one person decide to
  cast vision? The church, as well as individual church ministries, requires vision.
  As Searcy and Henson state, "Your volunteers stay engaged when they

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[71] Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and
Ministry Leaders* (Grand Rapids: Baker, 2013), 134, original emphasis removed.

understand the impact of what they are doing."[72] When the pastor casts a vision, the people of the congregation see how they will accomplish the mission of the church. Once trained in vision-casting, ministry leaders help reinforce the pastor's and the church's overall vision.

- Why would a pastor consider giving vision-casting tools to ministry leaders? Steven Midgley explains,

- Having a vision helps each person in the group connect the dots between what is being learned and how to live it out. Truly, there is a world of difference between asking a man to carry a load of bricks up a ladder two hundred times a day and asking him to help you build a pyramid. One man works for a reason he cannot see or understand. The other knows he is playing his part in the creation of something glorious. God tells us that *we are being transformed into his image with ever-increasing glory* (2 Cor 3:18). This is a vision worth showing up to.[73]

- If the pastor equips ministry leaders to develop a vision for their ministry, then the people in the ministry will understand why they are doing what they are doing.

- I find that pastors are usually visionary men like Moses, David, and Daniel. God equips pastors to guide their congregation. Pastors and ministry leaders can capture where their members want to take the ministries by listening to one another.

To inspire a Shared Vision, you must envision the future by imagining exciting and ennobling possibilities. This means you must:

1. Determine what drives you and where your passions in order to identify what you care enough about to imagine how it could be better in the future, compelling you forward.

2. Reflect on your experiences, looking for the major themes in your life and understanding what you find worthwhile.

3. Stop, look, and listen to what is going on right now—the important trends, major topics of conversation, and social discontents.

4. Spend a higher percentage of your time focused on the future, imagining the exciting possibilities.

5. Listen deeply to what is important to others in their future and to what gives their lives meaning and purpose.

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[72] Nelson Searcy and Jennifer Dykes Henson, *Connect: How to Double Your Number of Volunteers* (Grand Rapids: Baker, 2012), 77.

[73] Steve Midgley, "Something Worth Meeting For: A Biblical Vision for Small Groups," *Journal of Biblical Counseling* 28, no. 3 (2014): 65.

6. Involve others in crafting a shared vision of the future. Don't make it a top-down process.[74]

Ridgedale's Mission

- Our Ultimate Objective:

    - To bring ultimate satisfaction to God by finding our ultimate satisfaction in Him.

- Our Mission:

    - As we seek our ultimate objective, we will seek out, lead and teach others to do so as well…at home, across the tracks, and around the world.

- Our Vision:

    - A church family centered on the good news of Jesus Christ, praying fervently, following God obediently, turning from sin and running to Jesus, and celebrating the power of God in us as He works through us. 2 Chronicles 7:14

- Our Strategy:

    - Pray. See where God is working. Jump in with both feet.

- Our Current Model:

    - The highest effort to ward authentic and relevant worship gatherings

    - The highest respect for the teaching and preaching of the Word of God

    - The highest emphasis on gatherings and care

    - The highest standards of substance, safety, and excitement in Children and Student Ministries

    - The highest commitment to prayer and faith in all ministries and missions we are involved in

    Review

    - Who We Are

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[74] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, 6th ed. (New York: John Wiley & Sons, 2017), 116.

- o Core Beliefs

- o Core Values

- o Guiding Principles

- o Volunteer and Workplace Unifiers (see attached sheet)

How to create a vision for your ministry:

1. Describe in single words the purpose of the ministry you are operating. (Use as many single words as needed)

2. Describe whom you believe you are to minister to as a ministry.

3. Describe actions you will be doing when the ministry is fully functioning.

4. With your team or as an individual using the single words from question 1 begin to write the vision for your ministry.

5. List scripture that could back up your vision for the ministry.

6. Refine your vision and use as few words as possible. Keep it simple and clear.

7. How are you and your team going to communicate this vision to others?

8. Describe the actions or activities that your ministry will provide to the church. Think about these areas as you plan for activities:

   - Community   outside of Ridgedale's walls

   - Crowd   those who are guests of Ridgedale

   - Congregation   attend three+ times a month, might be in a gathering group.

   - Committed   here every Sunday, active in a gathering group.

   - Core   these are leaders within the church

How does a ministry leader communicate to their team?

There are numerous ways to communicate in today's technologically advanced world. There are frequently too many options to choose from. As a ministry leader, choose one or two options that work best for you and stick to a consistent communication pattern.

1. Determine how often you need to communicate to your team.

    a. Weekly / Bi-weekly / Monthly / Quarterly

    b. It is recommended to overcommunicate at first, until the team has been functioning properly for three to four months. Communication can begin to decrease once the team's processes are running smoothly; however, as new members are added, communication must increase.

    c. I often find that monthly communication is best; however, due to changing circumstances, weekly communication is best in some cases. Choose what works best for your team.

2. Determine how you will communicate to your team members.

    a. Email, text, instant message, Group ME, etc. . .

    b. I prefer to send a creative email that includes bullet points, highlighted important information, and photos. This is appealing to a wide range of readers. Some people prefer bulleted information, while others prefer to see only the highlights, and those who prefer photos can view an image while reading.

c. Include brief stories about what is going on in the ministry whenever possible. A testimony of lives transformed, how God is working in the ministry, and so on. Make an email that will be read rather than ignored.

d. Simple is better.

Review

- As a ministry leader how soon can you and your team have a vision ready to communication?

- How will your communication methods change or improve over the next four weeks?

- What one new way can you improve your communication to your volunteers?

Lesson 7: Roles, Responsibilities, Expectations, and Resources for Ministry leaders

Objective: When Christian leaders lead as servant leaders, the members of the congregation get involved in service, the congregation develops a diverse workforce with which they are able to pursue the Great Commission and equipped to serve and achieve God's work.

Supplemental Readings:

- *Leadership Handbook of Management and Administration*, James D. Berkley

Opening Questions:

- What is your role as a ministry leader in ministry at Ridgedale Church?

- As a ministry leader, what are your responsibilities?

- What are your responsibilities as a ministry leader?
  As a ministry leader, what resources are available to you?

Your Role as Ministry leader at Ridgedale Church

- Your sole responsibility is to bring the volunteers you lead closer to Christ through the ministry you direct.

- To accomplish this, keep the following steps in mind:

  1. Build strong relationships between you and your volunteers.

  2. Serve your volunteers as a servant leader.

  3. Be active in their lives when you can.

  4. Ask how you can pray for your volunteers often and pray with them.

  5. Continue to identify new volunteers and equip the next ministry leader to help YOU grow the ministry strong.

- Tasks and operations in ministry are important, but ministry takes place at the heart level. There will be times when tasks must be put on hold to allow for the sharing of hearts and the growth of the group. Allowing tasks and operations to dictate ministry is not a good idea. Allow the Holy Spirit to guide you in your ministry.

Your Responsibilities as a Ministry leader

- Simply, your role is to support the pastors of Ridgedale Church in ministering to the congregation and the community around the church.

Expectations of Ministry leaders

- The pastors and elders of Ridgedale Church expect our ministry leaders to be the body of Christ serving one another together. Not doing ministry alone but doing ministry together.

- Remember whatever you do in ministry be above approach. Avoid being alone with the opposite sex. Avoid being alone or in isolation with minors; always meet in an open area. Listen to those you are leading. Communicate to the pastor who is assigned to your ministry. Especially if you learn something that a pastor could spiritually help guide the volunteer.

- Lead ministry. Dream big dreams. Take action. Lead your team.

- Be a role model for others as you lead.

- Incorporate Mission and Vision into all your ministry accomplishes.

- Attend Regularly

    o Worship

    o Team Meetings

    o Business Meetings

Resources for Ministry leaders

Leader Resources:

- Q: Learning and having an accurate knowledge of the church organizational structure can be a powerful benefit to an employee in their role as a ministry leader.

    1. Who can you to talk with about particular ministries?

    2. What if you want to make changes to ministry, building assets, etc. . .

- Q: Who is responsible for each ministry at Ridgedale.

- Q: What is the chain of command at Ridgedale.

  Volunteer = Ministry leaders = Pastors = Elders = Chairman of the Elders

  o In our chain of command, there is no specific order you must follow. We encourage members to contact any of the above-mentioned leaseholders.

- Q: How to handle disagreement or heated situations:

  o 2 Timothy 2:24

    ▪ The Lord's bond-servant must not be quarrelsome, but be kind to all, skillful in teaching, patient when wronged.

  o Matthew 18:15-17

    ▪ "Now if your brother sins, go and show him his fault in private; if he listens to you, you have gained your brother. But if he does not listen to you, take one or two more with you, so that on the testimony of two or three witnesses every matter may be confirmed. And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, he is to be to you as a Gentile and a tax collector.

- Q: How to respond when directed to another individual.

- Q: See the big picture when you being to implement ideas and changes to your ministry.

  o Your decisions may have a positive or negative impact on other ministries.

- Q: Patience is a virtue:

  o We are well aware that there are numerous issues that must be addressed. We are not ignoring these things, but rather seeking to accomplish them through the elders. This organization has a lot of parts, and changing one thing often affects another.

Church Office Resources

- Printing

  o Ministry leaders are encouraged and welcomed to print materials at church. Keep in mind that black and white copies cost $. 01 per copy, while color copies cost $0.09 per copy.

- Some ministries may want to bind their documents. See church administrator or the PDO Director.

- Use of Facility
  - How does a ministry leader request use of the facility?

  - What resources are available such as technology, equipment, supplies, etc.

- Communication (print, video, social media, etc.)

  - Bulletin items are due by Friday at 12:00 to Judy Rogers.

  - Social Media items are due to the church administrator by Friday's at 12:00.

  - Use online request for announcing events and ministry meetings.

- The pastors and elders are always a great place to start.

- Other resources include:

  - RightNow Media

  - Spiritual Gift Assessment

  - DiSC Profile Assessment

  - Leading From Your Strengths Assessment

  - Outreach

  - Barna Group – great for statistics in ministry

  - Lifeway

  - Group Publishing

- Budgets – each active ministry has the option to request financial support from the church. In May of each year the budget is created and approved in July. Budget operate August to July following the school calendar year. Contact the Administrative Pastor for additional details.

- Books – don't forget reading books are a great resource in leading ministry. Over the past seven lessons books have been a resource given to you. I encourage you to find one or two books year that will enhance your leadership skills as you lead in ministry.

- Google – google is an asset in the ministry leaders pocket. Don't reinvent the wheel. If another church has ideas similar to yours, adapt them to your situation and implement them.

Always be growing in the Word and in leadership. Excellent leaders are always learning!

Review

- What resources are available for you and your ministry?

- What is the Ridgedale chain of command if you need advice or need to speak with someone?

- In what manner should you handle a heated situation with a member or a volunteer?

APPENDIX 5

SPIRITUAL GIFT ONLINE RESOURCES

Team Ministry Gifted to Serve https://gifts.churchgrowth.org/

Spiritual Gifts Test.com https://spiritualgiftstest.com/

APPENDIX 6

ADDITIONAL ONLINE ASSESSMENTS BENEFICIAL
FOR CHURCH LEADERSHIP EQUIPPING

Lead Like Jesus DiSC assessment -https://www.leadlikejesus.com/disc

Ministry Insights - https://www.ministryinsights.com/

The Myers & Briggs - https://www.myersbriggs.org/

Purpose Church (Enneagram Assessment) - https://www.purposechurch.com/tools/

APPENDIX 7

EMAIL COMMUNICATION TO PARTICIPANTS

Hello Ministry Leaders!

Praise the Lord, I have ten ministry leaders signed up to complete this doctoral project! I am thrilled that I can see the finish line.

The first step in this process is attached. Please watch the two-minute survey video before beginning your survey. If you do not know an answer, it is critical that you give a lower score. Remember that research is entirely dependent on how much you learn over the next seven lessons.

Presurvey Online Link - https://form.jotform.com/210246131297045

APPENDIX 8

FACT-FINDING SURVEY FROM PASTORS, MINSTRY
LEADERS, AND FRIEND WITHIN THE
CHURCH COMMUNITY

Question 1: What do you believe a volunteer-leader should know or understand regarding basic theology?

R1 It really depends on the work or ministry and how much relational connection the volunteer has with those served. My first reaction would be only basic theological understanding is necessary. Relationships with volunteers often present opportunities to deepen their theological understanding. Living our theology is often far more effective in teaching than mere book knowledge.

R2 The Gospel and the Five Solas. I believe those two things to be absolutely foundational.

R3 A volunteer leader should understand the absolute core beliefs of the church they are serving. Many core beliefs are cross-denominational, but some specific theologies would need to be explained in detail, i.e., baptism, holy communion, church membership. Volunteer leaders should also understand the mission of the congregation. I.e., to make disciples, or, maintain existing flock, or possibly outreach to new people. If this understanding of the mission is not clear, the volunteer could quickly lose their way.

R4 I feel that volunteer-leaders should have a good grasp or be progressing in their learning of the "ologies." My pastor, along with other guest preachers, went through the following: theology, Bibliology, hamartiology, Christology, soteriology, Pneumatology, Ecclesiology, Angelology, and eschatology. Not that all of these must be fully proficient, but a good overview is so helpful. I cannot begin to mention how excited our church body was to be able to dive into these doctrines.

R5 Should be in agreement to the statement of faith with the ability to articulate the basic principles from it.

R6 He/She should be well versed in basic theology. While he/she could rely on group material from his/her body of believers this person should be able to communicate on basic topics during class discussion to ensure discussions remain relevant and God centered.

R7 A leader of volunteers should have a good grasp of basic theology. Why should/would we serve without understanding that Jesus is a Servant Savior who calls us to follow his example.

R8 I believe they should, at least, know the basics. Not necessarily theological terminology, but the principles. They should know the essential doctrines of salvation, the inspiration and inerrancy of Scripture, the Trinity, and the truths about the person, deity, and the work of Jesus Christ.

If someone is leading, I would expect a higher level of spiritual maturity than someone who is merely helping out.

R9 People should be members who do any significant volunteering. All members should know the basic theology of the church. We have it in our Membership material.

R10 A volunteer leader should be entirely aligned theologically with the church's statement of faith. They should have a clear understanding of the gospel, and affirm the authority and inspiration of Scripture.

R11 Authority of Scripture, Plan of Salvation, Role of the local church and authority in the church, Servant leadership, The church is not a business nor a bank. It does not seek to make a profit.

R12 It depends on their role as a volunteer. If they are teaching we would want them to understand the core doctrines of our faith. The Gospel, justification by faith, some understanding of the Trinity, etc.

If they are in a more entry level role such as a greeter or a sound tech then we would want them to display a general understanding and also display that they are growing in their faith and understanding of theological doctrine.

R13 A basic understanding of Judeo-Christian theology would be a plus, however, more than adequate would be an understanding of the "doctrine" of Christian servanthood - living out the faith in action more than words.

R14 1. They should understand that their behavior is a direct reflection of their theology (1Tim.3:8-12). 2. They should know and understand the doctrinal statement and philosophy of ministry of the church they serve. 3. They should be required to verbally articulate what they claim to know and understand. 4. Specifically, they should have a robust knowledge and understanding of: Theology, Christology, Pneumatology, Soteriology, Anthropology, Bibliology, and Ecclesiology.

R15 Although it does matter what subject matter is being taught and what age level is being considered any teacher should know basic theological concepts. These would include the death burial and resurrection of Jesus. It would be helpful that people would understand grace and mercy and how that should be applied.
Obviously the teacher should be in line with the church's basic stand on a number of topics about membership, gifts of the Spirit, and other such things.

R16 This is a tough question! I think my baseline would be that any volunteer-leader needs to be very clear on the gospel message. At our church we also require that people in these positions be members, which allows us to teach on the basic theology of our church. We also require that they sign on to the statement of faith in order to safeguard against any wacky theology.

R17 i think volunteers must be open minded about how the Holy Spirit moves. We too often think we have things figures out, only to realize that we do not control God or the Holy Spirit and that things are not always how we believe them to be.

Question 2: What should a volunteer-leader know or understand regarding biblical literacy?

R1 Once again, this depends on the nature of the work and the role of the volunteer, but my first response is not much. As in the previous answer, volunteers often have wonderful opportunities to grow in their biblical literacy and retention of that knowledge can be better because they are living the Scriptures out in their lives.

R2 Bible literacy involves time actually in the Word. This spiritual discipline on a daily basis is a must.

R3 Volunteer leaders should understand the basics of their fath. Many churches have adult membership classes that help volunteer leaders learn about the church and the mission of the congregation. I believe it is much more important to understand the meaning of the Scripture than to be able to memorize the chapters and verses.

R4 I feel that a good plan of discipleship should be in place in order for this question to be properly answered. Someone who is a new believer should not be placed teaching a Sunday School class. However, new believers that are growing in their faith through Bible Study and prayer, need to be given the opportunity to begin serving. A good system of discipleship can help leaders walk alongside others as they grow in study.

R5 Should be able to navigate to the scriptural passages that comprise the statement of faith

R6 This is where I think it's fine for a volunteer leader to say "good discussion" or "good question" let me get back to you after studying.

R7 As someone has said, "Everyone is a theologian." Everyone has a belief or unbelief in God and the Scriptures. So, a leader of volunteers must know that having a grasp of the Old Testament. Also a good knowledge of the New Testament is important as they will have opportunities to share Christ and encourage volunteer in the truth of the Bible.

R8 I believe they should be a student of the Bible. They should be competent enough to be able to recognize, understand, and explain a good portion of Scripture, especially the more common passages.

R9 Nothing wrong with someone (even a leader) saying, "I don't know, but I'll find out."

R10 They should understand the importance of it for believers and the lack of it generally in the culture.

R11 They should be able to encourage people with Scripture. They should be able to share the gospel from every book of the Bible if they are really good with Scripture. They should understand how all the books in the Bible point to Jesus. They should have a good understanding of how all the books are in agreement with one another.

R12 We want a volunteer to be biblically literate and understand Scripture, but we are even more concerned that they are willing to be growing in that knowledge and are displaying a desire to live their faith day in and day out.

R13 Biblical literacy is not a qualifier, nor non-qualifier. More important for a leader are people skills and organizational ability. Depending on the ministry setting, the compassionate leader will know when not to push literacy down the throat, or will be able to acknowledge and respect differences in thought and belief without hindering ministry effectiveness.

R14 1. They should know names and understand the various purposes of the Old and New Testaments books. 2. They should know and understand the major themes of the Old and New Testaments. 3. They should know and understand the major characters of the Old and New Testament.

R15 Volunteers should have a desire to read the Bible regularly. Anyone that has contact with people should have a growing familiarity with the Bible. They don't have to know everything but they should want to know more and more.

R16 Volunteer-leaders should be able to effectively navigate the books and sections of the Bible and should be able to interpret Scripture in order to feed themselves from the Word. Also, volunteer-leader should be trained in basic hermeneutics so they can answer simple questions people might ask about the Bible. This would include learning how to understand the different genres of Scripture, interpreting Scripture in light of other Scripture, etc.

R17 They should understand that there is a lot about Biblical scripture that they do not know. We assume it can be taken for face value, but it cannot ever be. There must be study and consideration of what the words mean in their context and intent.

Question 3: A volunteer-leader must be equipped with what knowledge or skills for evangelism?

R1 I have found that the most powerful tool or skill for evangelism is the ability to give one's own testimony, to tell their own story about what Jesus has done in his/her life. Just a handful of Scriptures can be learned and shared as a part of their story.

R2 Be willing and comfortable sharing one's testimony and sharing the gospel in whatever situation they're in-around the corner or around the world.

R3 Every volunteer leader should be able to articulate their faith experience clearly and straightforwardly. One exercise is to have the volunteer develop an "elevator speech" testimony. That means the volunteer can tell someone about their relationship in Christ during the time it takes for an elevator to go from the first floor to the 10th floor. It's so important for people to articulate what Jesus has done in their lives so that when the opportunity presents itself, they are ready to share the Good News.

R4 Volunteer leaders should be comfortable with sharing his/her testimony. Churches can offer helps to give evangelism strategies, but a personal testimony is the best place to start.
It would be helpful to give them certain scriptures that they can memorize and use as tools to segue from the testimony to sharing the gospel.
Most of all, they need to be reminded that the Holy Spirit provides the divine appointments and I'd the one that gives the power to share. I think that men and women need to be prepared with scripture, but most of all need to be available for whatever direction the Holy Spirit leads.

R5 Should be able to articulate the path of salvation

R6 100% proficient. If a ministry volunteer leader is leading for the right reason he/she isn't just hoping to transfer information or intellectual properties to the persons he/she is leading. He/She should be praying and seeking opportunities to allow the Holy Spirit to move during class discussion or more so during fellowship discussion. He/She should be very well equipped to engaged in gospel communication for the purpose of communicating the truths of God's love, grace, and forgiveness.

R7 A volunteer-leader should have a clear testimony of his/her salvation experience. Also they should be familiar enough with the New Testament scripture to lead someone to faith in Christ.

R8 They should have the ability and confidence to share the gospel from the Word of God and from personal testimony.

R9 Clear theology of salvation in Membership materials plus consistent presentation of what salvation means from the pulpit.

R10 It depends on the nature of the ministry. If it is an evangelistic ministry that they lead, then they should have good competency in this area. If it is not a specifically evangelistic ministry, they should be able to explain the gospel with clarity (understanding it) even if they are not skilled in sharing the gospel with others.

R11 They should have a good understanding that we are saved by grace through faith, and not of works. They should know that we bring nothing for salvation. God has far more to do with our salvation than we do. In fact, our part is pretty minuscule when you

think of what God has done to provide salvation. All glory goes to God for our salvation. And, Salvation belongs to our God.

R12 We need them to understand the Gospel and be able to articulate it to someone who is seeking or asking questions. They need to see the Gospel as central to every aspect of their faith and not be ashamed of sharing Jesus with other people and sharing how Jesus has changed their own lives.

R13 Awareness of cultural differences (cultural intelligence), people-ability, the love of serving as Jesus served - unconditional, sacrificial love - "rolling up the shirt sleeves" are essential for evangelism. The worst examples of evangelism to other cultures is expressed in the book, "The Poisonwood Bible."

R14 1. They should be equipped with the knowledge of the content of the Gospel. 2. They should be equipped with the skill to communicate the Gospel clearly, compassionately and boldly. 3. They should be equipped with the knowledge and skill to refute those that contradict the Gospel.

R15 They should know that Jesus is the only way to heaven and have a growing ability to discuss why they believe that. They should be able to lead a person in prayer to accept Jesus at the least. It would be nice if they are given a growing knowledge of apologetic arguments.

R16 Ability to explain the gospel is crucial - what sin is, what Jesus accomplished on the cross, the need to trust him for salvation, etc. Also volunteer-leaders should be equipped to ask good questions and to understand the worldview of others in order to properly contextualize the Bible.

R17 A passion. a conviction. a willingness to let God lead and again, to not claim to know Gods will. God will surprise us all.

Question 4: What specific knowledge or skills should a volunteer-leader need to be equipped with regarding Teaching, Leading, or Mentoring other Christians?

R1 As in previous answers, this totally depends on the nature of the work or ministry. Volunteers often have good hearts and strong desire, but need to be taught, lead, and mentored themselves. That is one of the beauties of volunteerism in ministry and nonprofit work. It provides a hothouse for great growth.

R2 Discipleship, leading by example is vital (see I Thess 1:7-8). And also leading as a servant-leader with humility and meekness.

R3 There should be an ongoing process of learning and training for all volunteers in the church. A progressive step-by-step mentoring/training experience is best. One to one training is outstanding.

R4 Being part of a small group or accountability group is a great way to grow in the scriptures together, pray for one another, and live life with others. These relationships are invaluable toward training and loving servant leaders.

R5 Continuum based on the level of who they are teaching, leading, and/or mentoring. The volunteer-leader will provide the ceiling of growth for who they are leading. Therefore, the equipping needs to equal the task and competence of the volunteer.

R6 Communication skills should be high, but a heart and call to see God's transforming power at work rather than his/her power.

R7 It depends on which area of volunteering is being addressed. It would be best if the church has a position description that clearly explains what is required. Also, it is important that the church provides training for the leader.

R8 Truthfully, the Bible tells us that spiritual gifts will be given to the body as God sees fit. I believe gifts should be developed, but not everyone is gifted to teach, or lead, or mentor.

As with anything, specific training geared toward a particular skill is beneficial. Communication is one common denominator I see for teaching, leading, or mentoring. Each discipline has its own basis of knowledge needed to perform the task.

R9 Our group leaders are given the material they need to know and teach.

R10 They need to be equipped to equip others. The members of their team will be looking to the ministry leader to prepare them for the task at hand; in whatever way the ministry leader is unable to train their people, the church needs to provide that for them (or it should be out-sourced). Churches are wise to equip their people to build up others - it's both biblical (Eph. 4) and helpful.

R11 A few characteristics of a good teacher, leader, and/or mentor are: patient, joyful, encouraging, gentle, kind, approachable, friendly, helpful. They should know and understand that it is God's kindness that leads us to repentance (Rom. 2:4).

R12 If they are teaching, they need to have a fairly good understanding of the core doctrines of the faith and be able to communicate those ideas clearly. They also need to have a willingness to acknowledge the things they don't know and know where to find answers to those questions.

R13 Good basic, broad, teaching materials. Patience, personal and practical experience. The ability to be up front but not in the way.

R14 1. They should be taught how to teach, lead and mentor other Christians and not have it assumed of them that they inherently possess the knowledge or ability to do so. 2. They should know and be skilled in counseling others with the biblical Text.

R15 The position matters. They should know the subject they are sharing. They need to know how to speak to other volunteers in a way that is helpful. They need to be taught how to have a meeting. They should learn how to keep proper records.

R16 I guess this depends on what role a volunteer-leader plays in your context. If this is someone who is simply volunteering by helping set up chairs on Sunday then there is no requirement in this category. However, if someone is in a spiritual leadership role or is overseeing other volunteers then the standard is much higher. In the case of the latter the volunteer-leader should know how to disciple someone (basic skills for mentoring and basic knowledge of Scripture) and should know how to lead a group discussion about the Bible.

R17 willingness to study and grow. we are not the same people we were when we were children. nor are we the same people we will be when we are aged. we evolve. the HS leads us.

Question 5: Do you recommend any books, periodicals, or bible studies regarding any of the questions above?

R1 The Equipping Church by Sue Mallory is a good resource.

R2 The best resource I can think of is Romans Ch 5 and the 5 chapters of I Thessalonians!
Thank you Chris for allowing me to answer and hopefully be a small part of your D.Min success! God bless!

R3 Thom Rainer's book "I am a Church Member" is a useful resource. Also, an online form called ChurchAnswers is excellent. https://churchanswers.com/community/

R4 Experiencing God, Jesus on Leadership, Radical by David Platt

R5 Acts - Philip and the eunuch immediately comes to mind related to biblical literacy, evangelism and mentorship. Sticky Teams. Good to Great related to right people on the right bus and seat. Mission Drift by Peter Greer related to adherence to mission (statement of faith).

R6 No response.

R7 No response.

R8 I love leadership books. 7 Habits... Stephen Covey. Transforming Leadership by Leighton Ford. John Maxwell books. Many books on how to study the Bible, and how to share your faith.

R9 No response.

R10 Bible Doctrine (Grudem), The Faith (Colson), A Book to Die For (McRae), The Gospel and Personal Evangelism (Dever), Leading with Love (Strauch), Being Leaders (Malphurs).

R11 Dangerous Calling, Paul Tripp, The Way of the Dragon or The Way of the Lamb, Jamin, Goggin and Ky Strobel, What Every Christian Ought to Know, Adrian Rogers, Spiritual Leadership, J. Oswald Sanders.

R12 Growing Up by Robby Gallaty has been much of our basis for discipleship strategy.

R13 The Wounded Healer by Henri Nouwen. Serving with Eyes Wide Open by David A. Livermore

R14 1. A General Introduction to the Bible by Norman L. Geisler, William E. Nix
2. Talk Thru the Bible: A Quick Guide to Help You Get More Out of the Bible by Bruce H. Wilkinson, Kenneth Boa
3. Biblical Doctrine: A Systematic Summary of Bible Truth by John MacArthur Richard Mayhue
4. Today's Gospel: Authentic or Synthetic? by Walter J. Chantry
5. Evangelism and the Sovereignty of God by J. I. Packer, Mark Dever
6. Tell the Truth: The Whole Gospel to the Whole Person by Whole People by Will Metzger
7. Preaching by John F. MacArthur
8. Basic Bible Interpretation by Roy B. Zuck
9. Counseling: How To Counsel Biblically by John MacArthur
10. Theology of Christian Counseling, A by Jay E. Adams
11. Competent to Counsel by Jay E Adams

R15 I enjoy Wilson's Creating a volunteer friendly Church Culture. Many of our books in the doctoral program like Geiger's Designed to Lead or Five Dysfunctions of a Team but it really depends on the culture of a church as to which material would be appropriate. Creating your own would be best most of the time.

R16 Hm... I'm sure we've read mostly the same books so none come to mind immediately.

R17 Too many to reference here.

Information on Participants: Current Leadership Position / Years in Ministry

R1 Corporate Chaplain / 42 years

R2 Overseas co-laborer / 5 years

R3 Vision Pastor and Church Growth Consultant / 47 years

R4 Worship Pastor / 25 years

R5 President of Christian School / 27 years

R6 Middle School Pastor / 6 years

R7 Interim Pastor, Retired / 42 years

R8 Senior Pastor / 15 years

R9 Senior Pastor / 45 years

R10 Lead Pastor / 15 years

R11 Lead Pastor / 21 years

R12 Lead Pastor / 10 years

R13 Retired Pastor / 47 years

R14 Layman / 21 years

R15 Senior Pastor / 24 years

R16 Pastor / 12 years

R17 Pastor / 30 years

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ABSTRACT

EQUIPPING MINISTRY LEADERS FOR MORE
EFFECTIVE MINISTRY AT RIDGEDALE
CHURCH OF KNOXVILLE, TENNESSEE

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The Southern Baptist Theological Seminary, 2021
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This project sought to understand how pastors can train ministry leaders to build effective ministries. Chapter 1 describes Ridgedale Church's ministry context and the project's goals. Chapter 2 examines the biblical rationale for implementing an equipping program by examining Matthew's call to go make disciples (Matt 28:18-20) while utilizing the body of Christ to fulfill this commandment (Rom 12:3-8; Eph 4:11-16). Chapter 3 explores the theological and practical aspects of equipping ministry leaders. Chapter 4 describes the process of developing an equipping process and putting it into action at Ridgedale Church. Chapter 5 assesses the project's effectiveness in relation to the stated objectives.

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