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CULTIVATING A MODEL PASTOR-DEACON MINISTRY  
AT MONTEREY BAPTIST CHURCH, BATAVIA, OHIO

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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 Ministry

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by  
Daryl Lewis Poe  
December 2021

**APPROVAL SHEET**

CULTIVATING A MODEL PASTOR-DEACON MINISTRY  
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## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	v
PREFACE .....	vi
Chapter	
1. INTRODUCTION .....	1
Context .....	1
Rationale .....	5
Purpose .....	7
Goals .....	7
Research Methodology .....	8
Definitions and Limitations/Delimitations .....	10
Conclusion .....	12
2. THE BIBLICAL AND THEOLOGICAL BASIS FOR THE PASTOR-DEACON MINISTRY .....	13
The Servant Leadership Philosophy: The <i>Imago Dei</i> (Phil 2:1-12) .....	13
The Shared Leadership: A Godly Pattern (Exod 18:17-23) .....	23
The Pastoral Responsibility: A Godly Teacher (Eph 4:11-16) .....	28
The Team Ministry: A Godly Strategy (1 Tim 3:1-13) .....	34
The Complementarian Home: A Godly Design (Eph 5:22-33) .....	42
Conclusion .....	50
3. LEADERSHIP PRINCIPLES RELATED TO THE PASTOR DEACON MINISTRY .....	53
Convictional Leadership .....	53
Confident Leadership .....	61

Chapter	Page
Consistent Leadership .....	68
Compassionate Leadership .....	74
Conclusion .....	85
4. FUNDAMENTALS OF THE PROJECT .....	88
Introduction .....	88
Preparation Phase .....	89
Implementation Phase .....	94
Follow-Up Phase .....	101
Conclusion .....	102
5. EVALUATION OF THE PROJECT .....	103
Research Instrument Results .....	104
Evaluation of the Project's Purpose .....	107
Evaluation of the Project's Goals .....	107
Strengths of the Project .....	111
Weaknesses of the Project .....	113
What I Would Do Differently .....	113
Theological Reflections .....	114
Personal Reflections .....	115
Conclusion .....	117
 Appendix	
1. SERVANT LEADERSHIP SURVEY AND RESULTS .....	119
2. CLEAR PATH CURRICULUM: LESSON PLANS 1-6 .....	127
3. CURRICULUM EVALUATION RUBRIC: LEADERSHIP PANEL .....	133
4. SPIRITUAL FRUIT INVENTORY INSPECTION AND RESULTS .....	135
5. MINISTRY ACTION PLAN EVALUATION RUBRIC AND SAMPLE MAP .....	142
6. FUTURE PASTOR-DEACON WORKSHOPS .....	149
BIBLIOGRAPHY .....	150

## LIST OF TABLES

Table	Page
1. Curriculum lesson comparison score . . . . .	108
2. Curriculum criteria comparison score . . . . .	109
3. Pre-post SLS score . . . . .	109
4. Top six SLS areas of improvement . . . . .	110
A1. Questions 1-6: pre-post SLS responses . . . . .	123
A2. Questions 7-12: pre-post SLS responses . . . . .	123
A3. Questions 13-18: pre-post SLS responses . . . . .	124
A4. Questions 19-24: pre-post SLS responses . . . . .	124
A5. Questions 25-30: pre-post SLS responses . . . . .	125
A6. SLS comparative Score: t-test result . . . . .	126
A7. <i>T</i> -test: two-sample assuming equal variances . . . . .	126

## PREFACE

First, I want to thank Monterey Baptist Church for supporting the project to cultivate a model pastor-deacon ministry through a servant-leadership philosophy and dynamic partnership. I am also thankful for each deacon and his wife with whom I served as pastor during the last twenty-six years. Their level of support and patience provided me with the necessary experience to envision and develop the project.

I want to acknowledge the faculty of The Southern Baptist Theological Seminary for their grace in both the MDiv and DMin programs. Special recognition goes to my faculty supervisor, Dr. Jamus H. Edwards. His patience and understanding are truly a gift from God. I also want to acknowledge Dr. William Henard for his support and direction throughout the program. And of course, my style editor, Betsy Fredrick.

I must express my endless gratitude to Jackie, my blessed wife of forty-three years. I am thankful for her steadfast support through an entire policing career and continued partnership in the ministry, especially during my seminary years.

Conclusively, all glory and honor belong to our Lord and Savior Jesus Christ. Through all of life, His sovereign hand has gently led me to this incredible opportunity to serve Him in this endeavor, one I would have never dreamed possible.

My hope and prayer are that this project will serve as a 1 Timothy 3 model to cultivate an exemplary Pastor-Deacon Ministry beginning at Monterey Baptist Church.

Daryl L. Poe

Milford, Ohio

December 2021

## CHAPTER 1

### INTRODUCTION

The mission of Monterey Baptist Church is to intentionally share Christ's kingdom by connecting, growing, and serving through the ministries of the church (Acts 2:40-47). As the church completes its fifty-first year, aging ministry leaders are passing from the scene. Tragically, the church gave little consideration nor prepared for developing suitable replacements. Restoring efficient servant leadership is the crucial issue confronting our revitalization efforts.

Through shared ministry, servant leaders can effectively coordinate a corporate missional renewal to help stimulate spiritual health and future growth. The continual identification and development of biblically qualified leaders, however, will require vigilant intentionality. Beneficially, the cultivation of a servant-leadership philosophy and partnership will spiritually influence our ministries, families, and community while establishing a legacy of biblical leaders.

Vigorously cultivating shared ministries is central to unifying our church revitalization endeavor. Accordingly, the project sought to enhance a servant-leadership philosophy and a dynamic partnership beginning with the Pastor-Deacon Ministry, all for the glory of God and the furtherance of his kingdom.

#### **Context**

The project was managed in the context of Monterey Baptist Church (MBC) in rural Batavia, Ohio. Upon assuming MBC's pastorate in 2017, an informal assessment exposed a daunting leadership challenge. Except for the pastor, the congregation was without any discernible ministry leadership. My predecessor faithfully served twenty-



eight years at MBC in a single-pastor structure before retiring in 2016. Due to a rash of untimely deaths, the deacon body quickly dwindled to two older men, who were physically incapable of meeting the demands of the ministry.

The prototypical ministry team was absent. Consequently, there was no coordination or organization of a family ministry practice. While the former pastor delivered topical sermons, messages seldom edified personal sanctification. Religious education lacked purposeful objectives. Discipleship was void of meaningful training for spiritual growth and accountability. Without shared ministry leadership, there was no attention given to mentorship. Disciples making disciples was an unheard-of concept.

A substantial impact upon the project was a growing tolerance of an opposing post-modern philosophy. Postmodernity,<sup>1</sup> while promising greater individual freedom, rejects God's created order and enslaves its adherents to exploitation and ruination. It is antithetical to godly leadership, causing conflict and chaos within the heart, family, church, and greater community (Eph 5). Many of the battles waged within MBC reflected the present darkness of postmodernity.

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<sup>1</sup> Postmodernism is commonly defined by a viewpoint of philosophical skepticism—a school of thought that questions the possibility of certainty in knowledge. Postmodern thought is characterized by self-reference, alethic relativism, pluralism, and irreverence. In his 2007 address to Ligonier National Conference, R. Albert Mohler proposed six features of postmodernity and how they greatly impact the church: (1) deconstruction of truth, (2) death of the meta-Narrative, (3) demise of the text, (4) dominion of therapy, (5) decline of authority, and (6) displacement of morality. R. Albert Mohler, "Postmodernism and Society," 2007 Ligonier National Conference, accessed March 15, 2018, [https://www.ligonier.org/learn/conferences/orlando\\_2007\\_national\\_conference/postmodernism-and-society/](https://www.ligonier.org/learn/conferences/orlando_2007_national_conference/postmodernism-and-society/). Postmodernity's major battlefield is the sexual revolution. In the last fifty years, the decriminalization of fornication, adultery, and sodomy has promoted their greater cultural acceptance. As recent as the 1980s, the concept of "Christian egalitarianism" entered the church discussion and moved throughout its polity. By the end of the twentieth century, the divorce rate inside the church rivaled or equaled that among nonbelievers. The conversation has now advanced from "normalization" of homosexuality to the folly of gender fluidity. For further information on postmodernism and its cultural influence, see Ted Cabal, "An Introduction to Postmodernity: Where Are We, How Did We Get Here, and Can We Get Home?," accessed March 15, 2019, <http://equip.sbts.edu/publications/journals/journal-of-theology/sbjt-52-summer-2001/an-introduction-of-postmodernity-where-are-we-how-did-we-get-here-and-can-we-get-home/>; and Pieter de Vries, "Living in Truth: Unmasking the Lies of Our Postmodern Culture," accessed March 15, 2019, <http://equip.sbts.edu/publications/journals/journal-of-theology/living-in-truth-unmasking-the-lies-of-our-postmodern-culture/>.

Predominantly, a postmodern mindset filled the leadership void within MBC. The resulting influence led to overt sin and unresolved conflict, as evidenced in the church's history. In the late 1990s, the church had suffered a well-publicized sex scandal involving a youth leader, which culminated in his criminal adjudication. This singular event had a severe negative long-term impact on church-community relations and name recognition. Additionally, the church failed in its obligation to protect and promote purity in areas of adultery, divorce, and eventually homosexuality, having abandoned any form of biblical discipline.

Leadership's refusal to offer biblical counseling to members contemplating marriage or struggling with potential divorce evidenced an unwillingness to confront sin. Instead, members besieged with marital issues were referred to secular counseling or therapy. The capitulation to postmodernity reached its apex with the pastor's refusal to provide church-sanctioned marriages in response to the Obergefell decision.<sup>2</sup>

The devastating effect of uncoordinated ministries was evident in long-established cliques and factions, most notably through blatant generational segregation. Youth bussed in from nearby communities were kept isolated from the congregation. Untrained "youth leaders" without direction and minimal church support struggled. Resulting unruly and delinquent behavior led to significant stress and outright resentment throughout the congregation. Without a shared servant leadership focus, growth opportunities through conflict resolution were neither recognized nor seized.

Men's and women's ministries had long ceased to exist. Missionary efforts floundered, and denominational missions' offerings received limited promotion. Stated financial goals, if set, were seldom attained. The church had lost its missional direction

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<sup>2</sup> Obergefell v. Hodges, 576 U.S. (2015), is a landmark civil rights case in which the Supreme Court of the United States ruled that the fundamental right to marry is guaranteed to same-sex couples by both the Due Process Clause and the Equal Protection Clause of the Fourteenth Amendment to the United States Constitution.

and no longer purposefully engaged the community with the gospel. No meaningful fellowship existed to encourage a member's participation and spiritual growth.

The *1853 John Newton Brown Church Covenant*, although formally adopted, was never referenced. Most of the current members were unaware of the church covenant and its importance. Polity functioned as if the church still existed in a mid-twentieth-century rural setting. MBC held tightly to the *1833 New Hampshire Confession of Faith*, totally unaware of the revised *2000 Baptist Faith and Message*.

Although the church's constitution and by-laws upheld congregationalism, perceptually, if not factually, the deacon body operated with elements of an administrative board. Many of the critical decisions required their support, if not formal approval for adoption. The current deacons had not received any formal Baptist deacon training. Without an organized family ministry in place, the quality of their service was mostly ineffective. Eventually, the number of deacons decreased to the point where holding scheduled meetings and the administration of communion became difficult.

Young families, weary of the pervasive complacency and exclusivity from church leadership, left the aging congregation. Unsurprisingly, marginal Christianity permeated the congregation, and for many, meaningful membership long ceased to exist.

MBC presented a daunting yet awakening challenge for revitalization through restoring practical servant leadership. Cultivating godly servant leaders who will courageously join in engaging ministry is the task of the church pastor (Eph 4:11-16).<sup>3</sup> Leading revitalization requires not only an exceptional level of leadership experience but an equal level of perseverance as a servant. Most of my adult life was centered on acquiring leadership skills and developing leaders for transitional change in the public service

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<sup>3</sup>The singular tense of the term *pastor* is used in the context of MBC. I recognize the preference of a plurality of elders held by some as the biblical mandate. The contention is that modeling servant leadership must resonate within an eldership committed to reproducing servant leaders.

arena. Also, my ministerial experience included that of both deacon and senior pastor in Southern Baptist churches.

More critical than experience, the servant leader's character must be firmly rooted in total submission to Christ's Lordship. Having retired from public service to complete Southern Seminary's Master of Divinity, the Lord has now graciously granted me the opportunity to mature my leadership through the Doctor of Ministry in Church Revitalization. Mature servant leadership, however, is never satisfied with its development. Instead, it reproduces to ensure and safeguard its legacy through effective partnerships.

God desires to renew His church with the dawning of a new day. Pastors are given the awesome responsibility to cultivate a shared ministry with deacons so that together they may push back the present darkness before that dawn (Eph 6:10-12).

### **Rationale**

Meeting the revitalization challenge requires uncompromising character in all areas of church leadership. Indeed, character is the only secure foundation of any form of leadership.<sup>4</sup> With spotless clarity, Christ's leadership shines brilliantly throughout Scripture. Jesus' impeccable character personified and faultlessly applied the highest level of leadership. He presented Himself as the model Servant-Leader (Matt 20: 25-28). Just as Christ submitted to His Father's will (John 6:38; Phil 2:5-9), Christ beckons all believers to submit to His call, "Follow me" (Matt 4:19). An obedient servant leader's character will embody humility, unity, and fidelity to Christ.

Christ begins revitalization within the pastor's heart, and the order of reproduction is always after its own kind (Gen 1:26). One must be a servant leader to reproduce servant leaders. In the rabbi-disciple relationship that Christ modeled, the student not only wanted to know what the master knew, he was to become who the Rabbi

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<sup>4</sup> R. Albert Mohler, Jr., *The Conviction to Lead: 25 Principles for Leadership That Matters* (Bloomington, MN: Bethany House, 2012), 76.

is (Rom 8:28-29). Even as this progressive sanctification finds its completion in eternity (1 John 3:2), the disciple is called to be a disciple-maker now (Matt 28:18-20).

In this Great Commission context, a pastor is to develop servant leaders within the church body. It is an exercising of his gift to the church “to equip the saints for the work of ministry, for building up the body of Christ” (Eph 4:11-13). There is no more urgent need at MBC than the development of deacons, who are ministry partners with their pastor.

Developing deacons who are genuine servant leaders will direct and strengthen our ministries while impacting our homes and communities for Christ. Indeed, a pastor multiplies potential to the church when he develops deacons who are true servant leaders. Mentoring requires a considerable investment of time, intentionality, and personal commitment. Much thought, prayer, and consideration are crucial to the identification, selection, and development of potential deacons. The return on this investment, however, is a legacy of godly servant-leaders who intentionally share Christ’s kingdom by connecting, growing, and serving through the Deacon Ministry.

Cultivating the Pastor-Deacon Ministry in the context of biblical manhood and womanhood while reinforcing complementarianism offers the most significant opportunity to restore meaningful membership to the entire MBC congregation.

First, the pastor and deacon qualifications specifically address leadership within the home (1 Tim 3). Intentionally cultivating complementarianism is essential regarding qualifying marriages (Eph 5). Furthermore, godly marriages ideally model servant leadership through the creative mandate (Gen 2:18).

Second, servant leadership training in the context of biblical manhood and womanhood strengthens and depicts the critical doctrine of the priesthood of all believers. Modeling intentional discipleship and mentorship promotes disciple-making. Discipling men to boys, Titus 2 women to girls, adults to youth, and parent to a child,

reinforces current and future development of servant leadership in the church, family, and community.

Additionally, a pastor-deacon ministry team unified in vision, mission, goals, and objectives improve efficiencies in a purposefully led membership. As discipleship and ministries grow, opportunities for additional leaders increase. Servant leadership-based training establishes a replicable pattern to meet other leadership demands within the congregation.

Lastly, intentionally developing biblical servant leaders provides the vital continuity of ministerial leadership and stability during periods of pastoral transition.

### **Purpose**

The purpose of this servant leadership project was to cultivate a Pastor-Deacon Ministry anchored in biblical manhood and womanhood so Monterey Baptist Church may remain biblically obedient, active, cohesive, and flourishing for the advancement of the gospel of Jesus Christ and the glory of God.

### **Goals**

The following goals were formed to determine the completion of this servant leadership project. These goals reflect a progression of steps to develop a process to cultivate a model of Pastor-Deacon ministry for MBC.

1. The first goal was to assess the Deacon Ministry Team's (DMT)<sup>5</sup> leadership knowledge, skills, and abilities.
2. The second goal was to develop the servant leader's CLEAR Path<sup>6</sup> (CP) to help strengthen the DMT's knowledge, skills, and abilities through biblical, servant leadership principles, and practices.

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<sup>5</sup> The Deacon Ministry Team is comprised of two current deacons and five biblically qualified men. For this purpose of this project, the pastoral selection of these five was based on the following criterion: (1) an adult (18+) married couple of the MBC; (2) actively involved in a church small group or Bible study; (3) demonstrates a desire and ability to serve; (4) willing to attend the project workshop; and (5) willing to complete all practical exercises including the accompanying Servant Leadership Survey.

<sup>6</sup> CLEAR Path= Church Leadership Edification And Renewal Path

3. The third goal of this project was to increase the knowledge, skills, and abilities of the DMT through workshop instruction and practical exercises.
4. The fourth goal of this project was to improve leadership practices and relationships through an amenable Ministry Action Plan (MAP).

### **Research Methodology**

The first project goal assessed the knowledge, skills, and abilities of the DMT at MBC. This assessment provided a picture of servant leadership strengths and weaknesses within the current church membership. This goal was measured by administering the Servant Leadership Survey (SLS)<sup>7</sup> to the DMT. The goal was successfully met when this group completed the SLS, showing a clear picture of their current understanding and practices of biblical servant-leadership.

The second project goal developed the CP as an intentional plan providing a purposeful process for maturing in Christlike servant leadership. The CP consisted of six sessions focused on strengthening the DMT's servant leadership knowledge, skills, and abilities in the biblical manhood and womanhood context. CP is patterned after *Disciple's Path* (LifeWay Press)<sup>8</sup> and has four distinct qualities: (1) progressive: each session will build on one another as the leader grows in servant leadership; (2) disciplined: the workshops will include engaging assignments for personal study and practical application to help leaders grow in servant leadership; (3) relational: as the pastor and ministry leaders work through goals, objectives, and development plans, guidance will be provided and relationship strengthened; (4) replicable: CP prepares leaders for multiplication with the aim of building a legacy of biblical leaders.

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<sup>7</sup> See appendix 1, "Servant Leadership Survey." Used with permission from Roderick L. Williams, "Developing Leaders: A Model of Biblical Servanthood at The Progressive Missionary Baptist Church in Columbia, Missouri" (DMin project, The Southern Baptist Theological Seminary, 2018), 106-9. 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.

<sup>8</sup> LifeWay Adults, *Disciple's Path: The Journey* (Nashville: LifeWay Christian Resources, 2016).

Due to the extent of the content and the volunteer status of the participants, the CP workshop consisted of six separate sessions. An introductory session was conducted for deacon couples. This initial session addressed topics such as convictional leadership, servant leadership, and church leadership structure. Subsequently, separate sessions instructed deacons and their spouses and provided corresponding work assignments. The curriculum topics in the second session included spiritual disciplines, biblical manhood, and womanhood. The third session addressed discipleship/mentoring, biblical counseling and the fourth session examined communication and conflict resolution. The fifth session focused on the development of vision/mission statements, annual goals, objectives, and personal action plans. The CP concluded with the sixth session focused on evangelism, personal testimonies, and commitment.

This goal was measured by a leadership panel (LP)<sup>9</sup> who utilized a rubric<sup>10</sup> to evaluate the biblical faithfulness, teaching methodology, scope, and application of the curriculum. This goal was successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficiency level. When the 90 percent benchmark was not initially met, the material was revised until it reached the standard.

The third project goal increased the knowledge, skills, and abilities of the DMT through the CP workshop instruction and practical exercises. The measurement of the instruction phase of this project goal was through administering the SLS to the same members who previously completed it, comparing the results using a paired sample t-test. This goal was considered successfully met when the t-test for dependent samples demonstrated a positive, statistically significant difference in the pre-and post-SLS

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<sup>9</sup> The leadership panel consisted of a seminary professor, associational pastor, current Director of Missional Leadership, and church lay leader.

<sup>10</sup> See appendix 3, “Curriculum Evaluation Rubric Leadership Panel.”



evaluation indicators.<sup>11</sup> The measurement of the practical exercise component of the project goal was the successful completion of each exercise.

The fourth goal of this project developed individual Ministry Action Plans (MAP) to improve ministry practices and relationships within the DMT, and between the team and the pastor. Each team member created personal leadership growth goals and objectives in conjunction with the pastor. Included in the member's action plan was the practice of intentional discipling. The personal action plan provided direction and a measurement tool for the team member's progress toward the attainment of servant leadership growth and discipleship practices.

A Pastor's Panel utilized a rubric to measure this goal by evaluating the functionality of the plan, communication processes, training elements, provision of leadership resources, and action steps.<sup>12</sup> This goal was successfully met when a minimum of 90 percent of all the rubric evaluation indicators met or exceeded the sufficiency level.

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

The servant leadership ministry project defines the following key terms:

*Biblical manhood and womanhood.* For this project, the term *biblical manhood and womanhood* is used exclusively to incorporate the mutual concepts of biblical headship and submission. Biblical headship for the husband is the divine calling to take primary responsibility for Christlike, servant-leadership, protection, and provision in the home. Biblical submission for the wife is the divine calling to honor and affirm her husband's leadership and help carry it through according to her gifts.<sup>13</sup> The Bible presents a beautiful portrait of complementarity between the sexes, with both men and women charged to

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<sup>11</sup> See appendix 1, "Servant Leadership Survey t-Test."

<sup>12</sup> The Pastor Panel was comprised of three CABA pastors for the sole purpose of evaluating the Ministry Action Plan of this project. See appendix 5 for "Ministry Action Plan Evaluation Rubric."

<sup>13</sup> John Piper, *What's the Difference? Manhood and Womanhood Defined According to the Bible* (Wheaton, IL: Crossway, 1990), 65.

reflect God’s glory distinctly. Thus, genuine distinctions mark the difference between masculinity and femininity, male and female.<sup>14</sup> Within the complementarian view of biblical manhood and womanhood, the development of a servant mindset in both genders is essential to strengthening biblical relationships inside the kingdom of God, including the home, church, and the greater community.

*Discipleship.* For this project, *discipleship* is defined as the purposeful process of growing toward maturity as a follower of Jesus Christ and helping others to do the same in the context of the church.

*Leadership development.* For this project, the term *leadership development* reflects an increase in the competency level of individuals to perform in leadership roles within church ministry. Leadership executes the church’s mission strategy through effective teamwork and growing the capabilities of others with the approach of a servant-leader.

*Mentoring.* *Mentoring* is a general term used when someone asks another person to advise them in a specific set of skills or a life-area.

*Ministry Action Plan (MAP).* For this project, the term *ministry action plan* is a detailed plan that helps set goals and objectives toward ministry leadership and practice. It is an invaluable tool to strategically strengthen servant leadership understanding and practice toward the leader’s spiritual growth and ministry development.

*Titus 2 woman.* A *Titus 2 woman* is one that adheres to and practices the biblical teaching found in Titus 2:3-5: “Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure,

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<sup>14</sup> R. Albert Mohler, Jr., “A Call for Courage on Biblical Manhood and Womanhood,” accessed December 16, 2003, <https://albertmohler.com/2003/12/16/a-call-for-courage-on-biblical-manhood-and-womanhood-4/>.

working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.”<sup>15</sup>

Two limitations applied to this project. First, the accuracy of the pre- and post-surveys was dependent upon the willingness of the respondents to be honest about their knowledge and understanding of biblical manhood and womanhood and leadership practices. Respondents’ answers remained nameless to reduce this limitation. Second, the effectiveness of the training was limited to attendance consistency and assignment completion. Team members were required to sign a covenant, committing to be present at every workshop. Each teaching session was recorded with prepared notes and made available online at the church’s website when attendance was not possible.

The project contained two delimitations. First, the project addressed spiritual leadership in the home and church but not the community. Spiritual leadership in the home includes leading the family to be active in church, but the training did not address the exercise of political leadership in the life of the secular community. Second, this project was limited to adult members of MBC.

### **Conclusion**

Cultivating a model Pastor-Deacon Ministry through practical servant leadership is central to revitalizing MBC. By reclaiming biblical manhood and womanhood, an emphasis resides upon individual and family spiritual formation. Pastors must equip men to assume the leadership responsibility of being disciples who make disciples, beginning in their own homes. As this reclamation grows, servant-leadership and accountability within the membership will increase exponentially. Servant-led homes will produce servant leaders in the church.

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<sup>15</sup> All Scripture quotes are from The English Standard Version Bible, unless otherwise noted.

## CHAPTER 2

### THE BIBLICAL AND THEOLOGICAL BASIS FOR THE PASTOR-DEACON MINISTRY

Chapter 1 offered the background for this project and demonstrated the need at MBC to cultivate a model Pastor-Deacon ministry. Scripture presents servant leadership as God’s design and the pastor as God’s primary instrument for ministry development in building up the body of Christ. Chapter 2 utilizes four primary, as well as secondary, passages from both testaments revealing a servant-leadership philosophy (Phil 2:1-12), shared leadership (Exod 18), pastoral responsibility (Eph 4:11-16), and a team ministry (1 Tim 3:1-13). Additionally, complementarianism<sup>1</sup> is identified as the biblical foundation for servant leadership development and qualification for church leadership (Eph 5:22-33).

#### **The Servant Leadership Philosophy: The *Imago Dei* (Phil 2:1-12)**

Philippians 2:1-12 provides the definitive scriptural evidence of Jesus Christ as the model servant-leader for all believers to follow. The apostle Paul addressed his letter to the saints who lived in Philippi, together with the overseers and deacons (1:1). Instead of using his most frequent self-identification, “apostle (s) of Jesus Christ,” Paul refers to himself and Timothy as servants of Jesus Christ.

Charles Cousar observes that the term *servant* or *slave* of Christ Jesus is widely used throughout the New Testament as an authoritative title for Christian leaders. The title denotes something of Paul’s vision of mission concerning the unique inclusion of

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<sup>1</sup> Complementarianism is a word coined to encompass the teaching of biblical manhood and womanhood and is used in accordance with Southern Baptist Convention, “Article 18: The Family,” in *The Baptist Faith and Message 2000*, accessed November 23, 2019, [www.sbc.net/bfm2000/bfm2000.asp](http://www.sbc.net/bfm2000/bfm2000.asp).

*overseers* and *deacons*. Paul is depicting a style of leadership that has to do with service and not the promotion of the self or even with benign despotism.<sup>2</sup>

Cousar further gives proper context to the epistle when he writes, “While the early church has not reached any developed polity at the time of the writing of *Philippians*, what we are seeing is the beginnings of structured leadership.”<sup>3</sup> Moreover, David Garland advocates that Paul combined *overseer* with *servants* to make it clear “that the function of oversight was of value only in humble service for the building up of the community. Paul makes a clear connection between leadership and the responsibility to serve.”<sup>4</sup>

### **Intentional Servanthood in Imitating Christ**

Identifying Jesus as the supreme example of humble, self-sacrificing, self-denying, self-giving service, Paul urged the *Philippians* to imitate Him in their relations toward one another. Hawthorne postulates that Paul’s motive in using the servanthood of Christ is not theological but ethical. His objective is not to give instruction in doctrine, but to reinforce teaching in Christian living, and he does this by appealing to the conduct of Christ. Christ is presented as the ultimate model for moral action.<sup>5</sup> Believers are commanded to intentionally adopt Christ’s servant-leadership philosophy.

The imperative  $\phi\rho\nu\epsilon\iota\tau\epsilon$  in 2:5, Cousar identifies as critical because it implies a focus of the heart as well as the brain, on the action as well as thinking.<sup>6</sup> In the given

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<sup>2</sup> Charles Cousar, *Philippians and Philemon*, New Testament Library (Louisville: Westminster John Knox, 2009), 24.

<sup>3</sup> Cousar, *Philippians and Philemon*, 26.

<sup>4</sup> David Garland, *Philippians*, in vol. 12 of *The Expositor’s Bible Commentary*, ed. Tremper Longman III and David Garland (Grand Rapids: Zondervan, 2006), 190.

<sup>5</sup> Gerald Hawthorne, *Philippians*, Word Biblical Commentary, vol. 43 (Nashville: Nelson Books, 2004), 79.

<sup>6</sup> Cousar, *Philippians and Philemon*, 52.

context, the Greek syntax leaves little doubt the command addressed all believers (plural) with a directed emphasis upon church leaders.

Markus Bockmuel argues that 2:5 presents the key to a citizenship “worthy of the gospel of Christ” is, in fact, none other than to adopt the mind of Christ.<sup>7</sup> In the kerygmatic reading of verse 5, Paul is encouraging the Philippians to utilize in their relationship with each other the disposition that is already theirs in Christ.<sup>8</sup> This attitude enables present participation in, rather than the mere remembrance of, past saving events. Christians can acquire in their own experience the disposition that is theirs in Christ.

This “mind-set” of selfless compassion, which Paul encourages in the Philippians “is present” in Christ Jesus both historically and eternally.<sup>9</sup> Historically, Paul’s reference alludes to the attitude of Jesus in the gospel tradition: He came “to serve and give His life as a ransom” (Mark 10:45). He was among His disciples “as one who serves” (Luke 22:27) and He invited others to learn from His humanity (Matt 11:29). The fourth gospel presents Jesus’ washing of His disciples’ feet as His example of servanthood (John 13:15-16).<sup>10</sup>

In pouring Himself out and humbling Himself to death on the cross, Christ Jesus revealed the eternal character of God Himself. Gordon Fee recognizes this mindset as the epitome of Godlikeness. The preexistent Christ was not a “grasping, selfish being, but one whose love for others found its consummate expression in pouring Himself out, in taking the role of a slave in humbling Himself to the point of death on behalf of those

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<sup>7</sup> Markus Bockmuel, *The Epistle to the Philippians*, Black’s New Testament Commentary (Peabody, MA: Hendrickson, 1988), 121.

<sup>8</sup> Bockmuel, *The Epistle to the Philippians*, 122.

<sup>9</sup> Bockmuel, *The Epistle to the Philippians*, 124-25.

<sup>10</sup> Bockmuel, *The Epistle to the Philippians*, 136-37.

so loved.<sup>11</sup> Correspondingly, discipleship in the present calls for servanthood, and self-sacrifice for the sake of others.”<sup>12</sup> Leaders who seek to disciple must first and foremost be an obedient disciple.

Paul expresses the essential quality of Jesus’ incarnation: He took on the form of a slave. Hawthorne’s insight of *δου/λος* emphasizes that in the incarnation, “Christ entered the stream of human life as a slave, that is, as a person without advantage, with no rights or privileges of His own for the express purpose of placing Himself completely at the service of all mankind.”<sup>13</sup> In serving people, Christ was serving God, and in taking the role of a slave toward others, He was acting in obedience to the will of God. Living out the servant-leader philosophy is a true expression of faithful obedience to God.

God’s will for pastors and deacons is their obedient leading with the mind of Christ. Philip Comfort finds in Paul’s unique address to the *elders* and *deacons* their representation of church leadership and ministry. Thus, their specific inclusiveness with

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<sup>11</sup> John MacArthur provides a clear distinction between the believer’s position as slave versus servant:

A slave is somebody who is dependent, obligated, subject to a will other than his own. Whenever slave refers to a believer, there’s an equivocation and it ends up being usually some form of servant. As we read through the New Testament we get the idea that we are servants of the Lord. Truth is, we are slaves. Slavery describes our relationship to Christ. Our freedoms are defined by Him. Our duties are defined by Him. Our convictions are defined by Him. Our words are defined by Him. Our actions are defined by Him. Our relationships are defined by Him. Everything in life is defined by Him. When we said, “Jesus is Lord,” we yielded up unqualified submission to the control and commands of the Lord. A servant works for someone, a slave is owned; and if you’re a Christian, you’re owned because you were chosen off the slave market of sin, and then you were bought with the price of His precious blood (1 Corinthians 6:19-20). A Christian therefore should be viewed as a slave who became a son and Christ is a Son who became a slave. We are a slave who will receive all the glories of heaven when our sonship is realized. He was a Son who possessed all the glories of heaven and emptied Himself of them to become a slave. Jesus says throughout His whole life, “I do what the Father shows Me to do. I do what the Father wills Me to do. I do what the Father tells Me to do. I always obey the Father.” He was a slave of God in His incarnation. He shows us what that slavery is: “Not My will, but Thine be done, all the way to the cross; if it means death.” That’s taking up your cross, isn’t it? “Empty yourself, deny yourself, take your cross, follow Me all the way to death.” (Grace to You Sermons, “Slaves and Friends of Jesus, Part 1,” September 6, 2015, <https://www.gty.org/library/sermons-library/43-83/slaves-and-friends-of-jesus-part-1>)

<sup>12</sup> Gordon Fee, *Paul’s Letter to the Philippians*, New International Commentary of the New Testament (Grand Rapids: Eerdmans, 1995), 197.

<sup>13</sup> Hawthorne, *Philippians*, 87.

“all the saints” stresses the imperative of adopting an attitude of servanthood—like that demonstrated by Christ (2:5-11)—as the key to church unity.<sup>14</sup> Without church unity there is little hope of true revitalization.

Frank Thielman endorses a strong unity emphasis found in Christ. In 2:1-4, Paul tells the Philippians to be “like-minded” and united “in purpose,” just as he says in verses 5-11 that they should have the same “attitude” as Christ. Paul urges them to “consider” others better than themselves “in humility,” just as Christ did not “consider” equality with God something to be exploited but “humbled Himself.” Paul also connects verses 5-11 with his argument in verses 12-18 by the strong connective word “therefore,” and echoes the reference to Christ’s obedience when he speaks of the Philippians’ obedience.<sup>15</sup>

The pronoun “this” at the beginning of verse 5 in Greek refers to the quality of humility that Paul has just described in verses 1-4. “Think in this way,” he says, “just as Jesus Christ thought in this way.”<sup>16</sup> Paul is calling the Philippians to follow the example of Christ’s selfless love through humble obedience.

### **The Philosophy of Selfless Love**

Contextually viewing Paul’s letter reinforces its philosophical relevance. His concern for the recipients was unity and courage in the face of opposition. The Philippians were under pressure, if not persecution.<sup>17</sup> Cousar recounts that suffering incurred in the

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<sup>14</sup> Philip Comfort, *Philippians*, in vol. 16 of *Cornerstone Biblical Commentary*, ed. Philip Comfort (Carol Stream, IL: Tyndale House, 2008), 152-54.

<sup>15</sup> Frank Thielman, *Philippians*, *The New International Version Application Commentary* (Grand Rapids: Zondervan, 1995), 112.

<sup>16</sup> Thielman, *Philippians*, 113-14.

<sup>17</sup> Cousar, *Philippians and Philemon*, 42-43.



cause of the gospel is a bond that ties the believer to the crucified Christ. Identification with the crucified and risen Jesus entails participation in His suffering.<sup>18</sup>

If the Philippians are to participate successfully in this struggle, then they must be unified in mind, love, and soul and must humbly place the interest of their fellow believers above their own. Paul shows the connection between suffering for the gospel and the internal unity of the Philippians with the word “therefore.”<sup>19</sup> Thielman correctly asserts that the twin themes of suffering and unity should, in turn, occupy efforts to apply the passage to the contemporary situation. The suffering of which Paul speaks is suffering for “the gospel faith,” not suffering in general, and not merely opposed to some personal agenda.<sup>20</sup>

Such suffering provides clarity about who stands with God and who does not. Thielman convincingly argues that it is unlikely that anyone whose commitment to the gospel is inauthentic will be willing to endure the fiery trials of physical discomfort and emotional pain that persecution brings. Those who remain, as a result, have the assurance that their commitment is real. Paul teaches that suffering for Christ is cause for rejoicing (Rom 3:3-5).<sup>21</sup>

Steadfastness and unity are the first characteristics nourished by the community under attack. An unwillingness to be intimidated by the opposition put them at risk.<sup>22</sup> Cousar contends that the Philippians must demonstrate an intentional unity based upon encouragement in Christ, comfort in love, participation in the Spirit, and compassion and

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<sup>18</sup> Cousar, *Philippians and Philemon*, 46.

<sup>19</sup> Thielman, *Philippians*, 95.

<sup>20</sup> Thielman, *Philippians*, 98.

<sup>21</sup> Thielman, *Philippians*, 101.

<sup>22</sup> Cousar, *Philippians and Philemon*, 45.

mercy.<sup>23</sup> Unity in Christ produces freedom within the community to be of the “same mind,” to submit to one another, and to value others more highly than oneself.<sup>24</sup>

Thielman remarks that the term “selfish ambition” (ἐριθεία) sums up the attitude Paul wants the Philippians to avoid. Paul hopes that their relationships with one another will demonstrate a “humility” that promotes the good of others even at personal expense (2:4). This attitude should characterize the believer’s relationship with fellow believers because it is the chief quality of Jesus’ relationship with all believers.<sup>25</sup>

The issue that is uppermost in Paul’s mind is the harmony of the community and the humility and selflessness necessary to attain that harmony. Garland cautions that it is not enough to tell people to be “more loving and humble” (2:1-4); one must motivate them through example. Paul appeals to Christ as an example; emulate Him because He is “the redeemer” (2:6-8) and the Lord (2:9-11).<sup>26</sup> The call to motivate through example is essential for the Christian servant leader.

A living example serves as the means of motivation; however, the impetus Paul is appealing to is the highest motive: the love that the Lord of the church has for His people—a love that enables them to live worthily.<sup>27</sup> Fee understands love as the very heart of Pauline theology. In this passage, the presentation of Christ as equal with God has most fully revealed the truth about God: that God is love. Christ’s sacrificial love is expressed in the cruel, humiliating death on a cross for the sake of those he loves.<sup>28</sup>

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<sup>23</sup> Cousar, *Philippians and Philemon*, 47.

<sup>24</sup> Cousar, *Philippians and Philemon*, 59.

<sup>25</sup> Thielman, *Philippians*, 97.

<sup>26</sup> Garland, *Philippians*, 218.

<sup>27</sup> Cousar, *Philippians and Philemon*, 48.

<sup>28</sup> Fee, *Paul’s Letter to the Philippians*, 217.

With a shared motive of Christlike love, Paul is enabled to command, “Each of you should look not to your own interests, but also to the interests of others” (2:4). Thielman views Paul’s command to humility in harmony with the tradition of Jesus’ own teaching that the road to greatness among Christians is service to others, that “whoever wants to be first must be slave of all” (Mark 10:43-44; 9:35; Matt 20:27; 23:11; Luke 22:26-27).<sup>29</sup>

### **The Philosophy of Humble Obedience**

Humility is a crucial matter in Philippians. It describes the Christological response to God to whom believers owe service and obedience. In practical terms, it involves moving to a concern for the interests of others, and valuing their needs and achievements above one’s own. Cousar poses a biblical view of humility considering Christ as a mark of strength rather than a mark of weakness.<sup>30</sup>

The power of humility is most evident in Christ emptying Himself. Humility has everything to do with taking the form of a slave and being born in human likeness. Nevertheless, Christ’s incarnation and voluntary death on the cross were how He showed absolute strength; that “being equal to God” was for Him, not a possession to be exploited for selfish ends. Equality, rather, led Him to deprive Himself and serve others.<sup>31</sup> Bockmuel writes, “It is precisely in His shameful death that His unique significance for the Christian message lies: a scandalous death for the ungodly. The cross serves as the crowning expression of Christ’s humble obedience and service to others.”<sup>32</sup> Jesus, our Sovereign, Omnipotent Lord is no victim.

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<sup>29</sup> Thielman, *Philippians*, 107.

<sup>30</sup> Cousar, *Philippians and Philemon*, 50.

<sup>31</sup> Bockmuel, *The Epistle to the Philippians*, 135.

<sup>32</sup> Bockmuel, *The Epistle to the Philippians*, 140.

In His pre-existence, Christ’s equality with God was inherent, and Godlikeness is not something to be seized upon for one’s own advantage. Instead, His equality with God found its purest expression when He emptied himself.<sup>33</sup> Fee provides great insight in citing that “Christ did not empty himself of anything; He simply poured himself out by having taken on the form of a slave.” The concern is with divine selflessness.<sup>34</sup>

In verse 7, the Greek verb (κενόω) means “to pour out” and “Himself” can be taken as its direct object. Therefore, it is not necessary to insist that the phrase demands some genitive of content supplied from the context—e.g., “Christ emptied himself *of something*.” Instead, it is a poetic, hymn-like way of saying that Christ poured out Himself, putting Himself totally at the disposal of people (1 John 3:16), that Christ became poor that He might make many rich (2 Cor 8:9, Eph 1:23, 4:10).<sup>35</sup>

Hawthorne contributes to a fuller understanding when he examines the Greek syntax:

The participial phrase which begins v. 6 (who being in the form of God), is often wrongly translated as a concessive participle—who *though* He was in the form of God (RSV, NASB, Beck, Confraternity, Goodspeed, Williams). It is more correctly translated as a causative participle: precisely *because* He was in the form of God He reckoned equality with God, not as a matter of getting but of giving.<sup>36</sup>

God’s true nature is characterized not by selfish grabbing but by an open-handed giving.<sup>37</sup>

Hawthorne contends the phrase (ἐαυτὸν ἐκένωσεν) is defined more precisely by the participial phrase that follows—“taking (λαβών) the form of a slave,” “becoming (γενόμενος) in the likeness of human beings” and “being found (εὑρεθείς) in human form.” These participles, although aorist, are nevertheless participles of simultaneous

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<sup>33</sup> Fee, *Paul’s Letter to the Philippians*, 208.

<sup>34</sup> Fee, *Paul’s Letter to the Philippians*, 210-11.

<sup>35</sup> Hawthorne, *Philippians*, 85-86, emphasis original.

<sup>36</sup> Hawthorne, *Philippians*, 85.

<sup>37</sup> Hawthorne, *Philippians*, 85.

action and express how the operation of the verb ἐκένωσε was affected. Paradoxically then, Christ's self-giving was accomplished by taking; His self-emptying achieved by becoming what he was not before, His kenosis not by subtracting from but by addition.<sup>38</sup>

By taking on the form of a slave emphasizes the servant nature of Christ's incarnation. He entered history not as Lord but as a slave, a person without advantages, with no rights or privileges, but in servanthood to all.<sup>39</sup>

Cousar declares Jesus' humble obedience unto death as "the divine proof of an exemplary life."<sup>40</sup> Bockmuel concurs and adds that Christ's taking the form of a slave is best understood as His *voluntary* descent from the highest status.<sup>41</sup> Jesus can serve as a moral example only if His obedient humility was voluntary rather than automatic or enforced.<sup>42</sup> His obedience was unconditional and unlimited; it went as far as it could, to the end of His life (as far as death), with death on a cross. His death on the cross is the ultimate expression of faithfulness and humble obedience in the suffering righteous.<sup>43</sup>

Fee uncovers the direct applicability of Pauline Theology. Faith in Christ ultimately expressed as obedience to Christ: not in the sense of following the rules, but of coming totally under his lordship, of being entirely devoted to Him.<sup>44</sup> Salvation is not only something believers receive; it is something they do. Saved people live out their salvation in the context of the believing community and the world. At issue is humble

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<sup>38</sup> Hawthorne, *Philippians*, 86.

<sup>39</sup> Fee, *Paul's Letter to the Philippians*, 212-13.

<sup>40</sup> Cousar, *Philippians and Philemon*, 55.

<sup>41</sup> Bockmuel, *The Epistle to the Philippians*, 136.

<sup>42</sup> Bockmuel, *The Epistle to the Philippians*, 138.

<sup>43</sup> Bockmuel, *The Epistle to the Philippians*, 139.

<sup>44</sup> Fee, *Paul's Letter to the Philippians*, 233.

obedience, pure and simple, working or carrying out in their corporate life the salvation God has graciously given them.<sup>45</sup>

Garland offers reassurance that believers can be obedient, empty themselves of themselves, and take the form of a slave because of what God has done for them in Christ.<sup>46</sup> The mind of Christ can only dwell richly in those who tabernacle in Him. Selfless love through humble obedience is evidence of an abiding servant-leadership philosophy.

The principles in this passage are relevant both to the occasional direct opposition that Christians experience for their convictions and to the more subtle ways in which postmodern societies deny the reality of God. Christian convictions frequently receive ridicule in the workplace, academic circles, and news and entertainment media. The intense postmodern culture pressures believers to view biblical answers to life's most profound questions as unimportant and slightly backward. Believers often find themselves isolated and depressed.<sup>47</sup>

## **Review**

Church revitalization is people revitalization. Intentional discipleship rooted in the servant leadership philosophy leads to meaningful membership for all the saints. This axiom, when explicitly applied to the pastor-deacon relationship, strengthens the potential of their shared leadership in the church.

### **The Shared Leadership: A Godly Pattern (Exod 18:17-23)**

Beale and Carson note that Acts 6:3<sup>48</sup> serves as a reference to Exodus 18:17-23

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<sup>45</sup> Fee, *Paul's Letter to the Philippians*, 235.

<sup>46</sup> Garland, *Philippians*, 219.

<sup>47</sup> Thielman, *Philippians*, 98-99.

<sup>48</sup> "Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty" (Acts 6:3).

where Moses' father-in-law, Jethro, counsels him to choose godly men from all the people to take over the simpler judicial cases and leave him free to attend to more serious business. The echoes suggest a following of a divinely approved pattern.<sup>49</sup> A close examination of Exodus 18:1-23 reveals compelling evidence that active ministry is committed to sharing a leadership established upon godly character.

### **Problem Recognition**

Viewing the recorded event in historical context assists in recognizing a severe leadership problem. Alan Cole shares that, in patriarchal days, the clan Chieftain dispensed family justice. As slaves in Egypt, the Israelites could hardly have had an independent judicial system of their own. Although they had Egyptian “supervisors” and their minions, this system was an organization for labor. During the Exodus, when Moses tried to act as a ruler or “judge,” their resentment resurfaced (Exod 2:14).<sup>50</sup>

### **Conflict Resolution**

The issue of conflict was not limited to their leadership but was rampant among the Hebrews. Unresolved conflict is the antagonist of unity. Victor Hamilton details that the people were not only grumbling against and testing God and Moses, but they were also not getting along with one another. The people repeatedly came to Moses for two diametrically opposite reasons. Sometimes they began to grumble and complain to him, but at other times, as recorded in Exod 18:15, they came to him “to inquire of God.”<sup>51</sup>

Conflict resolution was a time-consuming priority for Moses. Douglas Stuart correctly acknowledges that in the ancient Near East, as in many parts of the world still

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<sup>49</sup> G. K. Beale and D. A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2007), 555.

<sup>50</sup> R. Alan Cole, *Exodus*, Tyndale Old Testament Commentaries, vol. 2 (Downers Grove, IL: IVP, 2008), 147.

<sup>51</sup> Victor Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker, 2011), 282.

today, the job of judging civil and criminal disputes goes along with a leadership position. If Moses was giving such a large portion of his time to adjudicating legal arguments, then he could not do much else, at least on days he served as judge, and this preoccupation threatened his leadership of the nation in other ways.<sup>52</sup>

### **Resource Allocation**

Moses overcommitted his time to his judicial role. In trying to do all the judging himself, Moses may merely have been waiting for God to reveal to Israel a proper legal system. Stuart argues the most important reason for Moses' going at it alone was that he functioned as a prophet who dispelled God's revelation.<sup>53</sup> Still, his monolithic leadership remained inefficient and further harmed the weak unity within the Hebrews. Justice delayed is justice denied.

### **Problem Solution**

Moses demonstrated wisdom by listening to trusted and valued counsel. His father-in-law Jethro not only discerns the problem, but he also proposes a solution that would eliminate the problem. He suggests that Moses select competent, virtuous people and appoint them as legal officers over groups of thousands, hundreds, fifties, and tens. The appointed leaders must be God-fearers and not tempted by partiality or bribes. The legal distinction was not between sacred and secular but between difficult and straightforward matters. Moses would be involved only in the more difficult ones.<sup>54</sup>

Additionally, as brought out by Stuart, the Israelite judiciary was to be appointed based on honesty and ability rather than because of being born into a hereditary role. With the selection of qualified leaders for each population level, Moses could assure

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<sup>52</sup> Douglas Stuart, *Exodus*, New American Commentary, vol. 2 (Nashville: B & H, 2006), 414-15.

<sup>53</sup> Stuart, *Exodus*, 416.

<sup>54</sup> Hamilton, *Exodus*, 282.



an adequate number of judges to handle all but the most complicated cases. The people would have daily access to judges for most issues. The workload division would leave most of Moses' time free of judicial responsibilities for him to lead the people in other ways, including his ministry of prayer and worship and his ministry of teaching and preaching all God's laws.<sup>55</sup>

### **Choosing Godly Men**

Jethro directed Moses to "look out" or "choose" able men. In determining qualified judges, Cole asserts the Hebrew may have meant "soldierly" men. The critical point, however, is that Moses displayed humility and wisdom through his obedience. Meekness (with faithfulness, Heb 3:2) was the great distinguishing leadership quality of Moses (Num 12:3).<sup>56</sup>

Walter Kaiser observes that while it may seem from this passage that Moses autocratically chose his staff, the actual election was the work of all the people, as Deuteronomy 1:9,13 affirms.<sup>57</sup> Through his proven meekness, Moses cautiously shared principled leadership and thereby strengthened unity within the Hebrews.

Philip Ryken compellingly maintains Jethro's proposal stresses three vital principles for spiritual leadership. Israel needed men who were able to handle the job. The first essential principle requires that spiritual leaders must be mature. Moses was to select "men who fear God, trustworthy men who hate dishonest gain" (v. 21).<sup>58</sup>

The initial qualification for mature leadership concerns a man's relationship with God. A good New Testament elder is a man who fears God, reveres him, and seeks

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<sup>55</sup> Stuart, *Exodus*, 418.

<sup>56</sup> Cole, *Exodus*, 149.

<sup>57</sup> Walter Kaiser, *Exodus*, in vol. 1 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2008), 413.

<sup>58</sup> Philip Ryken, *Exodus: Saved for God's Glory*, Preaching the Word (Wheaton IL: Crossway, 2005), 484.

to honor him in all he does. Rather than pursuing his own agenda or fearing what people would think, his chief desire is to promote the glory of God. He is willing, when necessary, to give people counsel and to make judgments with which they do not agree. It takes a God-fearing man to do that. The Scripture says, “The fear of the Lord is the beginning of wisdom” (Prov 9:10a). Look for a man who fears God to find a wise spiritual leader.<sup>59</sup>

The other qualification for mature leadership concerned a man’s relationship with others. A good elder is reliable, trustworthy, and keeps his commitments. His character cherishes honesty and integrity.<sup>60</sup>

The second vital principle is that spiritual leadership must be representative, drawing leaders from across the spiritual community. Jethro told Moses to select “capable men from all the people” (Exod 18:21). He should not choose elders from among his friends or from one group of Israelites, but from across the entire nation.<sup>61</sup>

The third vital principle for spiritual leadership is that it must be shared. Sharing leadership was Jethro’s primary objective. There was far too much work for one man to do alone, but once the elders were selected, they could help Moses bear the burden.<sup>62</sup>

### **Shared Leadership**

Tony Merida directs attention to the New Testament to show how one should best understand shared leadership. He contends that healthy communities practice shared leadership by having a plurality of qualified elders who care for the flock (Acts 20:17; 1

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<sup>59</sup> Ryken, *Exodus*, 485.

<sup>60</sup> Ryken, *Exodus*, 485.

<sup>61</sup> Ryken, *Exodus*, 485.

<sup>62</sup> Stuart, *Exodus*, 436.

Tim 3:1-7; Titus 1:5-9; 1 Pet 5:1-4).<sup>63</sup> Elders, however, do not do everything. They oversee the ministry of the church. They equip God’s people to do the work of the ministry (Eph 4:11-16). Every member is to serve. Healthy communities of faith practice shared ministry by having an “every-member ministry.” While some serve in leadership, every Christian has a part to play in the body of Christ. Every Christian is a priest (Exod 19:6; 1 Pet 2:5-10).<sup>64</sup>

## **Review**

Although sharing leadership is scriptural, it is crucial to recognize the biblical authority for the division of labor among the members, including leadership, while maintaining unity (1 Cor 12:12-18). While Moses shared the judging (teaching/instruction) ministry with other leaders, they were not prophets. With a God-ordained division of labor in mind, this chapter now turns to the expressed servant leadership responsibility of the elder/pastor in the church.

### **The Pastoral Responsibility: A Godly Teacher (Eph 4:11-16)**

Ephesians 4:11-16 delivers direct evidence of the pastor as Christ’s primary instrument in developing ministry leaders within the church. Paul states that Christ has given gifted leaders to the church as apostles, prophets, evangelist, pastors, and teachers (v. 11). As gifts, they are gifted not merely to do the ministry but to invest their time heavily in developing and preparing fellow believers to engage in ministry to the body (v.

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<sup>63</sup> Although many scholars contend that the New Testament requires a plurality of elders, my position is that a plurality may be warranted, but it is not mandated by Scripture.

<sup>64</sup> Tony Merida, *Exalting Jesus in Exodus*, Christ-Centered Exposition Commentary (Nashville: Holman Reference, 2014), 116.

12). The purpose of each gift and their gifting is to bring the saints to maturity: to Christlikeness (v. 13).<sup>65</sup>

Although they have passed, the work of the apostles and prophets actively continues through the Word (1 Tim 3:16-17) in conjunction with the evangelists and pastor-teachers (Rom 10:13-17).<sup>66</sup> These passages clarify that the equipping of the saints is through Scripture by the power and work of the Holy Spirit. His chosen instruments to accomplish His task are the church and His gifts to her.

### **The Pastor-Teacher**

The instrument of the current focus is the pastor-teacher. In spite of its popularity as a title in Southern Baptist polity,<sup>67</sup> the term *pastor* (ποιμήν) is rare in the New Testament, and the only time it is used for a class of church leaders is in Ephesians. Clinton Arnold, however, highlights Paul's imagery of shepherding when he addresses the overseers/elders of the Ephesian church in Acts 20:28-29.<sup>68</sup> F. F. Bruce further assists

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<sup>65</sup> Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2010), 273.

<sup>66</sup> Jude 1:3 teaches that the Christian faith in its entirety was one time, in the past, entrusted to the saints. The Christian faith was deposited through the apostles and those who worked with them in the first century. The canon was closed with John's writings at the end of that century, and the faith was then given once, for all time and all people, to the saints. Revelation does not continue; God is not adding to the faith. The apostles and prophets did not discover the faith. It was delivered to them and believers are to contend for it today. Bruce asserts that the primary function of an apostle was the preaching of the gospel. "The apostles, as an order of ministry in the church, were not perpetuated beyond the apostolic age, but the various functions which they discharged did not lapse with their departure but continued to be performed by others—notably by the evangelists and the pastors and teachers." F. F. Bruce, *The Epistles to the Colossians, to Philemon, and the Ephesians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1984), 158. Likewise, Schreiner recognizes that Paul did not expect any apostles to appear after him (1 Cor 15:7-8). "The distinctiveness of the apostles emerges in the affirmation that the church is built on the foundation of the apostles and prophets (Eph 2:20). Once the foundation has been laid, such authoritative apostles and prophets are superfluous. God's revelation as to the nature of the church (Eph 3:5) has been uniquely revealed to the apostles and prophets." Thomas Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker, 2008), 724.

<sup>67</sup> Southern Baptist Convention, "Article 6: The Church," in *The Baptist Faith and Message 2000*, accessed November 23, 2019, [www.sbc.net/bfm2000/bfm2000.asp](http://www.sbc.net/bfm2000/bfm2000.asp).

<sup>68</sup> Clinton Arnold, *Ephesians*, Zondervan Exegetical Commentary on the New Testament, vol. 10 (Grand Rapids: Zondervan, 2010), 260.

in recognizing these gifted men. *Pastors* may readily be identified with the ministers who are elsewhere called *elders* or *bishops*.<sup>69</sup> The apostle Paul instructs Timothy that a bishop should be “an apt teacher” (1 Tim 3:2). Teaching is an essential part of the pastoral ministry; therefore, Bruce contends it is appropriate that the two terms, *pastors* (shepherds) and *teachers*, should be joined together to denote one order of ministry.<sup>70</sup>

William Klein offers a differing perspective worthy of consideration. He asserts shepherding and teaching are separate functions. He notes that Paul lists “teaching” as a distinct spiritual gift, with no hint that all teachers were pastors. Yet, the use of the one article governing the two nouns probably shows that Paul was identifying the terms in some close way—at least in this context. They can, however, be distinguished—not all teachers are pastors, though all pastors must be teachers (1 Tim 3:2). The functions overlap as these leaders transmit the truth about Jesus and serve as “undershepherds” who guide and oversee their flocks.<sup>71</sup>

### **Responsibility to Train for Service**

The gift of pastor-teacher is “for the equipping (καταρτισμός: equipping or training) of the saints for the work of the ministry for the edifying of the body of Christ” (v. 12). To build up the body of Christ, the saints must do the work of the ministry. If the saints are going to do the work of the ministry, then they must be equipped or trained, and that is the responsibility of the pastors (v. 11).

Teaching sound doctrine is an integral part of the pastoral ministry so that the flock can discern and avoid the dangerous teaching that comes by way of the wolves. Teaching is a responsibility of the pastors and is a qualification for someone who serves

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<sup>69</sup> Bruce, *The Epistles to the Colossians, to Philemon, and the Ephesians*, 158.

<sup>70</sup> Bruce, *The Epistles to the Colossians, to Philemon, and the Ephesians*, 159.

<sup>71</sup> William Klein, *Ephesians*, in vol. 12 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2006), 116.

as an overseer/elder (1 Tim 3:2). Teachers not only pass on content and explain it, but they exhort the hearers to live in conformity with what they are learning.<sup>72</sup>

Thielman explains Christ has given every believer a role in supporting the church's growth. The purpose of this activity is to equip God's people to build up the church. The goal of the church's construction and growth is its unified commitment to doctrinal truth and the experience of the knowledge of Christ. The more mature the church becomes, the more effective it will be at refuting false teaching and maturing into the body of Christ. Each connection within the body must lovingly contribute to the body's growth and unity.<sup>73</sup>

Pastor-teachers are Christ's gift to His church, "For the equipping of the saints for the work of service, for the building up of the body of Christ" (πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ). Arnold maintains that the first prepositional phrase in verse 12 sets the agenda for the work of the gifted leaders. As the focus remains on the pastor-teacher, he is to equip the saints (πρὸς τὸν καταρτισμὸν τῶν ἁγίων) to do the work of the ministry.

Arnold notes this is the only time that the noun (καταρτισμός) appears in the New Testament or the LXX, so one needs to rely on the verbal form (καταρτίζω) to discern the nuances of its usage. Καταρτίζω is widely used with the sense of "to prepare," "outfit" or "equip," such as in Jesus' statement, "everyone who is fully trained will be like his teacher" (Luke 6:40).<sup>74</sup> Arnold's astute observation of the Rabbi-Talmid (teacher-disciple) relationship endorses the adoption of Christ's servant-leadership philosophy as the pastoral teaching model.

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<sup>72</sup> Arnold, *Ephesians*, 261.

<sup>73</sup> Thielman, *Ephesians*, 288.

<sup>74</sup> Arnold, *Ephesians*, 263.

The second prepositional phrase, “for the work of service,” is then dependent on the first. Arnold states the preposition (εἰς) indicates the goal of the equipping. The saints are the ones prepared by the pastor-teacher to carry out much of the ministry of the church. Ministry understood here in its broadest sense makes clear that it is carried out by all the saints—“each one of us.”<sup>75</sup>

### **Building Up the Body of Christ**

Thielman recognized the ultimate goal of the preparation of the saints, and the work of their ministry is the οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ (the building up of the body of Christ). Pastors are to equip all believers to participate in constructing “the body of Christ,” the church. Those gifted in the ministry of the Word and those whom they equip for service ministry, together, build up the church.<sup>76</sup>

In verse 13, Arnold states the first aspect of this goal is to achieve a unified understanding of the faith (μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως). Paul’s words are a potent reminder for all believers to devote themselves to the apostles’ teaching through the ministry of the pastors and teachers in the church.<sup>77</sup>

Unity in faith and equipping through His Word by the work of the Holy Spirit are Christ’s gifts to His church to use in the progressive sanctification of the saints for Christlikeness (εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ). Christ expects and indeed assures by His Word that the church will reach this full level of maturity (1 John 3:2; 2 Cor 11:2; Eph 5:7; Rev 19:7).<sup>78</sup>

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<sup>75</sup> Arnold, *Ephesians*, 263.

<sup>76</sup> Thielman, *Ephesians*, 280.

<sup>77</sup> Arnold, *Ephesians*, 264.

<sup>78</sup> Arnold, *Ephesians*, 264.

Harold Hoehner agrees with Thielman that ἄνδρα τέλειον (the mature man) is a reference not to the individual believer but the church.<sup>79</sup> Thus, the unity of the church involves the practical effort of exercising the gifts Christ has given to the church so that believers might “build” it “up.”<sup>80</sup>

### **The Mature Man**

Thielman views a church moving toward full unity with Christ as leaving behind immaturity with its intertwined characteristics of ignorance, gullibility, and individualism. A skillfully led church is moving toward maturity when the pastor-teachers use their gifts to equip all believers for the work of ministry. Correct biblical teaching steadily moves the church from immaturity with its fragmentation and susceptibility by rejecting theological frauds (v. 14).<sup>81</sup>

Saints grow toward maturity as they speak the truth in love. The present active participle, Ἀληθεύοντες, refers to the ongoing act of speaking the truth. The truth is, specifically, the gospel. The truth is something that believers hear. As pastors lead by continually teaching the Word, saints should grow toward maturity. Shared ministry, however, demands that all the saints speak the gospel truth to one another.<sup>82</sup>

As faithful shepherds, pastors speak the truth in love. They bear witness to the gospel not only by their faithfulness in representing it accurately but also by their motives and manner as they convey its message.<sup>83</sup> When teaching the truth in love, believers grow

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<sup>79</sup> Harold Hoehner, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2001), 90.

<sup>80</sup> Thielman, *Ephesians*, 282.

<sup>81</sup> Thielman, *Ephesians*, 284.

<sup>82</sup> Thielman, *Ephesians*, 285.

<sup>83</sup> Thielman, *Ephesians*, 285.



“up to” Christ concerning all things and are moving closer to the full union with Christ that is the church’s eventual destiny.<sup>84</sup>

## **Review**

Pastor-teachers have the responsibility to lovingly train the saints in the Word for a unified, maturing ministry. The church body has many parts with a diversity of gifts, but only two offices.<sup>85</sup> The other scriptural office of the church in which the pastor-teacher is wise to invest explicitly is the deacon. In the Baptist faith, there is no distinction between office and function. Shepherd (ποιμήν) and Servant (διάκονος) are both noun and verb; together in active ministry. Intentionally cultivating the pastor-deacon ministry will significantly enrich both their relationship and the unity within the body of Christ.

### **The Team Ministry: A Godly Strategy (1 Tim 3:1-13)**

First Timothy 3:1-13 provides direct evidence that the scriptural offices of the church are pastor and deacon. The qualifications for each office center on godly character as primarily exhibited by their leadership within the home. Paul’s epistles to Timothy are encouraging words concerning leadership from the elder teacher to the young pastor at the church in Ephesus (Acts 16:3).

William Mounce identifies that the internal problem in the Ephesian church was its leadership. A group of false teachers had sprung up who were perverting the gospel and teaching a message that ultimately stemmed from Satan. Not only was their theology erroneous, but their behavior was reprehensible. They were sexually promiscuous, lacked reserve and dignity, were teaching for financial gain, were drunkards, and looked

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<sup>84</sup> Thielman, *Ephesians*, 286.

<sup>85</sup> Southern Baptist Convention, “Article 6: The Church.”

down upon marriage. Those who were married were bringing reproach upon themselves, the church, and the cause of Christ.<sup>86</sup>

Andreas Köstenberger views Paul's instruction to Timothy as both godly and measured. After providing instructions regarding prayer and addressing the role of men and women, Paul now tackles a crucial issue: qualifications for the leaders. Timothy needs guidance in administering the Ephesian church. In this critical juncture, the apostle Paul sets down requirements for congregational leaders that continue to be valid for the post-apostolic church.<sup>87</sup>

### **Leadership Structure**

Köstenberger submits that Paul presents a two-tiered leadership structure—overseers/elders and deacons—in 1 Timothy 3 that corresponds to that found in the Philippian church (Phil 1:1).<sup>88</sup> Mounce admits the relationship of deacons to overseers is also a difficult question. They represent two groups, as is attested in Philippians 1:1. In the Pauline Epistles, even though the lists of qualifications are similar, they are distinct, suggesting distinct functions. Never are the two titles interchanged in the New Testament in the same way as overseer and elder.<sup>89</sup> As a congregationalist, I contend that the structure is not two-tiered, but preferably level and the leadership offices are complementary in function.

G. K. Beale shares that such a God-given ecclesiastical authority structure would ensure the Christian community that it was continuing in the truth and life of the kingdom. This assurance would enable it to be active in accomplishing its mission of witness to the

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<sup>86</sup> William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Nelson, 2000), 184.

<sup>87</sup> Andreas Kostenberger, *1 and 2 Timothy*, in vol. 12 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2006), 521.

<sup>88</sup> Kostenberger, *1 and 2 Timothy*, 522.

<sup>89</sup> Mounce, *Pastoral Epistles*, 196.

world, which is also a significant theme in the Pastoral Epistles.<sup>90</sup> The focus now turns to the offices, beginning with the overseer.

### **Overseers = Elders = Pastor-Teachers**

Köstenberger recognizes the differing New Testament terminology for the office Paul identifies in this passage as “overseer.” He explains the difference chosen: *overseer* refers to the function of providing guardianship of the entire church. *Elder* refers to stage of life, possession of life experience, and commensurate status. *Shepherd* (pastor) is a metaphor for personal care given to members of the church. He identifies the office and function as leading<sup>91</sup> and teaching. The overseer bears ultimate responsibility for the church before God.<sup>92</sup>

Tom Schreiner observes when reading the Pauline letters carefully that leaders and teachers were present in the community from the beginning.<sup>93</sup> He further contends that those teaching presumably also exercised a leadership role in the congregation. He too recognizes Philippians 1:1, where Paul addresses “the overseer and deacons” (Επισκοποις και διακονοις) as about leadership. Nowhere else does Paul identify leaders by title in the introduction to his letters. Schreiner supports the assertion they were so

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<sup>90</sup> G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker, 2001), 821.

<sup>91</sup> The only time “rule” is associated with the office of overseer/elder/pastor is in 1 Tim 5:17: “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.” Rule: (προϊστημι)—is defined as 1. *be at the head (of), rule direct*—2. *be concerned about, care for, give aid*. Scripture clearly teaches that Christ alone is the head of His church (Col 1:18). The remaining definition, however, perfectly describes the heart and action of the shepherd/pastor: one who gently leads. Although Köstenberger correctly uses the English word “rule,” I contend “lead” gives a more accurate description of the pastor’s office and function as servant-leader. All authority belongs to Christ (Matt 28:18), and His Word is authoritative in all matters (Matt 28:19-20). First Tim 5:17 directly ties “rule” with the stated pastoral function of preaching and teaching (the Word).

<sup>92</sup> Köstenberger, *1 and 2 Timothy*, 523.

<sup>93</sup> Schreiner, *New Testament Theology*, 735.

addressed because they are being summoned to live lives of humility and service, following the example of Paul and in so doing, following Christ.<sup>94</sup>

Schreiner understands that the term *overseer* (ἐπισκοπὸς) is stressing the task of superintending and watching over the health of early Christian congregations. He explains the parallel between Philippians and 1 Timothy as especially interesting because both refer to overseers and deacons as separate yet intertwined in a leadership ministry. Overseers must have an ability to teach and must also possess leadership abilities (1 Tim 3:2, 4-5, 5:17; Titus 1:9). These requirements are never stated for deacons, suggesting that deacons are engaged in a leadership ministry of assistance and service rather than teaching.<sup>95</sup>

Schreiner gives credence to the writer's stated position regarding overseers leading rather than ruling: "The leaders certainly have a significant role in the Pastorals, but constant appeals to their authority by their office are lacking. Paul emphasizes the authoritative teaching, not the authoritative person."<sup>96</sup> The overseer is to teach and lead. Their primary calling is to pass on the tradition and truth of the gospel. Their leadership is not bureaucratic. Overseers/elders exert their leadership through their teaching ministry by adherence to the gospel.

Beale proposes the office of elder (overseer) was also created to protect the church's doctrine so that it will remain healthy as it conducts its mission to the world. The position of the elder was created, at least partly, to help protect the church's theological health amid an inaugurated end-time tribulation of deceptive teaching.<sup>97</sup> Overseers are to

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<sup>94</sup> Schreiner, *New Testament Theology*, 736.

<sup>95</sup> Schreiner, *New Testament Theology*, 737.

<sup>96</sup> Schreiner, *New Testament Theology*, 738.

<sup>97</sup> Beale, *A New Testament Biblical Theology*, 822.

“guard” against false teachers who arise “from among your own selves” (Acts 20:29-30). This guarding is being faithful to God’s Word.<sup>98</sup>

## Deacons

Köstenberger correctly understands the term *deacon* to mean servant. The qualification of being “able to teach” is not required. Deacons,<sup>99</sup> however, have a leadership service ministry. Deacons assist the overseers to the church by helping administer a variety of local church functions.<sup>100</sup> Deacons do not bear ultimate responsibility for the church; however, they occupy a church leadership office for which they must meet certain requirements and give an account (Rom 14:12, Luke 12:46-48).<sup>101</sup>

Mounce traces the origin of the office of deacon to the dynamic and revolutionary teaching of Christ. The greatest serves (Matt 23:11). The one who would be the first must be last (Matt 20:16). A mark of true servant leadership is the willingness to

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<sup>98</sup> Beale, *A New Testament Biblical Theology*, 823.

<sup>99</sup> The church office of deacon is initially recorded in the Pauline epistles. The epistles predate Luke’s writing of the book of Acts, yet Luke does not refer to the seven chosen men in Acts 6 as deacons. As a historian, Luke accurately recorded the birth and growth of the early church. The leadership structure developed to meet the needs of the ministry of the church. It is critical to note the birth, growth, and development of the church are acts of the Holy Spirit. Acts 6:1-7 gives first insight into the church’s need for additional servant-leaders. Though the seven who were chosen were not “deacons,” they were certainly prototypes. Johnny Hunt outlines “five reasons the early church needed these servant-leaders: (1) to handled church growth, (2) to protect harmony, (3) to provide for the needy, (4) to prioritize the ministry, and (5) to ensure Gospel penetration.” Hunt notes, “Deacon service is not just a position to hold; it is a mission to fulfill and a work to be done. The selection of these seven shows the initial action of the church to choose men who would help the apostles by serving the church body.” Johnny Hunt, *The Deacon I Want to Be: Growing in Faith, Faithful in Service* (Dallas: Sampson Resources, 2008), 11. In addressing Acts 6, Russell Moore writes,

The acrimony in the Jerusalem congregation was the perceived slight to the Grecian widows. By organizing, with wisdom and Spirit, the care of those widows, the first deacons were empowering the Body to keep its mandate from its Head to care for widows and orphans (James 1:27), while at the same time maintaining the gospel witness of Jew-Gentile unity in the Messiah (Eph 3:6). By the time the church was fully established, and the apostle Paul began his missionary journeys, deacons were fully recognized and set aside for service in the various churches. (Russell Moore, “Is a Deacon Just a Servant?” September 30, 2009, <https://www.russellmoore.com/2009/09/30/is-a-deacon-just-a-servant/>)

<sup>100</sup> Köstenberger, *1 and 2 Timothy*, 524.

<sup>101</sup> Köstenberger, *1 and 2 Timothy*, 528.

undergo sacrificial service to others. As the church began to grow, so did the need for guidance and structure. Much of the guidance came through those gifted to speak from the Lord, whether it be apostles, prophets, or pastor-teachers. But alongside these always existed the more “practically” ordained gifts of administration and service that led the church in meeting the daily needs of the body. It is not surprising that those who excelled at serving came to be known as “deacons.”<sup>102</sup>

Thomas Lea argues that the demand for “testing” emphasizes that both doctrine and practice are important in the selection of deacons. The testing may not be so much a period of probation as continual testing so that when deacons are later needed, they may come from the available worthy group. The deacon candidate needed to convince the church of his genuine Christian faith.<sup>103</sup> The testing of deacons in doctrine and practice would require intentional preparation through training. Herein is the ideal opportunity for the pastor-teacher to cultivate the model ministerial relationship with the deacon. Because of the shared servant leadership ministry with the deacon, the pastor-teacher must make deacon training his mentoring priority. Pastors are to disciple deacons to disciple other believers in the Servant-Leadership Philosophy.

### **Doctrinal Concerns**

Beale contends that if false teaching is a part of the inaugurated end-time, then the divine structure and prohibitions are a response to the broader end-time trial. The inaugurated eschatology of the church age requires believers to endure false teaching and deception. God’s divine structure and prohibitions are always valid as the only means by

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<sup>102</sup> Mounce, *Pastoral Epistles*, 197.

<sup>103</sup> Thomas Lea, *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman, 1992), 117.

which believers endure.<sup>104</sup> Disobedience to God's expressed will in Scripture is always sin.

### **Male /Female Roles**

Köstenberger astutely observes that the division made between chapters 2 and 3 of 1 Timothy obscures the integral relationship between the two. The discussion of proper and improper church leadership pertains mainly to the disallowance of women for the teaching or oversight office in 2:12 and the requirement in 3:2 that an overseer is a faithful husband.<sup>105</sup> The language of 1 Timothy 2:12-13 is unambiguous: "I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve." Paul's teaching is clear that a woman is not to serve as overseer/elder/pastor-teacher in the church as it is contrary to God's creative order.

### **Wife or Deaconess**

Others contend this prohibition does not apply to the deacon office. George Knight recognizes that *γυνή* both singular and plural, has the general meaning "woman" or "women" but is also often used to mean "wife" or "wives." Knight, however, believes here in 1 Timothy 3, it seems likely that the term is used in verse 11 in the same way it is used in the immediately following verse, and as it was used in the preceding occurrence in verse 2, i.e., "wife." Moreover, Knight contends that spouses of deacons are to be involved with their husbands as their husbands seek to fulfill their diaconal service. Knight claims the translation "wives" expresses this unique relationship and responsibility (Gen 3:18,23). Additionally, he believes Paul, who was wise concerning

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<sup>104</sup> Beale, *A New Testament Biblical Theology*, 821.

<sup>105</sup> Köstenberger, *1 and 2 Timothy*, 521.

sexuality, would propose the deacons' wives as their assistants rather than women in general.<sup>106</sup>

In consideration of Knight's position, it would be wise for the pastor-teacher to extend intentional discipling to the deacon wife. A potentially strong candidate would be the pastor's wife serving in this role as a Titus 2 woman, who discipless the deacon wives to likewise serve as Titus 2 women. Lea agrees with Knight, stating that Paul's use of the term "wives" or "women" implied that these were women who helped the church in some manner. The New Testament gives evidence that women who work with other women, the poor, and with children can render an essential service for the cause of Christ.<sup>107</sup> The importance of the leader's marriage now addressed, the focus moves to the related theme: home management.

### **Home Management**

Paul demanded that the church leader be exemplary in controlling his own family (1 Tim 3:4,12). He was to raise children known for their obedience and morally upright behavior. Lea shares that the verb to manage (*προϊστάμενον*), carries the idea of governing, leading, and giving direction to the family. The term demands a valid exercise of authority bolstered by a character of integrity and tender compassion. This quality of servant-leadership is related more to showing mercy than delivering ultimatums.<sup>108</sup>

Paul indicated that the experience the leader gained in the home would develop tender compassion for his role in the church. His reference to the church as "God's household" (1 Tim 3:15) underscores the close relationship between the church and the home. Lea explains that the overseer must so "conduct himself that the members of the

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<sup>106</sup> George Knight, *The Pastoral Epistles*, The New International Greek New Testament Commentary (Grand Rapids: Eerdmans, 1992), 171.

<sup>107</sup> Lea, *1, 2 Timothy, Titus*, 120-21.

<sup>108</sup> Lea, *1, 2 Timothy, Titus*, 112.



church may be obedient to him, not as servants to a master, but as children to a father, that they may show him obedience in love.”<sup>109</sup> Paul requires managing one’s household well as a qualifying examination of those seeking to be an Overseer (1 Tim 3:5).

## **Review**

Pastors are God’s gift and are gifted to train the saints of the church. The pastor’s priority is the deacons and deacon candidates. In teaching the deacons first, the pastor cultivates a ministry team that can multiply their discipleship capacity. Pastors and deacons must unite for discipling others if the church is to experience revitalization. Together, they will equip the church members to disciple each other, build up one another, and obey the Great Commission (Matt 28:19-20).

Making disciples is the central purpose of the church. As united servant-leaders, pastors and deacons are to complement one another. Through teaching and serving, believers mature in Christlikeness. The nurturing environment necessary for church leadership is the Christian home, rightly balanced on biblical manhood and womanhood.

### **The Complementary Home: A Godly Design (Eph 5:22-33)**

Ephesians 5:22-33 provides clear evidence of complementarianism as the biblical standard for the marital relationship. God’s creative design for marital leadership is holy and does not change. Contemporary social engineers promote a “progressive enlightenment” that rejects biblical authority and standards for marital relations. The sexual revolution that drives the cultural changes must be repudiated. Viewing the passage in its historical context assists in understanding the male-female relationship in Ephesus at the time of Paul’s epistle in comparison to current culture. The context includes Ephesian idolatry, Roman influence, Jewish community life, and the Christian household code.

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<sup>109</sup> Lea, *I, 2 Timothy, Titus*, 112.

## Historical Context: Ephesian Idolatry

Clinton Arnold provides an in depth look at Ephesian idolatry. The most important deity of the city of Ephesus was a female goddess—Artemis Ephesia. She was extolled by her worshipers as “queen” (βασίλεια), “lord” (κυρία), master (έπικράτεια), “ruler” (ήγεμόνη), “savior” (σώτεια), “chief priestess” (ἀρχιέρεια), and mother of the gods (μήτηρ θεῶν). Women were allowed to serve Artemis as priestesses. In fact, three classes of priestesses have been discerned: the *mellerai*, the *hierai*, and the *parierai*.<sup>110</sup>

Arnold reports that the worship of the female deity known as the Great Mother or Mater Magna was prominent throughout Ephesus and Asia Minor. One of the most notable and extreme features of her cult was that she was served by castrated and effeminate male servants called the Galli. The Galli represented a radical trend in gender identity, where men were repudiating their masculinity, appropriating a feminine identity, and engaging in sexual relations with both men and women.<sup>111</sup>

There is no doubt that women in Asia Minor were finding more opportunities in the civic and religious life of the communities. Some were finding a new degree of freedom from the restraint, control, and dominance of men in society, politics, religion, and the household. It is significant to acknowledge that Ephesian women were involved in public positions of leadership at all levels.<sup>112</sup> Doubtless, the impact of the goddess cults on the role of women in western Asia Minor attributed to their women participating in civic life more than anywhere else in the Roman empire; still, the influence was virulent.

## Roman Impact

Arnold does not view Ephesus in isolation. Husbands and wives would have

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<sup>110</sup> Arnold, *Ephesians*, 377.

<sup>111</sup> Arnold, *Ephesians*, 377.

<sup>112</sup> Arnold, *Ephesians*, 376.

felt a variety of ungodly cultural pressures in the environment of western Asia Minor. These would have included the traditional roles of the heavy-handed dominance asserted by the *paterfamilias* influenced by the Roman culture. Unquestioning obedient wives, nonetheless, were now exhibiting defiance of their husbands. The traditional roles in response to societal trends were giving way to the new Roman woman.<sup>113</sup>

### **Jewish Community Life**

Arnold notes that these societal factors even began to have their impact on Jewish understandings of women's roles in the local synagogues. By the second century AD, some synagogues in Asia Minor were placing women in positions of leadership, including some who functioned as the “ruler of the synagogue.” Arnold reports this surprising phenomenon, reflecting a radical shift from the tradition of the rabbis, is attested in a handful of inscriptions from Asia Minor.<sup>114</sup>

### **Christological Perspective**

In this context of varying societal trends, Paul writes to the Ephesian Christians to give a biblical and Christological perspective on marriage. Arnold describes Paul's readers as having come from all segments of society—influenced strongly by those social trends. Some will have held to the traditional Greek and Roman understanding of roles, but others would probably be living the lifestyle of the new Roman woman. It would not at all be surprising to find that some women became Christians who once served as priestesses in the local goddess cult.<sup>115</sup>

Paul's instruction to husbands and wives is a command to counter to every cultural pattern represented in that society. His vision for marriage is not a concession to

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<sup>113</sup> Arnold, *Ephesians*, 377.

<sup>114</sup> Arnold, *Ephesians*, 378.

<sup>115</sup> Arnold, *Ephesians*, 379.

any cultural pattern., but rather, he substantially challenges them all. His plan is rooted in the creative design and profoundly informed by the relationship that Christ has with his church.<sup>116</sup>

Frank Thielman organizes Paul's household instruction under three headings: wives and husbands, children and fathers, slaves, and masters (Col 3:18-4:1). Paul addresses the subordinate member of each pair directly. Thielman is adamant the subordinate members of each pair are not people who need managing for the benefit of the male household head, but members of the people of God, gifted for service (4:11-16).

A godly purpose of leadership is to provide the needed instruction on how to live in a way that is pleasing to God within the societal categories they occupy.<sup>117</sup> Paul does not merely view 'household management' as an abstract philosophical topic; instead, he gives practical instruction to each member of the three traditional pairs, beginning with the subordinate member.

### **Christian Marriage**

Paul clearly states in Galatians 2:28 that men and women are equal before God. Further, he taught that husbands and wives are equal concerning conjugal rights (1 Cor 7:2-4), a concept that was unheard of in that day. There is, however, a distinction between equality and lines of authority. Harold Hoehner explains by way of example: there is equality and yet lines of authority within the Godhead. All three Persons of God are qualitatively equal, but there is also the subordination of the Son to the Father and the Holy Spirit to the Son. Thus, lines of authority do not imply qualitative inequity.<sup>118</sup>

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<sup>116</sup> Arnold, *Ephesians*, 379.

<sup>117</sup> Thielman, *Ephesians*, 370.

<sup>118</sup> Hoehner, *Ephesians*, 113-14.

## **Mutual Submission**

Hoehner observes the wife's submission has to do with the lines of authority. The concept of the wife's submission to her husband and the husband's authority over his wife was at odds with the structure of the Roman family in Paul's day. At that time, the father had absolute power over his entire family, even the power of life and death, and a married woman was still under her father's authority, and he could also initiate the divorce of his daughter. Paul's injunction for the wife to submit to her husband was counter cultural. The husband's replacement of the father in authority over his wife places him at the head of the new family.<sup>119</sup> The Christological implications of Paul's teaching are far-reaching, the coming of the new, the new creation in Christ, and of course, the church seen as the bride of Christ, to name only a few.

Hoehner is quick to acknowledge the fallen nature of the human condition. Full submission of wives to their husbands certainly would not suggest that a wife should submit to her husband in anything contrary to the commands of God, for one needs to obey God over people (Acts 5:29). The wife is not to submit to her husband in anything sinful. Still, the appeal for the husbands to love their wives is unique: not found in the Old Testament, rabbinic literature, or in the household codes of the Greco-Roman era. Although the patriarchal model of the home is maintained, it is amended by this revolutionary exhortation that husbands are to love their wives as Christ loved the church.<sup>120</sup>

Thielman views "submitting to one another" as the dominating theme of the household code.<sup>121</sup> Believers should submit to one another, and wives are to submit to their "own husbands." The wording has the effect of restricting his comments on men and

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<sup>119</sup> Hoehner, *Ephesians*, 114.

<sup>120</sup> Hoehner, *Ephesians*, 115.

<sup>121</sup> Thielman, *Ephesians*, 372.

women from 5:22-25 to the marriage relationship. There is certainly no hint that all women should submit to all men.<sup>122</sup>

The key phrase on submission is “as to the Lord.” Thielman correctly interprets that those who are asked to submit or to obey are asked to view their submission to others as part of their submission to the Lord. When wives, children, and slaves render obedience, they do so out of obedience to Christ, not because of any inherent authority in the male head of the household.<sup>123</sup>

### **Christian Love**

Paul’s primary concern throughout the section, both in practical and theological terms, is with the husband’s love for his wife and Christ’s love for the church. Paul places the burden of this section on the husband, whose headship must be expressed not in managing his wife but in meeting her physical and emotional needs (5:29), in short, in giving his own life for hers (5:25).<sup>124</sup>

In the analogy between husbands and Christ, the emphasis is not on headship, but love—that is, not “be heads over your wives” but “love your wives.” Christ’s unconditional love serves as the model. Paul points out that Christ’s supreme sacrifice is evidence of His love. Hoehner interestingly mentions this instance is the only time in the New Testament that there is a specific mention of Christ’s love for the church.<sup>125</sup> His demonstrated love by voluntarily offering himself as a sacrifice for redemption, however, clearly echoes Philippians 2.

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<sup>122</sup> Thielman, *Ephesians*, 375.

<sup>123</sup> Thielman, *Ephesians*, 376.

<sup>124</sup> Thielman, *Ephesians*, 371.

<sup>125</sup> Hoehner, *Ephesians*, 116.

## Christ/Church Relationship

Paul establishes the Christ-church relationship as a pattern for how husbands and wives should relate to one another in marriage. Arnold realizes Paul's Christological teaching almost overwhelms the fact that he is giving instructions to two members of the Christian household on how to properly relate to one another.<sup>126</sup>

For Paul, the church is the new society. Thus, the purpose of the household codes is to help the church effectively actualize its new identity in Christ. The church can function well as a unified society of believers only if each household is functioning correctly.<sup>127</sup>

In Ephesians, Christ's authority does not manipulate the church but instead, reconciles the church to God at the cost of his own life (2:13, 16; 5:2; 1:7), and to equip the church with what it needs for accomplishing God's purpose. Paul pictures the wife's submission as the recognition of the authority of a husband who imitates the self-sacrificial, nurturing, and supporting roles that Christ fills concerning the church.<sup>128</sup>

God has instituted marriage "because" the church is Christ's body. Thielman believes the picture of the union of husband and wife in "one flesh" was initially intended to prefigure and to illustrate the union that Christ now has with the church. The understanding could become apparent only after Christ had died to create the church in its new, multiethnic form, and this reality is a *μυστήριον* (mystery): a truth that could be known only through God's gracious revelation of it.<sup>129</sup>

In Ephesian 5:21-33, Paul addresses the duties of wives and husbands to each other. He offers what initially sounds like the culturally traditional advice that the wife should submit to her husband and that the husband is the head of his wife. In the same

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<sup>126</sup> Arnold, *Ephesians*, 364.

<sup>127</sup> Arnold, *Ephesians*, 371.

<sup>128</sup> Thielman, *Ephesians*, 378-79.

<sup>129</sup> Thielman, *Ephesians*, 389.

breath, however, he redefines the traditional expectations about the husband's authority so that his power is used entirely for his wife's benefit, even if loving her in this way should involve laying down his life for her.

Paul wanted to give an account of the close, loving relationship between Christ and the church. Christ showed his love for the church by dying for it, cleansing it of sin, and separating it from the rest of the world, just as a bride is cleansed and made beautiful before her wedding. God has instituted marriage. On the human level it illustrates the extent of God's great love for his people in Christ.<sup>130</sup> The Christian-complementarian marriage is God's perfect design to live out the servant-leadership philosophy before the world.

### **Servant Leadership in the Home**

The husband is responsible for leading the family in reconciliation. As Christ leads His church in reconciliation, so must the husband lead his bride. The husband's life is to be characterized by the mind of Christ filled with compassion for his wife while focusing on her welfare as recorded in 1 Peter 3:7-12:

Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered. Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil."

By initially addressing the husband in this passage, Peter stresses the importance of his leadership role. By placing the marital relationship before others, these verses are a stark warning that peace inside the home precedes peace elsewhere, including the church.

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<sup>130</sup> Thielman, *Ephesians*, 392.



Paul commands the husband not to become embittered or angry with his wife, but rather to love her. Neither is he to incite anger in his children. Paul is laying the responsibility of managing the family well upon the husband as the wife submits and the children obey. A godly marriage is evident wherever conflict avoidance or resolution is through the biblical servant leadership of the husband. A dignified and godly man will not neglect his God-given responsibility to lead in creating a peaceful home through biblical instruction and service.

The pastor has a solemn responsibility to ensure complementarianism is taught in the context of the family to the entire body of Christ, beginning with potential deacon candidates. How well Christian men respond to their biblical responsibility to lead as a servant within the home will significantly impact how well the church responds to servant leadership within the family of God.

When the need arises for the installation of new pastors or deacons to help facilitate revitalization, church members will have a more profound understanding not only of biblical servant leadership but their role in meeting the needs of the church community. Accordingly, the pastors-deacon ministry should already have an ally to help lead in the home and the church: the Christian husband and father (1 Tim 3:4, 12).

### **Conclusion**

In examining the biblical and theological foundations for cultivating a model pastor-deacon ministry, this chapter offered that Scripture presents servant leadership as God's design and the pastor as God's primary instrument for developing others for ministry work and building up the body of Christ.

The Servant Leadership philosophy expressly belongs to the *Imago Dei* (Christ). Philippians 2:1-12 provides clear evidence of Jesus Christ as the model servant-leader for all believers to follow. All believers enter servanthood through unity in Christ and are commanded to imitate His selfless love and humble obedience in serving.

Shared leadership follows a godly pattern. Exodus 18 provides evidence that effective servant leadership is committed to a shared ministry founded upon godly character. Sharing leadership God's way requires choosing godly men who are mature, capable, and honest. Having demonstrated spiritual qualities of fearing God and reliability, leaders must be the selected representatives of the people. In sharing leadership, conflict resolution becomes more effective through efficient resource allocation.

The pastoral responsibility is to serve as a Godly mentor and teacher. Ephesians 4:11-16 provides the most apparent evidence of the pastor as the primary instrument in developing ministry leaders within the church. The pastor is a gift of Christ to His church and is gifted in teaching the Word of God. His responsibility is to train the saints, beginning with the deacons for the ministry of service, for the purpose of building up the church. The desire is to bring the church to maturity in the full knowledge of Christ. In so doing, unity and love strengthen the church.

The team ministry is a godly strategy. First Timothy 3:1-13 provides evidence that the scriptural officers of the church are pastor and deacon, and each has a specified duty to manage his household well while complementing one another in the ministry. The pastor leads the church primarily through the teaching of the Word, while the deacon provides leadership primarily through service.

Together, the team ministry can best meet the spiritual, emotional, and physical needs of the church. Their unified approach strengthens unity in the church, which is mandatory for revitalization. As the only two scriptural offices, a restriction is to male leadership following the creative order. The fitness for serving in either office requires the man manage his household well.

The complementarian home is a godly design. Ephesians 5:22-33 provides clear evidence of complementarianism as the biblical standard for the marital relationship. A view of the historical context of Ephesus uncovers a society not at all unlike ours today. The postmodern progressive argument that "times have changed" is

thoroughly debunked. God does not change, and neither does his divine design for marriage. The Christian marriage, while complementary, is anchored in mutual submission and Christlike love.

Marriage is a picture of Christ's relationship to His church and is, therefore, to be a proclamation of the gospel. The Christian marriage is in continual conflict with an evil world. It is the responsibility of the pastor-deacon ministry team to teach and model biblical manhood and womanhood to the church. It is from the home that all future church leaders come. Husbands are to be intentionally instructed in the Servant-Leadership Philosophy and manage their homes accordingly. In so doing, they prepare themselves for further service and partner with church leadership in church revitalization.

## CHAPTER 3

### LEADERSHIP PRINCIPLES RELATED TO THE PASTOR DEACON MINISTRY

Chapter 2 presented Scripture as the basis for God’s design of servant leadership and the pastor as God’s primary equipping instrument in building up the body of Christ. This chapter offers theoretical and sociological perspectives supporting servant-leadership as the model for the pastor as he equips others for ministry, beginning with the deacons.

Additionally, this chapter presents the archetypal servant-leadership as purposefully convictional, confident, consistent, and compassionate in fashioning a membership that matters. A convictional servant leader intentionally inspires a Great Commission culture. A confident servant leader deliberately facilitates meaningful change. A consistent servant leader readily identifies and values consequential results. A compassionate servant leader attentively discipled people rather than propagating programs.

#### **Convictional Leadership**

Convictional servant leaders inspire excellence by intentionally equipping and developing a Great Commission culture for a meaningful membership. The convictional pastor leads with a passionately Christ-centered, unified commitment to the mission.

#### **Pastoral Context**

Scrutinizing the current culture exposes a palpable, unsettling sense of uncertainty and gloom. An underlying component is a disunity that influences every level, from marriages to nations. The fracture and division within relational units is the world’s

most besetting darkness.<sup>1</sup> The prevalent lack of cohesiveness is in direct correlation to the misunderstanding, misapplication, and mistreatment of God’s design for male leadership. Tragically, the hunger for leadership has reached every sector of society, including the church.<sup>2</sup>

J. I. Packer recognizes that in virtue of their role, elders are also called pastors and are spoken of in other terms that express leadership. The congregation, for its part, is to acknowledge the God-given authority of its leaders and follow the lead they give.<sup>3</sup> Unfortunately, an unbiblical perception of leadership has led too many church members to see their pastor as the person who does all the ministry, instead of the one who equips the members to do the work of the ministry.<sup>4</sup> Ephesians 4:11-16 says that Christ gave the church “pastor-teachers” to equip everyone for service through discovery and development of each person’s spiritual gifts.<sup>5</sup>

Simultaneously, many pastors look around and see lukewarm, declining, and even dead churches. They are thrilled by the opportunity to lead. They talk leadership wherever they go and are masters of motivation, vision, strategy, and execution. Regrettably, prevalent perceptions of secular leadership have misled pastors to become masters of change and organizational transformation, while lacking a center of gravity in biblical truth.<sup>6</sup> Once the church determines its purpose is to engage and attract the culture

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<sup>1</sup> D. A. Carson and Timothy Keller, *The Gospel as Center: Renewing Our Faith and Reforming Our Ministry Practices* (Wheaton, IL: Crossway, 2012), 218.

<sup>2</sup> R. Albert Mohler, Jr., *The Conviction to Lead: 25 Principles for Leadership That Matters* (Bloomington, MN: Bethany House, 2012), 18.

<sup>3</sup> J. I. Packer, *Concise Theology: A Guide to Historic Christian Beliefs* (Carol Stream, IL: Tyndale House, 1993), 207.

<sup>4</sup> Thom Rainer, *Anatomy of a Revived Church: Seven Findings of How Congregations Avoided Death* (Spring Hill, TN: Rainer Publishing, 2020), 44.

<sup>5</sup> Packer, *Concise Theology*, 208.

<sup>6</sup> Mohler, *The Conviction to Lead*, 20.

rather than edify and equip the saints, it sets out on a path that will always lead to worldliness and apostasy. Filling the pews with comfortable, unaffected unbelievers is the fastest way to confuse and corrupt the work of the church.<sup>7</sup>

The current church in America needs godly servant-leaders who will be consistent in what they believe and honorable in how they live. Churches need leaders who consistently allow God's Holy Spirit to control mind, emotions, and will. The church needs leaders who are more desirous of the fruit of the Holy Spirit than the achievements of the flesh.<sup>8</sup>

Aubrey Malphurs and Gordon Penfold observe that there are two essential elements for church renewal. The primary need is the right pastor. The second factor is a willing congregation. When these two dynamics come together, vibrant revitalization is the outcome.<sup>9</sup>

In the post-modern culture, the church must have a robust and rich model of Christian philosophy which requires that believers see all truths as interconnected. Christianity is a comprehensive worldview and way of life that grows out of Christian reflection of God's unfolding plan as revealed in the unity of Scripture.<sup>10</sup>

### **Passionately Christ-Centered**

John MacArthur is confident that a return to the biblical pattern of leadership would do much to revitalize the contemporary church. The church, like every other dimension of God's kingdom manifested on earth, depends on its leadership. The strength,

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<sup>7</sup>John MacArthur, *Christ's Call to Reform the Church: Timeless Demands from the Lord to His People* (Chicago: Moody, 2018), 25.

<sup>8</sup>Russell Cook, *Discovering and Developing Your Deacons: Identifying, Enlisting, and Engaging Servant-Leaders for the Local Church* (Bloomington, IN: WestBow Press, 2015), 20.

<sup>9</sup>Aubrey Malphurs and Gordon Penfold, *Re: Vision: The Key to Transforming Your Church* (Grand Rapids: Baker, 2014), 20.

<sup>10</sup>Mohler, *The Conviction to Lead*, 45.

health, productivity, and fruitfulness of a church directly reflects the quality of its leadership. Those who would lead God’s people must exemplify purity, sacrifice, diligence, and devotion.<sup>11</sup>

The church must hold true foundational, uncompromising issues—the Bible is the Word of God; Jesus died for sinners; He defeated death with His resurrection from the grave; Christ is the only way of salvation; God is the Father, Son, and the Holy Spirit; eternity is a reality.<sup>12</sup> Immersing oneself in Scripture is how the Spirit reminds believers of the things of God and His kingdom that one is called to live out daily.<sup>13</sup>

Unless the church’s foundational concept of leadership is grounded in the metanarrative of Scripture that culminates in Christ’s inaugurated kingdom, separation of worldly wisdom from the wisdom of Christ is impossible.<sup>14</sup> Unfortunately, some in ministry today are more tempted by the lure of quick success than godliness and faithfulness. Expository preaching requires sustained and tedious effort over many years in order to reap significant and measurable harvests that bring true glory to God.<sup>15</sup> Jim Collins cautions that no matter how dramatic the end result, the good-to-great transformations never happen in one fell swoop. There is “no single defining action, no grand program, no one killer innovation, no solitary lucky break, no miracle moment.”<sup>16</sup>

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<sup>11</sup> John MacArthur, *The Master’s Plan for the Church* (Chicago: Moody, 2008), 204.

<sup>12</sup> Rainer, *Anatomy of a Revived Church*, 15.

<sup>13</sup> George Cladis, *Leading the Team-Based Church: How Pastors and Church Staff Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999), 118.

<sup>14</sup> Timothy Jones and Michael Wilder, *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B & H, 2018), 8.

<sup>15</sup> Michael Ross, *Preaching for Revitalization: How to Revitalize Your Church Through Your Pulpit* (Fearn, Scotland: Christian Focus, 2006), 132.

<sup>16</sup> Jim Collins, *Good to Great: Why Some Companies Make the Leap . . . and Others Don’t* (New York: HarperCollins, 2001), 14.

One of the most important roles of a revitalization pastor is to help see the difference between the mission of God in Scripture—which does not change—and the forms used, which can and often must change.<sup>17</sup> United in the mission of God, a pastor can lead a healthy revitalization because the church has joined him in God’s mission. They are working with the pastor, doing ministry with the pastor, and are praying for the church and the pastor.<sup>18</sup>

Albert Mohler observes, “The leadership that matters most is convictional—deeply convictional.”<sup>19</sup> At the center of the true leader’s heart and mind one will find convictions that drive and determine everything else.<sup>20</sup> Pastors need to possess and develop many qualities, but the one element that drives them to the front is passion.<sup>21</sup>

Truly, pastors cannot lead without a passionate conviction that must be at the level where he cannot be silent, even in the face of threats and opposition. Biblical leaders lead out of authenticity. Convictional leadership allows them to face the facts, lean into the Truth (Scripture), apply the right principles, acknowledge the alternatives, and, finally, make the right decision. The pastor must lead by biblical conviction.<sup>22</sup> Therefore, when conflict is confronted, he responds consistently with conviction in order to protect the passion. The conflict is seized as an opportunity to speak passionately of causes, movements, of people and cherished principles with the purpose to act harmoniously with Scripture.<sup>23</sup>

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<sup>17</sup>Alvin Reid, *REVITALIZE Your Church Through Gospel Recovery* (Wake Forest, NC: Gospel Advance Books, 2013), 21.

<sup>18</sup> Rainer, *Anatomy of a Revived Church*, 110.

<sup>19</sup> Mohler, *The Conviction to Lead*, 21.

<sup>20</sup> Mohler, *The Conviction to Lead*, 24.

<sup>21</sup> Mohler, *The Conviction to Lead*, 51.

<sup>22</sup> Mohler, *The Conviction to Lead*, 60.

<sup>23</sup> Mohler, *The Conviction to Lead*, 56.



## Mission Driven

Effectual leadership transforms conviction into action. If there is no movement to change or revitalize, then conviction, regardless of its correctness, will make no difference. Passionate conviction gains credibility only as a transformation is apparent in the pastor's own life. He must be faithful in the discipleship of the mind before he can expect faithfulness and maturity in those he leads.<sup>24</sup> It is through faithfulness to convictions that integrity is built. The first principle of leadership is being trustworthy. If trust is broken, then it is the hardest thing to restore.<sup>25</sup> Primarily, pastors build trust not in themselves, but in the Word of God. Scripture is the pastor's sole authority. As he rightly handles the Word of Truth, trust is built in his leadership (2 Tim 2:15).

Timothy Paul Jones and Michael Wilder maintain that a Christian leader is, first and foremost a follower. Pastors are fellow bearers of God's image with the people they lead, and Christ himself unites pastor and congregation.<sup>26</sup> Jones and Wilder assert that "followership" and accountability in community are essential foundations for effective leadership. Pastors as leaders never cease to be servants to Christ and the souls entrusted to him.<sup>27</sup>

Followership begins and ends with loving obedience to the Holy Spirit in accordance with the revealed Word of God. The power a pastor exercises is not his own but Christ's—the truth that the pastor is called to proclaim is not his vision but God's revelation, and the position to which the pastor is called is not sovereignty over the community but stewardship within the community, submitted to the leadership of Christ.<sup>28</sup>

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<sup>24</sup> Mohler, *The Conviction to Lead*, 47.

<sup>25</sup> Cladis, *Leading the Team-Based Church*, 119.

<sup>26</sup> Jones and Wilder, *The God Who Goes Before You*, 21.

<sup>27</sup> Jones and Wilder, *The God Who Goes Before You*, 29.

<sup>28</sup> Jones and Wilder, *The God Who Goes Before You*, 3.

Pastors are under-shepherds whose calling is to equip the flock to follow Christ by understanding the Scriptures and so discern the Spirit's guidance as he applies the Word of God in their lives (Eph 4:11-16; John 16:13-15). When pastors live out the proclamation of God's Word among the people, their patterns of shepherding contribute to the formation of communities where people sense the safety of knowing that they will never go physically or spiritually hungry. As the church's undershepherds, pastors can and must take the lead in modeling and cultivating this culture of servant leadership that offers provision and protection.<sup>29</sup>

Collins comments, "All good-to-great companies attained a very simple concept that they used as a frame of reference for all their decisions."<sup>30</sup> The pastor's frame of reference must always be Scripture. As asserted in chapter 2, Philippians 2 reveals Jesus as the model servant-leader. The pastor who wants to thrive personally and organizationally builds a team by exhibiting a servant's heart.<sup>31</sup>

### **Unified Plurality**

At the beginning of His ministry, Jesus selected a small group of men into whom He would pour His life. Jesus clearly intended to develop these individuals as leaders who would follow Him completely. Jesus spent three years modeling costly followership for the first leaders of His church. His pattern for followership was a pattern of submission, dependence, and service.<sup>32</sup>

Since a biblical church has deacons, the goal of unified plurality in leadership should not be lost on the pastor. He is to raise up other men who are convinced of the truth

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<sup>29</sup> Jones and Wilder, *The God Who Goes Before You*, 126.

<sup>30</sup> Collins, *Good to Great*, 95.

<sup>31</sup> Mike Bonem and Roger Patterson, *Leading from the Second Chair* (San Francisco: Jossey-Bass, 2005), 96.

<sup>32</sup> Jones and Wilder, *The God Who Goes Before You*, 139.

seen in Scripture. Unity in any local church starts with its leadership.<sup>33</sup> An excellent unifying principle is the understanding that the biblical offices of pastor and deacon are servant offices.

As biblical leaders, pastors and deacons can and should be united by compatible attitudes and spiritual passion for the Christian faith. They should have similar attitudes about their spiritual growth, marriages, family, and careers, and about Bible study, prayer, worship, giving, and witnessing. They should view ministry the same way God views ministry.<sup>34</sup> Wherever Christian leaders serve, their leadership should be driven by distinctively Christian conviction.<sup>35</sup>

The goal of these men is to first and foremost always “love from a pure heart, a good conscience, and a sincere faith” (1 Tim 1:5). They see themselves living together, growing together, and serving together.<sup>36</sup> God-like love embedded in the heart and demonstrated through the life of a deacon or pastor can only result in unity.

Selfless love always seeks the best interest of the one loved. This is God’s way of loving. Divine love is embedded in the heart of the servant of God.<sup>37</sup> The leadership’s spiritual unity is the clue to the spiritual unity of the flock. It is always leadership’s responsibility to guide people away from contention and point them in the direction of unity.<sup>38</sup>

When church members are seen as gifts, leaders’ attitudes change—there is more patience, more care, and more valuing of the individual. When pastors and deacons

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<sup>33</sup> R. Albert Mohler, ed., *A Guide to Church Revitalization* (Louisville: SBTS Press, 2015), 61.

<sup>34</sup> Cook, *Discovering and Developing Your Deacons*, 82.

<sup>35</sup> Mohler, *The Conviction to Lead*, 19.

<sup>36</sup> Cook, *Discovering and Developing Your Deacons*, 83.

<sup>37</sup> Cook, *Discovering and Developing Your Deacons*, 79.

<sup>38</sup> Alistair Begg and Derek Prime, *On Being a Pastor: Understanding Our Call and Work* (Chicago: Moody, 1989), 222.

develop an intimate knowledge of God's people, trust is built, and members experience a growing confidence that the leadership will not lead them into danger.<sup>39</sup>

### **Confident Leadership**

A convictional servant leader's confidence is in the gospel of Jesus Christ as he pursues significant change. The confident pastor intentionally seizes opportunities to bring godly peace through conflict. He shares his leadership through team building divinely called and scripturally qualified deacons. Progressive sanctification among the membership is empowered through gospel application, not the adoption of tenuous relevance.

### **Shared Leadership**

Leaders who are highly transformative and effective are those who believe most confidently in what they are doing.<sup>40</sup> Collins, writes, "If you have the wrong people on your team, however, it does not matter whether you discover the right direction; you still won't have great leadership. Great vision without great people is irrelevant."<sup>41</sup>

Followers must have leaders; therefore, before much can be done with the church membership something will have to be done with church officials.<sup>42</sup> Church officials in the postmodern world must return the ministry to the people. The paradigm of professional clergy must yield to the priesthood of all believers. Pastors are to equip and encourage members to minister the gospel.<sup>43</sup>

Every Christian has a function in the body of Christ and unique service to perform for the good of other members of God's family. The shepherds and teachers' task

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<sup>39</sup> Jones and Wilder, *The God Who Goes Before You*, 163.

<sup>40</sup> Mohler, *The Conviction to Lead*, 53.

<sup>41</sup> Collins, *Good to Great*, 42.

<sup>42</sup> Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids: Baker, 2010), 20.

<sup>43</sup> Cladis, *Leading the Team-Based Church*, 124.

is to fit every believer to fulfill his or her God-ordained place in Christ's body. They are to help Christians first to discern their gifts, and then to use them.<sup>44</sup> Team-based ministry is the most effective model for leading and organizing a gospel ministry for the twenty-first century.<sup>45</sup>

Shared leadership provides benefits to the church. The first benefit to the church is accountability. Power without accountability corrupts. Second, many leaders working together can see more than one can alone. Team leadership creates a value-driven organization instead of a personality-led one. Third, when the congregation know there is a team working together for their best interests, it gives them a sense of security. Multiple leaders provide the church with stability. Finally, a shared leadership team promotes what the church values by example.<sup>46</sup>

### **Team Building**

Church revitalization is a team activity.<sup>47</sup> Mike Bonem and Roger Patterson describe a team as an environment in which collaboration, mutual dependence, and consensus in decision making are the norm. Leaders recognize the unique and complementary gifts each team member contributes. Real teams do not emerge unless the members take risks involving conflict, trust, interdependence, and hard work in gospel application.<sup>48</sup>

An effective ministry team does not form overnight. Deacons do not become genuine teammates at the simple selection of the pastor. It takes time to develop a deep

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<sup>44</sup> Prime and Begg, *On Being a Pastor*, 58-59.

<sup>45</sup> Cladis, *Leading the Team-Based Church*, 11.

<sup>46</sup> Jim Putman, *Church Is a Team Sport: A Championship Strategy for Doing Ministry Together* (Grand Rapids: Baker, 2008), 179.

<sup>47</sup> Tom Cheyney and Terry Rials, *The Nuts and Bolts of Church Revitalization* (Orlando: Renovate Publishing, 1995), 63.

<sup>48</sup> Bonem and Patterson, *Leading from the Second Chair*, 87.

understanding of each other's unique abilities.<sup>49</sup> The greatest need is for unity. The responsibility of the pastor is to unite team members with a common vision. He must bring the team into a relationship that resembles godly, loving, nurturing Christian fellowship.<sup>50</sup>

Many remarkably similar qualifications are shared by both pastor and deacon. It is helpful to see that the seven selected in Acts 6 were men. Following their Lord's example of appointing only men to official leadership, the church insisted on selecting men to the office of deacon.<sup>51</sup> Biblical male leadership, however, should never be confused with naïve American rugged individualism. Biblical leadership is Christ-centered and gospel engaging.

Neither the pastor nor the deacon is a "lone ranger" but instead they are to be a "team player" in ministry. They are of equal value to all other servants in the church, and superior to none.<sup>52</sup> Church ministry is sure to be more effective when done in collaboration with the pastors and deacons. Regardless of the number, pastors and deacons function better and minister more effectively as part of a gospel-empowered team.<sup>53</sup>

George Cladis believes increased participation strengthens unity and is consistent with biblical images and exhortations to the church as the body of Christ.<sup>54</sup> Ministry teams that are open, available, flexible, responsive, and representative of the

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<sup>49</sup> Bonem and Patterson, *Leading from the Second Chair*, 90.

<sup>50</sup> Putman, *Church Is a Team Sport*, 185-86.

<sup>51</sup> Cook, *Discovering and Developing Your Deacons*, 19.

<sup>52</sup> Cook, *Discovering and Developing Your Deacons*, 15.

<sup>53</sup> Cook, *Discovering and Developing Your Deacons*, 15.

<sup>54</sup> Cladis, *Leading the Team-Based Church*, 15.

people they lead will do better in the postmodern world than will leaders at the top of an old-style hierarchical pyramid.<sup>55</sup>

The church needs change to be effective in the twenty-first century. The mission and the message cannot change, but methods must. The good news is that in many areas, the required changes work to reform the church to a more biblical model. And one of those areas is leadership, where a higher value must be placed today on participatory, collaborative, team ministry.<sup>56</sup>

Ministry 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 the individuals.<sup>57</sup> The wise pastor learns to discern the various gifts of the deacon team. He works to make these strengths shine as he also works to render team members' weaknesses irrelevant.<sup>58</sup> A collaborative deacon team is one who shares its resources and gifts in order to move in harmony toward the divine purpose of revitalization.<sup>59</sup>

Ministry teams are most effective when they create new church cultures by building the new on the base of the old, on the congregation's existing traditions, symbols, language, and history.<sup>60</sup> It is crucial to note that Spirit-led revitalization will not be disruptive or destructive. Such behavior is against Christ's expressed will of unity for His church (John 17:20-23). The Spirit's nature as seen noticeably throughout Scripture is creative and constructive.

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<sup>55</sup> Cladis, *Leading the Team-Based Church*, 21.

<sup>56</sup> Cladis, *Leading the Team-Based Church*, 29.

<sup>57</sup> Cladis, *Leading the Team-Based Church*, 91.

<sup>58</sup> Cladis, *Leading the Team-Based Church*, 92.

<sup>59</sup> Cladis, *Leading the Team-Based Church*, 93.

<sup>60</sup> Cladis, *Leading the Team-Based Church*, 79.

A godly deacon is to be treasured by the congregation, but more importantly, the church must acknowledge the office of deacon as biblical (1 Tim 3:8-14). Consequently, no man nor institution has the authority to abolish or diminish the deacon's God-ordained leadership responsibility in the life of Christ's church. Likewise, pastors and deacons cannot escape their accountability to the Lord and to His church for how they fulfill their leadership responsibility to the gospel mission.

### **Second Chair Importance**

Bonem and Patterson believe that for any organization to function at its highest level, it must have effective leaders in second chair roles.<sup>61</sup> Deacons serving as second chair leaders is biblical. Scripture clearly identifies the pastors in the first chair role. As undershepherds, they are responsible to equip the body for ministry and as teacher they will be judged more strictly by the Lord (Jas 3:1). The office and qualifications of pastor precede those of the deacon in 1 Timothy 3. The deacon is specially recognized in Scripture as an office of church leadership working in tandem with the pastor. Accordingly, *The Baptist Faith and Message* recognizes the two scriptural officers of the church as pastor and deacon.<sup>62</sup>

Bonem and Patterson attribute the church's slow acceptance of the need for a higher level of leadership from an expanded base of leaders as a critical factor in church stagnation.<sup>63</sup> Revitalization pastors should focus on building a strong and broad base of leadership. Deacons as second chair leaders need to be in place and allowed to lead if a church is going to have enduring revitalization.<sup>64</sup> If leaders do not delegate, then there is

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<sup>61</sup>Bonem and Patterson, *Leading from the Second Chair*, 6.

<sup>62</sup> Charles Kelley, Jr., Richard Land, and R. Albert Mohler, *The Baptist Faith & Message: Study Guide* (Nashville: LifeWay Press, 2007), 90.

<sup>63</sup> Bonem and Patterson, *Leading from the Second Chair*, 7-8.

<sup>64</sup> Bonem and Patterson, *Leading from the Second Chair*, 6.



little or no time to consider development and progress, and the church finds itself on the treadmill of being pushed on by the pressures of busyness.<sup>65</sup>

Scripture is clear that the central message of the church is to preach gospel grace and to make disciples (Matt 28:18-20; Acts 1:8). In addressing the pastor-deacon relationship Matt Smethurst focuses on the functional purposes of each office. He notes that healthy churches committed to preaching Christ and making disciples cannot diminish the diaconate for catalyzing the spiritual mission. A holistic ministry weds gospel proclamation and gospel demonstration. Deed ministry (diaconal) has always served Word ministry (pastoral). What God has joined together, let no church separate.<sup>66</sup>

While the division of labor between the offices is important, the deeds of each are not mutually exclusive. Pastors, despite their spiritual focus, should remain practically aware. Deacons, despite their practical focus, should remain spiritually aware.<sup>67</sup>

For the church to experience true revitalization, a new wave of second chair leaders is essential. Deacons who work in concert with their pastors to accomplish the gospel mission that God has placed jointly before them will deliver the leadership so desperately needed in today's church.<sup>68</sup> Visionary leadership is focused on the future. Failure to identify, train, and develop a new generation of qualified leaders will bring certain death to any organization, including the church.

### **Scripturally Qualified**

Russell Cook explains that the initiation of a process to discover deacons rests squarely on the shoulders of the current pastor. Pastoral leadership (not dictatorship) is

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<sup>65</sup> Prime and Begg, *On Being a Pastor*, 240.

<sup>66</sup> Matt Smethurst, *Deacons: How They Serve and Strengthen the Church* (Wheaton, IL: Crossway, 2021), 88.

<sup>67</sup> Smethurst, *Deacons*, 89.

<sup>68</sup> Bonem and Patterson, *Leading from the Second Chair*, 8.

absolutely essential. He contends that few churches will be effective in electing new or additional deacons if the pastor is not in favor. The pastor should take the initiative by summoning the congregation to explain the need, introduce the plan, and begin the process of discovering new deacons.<sup>69</sup>

Any man being considered as a deacon candidate should not be self-seeking or self-serving. He serves faithfully and waits for others in the church to recognize his service. His humility is obvious to his fellow believers.<sup>70</sup> He is a godly servant to people, many of whom will follow his example and become servants in their own right. He leads by personal example as well as precept. He first teaches others how to serve and then the godly servant shows how to serve.<sup>71</sup>

Deacons are effective second chair leaders in the church. They understand God's vision for their congregation and embrace it wholeheartedly. They are able to see ways to accelerate progress toward the vision. They can design and implement new ministries and overhaul old ones to keep the congregation on track. They can share the vision with others and expand the foundation of committed leaders and followers. They can lift the leadership burden from the pastor without usurping authority.<sup>72</sup>

Deacons are called upon to follow God in some hard decisions and challenging moments. It is imperative they walk confidently in the Lord and ask Him to give them favor with their congregation and community.<sup>73</sup> A deacon recognizes that confidence is born out of training and matured through experience. Maintaining a proper balance between these two areas is healthy for both him and the church.

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<sup>69</sup> Cook, *Discovering and Developing Your Deacons*, 10.

<sup>70</sup> Cook, *Discovering and Developing Your Deacons*, 13.

<sup>71</sup> Cook, *Discovering and Developing Your Deacons*, 23.

<sup>72</sup> Bonem and Patterson, *Leading from the Second Chair*, 8.

<sup>73</sup> Bonem and Patterson, *Leading from the Second Chair*, 22.

## Consistent Leadership

Convictional, confident servant leaders consistently identify needs and value consequential results. The consistent pastor biblically trains and equips deacons in the vision of membership growth through spiritual unity rather than an increase in number.

### Biblically Trained and Equipped

Mohler contends Christians have been at the forefront of education from the very beginning with the goal of passing Christian knowledge from generation to generation.<sup>74</sup> The Christian leader, whether pastor or deacon, is a devoted student and lifelong learner. Convictional intelligence emerges when the leader increases in knowledge and in strength of belief. Along with maturity, knowledge grows out of faithful learning, Christian thinking, and biblical reasoning.<sup>75</sup>

Leadership skills need developing. Leaders grow by exercise, and particularly by a willingness to learn from Scripture, the example and instruction of others, and mistakes.<sup>76</sup> Deacons must be instructed so they know what is needed to be effective leaders. They cannot be faithful in making their leadership contribution to the church if they lack the necessary knowledge.<sup>77</sup> Effective deacon training must be the revitalization pastor's teaching priority. Wise pastors spend time training others, preferring to invest in those who will prove helpful in the process of revitalization with an intentional focus on leadership.<sup>78</sup>

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<sup>74</sup> Mohler, *The Conviction to Lead*, 31.

<sup>75</sup> Mohler, *The Conviction to Lead*, 32.

<sup>76</sup> Prime and Begg, *On Being a Pastor*, 220.

<sup>77</sup> Mohler, *The Conviction to Lead*, 72.

<sup>78</sup> Bill Henard, *Can These Bones Live?* (Nashville: B & H, 2015), 62.

The local church is perhaps the one place most responsible for leader and people development.<sup>79</sup> How are leaders intentionally developed? Malphurs and Penfold recommend the pastor draft a leadership development plan that addresses each deacon's character competencies, knowledge competencies, skills competencies, emotional competencies, and physical competencies.<sup>80</sup>

The plan should contain mutually agreed upon goals and objectives that advance the deacon's leadership development. His first and most important choice in his development is to put on leadership lenses. The deacon must develop on a continuous learning curve that helps him see his ministry through the eyes of responsible, influential leadership.<sup>81</sup>

Pastors are given the special assignment of equipping the entire church (Eph 4:11-13). He begins with the deacons or deacon candidates in hopes of multiplying the impact—discipling deacons who can soon disciple others. Both the pastor and deacons should unite for this purpose. They will equip the church membership to disciple each other, build up one another, and motivate as many as possible to obey the Great Commission as stated by Christ in Matthew 28:18-20.<sup>82</sup>

In the selection process, the pastor should direct the church to focus the definition of “the right man” more on the character attributes of the candidate and less on specialized knowledge. People can learn skills and acquire knowledge, but they cannot learn the essential character traits that make them right for the ministry, especially in a leadership position.<sup>83</sup>

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<sup>79</sup> Malphurs and Penfold, *Re:Vision*, 64.

<sup>80</sup> Malphurs and Penfold, *Re:Vision*, 65-66.

<sup>81</sup> Bonem and Patterson, *Leading from the Second Chair*, 20.

<sup>82</sup> Cook, *Discovering and Developing Your Deacons*, 84.

<sup>83</sup> Collins, *Good to Great*, 216.

Additionally, the church is to see leadership as inseparable from the community. Seeking to develop a diverse group of deacons includes pointing people toward a future in which their local church grows in depth, diversity, and passion for the spread of the gospel.<sup>84</sup> The pastor's leadership is most strikingly demonstrated through his teaching ministry—not only in public proclamation but also in personal mentoring and discipleship.<sup>85</sup>

Pastors should begin the process of developing deacons so that they may be deployed in the work of the ministry and then delegate appropriate tasks to them. Pastors must shape deacons, not only as doers of ministry, but also as individuals who dedicate their own lives to prayer, Scripture, and discipleship.<sup>86</sup>

Deacons are to be ministers of reconciliation and equipped to minister to the spiritual needs of people with whom they come in contact. A deacon should be equipped on this call to go over a salvation message, assurance of salvation, or an understanding of how to walk in the power of the Holy Spirit with the person. Reconciliation is the discipleship end of the deacon's ministry. Visits by deacons should be for the purpose of welcoming members into the church, identifying any spiritual needs, and attempting to meet them out of the Scripture.<sup>87</sup>

The twenty-first century church needs meaningful membership, which is possible when members confidently see themselves alongside their leaders as a holy priesthood of believers. When the church—pastor and deacon included—live as

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<sup>84</sup> Jones and Wilder, *The God Who Goes Before You*, 23.

<sup>85</sup> Jones and Wilder, *The God Who Goes Before You*, 169.

<sup>86</sup> Jones and Wilder, *The God Who Goes Before You*, 104.

<sup>87</sup> W. A. Criswell, *Criswell's Guidebook for Pastors* (Nashville: Broadman, 1980), 136.

followers of God with their identities secure in Christ, their great High Priest, then the priesthood of all believers will be revitalized, and mission driven.<sup>88</sup>

### **Vision Casting**

The confident and consistent pastor knows how to lead out of the power of the metanarrative that frames the identity and mission of the people he will lead.<sup>89</sup> He is a vision amplifier, having a clear understanding of the vision first. Deacons as second chair leaders need to be fully committed to the vision and how the organization is trying to follow it. Together as a visionary team, they must be proactive in helping other members understand and implement God's vision for His church.<sup>90</sup> Once deacons catch the vision for discipleship it will further motivate them to become equipped for their work of ministry to which they have been called by God. The results of this equipping will be, as W. A. Criswell writes, that "we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ."<sup>91</sup>

The truth that empowers godly leadership is not a vision for the future developed in human power; it is wisdom that comes through the gracious revelation and sovereign power of God.<sup>92</sup> Visionary team leaders are an effective means of accomplishing God's purposes because they are trustworthy, being both focused and goal oriented biblically.

Visionary teams are prayerful teams because they know that they can overcome the obstacles in their path only through the power of the Spirit who is guiding and directing

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<sup>88</sup> Jones and Wilder, *The God Who Goes Before You*, 105.

<sup>89</sup> Mohler, *The Conviction to Lead*, 37.

<sup>90</sup> Bonem and Patterson, *Leading from the Second Chair*, 103.

<sup>91</sup> Criswell, *Criswell's Guidebook for Pastors*, 138.

<sup>92</sup> Jones and Wilder, *The God Who Goes Before You*, 35.

them by the way of Scripture.<sup>93</sup> They have the steadfast assurance of God’s vision for His church as they act urgently in obedience to His revealed will.

Visionary leaders are reliable as they cast God’s vision for workers to follow by sharing Scripture. The vision gives a context for the ministry that goes beyond the mere doing of it. Trustworthy leaders inspire others with the power and excitement of God’s vision and give people a sense of purpose and pride in their life work.<sup>94</sup> Visionary leaders also share with others how their particular ministry area is working to fulfill the larger vision. By thus sharing, a unified team-based, vision-driven church is pulled together by a strong focused purpose or mission.<sup>95</sup> Building a visionary leadership team cannot be separated from building a visionary congregation.<sup>96</sup>

When team-based churches are led with the future in mind, they can take a multigenerational perspective on God’s plan for the entire congregation. Accordingly, it is imperative that, when making changes, the leadership team be patient and structure the changes incrementally.<sup>97</sup> Christian leaders never possess the freedom to make independent decisions about how to lead. Christian leaders are first and foremost followers of Christ the King.<sup>98</sup>

### **Consequential Impact**

Conservative churches are growing—those churches most grounded in convictions and most ardent in their beliefs. When the mission is ambiguous and beliefs

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<sup>93</sup> Cladis, *Leading the Team-Based Church*, 12.

<sup>94</sup> Cladis, *Leading the Team-Based Church*, 23.

<sup>95</sup> Cladis, *Leading the Team-Based Church*, 50.

<sup>96</sup> Cladis, *Leading the Team-Based Church*, 57.

<sup>97</sup> Jones and Wilder, *The God Who Goes Before You*, 43.

<sup>98</sup> Jones and Wilder, *The God Who Goes Before You*, 46.

of the organization are nebulous, passion dissipates quickly.<sup>99</sup> Convictional leaders will only seek to implement changes that scripturally fulfill Christ's expressed mission for His church.

In today's culture, it may appear difficult for the church to thrive, if not impossible to just survive. Effective ministry teams cast a vision that unites people around a God-given cause. Visionary teams are motivated by a strong sense of mission and purpose, knowing postmodern individuals respond better to churches with a cause than churches that have no clarity of mission.<sup>100</sup>

Effective teams concentrate on doing fewer things well. Although believers associate through relationships, most join a church body because of the vision, so the particular mission needs to be clear. Lay leaders need to be screened for agreement on vision and philosophy of ministry, not simply for doctrinal and moral standards. It is important to enlist, without apology, leaders who share a common philosophy of ministry with other leaders.<sup>101</sup>

Transitional change in a long-established, traditional church requires buy-in from the congregation championed by lay leaders. No major change can be made unless the pastor gets at least one lay leader to be an ally and an advocate for the ministry team. The pastor can begin two or three new ministries, classes, or groups as long as he has secured the backing or participation of one key informal leader. Leaders are trustworthy when the vision articulated is consistent with God's expressed mission for His church; disciples making disciples (Matt 28:19-20).

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<sup>99</sup> Jones and Wilder, *The God Who Goes Before You*, 55.

<sup>100</sup> Cladis, *Leading the Team-Based Church*, 54.

<sup>101</sup> Timothy Keller, "Leadership and Church Size Dynamics: How Strategy Changes with Growth," Redeemer City to City, accessed March 16, 2021, [www.livingwatercc.org/im...rticles/ChurchSize2.pdf](http://www.livingwatercc.org/im...rticles/ChurchSize2.pdf).



Revitalization requires the leadership to carefully address the issue of church membership—of having accountable members who have formally and voluntarily submitted themselves to the body of Christ. Restoration of meaningful membership through church discipline would curtail shallow evangelism and also restore a measure of integrity to church membership.<sup>102</sup> Discipline is best conveyed through the discipleship of compassionate leaders.

### **Compassionate Leadership**

Convictional, confident, and consistent servant leaders compassionately disciple people. The benevolent pastor, with a clarity of purpose, employs deacons in a paradigm shift toward intentional family-based discipleship rather than propagating programs.

### **Clarity of Purpose**

The remaining question for the twenty-first century church is, “Why is there a need for revitalization?” Thom Rainer readily identifies the dissimilarity between a spiritually healthy church and a church on life support: “Thriving churches have the Great Commission as the centerpiece of their vision, while dying churches have forgotten the clear command of Christ.”<sup>103</sup>

Indeed, Mohler identifies the true church with its authorized mission: “The Bible elevates teaching to the first mark of the church and the church’s primary responsibility. The Great Commission is a command to go and make disciples of the nations, “teaching them to observe all that I have commanded you” (Matt 28:20).<sup>104</sup>

Jones and Wilder narrow their focus upon the church leaders’ responsibility to the church mission: “The Christ-following leader—living as a bearer of God’s image in

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<sup>102</sup> Alfred Poirier, *The Peacemaking Pastor: A Biblical Guide to Resolving Church Conflict* (Grand Rapids: Baker, 2006), 281.

<sup>103</sup> Thom Rainer, *Autopsy of a Deceased Church* (Nashville: B & H, 2014), 335.

<sup>104</sup> Mohler, *The Conviction to Lead*, 69.

union with Christ and his people—develops a diverse community of fellow laborers who are equipped and empowered to pursue shared goals that fulfill the creation mandate and the Great Commission in submission to the Word of God.”<sup>105</sup>

Michael Ross attests that godly preachers see the problem of a local church in decline from a spiritual perspective. Spiritual men believe that the conversion of the lost and the sanctification of the saints are the primary goals of the ministry, and of preaching, and concern of the church.<sup>106</sup> Cook adds that a purpose for which pastors and deacons unite is to equip the saints to work (i.e., to make disciples). The apostle made this clear to the deacons at Philippi: “For it is God who is working in you enabling you both to will and to act for His good purpose” (Phil 2:13). Every deacon is a disciple and a disciple-maker.<sup>107</sup>

It would appear that meaningful membership has been removed from the church’s DNA. The state of the postmodern world should remind church leaders that church membership is not passive but rather an enlistment for a mission and ministry that has ultimate significance. The church is to make disciples rather than passive pew sitters.<sup>108</sup>

### **Engaged Disciples**

The mission is to be viewed in light of Paul’s description of the church as the body of Christ. Each member of the body has a unique role to play and is gifted by God to do it. The postmodern trend toward relational networks can remind the church of the importance of each child of God and his or her gifts for ministry.<sup>109</sup> When one part, regardless of its size or perceived importance fails to work, the whole body suffers.

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<sup>105</sup> Jones and Wilder, *The God Who Goes Before You*, 16.

<sup>106</sup> Ross, *Preaching for Revitalization*, 144.

<sup>107</sup> Cook, *Discovering and Developing Your Deacons*, 83.

<sup>108</sup> Cladis, *Leading the Team-Based Church*, 23.

<sup>109</sup> Cladis, *Leading the Team-Based Church*, 23.

Ultimately, membership is about belonging and contributing. Church members are expected to be a contributing and serving part of that community. Membership has meaning. Membership means sacrificing for the greater good of the body.<sup>110</sup> Biblical membership is about giving instead of receiving; serving instead of being served.<sup>111</sup>

Jonathan Leeman sees the problem arising out of an egocentric fear. He claims that commitment phobia takes commitment out of love and love becomes about what is advantageous to me. The idea of commitment is removed from the view of churches.<sup>112</sup> Church leaders must believe, teach, and continually communicate that nothing in this world is more life-authorizing and loving toward the membership than ushering them into an obedient relationship with God and helping them grow in their obedience.<sup>113</sup>

Leaders of revived churches do their best to determine if they are really making disciples. Disciples gather for worship, come together in community, reach others with the gospel, and are involved in the ministry.<sup>114</sup> Church leadership must determine how best to engage its membership in the disciple making process.

### **Paradigm Shift**

The most common tool used to create a culture of meaningful membership is a new member class. Those entry points almost always include information the prospective member needs to know. They often include the expectations of membership. And though

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<sup>110</sup> Rainer, *Anatomy of a Revived Church*, 115.

<sup>111</sup> Rainer, *Anatomy of a Revived Church*, 116.

<sup>112</sup> Jonathan Leeman, *The Church and the Surprising Offense of God's Love* (Wheaton, IL: Crossway, 2010), 53.

<sup>113</sup> Leeman, *The Church and the Surprising Offense of God's Love*, 157.

<sup>114</sup> Rainer, *Anatomy of a Revived Church*, 68-69.

it is relatively rare, some of the most effective churches use the new member class as the beginning point and action step toward assimilation.<sup>115</sup>

The church must do more than adding another class. Matt Chandler contends that the Lord working through largescale family discipleship would revitalize a church and revolutionize an entire society. It is setting whole households and therefore whole communities on mission to love God, love people, and make disciples that make disciples. Chandler sets family discipleship as a priority of the highest order and as the essential centerpiece of the Christian household.<sup>116</sup>

### **Contextual Flux**

As outlined in project chapter 1, the context of this project was Monterey Baptist Church in Batavia, Ohio, in 2020-2021. This historical period is significant to grasp the full context that the project was developed and implemented. A global pandemic periodically closed most of America: socially, economically, and religiously. MBC was shut twice, totaling four months, due to Covid-19.

During the government shutdown, of which the church voluntarily participated, many adjustments were made to minister to and worship as a church family. One avenue that MBC utilized successfully to help meet ministry needs was the introduction of the internet's varied social media formats. During a Cincinnati Area Baptist Associational Leadership Team teleconference, the Director of Missions, Mark Snowden, asked, "What will you do when you lose the Internet, and your churches are still closed? How will you disciple your members?"

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<sup>115</sup> Rainer, *Anatomy of a Revived Church*, 124.

<sup>116</sup> Matt Chandler and Adam Griffin, *Family Discipleship: Leading Your Home Through Time, Moments, and Milestones* (Wheaton IL: Crossway, 2020), 35.

Additionally, 2021 witnessed a political change in the federal government. The extreme liberal wing of the Democratic party is advancing the LGBTQ<sup>117</sup> agenda in Congress. President Biden promised to sign into law H.R. 5 - Equality Act<sup>118</sup> to extend the 1964 Civil Rights Act to individuals identifying as lesbian, gay, bi-sexual, questioning their sexual orientation, or transgender. Certain provisions of the Equality Act will have unprecedented adverse effects upon religious liberty within the United States. Subsequently, the church is required to reevaluate how best to fulfill the Great Commission of disciples making disciples. The issue of urgency is a reality.

A significant factor in the ineffective attempts at discipleship has been the neglect of family-based discipleship by church leadership. According to Timothy Paul Jones, an overwhelming majority of Christian parents are not actively engaged in any sort of battle for their children's souls. When it comes to the process of discipling their progeny, most Christian parents—especially fathers—have abandoned the field.<sup>119</sup> More than half of parents said that their families never or rarely engaged in any sort of family devotional time. Of the minority that did practice some sort of family devotions, one-fourth admitted that these devotional times were sporadic.<sup>120</sup> Disturbingly, the parents surveyed in these studies were church attendees, virtually all of them professed to be Christians, and they were involved in small group Bible studies.

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<sup>117</sup> LGBTQ is a commonly accepted abbreviation for the Lesbian, Gay, Bi-Sexual, Questioning, and Transgender community.

<sup>118</sup> H.R.-5, Equality Act was introduced in the House of Representatives by Rep. David Cicilline (D-RI) on February 18, 2021, and in the Senate by Sens. Jeff Merkley (D-OR), Tammy Baldwin (D-WI), and Cory Booker (D-NJ) on February 23, 2021. The Equality Act passed in the US House of Representatives on February 25, 2021, with a bipartisan vote of 224-206. As of the date of this writing, the US Senate has not voted on the legislation.

<sup>119</sup> Timothy Jones, *Family Ministry Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: Wesleyan Publishing House, 2011), 25.

<sup>120</sup> Jones, *Family Ministry Guide*, 27.

With few exceptions, the parents in today's churches have disengaged from the battle.<sup>121</sup> Chandler, however, contends that family discipleship requires parents leading the home by doing whatever possible to help their family become friends and followers of Jesus Christ. A Christian family is a disciple-making family.<sup>122</sup>

The phenomenon of abdicating parental responsibilities has not been limited to religious education. The out-sourcing of long-held parental duties has been infiltrating homes for decades and has greatly contributed to the aforementioned fracture and division within relational units and the decline of male leadership. When the Covid-19 virus hit America, many parents were faced with the responsibility of home-schooling children who have been raised in the public schools. The same public schools who assumed the parental responsibility for sex and drug education.

Jones notes that a significant minority of moms and dads have traded spiritual growth for a schedule that is focused on success in sports and schooling. When it comes to planning for spiritual growth in their children's lives, parents have received little or no guidance from their churches.<sup>123</sup> The parental role in discipleship begins and ends when parents drop off their children at the church building.<sup>124</sup> When fathers and mothers hand over these tasks to the church, they lose sight of who their children really are.<sup>125</sup>

Parents are not alone to blame. As a whole, churches are not consistently encouraging or equipping parents to engage intentionally in their children's spiritual growth.<sup>126</sup> The problem is that churches are neither expecting nor equipping parents to

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<sup>121</sup> Jones, *Family Ministry Guide*, 29.

<sup>122</sup> Chandler and Griffin, *Family Discipleship*, 30.

<sup>123</sup> Jones, *Family Ministry Guide*, 112.

<sup>124</sup> Jones, *Family Ministry Guide*, 83.

<sup>125</sup> Jones, *Family Ministry Guide*, 84.

<sup>126</sup> Jones, *Family Ministry Guide*, 107.

disciple their children.<sup>127</sup> Churches have presented moms and dads with the impression that active participation in the discipleship of children is optional for parents.<sup>128</sup>

### **Church Directed Family Oriented Discipleship**

Richard Baxter warned,

We must have a special eye upon families, to see that they are well ordered, and the duties of each relation performed. The life of religion, and the welfare and glory of both the Church and the State, depend much on family government and duty. I beseech you, therefore, if you desire the reformation and welfare of your people, do all you can to promote family religion.<sup>129</sup>

Now is the time for leaders to seize the opportunity forced upon the church to restart discipleship; not as a program or church function, but as a Christian lifestyle that is begun and nurtured in the home. Some may ask why the church should try another change when others have failed. Family-oriented discipleship is biblical, convictional, confident, consistent, and compassionate. Furthermore, this framework will help the church lead parents from abdication to active engagement in cosmic combat for their children's souls.<sup>130</sup>

This approach is rooted in the Old Testament Scripture, in the very giving of the law. As part of the Shema, the Hebrews were taught early on that every father was to be a teacher, and every teacher was to tell the story over and over again, lest any future generation forgot (Deut 6:6-7, 20-23).<sup>131</sup> God is calling servant-leaders to renew their commitment to His creative design for the family, not to create a new program.

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<sup>127</sup> Jones, *Family Ministry Guide*, 108.

<sup>128</sup> Jones, *Family Ministry Guide*, 83.

<sup>129</sup> Richard Baxter, *The Reformed Pastor* (Whitefish, MT: Kessinger Publishing, 2006), 91.

<sup>130</sup> Jones, *Family Ministry Guide*, 27.

<sup>131</sup> Mohler, *The Conviction to Lead*, 69.

Good family discipleship is both intentional and consistent with a clear goal to see kids conformed to the image of Christ. Family discipleship assumes two essential truths. First, parents have the potential to be the most influential person in a child's life. Second, God has clearly commanded that the highest priority of parenting is helping children know, follow, and trust Him.<sup>132</sup> Jones and Wilder astutely quote Martin Bucer: "It is essential that people should be instructed, taught, and led on in Christ individually in their homes."<sup>133</sup>

The church's family-oriented ministry is an issue of equipping, and as seen in Ephesians 4, equipping is a leadership responsibility. Leadership is explicitly centered in the responsibility to teach, and the very act of following Christ is defined as discipleship. Although the discipleship ministry is family-oriented, the church is preserved by discipling a succession of faithful leader-teachers. The ability to lead inside the church is first measured by how one leads at home (1 Tim 3:4-5, 12).<sup>134</sup>

The early church needed servants who would teach new converts and develop disciples, but they also needed servants who would meet many practical needs among new believers. A pastor, and even a small ministry staff or multiple elders, cannot meet the needs alone.<sup>135</sup> Deacons were called to assist in meeting ministry needs.

Focusing on parental responsibility is not to suggest that the community of faith has no role in the discipleship of children; rather, it better organizes a biblical approach on how the church targets discipleship.<sup>136</sup> A Pastor-Deacon Family Ministry Plan is a model in which member families would be assigned to deacons. In cooperation

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<sup>132</sup> Chandler and Griffin, *Family Discipleship*, 31.

<sup>133</sup> Jones and Wilder, *The God Who Goes Before You*, 128.

<sup>134</sup> Mohler, *The Conviction to Lead*, 70.

<sup>135</sup> Cook, *Discovering and Developing Your Deacons*, 1.

<sup>136</sup> Jones, *Family Ministry Guide*, 78.



with the pastor, they would enlist other members of the church to join him on a family ministry team. The size and make-up of the team would be dependent on the size, and physical and spiritual needs of the family.

The path for the church is to become completely family-oriented, focusing on servant-leaders who deemphasize the show and focus on a shepherding, discipling relationship. The need is for servant-leaders who will step up and become ministers. Now is the time to train a new generation by concentrating and investing on building servant-leaders instead of merely placating spectators.<sup>137</sup>

### **Fully Equipped Ministry**

Family-equipping has emerged as a distinct and identifiable approach to family ministry in many churches. These partnerships require commitments to a long-term process and are likely to look different in every ministry context.<sup>138</sup> The family-equipping ministry model is simply coordinating every aspect of the present ministry so that parents are acknowledged, equipped, and held accountable as primary disciple-makers in their children's lives. The focus of family-equipping is not an increase in family activities but a deepening of gospel identity. Churches may cut some activities, doing less so that parents have time to do more.<sup>139</sup>

The essence of family-equipping ministry is the implementation of this gospel-centered identity first in homes and then beyond the homes. The gospel is to be rehearsed in homes and reinforced in churches so that it can be revealed with integrity to the world.

The most faithful and effective leaders are those driven by deep and energizing convictions. Those convictions must be drawn from the Bible and must take the shape of the gospel. When the effective leader sees a problem, the passion to solve it comes from

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<sup>137</sup> Putnam, *Church Is a Team Sport*, 33.

<sup>138</sup> Jones, *Family Ministry Guide*, 26.

<sup>139</sup> Jones, *Family Ministry Guide*, 132.

within.<sup>140</sup> The model Pastor-Deacon Ministry must not only be family-oriented but must also be simultaneously problem-oriented.

### **Biblical Problem Solving**

The leader's disciplined posture is to lean into the truth and to be unafraid of it. He does not allow the ministry to be tempted by either dishonesty or self-deception, and he models personal honesty. The truth always matters, and nothing less than the truth will do.<sup>141</sup>

Rainer notes that leaders confronted the problem and problem makers in revived churches. It was indeed painful, but the alternative never works.<sup>142</sup> A toxic member has a pattern of disruption, disunity, and negativity that is persistent, consistent, and intense. Through the Family-Oriented Ministry, leaders can watch out for longer-term patterns where toxic members are found.<sup>143</sup>

Leaders are not to try to deal with the issue (toxic member) on their own. They prayerfully seek the wisdom and collective efforts of others.<sup>144</sup> Once identified, the problem should be immediately addressed through male leadership inside the home, if he exists. If the problem is properly addressed inside the home, then it is less likely that it will spread inside the church. Conflicts, however, are still part of most churches and must be biblically resolved.

It is advantageous for the church to invest in training deacons in biblical counseling. There is always potential for conflict. One pastor, or even a few staff members, cannot meet all the needs by themselves. Deacons were part of the solution for the early

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<sup>140</sup> Mohler, *The Conviction to Lead*, 54.

<sup>141</sup> Mohler, *The Conviction to Lead*, 62.

<sup>142</sup> Rainer, *Anatomy of a Revived Church*, 88.

<sup>143</sup> Rainer, *Anatomy of a Revived Church*, 90.

<sup>144</sup> Rainer, *Anatomy of a Revived Church*, 94.

church and deacons must be part of the solution in today's church.<sup>145</sup> By employing biblical counseling, resolutions are not merely the deacon siding with the pastor and what he thinks, nor is it the pastor siding with the deacon and what he thinks. It is both siding with what God says about a particular subject.<sup>146</sup>

God's calling, however, does not end with the rehearsal of the gospel in one's own household. The proclamation of the gospel that begins in households should spill out beyond the confines of homes, into communities, and then to the uttermost parts of the earth. And it all begins when parents begin to see who their children really are.<sup>147</sup>

### **Community Evangelism**

Criswell believed that a wise and Spirit-led pastor seeks out deacon leadership for the church that will bless the families of the flock and be actively engaged in soul winning.<sup>148</sup> In partnership with the Pastor-Deacon Ministry, disciplined families invest in the community. They recognize their responsibility to evangelize and minister to others.<sup>149</sup> Vibrant and living churches look after the interest of others and are concerned for their communities. They open the door for others.<sup>150</sup> The Pastor-Deacon Ministry that is serious about their service to the church and about making an impact for Christ in the community will include men of prayer and action.<sup>151</sup>

Pastors and deacons must unite to lead the evangelistic witness of the church. The central purpose of the church is making disciples and the pastor and deacons must

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<sup>145</sup> Cook, *Discovering and Developing Your Deacons*, 3.

<sup>146</sup> Cook, *Discovering and Developing Your Deacons*, 78.

<sup>147</sup> Jones, *Family Ministry Guide*, 79.

<sup>148</sup> Criswell, *Criswell's Guidebook for Pastors*, 135.

<sup>149</sup> Rainer, *Anatomy of a Revived Church*, 28.

<sup>150</sup> Rainer, *Anatomy of a Revived Church*, 248.

<sup>151</sup> Cook, *Discovering and Developing Your Deacons*, 63.

agree on evangelism's importance, focus on its mandate, and engage in its undertaking. As a united front, servant-leaders in the church will bring the gospel of Christ to bear upon the community.<sup>152</sup>

### Conclusion

Church revitalization is a long-term process. It is plodding and rarely happens overnight. Nevertheless, revitalization moves church membership from insignificance to meaningful.<sup>153</sup> It is God's work, and He begins the revitalization process with church leadership. Pastors and deacons best serve the Lord and the church when they do it together. They should be spiritually and theologically compatible—thinking and believing the same things Jesus thought and believed.<sup>154</sup>

The great aim of leadership is to lead followers continually into a deeper and more comprehensive love for what is most real, most true, most right, and most important. Mohler directs leaders to “aim at the heart and head of your followers, confident that if they share the worldview and embrace it with conviction, the right actions will follow naturally.”<sup>155</sup> Godly leadership must move from the church into members' homes before godly leadership can move from homes into churches.

The church needs to go back to God's model—the discipleship system outlined in Scripture. Let God build godly leaders through His relational discipleship process—beginning in the family. With more servant leaders developing disciples, the church will have more Christlike followers, more shepherding, more teaching, and more changed lives.<sup>156</sup>

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<sup>152</sup> Cook, *Discovering and Developing Your Deacons*, 84-85.

<sup>153</sup> Rainer, *Anatomy of a Revived Church*, 117.

<sup>154</sup> Cook, *Discovering and Developing Your Deacons*, 97.

<sup>155</sup> Mohler, *The Conviction to Lead*, 48.

<sup>156</sup> Putman, *Church Is a Team Sport*, 139.

This transition is not quick or easy; it can be messy and will take time; possibly years. Gradually changing the culture of ministry so that parental discipleship of children becomes the norm instead of the exception far exceeds a paradigm shift—it is counter cultural.<sup>157</sup> Worldly wisdom will say it is an impossible challenge. The only true impossibility, however, is living a great life without meaning. Having a meaningful life requires engaging in meaningful work that reaches beyond oneself.<sup>158</sup> The kingdom ministry work of fortifying family-oriented discipleship produces eternal rewards.

The recent global pandemic exposed the sin of outsourcing parental responsibilities. When responsibility is abdicated, the accompanying authority is significantly compromised, if not lost. What is not lost nor minimized, however, is the parent's accountability before the one and true living God.

Politics and pandemics avail the church with an incredible opportunity to offer real hope in Christ alone. When the world's most besetting darkness is the fracture and division within homes, God calls His church to lovingly bring reconciliation and restoration. Wherever there is a nucleus of trained and equipped deacons, if they catch the vision for discipleship, they can ultimately lead the membership to function as the spiritual body in accordance with God's plan.

The church is not likely to see any general reformation until it procures family reformation.<sup>159</sup> A church meets the spiritual needs of its people by developing men who are capable of leading others, especially their family in discipleship.<sup>160</sup> The Pastor-Deacon Ministry's challenge is to prepare for the Lord's return by advancing a return to

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<sup>157</sup> Jones, *Family Ministry Guide*, 116.

<sup>158</sup> Collins, *Good to Great*, 210.

<sup>159</sup> Baxter, *The Reformed Pastor*, 93.

<sup>160</sup> Criswell, *Criswell's Guidebook for Pastors*, 138.

family-oriented discipleship, strengthen a vibrant church, and impact the community with the gospel of Jesus Christ. All for the glory of God.

## CHAPTER 4

### FUNDAMENTALS OF THE PROJECT

#### **Introduction**

The purpose of this servant leadership project was to cultivate a Pastor-Deacon Ministry anchored in biblical manhood and womanhood so Monterey Baptist Church may remain biblically obedient, active, cohesive, and flourishing for the advancement of the gospel of Jesus Christ and the glory of God. The Church Leadership Edification and Renewal (CLEAR) Path is a strategic plan to intentionally develop deacons in Christlike servant leadership to achieve the project purpose. The CLEAR Path consists of four workshops focused on strengthening the Deacon Ministry Team's (DMT) servant leadership knowledge, skills, and abilities. Each workshop consists of six sessions. The scope of the DMin project was limited to the initial workshop, and participants were restricted to active deacons and potential deacon candidates.

A key component of the CLEAR Path was the development of an individual Ministry Action Plan (MAP). The MAP guides the deacon in his spiritual growth and ministry while focusing on his relationships with the deacon team, pastor, and church family. Each deacon created personal leadership and discipleship goals in conjunction with the pastor.

This chapter chronologically summarizes the essentials of the project by a preparation, implementation, and follow-up phase. Each phase is segmented by weeks, documenting my activities and accomplishments. A general outline of each lesson plan is

provided in the preparation phase. More detailed information on each lesson plan is revealed in the implementation phase and the lesson plans.<sup>1</sup>

### **Preparation Phase**

During weeks 1 through 7, I performed the logistical actions in preparation of launching the six session CLEAR Path Workshop in August 2020. I recruited students, identified and selected resource material, procured audio-visual equipment, arranged the training facility, wrote curriculum, obtained curriculum approval, prerecorded daily devotions, administered the SLS, and conducted an orientation session with the students and their spouses.

#### **Week 1**

During the week of May 30, 2020, nine potential students were invited to join the project. Seven men committed to participate fully: two were active deacons and the remaining qualified men were potential deacons. Each participant was provided the SLS Questionnaire to complete concerning servant leadership.

The necessary resources to successfully conduct the workshop were obtained. The assigned workbook was *The Deacon I Want to Be*,<sup>2</sup> with accompanying password-protected internet access through Sampson Resources in Dallas, Texas. The workbook and internet instruction were partitioned into six individual lessons written and conducted by Johnny Hunt. Additionally, the internet resource provided twelve related micro-messages. Two micro-messages were assigned to each lesson.

I used *Daily Devotions for Deacons*<sup>3</sup> for a deacon devotional. I posted the devotions on the MBC website and called it “The Eagle’s View.” Permission was

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<sup>1</sup> See appendix 2, “CLEAR Path Curriculum.”

<sup>2</sup> Johnny Hunt, *The Deacon I Want to Be: Growing in Faith, Faithful in Service* (Dallas: Sampson Resources, 2008).

<sup>3</sup> Russell R. Cook, *Daily Devotions for Deacons: 260 Instructional and Inspirational Devotions*



received from author Russell R. Cook to incorporate the devotional material in the project. All additional resources employed in the project are identified and cited with the applicable lesson plan in the Implementation Phase of this chapter.

Audio-visual equipment was obtained as well as a YouTube account to upload the deacon devotion on the church's website. Three-ring binders were purchased to help organize the students' handouts, notes, and lesson plans. Week 1 concluded with the selection of a vacant classroom at MBC for the CLEAR Path project.

## **Week 2**

During the week of June 7, 2020, the training material from Sampson Resources was received and a church account was activated to obtain additional internet access. Subsequently, I developed a three-part lesson plan to organize the instructional material and the presentation methodology.

Part 1 of the lesson plan contained the Pre-Workshop Assignments. These assignments were completed before each workshop session. The first assignment was the weekly lesson from the *The Deacon I Want to Be* workbook, along with the corresponding instructional video by Hunt. Second, the students viewed two micro-messages by Hunt during the week. Both assignments required access to Sampson Resources thru the internet. The third pre-workshop assignment was to view the daily deacon devotion on the church's website.

Part 2 of the lesson plan, The Workshop, detailed classroom instruction. The first classroom task was to review the pre-workshop assignments, allowing time for participation through questions and answers. The second classroom task involved interaction with an instructional presentation on servant-leadership topics. I created Student Handouts and PowerPoint presentations to further student comprehension and

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(Bloomington, IN: WestBow Press, 2015).

learning. The third classroom task was participation in a prayer of commitment to apply what was learned.

Part 3 of the lesson plan was the Post-Workshop Assignment. I prepared homework tasks for the students to complete that reinforced classroom instruction.

### **Week 3**

During the week of June 14, 2020, I wrote the lesson plan for session 1. The pre-workshop assignment was chapter 1 of *The Deacon I Want to Be*, “The Deacon and His Worthiness.” I recorded five daily devotions and uploaded each onto the church website for future viewing. The introductory session addressed church leadership by examining the deacon as a servant leader. Instructional topics included church leadership structure, principled leadership, and servant leadership. I created an accompanying PowerPoint presentation along with student handouts covering the lecture notes. I incorporated a homework assignment assessing spiritual fruits within the church into the lesson plan.

Next, I prepared the lesson plan for session 2. The pre-workshop assignment was chapter 2, “The Deacon and His Work.” I recorded five daily devotions and uploaded each onto the church website for future viewing. The second session addressed discipleship by examining the deacon as both a disciple and disciple maker. Instructional topics included spiritual disciplines and a disciple’s lifestyle. I created an accompanying PowerPoint presentation along with student handouts covering the lecture notes. I assigned a homework exercise concerning the deacon’s family.

I concluded week 3 concluded by preparing the lesson plan for session 3. The pre-workshop assignment was chapter 3, “The Deacon and His Wife.” I recorded five daily devotions and uploaded each onto the church website for future viewing. The third session addressed biblical manhood and womanhood by examining the deacon and his wife in a complementarian marriage. The workshop was set up for both the deacon and his spouse to participate. Topics included the biblical roles of husbands and wives, conflict

resolution, and spiritual gifts. I created an accompanying PowerPoint presentation along with student handouts covering the lecture notes. I wrote a joint homework project tackling the topic of anger management for the deacon and wife to complete.

#### **Week 4**

During the week of June 21, 2020, Session 4's lesson plan was prepared. The pre-workshop assignment was chapter 4, "The Deacon and His Worship." Five daily devotions were recorded and uploaded onto the church website for future viewing. The fourth session addressed the deacon's worship as an individual believer, a leader within the home, and within the church. I created an accompanying PowerPoint presentation along with student handouts covering the lecture notes. I developed a two-part homework assignment which required the student to prepare and conduct a family worship time. Additionally, he was required to schedule and actively participate in the corporate worship service at MBC.

I wrote the lesson plan for session 5 and the accompanying pre-workshop assignment was chapter 5, "The Deacon and His Walk." I recorded five daily devotions and uploaded each onto the church website for future viewing. The fifth session addressed kingdom principles for daily living. The deacon's conduct as a believer, as the leader within the home, and within the church was examined. The importance of the Church's organizational statements<sup>4</sup> and the MAP were introduced. I created an accompanying PowerPoint presentation along with student handouts covering the lecture notes. The homework assignment was for the student to spend time developing a MAP and to schedule a meeting with me to finalize the plan.

I concluded week 4 by preparing the lesson plan for session 6. The pre-workshop assignment was chapter 6, "The Deacon and His Witness." I recorded five

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<sup>4</sup> Church organizational statements include the Identity Statement, Purpose Statement, Values Statement, Mission Statement, and Vision Statement.

daily devotions and uploaded each onto the church website for future viewing. The sixth and final session addressed the deacon preparing and giving his personal testimony to the church congregation. Additionally, I incorporated a discussion about the importance of the deacon as an evangelist. I created an accompanying PowerPoint presentation along with student handouts covering the lecture notes. I developed a two-part homework assignment requiring the student to first prepare and personally share the plan of salvation with an unbeliever. Second, the student was required share his personal testimony at the recognition service at MBC.

### **Week 5**

During the week of June 28, 2020, I delivered the completed training curriculum and accompanying rubric to members of the Leadership Panel<sup>5</sup> (LP) for evaluation. I encouraged the LP to complete the rubric with all truthfulness. I advised that their honest participation was crucial in producing a quality project.

### **Week 6**

During the week of July 5, 2020, I finalized the MAP document. To improve ministry practices and relationships with the DMT, each deacon was required to set personal leadership growth goals and objectives in conjunction with me. The MAP required the inclusion of intentional discipleship. I sent the MAP document to the Pastor Panel<sup>6</sup> for evaluation along with the accompanying rubric.

The weeks of July 12 and 19 were set aside for project writing and reflection. I made all necessary changes to the curriculum based upon the returned rubric evaluations from the LP so that the required standard was met.

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<sup>5</sup> The leadership panels consist of a seminary professor, associational pastor, current Director of Missional Leadership, and church lay leader.

<sup>6</sup> The Pastor Panel is comprised of three CABA pastors for the sole purpose of evaluating the Ministry Action Plan (MAP) portion of this project.

## **Week 7**

On July 26, 2020, I collected the SLS at an introductory session to the workshop. I provided a three-ring binder to each student which contained all six lesson plans. Each student received his copy of *The Deacon I Want to Be* workbook and an internet access code for Sampson Resources. I shared the instructional format as well as student responsibilities and expectations with the students. I scheduled session 1 for Sunday, August 2, 2020, beginning at 4:00 p.m. and concluding at 5:30 p.m. I instructed the students to complete the pre-workshop assignments listed for lesson 1 prior to session 1.

I further advised the students that session 3 would require the attendance and participation of their wife. The anticipated length of session 3 required a two-hour and thirty-minute time allotment. The church would therefore provide a catered meal.

### **Implementation Phase**

During weeks 8 through 13, I conducted the six sessions of The CLEAR Path Workshop at MBC on consecutive Sundays beginning at 4:00 p.m. I started each session with prayer, followed by a review of the pre-workshop assignments. During the review I facilitated a question-and-answer dialogue over the material. After the review, I taught the prepared lesson using a PowerPoint presentation and student handouts. I concluded each session by explaining the post-workshop assignment and closed in prayer.

## **Week 8**

During the week of July 27, 2020, students worked through chapter 1, “The Deacon and His Worthiness.” In addition, students watched the micro messages “Relax and Get a Great Book” and “Get Your House in Order.” The Eagle’s View daily devotions posted on the church website were, Monday, “Deacons: Servants of God (Exod 23:25);” Tuesday, “A Deacon with a Good Reputation (Acts 6:3);” Wednesday, “A Deacon Controlled by the Holy Spirit (Acts 6:3);” Thursday, “A Deacon Who Is Wise (Acts 6:3);” and Friday, “A Deacon with Dignity (1 Tim 3:8).”

On Sunday, August 2, 2020, at 4:00 p.m., session 1 launched The CLEAR Path Workshop. The DMT met at the designated classroom at MBC. The topic was church leadership with the focus on the deacon, a servant leader. The Scripture reference for the session was 1 Timothy 3:8-13.

The learning objectives were for the student to explain his worthiness, qualifications, and calling as a deacon, according to Scripture. The second student objective was to explain the biblical concept of servant leadership and principled leadership. The instructional period covered the leadership structure of the church as well as servanthood and leadership principles. In addition to *The Deacon I Want to Be*, I incorporated teaching material from my DMin project and *The Baptist Faith and Message*.<sup>7</sup>

The post workshop assignment was to complete the Fruit Inspection Guide/Inventory from the Cincinnati Area Baptist Association (CABA). The results from this assignment would be used later by the DMT to set corporate goals and objectives.

## **Week 9**

During the week of August 3, 2020, the students worked through chapter 2, “The Deacon and His Work.” In addition, students watched the micro messages “Don’t Rock the Boat,” and “The Lonely Whine of the Lead Dog.” The following Eagle’s View daily devotions posted on the church website were, Monday, “A Deacon of His Word (1 Tim 3:8);” Tuesday, “A Deacon Who Is Temperate (1 Tim 3:8);” Wednesday, “A Deacon Who Is Not Greedy ( 1 Tim 3:8);” Thursday, “A Deacon with a Clear Conscience (1 Tim 3:9);” and Friday, “A Deacon Who Is Tried and True (1 Tim 3:10).”

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<sup>7</sup> Charles Kelley, Jr., Richard Land, and R. Albert Mohler, *The Baptist Faith & Message: Study Guide* (Nashville: LifeWay Press, 2007).

On Sunday, August 9, 2020, at 4:00 p.m., I conducted session 2 in the designated classroom at MBC. The topic was discipleship with the focus on the deacon, a disciple. The Scripture reference for the session was Acts 6:1-4.

The learning objectives were for the student to assume his mission and responsibilities as a disciple who makes disciples of Jesus Christ. Another student objective was to practice the basic spiritual disciplines of the Christian life as a disciple. The instructional period covered the spiritual disciplines and the disciple's path to Christian living. Additional resource materials incorporated in the presentation were from Donald Whitney's *Spiritual Disciplines for the Christian Life*,<sup>8</sup> and LifeWay's *The Disciple's Path*.<sup>9</sup>

The post workshop assignment was for the student and his wife to individually complete the exercise, "My Family" from *Deacon Wives*.<sup>10</sup> Once the exercise was completed, the couple discussed their individual results and reached a consensus score. The couple developed an action plan to make improvements where warranted.

## **Week 10**

During the week of August 10, 2020, students worked through chapter 3, "The Deacon and His Marriage." In addition, the students watched the micro messages, "Running the Race and Setting the Pace," and "Manners for Ministry." The following Eagle's View daily devotions were posted on the church website: Monday, "A Deacon Who Is Blameless (1 Tim 3:10);" Tuesday, "A Deacon and His Wife (1 Tim 3:11);" Wednesday, "A Deacon and His Family (1 Tim 3:12);" Thursday, "A Deacon Who Is Faithful (1 Tim 3:13);" and Friday, "A Deacon in Good Standing (1 Tim 3:13)."

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<sup>8</sup> Donald Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 2014).

<sup>9</sup> LifeWay Adults, *Disciple's Path: The Journey* (Nashville: LifeWay, 2016).

<sup>10</sup> Diana Davis, *Deacon Wives* (Nashville: B & H, 2009).

On Sunday, August 16, 2020 at 4:00 p.m., session 3 was conducted in the MBC classroom. The topic was biblical manhood and womanhood, with the focus on the deacon and his marriage. The Scripture reference for the session was Proverbs 31:10-31 and 1 Timothy 3:11.

The learning objective for the student and his wife was to honor and strengthen their marriage with a biblical understanding of complementarianism. Second, they are to honor and strengthen their partnership in the DMT. The instructional period was segregated by gender to discuss marital issues within the context of biblical manhood and womanhood. My wife facilitated the instructional period with the deacons wives, while I instructed the deacons. Additional resource materials incorporated in the teaching were from *Boy to Man*, *The Exemplary Husband*, and *The Excellent Wife*.<sup>11</sup>

The original lesson plan allotted time for the deacon couples to complete a Spiritual Gift Assessment; however, MBC, working in cooperation with the North American Mission Board, scheduled to host *The Church Renewal Journey*,<sup>12</sup> “The Equipping Weekend” for September 25-27, 2020. An assignment for that weekend was for participants to complete a Spiritual Gift Assessment. The facilitators requested the church not address spiritual gifts prior to “The Equipping Weekend.” A networking activity was conducted that allowed couples to fellowship.

The post-workshop assignment for the student and his wife were to discern and write down what Scripture has to say about wrong and right ways to handle anger. Students were provided appropriate Scripture references to research to support their position.

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<sup>11</sup> R. Albert Mohler, Jr., ed., *Boy to Man* (Louisville: SBTS Press, 2015); Stuart Scott, *The Exemplary Husband: A Biblical Perspective* (Bemidji, NM: Focus, 2002); Martha Peace, *The Excellent Wife: A Biblical Perspective* (Bemidji, NM: Focus, 1998).

<sup>12</sup> In 2019, MBC entered into partnership with NAMB’s five year “The Church Renewal Journey” to assist revitalization efforts through organized lay mobilization.



## Week 11

During the week of August 17, 2020, students worked through chapter 4, “The Deacon and His Worship.” In addition, students watched the micro messages “United We Stand, Divided We Stall,” and “The Look and Leap of Leadership.” The following Eagle’s View daily devotions were posted on the church website: Monday “A Deacon with Great Boldness (1 Tim 3:13);” Tuesday, “A Deacon Who Loves (1 Cor 13:13);” Wednesday, “A Deacon with Joy (Phil 4:4);” Thursday, “A Deacon with Peace (John 14:27);” and Friday, “A Deacon with Patience (Jas 5:11).”

On Sunday, August 23, 2020 at 4:00 pm, session 4 was conducted in the MBC classroom. The topic was personal and corporate worship, with the focus on the deacon and his worship. The Scripture reference for the session was Mark 1:35 and John 4:23-24.

The learning objective for the student was to participate and lead in private family worship and in corporate worship. The instructional period addressed the significance of worshipping Christ alone and the significance of family and corporate worship. Additional resource materials incorporated in the teaching were from *Descriptive Duties of Deacons* and *Spiritual Disciplines for the Christian Life*.<sup>13</sup>

The post-workshop assignment for the student was to lead his family in a time of private devotion, prayer, and worship, documenting the topic, Scripture reference, and any other significant event encountered in the devotion time. Additionally, the student was to actively participate in the corporate worship of the church, such as through public prayer, singing, reading of Scripture or the Missionary Moments. This part of the assignment was to be completed by the final session of the workshop.

## Week 12

During the week of August 24, 2020, students worked through chapter 5, “The Deacon and His Walk.” In addition, students watched the micro messages “Taking Down

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<sup>13</sup> Russell Cook, *Descriptive Duties of Deacons* (Bloomington, IN: WestBow Press, 2017); Whitney, *Spiritual Disciplines for the Christian Life*.

the Giants” and “Partners in Prayer.” The following Eagle’s View daily devotions were posted on the church website: Monday, “A Deacon Who Is Kind (Eph 4:32);” Tuesday, “A Deacon Who Is Good (Acts 11:24);” Wednesday, “A Deacon Who Is Faithful (Rev 2:10);” Thursday, “A Deacon Who Is Meek (1 Thess 2:7);” and Friday, “A Deacon Who Is Under Control (Titus 2:2).”

On Sunday, August 30, 2020 at 4:00 p.m., session 5 was conducted in the MBC classroom. The topic was kingdom principles for daily living, with the focus on the deacon and his spiritual walk of obedience to Christ. The Scripture reference for the session was Acts 7:54-60.

The learning objectives for the students were to first memorize and recite the church’s purpose, values, mission, and vision statements. Second, the DMT was to work toward the revision of these statements as warranted. Third, students were to incorporate these statements in their daily life and the life of the church. Lastly, students were to work in cooperation with me in the development of a personal MAP.

The instructional period addressed how the church statements support the efficient church operations and growth. I conducted a group exercise on developing goals and objectives centered around the results of the Fruit Inspection/Inventory assignment. The students examined the significance of a personal ministry action plan to intentionally pursue individual spiritual growth and leadership development. Additional resource materials incorporated in the teaching were from the MBC Constitution and Bylaws: the Identity Statement, Purpose Statement, Values Statement, Mission Statement, and Vision Statement.

The post-workshop assignment for the student was to schedule and meet with me to cultivate a personal MAP for spiritual and leadership growth. The meeting took place within two months of completing the workshop.

## Week 13

During the week of August 31, 2020, students worked through chapter 6, “The Deacon and His Witness.” In addition, students watched the micro message “Epitaph of a Deacon Body.” The following Eagle’s View daily devotions were posted on the church website: Monday, “A Deacon and His Master (Jude 1:4);” Tuesday, “A Deacon and His Maturity (Heb 6:1);” Wednesday, “A Deacon and His Mind (Col 3:2);” Thursday, “A Deacon and His Money (2 Tim 6:10);” and Friday, “A Deacon and His Marriage (Eph 5:25).”

On Sunday, September 6, 2020 at 4:00 p.m., the sixth and final session of The CLEAR Path Workshop was concluded at MBC. The topic was personal testimony and evangelism, with the focus on the deacon and his witness. The Scripture reference for the session was Acts 8:26-40.

The learning objectives for the student was to write and share his personal testimony and to share the gospel confidently through personal evangelism. The instructional period addressed the proper way to prepare, write, and share one’s personal Christian testimony. CABA director Mark Snowden instructed the students on personal evangelism through a process known as “The 3 Circles.”

Additional resource materials incorporated in the teaching were from a seminary class on personal testimony,<sup>14</sup> and “LIFE 3 Circles: Life Conversation Guide.”<sup>15</sup>

The post-workshop assignment for the student was to write out his personal testimony to include his salvation experience and subsequent walk with Christ. The testimony also included his experience in the CLEAR Path workshop. The student was to share his personal testimony at the church’s scheduled recognition service.

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<sup>14</sup> Timothy Beougher, “Personal Testimony” (classroom instruction from Personal Evangelism course, The Southern Baptist Theological Seminary, Spring 2010).

<sup>15</sup> NAMB, “LIFE 3 Circles: Life Conversation Guide.” Material and classroom instruction provided by CABA Director Mark Snowden.

## **Follow-Up Phase**

During weeks 14 through 16, I conducted administrative tasks to conclude the CLEAR Path Workshop. The tasks I performed included a recognition service for the graduates, meeting with each graduate to finalize their MAP, and administering the post-SLS. In addition, I held a church-wide meeting to share the DMT's findings and recommendations from the Spiritual Fruit Inspection Inventory. I concluded the follow-up phase by conducting the statistical analysis of the SLS and the student course evaluations.

### **Week 14**

On September 13, 2020, MBC conducted a special recognition service for the seven men who successfully completed the CLEAR Path project. Each graduate shared his personal testimony and the interaction with the project. Each graduate was provided a copy of *The Gathering Storm* by R. Albert Mohler, *Share Jesus Without Fear*,<sup>16</sup> and a frame certificate of completion of the CLEAR Path Workshop.

### **Week 15**

Beginning on September 14, 2020 each graduate met with pastor and completed their individual MAP. Additionally, the graduate took the post-series SLS which reassessed their understanding of their spiritual leadership style.

### **Week 16**

On September 20, 2020, the church reviewed the results of the Fruit Inspection Inventory exercise and the subsequent corporate goals developed by the DMT during the CLEAR Path Workshop were shared with church.

During the week, the author compared the pre- and post-series surveys using the T-Test for dependent samples. At the conclusion of each session, the students

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<sup>16</sup> R. Albert Mohler, Jr., *The Gathering Storm* (Nashville: Nelson Books, 2020); William Fay, *Share Jesus Without Fear* (Nashville: B & H, 1999).

submitted an evaluation of the session using the rubric that was given to the LP. The author examined and then combined rubrics for an overall student evaluation.

### **Conclusion**

During the preparation phase I performed the logistical actions as groundwork for launching the initial six session workshop in August 2020. I recruited students, identified and selected resource material, procured audio-visual equipment, arranged the training facility, wrote curriculum, obtained curriculum approval, prerecorded daily devotions, administered the SLS, and conducted an orientation session with the students and their spouses.

During the implementation phase I conducted the initial CLEAR Path Workshop at MBC on six consecutive Sundays. I started each session with prayer, followed by a review of the pre-workshop assignments. During the review I facilitated a question-and-answer dialogue over the material. After the review period, I taught the prepared lesson using a PowerPoint presentation and student handouts. I concluded each session by explaining the post-workshop assignment and closed in prayer.

During the follow-up phase I conducted administrative tasks to conclude the CLEAR Path Workshop. The tasks I performed included a recognition service for the graduates, meeting with each graduate to finalize their MAP, and administering the post-SLS. In addition, I held a church-wide meeting to share the DMT's findings and recommendations from the Spiritual Fruit Inspection Inventory. I concluded the follow-up phase by conducting the statistical analysis of the SLS and the student course evaluations.

The CLEAR Path was strategically designed and implemented to intentionally fulfill the purpose of this servant leadership project. The follow-up phase carried the project to a greater impact by laying the groundwork for the next workshop. Chapter 5 will provide my detailed evaluation of the project.

## CHAPTER 5

### EVALUATION OF THE PROJECT

The purpose of this servant leadership project was to cultivate a Pastor-Deacon Ministry anchored in biblical manhood and womanhood at Monterey Baptist Church. The CLEAR Path was a strategic approach in developing deacons as Christlike servant leaders in disciple making.

This chapter represents the conclusion of the project by initially evaluating statistical data gathered through the pre-survey questionnaire and the post- survey questionnaire.<sup>1</sup> Additional data is evaluated from the LP responses and the DMT regarding the six-week training curriculum.<sup>2</sup> The Fruit Inspection Inventory provided an assessment of the spiritual health of MBC by the DMT,<sup>3</sup> and the MAP evaluation<sup>4</sup> was conducted by the Pastoral Panel.

The evaluation continues with the assessment of the project's stated purpose and four goals as listed in chapter 1. Next, the strengths and weaknesses of the project are examined along with the steps necessary for improving the project. I then share theological reflections about how persevering in servant leadership builds a living faith and produces a heart of mercy. Then, I offer my personal reflections and insight on the project and how it has impacted my ministry. I reflect upon a scriptural command for servant leadership in the church's eschatological age and the DMT's commitment to continue workshops to

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<sup>1</sup> See appendix 1, "Servant Leadership Survey."

<sup>2</sup> See appendix 3, "Curriculum Evaluations."

<sup>3</sup> See appendix 4, "Spiritual Fruit Inspection Inventory."

<sup>4</sup> See appendix 5, "Ministry Action Plan Evaluation Rubric."

further a legacy of biblical leaders. I conclude by summarizing the evaluation process and restating the urgent need for discipleship that results in church revitalization through meaningful membership.

### **Research Instrument Results**

The purpose of the research instruments was to accurately evaluate the skills, knowledge, and abilities of the participants and the results of the instruction. Additionally, the research instruments were used to evaluate the quality of the curriculum and instruction.

#### **Pre- and Post-Survey Questionnaire**

This section presents the statistical analysis of the project by initially collecting data from the SLS questionnaire administered pre- and post-workshop. The measurement of project goal 3 was through a paired sample *t*-test. This goal was considered successfully met when the *t*-test for dependent samples demonstrated a positive, statistically significant difference in the pre-and post-SLS evaluation indicators.

Appendix 1 reveals the responses of the DMT to the SLS. Each member completed and submitted the pre-workshop questionnaire no later than one week before the six-week training session. The students again completed the SLS in week 15. Uniformly scoring the questionnaire required transposing multiple-choice answers to a numerical equivalence. Questions 1-4 and 27 on the SLS offered only a “yes” or “no” response. In scoring these questions, a “yes” response received a score of “6” and a “no” response received a score of “1.” Questions 5-6 were personal data concerning the student with six possible responses. The answers were scored 1-6 with the longest length of years receiving a score of “6” and the lowest a score of “1.”

Questions 7-21 offered six options for response: SD=Strongly Disagree, D=Disagree, DS=Disagree Somewhat, AS=Agree Somewhat, A=Agree, SA=Strongly Agree. The answers were scored 1-6, with SD=1 and ascending in order to SA=6.

Question 22 concerning Bible reading was scored: Several Times a Day=6, Every Day and Six Days a Week=5, Five and Four Days a Week=4, Three and Two Days

a Week=3, Once in a While=2, and Never=1. Question 23 concerning the frequency of time spent in devotion was scored 1-4, with the least amount of time as a “1,” to the most length of time as a “4.” Question 24 concerning the time-of-day for devotions was scored 1-5, in descending order, with First thing in the morning being “5” and Never begin “1.”

For question 25 concerning frequency of time spent meditating on Scripture, responses were scored: More than once per day=6, Once per Day and Several Times a Week=5, Once per Week and Several Times per Month=4, Once per Month=3, Several Times a Year=2, and Not at All=1.

Question 26, concerning the frequency of prayer, was scored: More than Once per Day and Once per Day=6, Several Times per Week and Once per Week=5, Several Times per Month=4, Once per Month=3, Several Times per Year=2, and Not at All=1. Question 28, concerning for whom the student most prayed, was scored: Myself=1, Family=2, Friends=3, Church=4, Others=5, and All of the Above=6. Question 29, concerning the location from the student most often prayed, was scored at 6 for all responses. Question 20, concerning the frequency the student met with an accountability partner, was scored: Several Times per Week and Once per Week=6, Several Times per Month=5, Once per Month=4, Several Times per Year=3, I don’t have one=2, and Not at All=1. My subjective assessment of the statistical data is reported in the “Evaluation of the Project’s Goals” section of this chapter.

### **Curriculum: Leadership Panel and Student Evaluation**

Appendix 3 reveals the LP evaluation of the curriculum and the DMT evaluation concerning the actual training. After each training session, the evaluation was completed and submitted by each student. The training curriculum rubric offered criteria utilizing the following scale: 1= insufficient, 2 = requires attention, 3 = sufficient, 4 = exemplary. Furthermore, the weekly individual evaluations were accrued in an overall Team Evaluation of the entire course.



### **Fruit Inspection Inventory: Student Evaluation**

The Fruit Inspection Inventory was a tool provided by the Cincinnati Area Baptist Association and was given as week 1's Take-Home Assignment. The purpose of the tool was to assist the student in evaluating the spiritual health of MBC. The inventory was divided into five categories: Worship, Evangelism & Missions, Disciple-Making, Fellowship, and Ministry. The scores could range from 12-29 points (Barren), 30-39 points (Unhealthy Fruit), 40-49 points (Marginal Fruit), to 50-60 points (Great Fruit). Individual evaluations were collected, tallied, and analyzed according to the student and then accrued as the DMT evaluation. The evaluation supplied an overall spiritual health score for the church. The evaluation was utilized in session 5 in developing goal recommendations for the church and to assist the student in the development of his MAP.

### **Ministry Action Plan Evaluation**

Individual MAPs were developed to improve ministry practices and relationships within the DMT and between the team and the pastor. Each team member was required to create personal leadership growth goals and objectives in conjunction with me. Included in the student's MAP was the practice of intentional discipling. The purpose of the MAP was to provide direction and a measurement tool for the team member's progress toward the attainment of servant leadership growth and discipleship practices.

### **Subjective Assessment**

This section began with the assessment of the project's stated purpose and four goals as listed in chapter 1. Next, the strengths and weaknesses of the project were examined along with the steps necessary for improving the project. I then shared theological reflections about how persevering in servant leadership builds a living faith and produces a heart of mercy. Finally, I offered my personal reflections and insight on the project and how it has impacted my ministry. The conclusion contains a scriptural

command for servant leadership in the church's eschatological age and the DMT's commitment to continue workshops to further a legacy of biblical leaders.

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

The purpose of this servant leadership project was to cultivate a Pastor-Deacon Ministry anchored in biblical manhood and womanhood so Monterey Baptist Church may remain biblically obedient, active, cohesive, and flourishing for the advancement of the gospel of Jesus Christ and the glory of God. The evaluation of the project's purpose is ongoing, and by nature, must remain so. Cultivating a model Pastor-Deacon Ministry is a never-ending process because it is relational. The relationship changes and grows. This project initially focused upon the two-dimensional relationship between the pastor and the deacon, but through the development stage it grew to include not only the relationship within the deacon body, but the true recipients of their ministry: the church and community.

This project launched the process of reestablishing and revitalizing the foundation for that relationship: discipleship in servant leadership. The commitment has been made by the DMT to continue in an intentional discipleship relationship with their pastor, church, and one another. To that end, the purpose of the project was achieved.

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

The following goals were formed to determine the completion of this servant leadership project. These goals reflect a progression of steps to develop a process to cultivate a model Pastor-Deacon ministry for MBC.

The first goal of this project was to assess the Deacon Ministry Team's leadership knowledge, skills, and abilities at MBC. This assessment provided a picture of servant leadership strengths and weaknesses within the current church membership. This goal was measured by administering the SLS to the DMT. The goal was considered

successfully met when this group completed and submitted the SLS, showing a clear picture of their current understanding and practices of biblical servant-leadership.

The second goal of this project was to develop the servant leader’s CLEAR Path (CP) to help strengthen the DMT’s knowledge, skills, and abilities through biblical, servant leadership principles, and practices. The CP was an intentional plan that provided a purposeful process for maturing in Christlike servant leadership. The CP consisted of six sessions focused on strengthening the DMT’s servant leadership knowledge, skills, and abilities. This goal was measured by the LP who utilized a rubric to evaluate the biblical faithfulness, teaching methodology, scope, and application of the curriculum. This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level. Even though the 90 percent benchmark was initially met, I continued to improve and revise the material based upon the input provided by the LP.

The LP evaluated all six lesson plans with eight criteria on a scale of 1-4: 1=insufficient, 2=requires attention, 3=sufficient, 4=exemplary as seen in appendix 2. The students evaluated all six lessons with the same eight criteria and scale as the LP and are shown in the following tables in comparison.

Table 1. Curriculum lesson comparison score

Lesson Plan	1	2	3	4	5	6	Total Avg.
L.P. Overall Score	3.7	3.6	3.9	3.8	3.5	3.8	3.7
DMT Overall Score	3.8	4.0	3.9	4.0	4.0	4.0	3.9

Table 2. Curriculum criteria comparison score

Criteria	LP / DMT Score
The lesson is clearly relevant to the issue of shared leadership in church ministry.	3.8 / 4.0
The material is faithful to the Bible's teaching on spiritual leadership.	3.7 / 3.9
The material is theologically sound.	3.9 / 4.0
The thesis of the lesson is clearly stated.	3.6 / 3.9
The points of the lesson clearly support the thesis.	3.7 / 3.9
The lesson contains points of practical application.	3.7 / 4.0
The lesson is sufficiently thorough in its coverage of the material.	3.7 / 3.9
Overall, the lesson is clearly presented.	3.8 / 3.9

The third goal of this project was to increase the knowledge, skills, and abilities of the DMT through workshop instruction and practical exercises. The measure for the questionnaire goal was met when the *t*-test for dependent samples demonstrated a positive, statistically significant difference between pre- and post-training SLS scores:  $t_{(12)} = -2.740, p < .0179$ . The survey evaluation assisted in demonstrating a difference in the participants' understanding and exercise of servant leadership.

For the purpose of evaluation, participants were identified by initials followed by their current leadership status, then placed in descending order by pre-test score. The statistical evaluation revealed a significant improvement post training for each participant and the recorded improvement was sequentially progressive.

Table 3. Pre-post SLS score

Participants	Pre-Class	Post-Class	+
LW-Deacon	160	169	9
GS- Deacon	155	164	9
JP-Candidate	153	164	11
BP-Candidate	146	164	18
GS- Candidate	145	164	19
CC-Candidate	141	163	22
JT- Candidate	112	148	36
Total Avg	145	163	18

The data showed that 4 of 7 participants had an identical post-class score of 164, with one student slightly behind with a score of 163. The lowest score of 148 had the largest increase from the pre-class survey and narrowed the gap with the leader by 12 percent. The data supports the evaluation of the training as meaningful and successful as the increase in participants' knowledge and practice resulted in a fairly uniform final score.

Closer analysis of the post-survey answers indicated the largest increase was directly proportional with increased training and participation in previously weak leadership areas. The discipleship format required daily discipline in the participants' Bible reading, prayer, and devotional life. For 5 of the 7 participants, the format introduced the concept of an accountability partner in their Christian walk. The training proved effective in participants' confidence in instructing others how to be the spiritual leader (disciple making disciples).

Table 4. Top six SLS areas of improvement

Q #	Question	Increase
22.	I read my Bible (frequency)	11
30.	I meet with an accountability partner	11
15.	I could instruct others how to be the spiritual leader	8
27.	I have a specific time set aside for prayer	8
23.	How much time do you spend in your devotion a day	6
26.	Increase in the frequency of praying	5

The fourth goal of this project was to improve leadership practices and relationships through an amenable MAP. This goal was measured by a panel of three pastors who utilized a rubric to evaluate the functionality of the plan, communication processes, training elements, provision of leadership resources, and action steps. The MAP was scored on the 1-4 scale. This goal was considered successfully met when a minimum of 90 percent of all the rubric evaluation indicators met or exceeded the sufficiency level.

Each member met with the pastor and created their individual MAPs. The plans outlined measurable goals and objectives that addressed leadership principles and the church goals developed by the DMT through the Spiritual Fruit Inventory exercise. A review date with each participant was scheduled for February 2021 to determine progress toward goal attainment. The review dates were postponed due to my hospitalization and recovery during January thru February from Covid-19. Additionally, three of the seven participants were treated for Covid-19 which negatively impacted their opportunity and ability to progress measurably.

### **Strengths of the Project**

The crucial strength of the project was its biblically based philosophy and scripturally supported lesson plans. The resources utilized in the training were high quality products from reputable theologians (Johnny Hunt, Russell Cook, numerous SBTS faculty). The formatting of the training drew upon my previous experience, education, and practices in leadership and transitional change as well as experience as a deacon and pastor.

The project was built upon the foundation of LifeWay's *The Journey*; a discipleship training I previously taught at MBC. The project was not presented as a program but part of living out the calling to be a disciple-making disciple of Jesus Christ. The church witnessed me discipling deacons, which is leading by example.

Prior to beginning the project, much careful and prayerful consideration was given to the selection of potential participants in the program. Having the right men participate was key in achieving success. Likewise, the involvement of the participants' wives and my wife in the workshop training strengthened the deacon/wife ministry partnership and the deacon wife/pastor wife relationship.

The project introduced internet accessed training to MBC. The internet format provided students with unrestricted access to the training videos by Johnny Hunt to assist in working through the accompanying student workbook. Additionally, the Deacon's

Daily Devotion was developed and posted through the church website. The daily devotion encouraged the participants to study and meditate upon the same passage of Scripture. Eventually, the deacon's daily devotion expanded into the internet daily devotion "The Eagle's View," which is posted on the church website, church Facebook page, and my personal Facebook page. The expansion of a media ministry led the church to begin live streaming its services beginning in the first quarter of 2021.

The worship lesson required DMT member participation in the corporate worship service. As a result, a DMT member is now scheduled to lead each Sunday morning worship service through corporate Scripture reading. The congregation is blessed to witness the DMT serving and leading in Bible intake. One DMT member stepped out to personally lead the congregation each Sunday in mission emphasis through SBC's 52 *Sundays* and denominational missions offerings.

The learning format provided a meaningful homework assignment to reinforce the weekly servant leadership training. The incorporation of the MAP strengthened the relationships within the DMT. Furthermore, it serves as an evaluation tool to document progress in leadership as a deacon/disciple-maker.

The project provided an adaptable format for other church leaders and discipleship courses. The replicability of the project avails itself for use both in a single pastor led congregation or with a plurality of elders. The focus of the church has moved from the past to a greater future by being a meaningful membership of disciples making disciples. The project established workable avenues by which leaders may continue to disciple members during any future pandemic or whenever the facilities may be closed by government edict.

The project retained flexibility in response to changes both inside and outside the church body. The incorporation of the Spiritual Fruit Inventory was of great benefit to creating goals and objectives for the church, the DMT and the individual team member,

including me. Stated goals and objectives increased the unity and partnership within the Pastor-DMT along with their integrity within the congregation.

### **Weaknesses of the Project**

From the onset, one of the greatest struggles in the development, implementation, and reporting phase of the project was a complete lack of computer technology at MBC. It was difficult to learn all that was needed to digitally record and upload files on YouTube, Facebook, and livestream on the internet.

Scheduling the project proved to be quite a task having to juggle seven family vacations while cancelling my own. In addition, fall scheduling was restricted by the limitations required to meet semester deadlines.

The SLS needed a revision with an identifiable scoring template that was more compatible with the *t*-test. Previous to the project, I had no experience or exposure to a *t*-test and did not know what difficulties laid ahead. Having received approval for the survey from the Research Ethics Committee, the decision was made not to change the survey but to create a unified scoring method that made it somewhat compatible with the *t*-test.

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

The most important change needed would be more communication with my project supervisor. I let pride prohibit advancing the project in a more timely manner. Part of the communication problem was the direct result of my failure to manage my time efficiently. I allowed unexpected events and my Covid-19 illness to alter my progress and subsequently discouraged communicating with my supervisor.

Due to limited time and resources, I used a small and inadequate classroom at MBC to conduct the training. Before starting the next workshop, the church will remodel a larger room into the Pastor-Deacon Family Ministry Office. In conjunction with the new training facility, all future workshops will be digitally recorded and uploaded for



access on the church website. When appropriate, the training will employ livestream and Zoom classroom capabilities.

Next, I will intentionally seek out and incorporate a variety of qualified instructors. The pastor needs to remain actively involved in the teaching process as it is vital to discipling the deacons; however, there are unmeasurable benefit to the deacons, the pastor, and the church to broaden its experience with other quality leaders. The training videos did an adequate job of exposure, but face-to-face is far superior.

Clerical assistance throughout the process would greatly enhance the project. Initially, the church hired a part-time secretary. That individual, however, resigned to provide care for aging parents. Someone running a simple copying machine and a three-hole punch would have saved hours.

Although the lesson plans met or exceeded the required standard, the important element of measuring the student's level of comprehension was either absent or not specifically identified. To illustrate, during session 6, the classroom instruction included evangelism through the presentation of the 3 Circle method, as taught by Mark Snowden. Snowden, after his instruction and presentation, had each student demonstrate sharing the gospel using the 3 Circle method. I will improve the lesson plan format to document methods to measure the student's comprehension of the learning objectives.

### **Theological Reflections**

I long held the servant leadership philosophy of Christ. Through the project, however, I developed a more vigorous perseverance. I realized that perseverance is a strong characteristic of a true servant leader. It is far more than a simple "can do attitude." Perseverance means that regardless of health issues, personal inadequacies, and facility obstacles, the Sovereignty of the Lord and His calling demands a living faith. The perseverance aspect of servant leadership is well taught through the DMin project. Quitting is not an option to the servant leader. It was clearly not an option found anywhere in

Philippians 2 or Isaiah 53. Perseverance equips the ministry with the eyes of mercy for those proceeding on their own spiritual journey. Mercy triumphs judgment.

God builds servant leaders, and whenever God builds, his creation is “very good.” Christ takes an obedient servant and molds him into a true spiritual leader. Pastors are wise to seek out and principally invest in those who are already obedient and faithful in service (Acts 6:3). The exhortation and support so desperately needed in the church is for all Christian men to be the servant leader of disciples in their own home. As Christian men provide Christlike servant leadership to their family, the Lord will build them into the servant leader He has chosen for His kingdom family (1 Tim 3:5, 12).

### **Personal Reflections**

As I reflect upon beginning the DMin program and its subsequent impact, my mind and heart instinctively turns to Isaiah 40:31: “But they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.” Timothy Beougher’s reference to Revelation 2:4-5 beckoned me with passion to the DMin program: “The most urgent need in Church Revitalization is not to regain our lost numbers, but to regain our lost love.”<sup>5</sup>

In His Revelation to John, Jesus spoke initially to the pastor of the Ephesian church: there was much to commend. The Lord said, however, “But I have this against you, that you have abandoned the love you had at first. Remember therefore from where you have fallen; repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent” (Rev 2:4-5). The Ephesian pastor’s first love was abandoned.

What was the lost love that Jesus spoke of in Revelation 2:1-7? Can any pastor effectively sustain “the love he had at first” and continue in “the works he did at first?”

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<sup>5</sup> Timothy Beougher, Lecture at SBTS Alumni Seminar on Church Revitalization, August 3, 2017.

Finding the biblical answer to those questions laid the foundation for my studies and project work. Applying the biblical answer brought clarity in purpose and direction for church revitalization.

Earlier, John recorded these words of Jesus: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another” (John 13:34-35), and “If you love me, you will keep my commandment” (John 14:15). Jesus’ love for the chosen twelve was demonstrated in the Rabbi-Talmidim relationship.

The Church at Ephesus was commended for its orthodoxy while weak in its orthopraxy. The love that was lost was a discipling love for one another. Jesus was addressing the Angel (pastor) at Ephesus who had abandoned his love for discipling his flock, beginning with the leadership. Without discipling leaders, the legacy is lost, and the candle is removed.

The culture at Ephesus is a mirror of today’s culture in many ways. If pastors continue to fail in discipling the sheep the Lord has entrusted to them, then there is no hope of revitalizing the church. The church at Ephesus lost its light, the candle was removed. Lest churches today go as dark as Ephesus, pastors are wise to heed the clarion call to remember, repent, and lovingly do the first work: Disciple God’s people He has placed under your pastoral care (John 21:15-17). The pastor’s priority is to disciple servant leaders that will help equip the saints for the work of the ministry. Christ revitalizes the pastor and church who urgently obey His call.

The project enjoins the words of Jude: “Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints” (Jude 1:3). Servant leaders best contend for the faith by partnering in Family Ministry.

Paul wrote to Timothy, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed” (2 Tim 2:15 AV). The Lord equips those He calls. I

returned to Southern Seminary for the DMin program in obedience to God’s Word. This project brought clarity to the final leg of my journey. I have grown closer to my Savior while discipling His people in love. He has brought revitalization to my heart and ministry. His is a clear path: be an effective instrument in the Redeemer’s hands as a servant leader in discipleship.

### **Conclusion**

The purpose of this project was to cultivate a Pastor-Deacon Ministry anchored in biblical manhood and womanhood at Monterey Baptist Church. The project was successful in developing deacons who walk the servant leader’s CLEAR Path of Discipleship. This purpose was warranted both biblically and in terms of the needs identified by the DMT in the SLS—the deacons confirmed it was needed and wanted.

The goals of this project were all successfully met. The first goal was met when all participating students completed the SLS. The second goal was met when the curriculum evaluations of a leadership panel exceeded the rubric benchmark of 90 percent “sufficient” or higher. The third goal was met when a pre- and post-seminar survey yielded a positive, statistically significant result. The fourth and final goal was met when evaluations of the MAP by a panel of pastors attained a rating of 90 percent “sufficient” or higher.

Several strengths were identified that leant to the success of this work: the project was biblically based and contained scripturally supported lesson plans; the resources were high quality from reputable theologians; the inclusion and expansion of the internet learning format; the student’s homework and follow-up assignments that reinforced classroom learning; and goal setting for deacon, pastor, and the church through the MAP process.

There were three weaknesses noted, including the lack of technical and clerical support for administering the project, scheduling difficulties due to vacations, and most notably, the inadequacy of the SLS to properly conduct a *t*-test. I would revamp the SLS

so that all scored questions would be on the Likert model. Additionally, I would incorporate a wider variety of presenters/instructors and a measurement tool to ascertain the effectiveness of the teaching.

Reflecting on this experience from a theological standpoint, I was impressed with the Sovereignty of God in developing servant leaders while purposefully working with human responsibility. God develops and uses the obedient servant in spiritual leadership. He uses His Word, Spirit, church, and life experiences to transform leaders to carry out His will in the world and yet the leader must remain faithful and persevere. The sanctification of the believer is indeed predestined and progressive (Rom 8:28-29). God's chosen means to achieve our good and His glory is through disciples making disciples.

The apostle Paul warned the Ephesian church, "Awake, O sleeper, and arise from the dead, and Christ will shine on you. Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of the Lord is" (Eph 5:14-17).

The project is a continual commitment by MBC to the Lord's will for a discipleship culture in His church (Matt 28:18-20) beginning with the deaconate.<sup>6</sup> The model Pastor-Deacon ministry practices excellence while leading and leads best while serving in the inaugurated eschaton. Servant leaders redeem the time by wisely walking the CLEAR Path of discipleship, restoring meaningful membership to our home, our church, and our community.

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<sup>6</sup> See appendix 6, "Planned Future Pastor-Deacon Workshops."

## APPENDIX 1

### SERVANT LEADERSHIP SURVEY AND RESULTS

**Acknowledgment:** Servant Leadership Survey used by permission from Roderick L. Williams, “Developing Leaders: A Model of Biblical Servanthood at The Progressive Missionary Baptist Church in Columbia, Missouri” (D. Min. Project at The Southern Baptist Theological Seminary, 2018).

#### **Agreement to Participate**

The following survey will give you a sense of where you are as a servant leader. The research in which you are about to participate in is designed to identify the current understanding and practices of spiritual leadership. Daryl L. Poe conduct this research for collecting data for a ministry project. In this research, you will answer questions before the project, and you will answer the same questions at the conclusion of the project. Any information you provide will be strictly confidential, and at no time will your name or identified be reported with your responses. Participation is strictly voluntary, and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

#### **Part 1**

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

1. Do you consider yourself a Christian?  
 A. Yes  
 B. No
2. Are you a leader in the church (Ministry leader, Sunday School Teacher, Deacon, Trustee etc.)?  
 A. Yes  
 B. No
3. Do you know what a servant leader looks like?  
 A. Yes  
 B. No
4. Do you know the church’s mission statement?  
 A. Yes  
 B. No

5. How long have you been a believer?  
 A. 0-5  
 B. 6- 10  
 C. 11-15  
 D. 16-20  
 E. 21- 25  
 F. 26 and over

6. What is your age in years?  
 A. 18-24  
 B. 25-34 (  
 C. 35-44  
 D. 45-54  
 E. 55-64  
 F. 65 and over

**Part 2**

Directions: Respond to the following statements by (1) circling one of the multiple-choice responses, or by (2) giving your opinion using the following scale:

SD = strongly disagree, D = disagree, DS = disagree somewhat,

AS = agree somewhat, A = agree, SA = strongly agree

- |   |                 |
|---|-----------------|
| 7. I consider myself to be the spiritual leader of my home.                                     | SD D DS AS A SA |
| 8. I am an effective spiritual leader of my home.   | SD D DS AS A SA |
| 9. I desire to lead my family well.   | SD D DS AS A SA |
| 10. I have a strong grasp of what it means to be the spiritual leader.                          | SD D DS AS A SA |
| 11. My spiritual health directly affects my ability to lead others.                             | SD D DS AS A SA |
| 12. Other people say I rarely judge others quickly, but instead am a peacemaker and reconciler. | SD D DS AS A SA |
| 13. People would describe me as someone who makes “loving well” my number one aim.              | SD D DS AS A SA |
| 14. If asked, I could articulate the gospel.  | SD D DS AS A SA |
| 15. I could instruct others in how to be the spiritual leader.                                  | SD D DS AS A SA |

16. It is my Christian responsibility to exercise in godliness. SD D DS AS A SA
17. Obeying God's Word is the same as obeying his will. SD D DS AS A SA
18. As a Christian leader, I should pattern my life after Christ. SD D DS AS A SA
19. A servant leader is great because of following the leadership style of Jesus. SD D DS AS A SA
20. If as a leader I am maturing in Christ-likeness, the church will be stronger. SD D DS AS A SA
21. Personal spiritual growth is important to the health of the church. SD D DS AS A SA
22. I read my Bible . . . (check only one)
- A. Every day
  - B. Several times a day
  - C. Two days a week
  - D. Three days a week
  - E. Four days a week
  - F. Five days a week
  - G. Six days a week
  - H. Once in a while
  - I. Never
23. How much time do you spend in your devotions a day (check only one)
- Hardly Never
  - A. 5- 15 Minutes
  - B. 16- 30 Minutes
  - C. 31+ Minutes
24. What time of the day do you normally do your devotions (check only one)
- A. First thing in the morning
  - B. Mid-day
  - C. Evening
  - D. Random
  - E. Never



25. I meditate on Scripture (check only one)
- A. more than once per day
  - B. once per day
  - C. several times per week
  - D. once per week
  - E. several times per month
  - F. once per month
  - G. several times per year
  - H. not at all
26. I pray . . . (check only one)
- A. more than once per day
  - B. once per day
  - C. several times per week
  - D. once per week
  - E. several times per month
  - F. once per month
  - G. several times per year
  - H. not at all
27. I have a specific time set aside for prayer.
- A. Yes
  - B. No
28. I most often pray for . . . (check only one)
- A. myself
  - B. family
  - C. friends ( ) D. church
  - E. others
  - F. All of the above
29. I most often pray . . . (check only one)
- A. at church
  - B. at home
  - C. while traveling
  - D. at work
  - E. other
30. I meet with an accountability partner . . . (check only one)
- A. several times per week
  - B. once per week
  - C. several times per month
  - D. once per month
  - E. several times per year
  - F. I don't have one
  - G. not at all

Table A1. Questions 1-6: pre-post SLS responses

Pre-Test Results						
PARTICIPANT	Q1	Q2	Q3	Q4	Q5	Q6
LW-D	6	6	6	6	6	5
GS-D	6	6	6	1	6	5
JP-C	6	6	6	6	6	5
GS-C	6	6	6	1	6	5
JT-C	6	1	6	6	1	4
BP-C	6	6	6	6	6	3
CC-C	6	6	6	6	5	2
Post-Test Results						
PARTICIPANT	Q1	Q2	Q3	Q4	Q5	Q6
LW-D	6	6	6	6	6	5
GS-D	6	6	6	6	6	5
JP-C	6	6	6	6	6	5
GS-C	6	6	6	6	6	5
JT-C	6	6	6	6	1	4
BP-C	6	6	6	6	6	3
CC-C	6	6	6	6	5	2

Table A2. Questions 7-12: pre-post SLS responses

Pre-Test Results						
PARTICIPANT	Q7	Q8	Q9	Q10	Q11	Q12
LW-D	6	6	6	6	6	5
GS-D	5	5	6	5	5	4
JP-C	6	5	6	6	6	4
GS-C	5	5	6	4	6	5
JT-C	2	2	6	3	6	5
BP-C	6	5	6	5	6	4
CC-C	5	4	6	5	5	3
Post-Test Results						
PARTICIPANT	Q7	Q8	Q9	Q10	Q11	Q12
LW-D	6	6	6	6	6	5
GS-D	5	5	6	5	5	4
JP-C	6	5	6	6	6	5
GS-C	5	5	6	5	6	5
JT-C	5	4	6	4	6	5
BP-C	6	6	6	6	6	4
CC-C	6	5	6	6	6	5

Table A3. Questions 13-18: pre-post SLS responses

Pre-Test Results						
PARTICIPANT	Q13	Q14	Q15	Q16	Q17	Q18
LW-D	5	6	6	6	6	6
GS-D	4	4	6	6	6	6
JP-C	4	6	5	6	6	6
GS-C	5	5	4	6	6	6
JT-C	4	4	1	5	6	6
BP-C	3	6	2	6	6	6
CC-C	2	5	3	6	6	6
Post-Test Results						
PARTICIPANT	Q13	Q14	Q15	Q16	Q17	Q18
LW-D	5	6	6	6	6	6
GS-D	4	6	6	6	6	6
JP-C	4	6	5	6	6	6
GS-C	5	6	5	6	6	6
JT-C	4	5	4	6	6	6
BP-C	4	6	4	6	6	6
CC-C	5	6	5	6	6	6

Table A4. Questions 19-24: pre-post SLS responses

Pre-Test Results						
PARTICIPANT	Q19	Q20	Q21	Q22	Q23	Q24
LW-D	6	6	6	5	3	5
GS-D	6	6	6	4	3	5
JP-C	6	6	6	3	4	4
GS-C	6	6	6	3	3	4
JT-C	4	5	5	4	2	2
BP-C	6	6	6	2	3	5
CC-C	6	4	4	4	3	5
Post-Test Results						
PARTICIPANT	Q19	Q20	Q21	Q22	Q23	Q24
LW-D	6	6	6	6	4	5
GS-D	6	6	6	5	3	5
JP-C	6	6	6	5	4	5
GS-C	6	6	6	5	3	5
JT-C	6	6	6	5	3	3
BP-C	6	6	6	5	4	5
CC-C	6	6	6	8	4	5

Table A5. Questions 25-30: pre-post SLS responses

Pre-Test Results						
PARTICIPANT	Q25	Q26	Q27	Q28	Q29	Q30
LW-D	5	6	6	6	6	5
GS-D	4	4	6	6	6	3
JP-C	4	6	5	6	6	3
GS-C	5	5	4	6	6	2
JT-C	4	4	1	5	6	2
BP-C	3	6	2	6	6	3
CC-C	2	5	3	6	6	3
Post-Test Results						
PARTICIPANT	Q25	Q26	Q27	Q28	Q29	Q30
LW-D	5	6	6	6	6	5
GS-D	4	6	6	6	6	4
JP-C	4	6	5	6	6	4
GS-C	5	6	5	6	6	5
JT-C	4	5	4	6	6	4
BP-C	4	6	4	6	6	4
CC-C	5	6	5	6	6	5

Table A6. SLS comparative Score: t-test result

Participants	Pre-Test	Post-Test	+
LW-Deacon	160	169	9
GS- Deacon	155	164	9
JP-Candidate	153	164	11
BP-Candidate	146	164	18
GS- Candidate	145	164	19
CC-Candidate	141	163	22
JT- Candidate	112	148	36

Table A7. *T*-test: two-sample assuming equal variances

	Variable 1	Variable 2
Mean	144.5714286	162.2857143
Variance	248.952381	43.57142857
Observations	7	7
Pooled Variance	146.2619048	
Hypothesized Mean Difference	0	
df	12	
t Stat	-2.740261789	
P(T<=t) one-tail	0.008961331	
t Critical one-tail	1.782287556	
P(T<=t) two-tail	0.017922662	
t Critical two-tail	2.17881283	
	$t_{(12)} = -2.740, p < .0179$	

## APPENDIX 2

### CLEAR PATH CURRICULUM: LESSON PLANS 1-6

<b>LESSON PLAN #1</b>	<b>SCRIPTURE Ref.</b> 1 Timothy 3:8-13
<b>Subject / Course</b>	<b>DEACON MINISTRY TEAM</b>
<b>Topic</b>	Church Leadership
<b>Lesson Title</b>	The Deacon, A Servant Leader
<b>Lesson Objectives:</b> <i>Upon completion of the workshop, the student will be able to:</i>	
<ol style="list-style-type: none"> <li>1. Explain his worthiness, qualifications, calling as a deacon according to Scripture.</li> <li>2. Explain the biblical concept of servant leadership and principled leadership.</li> </ol>	
<b>Summary of Tasks / Action:</b> <i>The Deacon I Want to Be</i> (Johnny Hunt)	
Pre-workshop:	<ol style="list-style-type: none"> <li>1. <u>The Deacon and His Worthiness</u> Read and Complete Chapter 1 in workbook View Training Video on Sampson Resource Website</li> <li>2. <u>Relax and Get A Good Book</u> (micro message)</li> <li>3. <u>Get Your House in Order</u> (micro message) View Video Message on Sampson Resource Website</li> <li>4. <u>Eagle’s View Daily Devotions</u> (5) View Daily Devotion by Pastor on Church Website</li> </ol>
Workshop:	<ol style="list-style-type: none"> <li>1. <u>Discussion</u> of Pre-workshop activities Attendance and participation required.</li> <li>2. <u>Instructional overview:</u> Leadership structure, servanthood and principles. Completion of handout worksheets</li> </ol>
<b>Materials / Equipment:</b> <i>The Deacon I Want to Be:</i> Student Workbook, Holy Bible	
Computer and monitor with Internet connectivity: <a href="http://www.sampsonresources.com">www.sampsonresources.com</a> (password protected to be given to student) <a href="http://www.montereybaptistclermont.com">www.montereybaptistclermont.com</a> (church website: Deacon Page / Eagle’s View Devotion) Workshop handouts notes, writing instrument, notebook / journal.	
<b>References:</b> Hunt, Johnny. <i>The Deacon I Want to Be</i> . Sampson Resources, 2008 Cook, Russell R. <i>Daily Devotions for Deacons</i> . WestBow Press, 2015 The Holy Bible (ESV) Crossway, 2008 Poe, Daryl L. <i>Cultivating a Model Pastor Deacon Ministry</i> . D.Min Project SBTS, 2020 Kelly, Lang, Mohler. <i>The Baptist Faith and Message</i> . LifeWay Press, 2007	
<b>Take Home Tasks:</b>	
Student is to complete the Fruit Inspection Guide / Inventory from Cincinnati Area Baptist Association. Bring the completed forms to our next session for discussion. This documents may be used in determining specific goals and objective of our church and Pastor-Deacon Family Ministry Team.	

<b>LESSON PLAN #2</b>	<b>SCRIPTURE Ref.</b>	Acts 6:1-4
<b>Subject / Course</b>	<b>DEACON MINISTRY TEAM</b>	
<b>Topic</b>	Discipleship	
<b>Lesson Title</b>	The Deacon, A Disciple	
<b>Level</b>	Introductory	<b>Duration</b> 90 min.
<b>Lesson Objectives:</b> <i>Upon completion of the workshop, the student will be able to:</i>		
<ol style="list-style-type: none"> <li>1. Assume his mission, responsibilities as a disciple who makes disciples of Jesus Christ</li> <li>2. Practice the basic spiritual disciplines of the Christian life as a disciple of Jesus Christ</li> </ol>		
<b>Summary of Tasks / Action:</b> <i>The Deacon I Want to Be</i> (Johnny Hunt)		
Pre-workshop:	<ol style="list-style-type: none"> <li>1. <u>The Deacon and His Work</u> Read and Compete Chapter 2 in workbook View Training Video on Sampson Resource Website</li> <li>2. <u>Don't Rock the Juke Box</u> (micro message)</li> <li>3. <u>The Lonely Whine of the Lead Dog</u> (micro message) View Video Message on Sampson Resource Website</li> <li>4. <u>Eagle's View Daily Devotions</u> (5) View Daily Devotion by Pastor on Church Website</li> </ol>	
Workshop:	<ol style="list-style-type: none"> <li>1. <u>Discussion</u> of Pre-workshop activities Attendance and participation required</li> <li>2. <u>Instructional overview:</u> Spiritual Disciplines for the Christian Life, and the Disciple's Path Completion of handout worksheets</li> </ol>	
<b>Materials / Equipment:</b> <i>The Deacon I Want to Be:</i> Student Workbook, Holy Bible		
Computer and monitor with Internet connectivity: <a href="http://www.sampsonresources.com">www.sampsonresources.com</a> (password protected to be given to student) <a href="http://www.montereybaptistclermont.com">www.montereybaptistclermont.com</a> (church website: Deacon Page / Eagle's View Devotion)		
Workshop handouts notes, writing instrument, notebook / journal, <i>My Family Survey</i>		
<b>References:</b> Hunt, Johnny. <i>The Deacon I Want to Be</i> . Sampson Resources, 2008 Cook, Russell R. <i>Daily Devotions for Deacons</i> . WestBow Press, 2015 _____. <i>The Holy Bible (ESV) Crossway</i> , 2008		
Disciple's Path: <i>The Journey</i> . LifeWay Press, 2016 Whitney, Donald. <i>Spiritual Disciplines for the Christian Life</i> . NavPress, 2014 Davis, Diana. <i>Deacon Wives</i> , B&H Publishing, 2009		
<b>Take Home Tasks:</b>		
The student and his wife will complete the exercise "My Family" separately. Once complete, they are to come together and discuss the results and reach a consensus score and develop an action plan to make improvements where warranted.		

<b>LESSON PLAN #3</b>	<b>SCRIPTURE Ref.</b>	Proverbs 31:10-31 1 Timothy 3:11
<b>Subject / Course</b>	<b>DEACON MINISTRY TEAM</b>	
<b>Topic</b>	Biblical Manhood and Womanhood	
<b>Lesson Title</b>	The Deacon and His Marriage	
<b>Level</b>	Introductory	<b>Duration</b> 90 min.
<b>Lesson Objectives:</b> <i>Upon completion of the workshop, the student and his wife will be able to:</i>		
<ol style="list-style-type: none"> <li>Honor and strengthen their marriage with a biblical understanding of complementarianism.</li> <li>Honor and strengthen their partnership in the Deacon Ministry.</li> </ol>		
<b>Summary of Tasks / Action:</b> <i>The Deacon I Want to Be</i> (Johnny Hunt)		
Pre-workshop:	<ol style="list-style-type: none"> <li><u>The Deacon and His Wife</u> Read and Compete Chapter 3 in workbook View Training Video on Sampson Resource Website</li> <li><u>Running the Race and Setting the Pace</u> (micro message)</li> <li><u>Manners for Ministry</u> (micro message) View Video Message on Sampson Resource Website</li> <li><u>Eagle's View Daily Devotions</u> (5) View Daily Devotion by Pastor on Church Website</li> </ol>	
Workshop:	<ol style="list-style-type: none"> <li><u>Discussion</u> of Pre-workshop activities Attendance and participation required</li> <li><u>Instructional overview:</u> Biblical Manhood and Womanhood to include The Marks of Manhood, The Exemplary Husband and the Excellent Wife Completion of handout worksheets including Spiritual Gifts Test</li> </ol>	
<b>Materials / Equipment:</b> <i>The Deacon I Want to Be:</i> Student Workbook, Holy Bible		
Computer and monitor with Internet connectivity: <a href="http://www.sampsonresources.com">www.sampsonresources.com</a> (password protected to be given to student) <a href="http://www.montereybaptistclermont.com">www.montereybaptistclermont.com</a> (church website: Deacon Page / Eagle's View Devotion)		
Workshop handouts notes, writing instrument, notebook / journal, Spiritual Gifts Test form		
<b>References:</b> Hunt, Johnny. <i>The Deacon I Want to Be</i> . Sampson Resources, 2008 Cook, Russell R. <i>Daily Devotions for Deacons</i> . WestBow Press, 2015 The Holy Bible (ESV) Crossway, 2008 Mohler, R. Albert. <i>Boy to Man</i> . Southern Baptist Theological Seminary Press, 2010 Scott, Stuart. <i>The Exemplary Husband</i> . Focus, 2002 Peace, Martha. <i>The Excellent Wife</i> . Focus, 2005		
<b>Take Home Tasks:</b>		
The student and his wife are to write discern and write down what the following verses have to say about the wrong way to handle anger.		
<ol style="list-style-type: none"> <li>Ephesians 4: 26-27</li> <li>Proverbs 17:14</li> <li>Proverbs 29: 11, 20</li> <li>Matthew 5: 21, 22</li> <li>Ephesians 4:31</li> </ol>		
The student and his wife are to write discern and write down what the following verses have to say about the right way to handle anger.		
<ol style="list-style-type: none"> <li>Romans 12: 19-21</li> <li>Ephesians 4:26</li> <li>Ephesians 4: 29</li> <li>Ephesians 4: 32</li> <li>Matthew 5: 43-44</li> </ol>		



<b>LESSON PLAN #4</b>	<b>SCRIPTURE Ref.</b>	Mark 1:35 John 4: 23-24
<b>Subject / Course</b>	<b>DEACON MINISTRY TEAM</b>	
<b>Topic</b>	Personal and Corporate Worship	
<b>Lesson Title</b>	The Deacon and His Worship	
<b>Level</b>	Introductory	<b>Duration</b> 90 min.
<b>Lesson Objectives:</b> <i>Upon completion of the workshop, the student will be able to:</i>		
<ol style="list-style-type: none"> <li>1. Participate and lead in private family worship.</li> <li>2. Participate and lead in public and corporate worship.</li> </ol>		
<b>Summary of Tasks / Action:</b> <i>The Deacon I Want to Be</i> (Johnny Hunt)		
Pre-workshop:	<ol style="list-style-type: none"> <li>1. <u>The Deacon and His Worship</u> Read and Compete Chapter 4 in workbook View Training Video on Sampson Resource Website</li> <li>2. <u>United We Stand Divide We Stall</u> (micro message)</li> <li>3. <u>The Look and Leap of Leadership</u> (micro message) View Video Message on Sampson Resource Website</li> <li>4. <u>Eagle's View Daily Devotions</u> (5) View Daily Devotion by Pastor on Church Website</li> </ol>	
Workshop:	<ol style="list-style-type: none"> <li>1. <u>Discussion</u> of Pre-workshop activities Attendance and participation required.</li> <li>2. <u>Instructional overview:</u> Significance of worshipping Christ alone and the significance of family and corporate worship Completion of handout worksheets</li> </ol>	
<b>Materials / Equipment:</b> <i>The Deacon I Want to Be:</i> Student Workbook, Holy Bible		
Computer and monitor with Internet connectivity: <a href="http://www.sampsonresources.com">www.sampsonresources.com</a> (password protected to be given to student) <a href="http://www.montereybaptistclermont.com">www.montereybaptistclermont.com</a> (church website: Deacon Page / Eagle's View Devotion)		
Workshop handouts notes, writing instrument, notebook / journal,		
<b>References:</b> Hunt, Johnny. <i>The Deacon I Want to Be</i> . Sampson Resources, 2008 Cook, Russell R. <i>Daily Devotions for Deacons</i> . WestBow Press, 2015 Cook, Russell R. <i>Descriptive Duties of Deacons</i> . WestBow Press, 2017 The Holy Bible (ESV) Crossway, 2008 Whitney, Donald. <i>Spiritual Disciplines for the Christian Life</i> . SBTS class notes, 2006 Whitney, Donald. <i>Spiritual Disciplines for the Christian Life</i> . NavPress, 1991		
<b>Take Home Tasks:</b>		
The student will lead his family in a time of private devotion, prayer, and worship. Record the topic, Scripture, and an outline of the devotion, and any other events such as testimony or music utilized in the devotion.		
The student will actively participate in the corporate worship of the church through public prayer, singing in praise, Missionary Moments, or sharing of personal testimony. The activity is to be completed by the final workshop.		

<b>LESSON PLAN #5</b>	<b>SCRIPTURE Ref.</b>	Acts 7: 54-60
<b>Subject / Course</b>	<b>DEACON MINISTRY TEAM</b>	
<b>Topic</b>	Kingdom Principles for Daily Living	
<b>Lesson Title</b>	The Deacon and His Walk	
<b>Level</b>	Introductory	<b>Duration</b> 90 min.
<b>Lesson Objectives:</b> <i>Upon completion of the workshop, the student will be able to:</i>		
<ol style="list-style-type: none"> <li>1. Memorize and recite the church's Purpose, Values, Mission, and Vision Statements</li> <li>2. Work toward the revision of these statement as warranted</li> <li>3. Incorporate these statements in their daily life and the life of the church</li> <li>4. Work in cooperation with the pastor in the development of a personal Ministry Action Plan</li> </ol>		
<b>Summary of Tasks / Action:</b> <i>The Deacon I Want to Be</i> (Johnny Hunt)		
Pre-workshop:	<ol style="list-style-type: none"> <li>1. <u>The Deacon and His Walk</u> Read and Compete Chapter 5 in workbook View Training Video on Sampson Resource Website</li> <li>2. <u>Taking Down the Giants</u> (micro message)</li> <li>3. <u>Partners in Prayer</u> (micro message) View Video Message on Sampson Resource Website</li> <li>4. <u>Eagle's View Daily Devotions</u> (5) View Daily Devotion by Pastor on Church Website</li> </ol>	
Workshop:	<ol style="list-style-type: none"> <li>1. <u>Discussion</u> of Pre-workshop activities Attendance and participation required</li> <li>2. <u>Instructional overview:</u> How the church statements support the efficient church operations and growth. Group exercise on developing Goals and objectives: The development of a personal ministry plan to intentionally pursue individual spiritual and leadership growth.</li> </ol>	
<b>Materials / Equipment:</b> <i>The Deacon I Want to Be: Student Workbook</i> Holy Bible		
Computer and monitor with Internet connectivity:		
<a href="http://www.sampsonresouces.com">www.sampsonresouces.com</a> (password protected to be given to student) <a href="http://www.montereybaptistclermont.com">www.montereybaptistclermont.com</a> (church website: Deacon Page / Eagle's View Devotion)		
Workshop handouts notes, writing instrument, notebook		
<b>References:</b> Hunt, Johnny. <i>The Deacon I Want to Be</i> . Sampson Resources, 2008		
Cook, Russell R. <i>Daily Devotions for Deacons</i> . WestBow Press, 2015		
. The Holy Bible (ESV) Crossway, 2008		
<i>Monterey Baptist Church Constitution and Bylaws: Identity Statement, Purpose Statement, Value Statement, Mission Statement, Vision Statement</i>		
<b>Take Home Tasks:</b>		
The student will schedule and meet with pastor to cultivate a personalized Ministry Action Plan (MAP) for his spiritual and leadership growth.		
The meeting should take place within two months of completion of the workshop.		

<b>LESSON PLAN #6</b>	<b>SCRIPTURE Ref.</b>	Acts 8: 26-40
<b>Subject / Course</b>	<b>DEACON MINISTRY TEAM</b>	
<b>Topic</b>	Personal Testimony and Evangelism	
<b>Lesson Title</b>	The Deacon and His Witness	
<b>Level</b>	Introductory	<b>Duration</b> 90 min.
<b>Lesson Objectives:</b> <i>Upon completion of the workshop, the student will be able to:</i>		
<ol style="list-style-type: none"> <li>1. Write and share their personal testimony.</li> <li>2. Share Jesus without fear, confidently participate in personal evangelism.</li> </ol>		
<b>Summary of Tasks / Action:</b> <i>The Deacon I Want to Be</i> (Johnny Hunt)		
Pre-workshop:	<ol style="list-style-type: none"> <li>1. <u>The Deacon and His Witness</u> Read and Complete Chapter 6 in workbook View Training Video on Sampson Resource Website</li> <li>2. <u>Epitaph of a Deacon Body</u> (micro message) View Video Message on Sampson Resource Website</li> <li>4. <u>Eagle's View Daily Devotions</u> (5) View Daily Devotion by Pastor on Church Website</li> </ol>	
Workshop:	<ol style="list-style-type: none"> <li>1. <u>Discussion</u> of Pre-workshop activities Attendance and participation required</li> <li>2. <u>Instructional overview:</u> How to prepare, write and share your personal Christian testimony. Personal evangelism will be reviewed through the process known as 3 Circles: Life Conversation Guide Completion of handout worksheets</li> </ol>	
<b>Materials / Equipment:</b> <i>The Deacon I Want to Be: Student Workbook</i> Holy Bible		
Computer and monitor with Internet connectivity:		
<a href="http://www.sampsonresources.com">www.sampsonresources.com</a> (password protected to be given to student) <a href="http://www.montereybaptistclermont.com">www.montereybaptistclermont.com</a> (church website: Deacon Page / Eagle's View Devotion)		
Workshop handouts notes, writing instrument, notebook / journal, <i>Share Jesus Without Fear</i> New Testament (CSB)		
<b>References:</b> Hunt, Johnny. <i>The Deacon I Want to Be</i> . Sampson Resources, 2008		
Cook, Russell R. <i>Daily Devotions for Deacons</i> . WestBow Press, 2015		
The Holy Bible (ESV) Crossway, 2008		
Beougher, Timothy. <i>Personal Testimony</i> . Personal Evangelism Course. SBTS, 2010		
Fay, William. <i>Share Jesus Without Fear</i> . B&H Publishing, 1999\		
LIFE 3 Circles: Life Conversation Guide (NAMB)		
<b>Take Home Tasks:</b>		
The student will write out his personal testimony to include his salvation experience and walk with Christ, and his participation in the Deacon Ministry Workshop.		
The student is to prepare to share his personal testimony with the church at the time of recognition of completion of the workshop.		

APPENDIX 3

CURRICULUM EVALUATION RUBRIC:  
LEADERSHIP PANEL

Curriculum Evaluation Tool					
Lesson #:	Topic				Evaluation
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The lesson is clearly relevant to the issue of deacons in church leadership ministry.					
The material is faithful to the Bible's teaching on deacons as servant leaders.					
The material is theologically sound.					
The thesis of the lesson is clearly stated.					
The points of the lesson clearly support the thesis.					
The lesson contains points of practical application.					
The lesson is sufficiently thorough in its coverage of the material.					
Overall, the lesson is clearly presented.					

CURRICULUM EVALUATION RUBRIC: STUDENTS

<b>Curriculum Evaluation Tool</b>					
<b>Lesson #:</b>	<b>Topic</b>				<b>Evaluation</b>
<b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>					
<b>Criteria</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>Comments</b>
The lesson is clearly relevant to the issue of deacons in church leadership ministry.					
The material is faithful to the Bible's teaching on deacons as servant leaders.					
The material is theologically sound.					
The thesis of the lesson is clearly stated.					
The points of the lesson clearly support the thesis.					
The lesson contains points of practical application.					
The lesson is sufficiently thorough in its coverage of the material.					
Overall, the lesson is clearly presented.					

APPENDIX 4  
SPIRITUAL FRUIT INVENTORY INSPECTION  
AND RESULTS

A church health assessment tool for the areas of worship, evangelism and missions, disciple-making, fellowship and ministry. Document provided by the Cincinnati Area Baptist Association.

INDIVIDUAL FRUIT INSPECTION SCORE REPORT AND TOTAL FRUIT INSPECTION SCORE

THREE TOP PRIORITIES FOR EACH CATEGORY AS RECOMMENDED BY PASTOR-DEACON MINISTRY TEAM

<p><b>WORSHIP</b></p> <ol style="list-style-type: none"> <li>1. Deacon Ministry Team Weekly Participation in Scripture Reading</li> <li>2. Integrate Children Ministry Quarterly Participation</li> <li>3. Recruit and Train Worship Team</li> </ol>	51
<p><b>EVANGELISM</b></p> <ol style="list-style-type: none"> <li>1. Train membership in sharing the Plan of Salvation</li> <li>2. Identify Outreach Leaders from each small group</li> <li>3. Develop an Acts 1:8 Evangelism Plan with CABA</li> </ol>	34
<p><b>DISCIPLE-MAKING</b></p> <ol style="list-style-type: none"> <li>1. Implement Ministry Action Plan with the Deacon Family Ministry</li> <li>2. Offer Greater Variety of Discipleship Courses of Interest</li> <li>3. Offer Church-wide Survey to Determine Future Goals</li> </ol>	40
<p><b>FELLOWSHIP</b></p> <ol style="list-style-type: none"> <li>1. Train Deacon Ministry Team in Conflict Resolution</li> <li>2. Identify and Promote Special Emphasis Days</li> <li>3. Extend Fellowship Opportunities to Non-members</li> </ol>	47
<p><b>MINISTRY</b></p> <ol style="list-style-type: none"> <li>1. Expand the Deacon Ministry Team to include Yokefellows</li> <li>2. Develop a Team Based Family Ministry</li> <li>3. Direct Specific Outreach Events Through the Missions Organization for coordination and accountability. (Baptist Men and Baptist Women).</li> </ol>	45
Great Fruit= Overall Good Condition, some minor corrections could be made.	SUBTOTAL
<b>Marginal Fruit</b> = Several changes in church lifestyle are needed.	348
Unhealthy Fruit= Fruit fails inspection and needs serious attention.	OVERALL
Barren Fruit= Urgent care is required to return to fruit bearing.	SCORE:
<b>INSPECTION SCORE</b>	44
50-60= Great Fruit, 40-49= Marginal Fruit, 30-39= Unhealthy Fruit, 12-29= Barren Fruit	

**Worship Inspection:** On a scale of 1 to 5 rate your church in worship. 1=clueless, 2=vague idea, 3=good understanding, 4=above average commitment, 5=strong, solid commitment. Eight team members = total scores ranging from 8 to 40.

38	1. Church acknowledges Jesus as Lord of all and responds by expressing love for Him through worship.
38	2. Church encourages missions giving through the Cooperative Program, the Association, and SBC/SCBO special missions offering.
37	3. Church encourages / resources members to experience God's power / presence by seeking Him through daily prayer & Bible study.
38	4. Teachers establish an environment in Bible study classes and departments that lead people to encounter the life-changing God during and beyond Bible study sessions.
30	5. Church has examined how well its worship style and time fits its members / prospective members and has made appropriate change.
38	6. Leader are prepared for , and opportunity is given for the spiritually lost to respond to the gospel at every worship service.
36	7. Church regularly involves volunteers in the worship service, both in planning, conducting , and evaluating.
30	8. Church consistently uses a variety of creative elements in worship services such as readings, different styles of music, drama, video, sermons, worship leadership, etc.
38	9. Church receives the offering as an act of worship.
29	10. Church has stewardship / giving emphasis at least once a year.
29	11. Church encourages families to have a weekly "Family Bible Study" time together.
34	12. Church has a system of greeting first time visitors, receiving information from them, and helping them feel welcome.

415	TOTAL WORSHIP FRUIT INSPECTION COUNT DIVIDED BY 8 = INSPECTION SCORE
52	50-60= Great Fruit, 40-49= Marginal Fruit, 30-39= Unhealthy Fruit, 12-29= Barren Fruit

**Great Fruit=** Overall Good Condition, some minor corrections could be made.  
**Marginal Fruit=** Several changes in church lifestyle are needed.  
**Unhealthy Fruit=** Fruit fails inspection and needs serious attention.  
**Barren Fruit=** Urgent care is required to return to fruit bearing.



**Evangelism Inspection:** On a scale of 1 to 5 rate your church in worship. 1=clueless, 2=vague idea, 3=good understanding, 4=above average commitment, 5=strong, solid commitment. Eight team members = total scores ranging from 8 to 40.

25	1. The majority of our church's members share their faith with others on a regular basis.
33	2. Members pray for spiritually lost people to come to faith in Jesus as their Lord and Savior.
30	3. There is a genuine concern for our community's spiritual condition.
20	4. Members are actively inviting lost people to become involved in a Bible study group.
16	5. Each small group has an active outreach leader.
13	6. Church has at least a monthly visitation program that encourages all members to be involved.
18	7. Our church has an evangelistic plan to lead people to Jesus here, there, and everywhere (Acts 1:8)
18	8. Our church conducts special evangelistic event such as revivals, block parties, musical programs, etc.
27	9. Members are made aware of mission opportunities on a regular basis.
28	10. Our church aggressively attempts to obey the Great Commission (Matt 28: 18-20)
15	11. Baptism is a celebration conducted at least quarterly.
25	12. Church has a plan to fully involve new Christians into the life and ministry of the church.

268 <b>34</b>	TOTAL EVANGELISM FRUIT INSPECTION COUNT DIVIDED BY 8 = INSPECTION SCORE 50-60= Great Fruit, 40-49= Marginal Fruit, 30-39= Unhealthy Fruit, 12-29= Barren Fruit
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Great Fruit= Overall Good Condition, some minor corrections could be made.  
 Marginal Fruit= Several changes in church lifestyle are needed.  
**Unhealthy Fruit**= Fruit fails inspection and needs serious attention.  
 Barren Fruit= Urgent care is required to return to fruit bearing.

**Disciple-Making Inspection:** On a scale of 1 to 5 rate your church in worship. 1=clueless, 2=vague idea, 3=good understanding, 4=above average commitment, 5=strong, solid commitment. Eight team members = total scores ranging from 8 to 40.

37	1. Pastor regularly emphasizes the importance of Bible Study small groups from the pulpit.
28	2. Bible study leaders are enlisted early and are given appropriate training.
17	3. Bible study leaders regularly attend at least a monthly workers meeting.
28	4. A new members class or group is made available to provide the basics of what it means to follow Jesus.
36	5. Appropriate Bible study curriculum materials are provided for each group.
31	6. Church leadership has a clear plan to help believers mature in Christ by holding them accountable.
30	7. Participants are encouraged and enabled to reproduce the lesson during the week within their own spheres of influence.
16	8. Bible study classes enroll new members regularly and are recognized for doing so.
18	9. Theme-based classes are offered as marriage, financial management, parenting, spiritual warfare, etc.
19	10. Church surveys the needs of members and non-members to determine future ministry goals.
32	11. Biblical giving and the stewardship of life are taught as the norm for believers.
32	12. Opportunities are provided throughout the year for doctrinal and special emphasis studies.

324 41	TOTAL DISCIPLE MAKING FRUIT INSPECTION COUNT DIVIDED BY 8 = INSPECTION SCORE 50-60= Great Fruit, 40-49= Marginal Fruit, 30-39= Unhealthy Fruit, 12-29= Barren Fruit
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Great Fruit= Overall Good Condition, some minor corrections could be made.

**Marginal Fruit**= Several changes in church lifestyle are needed.

Unhealthy Fruit= Fruit fails inspection and needs serious attention.

Barren Fruit= Urgent care is required to return to fruit bearing.

**Fellowship Inspection:** On a scale of 1 to 5 rate your church in worship. 1=clueless, 2=vague idea, 3=good understanding, 4=above average commitment, 5=strong, solid commitment. Eight team members = total scores ranging from 8 to 40.

39	1. Church members provided an environment that encourages a sense of belonging and acceptance for everyone.
39	2. Church encourages new believers to unite with the church through baptism.
39	3. Church has created an environment of grace, acceptance, support, and encouragement.
35	4. Church provides opportunities to build relationships through fellowship activities beyond Sunday.
32	5. Church provides opportunities to build fellowships through ongoing evangelism, mission, and ministry.
26	6. Church provides opportunities to build fellowship through special emphasis such as Single Adult Day, Student Day, Senior Adult Day.
25	7. Church maintains contact with members / prospects who are away from home and those in leadership in age groups other than their own.
34	8. Church provides opportunities to build relationship by praying together.
35	9. There are regular sermons focusing on the significance fellowship in the life of the church.
27	10. Church has developed strategies for extending fellowship to those who are not part of the church.
26	11. Church is careful not to overburden staff members and volunteers so that there is no time for relationships.
22	12. Church leaders have been trained to handle conflicts constructively.

374 <b>47</b>	TOTAL FELLOWSHIP FRUIT INSPECTION COUNT DIVIDED BY 8 = INSPECTION SCORE 50-60= Great Fruit, 40-49= Marginal Fruit, 30-39= Unhealthy Fruit, 12-29= Barren Fruit
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Great Fruit= Overall Good Condition, some minor corrections could be made.  
**Marginal Fruit**= Several changes in church lifestyle are needed.  
 Unhealthy Fruit= Fruit fails inspection and needs serious attention.  
 Barren Fruit= Urgent care is required to return to fruit bearing.

**Ministry Inspection:** On a scale of 1 to 5 rate your church in worship. 1=clueless, 2=vague idea, 3=good understanding, 4=above average commitment, 5=strong, solid commitment. Eight team members = total scores ranging from 8 to 40.

33	1. Church identifies and informs people about ministry opportunities and their financial needs.
29	2. Church assists individual Christians in identifying their spiritual gifts and abilities for ministry.
28	3. Church is organized for effective ministry to members, prospects, and family members.
32	4. Church equips people for ministry through ongoing Bible study and special training.
34	5. Church involves individuals and groups in ministry to people in need through Bible study classes, Sunday School classes, and other small groups.
25	6. Church individuals and groups in one-on-one ministry opportunities through projects and special assignments.
29	7. Church provides church-wide ministry projects for individual and / or family participation.
34	8. Church demonstrates a climate open to ministry in the local community and area.
32	9. Church involves individuals and groups in ongoing outreach for the purpose of ministry.
35	10. Church integrates prayer in all of its ongoing ministries as part of its normal activity, plans, and processes.
30	11. Church involves individuals and groups in the ministry of intercessory prayer, particularly for those needing help within the church and outside the church.
21	12. Church regularly send out those who will minister to others as missionaries, pastors, and other ministry-specific roles.

362 45	TOTAL MINISTRY FRUIT INSPECTION COUNT DIVIDED BY 8 = INSPECTION SCORE 50-60= Great Fruit, 40-49= Marginal Fruit, 30-39= Unhealthy Fruit, 12-29= Barren Fruit
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Great Fruit= Overall Good Condition, some minor corrections could be made.

**Marginal Fruit**= Several changes in church lifestyle are needed.

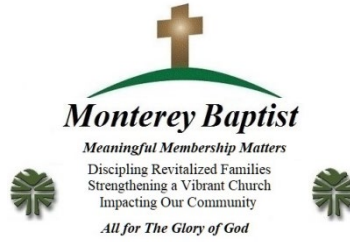
Unhealthy Fruit= Fruit fails inspection and needs serious attention.

Barren Fruit= Urgent care is required to return to fruit bearing.

APPENDIX 5

MINISTRY ACTION PLAN EVALUATION RUBRIC  
AND SAMPLE MAP

<b>Ministry Action Plan Evaluation Tool</b>					
<b>DMT Member:</b>					
<b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>					
Criteria	1	2	3	4	Comments
The plan is clearly relevant to the spiritual development of the ministry leader.					
The material is faithful to the Bible's teaching on spiritual leadership.					
The material is theologically sound.					
The goals of the plan are clearly stated.					
The objectives of the plan clearly support the goals.					
The goals and objectives are measurable and attainable.					
The plan contains points of practical application.					
The plan contains a training element.					
The plan contains a provision of leadership resources					



## Ministry Action Plan

Name: \_\_\_\_\_ Quarter: \_\_\_\_\_ Year \_\_\_\_\_

To improve ministry practices and relationships within the Deacon Ministry Team, each Deacon is required to create personal leadership growth goals and objectives in conjunction with the pastor. To be included in the member's action plan is the practice of intentional discipleship.

The purpose of the personal action plan will be to provide direction and a measurement tool for the team member's progress toward the attainment of servant leadership growth and discipleship practices.

### Goal Statement:

### Objectives:

#### Worship Ministry

Connect

Grow

Serve

#### Discipleship Ministry

Connect

Grow

Serve

Fellowship Ministry

Connect

Grow

Serve

Evangelism Ministry

Connect

Grow

Serve

\_\_\_\_\_  
Deacon Signature / Date

\_\_\_\_\_  
Pastor Signature / Date

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

Goal Status: \_\_\_\_\_

Objectives Achieved	Connect	Grow	Serve
Worship	<u>yes / no</u>	<u>yes / no</u>	<u>yes / no</u>
Discipleship	<u>yes / no</u>	<u>yes / no</u>	<u>yes / no</u>
Fellowship	<u>yes / no</u>	<u>yes / no</u>	<u>yes / no</u>
Evangelism	<u>yes / no</u>	<u>yes / no</u>	<u>yes / no</u>

MAP Areas for Connection and Service (sample)

Sunday School / Bible Study  
 Worship Service  
 Media Ministry  
 Trustee  
 Music Ministry  
 Bus Ministry  
 Baptist Men  
 Vacation Bible School

Discipleship Training  
 Outreach Ministry  
 Usher Safety Team  
 Deacon Yokefellow Ministry  
 Youth Ministry  
 Homework Club  
 Baptist Women  
 Children's Ministry

MAP Areas for Growth (sample)

Convictional leadership,

Servant leadership,

Church leadership structure  
Biblical manhood, and womanhood  
Biblical counseling  
Conflict Resolution  
Ministry goals, and objectives  
Stewardship,

Spiritual disciplines  
Discipleship/ mentoring  
Communication  
Development of church statements,  
Marital intimacy,  
Commitment

MAP Resources (sample)

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The Deacon I Want to Be (Hunt) Deacon Ministry Deacon Ministry Workshop 1  
Deacons: Partners in Ministry and Growth (Henry): Deacon Ministry Workshop 2  
Deacons: Growing in Character and Commitment (Henry) Deacon Ministry Workshop 3  
The Inspired Deacon (Greenway) Deacon Ministry Workshop 4

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**Reading:**

The Conviction to Lead (Mohler)                      Leading from the Second Chair (Boenem)  
Spiritual Disciplines for the Christian Life (Whitney)  
Spiritual Disciplines for the Church (Whitney)  
The Journey (LifeWay/Discipleship)                      Family Ministry Field Guide (Jones)  
Exemplary Husband (Scott)                      Excellent Wife (Peace)  
Paul's Vision for the Deacons (Strauch)  
Deacon Wives (Cook)                      Discovering and Developing Your Deacons (Cook)  
Can These Bones Live? (Henard)                      ReClaimed Church (Henard)  
A Guide to Revitalization (Mohler)

**Training Videos**

(Men)

Comeback Boys of The Bible (Jeffrey) *How to Get Up from the Knockdowns of Life!*  
The Mancode (Swanberg) *Unlocking the Potential of Life's Most Important Relationships*  
Taking Down Goliath (Hunt) *Overcoming the Giants That Every Man Faces*  
Man of His Word (Rogers) *Calling Men to Integrity & Leadership*  
The Man I Want to Be (Jeffrey) *Finding Your Way to A Life That Counts*

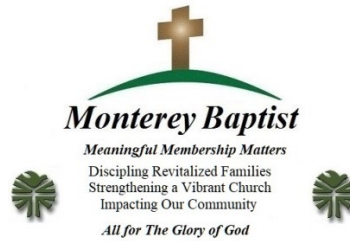
(Marriage)

A Biblical Marriage in a Broken World (Akin) *A Relationship That Will Go the Distance*  
Balanced & Blessed (Lowery) *Experiencing Marriage the Way It's Meant to Be*  
Making the Most of Marriage (Leman) *Building a Relationship That Will Last a Lifetime*

(Discipleship)

The Bible Speaks (Akin) *The Amazing Doctrines of the Christian Faith and Why They Matter*  
Unseen, But Certain (Akin) *The Spiritual Reality of Angels, Satan, Demons, Hell and Heaven*  
Gifted to Serve (Hemphill) *Using Your Spiritual Gifts with Passion and Purpose*  
Creation: Chance or Choice? (Tolar) *Is Faith in God Reasonable in a Scientific Age?*





## Ministry Action Plan

Name: Pastor Daryl L. Poe Quarter: Third Year 2020

To improve ministry practices and relationships within the Deacon Ministry Team, each Deacon is required to create personal leadership growth goals and objectives in conjunction with the pastor. To be included in the member's action plan is the practice of intentional discipleship.

The purpose of the personal action plan will be to provide direction and a measurement tool for the team member's progress toward the attainment of servant leadership growth and discipleship practices.

**Goal Statement:** *Through expanding participation in the worship ministry, advancing Family Discipleship, creating new fellowship connection points, and coordinating intentional community outreach, meaningful church membership will matter.*

### Objectives:

1. *Expand Participation in the Worship Ministry*

**Connect:** *Introduce Scriptural Readings as part of the corporate worship.*

*Incorporate a visual media ministry to enhance the corporate worship.*

*Introduce the concept of a Worship Team to lead song service.*

**Grow:** *Establish and schedule men to Read the Scripture to begin the service*

*Utilize the visual media to replace bulletin, introduce new music*

*Identify Potential Worship Team Members*

**Serve:** *Sharing Leadership by*

*Expanding the Deacon -Yokefellow participation in the corporate worship*

*Expanding the media ministry's direct participation in the corporate worship*

*Expanding the music ministry leadership in the corporate worship*

## 2. Advance Family Discipleship Ministry

**Connect:** *Second year participation in the Church Renewal Journey*

*Prepare Deacons: Partners in Ministry and Growth (Henry): Workshop #2 on The Clear Path for Pastor Deacon Family Ministry*

*Incorporate the “at home” family discipleship concept centered on the Father/husband.*

**Grow:** *Establish date with CRJ Team, advertise and enlistment of helpers*

*Develop, write, produce curriculum, and schedule Workshop #2*

*Select “The Journey (LifeWay/Discipleship)” as discipleship curriculum for members participating in Family Discipleship. Recruit and enlist participants.*

**Serve:** *Churchwide participation in identifying their Spiritual Gifts to prepare for service*

*Work with the 7 Clear Path members on writing and quarterly monitoring their MAP*

*Disciple the Families who are participating in the Journey Home Discipleship course by obtaining material and conduct a weekly progress review session with Father/Husband.*

## 3. Creating New Connections in the Fellowship Ministry

**Connect:** *Conduct New Members Training (Discovery Class) to assist in proper assimilation of new members to the congregation*

*Create a new point of connection with formation of a Young Adult Bible Study Class*

*Form a Deacon/Yokefellow Family Ministry Team*

**Grow:** *Shorten the new member training to a single day event to go over the Church Constitution and Bylaws.*

*Identify the class teacher, materials, and classroom for the Young Adult Class*

*Prepare data gathering documents, and assign families to the Deacon Yokefellow Teams*

**Serve:** *Schedule and publish a monthly new member training session*

*Recruit, enlist members, and establish a starting date for the Young Adult Class*

*Conduct monthly Deacon meetings to review status of their Family Ministry progress*

4. Coordinate Intentional Mission and Evangelism Ministry

**Connect:** Engage in personal one-on-one evangelism; recording who, what, when, and where.

Schedule personal evangelism training quarterly. Male / female

Establish and strengthen existing link with CNE Schools

Propose and adopt an Outreach Director and Outreach Team (outreach leader from small groups)

**Grow:** Use the monthly Deacon Family Ministry meeting as a means of accountability

Develop an evangelistic method that incorporates the best of Three Circles and Share Jesus with Fear.

Work with the Baptist Men, Baptist Women and Youth Leaders on developing a plan to engage the student body at CNE

Identify, prepare then train Outreach Director and Team

**Serve:** Incorporate and utilize other men (deacon, father, or grandfather) to administer the baptism ordinance.

Ratio goal of Baptism of New convert to Letter transfers of 2:1

Bible Study -connection for Jr. and Senior High School students after school hours.

Conduct monthly Outreach Team meeting to review status of outreach progress.

\_\_\_\_\_  
Deacon Signature / Date

\_\_\_\_\_  
Pastor Signature / Date

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

Goal Status: \_\_\_\_\_

Objectives Achieved	Connect	Grow	Serve
Worship	<u>yes / no</u>	<u>yes / no</u>	<u>yes / no</u>
Discipleship	<u>yes / no</u>	<u>yes / no</u>	<u>yes / no</u>
Fellowship	<u>yes / no</u>	<u>yes / no</u>	<u>yes / no</u>
Evangelism	<u>yes / no</u>	<u>yes / no</u>	<u>yes / no</u>

APPENDIX 6

FUTURE PASTOR-DEACON WORKSHOPS

Session	Workshop 2	<i>Deacons: Partners in the Ministry and Growth</i>
1		Partners in Purpose and Calling
2		Partners Are Following Christ
3		Partners in Ministry to People in Need
4		Partners in Ministry to the Pastors and Staff
5		Partners in Spiritual Growth (Deacon and Wife)
6		Partners in Growing the Church

Session	Workshop 3	<i>Deacons: Growing in Character and Commitment</i>
1		The Deacon and His Wisdom
2		The Deacon and His Walk
3		The Deacon and His Word
4		The Deacon and His Wealth
5		The Deacon and His Wife
6		The Deacon and His Watch

Session	Workshop 4	<i>The Inspired Deacon</i>
1		Inspired to Grow
2		Inspired to Lead
3		Inspired to Adapt
4		Inspired to Witness
5		Inspired to Support
6		Inspired to Minister (Deacon and Wife)

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## ABSTRACT

### CULTIVATING A MODEL PASTOR-DEACON MINISTRY AT MONTEREY BAPTIST CHURCH, BATAVIA, OHIO

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This servant-leadership project involves cultivating a Pastor-Deacon Ministry anchored in biblical manhood and womanhood at Monterey Baptist Church in Batavia, Ohio. Chapter 1 offers the background for Monterey Baptist Church through presenting the need for cultivating a Pastor-Deacon Ministry. Chapter 2 outlines the biblical and historical foundation for the project through utilizing five primary sources that present servant leadership as God's design and the pastor as God's primary instrument for developing others for ministry work and building up the body of Christ. Chapter 3 presents the theoretical, practical, and historical issues that support the primacy in developing a successful servant leadership team. Chapter 4 details and describes the process for implementation of the six-week training sessions. In addition, the foundation of the project centers on developing servant leaders through utilizing the ultimate biblical model: Jesus Christ. The final chapter provides analysis of data, along with an examination the project goals. Furthermore, the strengths and weaknesses are discussed along with suggestions for future inquiry.

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Pastor, First Baptist Church, Felicity, Ohio, 1995-2005

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