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IMPLEMENTING A LEADERSHIP DEVELOPMENT  
PROCESS AT GREATER MOUNT TABOR  
CHURCH, CHICAGO, ILLINOIS

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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  
Robert Nathan Barnes  
December 2015

**APPROVAL SHEET**

IMPLEMENTING A LEADERSHIP DEVELOPMENT  
PROCESS AT GREATER MOUNT TABOR  
CHURCH, CHICAGO, ILLINOIS

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## PREFACE

Biblical and theological scholarship must be thought of as a genuine recognition of the one true and living God to whom all knowledge and wisdom flows. It would signify a reliance on one's own strength if the God of all creation is not first and foremost recognized for the strength He gives to the preparation of such a work as this. Therefore, it is at this time that a worshipful thank you is given to the Godhead.

I would like to extend a heartfelt and sincere acknowledgement to Dr. Michael Wilder and the SBTS faculty and staff for their tireless efforts in the instruction of my cohorts and myself to the scholarship and research process. I could not have complained if Dr. Wilder had exercised judicial authority against me during this process, but the grace that is offered through Christ is extended through His servants. Along with the SBTS faculty and staff, I would like to thank my Moody Bible Institute family for giving me a hunger for the knowledge of the Word of God.

Pastor Washington, your discipleship efforts will bring you great reward in the kingdom of heaven. Your knowledge of God and desire to live a Christ-focused life is a light in this very dark world—continue to uphold the banner. Dad, though you are no longer with us, I thank you for demonstrating biblical manhood throughout my life. Joe, thank you for tearing the pages out of dad's book and for that NLT you gave me so many years ago. Ray Helen, I pray to offer you biblical husbandry that your faith in Christ surpasses the spirit of this world.

Robert Barnes

Chicago, Illinois

December 2015



## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of this project was to develop and implement an effective leadership development process to equip leadership candidates at Greater Mount Tabor Church, Chicago, Illinois.

#### **Goals**

The completion of the three referenced goals facilitated the success of this project. The first goal was to develop a four-month leadership development ministry to equip leadership candidates from among the Greater Mount Tabor (GMT) Church body. The creation of the Leadership Development Process (LDP) will provide a biblical model of candidate preparation for the church's present and future leaders. This goal was measured by a rubric developed with the input of the senior pastor, elders, and other leaders as determined by the senior pastor.<sup>1</sup> The rubric became the basis of the LDP and provided the means by which the candidates' progress was assessed. The success of this goal was determined by the full development of the four-month LDP curriculum and the candidates' completion of the required rubric.

The second goal was to enroll approximately 4 to 6 leadership candidates who meet the selection criterion outlined in the rubric within a thirty-day period. The thirty-day recruitment period in addition to the four-month LDP training period provided a manageable planning window for filling existing and anticipated ministry vacancies. This goal was measured by the verifiable enrollment of 4 leadership candidates within the

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<sup>1</sup>See appendices 1 and 2.

thirty-day period. Success for this goal was attained when 4 out of the 5 candidates completed the leadership training set forth by the requisites of the rubric.

The third and final goal of this project was to equip the candidates through the implementation of the Leadership Development Process. This training took place throughout the referenced time period and was designed to equip the enrolled candidates and to set the proper perspective for the level of commitment expected for future leadership candidates. This goal was measured by each candidate's successful completion of the bi-monthly LDP examinations, 3 community service initiatives, 2 ministry internships and monthly elder evaluations.<sup>2</sup> This goal was deemed successfully met when each of the enrolled candidates completed the LDP and thus were prepared to assume the vacant ministry leadership positions within the church.

### **Ministry Context**

The aforementioned goals were achieved through the implementation of the Leadership Development Program at Greater Mount Tabor Church (GMT) located in Chicago, Illinois. The GMT congregation, like most local churches, has members represented in virtually all age groups. GMT's largest demographics fall within the 25 to 40 and 50 to 75 age groups. This was significant because the 25 to 40 age group was the primary demographic making up the inaugural class of the future ministry leaders.

### **The History of the Ministries Leadership Development**

The current pastor of GMT Church, upon being elected in August of 1998, inherited a leadership staff of 7 deacons, 7 trustees, and 1 associate minister. The church maintained numerous active ministries that included the Christian Education Department, the youth ministry, the finance ministry, and the music and benevolence ministries. Each of these ministries was led by senior members of the congregation at the transition to the

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<sup>2</sup>See appendices 3, 4, and 5.

current pastoral administration. The top priorities of the new senior pastor were to ensure sound biblical instruction was being regularly provided and assure the church's finances could sustain the current expenditures carried by the ministry. During the first year of the new pastor's (Pastor Julius K. Washington) leadership, limited emphasis was placed on the development of future leaders within the body. This administrative transition made it apparent that the former practice of selecting church leaders would likely have to remain despite many other areas of the church's operations being subject to immediate change.

As part of my investigation into formal leadership development as the ministry concern to be addressed through this research project, inquiries into the history of leadership selection and development prior to 1998 was initiated. Through informal discussions, I was informed by several former and current ministry leaders that the founding pastor selected as ministry heads men and women of perceived integrity and allowed these individuals to establish policies that eventually began to serve as the functional protocols for the ministries they led. These protocols eventually became the recorded operating procedures for the respective ministries yet never establishing a specific training platform for developing leaders. The lack of a formal leadership selection and development process left the active ministry leaders to merely suggest candidates for the pastoral staff whom they felt would be capable replacements. This has served as the primary means of carrying out leadership succession in the church.

### **Current Leadership Selection Process**

Prior to the LDP, when a ministry leadership position became vacant or a vacancy was anticipated, the leadership selection process consisted of a caucus to decide which members they thought possessed the necessary skills and ministry attributes to assume the leadership of the vacant chairmanship. Once a consensus was attained, the caucus approached the identified member and asked if they would like to take on the chairmanship of the ministry. In many instances, the candidate agreed to assume the position of leadership, but in a number of instances the candidates declined for a variety

of reasons.

Oftentimes the caucus was faced with a respectfully declining candidate whom they had chosen with no suitable backup in place. As a result, ministry leadership positions went unfilled, oftentimes for lengthy periods. The vacancies were often assumed by other active ministry heads at the expense of their primary ministry. When ministry leadership vacancies multiplied and existing leaders were forced to lead multiple ministries, they began to experience burnout and were unable to effectively lead any of the ministries under their direction. The congregation and its leaders shared responsibility equally for this failure.

### **Leadership's Responsibility**

My position was that it would take a combination of the membership stepping forward and demonstrating their faith in God's Word and the church leaders and pastoral staff in establishing and operating an orderly LDP for the body to function properly as referenced in Scripture.

### **Rationale**

The former absence of a formal LDP at Greater Mount Tabor church offered a researched option that now provides leadership appointment relief. The former leadership selection method, though well-intended, was not always providing suitable candidates. As previously mentioned, not all candidates referred to the pastoral caucus were ready to immediately assume chairmanship positions. The pastoral staff's inability to facilitate the necessary leadership successions had, on a number of occasions, created a leadership void that placed undue burdens on existing leaders and decreased their overall effectiveness. The unpredictability of sustaining committed ministry leaders based on the former system of candidate recommendations warranted the implementation of this now enacted project. By now having a pool of fully disciplined ministry candidates available, the process of relieving the former appointment burden is quite manageable.

## **Finding the Best Candidates**

Previously, many of those recommended to the pastoral caucus for positions of leadership graciously accepted the position, even if their ministry acumen may have been lacking. Where the appointees were willing to learn under the proposed framework, grace periods were offered and extended until the requisite level of proficiency was demonstrated. Concerns associated with the time and effort required to fully equip a candidate for service were addressed by restructuring leadership tasks and the transition timeframes. If an instance arose where there was a protracted training time (beyond the established standard), the question would be raised as to whether the candidate was best suited for the position. The former method of leader selection did attempt to address these concerns through the investigation of the candidates' background, but not through any other formal means of assessing the candidate's leadership capabilities. This aspect of the former leadership selection process had always raised a concern for me, thus facilitating a continued interest in creating the present leadership development ministry. Proactive leadership development is one of the most effective ways by which a candidate and leadership match can be made. It is for this reason, among others, that the present leadership development ministry was implemented at GMT Church.

## **Additional Ramifications**

Without the present LDP in place, the ability to cultivate the leadership gifts of the next generation, as referenced by Romans 12:7-8b and Ephesians 4:11b would go unfulfilled. Through the LDP the leadership-gifted members of the congregation are now being carefully identified and enabled to assume their place in ministry. Romans 12 and Ephesians 4 reveal that the Holy Spirit has uniquely gifted members of each local body to serve, and where needed to lead, in order that the church body functions at the same level of effectiveness as a healthy human body. Through an operational LDP, the church can now achieve the optimal level of functionality. Therefore, this project sought to develop and implement a training ministry for the purpose of leadership development that will

allow the existing and future ministries of Greater Mount Tabor Church to flourish through a high level of aspiring and trained leadership.

### **Definitions, Limitations, and Delimitations**

The following definitions, limitations, and delimitations are provided to clarify the significant terms and constraints of this project proposal.

*Leadership development.* *Leadership development* is defined in this document as the process by which a person, group, or organization intentionally shows the way in an area of life, and in doing so both influences and empowers enough people to bring about change in that area.<sup>3</sup>

The time limitation for this project will be four months allotted for the leadership development training component of this project. Additionally, the candidate enrollment for the training and development is delimited to no more than 6 members of the GMT church body who are at least twenty-three years of age.

### **Research Methodology**

The development of the four-month leadership development process identified as goal 1 was measured through the rubric presented in Appendix 1. This measurement instrument provided a month-by-month assessment of the candidate's progress in completing the training process. This rubric generated by the senior pastor and his selected staff provided in detail the candidate selection criteria. The required monthly instructional curriculum along with the character assessment evaluation criteria to be used by the assigned elders was prepared with the assistance of the rubric. The monthly examination results and monthly leadership character assessments were recorded in order that a verifiable record of achievement was available at the end of the training period. The candidate's leadership character assessments prepared from the above referenced

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<sup>3</sup>Robert J. Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids: Baker, 2004), 16.

rubric were the responsibility of the assigned elders. It was to be the responsibility of the assigned elders to spend sufficient enough time with their designated ministry candidate to model before them and effectively evaluate the candidate's progress in each of the required areas of leadership and character development.

The enlistment of 4 to 6 leadership candidates referenced in goal 2 was accomplished through the successful enrollment of the 4 candidates who have now satisfied the prerequisites for candidacy as listed in the rubric. These qualifications for candidacy were based in part on the biblical leadership requirements provided in 1 Timothy 3:8-13 and Titus 1:5-9. The final selection of the 4 candidates now offers the greatest opportunity for assigned elder coverage and the ability to offer greater supplemental assistance to the candidates who may require periodic support during the training period. By keeping the number of candidates at no more than 6, the possibility of putting undo stress on the leadership staff would be limited. By staying within the limits set forth by the measurement criteria of this goal, each candidate was given the greatest opportunity to successfully complete the training process.

Equipping each candidate through the implementation of the leadership development process as stated in goal 3 was the essence of this research project. The measurement instruments for this goal were the successful completion of each of the bi-monthly training examinations along with the successful monthly leadership character assessment evaluations performed by the assigned elders.<sup>4</sup> The candidates were also required to perform 3 community service initiatives and 2 ministry internships. The measurement instruments of goal 3 not only provided the required basis for a clear and objective evaluation of the candidate's leadership preparedness, but upon the completion of the training process also provided each candidate with the much needed confidence to face the challenges inherent to their respective ministries.

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

CHAPTER 2  
THE BIBLICAL AND THEOLOGICAL IMPLICATIONS  
OF IMPLEMENTING A LEADERSHIP  
DEVELOPMENT PROCESS

The thesis for the biblical and theological foundations section of this research is that intentional selection and training of leadership candidates are mandatory for sustained ministry operations. This supposition was determined based on the affirmative results found in addressing a few foundational questions. The first affirmative assumption that aided in shaping the stated thesis was that Christ's intentional selection and training of the apostles inherently served as their call to ministry leadership. This conclusion is validated in Peter's designation as the apostle to the Jews and Paul's appointment as the apostle to the Gentiles. Both of these men provided ministry leadership models chronicled throughout their New Testament writings. It is of no small significance that the remaining authors of the New Testament likewise contributed to the leadership and advancement of the church as well.<sup>1</sup> The second assertion formulating the supposition of this section is that Jesus' process of deliberate selection and training continues to serve as the foundation for virtually all successful LDP. Finally, in light of the need for successors to replace aged or resigning ministry leaders, the Godheads' model of intentional selection

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<sup>1</sup>The Gospels of Matthew and John, the Epistles of 1 and 2 Peter, and 1, 2, and 3 John were authored by original disciples who were subsequently empowered to serve as apostles of Jesus Christ. Saul of Tarsus in his subsequent calling by Christ and his enlightened conversion to the apostle Paul founded the churches at Ephesus, Corinth, Thessalonica, Philippi, Galatia, and Colossae. In his letters to and from these bodies, he contributed compositionally to the operational doctrine of the New Covenant. In the leadership roles assumed by Matthew, John, Peter, and Paul, twenty of the twenty-nine writings that comprise the New Testament were thus written.



and preparation establishes a failsafe method for preparing candidates and appointing them in time to replace departing leaders with minimal ministry disruption.

Christ's deliberate selection and chronicled instruction of the apostles serves as a pragmatic model for leadership development. It beckons students of the scriptures to note the similarities in candidate selection demonstrated by the Father under the Old Covenant as compared to those made by Jesus under the New Covenant.<sup>2</sup> Without going into extensive detail, one finds that many of the Father's chosen servants distinguished themselves from others by their willingness to respond appropriately to the initial and ever-present voice of God. This bears a striking similarity to those New Testament servants called by Jesus, who without hesitation responded to His call and submitted to His teaching, example, and subsequent empowerment of the Holy Spirit to lead the first century church.

The Pentateuch introduces the original archetype of the Father's covenant with man and records the accounts of those He selected to lead His people. This examination of the Pentateuch seeks to comprehend the Father's intentional selection, development, and appointment of men for the inspired leadership of His chosen nation. The development and appointment of Joshua from Scripture was selected for its clear biblical and theological implications validating the hypothesis of this chapter. He was chosen and developed by the Father through God's servant, Moses.

### **The Theological Justification for a LDP**

Having identified the training alliance model of Moses and Joshua, the

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<sup>2</sup>The exercise of purposeful candidate selection and training performed by the Father clearly appears to be one in the same as the intentional leadership candidate selection process exercised by Christ. This practice of consistently selecting men of faith who, in the demonstration of such faith, display a willingness to hear and respond to the will of God is the model local church bodies must consider in selecting and developing future leaders (Heb 11). This distinct candidate selection criteria shared between the Father and the Son can be based only on the single nature and unified identity of Jesus, the Father and the Holy Spirit. Despite the calling of spirit-filled candidates, the practice of deliberate selection does not forego candidates' necessity of preparation.

scriptural text used for this analysis can now be evinced. Numbers 27:15-23, the subject passage, confirms the intentional selection component and development process criteria of Joshua for his appointment as the military commander, a position soon to be vacated by Moses. The dialogue-based narrative of this passage confirms the Lord's satisfaction with the completed leadership development of Joshua and his ability to assume the position of military commander and head of state as Israel prepares to enter the Land of Promise. The role Moses' leadership played in God's eventual appointment of Joshua can be viewed as a working paradigm and incentive for local churches to be proactive in developing leadership candidates.

### **The Historical Setting**

Establishing the context to faithfully exegete the subject text requires a review of several previous verses which detail the circumstances for precipitating God's replacement of Moses. Numbers 27:12-14 informs the reader that Moses was told by God to ascend to the top of Mount Nebo of the Abarim Range and view the land that would be given to the Israelites. The implications are that God's grace would allow Moses to see the Land of Promise but his imminent death would prevent his entrance to it. God explained to Moses that his disobedience in the wilderness of Zin at the waters of Meribah meant that he would be gathered to his kin as was his brother Aaron. Moses would be forbidden to inhabit the land.<sup>3</sup> The unswerving commitment to respect the instructions of God is the attitude He expects from His leaders. It is difficult not to feel compassion for Moses in this situation taking into account the years that he spent directing God's people

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<sup>3</sup>“Take the rod; and you and your brother Aaron and assemble the congregation and speak to the rock before their eyes, that it may yield its water” (Num 20:8). “Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly” (Num. 20:11). “But the LORD said to Moses and Aaron, Because you have not believed me to treat me as holy in the sight of the sons of Israel, therefore you shall not bring the assembly into the land which I have given them” (Num 20:12). For in the wilderness of Zin, during the strife of the congregation, you rebelled against My command to treat me as holy before their eyes at the water” (Num 27:14).

from Egypt to the doorstep of their new homeland inheritance. The responsibility to direct a disgruntled population beyond their vision is arguably one of the most challenging aspects of leadership. It is easy to understand Moses' frustration, which apparently caused his lapse in judgment at the Waters of Meribah. What Moses failed to realize was that Jehovah's omniscience had already taken into account the nation's character and would have dealt with the malcontent spirits of the people. Likewise, Noth infers the lapse in judgment on Moses part leading to Aaron's death and his being denied entrance into Canaan as divine punishment for acts of disobedience.<sup>4</sup> In the same vein, Wevers' insight looks to the core of Moses failure understanding that it was not his job to pacify or even attempt to resource provisions but to allow the Lord to properly test the faith of His people. Wevers offers a concise interpretation of the passage stating, "The failure of the brothers to carry out the Lord's command to speak to the rock meant substituting their own will for Jehovah's."<sup>5</sup> Moses and Aaron failed to acknowledge that the Lord was in control and had already determined the means by which He would display His provisions for the needs of His people. The validity of Wevers' assessment (i.e., substituting their will for the Lord's) extends beyond the act of striking the rock, but also includes Moses' exercise of his will as an attempt to avert God's judgment against His faithless people. It is reasonable to assume Moses concluded that by suppressing the peoples murmuring through the expedient delivery of water that he would avert the Lord's threatened destruction promised against the nation for continually bemoaning their departure from Egypt (Num 11:1-12:16; 14:2; 21:4-9).

The lack of scholarly objections to the severity of God's consequences for Moses, Aaron, and Miriam provides affirmation to the Lord's intolerance for the

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<sup>4</sup>Martin Noth, *Numbers: A Commentary*, Old Testament Library (Philadelphia: Westminster, 1968), 214.

<sup>5</sup>John William Wevers, *Notes on the Greek Text of Numbers* (Atlanta: Scholars, 1998), 464.

Israelites' disobedience. Punishment and disobedience would not be limited to the rank and file, but extend to the top of Israel's leadership. Harrison confirms this understanding, relating that Scripture makes no attempt to suppress or ignore the faults of biblical personages, but endeavors to assess individuals honestly and impartially. The record of Aaron, Miriam, and Moses' failure are for the instruction and profit of succeeding generations as a reminder that obedience to God is mandatory for all of His servants.<sup>6</sup>

The Scriptures neither directly nor indirectly reference the emotional effect God's forced retirement had on Moses. It is reasonable to assume that as with most great leaders, this definitive demotion likely caused him to remorsefully ponder the failures of his administration. Having witnessed Aaron's transition referenced in Numbers 20:23-29, based on their failures at the waters of Meribah God's penalty for Moses was now in full view. In seeking to understand Moses' mindset more fully during his last days as Israel's leader, the overwhelming sense is that he came to understand that his service was completely subject to the discretion and glory of God. This insight is perhaps substantiated in that there are no references to Moses asking the Father for a second opportunity to lead His people. A close examination of the Scriptures reveals that the favor Moses experienced from Jehovah far exceeded that of the congregation (Exod 33:11; Num 14:11-19). The paradox is that in the midst of their wilderness rebellion the congregation should have been denied entry to the Promised Land by earthly standards. Ultimately, Moses was sacrificed and denied entry so that the congregation could go forward in the Lord's peace. This paradox of the atonement and the sacrifice of one reflects the spirit of self-sacrifice to be demonstrated among God's leaders, and the patterned basis of the believer's salvation.

### **Numbers 27:15-23**

Having offered insight to the context for which the development of Moses'

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<sup>6</sup>R. K. Harrison, *Numbers: An Exegetical Commentary* (Grand Rapids: Baker, 1992), 358.

successor was to take place, a detailed examination of the subject text can now be pursued. Numbers 27:15 states that Moses spoke to God. The request for this communication was made in verses 16-17:

May the LORD, the God of the spirits of all flesh, appoint a man over the congregation, who will go out and come in before them, and who will lead them out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd.

Moses implies, by stating the responsibilities of his replacement, his concern that Jehovah immediately appoint a capable and proactive leader upon his departure. The oversight in Moses' concern is found in the Father's providential benevolence repeatedly demonstrated to Israel. Yahweh's divine care for the formerly enslaved nation began with hearing the cries of His people and then raising Moses up for their deliverance. The Lord's divine care continued through His responsively providing for all of their needs throughout the wilderness journey. While Israel's military was often vastly outnumbered and ill-equipped to face their enemies, God repeatedly orchestrated defeats over each of the nations in the lands for which He had promised to give them. In light of the displays of God's providence for His people, the question of why Moses found it necessary to spell out their needs stands in stark contrast to God's nature.

### **The Lord, the God of the Spirits of All Flesh**

Moses begins his appeal to the Lord in verse 16 of the subject text by paying homage to Yahweh: "The God of the spirits of all flesh." This reverent address to Jehovah sets the tone for the balance of his appeal and has its origin in a dialogue from an earlier passage. In Numbers 16:22, Moses first identifies Yahweh as the "God of the spirits of all flesh," with the basis of this understanding rooted in Genesis 6:17 and 7:15. Within these two verses, God's sovereignty over all creation is demonstrated, "Behold I, even I am bringing the flood of water upon the earth to destroy all flesh in which there is the breath of life under heaven." Genesis 7:15 concludes this confirmation through the account of the Lord's planned preservation and restoration of all flesh in which was the breath of

life: “So they went into the ark to Noah, by two’s of all flesh in which was the breath of life.” Harrison addresses these Scripture passages, explaining that all creation with the pre-eminence on humanity owes its frail existence to the activity of God, who placed something of Himself in His creatures to which He could appeal and because of which He could expect them to worship Him.<sup>7</sup>

These described events associated with creation facilitated the first recorded society of God’s vestige. It will be His later vestiges in mankind that will come to serve as the voice and model of His kingdom to the world. This remnant model is shown not only through His chosen nation Israel, but also through the body of Christ who are His remnant today. It becomes clear that these three verses establish the foundation by which Moses understands the identity of Yahweh as the God of the spirits of all flesh.<sup>8</sup>

The apparent success of having reached the heart of God through his prior appeal in the wilderness (Num 16:22) seems to have quickened Moses’ spirit to acknowledge the Lord in a similar fashion. Ashley interprets this salutation and plea as an appeal to two of Yahweh’s most identifiable attributes, his sovereignty and grace.<sup>9</sup> It is in Moses’ impassioned plea, expressed through the same words by which the Lord had previously pardoned His people that he initiates his appeal for assured leadership succession in the first verse of the subject text.

### **Go Out and Come In, Lead Out and Bring In**

Moses entreats God to “appoint a man over the congregation who will go out and come in before them, and who will lead them out and bring them in.” This two-part

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<sup>7</sup>Harrison, *Numbers*, 358.

<sup>8</sup>Baruch A. Levine, *Numbers 21-36*, The Anchor Bible (New York: Doubleday, 2000), 349.

<sup>9</sup>Timothy R. Ashley, *The Book of Numbers*, New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 1993), 251.

expression that Moses uses to describe the role of his successor, though awkward in contemporary vernacular, concisely relates the primary duties of Israel's next civil and military leader.<sup>10</sup> Interpreting subsequent verses that contain identical phrasing provides reasonably reliable hermeneutics for determining the intended meaning of the text. Joshua 14:11, 1 Samuel 18:13, 16, 29:6, and 1 Kings 3:7 each utilize the wording found in verse 17 and appear to associate it with Israel's military movements for the welfare and security of the nation.<sup>11</sup> The research presented by Ashley, Noth, and Davies ascribing a military connotation to verse 17 offers a contrasting perspective to Riggans findings which presents a generalized perspective suggesting the usage is an idiom for simply being fully occupied in everyday work.<sup>12</sup> Riggans' findings appear to provide an oversimplified perspective not taking into account the martialing operations necessary for Israel's overtaking of the land. Levine, adhering to the military connotations of Ashley, Noth and Davies, presents a much more complete interpretation of the verse that subscribes to the military limitations of Israel's human leadership. Levine acknowledges the presence of the divine power which facilitated the way for much of Israel's military success. With the totality of Scripture serving as the exegetical basis supporting Levine's position, he confirms what virtually every genre of Scripture implies: it is the God of Israel who goes forth before His people and procures their victory.<sup>13</sup> Inasmuch as Scripture clearly infers divine military power for God's elect, it is somewhat alarming that this understanding was not necessarily referenced in the research of many of the select authors of the subject text. Levine's research goes on to imply that Israel's new leader recognize that in "going

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<sup>10</sup>Eleazar, the son of Aaron, had already been established as the nation's priest; the office formerly held by Moses but not to be assumed by Joshua (Num 20:23-29).

<sup>11</sup>Ashley, *The Book of Numbers*, 551.

<sup>12</sup>Walter Riggans, *Numbers*. Old Testament Daily Bible Study Series (Philadelphia: Westminster, 1983), 202.

<sup>13</sup>Levine, *Numbers 21-36*, 350.

out” it is the Lord’s presence that must go forth to lead the army in order that their victory be assured.<sup>14</sup>

In examining the military campaigns of the Pentateuch while subscribing to the premise of divine intervention through the hand of the Lord, Levine’s reasoning apparently uses as its primary reference the early campaign against Amalek and later battles that the Scriptures make clear were not won through Israel’s military prowess but through their faith and obedience to the instruction of God (Exod 17:11; Deut 31:3; Josh 6:1-27; 1 Kgs 20:1-30). Detailing what actions were to be carried out by Moses’ successor in a portion of verse 17, serves as the basis for avoiding the consequences spoken of in the latter portion of the verse.

### **Not Be as Sheep Which Have No Shepherd**

Having gained an understanding of the competencies that would be required of Moses’ successor offers insight into God’s choice of a successor. Moses implies that it is only by the Lord appointing a willing and wise militarily leader that “the congregation of the Lord may not be like sheep which have no shepherd.” This direct analogy by Moses was likely drawn from his personal experience during his years in exile while shepherding his father-in-law’s Jethro’s flocks.<sup>15</sup> Moses describing the congregation as sheep without a shepherd is easily understood. Unprotected sheep were susceptible to becoming lost and tracked as prey. It is not my intention to appear redundant by using scriptural texts as the sole means of hermeneutical analysis, but as in the first part of the verse using similarly worded passages for verse 17b suffices to provide the best

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<sup>14</sup>Levine, *Numbers 21-36*, 350.

<sup>15</sup>After fleeing Egypt to avoid death for the killing of an Egyptian, Moses escaped to the Mt. Sinai region of Midian, whereafter standing up for the priest of Midian’s daughter, he subsequently was wedded to Zipporah and assisted his father-in-law as a shepherd (Exod 2:11-3:1).



interpretation of “sheep which have no shepherd.” In Ezekiel 34:5-6, the word of the Lord came to the prophet saying,

They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered. My flock wandered through all the mountains and on every high hill. My flock was scattered over all the surface of the earth, and there was no one to search for them.<sup>16</sup>

Ezekiel’s prophecy might seem to place an indelible impression on readers of Numbers 27:17 confirming the concern that Moses had for the people he would no longer lead. With the shepherd-less flock motif serving as Moses’ pitch to the Father, this easily discernible concern offered as a request apparently reaches God’s heart. As the subsequent verses reveal, Moses concern for Yahweh’s willingness to appoint the most qualified man over the congregation would soon prove unwarranted.

### **God Answers Moses Request to “Take Joshua the Son of Nun”**

Exodus 33:11 states that God’s communication with Moses was one of face-to-face speaking, just as a man speaks to his friend. The confirmation of this truth is through Numbers 27:18-19, where as a friend, without hesitation God honored Moses’ request for an appointed leader in his absence. This subject verse in application to Moses’ faith confirmed that as his wishes aligned themselves with the will of the Father his petition was immediately granted. In a similar respect, “the ram in the bush” analogy is applicable in that God had already provided for what would be needed, addressing the pending leadership vacancy with a candidate whose leadership development was now complete.<sup>17</sup>

The Father’s designation attributed to His newly appointed leader. Joshua is

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<sup>16</sup>See also Matt 9:36 and Mark 6:34.

<sup>17</sup>Abraham’s unwavering faith in God led him to inform Isaac that they were going to offer a sacrifice unto God on Mt. Moriah. Unbeknownst to Sarah or Isaac, Moses had been told to sacrifice the child Isaac, but with Abraham’s will and most important his faith being aligned with God’s, that which was needed for the sacrifice (the ram) was instantaneously supplied thus eliminating the need to sacrifice Isaac (Gen 22:1-19).

identified as “a man in whom is the Spirit.” God’s judicious response for the immediate appointment of Joshua implied that his required development, but most importantly the divine spirit impartation necessary for leadership, was already in place and that the stage was being set for his debut.<sup>18</sup> This identification of Joshua as a man in whom is the Spirit can be best interpreted as a man in whom was God’s Spirit or *ruah* (רוח). Simply put, the Spirit of God resided within him.<sup>19</sup>

Having anointed craftsmen with His Spirit for the creation of the Tabernacle, and elders to help Moses adjudicate cases among the people, Ashley seeks to differentiate these impartations of the Spirit with that upon which Joshua had been endowed. In complement to Levine’s research, Ashley offers the interpretation that the Spirit was not something that recently came upon Joshua or was temporary (as was the case with the elders and craftsmen) but that the Spirit had been permanently endowed upon him from his beginning and served as the basis for God’s choice of Him.<sup>20</sup> This understanding of Joshua’s permanent indwelling of the Spirit accompanied by the responsibilities assigned to him as Moses’ assistant appear to confirm the Fathers pre-destined sovereign plan for his leadership appointment at this time in Israel’s history.

Having the Spirit of the Lord now identified as the primary component required for the promotion of Joshua, it was now Moses’ responsibility to confirm the appointment through the command that he had been given. In utilizing a retrospective view of the events of Joshua’s development, this research is afforded a more concise view of God’s work in His servant’s life, thus providing the GMT ministry a more useful perspective for evaluating the pending leadership development process.

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<sup>18</sup>Though the appointment had been made, there would be a “transfer of authority period.”

<sup>19</sup>Levine, *Numbers 21-36*, 350.

<sup>20</sup>Ashley, *The Book of Numbers*, 552.

The first scriptural reference of Joshua (Exod 17:8-16) records his obedience to the command of Moses to wage war against the Amalekites and it becomes apparent from subsequent passages that Joshua's LDP had already begun. Joshua's LDP is recorded scripturally from Exodus 17 through Numbers 27 and it is within these passages that his commitment of service to the Lord is revealed. In review of Harrison's research, it was Joshua's loyalty and efforts to uphold God's holiness weighed against Moses failure at the Waters of Meribah that established him as the perfect replacement candidate. Harrison later offers as support to Joshua's appointment that he endeavored to protect the Father's holiness through his faithful service of distinguishing Moses as the singular prophetic voice of the Lord. The event which led to this premise was chronicled in his complaint to Moses against the unauthorized prophesying occurring in the camp.<sup>21</sup> In examining Joshua's many exploits of service as an assistant in training, it is not difficult to fathom the reasoning's for his promotion other than to argue that the appointment was made exclusively as an action of the Lord's sovereignty. Budd does not necessarily counter Harrison's reasoning but complements it identifying the appointment as God's unwavering commitment to faith-inspired servant leadership. The appointment was made notwithstanding the lack of faith demonstrated by the continuous rebellion having taken place during the wilderness journey.<sup>22</sup> The irony and significance of Budd's construal that believers of this day might learn appreciably from is that just as the Lord honored the

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<sup>21</sup>Harrison, *Numbers*, 359. See also Num 11:27-29. Upon the murmuring of the exodus congregation regarding food provisions, Moses gathered seventy men of the elders and stationed them around the tent of meeting (The tent location where the presence of God resided). The Spirit of the Lord descended on Moses whom he in turn placed upon the seventy causing them to prophesy for that single occasion while two men—Eldad and Medad being endowed continued to prophesy beyond the time limitations of their co-horts within the camp. Upon Joshua's knowledge of the occurrence, in (his) effort to uphold the sanctity of the Moses (the prophetic representative of God to the people) he beseeched Moses to restrain them from prophesying. Moses instructionally corrected his assistant that he is not threatened by the use of God's Spirit among men.

<sup>22</sup>Phillip J. Budd, *Numbers*, Word Biblical Commentary, vol. 5 (Waco: Word, 1984), 308.

exodus congregation's faithlessness with as faithful a replacement as possible, He honors His imperfect followers of today with the faithful leadership of His Son Jesus.

The exegetical understanding of the Lord's selection of Joshua hinges directly as well as indirectly on the premise that as an above competent assistant who clearly understood the gravity of leading God's people at no time sought the honor associated with the position. By continually placing the Lord's holiness as his highest priority he distinctly qualified himself as the perfect replacement for the nation's retiring leader. The utility of foresight versus hindsight has its place in discerning the will of the Father. Being required to contemplate the entirety of the recorded history of Joshua's development under Moses and the understanding of the Lord never wasting the efforts of those who honor him, Joshua's appointment makes almost perfect sense by natural reasoning. From the divine reasoning perspective, the exclusivity of Joshua being allowed to accompany Moses to the location where he would receive the Word from God on Mount Horeb has to be understood as an explicit indicator of his potential leadership development and eventual appointment.<sup>23</sup>

### **The Theological Significance of Formal Commissioning**

A source of tremendous debate over the centuries between various traditions with respect to the transference of authority through formal commissioning has had to do with the human verifiable identification of the Spirit of God being present on newly installed ministry leaders.<sup>24</sup> The validation of God's Spirit residing in Joshua appears to be of limited concern given that its presence is confirmed directly from the mouth God

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<sup>23</sup>Moses arose with Joshua "his servant" and went up into the mountain of God (Exod 24:13-14). The key is that only Joshua was allowed to ascend Mount Horeb with Moses while all, including the elders, were not. God's permission for such an act clearly provides some indication of the service value assessed to Joshua.

<sup>24</sup>David L. Stubbs, *Numbers*, Brazos Theological Commentary on the Bible (London: SCM, 2009), 213.

while its visible/natural validation is confirmed through his unscathed acts of military and ministry service.

Having been found worthy of leading God's elect through the power of His Spirit, the time has come that this appointment is recognized before the priest and the entire congregation. Scripture provides no identifiable references to Joshua's understanding and receptivity to his promotion. One must assume that the same spirit that enabled him to tirelessly serve as Moses' assistant affords him the humility to step right on into the highest leadership position of God's elect. Given the recorded progression of events, it is now time to confirm Joshua's appointment before those who he has been instructed to lead.

A formally recorded model of commissioning a leader or leadership successor had not yet been established among God's people.<sup>25</sup> The significance is most likely the reason for the specificity of detail associated with God's command. Despite the circumstances for which this inaugural appointment was to be carried out, Scripture reveals no hesitancy on Moses' part to comply. Moses is told to lay his hand upon Joshua. The biblical references identifying the laying on of hands begin in Genesis 48:14-20 with Israel (Jacob) conferring blessings upon Ephraim and Manasseh's head, thus symbolizing the transference of blessings. It is in Numbers 8:10-15 that Moses records the people of Israel being required to lay hands on the Levites, and Aaron was to offer the Levites before the Lord as a wave offering symbolizing the transference of the office of tabernacle and later temple attendants to the Levites to perform the service of atonement through sacrificial offerings made unto the Lord.

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<sup>25</sup>Moses received his call to leadership through the Lord's manifest presence in the form of the burning bush. Alone in the dessert, this unique ordination was without a witnessed ceremony. Though now commissioned, Moses received instructions from the Lord to lead His people from the hands of Pharaoh. In an initial reluctance to do so, Moses asked for and was given three signs for Pharaoh attesting to his divine appointment. Moses was instructed that his sign to God's people would be his future service unto God on Mt. Horeb (Exod 3:11-4:17).

Given these two most relevant contexts for the laying on of hands and the specific knowledge of what the Lord was requiring of Moses, it is apparent that the transfer of office for leadership purposes was what the act was supposed to symbolize. Noth and Davies simply reference Moses' specific act as the transference of the office or the lifelong task of leadership and limit their explanation of his action as such.<sup>26</sup> This understanding of the practice appears to be the common interpretation collectively shared. After reviewing Riggans and Stubbs' research on the practice, the question raised in my mind with regard to the laying on of hands is, does a departing leader just simply want to transfer the office or mantle of leadership, or should greater implications have been inferred through the transition and subsequent commissioning? It is within Riggans and later Stubbs' research that a more comprehensive understanding of the hand-laying practice is found. Their findings reveal that in conjunction with the transference of the leadership office to Joshua, Moses was performing a public act of ratifying what God had already done in Joshua's life and was about to do through this newly installed national leader.<sup>27</sup> These findings, in conjunction with the Lord's explanation for Moses' impending departure, infer that the immediate role of leadership for the purpose of the immediate occupation of the Promised Land required the highest standard of faith in obedience. Being privileged to research this historical account from the vantage point of the New Covenant, the perfection in obedience to God not found in Moses could not have been found at that time and would only be found in the life, work, and ministry of Jesus Christ.

Genesis 48:14-20 and Numbers 8:10 appear to align themselves with Riggans' position in that Ephraim recorded in Genesis 48, and the Levites in Numbers 8, having hands laid upon them were now positioned for divinely inspired ministerial service, which later led to their ordained selection for leadership service. It is through the understanding

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<sup>26</sup>Noth, *Numbers*, 215.

<sup>27</sup>Riggans, *Numbers*, 202.

of what God has already done in the preparation of each leadership candidate's life and through the foreknowledge of what will be done in their impending careers, that I hope to communicate to each of the aspiring leadership candidates at GMT Church upon their being commissioned and having hands laid upon them.

Completing the reference to the subsequent implications associated with the laying on of hands, Stubbs contributes a position that offers tremendous insight. He concludes that the laying on of hands signifies an orderly transition from one administration to the next, understanding that it is ultimately God's leadership on display veiled in man's actions.<sup>28</sup> Experientially this supposition has been proven valid given that when there has not been the orderly leadership transition based on God's Spirit guiding the selection and process, more often than not less than desirable outcomes are the result.

### **The Lord's Design for Joshua's Leadership**

Examining the job description of one's predecessor in many instances can serve as the initial step in assuming the leadership mantle. The truth of this precept is limited in the case of Joshua's succession of Moses. The narrative of Numbers 27:20-21 concludes the Lord's installation instructions for Joshua from the hand of Moses. Moses is told by God, "You shall put some of your authority on him that all the congregation of the sons of Israel may obey him." With the initial training of his assistant having been completed and his appointment having been confirmed, the witnessing of the transfer of leadership must now take place in front of Eleazar and the entire congregation. Davies, whose research cites Noth, infers that spiritual efficacy is at the historical basis of the laying on of hands for the purpose of the transference of power.<sup>29</sup> The spiritual efficacy is

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<sup>28</sup>Stubbs, *Numbers*, 213.

<sup>29</sup>Eryl W. Davies, *Numbers*, New Century Bible Commentary (Grand Rapids: William B. Eerdmans, 1995), 304.

to complement the transfer of leadership from Moses to Joshua. This belief is derived based on God's instruction for Moses to place *some* of his authority upon him (v. 20a). The Hebrew term for authority is *hod* (הֹד) and it is also used to denote splendor, dignity or majesty, all of which can support Davies spiritual efficacy principle.

In the final act of the installation process, Moses is instructed, "Stand Joshua before Eleazar the priest, who will inquire for him by the judgment of the Urim before the Lord. At this command they shall go out and at his command they shall come in." The face-to-face instructional relationship enjoyed by Moses clearly will not be extended to Joshua. The logical progression of thought pertaining to this issue would be why was Joshua not allowed to partake of this exclusive privilege? There appears to be no recorded answer to this question in Scripture, except to acknowledge that the former face-to-face relationship followed the man, not the office. Harrison translates a lay yet logical understanding of the reasoning, inferring that since the culture of Israel had now been established in terms of the law, thus establishing the formation and pattern of prescribed worship, fewer divine interventions of an ad hoc nature would be required and for the normal purposes of domestic practices the decisions of God through the use of lots would suffice.<sup>30</sup>

Regardless of one's understanding of the high priest mediation, the basis of decision making apart from the written law now rested on the two sacred lots identified as the Urim and Thummim. These lots are assumed though not certain to be precious stones were to be carried in the breast fold compartment of Aaron's, now Eleazar the high priest's ephod.<sup>31</sup> Where the uncertainty of important decisions would arise in Joshua's administration he would be required to call upon Eleazar to examine the referenced lots

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<sup>30</sup>Harrison, *Numbers*, 359.

<sup>31</sup>"You shall put in the breast piece of judgment the Urim and Thummim and they shall be over Aaron's heart as he goes before the LORD and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually" (Exod 28:30).



in his breast covering, and as indicated by their manifest presence assumed against their original state, a confirmation of the will of the Lord was to be understood.<sup>32</sup>

The hard and fast truth of this process has been the source of theological debate for centuries, but it is in principle as just described that this process is made known. It is assumed that national decisions related to military actions, allocation of land, legal verdicts in the absence of evidence, choice of leaders, and other similar decisions all of which at one time were communicated directly to Moses, would now be conferred to Joshua through Eleazar by this prescribed method.<sup>33</sup>

### **Intentional Leadership Development Transcends the New Covenant**

The biblical precedence of intentional selection and training of candidates that serves as the core of leadership development requires an attestation from both the Old and New Testaments. Joshua's training and development prior to his selection as Moses successor has been studied. The confirmation of God being steadfast yesterday, today, and tomorrow will now be examined through the lens of leadership development carried out by Jesus as He prepared His disciples for apostleship. As referenced at the introduction of this chapter, Christ's model of candidate preparation for many is the standard of ministry leadership development. This research will now examine Christ's model of intentional selection and training in candidate preparation from the New Testament.

### **The Intentional Call of Christ's Disciples**

Though some scriptural paradigms require allegorical or exaggerative interpretations, the deliberate actions of Jesus calling each of His disciples to follow Him

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<sup>32</sup>Michael Fishbane, ed., *The Jewish Study Bible* (New York: Oxford University Press, 2004), 172.

<sup>33</sup>Fishbane, *The Jewish Study Bible*.172

suggests the need to speak literally into the lives of potential servants. Ryrie understands the command to “follow me,” (Matt 4:18) as the disciple’s call to service and subsequent leadership.<sup>34</sup> This call to service in its historical setting was understood as a charge to become a follower of a master for their close companionship in a common endeavor. Blomberg concludes this recognition in identifying the follower as one often willing to learn and promote a particular ideology.<sup>35</sup> This identification clearly fits the current theological and theoretical understanding of Jesus’ selection of the twelve. As the revealed premise of the New Testament suggests, the disciples were intentionally chosen to lead the nation of Israel to faith in Jesus Christ, while the apostle Paul would direct the Gentiles to faith in Christ.

It is clearly the purpose of the LDP and its related ministries to call and speak into the lives of each candidate, trusting that the ideologies of Christ’s Kingdom will manifest themselves in the form of servant leadership. By allowing the historical/biblical tradition of intentional selection and development of candidates to re-establish its way back into the local church body, the concern of having sufficient numbers of leadership successors will no longer dispel fear over the pastoral staff and sitting leaders. For greater depth into the practice of intentional candidate selection, one might consider asking if Jesus selection of the twelve was an Old Covenant or New Covenant paradigm? Blomberg references the historical custom of Elijah’s day where the castings of one’s cloak upon the protégé’ signaled the call to training and development. He suggests Jesus’ act was in imitation of this manner, something adherents to the law would have been familiar with. As Jesus came as the fulfillment of the law, certain customs prevalent

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<sup>34</sup>Charles Caldwell Ryrie, *Numbers, Ryrie Study Bible* (Chicago: Moody, 1995), 1518.

<sup>35</sup>Craig L. Blomberg, *Matthew, The New American Commentary*, vol. 22. (Nashville: B & H, 1992), 90.

under the law would also find their fulfillment in Jesus, the initiator of the New Covenant.<sup>36</sup>

### **Candidate Preparation**

Having selected His disciples (Matt 4:18-20; Mark 1:16-20; Luke 5:3-11; John 1:36-51), Jesus' development of them into the inaugural leaders of the church was the next order of business. Likewise, the development of the four candidates selected for leadership training at Greater Mount Tabor was the order of business for the LDP. With the LDP ultimately seeking the results achieved by Jesus with His disciples, there must be parallels in the candidates' development processes with those of the disciples. These corresponding training factors derived from the Gospels begin with the disciples aligning themselves with Jesus and almost immediately leaving behind the affairs of this world. Stein notes the common thread of Peter, Andrew, James, and John clearly being their leaving the affairs of this world behind to follow Jesus (Luke 5:10-11 and Mark 1:16-20).<sup>37</sup> While not to the degree of the calling assumed by the disciples (which was to leave everything and follow Jesus), the LDP's candidate preparation did require significant adjustments in the aspirant's priorities. These adjustments were due in part to the amount of time needed to satisfy each component of the program's curriculum. The subordination of each of the candidate's many personal affairs to accommodate the rigors of the LDP aligned their priorities with the warranted actions of the disciples who left all that they knew to follow Jesus.

With the similarities of the LDP candidates and the disciples, beginning with each group's willingness to prioritize their affairs, the succeeding common priority must

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<sup>36</sup>Craig L. Blomberg, *Matthew* Ibid, 90

<sup>37</sup>Robert H. Stein, *Luke*, The New American Commentary, vol. 24 (Nashville: B & H, 1992), 168.

be in insuring that through biblical leadership the mission of the church is fulfilled. In examining the chronology of the disciples' development, the immediate act of serving those in need for the purpose of introducing the gospel provided the primary direction for the training administered by Jesus. Matthew 4:23-25 provides the events that immediately followed after his induction of the twelve: "Jesus was going throughout all of Galilee, teaching in their synagogues and proclaiming the gospel of the Kingdom and healing every kind of disease and sickness among the people." Carson summarizes Jesus' immediate ministry as one of teaching, preaching, and healing throughout Galilee, which according to conservative estimates was approximately 70 by 40 square miles with an estimated population of approximately of just over 3,000,000 people.<sup>38</sup> Confirmed through Carson's research, the amount of time it took for Jesus to cover this area on foot is quite amazing. It is believed that it took Him approximately three months. This extensive community service ministry performed by Jesus provided the incentive for the requirement of the three community-based service projects performed by the LDP candidates. Just as Jesus used His itinerant ministry to proclaim the gospel, so was and will be the ultimate ministry purpose for all LDP participants.

### **The Teaching of the Kingdom**

As important as providing care for those in need is, providing doctrinal education for the spiritual nourishment of a nation is just as important. Scripture makes it clear that teaching was a critical function of Jesus' ministry. My experience has shown, and Christ's actions confirm, that teaching and servicing the needs of others are the two sides of the ministry coin. Matthew 5:1-7:29 and Luke 6:20-49 provide the overarching context and subject matter of Jesus' earthly teaching ministries. Charles Ryrie

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<sup>38</sup>D. A. Carson, *Matthew*, in vol. 8 of *The Expositors Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1984), 120.

understands these passages to be the preaching's/teachings of the King as He provides the picture of His Kingdom.<sup>39</sup> The most common reference to these passages is that of the "Sermon on the Mount" which included the "Beatitudes."

The necessity for the proper teaching about the kingdom of God by ministry leaders dictates that the largest portion of the LDP period required stringent academic studies. Each of the fifteen weeks required the candidates to spend approximately four hours in study (usually two hours for two evenings per week). This time was in addition to their personal devotion time and scriptural study that all followers of Christ are required to keep. The disciples spent over three years sitting under the teaching of Jesus gleaning all that they could in order to fully understand the life and ministry of the long awaited Messiah.

### **The Appointment to Leadership**

To best understand the structural components of the LDP, intentional selection and candidacy is understood as the initial phase of the process. This phase of candidate preparation was identified in Matthew 4:18-22 and Luke 5:1-28. Serving the needs of others and doctrinal training serves as the core or body of the process. This phase of the process can be seen through Matthew 4:23- 5:29 and Luke 6:17-19. Jesus' final phase of the leadership development process is to be understood as the commissioning of His disciples. This research identifies commissioning as the appointment to leadership. In Matthew 28:16-20 Jesus instructs his disciples as to the assignment of their ministry. Having completed of the academic training and testing, the community service component and the ministry internships, the LDP candidates were then ready for deployment into service within the body. Carson conveys the meaning of Matthew 28:16-20 as, the full

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<sup>39</sup>Ryrie, *Numbers*, 1519.

development of a disciple is for the former pupil to replicate the relationship of pupil to teacher with others he now teaches who will hear, understand, and obey Jesus' commands.<sup>40</sup> More so than anything, this is what the LDP hoped to develop in each of its candidates. By leading and instructing ministry personnel on how to hear and obey the voice of the Lord, those being led by LDP appointed leaders should recognize that the direction they are receiving comes not from the spirit of man but from the Spirit of the God.

### **Final Analysis**

As referenced at the introduction of this section, little can be compared to the Christ paradigm of leadership development manifest through the Word becoming flesh and dwelling among men for the purpose of offering a visible image of the invisible God. The leadership development model set forth by Jesus and His disciples will go unparalleled throughout the annals of time. The LDP model set forth in this subject analysis of Moses and Joshua was chosen based on its easily identifiable leader/assistant/succession structure facilitated by God and now practiced by many local church body administrations.

In review of the research cited in this study, the role of the Holy Spirit in Joshua's life opens the Father's dialogue with Moses communicating this as the primary basis for his qualifications to succeed Him as leader of Israel. As referenced in Levine's research, the verifiable presence of the Holy Spirit in the life of leadership appointees has been a point of concern for centuries. This concern is warranted given the necessity of the Spirit's presence for insuring that decisions reached by men are aligned with the will of God.

What cannot be overlooked in this analysis as what Moses unfortunately came to experience: disobedience to the Word of God will eventually warrant leadership

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<sup>40</sup>D. A. Carson, *Matthew*, 120.

termination. With the holiness of God serving as the basis of all leadership decisions, it is incumbent upon the subject ministry to have properly trained leadership candidates available that the work of the ministry goes unencumbered. The aspect central to leadership development unrecorded through the subject text, but what can be clearly inferred from it, is the one-on-one time spent between the mentor and his trainee. Scripture clearly identifies Joshua as the assistant to Moses, while his continued presence in the tent of meeting confirmed this role.

Given the inevitability of death, retirement, or the necessity of maintaining a reliable system of checks and balances, God honoring successions will serve as the primary reason for maintaining a standing leadership development program ministry. As was the case with Joshua (v. 27:21), each newly appointed leader needs to be clear as to the scope and limitations associated with their decision making responsibilities. The intermediary model of leadership provided to Joshua can be thought of as an opportunity for the confirmation of the Lord's will to be shared with others, lessening a spirit of dissention and rebellion among those unsure of God's instruction administered through the new leader.<sup>41</sup>

The act of formal commissioning should by no means be taken lightly. Given that Moses did not deviate from God's instruction, it is apparent that the will of the Father demands that the transition of leadership be as seamless as possible. Without the scriptures explicitly stating such, the role of prophet, priest, and national leader (king) would never again be assumed by a single human man. It is only through the full revelation of scripture that an understanding of this role would eventually come to be known. As the Father divested the role of prophet and priest from the single post of

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<sup>41</sup>Though there was no recorded instruction that the Lord's will expressed through the use of the Urim and Thummin had to be immediately communicated to the totality of the congregation, those leaders were privileged to the express knowledge that results can justifiably defend decisions based on the verifiable will of God.

leadership once held by Moses, it becomes clear that what was once seen in Moses would only be revealed in its most perfect sense in Jesus. Joshua through his development and obedience to the Father was appointed leader of Israel as a model of uncompromising character arguably not seen until the advent of Christ.



CHAPTER 3  
THE PRACTICAL AND THEORETICAL IMPLICATIONS  
OF IMPLEMENTING A LEADERSHIP  
DEVELOPMENT PROCESS

The practical and theoretical implications of implementing a LDP at Greater Mount Tabor Church include, but are not limited to, facilitating the maintenance of a permanent pool of candidates equipped for successful integration into ministry headship,<sup>1</sup> continuously providing training process and auxiliary program implementation evaluation,<sup>2</sup> and finally, as auxiliary leaders mature in their appointments, insuring that viable elder or pastoral candidates will emerge that consider serving at GMT or outside clerical headship vacancies as the Lord inspires. These implications are based on the premise that by developing leaders through a servant-leadership-specific training process, the opportunities for headship failures common to secular organizations will not easily find their way inside the local church body.

**Building and Maintaining a Pool of Candidates  
through Development and Preparation**

The inspiration for this research was that the void of appointment-ready leadership candidates within the body severely hampered the effectiveness of ministry

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<sup>1</sup>The LDP was created as a permanent ministry of Greater Mount Tabor Church for the continuous development of leadership candidates. The candidate development process will be completed, as needed, to provide qualified candidates when leadership vacancies arise.

<sup>2</sup>Each candidate must demonstrate a basic knowledge of general program implementation and evaluation (as outlined in this study) so that the appointees can assist in any new program implementation and evaluation for their respective ministries and other church program initiatives (see figures 2 and 3).

operations. The most practical of all implications for implementing a LDP at Greater Mount Tabor Church was the compilation and maintenance of a pool of gifted leadership candidates from among the membership. Clinton recognizes the identification and development of such candidates as the selection of rising leadership. This identification is further understood as observing who God is selecting for processing and finding ways to enhance their development.<sup>3</sup> Once the initial leadership vacancies have been accessed and filled according to the perceived strengths of the candidates, the immediate and continuous process of pooling future candidates must begin. The LDP will assess the leadership proficiencies of the remaining aspirants and attempt to strengthen them in a number of areas where possible deficiencies may appear. It is upon the maximization of each candidate's skill proficiencies that as vacancies occur an assessment of the best fit for the candidate will take place. The initial criterion for which pooled candidates will be evaluated include, but are not limited to, technical skills, people skills, and conceptual skills.<sup>4</sup> In addition to these three learned competencies, a fourth component was needed that many will debate cannot be learned but is arguably the single greatest attribute of leadership development: character development. Above all of the skills needed for leadership, deficiencies in character often prove to be the single greatest threat to a leader's perceived effectiveness.<sup>5</sup> It is where character deficiencies are recognized during

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<sup>3</sup>J. Robert Clinton, *Leadership Emergence Theory* (Madison, WI: Barnabas, 1989), 21

<sup>4</sup>Technical skills, people skills, and conceptual skills are the leadership attributes cited by Northouse and Katz, among others, and each skill is evaluated for its individual contributions to the operation and functions in the development process. Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage, 2007), 40-53; Robert L. Katz, "Leadership Development: Skills of an Effective Administrator," *Harvard Business Review* (September 1974): 8-18, accessed June 1 2015, <https://hbr.org/.../skills-of-an-effective-administ>.

<sup>5</sup>In 1972 and 1998, inappropriate personal conduct led to potential impeachment investigations against the then sitting US presidents. In 1998, the impeachment proceeding over personal conduct decisions were in fact filed in the US House of Representative but were never tried by the Senate against William Jefferson Clinton, the nation's forty-second president.

the LDP that a candidate's eligibility to be pooled for future leadership appointments would be restricted. It would not be until an objective evaluation of the candidate is conducted indicating that a potential judgment lapse is remote that their eligibility to be pooled would be reinstated.

As greater awareness of additional competencies necessary for effective ministry leadership become known, they can be added for consideration of inclusion to the evaluation criteria of pooled leadership candidates. The reason for utilizing these basic evaluative criterions lies in the belief that ministry leadership requires competencies in each of the referenced areas and apart from their applicable usage the operations of a local church body could be limited in their outreach and ability to serve its members and the community.

In reference to identifying the ideal leadership candidate, Katz' research appears to support the position that the leadership skill sets possessed by an aspirant must be varied and able to reach people on every level of the organization.<sup>6</sup> Being distinct in purpose, though not different in desiring the best equipped individuals for organizational leadership, Greater Mount Tabor Church seeks to determine from its leadership candidates what strengths they possessed and how the skills derived from these strengths best fit the current and future needs of the body.

### **Technical Skills**

Technical skills are the methodological, procedural, and application-based aptitudes required for the functional operation of any specialized service department or organization. For the most part, the needs for extensive technical skills are limited in a small ministry setting, but as a church body grows, the need for leaders with greater technical skills will grow proportionately. Where limited accounting and finance skills are needed to serve a less than 200-member congregation, much greater technical skills

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<sup>6</sup>Katz, "Leadership Development," 9.

will be needed to administer the finances of a 4,000 to 5,000-member congregation. Where no personnel management competencies are required for a 200-member congregation, the leadership's skills needed to manage 20 or more salaried and non-salaried staffers for a potential 6,000 to 7,000-member body may require improved technical skills in the area of personnel management. Believing that each ministry head can be uniquely gifted in his contributions to the body, a valid question raised would be whether it is incumbent upon said ministry leaders to possess extensive technical skills related to the ministry operations they oversee. Notwithstanding disagreement, a pragmatic understanding is brought forth through Northouse's "Skills Needed" model where it is believed that the technical competencies of the leader must clearly be in place but do not have to dominate his personal arsenal.<sup>7</sup> The conventional wisdom is that certain leaders, whether in business or ministry, though initially trained in understanding the technical components of the organizations day to day operations, are probably best served by their reliance on highly skilled subordinates. This convention appears to make sense for a number of reasons. One reason in particular is that it is difficult to effectively lead a team if an inordinate amount of time is utilized tending to minute technical issues. Given the findings and obvious necessity for technical competence, finding and developing leadership candidates that possess technical acumen will be a priority in creating the candidate pool.

With anticipated growth of the congregation being a priority, the need for greater technical skills in leadership personnel will arise. Developing adequate enough levels of technical skills among the candidates to fill future leadership needs will become a tremendous challenge for the LDP administration. In preparing for growth and the future leadership needs of the body, facilitating a pool of candidates with the appropriate skill sets is central to the success of the LDP.

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<sup>7</sup>Northouse, *Leadership*, 40.

## People Skills

While technical skills demonstrate the leaders' ability to process or direct objects, people skills, often called human skills, require the leader to understand people and based on that understanding optimize their contribution to the organization. Katz relates that people skills are a measurement of the leaders' ability to work within a group and to build cooperative effort within the group that will in turn look to him for leadership. The highly skilled in this area are those who accept existing viewpoints, perceptions, and beliefs different from their own, recognizing the strengths and limitations of these feelings.<sup>8</sup> In light of these interpretations, my research surmises that the development of people skills in the LDP must emphasize tolerance and inspire the humility to dig deep into the discernment of the divergent ideas of others.

In further review of Katz and Northouse's research, there is what this study would like to identify as the complement to recognizing the strengths and limitations of others viewpoints. Being aware of one's own strengths and how to adapt them to the ideas of others for the purpose of achieving the organization's goals offers a more complete understanding and utilization of leaders' human skills. This balancing principle in the function of leadership development stresses an awareness of one's own attitudes, beliefs, and perceptions taking into consideration the usefulness and limitations of these feelings. It is through this self-awareness of one's own limitations and effectiveness that the creation of an environment where colleagues can feel free to express themselves will begin to exist. It is through this setting that the onset of an optimal work environment will begin to exist.<sup>9</sup> At its core, developing ministry heads who will serve those they lead through a clear understanding of their words is the essence of what is sought through the generation of pooled leadership candidates.

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<sup>8</sup>Katz, "Leadership Development," 3.

<sup>9</sup>Northouse, *Leadership*, 41.

## Conceptual Skills

Concept or thought skills, as some will identify them, incorporate a holistic view of the integration of the parts of the organization to the whole. The concept skill set assessment of GMT's pooled candidates would not be limited to how well the aspirant demonstrates a conceptual knowledge of satisfying the objectives of the position vacancy, but would include an assessment of how his leadership theoretically can maximize the subject ministries' contribution toward the fulfilment of the church's mission.<sup>10</sup>

Constructing and de-constructing concepts as they relate to problem solving and the course of direction the candidate leader hopes to direct a particular ministry will prove to be useful attributes in the life of a leadership appointee. Northouse relates a practical application of conceptual competency referencing the ability of the leader to rationally communicate his vision for a new direction and how this new direction will ultimately serve the goals of the organization.<sup>11</sup> In lieu of Northouses' primarily secular applications of leadership theory, the universal application of conceptual competence transcends general organizational leadership theory allowing itself to being equally applied to ministerial leadership settings. An example of some of the conceptual components utilized in evaluating the suitability of sitting leaders that GMTC requires of its pooled leaders are organizing work, organizing and defining relationships and roles, and the establishment of channels of communication for improved ways of getting jobs done.<sup>12</sup> Understanding the functions of GMT's operational and auxiliary ministries for their contributions to the

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<sup>10</sup>A by-product of satisfying the pooled candidate objective through the implementation of a LDP at Greater Mount Tabor Church is to insure that the compiled group of leadership candidates demonstrate a commitment to servant leadership that integrates a holistic approach to ministry service versus a compartmentalized approach, particularly in the areas of problem solving and each ministries' role in fulfilling the church's mission.

<sup>11</sup>Northouse, *Leadership*, 42.

<sup>12</sup>Bernard M. Bass, *Bass & Stogdill's Handbook of Leadership: Theory, Research & Managerial Applications*, 3<sup>rd</sup> ed. (New York: The Free Press, 1990), 402-3.

operations of the body as a whole are foundational requirements that the candidates needed to obtain prior to their appointment.

The discernment and development of conceptual skill competencies round out the application-based attributes desired of the candidates sought to be pooled as a result of implementing the LDP. Problem solving and objective completion, to the management of limited financial and human resources, require conceptual skill development and execution. In an attempt to understand the necessity of leadership personnel needing conceptual skill development, one does not have to look any farther than how one poorly conceptualized decision might adversely affect the financial solvency or membership commitment to some newly embarked upon initiatives of the church.

How must the conceptual skills in an aspiring leader be developed apart from simply relying on the belief that certain individuals are inherently endowed with the gift of leadership or the numerous attributes associated with leadership, e.g. conceptual skills? The development of a candidate's conceptual skills will be viewed as something attained in quite the same fashion as the development of technical competencies which many agree most people are not born with but develop through education and experience. The LDP training personnel sought the counsel of proven and respected authorities in the field of conceptual skill development to outline academic and curriculum guidelines for the evaluation and development of pooled candidates.

### **Character Evaluation**

The impact of personal conduct has proven to carry as great an effect on the success of a leader as all of the technical, people, and conceptual skills combined. Recently, there appears to be no greater detriment to the credibility of the church than personal conduct failures exhibited by ministry leadership. This detriment to the church often comes at the hands of critics seeking to discredit the life changing power of a life surrendered to the Lord. It is for this reason that pooled leadership candidates had to be heavily scrutinized throughout their development, and when needed, passed over in the

event that personal conduct issues were brought to the attention of the training elders.

Stogdill confirms my findings identifying the necessity of technical competence, interpersonal, or people skills, along with intellectual competence. He complements his findings confirming that the leader is assisted in the execution of the listed competencies if he possesses a high degree of motivation and personal integrity.<sup>13</sup> In contrast to placing an unbalanced amount of weight on the role of personal character in leadership, Stogdill interprets the competencies of the leader to weigh equally with the integrity of his character in determining the level of his success. This understanding serves well with the belief that strong character in a leader who lacks intellectual strengths will be limited in how well he can serve those he has been entrusted to lead.

To find a proven model of a pooled leadership candidate resource, I had to look no further than the US military. In an effort to validate the reliability of the objective of creating a pool of appointment ready leadership candidates, obtaining the professional opinions of individuals who have in fact served in this capacity prior to their leadership appointment seemed logical. Researching the subject of character for the LDP provided numerous findings. One of the most profound references on the subject was provided by Dave Anderson, whose study was based on the findings of his father Brigadier General (Retired) Jim Anderson, who served forty-one years with two tours in Vietnam. General Anderson offered the understanding that his son identifies as “leadership failures are usually character failures.”<sup>14</sup> The accuracy of Anderson’s statement is insightful, but what confirms the premise of this section is his understanding that leadership is a blend

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<sup>13</sup>Ralph M. Stogdill, *Handbook of Leadership: A Survey of Theory and Research* (New York: The Free Press, 1974), 96.

<sup>14</sup>Dave Anderson, “Leadership Failures Are Usually Character Failures,” Anderson Leadership Solutions, February 26, 2013, accessed March 25, 2015, <http://andersonleadershipsolutions.com/leadership-failures-are-usually-character-failures/>. Anderson is a consultant in the field of corporate leadership development, and he posts his research on his web site. Access to his father’s military experience gives him a model of excellent leadership (see figure 1).



of demonstrated competence, i.e. skill, and the exercise of judicious character. Anderson offers an illustration of these two components which comprise leadership in the union of competency and character symbolized through the representation of a Venn diagram understood relationally as A-Union-B. This set theory notation provides a clear picture of how leadership is derived (see figure 1).

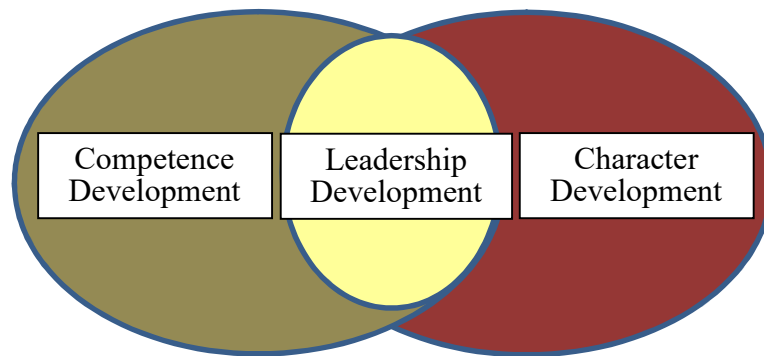


Figure 1. Leadership development: Competence and character

Through this depiction, I understand leadership development as the process of bringing forth and helping to develop a candidate's character while refining and developing their unique skills and competencies (see figure 2).

In final thought, with now having a reserve of appointment-ready candidates, maximizing their training experience is the prudent course, if not obligatory course. Endeavoring to serve the community in a greater capacity is one of several ancillary options for the best training of this ministry group. This reserve group could optionally serve as the leadership's staff representatives in the event community civic matters arise that require more than a single representative from the pastoral staff. While it could be argued that a deacon or current ministry staff might best serve in this capacity, by affording apprentice ministry leaders the hands-on experience of addressing the needs of the community, their leadership readiness will be greatly progressed.

## **Continued Training Process Evaluation**

With the ultimate goal of the LDP being to develop auxiliary ministry leaders, it is imperative that the most qualified candidates find themselves prepared to the highest level and made eligible for appointment. This objective can only be obtained if there is a well thought out implementation and continuous evaluation system of the best proven policies, procedures, and training methods. An on-going program evaluation system will serve as an in-process approach for the LDP's evaluation procedures rather than utilizing an annual program evaluation system.<sup>15</sup> The implementation of these evaluation systems are to ensure that nothing is overlooked with regard to the leadership candidate's preparedness before their appointments. With the subject LDP being the catalyst, a major implication of instituting an on-going program evaluation process would be the policy of requiring on-going evaluation systems for all ministry initiatives implemented at Greater Mount Tabor Church.

This research will examine two program evaluation models that should prove helpful in keeping Greater Mount Tabor's LDP and future ministry initiatives on the proper course. It is my intention that the two templates considered serve as a check and balance system against each other in order that very little is overlooked in the program evaluation process.

### **Program Evaluation Tutorial— Michigan State University**

The first program evaluation model selected was developed by Michigan State Universities Office of Medical Education Research and Development (OMERAD) for the express purpose of guiding program developers through the major steps of developing an evaluation plan for future operational programs or curriculums. This model was selected

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<sup>15</sup>The in-process program evaluation is not to be confused with the concluding review of the LDP, which took place at the end of the research project, but is designed to evaluate the overall success during the implementation of the project. This process evaluation is designed to serve as a means of insuring that the desired results of the implementation have the highest probability of being achieved.

because of its perceived applicability to the LDP scheduled for implementation at Greater Mount Tabor Church (see table 1).

Table 1. Program evaluation overview

Purpose	To implement an effective leadership development process to equip leadership candidates at Greater Mt. Tabor Church, Chicago IL
Goals	Goal 1: Develop a four month leadership development process to equip candidates within the GMT church body; Goal 2: To enroll within specified time period 4 to 6 candidates who meet the candidacy selection criteria; Goal 3: To equip the enrolled candidates through the implementation of the LDP.
Description	Facilitating the maintenance of a permanent pool of candidates equipped for successful integration into ministry headship, continuously providing training process evaluation, which will also serve as the evaluation basis for new program implementation, and Finally, as auxiliary leaders mature in their appointments, insuring that viable elder or pastoral candidates will emerge that consider serving at GMT or outside clerical headship vacancies as the Lord inspires.
Questions	Does the candidate training criterion provide adequate training to support the decision making and leadership responsibilities undertaken by the appointed candidates? Is there a review process in place to determine the adequacy of performance of an appointed candidate? Are provisions in place to support the candidate once an appointment has been made?
Source of Data	Pastoral leadership/training staff; The ministry members being led by the appointed leader, The appointed leader-him/herself
Methods of Data Collection	Interviews of the leadership training staff, the auxiliary ministry staff along with the appointee. Questionnaires completed by Leadership training staff, the auxiliary ministry staff personnel as well as the appointee.

The first step of OMERAD’s program evaluation system<sup>16</sup> is the identification of the program’s goal. The goal of the LDP is clearly identified and understood as the project’s purpose. As identified in chapter 1, the purpose of the LDP is to develop and implement an effective leadership development process for equipping candidates who

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<sup>16</sup>Office of Medical Education Research and Development, “Introduction to Program Evaluation,” accessed May 15, 2015, <http://omerad.msu.edu/meded/progeval/index.html>.

desire leadership positions. Step 2 of this evaluation process involves the identification of the objectives required for the satisfaction of the programs goal. Despite the academic distinction in their meanings, the goals identified in chapter 1 correspond with OMERAD's placement of objectives. The goals for this project were to develop a four-month LDP, enroll 4 to 6 leadership candidates within the specified enrollment period, and equip the enrolled candidates through the implementation of the LDP. In the event that less than desired results in subsequent ministry program implementations arise from poor goal setting, step 2 of the evaluation process will seek to identify more accurate objectives in order that the desired results are achieved.

Step 3 of the evaluation process involves writing the program description. Outlined in the LDP, this function is identified through the four-month training period where the candidates will receive training through a Scripture-based curriculum and required ministry service projects. In addition, the candidates will be periodically evaluated throughout the process by assigned ministry leaders to assist in doctrinal understanding. It is this area of the evaluation process that will most likely experience the most significant amounts of periodic review and proposed corrections. As with many program implementations, the instructional strategies and learner activity processes serve as the core of the program due to their tremendous impact in shaping the understanding of those being trained. Steps 4 through 6 of the program evaluation process require preparing the "Evaluation Questions," "Sources of Data," and "Methods of Data collection."<sup>17</sup> It is through the information derived from OMERAD's program evaluation tutorial that the initial evaluative information will be generated to assess the necessity of review and

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<sup>17</sup>Program evaluations are designed around questions. The questions are devised to elicit information necessary to address issues raised concerning inadequacies in achieving the programs goals. The most useful questions offer a source for their information and readily available methods of data collection.

revisions to any of the steps/processes used in the LDP or future programs implemented at Greater Mount Tabor Church.

### **How Does Program Planning and Program Evaluation Relate?**

For the most effective use of program planning and program evaluation systems, neither process can be treated as independent activities.<sup>18</sup> This understanding is due to their collective findings providing the basis for determining whether a new program proposal or the continuation of an existing program is feasible. Secondly, the findings from both processes provide the data required for the decisions needed in determining future program modifications. Finally, apart from a valid evaluation system, few ministry initiatives would be able to initially prove themselves worthy of the sizable resource allocations necessary for their continued operations. Based on the stated beliefs, OMERAD's evaluation system will continue to be utilized as long as the LDP is in place or its processes prove no longer capable of assisting Greater Mount Tabor Church and its leadership candidates achieve their goals.<sup>19</sup>

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<sup>18</sup>See figure 2. Arrow-5 integrates the "Program Evaluation Component" into the program planning and evaluation process.

<sup>19</sup>Michigan State University, "How Do Program Planning and Evaluation Relate?" accessed April 27, 2015, [http://omerad.msu.edu/meded/progeval/resources/how\\_relate.html](http://omerad.msu.edu/meded/progeval/resources/how_relate.html). Figure 2 was created by OMERAD and used as the evaluation process life cycle for curriculum and program implementation and evaluation. With the LDP utilizing a leadership development curriculum along with a development program, OMERAD's model offers what could be considered a customized fit for the program evaluation function. Upon the evaluation of each completed class's leadership appointees, the steps of "Instructional Strategies" through "Program Revisions" are to be undertaken prior to the initiation of a new training class in order to evaluate and insure all training materials and processes are working to produce the most proficient appointment-ready leadership candidates.



Figure 2. OMERAD’s program planning and evaluation process

**Program Development and Evaluation—  
University of Wisconsin-Extension**

With the necessity for the success of the LDP, and future program initiatives being critical to the life of Greater Mount Tabor Church, having leadership candidates versed in the basics of program implementation and evaluation seems prudent. The ability to filter major program decisions through an alternate evaluation process demonstrates due diligence on the part of church leadership. The University of Wisconsin’s Program Development and Evaluation model (PD&E) also known as the Program Action-Logic Model (PALM) is an ongoing systematic process that extension professionals follow as they plan, implement, and evaluate educational programs. The process is not confined to a four year planning cycle. It can be applied on a small scale, i.e., the Greater Mount Tabor LDP, or on a larger scale such as a comprehensive community initiative or statewide program of action. This evaluation model appears ideal for the LDP and future program implementations based on its design to enhance the training, curriculum, and program development initiatives of the University in particular and other institutions in general. This program appears to evaluate for a more efficient use of the investment of resources and assesses the overall effectiveness of many of the universities other initiated programs. The other major factor serving this evaluation system’s fit into the Greater Mount Tabor

LDP evaluation needs was that the evaluation component was engineered directly into the program development system. As future ministry initiatives are considered, I desire to see their evaluation functions incorporated into the initial program design as modeled by PD&E. An overview of the program models is provided to outline its applicability to the LDP.

### **Program Action-Logic Model Overview**

The Program Action Logic Model of the University of Wisconsin's Program Development and Evaluation system is an extremely useful algorithm for use by skilled or lay program implementers. Through an accurate assessment of an organization's needs, the PALM, if utilized correctly, should confirm or redirect the subject organization concerning the suggested alternatives for addressing operational challenges.

The components of the Program Action Logic Model can be operationally identified as the situation, priorities, inputs (investments), outputs (activities/participation), and outcomes. The outcomes, which fall in the short, medium, and long-term categories, conclude the program's operations and should provide the essence of the resolution if not the entirety. Each of the stated components respectively relate in a sequential fashion concluding with the long-term outcomes culminating the program's implementation process. The specific elements subject to the fore-mentioned components are examined next, and how, if applied correctly, it should supply a resolution to the identified problem associated with the subject LDP.

**The situation.** The situation component should be understood as the needs of the organization being weighed against the current resources of the organization in order that the assessed need can be measured. It is the scale of the need that provides the basis for the problem being experienced by the organization. As it relates to the subject LDP, the current situation is the inability of the leadership staff to facilitate leadership appointments as needs arise. The current manpower resources of Greater Mount Tabor

Church appear as though there are adequate ministry members to address the current situation provided the proper intervention is put in place and executed.

**The priorities.** The PD&E illustrates a connective progressive relationship between the situation and priority components of the organization. The current situation's potentially adverse effect on the mission, vision, values, and competencies of the organization, identified as its priorities, directly engages the PD&E to investigate how the processing of specific inputs will provide specific outputs that offer outcomes expressed as short, mid and long-term impacts.

**The inputs.** The program logic model understands the inputs of an organization as its investments that can be utilized in conjunction with a task function to serve a desired audience or demographic. The investment elements common to most organizations are time, human resources, and the capital cost associated with materials, labor, and when applicable, salaries. With respect to the LDP, these investments appear to be limited to time, human capital, and minimal financial capital. Based on the nominal financial investment required, a closer examination into the viability of the LDP becomes more evident. As stated, the investment inputs combined with the task function allow the organization to begin reaching target groups. The task, or what can also be stated as the job function, is what reaches to the heart of the LDP. It is in this sub-component facilitated by the investment aspect that the teaching, training, mentoring, and developing, which is the core of the LDP, are performed. The Program Logic Model makes the reasonable assumption that through the investment of time and tasks the desired outreach, which impacts the overall outcome, can be reached.

**The outcomes.** As with any major decision affecting the operations of an organization, short, mid and long-term ramifications are to be watched for as the basis of program success. Given such, the Program Action Logic Model is designed to provide these categorical results. Also identified as impacts, the outcomes of the PLM can provide



nothing greater than the quality of what is being input into it. There is little to prove contrary to the quality of time, human resources, teaching, and developing provided on the front end of the PLM being reflective of the same qualitative results expressed as outcomes. Through examining the model closely, the elements found in the priority component (mission, vision, values) are ultimately satisfied as long-term outcomes. The assessed needs identified through the problem identification component through proper task operations are fulfilled in the immediate or short-term outcomes. This is consistent with the desired results for the LDP, where the short-term or immediate outcomes conform to the immediate needs, the mid-term outputs serve to reflect the ability of newly appointed leadership to plan and set future goals, and the long-term outputs keep the Greater Mount Tabor family in fulfillment of the universal mission, vision, and values commanded by Christ.

### **The Program Evaluation Component**

Unlike OMERAD's program evaluation model, where the program evaluation component is incorporated well into the program planning process, the program evaluation component of the University of Wisconsin's PD&E is the foundation or platform on which the Program Action Logic Model is designed upon. The program evaluation component (see figure 3), serving as the basis on which the PALM is designed, offers users the convenience of immediately weighing proposed elements of program development against the program's evaluation constraints. This specific design serves as a check and balance system providing systematic integrity throughout the entire program development process.

As previously stated, understanding that the long-term impacts must ultimately reflect congruency with the priorities of the organization, and the short-term impacts must fully address the assessed needs identified through the situational component, it is quite easy to confirm the integrity of this program. Providing the aspiring ministry leaders with such a useful tool, though potentially intimidating at first, should serve to

keep their proposals in line with the mission, vision, and values of the church and their tenures as fruitful as possible.<sup>20</sup>

Manage the Evaluation	1. Engage Stakeholders: candidates, training elders, auxiliary ministry workers, congregation members, etc.			
	2. Focus			
			3. Collect Data	
	a. Describe program logic model		4. Analyze and Interpret	
Account for limitations of subjectivity in evaluations	b. Define purpose	a. Identify data sources		5. Use
	c. Determine users	b. Select data collection methods	a. Process and analyze data	
	d. Determine evaluation questions	c. Pilot test	b. Interpret data	a. Share findings and lessons learned
	e. Select indicators	d. collection schedule	c. What is learned	b. Use in decision making
	f. Determine design	e. Determine samples	d. What are the limitations of process data	c. Determine program changes to make
	Basis of Evaluation			
Usefulness    Feasibility    Propriety    Accuracy				

Figure 3. Steps in the program evaluation process

The utility of the total program model is that despite the evaluation component being primarily what is valued for this research, the total model’s context offers many similarities to the subject LDP.<sup>21</sup> The PD&E’s foundation, or platform (see figure 3),

<sup>20</sup>The “Evaluation Process” model is taken directly from the PD&E model and is designed to serve as the foundation of overall program development process.

<sup>21</sup>The situation (problem identification) are the verifiable needs for a program’s creation, which must include prioritizing the vision and mission of the ministry that are common to all organizations. Inputs (what we invest) include candidates, training curriculum, supervised instruction, and the like. Outputs (what is performed against the

consists of concentrated program focus, the collection of data, analyzing/interpreting said data, and the use of the derived information.<sup>22</sup>

This evaluation process designed by the University of Wisconsin requires very little retro-fitting for use in the evaluation of Greater Mount Tabors LDP. The four steps overseen by the ministry stakeholders should be able to provide objective feedback not found through subjective question-based evaluations. What uniquely qualifies this evaluation model for use with the subject LDP is that the Program Action Logic Model provides the framework through which the LDP, along with many other created programs, can be evaluated for their relative effectiveness?<sup>23</sup>

The management of the evaluation process operates under the constraints of human authority, timelines, the programs responsibilities, and budgets. These parameters are the supports upon which the referenced steps of focusing, data collection, analysis/interpretation, and use seemingly rest.<sup>24</sup> In summary, the integration of OMERAD's program and planning evaluation with the University of Wisconsin's PD&E incorporates the best of both worlds from an evaluation standpoint. OMERAD takes into account matching the assessed needs of the organization with the goals, objectives, and instructional strategies, while the University of Wisconsin's PD&E seeks to be more output evaluative

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inputs) are leadership development training activities, curriculum instruction, service project practicums, etc. Outcome impacts are having full leadership staffs, candidates waiting to fill vacancies as they arise, and a system in place to permanently address vacancy needs. The evaluation function is the ability to evaluate one's program implementation and operations as an ongoing in-process function that should facilitate the ability of early detection as problems arise, thus enhancing overall program success.

<sup>22</sup>The evaluation process involves focusing, collecting data, analyzing and interpreting said data, and reporting (see figure 3).

<sup>23</sup>In complement to the practical and theoretical implications given in the thesis of this section, the utility of the Program Action-Logic Model and Steps in Program Evaluation will be offered to each new ministry initiative as a means to ensure program effectiveness and reliability is present throughout the entire church body.

<sup>24</sup>University of Wisconsin-Extension, Program Development and Evaluation, "Logic Model," accessed April 27, 2015, <http://www.UWEX.edu/ces/pdande/evaluation/evallogicmodel.html>.

in its approach to assessing program effectiveness. These two evaluation arms were used as a check and balance system against each other, always pointing to preparing the optimal leadership candidate. The practical and theoretical implications of implementing these complementary systems offer a basis of evaluation that should transcend program initiatives at Greater Mount Tabor for many years to come.

### **Pastoral and Elder Candidacy Foreseen**

With the pastoral and executive staff of the Greater Mount Tabor Body firmly in place, there appears to be little necessity for replacement candidates in the near future. Given the prominence of laity among the membership, a pastoral appointment from among the church body seems quite unlikely. Nevertheless, with the anticipated improved quality of the candidate development offering a foundation upon which a formal theological education could justly sit. It should not be beyond the realm of possibilities in the future that an ordained clerical candidacy be made from the LDP pool. In other words, despite the original design of the LDP being for the development of auxiliary ministry leadership, one of the most practical implications of its realization is the understanding that a pastoral or elder candidate could emerge from its midst.

Stogdill references that there are in fact situations in which formal leadership appointments should justifiably be made to cohorts/peers based on their familiarization and understanding of the dynamics involved and their ability to solve group problems.<sup>25</sup> This premise coincides with his collaborative work with Bass, which relates that appointments from within the organizational pool are often based on internal administrative knowledge and the experience derived from such. The experience derived from their administrative knowledge is often complemented by age and other select factors.<sup>26</sup> The

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<sup>25</sup>Stogdill, *Handbook of Leadership*, 225.

<sup>26</sup>Bass, *Bass & Stogdill*, 83.

frequency of internal leadership appointments should not be understood as a license for always giving the selection advantage to member candidates, but as a statistical reference as to how often the in-house selection has served to benefit the organization.<sup>27</sup> It is in keeping with an unbiased perspective of considering in house candidates for leadership appointment that lends itself to both the practical and theoretical implication of implementing a LDP at Greater Mount Tabor Church.

It should not be too difficult to conceive that servant leadership is the optimal form of headship needed within the local body, and the LDP's primary purpose is to assist in this development. As was identified in the biblical and theological implications of this research, Joshua apparently was unaware of the assignment that the LORD had in store for him. So might possibly this be the case at Greater Mount Tabor Church through the implementation of its newly formed LDP. For research identification purposes, this potential occurrence would most easily be identified with the practice of promoting from within. There are pros and cons associated with such practices and despite it not being the custom, from both a practical and theoretical standpoint, Greater Mount Tabor Church should not totally ignore the possibility of clerical leadership emergence given a seminary-educated candidate having undergone GMT's LDP.

An example that somewhat relates to this occurrence is the subsequent appointment of Erwin Lutzer to the senior pastor position at Moody Church. Lutzer has, on occasion, spoken about how he was in attendance at the Moody Church upon Warren Wiersbe's inability to preach one morning. After agreeing to fill in that morning and then filling in on a temporary basis, he became a candidate to succeed Wiersbe. Though this is an unusual circumstance, the practicality of candidate availability is quite useful. One of the reasons why clerical leadership possibly coming from the LDP was presented

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<sup>27</sup>The validity of these appointment instances can only be considered in light of the in-house candidate possessing similar academic and professional credentials.

in this section was that often many local church's feel they have lost in an unanticipated leadership departure, the Lord has already placed greater among them.

### **Conclusion**

Building a pool of candidates trained in the skills for successful ministry headship, while providing a training process evaluation for present and future ministry initiatives and understanding that viable elder and pastoral candidates may emerge from the implementation of the LDP, has offered considerably more insight into the implementation a LDP at Greater Mount Tabor Church. These practical and theoretical implications should never be the limits of such a necessary criterion of program implementation.

As the seasons and expertise in leadership development progress, hopefully more useful implications will emerge to strengthen not only the LDP but every ministry initiative. This project, when presented to Pastor Washington, could have been considered a critical evaluation of His leadership, but was understood and accepted as the Spirit's work for ministry excellence. These few implications are not intended to be the end of the evaluative efforts of the initiative, but hopefully a starting point for all of the parties involved to look deeper into their roles as God-ordained servants in order that greater insight may be offered to make its implementation a greater success than ever intended

Upon ministry personnel review, it is prayed that thorough review is conducted in order that objective refinements are presented, thus making this LDP as successful a model as the one it was designed to emulate. This would be the one carried out by Christ and His illustrious twelve.

## CHAPTER 4

### METHODOLOGY USED IN IMPLEMENTING THE LEADERSHIP DEVELOPMENT PROGRAM

The purpose of this project was to develop and implement a leadership development program at Greater Mount Tabor Church in Chicago, Illinois. In this chapter, the processes employed to implement the program are outlined and examined providing the required detail for their current and future applications. It is the hope of this research that the LDP will be utilized for generations to come within and outside of the Greater Mount Tabor Church body.

The goals identified in the proposal of this project were to develop a four-month leadership development process, enroll 4 to 6 six candidates who meet the leadership selection criteria, and equip the enrolled candidates through the implementation of the LDP. The implementation methodology first examines the candidate enrollment process, the implementation of the training process components (i.e., the canonical and theological curriculum), the execution of multiple ministry service community projects, and the completion of two leadership intern assignments. Finally, the recorded assessments of the candidates' leadership character qualities served as the concluding basis for the candidates' ultimate appointment.

#### **The Candidate Enrollment Process**

Having introduced the leadership development program to the senior pastor and leadership staff in the spring of 2013, it was decided that the selection of leadership candidates and mentoring elders would take place sometime in late 2014 or early 2015. In March 2015, announcements were placed in the church bulletin requesting that any members seeking training in biblically-based leadership for the purpose of filling

ministry leadership vacancies should contact Pastor Washington or his designee by April 3, 2015.

Washington personally selected 6 training elders to assist in the administration of the program and the evaluation of the candidates. By April 3, 2015, 5 candidates replied to the leadership training bulletin notice as potential leadership candidates. It was explained to each candidate that they would need to submit a written request stating their interest in becoming a ministry leader and why they were interested, in addition to providing four character references. The candidates were instructed that two of their character references would have to come from within the membership body and two of their references would have to come from outside of the membership body, with at least one reference coming from a past or current employer. Four of the 5 applicants provided the required character references and the statement letter declaring their reasons for seeking leadership candidacy, in turn, those 4 candidates were eligible and thus selected for the inaugural leadership development training class. Given the simplicity of numeric count, for identification purposes the candidates were identified as candidate 1, candidate 2, candidate 3 and candidate 4.

### **The Academic Assessment Criteria for the LDP**

As referenced in the project proposal, the scholastic portion of the candidate training program consisted of a sixteen-week academic-based curriculum. This portion of the training began on April 13, 2015, and ended on August 10, 2015. Each candidate received 4 hours per week of scriptural and theological academic instruction with bi-monthly examinations. Washington, along with his training staff, combined a canonical study of the leadership attributes assumed by the patriarchs of the Bible, along with the research of Robert Plummer's Seminary Extension course, *How to Understand the Bible*-BB3100 and *Disciplines of Discipleship*-GM2501 for the core of the academic teaching.<sup>1</sup>

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<sup>1</sup>Robert Plummer, *BB3100—How to Understand the Bible* (Seminary



The canonical study was designed as a separate instruction basis from Plummer's Seminary Extension Course, thus providing a two, rather than one, course curriculum. *40 Questions about Interpreting the Bible* and *Fruitful Discipleship* were the textbooks used in the seminary extension course.<sup>2</sup> The cumulative results of candidates academic test scores will be included in appendix 2.

The classroom instruction to the candidates for weeks 2 through 3 was on the subject of obedience in training for leadership. The patriarch examined for this teaching was Abraham and the scriptural text utilized for this instruction was Genesis 12-25. The Seminary Extension course curriculum used for weeks 2 and 3 was from Part 1 of *40 Questions about Interpreting the Bible*, "Getting Started Text, Canon and Translation."<sup>3</sup> The candidates were given a 32-question test from *How to Understand the Bible*.<sup>4</sup> The candidates were also required to write a three-page review of chapters 1 and 2 from the *Fruitful Discipleship*.

The classroom instruction to the candidates for weeks 4 and 5 was on the requirement of servanthood in leadership. The biblical model studied for this teaching was Moses and the scriptural texts utilized were Exodus 2:11 through Deuteronomy 31:22. The Seminary Extension course curriculum incorporated for weeks 4 through 5 was from section A of "Approaching the Bible Generally" in *40 Questions about Interpreting the Bible*.<sup>5</sup> The candidates were given a 32-question test from *How to*

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Extension course of the Southern Baptist Convention, 2013); Robert Plummer, *GM2501—Disciples of Discipleship* (Seminary Extension course of the Southern Baptist Convention, 2013).

<sup>2</sup>Robert L. Plummer, *40 Questions about Interpreting the Bible* (Grand Rapids: Kregel, 2010); W. Edward Thiele, *Fruitful Discipleship: The Guide to Personal Spiritual Growth* (New Orleans: Insight, 1994).

<sup>3</sup>Ibid., 17-68.

<sup>4</sup>Plummer, "Study Guide," for *BB3100—How to Understand the Bible*, 5-20.

<sup>5</sup>Plummer, *40 Questions*, 69-126.

*Understand the Bible*.<sup>6</sup> The candidates were also required to write a three-page review of chapters 3 and 4 from *Fruitful Discipleship*.

The classroom instruction to the candidates for weeks 6 and 7 was on leadership through faith. The biblical model examined in this teaching was Daniel, and the subject text for this teaching was Daniel 1:1-13:31. The Seminary Extension course curriculum incorporated for weeks 6 and 7 was from section B of “Approaching the Bible Generally” in *40 Questions about Interpreting the Bible*.<sup>7</sup> The candidates were given a 32-question test from *How to Understand the Bible*.<sup>8</sup> The candidates were also required to write a three-page review of chapters 5 and 6 from *Fruitful Discipleship*.

The classroom instruction to the candidates for weeks 8 and 9 was on the necessity of prayer and worship by leaders. The model examined on this topic was David, and the scriptural text studied for this teaching was 1 Samuel 16:12 through 2 Samuel 24:25. The Seminary Extension course curriculum utilized for weeks 8 and 9 was taken from 2 questions in section B of “Approaching the Bible Generally”: “Do All Commands of the Bible Apply Today?” and “Why Can’t People Agree on What the Bible Means?”<sup>9</sup> The candidates were given a 31-question test from *How to Understand the Bible*.<sup>10</sup> The candidates were additionally required to write a three-page review of chapters 7 and 8 from *Fruitful Discipleship*.

The classroom instruction to the candidates for weeks 10 and 11 was on leadership’s role in relationship restoration. The model examined in this study was Nehemiah and the scriptural text utilized for this teaching was Nehemiah 1:1-13:31. The

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<sup>6</sup>Plummer, “Study Guide,” 23-37.

<sup>7</sup>Plummer, *40 Questions*, 127-66.

<sup>8</sup>Plummer, “Study Guide,” 41-50.

<sup>9</sup>Plummer, *40 Questions*, 167-82.

<sup>10</sup>Plummer, “Study Guide,” 52-55.

Seminary Extension course curriculum used for weeks 10 and 11 was taken from 3 questions from section A of “Approaching Specific Texts” in *40 Questions about Interpreting the Bible*: “How Do We Identify Literary Genre?” “How Do We Interpret Historical Narratives?” and “How Do We Interpret Apocalyptic Literature?”<sup>11</sup> The candidates were given a 64-question test from *How to Understand the Bible*.<sup>12</sup> The candidates were additionally assigned to prepare a three-page summary of chapters 9 and 10 from *Fruitful Discipleship*.

The classroom instruction given to the candidates for weeks 12 and 13 was on leadership’s role in the process of discipleship. The scriptural text used in this teaching was Matthew 3:1 through John 21-25. The Seminary Extension course curriculum used for weeks 12 and 13 was taken from section B, “Primarily Old Testament Genres,” under “Approaching Specific Texts,” in *40 Question about Interpreting the Bible*.<sup>13</sup> The candidates were given a 64-question test from *How to Understand the Bible*.<sup>14</sup> The students were also required to write a three-page review of chapters 11 and 12 from *Fruitful Discipleship*.

The classroom instruction of the candidates for weeks 14 and 15 was on leadership through the revelation of the Holy Spirit. The subject text utilized for this teaching was taken from Acts 1:1- 28:3. The Seminary Extension course curriculum was satisfied entering week 16 and the candidates were given a comprehensive final examination from *How to Understand the Bible*<sup>15</sup> and were required to prepare a complete analysis of *Fruitful Discipleship* based on the three-page summaries generated

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<sup>11</sup>Plummer, *40 Questions*, 185-96, 213-18.

<sup>12</sup>Plummer, “Study Guide,” 58-73.

<sup>13</sup>Plummer, *40 Questions*, 235-62

<sup>14</sup>Plummer, “Study Guide,” 77-84.

<sup>15</sup>*Ibid.*, lessons 1-14.

throughout the first fifteen weeks of the LDP. A comprehensive evaluation summary of the candidates' test scores are provided in Appendix 2.

### **Community Enrichment Projects**

The second component required for the completion of the LDP by each candidate was the selection, operation, and completion of three community enrichment projects. Each leadership candidate was required to select three outreach ministry assignments to lead as a means of modeling Christ's example of satisfying the felt needs of the community. Each outreach ministry assignment was extended as a means of sharing the gospel and ensuring that the knowledge of salvation through Christ is extended to all people.

Candidate 1 selected and led a weekly Bible study and worship service for the shut-in residents of the Alden-Wentworth Nursing Home in Chicago. This was the first of the three projects enacted by Candidate 1 entered into on May 17, 2015. The second enrichment project for candidate 1 was the creation and operation of an adult literacy ministry designed to provide high school equivalency training for the residents of the Greater Mount Tabor Community. The third and final enrichment project for Candidate 1 was an after-school recreation ministry for the middle and high school children of the community. Each of these outreach ministry continue to be in operation and are being manned by current members of the congregation.

Candidate 2 chose to initiate a monthly food pantry which he directed with the assistance of members of the church body. This ministry additionally sought to provide delivery of meals to shut-ins twice monthly. Candidate 2 also created and initiated a job readiness ministry designed to teach job application and interview skills to the community residents. This ministry engaged the participating community in online job application submission training as well as interview and post-interview follow-up techniques. The third enrichment ministry initiated by Candidate 2 was a voter's registration campaign aimed at increasing the communities' voter turnout. This ministry will tri-annually seek

to identify and register unregistered voters throughout the immediate and outlying areas of the Englewood Community.

Candidate 3 initiated a medical screening ministry concentrating on identifying community residents affected with or predisposed to Hypertension, Diabetes, and colon/rectal and prostate cancer. Candidate 3 partnered with St. Bernard Hospital for the implementation of this program. The second ministry initiative for Candidate 3 was a footwear campaign for children in Haiti and the Dominican Republic. This campaign exceeded the geographic boundaries of the Englewood community as was approved by Washington and the assigned training elders. As a final project, Candidate 3 sought the procurement of a facility to be used as a homeless shelter that would serve as a bridge to finding permanent homes for the communities' nearly 800 homeless residents. Though the LDP process is complete, this community service project is still in process with the approval of the training elders and pastoral staff.

Candidate 4 initiated a nutrition education program aimed not just at the community residents but also at the congregational membership. This project remains as an on-going ministry as most of the enrichment ministries will, however, it will require the participants to partner with registered dieticians and journal their caloric intake until the desired health benefits can be verified. The second community service initiative performed by Candidate 4 was a legal services campaign designed to encourage community residents to establish wills and living trusts for their families and estates. This service initiative later procured the assistance of other legal defense advocates to help the community residents in non-conviction criminal offense expungements. Candidate 4 concluded his ministry service requirements with a college tour and scholarship education drive. Eleven college-age community residents along with 4 college-age ministry members were taken on a tour of 4 of the nations' historical black colleges and universities. At each institution the participants were able to receive admission applications and discuss

admission requirements with the admission representatives. Each of the 4 candidates successfully completed the community service component of the LDP.

The future group of up-coming leadership candidates will be required to select and initiate 3 community enrichment projects that will be due for completion at the end of weeks 5, 10 and 15, just as the inaugural leadership training group performed. The future training classes may select from any of the current class's completed programs and seek assistance from the now leaders who completed the inaugural service project or they can create new community enrichment initiatives in an attempt to satisfy the endless challenges facing the Englewood Community.

### **Leadership Intern Requirements**

Beginning in week 8 of the LDP, each candidate was required to intern as a ministry leader apprentice for two separate ministries for a period of one month. During this period the candidates were introduced to the week-to-week responsibilities of the ministry leaders. This period of intern training was created not only to introduce the training needed in leading others but to also to provide an overview to the entire operational functions of the Church. Candidate 1 served as the assistant finance ministry chairman intern for the first four weeks and in the Christian Education Department for his second four weeks. Candidate 2 served in the youth ministry as a leadership assistant intern for the first four weeks and as a benevolence ministry leader intern for the next four weeks. Candidate 3 served in the worship/music ministry as an assistant leadership intern for the first four weeks and as the correspondence and communication ministry leader for the second four weeks. Candidate 4 served as a deacon assistant intern the first four weeks and as the finance chairman intern the second four weeks.

Each of the 4 candidates were evaluated by their assigned elders as to have successfully completed the ministry internship component of the LDP.<sup>16</sup>

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<sup>16</sup>See appendix 4 for the ministry internship evaluations.

## **The Character Development Assessment**

Washington, along with the six training elders, created a leadership character assessment designed to assess and record the progress of each candidate's development throughout the development process (see appendix 2). Each candidate's assigned training elder was instructed to rate their candidate every four weeks on a scale of 1 to 4, with a rating of "4" conveying exemplary performance, "3" conveying sufficient/adequate performance, "2" conveying the need for improvement in a specified area, and "1" conveying insufficient performance in the specified area. Any candidate receiving a rating of "2" or less would be required to improve their performance in the specified area to a rating of "3" or better over the next two weeks. When a character assessment deficiency is noted by the candidate's assigned training elder, two additional training elders are to be notified for a monitoring of the deficient candidate for the following two to three-week period for the purpose of obtaining an unbiased evaluation of the candidate's progress. If the evaluated deficiencies remain in the candidate's assessment past the next three weeks, the candidate will not be allowed to remain in the current LDP class. The candidate(s) will be allowed to re-apply at a later date for leadership candidacy.<sup>17</sup> There are four criteria in the character assessment evaluation whereby a rating of less than "4" would not be sufficient for passing. These 4 categories will be specifically identified as each criterion will now be presented.

As documented in the Leadership Development Character Assessment Tool, the first areas that each candidate was rated in were the areas of temperance, prudence, and hospitableness. These required character traits, along with the next five were taken directly from 1 Timothy 3:2-9. The second category the candidates must be rated "sufficient" or better was the area of being just, devout and Spirit-controlled. With chemical dependency playing a critical role in the evaluation of personal conduct, the

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<sup>17</sup>The cumulative rating of each current candidate's character assessment sheet is included in appendix 3.

third criterion which represents the first of which that only an exemplary rating will suffice is the prohibition of dependency upon non-medically prescribed chemicals or substance abuse. The prohibition of obsessive desire for material gain was the alternate part of criterion 3. The fourth criterion for evaluation and assessment was the successful management of the candidate's household and familial matters. As implied in Scripture, the inability to manage well the affairs of one's household suffices as proof to the inability to manage the affairs of the local church body.

Valuing the priority of high personal character in the candidate assessment component, the fifth criterion is for the candidate to have established and maintained a favorable reputation within and outside of the local body. This evaluation validates to an extent the letters of reference initially submitted by the candidates. Demonstrating noteworthy character identified as the sixth criterion though similar in many ways to having a favorable reputation is to be distinguished by the fact that a good reputation does not necessarily have to equate with above reproach character.

The seventh category of the assessment criterion requires a rating of no less than exemplary and each candidate is required to demonstrate a total allegiance to the revealed doctrine/content of scripture. Requiring the candidates to demonstrate an exemplary rating in this area serves to encourage clear biblical thinking, which is necessary for all appointed leaders. The eighth criterion for elder evaluation is the ability and willingness of the candidates to teach and provide basic instructional leadership. This category will be evaluated as each candidate will serve a four-week internship in a minimum of two current operating ministries during the course of completing of the LDP. It is assumed that many candidates will benefit from the experience of assisting in a ministry setting where a sitting leader can demonstrate the required skill of teaching and ministry leadership.

The ninth area of character evaluation is the candidate's modeling of serving/service to those they are selected to lead. This category was evaluated through the



candidate's interactions within the congregation at large along with their service through the community service components of the LDP. The observations of this criterion were also examined through the two ministry internships entered into upon the completion of the scholastic component of the LDP. The tenth criterion for evaluation is the willingness of the candidates to commit to a spirit of life-long learning. A primary reason for requiring the sixteen-week academic portion of the LDP is to contribute to the spirit of life-long learning as a follower of Christ. Requiring the evaluation of candidates in this area affords the elders the ability to see their assigned candidate's commitment to this biblical precept.

Understanding the necessity of God's Spirit being present in the performance of ministry leadership, the third criterion for which no less than an exemplary rating would be required was each candidate's active participation in weekly corporate worship. With no conclusive way of verifying the candidate's wholehearted commitment to corporate or private worship, the unwillingness of any candidate to wholeheartedly participate in corporate worship was determined to be grounds for removal from the program.

With no definitive way outside of the two one-month internships to assess each candidate's skills at managing disputes, an assessment variation was needed. As disagreements within the individual ministries arise, each candidate will be informed of such and required to present a resolution proposal to be submitted to his assigned elder for evaluation by the team of training elders. This procedure will tentatively serve as a means of assessing each candidate's skill in this criterion.

The final criterion of which no less than an exemplary rating can be accepted is the candidate's excellence in communication. Each candidate was rated on their communication skills, both oral and written. This assessed criterion, when not evaluated effectively, can prove costly when mistakes due to communication errors are made.

With the understanding that each true follower of Christ is uniquely gifted for

the edification of the body, the lack of stewardship of one's gifts is a detriment to the body as a whole. It is for this reason that each candidate was and is to be evaluated by their training elder as to their stewardship of this inspired gift. The assessment of this criterion will require significant discernment on the part of the training elder. A gift assessment test can be administered, but should not be deemed as totally reliable. This criterion was selected understanding that a strong relationship between the training elder and the candidate would have to be established in order that the proper assessment of this criterion is made.

In order to take advantage of all of the gifts, strengths, and ideas entrusted to the local body of believers, it is incumbent upon all leaders to be receptive and respectful to divergent ideas and divergent point of views. The non-dismissive spirit of the ministry leader is harnessed to understanding that no one person or leader is capable or accountable for the leadership of the church. It is for this reason that the final criterion for which each candidate will be evaluated is their willingness to respect the ideas and opinions of others. Once again, the training elders will have to watch closely during the leadership intern and community service components of the LDP for an accurate assessment of this criterion.

In evaluating each of the character assessment criterion, the assigned training elders must insure that no less than a "3," sufficient rating, is given to each candidate, except for the four areas where a rating of "4," exemplary, is required. This assessment is to be turned into the Washington or his designee for review. Each of the current candidates satisfied the aforementioned criterion and their assessments are located in appendix 3.

### **LDP Training Summary**

Having introduced the four components required for successful completion of the LDP, the chronology by which they were implemented is presented in order that future LDP classes will have a greater sense of the implementation structure. Candidate recruitment can take place over a three to six-week period. It is during this time that the

senior pastor or his designees are required to select leadership training elders to mentor and evaluate the selected candidates. The number of available training elders factors significantly into the number of candidates that can begin the LDP. Where needed, a single training elder can be assigned to two candidates.

Upon identifying potential candidates the first two to three weeks are be used to submit the required character reference letters. Upon the verification of the necessary references, the actual determination of eligible candidates is to take place. Upon clearing eligibility status, the candidates are to be apprised of the academic/classroom requirements (a minimum of four hours per week), the community service commitments (one every five to six weeks) along with the leadership internship (two four-week ministry assignments) and the character assessment evaluations (performed by the training elders).

Weeks 1 to 5 are to consist of academic study and instruction either one or two evenings per week totaling a minimum of four hours. The instruction is to utilize the referenced study materials: Robert Plummer's *40 Questions about Interpreting the Bible* and the corresponding Seminary Extension Course Guide *BB3100—How to Understand the Bible*, and Edward Thiele's *Fruitful Discipleship*. Specific ministerial training administered by the pastoral staff is to also be incorporated. Each candidate will be tested on the assigned material at the end of every two weeks. Candidates are required to score an 85 percent or higher on each bi-monthly examination and the final. Failure to achieve such a score requires a retest. After two failed retests, the candidate(s) will be required to re-apply for a future candidacy class. Each candidate needs to identify his community service projects in order to initiate them at the end of week 5.

Weeks 5 to 10 should consist of academic study and instruction either one or two evenings per week totaling a minimum of four hours. The instruction is to utilize the referenced curriculum materials. Each candidate will be tested on the assigned material at the end of every two weeks. At the beginning of week 8, the candidate will be assigned as a leadership intern for their first four-week ministry. The second community service

project is to be initiated at the end of week 10.

Weeks 11 to 16 should consist of academic study and instruction either one or two evenings per week totaling a minimum of four hours. The instruction is to utilize the referenced curriculum materials. Each candidate will be tested on the assigned material and given a comprehensive final at the end of week 15. The candidates will enter their second four-week internship at the beginning of week 12. The candidates are to be assisted, encouraged, and evaluated throughout this training period by their assigned training elders.

If the grades associated with the assigned coursework are at 85 percent or better, the execution of ministry service projects reflect character and integrity as determined by the assigned training elders, the ministry internships reflect the ability to comprehend the basic leadership skills needed to achieve the objectives and goals of the assigned ministries, and no personal character deficiencies befall the candidates, then an appointment for ministry leadership can be made.

### **Conclusion**

The three performance components (academic assessment, community service projects, and ministry internships) that the candidates needed to execute for the completion of the LDP were strategically compressed into a sixteen-week period requiring a demonstration of excellence in the stewardship of each candidate's time. The requisite of the proper stewardship of a leader's time and the reasoning that initiative must be taken to engage the entire congregation in service to the community are latent qualities that will distinguish the average leadership candidate from a superior one in the years to come. The senior pastor, assigned elders, or their designees have the authority to adjust, reduce, or eliminate any of the performance components of the LDP to make it fair or more suitable for testing the qualifications of future candidates.

Central to the appointees making a seamless transition into their new leadership positions is the period needed for each of them to firmly grasp the responsibilities of

functioning as an independent ministry head. The LDP is requiring the sitting ministry leaders to stay in place no less than four weeks and where needed assist until the appointees have familiarized themselves with all of the policies and procedures necessary for an uninterrupted transition to the ministry leader

Distinct to the character assessment criteria, the performance-based components were designed to serve as a framework for simulating the rigors of ministry leadership. It is the hope that the attitude of the candidate is to joyfully accept the daunting challenge of the LDP training and gallantly attempt to accomplish its goals. Excellence in effort is what the training elders must continue to seek in their evaluation of each and every candidate. The assigned elders must allow the Holy Spirit working inside of them to direct them to the candidates' aid in order that God's predestined leaders for Greater Mount Tabor Church quickly emerge.

## CHAPTER 5

### THE RESULTS OF IMPLEMENTING THE LEADERSHIP DEVELOPMENT PROCESS

#### **The Determination of Program Effectiveness**

Measuring the effectiveness of a program after implementation is often found to be the most subjective component in the progress from its initiation. Advancing from the subjectivity of outlooks to more objective evaluation benchmarks has been the challenge of program evaluation for centuries. In lieu of the limitations of the LDP's objective measurables, having witnessed the program's initial purpose fulfilled, the satisfaction of the ascribed goals, and an estimation of the strengths and weaknesses of the project, a consensus determination as to the positive effectiveness of the LDP has been determined.

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

The timeframe approach for evaluating the results of implementing the LDP provides a uniformed method of monitoring the current and future results of the program's implementation. Utilizing the conventional approach of assessing the initial/short-term, midterm, and long-term results allows ministry personnel an accurate ongoing evaluation of the progress of the LDP. Through current and on-going program evaluations, the LDP of Greater Mount Tabor Church has proven reliable now and will remain reliable in preparing leadership candidates for years to come.

#### **The Immediate Results**

With four out of five of the initial candidates satisfactorily completing the LDP, the pastoral staff at Greater Mount Tabor Church appears to have found the answer to the ministries' most challenging issue. More than finding volunteers to fill the vacant

posts, there are now several candidates with varying degrees of ministry acumen each willing to trust their training, and more importantly willing to step out on faith that Christ will direct their efforts.

The purpose of this project was to implement an effective training process for the preparation and development of leadership candidates. The program's purpose was accomplished through the creation of a candidate training process, the enrollment of the specified number of candidates, and finally, equipping said candidates according to the prescribed curriculum. Thus far the purpose and goals of the LDP have been satisfactorily met. Though the immediate/short-term goals appear to have been satisfied, it is the sustained results of these accomplishments that the leaders of Greater Mount Tabor hope will define the project's future success.

### **Strengths of the LDP**

The evaluation of any program is an on-going process designed to enhance its overall effectiveness. Building on the strengths of the program while addressing the weaknesses is the conventional manner by which sustainability is achieved. The identification of the program's strengths is the first step in this process. With the inaugural LDP class poised to address Greater Mount Tabors' pending leadership vacancies and the candidate development process now on file, it is the pastoral/training staff's commitment to undertake classes as needed that appears to be one of the most apparent strengths of this ministerial service.

Where once the inability to immediately seat replacement leaders was the most glaring weakness in the ministries' operations, the ability to have candidates in a queue has now become a strength that will provide future generations a sense of stability and resolve. Though not specifically outlined as an initial goal or purpose in the project proposal, the ability to perpetually provide qualified leadership candidates was always one of the implied goals of the LDP.

As natural bodies are faced with the task of maintaining physical strength,

maintaining ministry strength through the implementation of new programs and processes can often be just as formidable. This point is made to stress the importance of the maintenance and monitoring of the LDP. It should be understood that if the LDP is limited in its use in the future preparation of candidates, those aspects that were once its strengths through spiritual atrophy will in turn become its weaknesses.

### **Continued Training Elder Support**

The pastoral staff of training elders are essential for the effective operations of the LDP and are one of the major strengths associated with the process. The ability of a candidate, then later as a ministry chairman, to have first-hand access to their training elder for advice is invaluable. Though unstated in the purpose and goals, elder support was one of the many implied benefits of implementing the LDP. The underlying strength associated with elder support lies in the appointees gleaning knowledge and eventually becoming training elders themselves.

### **Future Clerical Leadership**

With filling vacant ministry chairmanships as its primary purpose, another derived strength of the LDP is its potential to reveal future clerical leadership. Notwithstanding the necessity for formal theological training, a candidate who allows this development process to quicken what Christ has already placed in them will be encouraged to seek ordained clerical leadership.

### **The LDP Components**

The final strength associated with implementing the LDP is the cumulative effect of the LDP's components. It would be unimaginable for the major training components not to play a certifiable role in defining arguably the major strength of the LDP. The finished products of sixteen weeks of scholarship, community service, ministry internship, and character refinement have to be viewed as the engine of the LDP. With no certainty to the excellence of any candidates' performance, the task at hand was to



develop a training process by selecting components that might capture the fullness of each candidate's ministry potential. In doing so, the greatest strength of this process is the cumulative effect of the development components working in the soul of a servant that is surrendered to Christ. Understanding that the strength of the LDP would be the sum of its parts inspired the component selection of character, service, and scholarship to shape the future leaders of the Greater Mount Tabor family.

The strengths of the LDP rest in the pre- and post-service and support of the training elders. The all but certain future clerical leadership from the candidates and most importantly the candidate character development derived from soundness of the LDP components.

### **Weaknesses of the LDP**

Assessing weaknesses to improve processes is one of the first steps needed to address any program implementation. Character deficiencies are not very difficult to cover in the short-run, but over time the true character, motives, and the history of all men will reveal itself. Not having sufficient enough time to thoroughly research each candidate's background pre-LDP was one of the major weaknesses of this process.

The amount of time and financial resources needed to confirm whether egregious behavior or the associated character flaws existed in the candidates past is a formidable obstacle in pre-LDP candidate assessment. The next question posed in relation to this challenge is, how should past character failures be evaluated against an aspirant's candidacy?

### **Over-Valuing Performance in Candidate Evaluations**

The greatest struggle in deciding which components would comprise the LDP was the fear that the academically-proficient or those talented in project completion might develop more favorably than those who truly have a servant's heart for leadership. The apparent weakness associated in this area was that the highly proficient candidate

who is unable to demonstrate the self-sacrificing character of Christ might become a stumbling block to the souls Christ has directed to Greater Mount Tabor Church. Despite this fear, a fair balance was struck in deciding which components and character evaluations would best shape the leadership candidacies.

### **The Anticipation of Inadequacies in the Training Elders**

The blessing of the Lord was upon the inaugural LDP class and this was never more evident than in the profound assistance of the germinal training elders. It was not only important to conduct the initial process correctly, but to anticipate potential setbacks before they arose. The inability to keep only the fittest of training elders at the forefront of the LDP would pose arguably one of the greatest threats to the success of the program. It is when the success of any process or program is greatly dependent upon the character and integrity of another distinct entity that the potential for failures in the future become quite possible.

It is only by accurately assessing the weaknesses inherent to the LDP's operations that true sustainability might exist. In response to the potential weaknesses of the candidate development process, it is important that vigilance and candor prevail when latent character flaws of a candidate may need to be addressed. The same vigilance and candor must reveal itself when a candidate's exceptional performance strengths divert attention away from their character virtues which may not be as strong. The aforementioned suggestions along with instituting the necessary checks and balances to counter diminished integrity in the oversight process suffice as the antidotes for combating possible weaknesses in the LDP.

### **Evaluation of the Effectiveness of the LDP by the Leaderships and Participants**

One of the final aspects for evaluating the implementation of the Leadership Development Process at Greater Mount Tabor Church is an analysis of the viewpoints of

those administering the process and with the viewpoints of those participating in the process. Being unable to implement the process without the consent and blessing of Pastor Washington, it is only fitting that the evaluation process begin with him. When asked what he thought the apparent strengths and potential weaknesses of the LDP were, Washington stated that he saw several strengths. He stated foremost that the ability to examine leadership candidates closely in order to evaluate their individual strengths and weaknesses is one of the greatest benefits of the process. He went on to state that the potential weaknesses of the process appeared to lie in the inability to clearly determine the motives associated with each candidate's reasons for seeking ministry leadership.

Washington further stated that with the LDP being in its infancy stages, the ceiling on its potential is very high. He concluded his response in stating that the overall effects of the process will provide greater stability to both the congregation and the candidates through their mutual encouragement of each other. This stability will be confirmed as the congregation joyfully watches the maturity of each candidate as they fulfill their roles within the local and universal church body.

Washington was asked about any additional areas that might be favorably impacted by the introduction of the LDP. He responded that the LDP has now opened the door for clerical apprentice training; and before he retires he hopes to have that ministry up and running.

### **A Process Evaluation by the Candidates and Training Elders**

The views of each candidate will be examined and summarized subsequent to each other for ease in their identification, and a collective evaluation of the training elders' viewpoints will be expressed.

**Candidate 1.** The first question asked of candidate 1 was whether or not he felt that the three performance components of the LDP, along with the elder evaluation criteria, provided an adequate initial source of training for him to feel comfortable in

assuming an immediate ministry chairmanship. He related that through his successful completion of the three performance components and the direction from his assigned elder, he does feel reasonably adequate in assuming a ministry chairmanship. He was then asked which training component he felt provided the most information that would be of use to him as a ministry leader. He stated that the academic coursework challenged him the most and thus provided a framework for evaluating the decisions that he will have to make. Candidate 1 was then asked, what he would propose to do differently or what might add greater value to the candidate development process. He stated that he felt he and his training classmates definitely needed to spend more time in the ministry internship component. Other than increasing the ministry internship period, he stated that the LDP was considered a success in his eyes.

**Candidate 2.** Candidate 2 was also asked whether or not he felt that the three performance components of the LDP along with the elder evaluation criteria provided an adequate enough source of initial training for him to feel comfortable in assuming an immediate ministry chairmanship. He stated that he felt that no amount of simulated training would ever fully prepare him for the actual challenges he believes he will face, but that the sooner he is appointed to a chairmanship, the faster his apprehensions would subside. He concluded his statement stating, he was a little nervous, but ready to go. When asked which training component he felt provided the most information that would be of use to him as a ministry leader, he stated that the ministry internships offered him the greatest insight into the ministry chairmanship role due to the actual interaction with the auxiliary ministry members. Upon being asked what would he propose to do differently or what might add greater value to the candidate development process, he simply stated that he thought that the fifteen weeks of preparation only provided a glimpse of what he assumes he and his training partners will face and that a longer training period might be required for candidates to become more familiar with the operations of the church. Finally, he was asked whether he felt that the LDP was an initial

success. Much to my surprise candidate 2 stated that in some respects he does feel as though it was a success, but that he would like to evaluate his performance over the next year to definitely confirm that position.

**Candidate 3.** Candidate 3 was interviewed next and, like the others, was asked to evaluate whether or not he felt that the three performance components of the LDP along with the elder criteria an adequate enough source of initial training for him to feel comfortable in assuming an immediate ministry chairmanship. He stated that the three performance components were more than enough to get the leadership development underway, but hoped that more training would be scheduled in order to keep him and his fellow trainees ready for any emergency situations they might face. I informed him that he will be encouraged to seek advice from his and the other training elders along with the pastoral staff for any decisions that he is not 100 percent sure about and many that he is totally sure about. Candidate 3 was reminded of Proverbs 11:14, 15:22, which state that in the abundance of counselors there is victory, and without consultation, plans are frustrated. When asked which training component felt provided the most information that would be of use to him as a ministry leader, he stated that the time he spent in the ministry internships gave him more of a sense of what he would need to do well in this capacity. Remaining consistent with the questions asked to the other candidates, candidate 3 was then asked what he would propose to do differently or what might add greater value to the candidate development process. He responded that at this very moment he does not know exactly what he would do differently, but that as time passes he would be able to offer more insight into that question. Finally, he was asked whether he thought that the LDP was a success, and his response was that he definitely felt as though the LDP was a success but knows that it will take everyone's efforts to succeed.

**Candidate 4.** Candidate 4 was provided the same questions as his training mates, and was first asked whether or not he felt that the three performance components

of the LDP along with the elder criteria an adequate enough source of initial training for him to feel comfortable in assuming an immediate ministry chairmanship. He responded that he felt reasonably confident that his training was sufficient to get him started as a ministry chairperson, but feared that it would take him some time to win the confidence of those around him. I encouraged him that the apparent humility that he has displayed will serve him well if he maintains it. He was then asked which training component he felt provided the most information that would be of use to him as a ministry leader. He informed me that he thinks each component will serve him tremendously, but that without the ministry internships he would probably feel totally lost once given a ministry to head. Candidate 4 was then asked what he would propose to do differently or what might add greater value to the candidate development process. He took several minutes to reflect on this question and stated that he felt as though more time with past ministry heads might provide much needed insight. I informed him that several of these individuals are in fact still members and would be honored to share their insight and experiences with him. The final question asked of him was if he thought the LDP was a success. His response was that despite not knowing as much as he would like to, he felt that the LDP was in fact a success.

### **The Views of the Training Elders**

For diversity in the format structure of the interviews, the elders were interviewed as a group and asked if they might share their thoughts collectively. The four training elders are identified in the following text according to the candidate they supervised. Given that the training elders were privileged to assist in the design of the LDP, the primary focus of this interview was to present their opinions of the final preparedness of candidates as a critique, and to solicit suggestions as to how to strengthen the leadership development process for future classes.

The first question asked of the training elders was, after seeing the candidate's development process take place directly in front of them, what would each of them say

was the most positive result that occurred through the candidates training process? Elder 3 replied that he sensed a genuine spirit of predestined leadership was being imparted upon the candidates. Elder 4 stated that he saw a determination in the candidates that he had never seen displayed within the Greater Mount Tabor family. Elder 2 responded that he was proud to be a part of a tradition that will impact a time that he may not live to see the full benefit of. Elder 1 offered that, though this change could have come at an earlier time, necessary change does come at the most needed time.

The elders were then asked, despite the initial benefits of the LDP, what challenges do they see facing it in the years to come? Elder 2 opened the exchange stating that finding candidates that have a genuine desire to serve is the biggest challenge he sees the LDP facing, as is common in any organization. Elder 3 responded that insuring that focus on leadership development remains on biblically-based servant leadership and not on the newest trend in worldly management techniques. Elders 1 and 4 both agreed with their teammates. Elders 1 and 4 were then asked, given the last responses, what safeguards do they feel need to be put in place to insure accepting only integrity-filled candidates and not allowing the training focus to shift from a primarily biblical focus. Elder 4 quickly responded that prayer will have to be at the forefront of each decision to change aspects or components of the training process. Elder 1 concluded that his proposed safeguard would be to always seek first the most scripturally-based precedence to any situation presented, and allow that precedence to serve as the foundation for determining which proposed alternatives are to be selected.

The training elders were asked the final question: what could they have done to make the candidates experience more rewarding: Almost unanimously each elder stated having more one-on-one time with their respective candidates. Elder 2 stated that the amount of time that the candidates had to spend in successfully completing each component reduced the amount of time that he and the other training elders had to spend personally with their trainees, therefore being able to have more personal time to speak

into the lives of the candidates was by far what he felt would have added greater reward to the candidates.

### **An Evaluation of the Interviewed Responses**

In light of the responses provided through each of the interviews, it would be difficult to not provide a passing mark to the LDP. The most pressing question with respect to the interviews was how to keep improving upon this foundational accomplishment? The response of training elder 4, that prayer is the key with regard to the needed safeguards of the LDP's integrity, appears to transcend this question of how to provide continued improvement to the process. All of the ministry groups involved in the training of the candidates appear to understand that maintaining the LDP is going to require, not a lot of individual effort, but an entire congregation living out biblical community in its purest form.

### **Retrospection**

Despite the tremendous amount of effort placed into the architecture, construction, and execution of the LDP, perfection was not achieved. Experience has revealed that pride in major accomplishments is the detriment to constructive retrospect. With the fear of one day failing in Christ providing a greater fear, I would now like to offer a revisionist's view to the LDP.

The purpose of developing and implementing an effective leadership development process to equip leadership candidates at Greater Mount Tabor Church still offers the clearest means of combating the void of leadership candidates available to assume the vacancies brought on by attrition, departures, and other transition factors. Much like the purpose, the recorded goals of the process appear viable and clearly operational.

The first area of the LDP that appears to warrant revisiting is the amount of time slated for candidate recruitment. As referenced in chapter 1, applicants were given



two weeks to submit their candidacy requests. After reflecting on this situation, a four to six-week timeframe would be considered. The two primary reasons for extending the recruitment period would be for (1) a greater number of undecided candidates to consider their candidacy, and (2) the need for more time to investigate the backgrounds of individuals who will be entrusted with the leadership of God's elect.

The second aspect of the LDP that would be adjusted is the length of time designated for the ministry internships. Currently each candidate is required to begin the internships at the beginning of the week 8, allowing for only two, one-month internships. The correction to this provision would be to have the candidates begin their internships at the initiation of the LDP, thus requiring the candidates to experience four, one-month internships. The purposes for this adjustment are that longer internship periods might afford each candidate the exposure to a wider variety of leadership responsibilities and challenges. As reflected in the assessment tools, the training elders found themselves unable to fully evaluate several aspects of ministry leadership due to certain decision-making opportunities not presenting themselves.

The final adjustment to the initial execution of the LDP would require the candidates to participate in periodic spiritual gifting assessment tests. There is no definitive accuracy in spiritual gifting assessments, but the opportunity to offer some direction to a candidate is invaluable. Each candidate would be required to submit to gifting assessment examinations at the beginning and end of the sixteen-week training. The pastoral staff and training elders would evaluate the results in an effort to direct each candidate to an area of ministry that could use the areas of strength specific to a certain candidate.

Tweaking the LDP for maximum efficiency could take years and should be done annually at the minimum. It is my desire to see each of the stated goals maximized in order that effectiveness and efficiency prevail in the leadership of God's elect.

### **Final Thoughts**

This project has been truly a labor of love from the time it was presented to Pastor Washington through its approval to be performed by the Professional Doctoral Department at SBTS. The inaugural participants have been a joy to monitor, with the initial result providing a small sense of accomplishment. Despite what has been accomplished, the work of the LDP has just begun. As attrition affords appointees the opportunities of a lifetime, it is my prayer that the integrity by which this project was designed will carry over into the lives of those who have been ordained to carry out its functions.

APPENDIX 1

LEADERSHIP DEVELOPMENT PROCESS  
EVALUATION TOOL

Leadership Development Curriculum Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. The curriculum content is adequate in providing a thorough understanding of biblical leadership.					
2. The curriculum content easily transcends to contemporary ministry leadership practices.					
3. The curriculum content incorporates biblical depth and canonical structure.					
4. The curriculum's biblical content focuses primarily on the leadership context found in Scripture.					
5. The curriculum's insight and precepts examines leadership skills and ideas.					
6. The curriculum uses the major biblical narratives in addressing the leadership subject matter.					
7. The curriculum components will utilize actual ministry activities to instruct the candidates.					
8. Instructors can easily relate the curriculum content to the anticipated ministry leadership applications.					
9. The curriculum's practicum activities afford the candidates the opportunity to acquire skills through hands on problem solving.					
10. The curriculum is faithful to other ministry instruction.					

APPENDIX 2

LEADERSHIP DEVELOPMENT CHARACTER  
ASSESSMENT TOOL

Leadership Development Character Assessment Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the candidate above reproach? (in the areas of temperance, prudence and hospitableness)					
2. The candidate reflects a just, devout and self-controlled spirit.					
3. No addiction to any substances or material possessions.					
4. The candidate demonstrates the proper management of household and family affairs.					
5. The candidate has a favorable reputation outside of the church community.					
6. Does the candidate demonstrate noteworthy character?					
7. Does the candidate hold to the body of revealed scriptural doctrine?					
8. The candidate demonstrates the ability to teach and is willing to refute erroneous doctrine.					
9. Does the candidate reflect a spirit of wholehearted service to others?					
10. Does the candidate reflect the spirit of being a lifelong learner?					
11. Is the candidate a worshipper?					
12. Does the candidate manage disputes in a fair and impartial manner?					

13. Does the candidate demonstrate exemplary communication skills?					
14. Is the candidate's stewardship of his time talents and treasure responsible?					
15. Is the candidate respectful of divergent views					

### APPENDIX 3

#### CANDIDATE ACADEMIC TEST SCORES FROM *BB3100: HOW TO UNDERSTAND THE BIBLE*

**Weeks 2-3: 32 Questions attempted. 3.125 points given per question**

Candidate 1: 29 questions answered correctly; Exam score 90.6

Candidate 2: 30 questions answered correctly; Exam score 93.7

Candidate 3: 28 questions answered correctly; Exam score 87.5

Candidate 4: 31 questions answered correctly; Exam score 96.8

**Weeks 4-5: 32 Questions attempted. 3.125 points given per question**

Candidate 1: 31 questions answered correctly; Exam score 96.8

Candidate 2: 28 questions answered correctly; Exam score 87.5

Candidate 3: 29 questions answered correctly; Exam score 90.6

Candidate 4: 30 questions answered correctly; Exam score 93.7

**Weeks 6-7: 32 Questions attempted. 3.125 points given per question**

Candidate 1: 29 questions answered correctly; Exam score 90.6

Candidate 2: 31 questions answered correctly; Exam score 96.8

Candidate 3: 30 questions answered correctly; Exam score 93.7

Candidate 4: 29 questions answered correctly; Exam score 90.6

**Weeks 8-9: 31 Questions attempted. 3.22 points given per question**

Candidate 1: 30 questions answered correctly; Exam score 96.6

Candidate 2: 28 questions answered correctly; Exam score 90.1

Candidate 3: 29 questions answered correctly; Exam score 93.3

Candidate 4: 28 questions answered correctly; Exam score 90.1

**Weeks 10-11: 64 Questions attempted. 1.56 points given per question**

Candidate 1: 60 questions answered correctly; Exam score 93.6

Candidate 2: 58 questions answered correctly; Exam score 90.4

Candidate 3: 56 questions answered correctly; Exam score 87.3

Candidate 4: 59 questions answered correctly; Exam score 92.0

**Weeks 12-13: 64 Questions attempted. 1.56 points given per question**

Candidate 1: 56 questions answered correctly; Exam score 87.3

Candidate 2: 57 questions answered correctly; Exam score 88.9

Candidate 3: 60 questions answered correctly; Exam score 93.6

Candidate 4: 58 questions answered correctly; Exam score 90.4

**Weeks 14-15: Final Examination 100 Questions attempted. 1 point given per question**

Candidate 1: 95 questions answered correctly; Exam score 95.0

Candidate 2: 93 questions answered correctly; Exam score 93.0

Candidate 3: 92 questions answered correctly; Exam score 92.0

Candidate 4: 96 questions answered correctly; Exam score 96.

APPENDIX 4

LEADERSHIP DEVELOPMENT CHARACTER  
ASSESSMENT TOOL FOR EACH CANDIDATE

**Candidate 1**

Leadership Development Character Assessment Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the candidate above reproach? (in the areas of temperance, prudence and hospitableness)				X	
2. The candidate reflects a just, devout and self-controlled spirit.				X	
3. No addiction to any substances or material possessions.				X	
4. The candidate demonstrates the proper management of household and family affairs.			X		
5. The candidate has a favorable reputation outside of the church community.			X		There were limited chances to fully evaluate this criterion
6. Does the candidate demonstrate noteworthy character?				X	
7. Does the candidate hold to the body of revealed scriptural doctrine?				X	
8. The candidate demonstrates the ability to teach and is willing to refute erroneous doctrine.				X	
9. Does the candidate reflect a spirit of wholehearted service to others?				X	
10. Does the candidate reflect the spirit of being a lifelong learner?				X	
11. Is the candidate a worshipper?				X	



12. Does the candidate manage disputes in a fair and impartial manner?				X	
13. Does the candidate demonstrate exemplary communication skills?				X	
14. Is the candidate's stewardship of his time talents and treasures responsible?				X	
15. Is the candidate respectful of divergent views			X		There were limited chances to fully evaluate this criterion

## Candidate 2

Leadership Development Character Assessment Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the candidate above reproach? (in the areas of temperance, prudence and hospitableness)				X	
2. The candidate reflects a just, devout and self-controlled spirit.				X	
3. No addiction to any substances or material possessions.				X	
4. The candidate demonstrates the proper management of household and family affairs.				X	
5. The candidate has a favorable reputation outside of the church community.			X		There were limited chances to fully evaluate this criterion
6. Does the candidate demonstrate noteworthy character?				X	
7. Does the candidate hold to the body of revealed scriptural doctrine?				X	
8. The candidate demonstrates the ability to teach and is willing to refute erroneous doctrine.				X	
9. Does the candidate reflect a spirit of wholehearted service to others?				X	
10. Does the candidate reflect the spirit of being a lifelong learner?				X	
11. Is the candidate a worshipper?				X	
12. Does the candidate manage disputes in a fair and impartial manner?			X		There were limited chances to fully evaluate this criterion
13. Does the candidate demonstrate exemplary communication skills?				X	
14. Is the candidate's stewardship of his time talents and treasures responsible?				X	
15. Is the candidate respectful of divergent views			X		There were limited chances to fully evaluate this criterion

### Candidate 3

Leadership Development Character Assessment Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the candidate above reproach? (in the areas of temperance, prudence and hospitableness)				X	
2. The candidate reflects a just, devout and self-controlled spirit.				X	
3. No addiction to any substances or material possessions.				X	
4. The candidate demonstrates the proper management of household and family affairs.				X	
5. The candidate has a favorable reputation outside of the church community.			X		There were limited chances to fully evaluate this criterion
6. Does the candidate demonstrate noteworthy character?				X	
Does the candidate hold to the body of revealed scriptural doctrine?				X	
7. The candidate demonstrates the ability to teach and is willing to refute erroneous doctrine.				X	
8. Does the candidate reflect a spirit of wholehearted service to others?				X	
9. Does the candidate reflect the spirit of being a lifelong learner?				X	
10. Is the candidate a worshipper?				X	
11. Does the candidate manage disputes in a fair and impartial manner?			X		There were limited chances to fully evaluate this criterion
12. Does the candidate demonstrate exemplary communication skills?				X	
13. Is the candidate's stewardship of his time talents and treasure responsible?				X	
14. Is the candidate respectful of divergent views			X		There were limited chances to fully evaluate this criterion

### Candidate 4

Leadership Development Character Assessment Evaluation					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
1. Is the candidate above reproach? (in the areas of temperance, prudence and hospitableness)				X	
2. The candidate reflects a just, devout and self-controlled spirit.				X	
3. No addiction to any substances or material possessions.				X	
4. The candidate demonstrates the proper management of household and family affairs.				X	
5. The candidate has a favorable reputation outside of the church community.				X	
6. Does the candidate demonstrate noteworthy character?				X	
7. Does the candidate hold to the body of revealed scriptural doctrine?				X	
8. The candidate demonstrates the ability to teach and is willing to refute erroneous doctrine.				X	
9. Does the candidate reflect a spirit of wholehearted service to others?				X	
10. Does the candidate reflect the spirit of being a lifelong learner?				X	
11. Is the candidate a worshipper?				X	
12. Does the candidate manage disputes in a fair and impartial manner?			X		There were limited chances to fully evaluate this criterion
13. Does the candidate demonstrate exemplary communication skills?				X	
14. Is the candidate's stewardship of his time talents and treasure responsible?				X	

## APPENDIX 5

### LDP MINISTRY INTERNSHIP ASSESSMENT

#### **Candidate 1: Finance Ministry and Christian Education Ministries**

1. Was the candidate able to fully understand the function and purpose of their interned ministries?  
Candidate 1 displayed a full comprehension of the function and purpose of both of the ministries of his internship.
2. Was the candidate able to understand the policies and protocols of the ministries operations?  
Candidate 1 displayed a comprehension of the policies and protocols of each ministries operations.
3. Was the candidate able to understand the purpose and necessity of the ministries budget?  
Candidate1 demonstrated a sound understanding of the purpose and necessity of both ministries' budgets.
4. Was the candidate introduced to the policies and procedures for preparing the ministries budget?  
Candidate 1 was instructed in budget preparation policies and procedures for both ministries.
5. Was the candidate instructed to prioritize operation decisions based on the betterment of the Church Body as a whole first and the individual ministry need subordinate to it?  
This precept was explained to the candidate despite having limited opportunities to apply the principle.
6. Does the candidate understand that ministry decisions may have to be made in light of limited information and budget restrictions?  
This common operation was demonstrated to the candidate throughout both ministry internships.
7. Did the candidate demonstrate a spirit of service to the members of the ministry?  
Candidate 1 satisfactorily demonstrated this trait throughout both internship periods.
8. Did the candidate understand the necessity to encourage and empower the ministry members to execute decisions based on objective information along with their ministry experience?  
The necessity of this practice was explained and the understanding of this principle was expressed by Candidate-1.

**Candidate 2: Assistant Youth Ministry  
Chairman and Benevolence Ministry**

1. Was the candidate able to fully understand the function and purpose of their interned ministry?  
Candidate 2 displayed an understanding of the function and purpose of both of the ministries of his internship.
2. Was the candidate able to understand the policies and protocols of the interned ministries operations?  
Candidate 2 displayed a competence of the policies and protocols of each ministries operations.
3. Was the candidate able to understand the purpose and necessity of the ministries budget?  
Candidate 2 demonstrated a sound understanding of the purpose and necessity of both interned ministries budgets.
4. Was the candidate introduced to the policies and procedures for preparing the ministries budget?  
Candidate 2 was instructed in budget policies and procedures for both interned ministries.
5. Was the candidate instructed to prioritize decisions based on the betterment of the Church Body as a whole first and the individual ministry second?  
Candidate 2 was instructed in this standard despite having limited opportunities to apply its use.
6. Does the candidate understand that ministry decisions may often have to be made in lieu of limited information?  
Candidate 2 was instructed on this condition throughout both ministry internships.
7. Did the candidate demonstrate a spirit of service to the members of the ministry?  
Candidate 2 satisfactorily demonstrated this trait throughout both internship periods.
8. Does the candidate understand the necessity to encourage and empower the ministry members to execute decisions based on objective information in addition to their ministry experience?

**Candidate 3: Assistant Worship Ministry Chairman  
and Correspondence Ministry**

9. Was the candidate able to fully understand the function and purpose of the ministry?  
Candidate 3 clearly displayed an understanding of the function and purpose of both of the ministries of his internship.
10. Was the candidate able to understand the policies and protocols of each of the interned ministries operations?  
Candidate 3 displayed a comprehension of the policies and protocols of both ministry operations.

11. Was the candidate able to understand the purpose and necessity of the ministries' budget?  
Candidate 3 demonstrated a sound understanding of the purpose and necessity of both interned ministry budgets.
12. Was the candidate introduced to the policies and procedures for preparing the ministries budget?  
Candidate 3 was instructed in budget policies and procedures for both interned ministries.
13. Was the candidate instructed to prioritize decisions based on the betterment of the Church Body as a whole first and the individual ministry second?  
Candidate 3 was instructed on this precept despite having limited opportunities to apply it.
14. Does the candidate understand that ministry decisions may have to be made in light of limited information?  
Candidate 3 demonstrated this understanding throughout both ministry internships.
15. Did the candidate demonstrate a spirit of service to the members of the interned ministry?  
Candidate 3 demonstrated the spirit of service throughout both ministry internships.
16. Does the candidate understand the necessity to encourage and empower the ministry members to execute decisions based on objective information along with their experience?  
Candidate 3 acknowledged the understanding of this principle despite being limited in the opportunity to perform it.

**Candidate 4: Assistant Chairman Deacon  
Board and Assistant Finance Chairman**

17. Was the candidate able to fully understand the function and purpose of the ministry?  
Candidate 4 willfully displayed an understanding of the function and purpose of both of the ministries of his internship.
18. Was the candidate able to understand the policies and protocols of the interned ministries' operations?  
Candidate 4 displayed a full comprehension of the policies and protocols of both interned ministry operations.
19. Was the candidate able to understand the purpose and necessity of the ministries budget?  
Candidate 4 demonstrated a sound understanding of the purpose and necessity of both interned ministry budgets.
20. Was the candidate introduced to the policies and procedures for preparing the ministries budget?  
Candidate 4 was instructed in budget policies and procedures for both interned ministries

21. Was the candidate instructed to prioritize decisions based on the betterment of the Church Body as a whole first and their individual ministry second?  
Candidate 4 was instructed in this principle despite being limited in the opportunity to perform this act.
22. Does the candidate understand that ministry decisions may have to be made in light of limited information?  
Candidate 4 was instructed in this practice throughout both ministry internships.
23. Did the candidate demonstrate a spirit of service to the members of the ministry?  
Candidate 4 repeatedly demonstrated this required spirit throughout both ministry internships.
24. Does the candidate understand the necessity to encourage and empower the ministry members to execute decisions based on objective information along with their experience?  
Candidate 4 expressed a clear understanding of the necessity of this practice and left no indications of a willingness not to perform it.



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## ABSTRACT

### IMPLEMENTING A LEADERSHIP DEVELOPMENT PROCESS AT GREATER MOUNT TABOR CHURCH, CHICAGO, ILLINOIS

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This project examines the inherent benefit of implementing and maintaining a verifiable and functional leadership development process at Greater Mount Tabor Church in Chicago, Illinois. The lack of appointment-ready candidates to fill vacancies as they occurred began to cause undue stress on the current leadership staff.

Chapter 1 identifies the stated problem of needing a leadership development process and proposes a solution to the problem through implementing a four-month leadership development program. This program initially involved enrolling four to six qualified candidates during the specified enrollment period and equipping the candidates through a training/ development process.

Chapter 2 examines the biblical and theological justification of pursuing such a project through an examination of Numbers 27:15-23, the subject passage, which confirms the intentional selection component and leadership development of Joshua for his appointment as the legislative and military commander, a position soon to be vacated by Moses.

Chapter 3 examines the practical and theoretical implications of implementing a Leadership Development Process. These implications benefit the church body through maintaining a permanent pool of candidates equipped for successful integration into ministry headship. The benefits are that by continuously providing leadership training and new program evaluation, enhanced program implementation will take place and

elder or pastoral candidates will emerge that consider serving at GMT or outside clerical headship vacancies as the Lord inspires.

Chapter 4 examines how Greater Mount Tabor Church implemented a leadership development process based on the biblical texts provided in the appendices. The process included extensive biblical training utilizing the examples of how biblical patriarch leadership was formed. Of equal importance the aspirants were required to satisfactorily complete three ministry service projects as a practical approach to servant leadership. All of this work was performed under the supervision of pastor-appointed training elders.

Chapter 5 evaluates the project. The project's purpose and the three goals are examined for their effectiveness. Strengths and weakness of the process are identified. Evaluations are submitted by all parties involved to assess the strengths and weaknesses of the process and its practicality in moving forward.

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