

Copyright © 2019 Scott Cameron Ford, Jr.

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

LEADING CHURCH RENEWAL THROUGH EXPOSITORY  
PREACHING AT FIRST BAPTIST CHURCH  
MOUNT WASHINGTON IN MOUNT  
WASHINGTON, KENTUCKY

---

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

---

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Educational Ministry

---

by  
Scott Cameron Ford, Jr.  
May 2019

**APPROVAL SHEET**

LEADING CHURCH RENEWAL THROUGH EXPOSITORY

PREACHING AT FIRST BAPTIST CHURCH

MOUNT WASHINGTON IN MOUNT

WASHINGTON, KENTUCKY

Scott Cameron Ford, Jr.

Read and Approved by:

\_\_\_\_\_  
Shane W. Parker (Faculty Supervisor)

\_\_\_\_\_  
Danny R. Bowen

Date \_\_\_\_\_

## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	vi
LIST OF FIGURES .....	vii
PREFACE .....	viii
Chapter	
1. INTRODUCTION .....	1
Context .....	1
Rationale .....	5
Purpose .....	6
Goals .....	6
Research Methodology .....	7
Definitions and Limitations/Delimitations .....	8
Conclusion .....	9
2. BIBLICAL GROUNDING .....	10
John 21:17: Command and Commission to “Feed My Sheep” .....	10
Second Timothy 3:16-17: Profitable, Purposeful, and Sufficient .....	71
First Corinthians 1:18: The Wisdom and Mission of God .....	23
3. LEADING CHURCH RENEWAL IS LEADING CHANGE .....	28
Preaching Is the Leading Mode of Communication for Church Renewal .....	28
Strong Leadership Is Crucial to See a Dying Church Change to a Living Church .....	34
Church Renewal Is Envisioned by the Church through the Leader Communicating a Plan .....	38

Chapter	Page
4. DETAILS OF THE PROJECT IMPLEMENTATION .....	43
Three Weeks Leading up to the Project .....	43
Six-Week Project Implementation Phase .....	47
Weeks Following the Project Implementation Phases .....	55
5. EVALUATION OF THE PROJECT .....	58
Evaluation of the Project’s Purpose .....	58
Evaluation of the Project’s Goals .....	59
Strengths of the Project .....	61
Weaknesses of the Project .....	62
What Would I Do Differently .....	63
Theological Reflections .....	64
Personal Reflections and Participant Reflections .....	65
Conclusion .....	73
 Appendix	 Page
1. PRE- AND POST-PROJECT SURVEY .....	75
2. PREACHING RUBRIC .....	78
3. FACEBOOK PRIVATE EVENT INVITE LETTER .....	79
4. PREACHING RUBRIC REVIEWS .....	80
5. PROJECT SCHEDULE AND ITINERARY .....	84
6. FIRST PROJECT NIGHT MANUSCRIPT .....	85
7. FACEBOOK PROJECT EVENT PAGE .....	86
8. YOUTUBE LINKS TO PROJECT .....	89
9. POWER POINT SLIDES USED FOR EXPLANATORY SESSION .....	90
10. VIDEO EXPLAINING “EXPOSITORY PREACHING” .....	91
11. JOHN KOTTER’S LEADERSHIP/MANAGEMENT QUADRANT .....	92

Appendix	Page
12. SURVEY MONKEY DATA CHARTS .....	93
13. FINAL EMAIL QUESTIONS .....	95
14. STRATEGIC PRIORITIES PLAN 1-4 .....	97
BIBLIOGRAPHY .....	102

## LIST OF TABLES

Table	Page
A1. Preaching reviews by Coe .....	80
A2. Preaching rubric 1 by Menikoff .....	81
A3. Preaching rubric 2 by Menikoff .....	82
A4. Preaching rubric 3 by Menikoff .....	82
A5. Preaching rubric by Landrum .....	83

## LIST OF FIGURES

Figure	Page
A1. Facebook project event page .....	86
A2. “Iceberg” Change Theory .....	94
A3. “The Front Porch: What is Expositional Preaching? .....	95
A4. John Kotter’s leadership/management quadrant .....	96
A5. Pre-project Q1 SurveyMonkey percentage graph .....	97
A6. Pre-project Q1 SurveyMonkey percentage graph .....	98



## PREFACE

This project is inspired by my desire to see healthy churches that proclaim the gospel in their existence and in their mission. Churches today are either being planted or revitalized and if a church has no plan for renewal they are headed toward decline. My hope is to see churches renewed from Atlanta, Georgia, to Mount Washington, Kentucky, and now in Athens, Georgia, at Green Acres Baptist Church.

I dedicate this work to my amazing wife, Melanie, who has believed in God's plan for my life and pushed me to pursue it. She has come alongside me in the work of church revitalization and has also been a wonderful mother to our three children, Rhyan, Mollianne, and Minnie Rae. I would also like to thank Dr. Shane Parker for his helpful supervision and friendship, and Dr. Danny Bowen for his understanding and guidance as I worked through the doctoral program. Finally, I thank the people of First Baptist Church Mount Washington, who were so gracious to participate in this project and generous in supporting my doctorate.

Cameron Ford

Athens, Georgia

May 2019

## CHAPTER 1

### INTRODUCTION

In *Feed My Sheep: A Passionate Plea for Preaching*, a team of pastors make the case for the centrality of preaching in the church. Dr. R. Albert Mohler, Jr., opens “The Primacy of Preaching” with a thought from Martin Luther, saying,

Now, wherever you hear or see this word preached, believed, professed, and lived, do not doubt that the true [Christian, holy people] must be there. . . . And if there were no other sign then this alone, it would still suffice to prove that a Christian, holy people must exist there, for God’s word cannot be without God’s people and, conversely, God’s people cannot be without God’s word.<sup>1</sup>

This wonderful statement prompts that God’s Word is the primary core and driving force of God’s people. His Word is life to those who hear it, read it, and believe it. The simplest form of church is the gathered people of God, for the corporate worship of God, centered on the very Word of God preached. This is the need at First Baptist Church Mount Washington, Kentucky—that expositional preaching would be the starting place for change and church renewal. First Baptist Church Mount Washington (FBC) is in real need of focusing on what is primary. Over the years, the church has gotten preoccupied on secondary and tertiary ministries. For FBC to begin the process of church renewal, it must re-prioritize expositional preaching and let the preached Word of God lead and shape its future.

#### Context

First Baptist Church Mount Washington was established in 1838, in Mount Washington, Kentucky. Mount Washington is a small town couched between Louisville,

---

<sup>1</sup> R. Albert Mohler, Jr., “The Primacy of Preaching,” in *Feed My Sheep: A Passionate Plea for Preaching*, ed. Eric J. Alexander and R. Albert Mohler (Mary Lake, FL: Ligonier Ministries, 2008), 1.

a medium-sized American city, and historic Bardstown, Kentucky. Mount Washington was primarily known as a farming community or a layover town as bourbon runners would ship bourbon from Bardstown to the Ohio River in Louisville. Mount Washington is now known as a budding suburban community and an extension of Louisville's weekly workforce. FBC's beginnings were like those of many rural churches, serving as their town's local Baptist church averaging 100 to 200 people in Sunday worship. The church grew along with the American church cultural expectation that everyone went to church on Sunday. FBCMW also kept a good relationship with The Southern Baptist Theological Seminary, aiding the church as a training ground for many young ministers.

### **Intermediate History**

Being so close to the seminary, FBC has been a magnet for many young men seeking Bible training. One of the men who came to Southern Seminary was W. A. Criswell, who went on to pastor First Baptist Dallas Church, Dallas, Texas. Criswell pastored FBC around 1935 as he studied at SBTS.<sup>2</sup> Through Criswell's leadership and preaching, the church grew and in 1967, built a new sanctuary following much of America's church growth culture in the 1950s, 1960s, and 1970s. Through the 1980s and 1990s the church maintained steady growth and influence in the community. In 2007, the church acquired land on a new bypass built for much of the heavy traffic traveling along Bardstown Road from Mount Washington to Louisville. This summary brings the history of FBCMW to its current status of needing renewal and direction for the future.

### **Current Status**

FBC averages 850 people on Sunday mornings among three services and two Sunday school hours with 1,000 registered members on the rolls. The town of Mount

---

<sup>2</sup> Art Toalston, "W. A. Criswell's Widow, Betty, Dies at 93," *Baptist Press*, August 3, 2006, accessed May 12, 2017, <http://www.bpnews.net/23733/wa-criswells-widow-betty-dies-at-93>.

Washington is growing with many young families moving to town. Developers continue to build homes and growth continues to show itself through new infrastructure, green space, and business.<sup>3</sup> As for church opportunity, FBC faces a community that is looking to build and truly be a suburb of Louisville. The challenge may be that FBC will struggle to keep up with the growing demographic of young families. FBC keeps a traditional model or style of church, so it is not as lean and agile as other churches reaching fast-paced demographic, and this is what leads to the need for church renewal. Preaching is the first place to start in casting this vision to the church, in addition to showing the church the Scriptures that call them to health and church renewal.

### **The Need for Church Renewal**

FBC's rich history is a wonderful thing, but its systems and ways of doing church have become antiquated, hindering the church from healthy discipleship and bottlenecking opportunities for community outreach. There is a need for church renewal when much of the church's thinking has grown inward and is more about preserving traditions than reaching the lost with the gospel. Decision making processes are bogged down by generational differences and FBC struggles with its own identity as either a "big church in a small town" or a "local church in a suburb of Louisville." The need for church renewal is more related to the spiritual health of FBC rather than the numerical addition or subtraction of people. Church renewal is much more than the number in attendance. Church renewal is measured by quality rather than quantity.<sup>4</sup> Church renewal

---

<sup>3</sup> Mount Washington, KY, "Parks and Recreation," accessed October 19, 2018, <https://www.mtwashingtonky.org/departments/parks-and-recreation/>; Bailey Loosemore, "Crows Lines Up for Bullitt's First Skate Park," *Courier Journal*, October 9, 2014, accessed October 19, 2018, <http://www.courier-journal.com/story/news/local/bullitt/2014/10/09/skate-park-opens-large-crowd/16967335/>; Gary Garth, "Parklands at Floyds Fork a Popular Spot," *Courier Journal*, July 16, 2016, accessed October 19, 2018, <http://www.courier-journal.com/story/sports/outdoors/2016/07/16/outdoors-parklands-floyds-fork-popular-spot/87182754/>.

<sup>4</sup> Andrew M. Davis, *ReVitalize: Biblical Keys to Helping Your Church Come Alive Again* (Grand Rapids: Baker, 2017).

will awaken FBC to the opportunities that have come to Mount Washington as many young families look for a church or as families need to be reached by the church. Finally, church renewal would quicken the church to remain effective in gospel ministry amidst the changing community. The need for church renewal is real, and though it would take a life's work, it is important to begin so the church thrives as a healthy gospel witness to the world.

### **Challenges Facing Church Renewal**

The challenges facing church renewal at FBC are as simple as change. Change is hard on anyone who has known something a certain way for even a short amount of time. Change requires flexibility and a refocusing on what matters most. The comparison of computers is a good example to understand the way FBC functions. FBC likens itself to an older historic machine or PC, with unwieldy parts that are dated and not as effective as they once were. Using the comparison of an older PC computer to a MAC computer, the PC once held the market as the only computer system available, but as MACs came along, a different way of computer-user interaction was born. Both computers serve the same purpose, but they have completely different processing systems. The MAC computer processes efficiently and is more user-friendly whereas the PC requires more user steps and is less appealing.<sup>5</sup> So it seems to be with FBC as they face change, renewal would be like a PC computer changing to function like a MAC. The principles of the church would remain the same, the theological grounding would be unshaken, but the methodology and philosophies of doing ministry and structuring the church would change.

The church renewal process has been distilled down to instructions for health, and some have written more holistic models to help make the case that true church

---

<sup>5</sup> Simon Sinek, *Start with Why: How Great Leaders Inspire Everyone to Take Action* (New York: Penguin, 2009), 42.

renewal takes time.<sup>6</sup> Church renewal does takes time and there are central places to begin. The primary place to lead in this work of church renewal is through expository preaching. Focusing on preaching would re-prioritize the church, birth new life, and over time, revitalize the congregation. The focus of this project is specifically how expository preaching leads church members in church renewal.

### **Rationale**

The starting point for church renewal at FBC is expositional preaching. Renewal work is vast and there are a number of areas to be addressed to bring about healthy biblical change in the church. No doubt God’s desire is that His church be shaped and made more beautiful until He returns (Eph 3:10). Until then, it is the work and concern of its leaders to get the church prepared for heaven. Expository preaching is the beginning point for church renewal because it is what was commanded by the Lord when He said in John 21:17, “feed my sheep.” Within most Baptist or Evangelical churches stands the pulpit, front and center of every sanctuary. The pulpit is a physical reminder of the priority of God’s Word. Today there seems to be a desire to limit preaching and replace it with more “social commentary,” with few references to Scripture.<sup>7</sup> The world and even some in the church have told themselves that they cannot understand the Bible. They do not read it but want someone to read it for them and give them the high points in bite-size form. Tim

---

<sup>6</sup> Both Mark Dever and Tim Keller have written helpful works dealing with church renewal. Mark Dever, *9 Marks of a Healthy Church*, expanded ed. (Wheaton, IL: Crossway 2004). Timothy Keller, *Center Church: Doing Balanced Gospel-Centered Ministry in Your City* (Grand Rapids. Zondervan 2012).

<sup>7</sup> Hershael W. York and Scott A. Blue, “Is Application Necessary in the Expository Sermon?” *The Southern Baptist Journal of Theology* 3, no. 2 (Summer 1999), accessed February 22, 2019. <http://equip.sbts.edu/publications/journals/journal-of-theology/sbjt-32-summer-1999/is-application-necessary-in-the-expository-sermon/>.

Keller in *Preaching* quotes Peter Adam when he writes that the church should be “pulpit-centered . . . not pulpit-restricted.”<sup>8</sup>

The Lord calls pastors to a greater task—to feed the people of God a steady diet of His Word. For the Lord in His infinite wisdom knows His Word is all His people need. First Peter 5:2 calls this the work of the “under shepherd.” Paul even admonished young Timothy to keep to the Scriptures when he wrote, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (2 Tim 3:16-17).<sup>9</sup>

Finally, because preaching is primary and brings new life and renewal to the church, it in turn says something to the outside world. If the church desires to remain relevant to its community and faithful to God, it must allow the preaching of God’s Word to shape its very being. In 1 Corinthians 1:18, Paul writes, “For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.” Preaching belongs to the church as a gift that not only equips the church for the work of ministry, but also calls to those who are perishing and pleads for them to trust in Christ.

Leading through the expositional preaching of God’s Word will foster church renewal at FBC. Trusting in the sufficiency of God’s Word will bring new life to the church, but also new life to the community that surrounds.

### **Purpose**

Leading members of First Baptist Church Mount Washington, Kentucky, to understand and experience church renewal through expository preaching.

---

<sup>8</sup> Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Viking 2015), 7.

<sup>9</sup> All Scripture references are from the English Standard Version, unless otherwise noted.

## **Goals**

The following goals provided a structure for leading church renewal through expositional preaching at First Baptist Church Mount Washington, Kentucky.

1. The first goal was to assess the members of FBCMW regarding their understanding of church renewal.
2. The second goal was to develop a six-week expository sermon series on church renewal.
3. The third goal was to increase knowledge of the members as it relates to church renewal through expository preaching.
4. The final goal was to develop strategic priorities for church renewal through ongoing expository preaching.

## **Research Methodology**

Four goals determined the effectiveness of this project. The first goal was to assess the members of FBCMW regarding church renewal. The goal was measured by administering a pre- and post- teaching survey to gauge the members' level of knowledge, confidence, and motivation to see church renewal at FBCMW. The group was comprised of 32 congregational members that represented a cross-section of FBCMW, from students to senior adults. The survey yielded a clearer picture of the members understanding of church health where the sermon series equips the members to embrace church renewal.<sup>10</sup> This goal was considered successfully met when congregational members completes teaching survey.

The second goal was to develop a six-week expository sermon series on church renewal. The goal was measured by the expert panel who utilized a rubric to evaluate the biblical faithfulness, clarity, and relevance of the sermon series. The expert panel members would develop a working knowledge of expositional preaching, church renewal, and

---

<sup>10</sup> All research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.



leadership.<sup>11</sup> This goal was considered successfully met when a minimum of 90 percent of the rubric evaluation indicators met or exceeded the sufficiency level. If the 90 percent benchmark was not initially met, the material was revisited until it met the standard.

The third goal was to increase knowledge of the members as it related to church renewal through expository preaching. The goal was measured by administering a post-survey that was used to measure the change in the members' knowledge level. The aim of the expository sermons was to persuade and inspire the members to embrace church renewal at FBCMW. This goal was considered successfully met when the t-test for dependent samples demonstrated a positive statistically significant difference in the pre and post survey scores.

The final goal was to develop a strategic priorities plan for church renewal through ongoing expository preaching. This goal was supported by interviewing the members who demonstrated the greatest increase of knowledge between their pre- and post-survey scores to determine the factors that led to the change. An interview with members was evaluated and themes summarized resulting in additional insights into the factors that led to the changes in church renewal knowledge level. From these findings, a strategic plan for church renewal was developed for FBCMW.

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

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

*Leading.* The God-given ability to serve God's people by inspiring them, equipping them, and mobilizing them, to good works that build His church and spread

---

<sup>11</sup> An expert panel of three approved a rubric that evaluated expository preaching, church renewal, pastoral leadership. A professor in expository preaching from The Southern Baptist Theological Seminary represented the expert in the purposes of expository preaching. A church revitalization professor from The Southern Baptist Theological Seminary evaluated the rubric for church renewal. Finally, a local pastor in the Louisville area evaluated the rubric for pastoral leadership for proper contextualization and care for the church. See appendix 2.

His glory (Rom 12:4-8; Eph 4:11-16; 2 Cor 4:15)

*Church renewal.* Andy Davis' definition of revitalization (renewal) is used in this project. He explains that *church renewal* is "[when] God restores a once healthy church, helping it to change course from its recent decline toward spiritual disease and death."<sup>12</sup>

*Expositional preaching.* John R. W. Stott's definition is used in this project:

the content of the sermon (biblical truth) rather than its style (a running commentary). To expound Scripture is to bring out of the text what is there and expose it to view. The expositor prys open what appears to be closed, makes plain what is obscure, unravels what is knotted and unfolds what is tightly packed. The opposite of exposition is "imposition," which is to impose on the text what is not there. But the "text" in question could be a verse, or a sentence, or even a single word. It could be a verse, or a paragraph, or a chapter, or a whole book. The size of the text is immaterial, so long as it is biblical. What matters is what we do with it.<sup>13</sup>

Two limitations were applied to this project. First, the accuracy of the pre and post-series surveys were dependent upon the willingness of the respondents to be honest about their knowledge and understanding of expositional preaching, church health, and renewal. To mitigate this limitation, the cross section of church members was promised that their answers would remain nameless. Second, the effectiveness of the six-week sermon series and member involvement was limited by the constancy of attendance. If the participants did not attend all the project nights, it would be difficult to measure how beneficial the eight-week process had been.

Two delimitations were placed on the project. First, the project would only assess changes of the members involved in the six-week sermon series at FBCMW. Second, the project was confined to a eight-week timeframe. The eight weeks account for preparing the expository sermons, delivering the sermons, and studying the findings of the surveys.

---

<sup>12</sup> Davis, *ReVitalize*, 30.

<sup>13</sup> John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982), 125-26.

## **Conclusion**

Expositional preaching is the best starting place for change within a church. For churches in need of refreshing and health, expository preaching can begin the process of church renewal. As the church is led toward renewal through expository preaching, God's Word becomes the driving force for church members to be agents of change. Leading church renewal through expositional preaching at First Baptist Church Mount Washington, Kentucky, is the purpose of this project. Chapter 2 will focus on the biblical and theological basis for expositional preaching and chapter 3 will focus on theoretical, practical, and historical issues related to expositional preaching.

## CHAPTER 2

### BIBLICAL GROUNDING

Leading a church toward health and renewal through the expository preaching of God's Word is not an idea created in a vacuum but is a principle that comes from God's Holy Scripture. God's people have always been led by the Word of God and it has brought them health and renewal. From God speaking in creation to God having the last word in Revelation, God's Word guides His people in all of life. Three scriptures will be examples of the primacy of God's Word to lead his people. In John 21:17, Jesus gives a clear directive to Peter to "feed my sheep," meaning shepherd my people with the Word of God. Second, in 2 Timothy 3:16-17, Paul reminds Timothy of the sufficiency of God's Word to lead his people and make them godly. The final Bible text for the basis of this project is 1 Corinthians 1:18, where Paul declares that God's Word is foolishness to those who do not trust in Christ for salvation, but for those that do God's Word is life.

#### **John 21:17: Command and Commission to "Feed My Sheep"**

Proclamation and teaching are a beginning point for church renewal because, as seen in John 21:17, the priority is given to Peter by Jesus when He said, "Feed my sheep." The setting begins with Peter and the other six disciples were just 100 yards off shore fishing when Jesus called to them and asked if they had any fish. He then called to them telling them to cast their nets out again and the quantity was more than they could haul in. At this time John recognized it was Jesus calling. After his death, Jesus was revealing to them that he had been resurrected in the flesh. In his zeal, Peter jumped into the sea and made his way to Jesus and the rest joined them for a fish breakfast by a warm coal fire place. This is where Jesus asked Peter in John 21:15, "Do you love me?" Three

redemptive questions of “do you love me?” to match the three denials of Jesus from Peter’s past and reinstate him.<sup>1</sup> This is the transformation that had taken place in Peter’s life and here he became the example for pastors today. Jesus’ command of “feed my sheep” to the apostle Peter was a command just before He was to ascend to heaven. Just as Jesus’ response or command of “feed my sheep” is the command to Peter, it too is a command of every pastor and every church today. Jesus replies to Peter after each of his questions “do you love me?” with “feed my sheep.” This command of “feed my sheep” is a command for pastors to preach and teach God’s Word to the church. The pastor leads the church in renewal by feeding his church the Word of God.

John closes his Gospel with the words of Jesus as he spoke to Peter. Peter would be used by God to propel the church forward given this “commissioning”<sup>2</sup> centered around the question “do you love me?,” and Jesus’ command of “feed my sheep.” D. A. Carson considers this less of the Roman Catholic idea that Peter is being elevated to papacy, but rather a commissioning to pastoral service.<sup>3</sup> Even Funk, Haenchen, and Busse agree from a more liberal commentary on John 21 that these words of Jesus to Peter are “commission[ing]” and “confer[ing] the highest task of him: “Feed my sheep.”<sup>4</sup> In his treatment of pastoral traditions through the Bible, Timothy Laniak supports this understating of “feed my sheep” when he writes, “Pastoral imagery permeates the Gospel’s final episode when Jesus commands Peter three times to shepherd/feed ‘my

---

<sup>1</sup> D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Grand Rapids: IVP, 1991), 675.

<sup>2</sup> Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament, 2nd ed. (Grand Rapids: Baker, 2004), 595.

<sup>3</sup> Carson, *The Gospel according to John*, 679.

<sup>4</sup> Robert W. Funk, Ernst Haenchen, and Ulrich Busse, *John*, Hermeneia (Philadelphia: Fortress, 1984), 225.

sheep' (John 21:15-17)."<sup>5</sup> This is the third and final post-resurrection appearance of Jesus and Jesus repeatedly asking Peter, "Simon, son of John, do you love me?," so it could be considered an important and last moment with Jesus. Much has been made of Jesus' question, "do you love me?," to determine the kind of love (Gk. *phileo*, Gk. *agapao*) of which He was speaking. Christ's answer to Peter is more of a *how to love* with His command "feed my sheep," like telling Peter how he could please Jesus. Three times He asks Peter, to which Peter becomes "grieved" by the third time. Peter must have felt as though Jesus did not believe him, but the three questions seem to be more an emphasis on Jesus' answer back to Peter of "feed my sheep." In John 21:15b, the reply to Peter is "Feed my lambs," which progresses to "Tend my sheep" in verse 16b, to the second "Simon, son of John, do you love me?" In the final reply of Jesus to Peter, after asking him "Do you love me?," Jesus says, "Feed my sheep." Carson is right about Peter's reinstatement, but this is also a call to "feed," "shepherd," or "pastor."

### **The Meaning of "Feed My Sheep"**

"Feed" when translated from Greek many times means "tend."<sup>6</sup> Köstenberger helps with the meaning of Jesus' words "feed" or "tend" when he writes that these words "suggest guidance as well as feeding . . . [and] point to the all-inclusive care of a shepherd: feeding and leading/protecting."<sup>7</sup> This understanding gives more clarity to what Jesus was asking Peter to do. This was the call to pastor God's people. Just as a shepherd would protect the sheep from predators and harm, he would also lead them to "green pastures" (Ps 23:2) to feed and be nourished. Jesus' words have so many implications not only for Peter, but for today's church. The church is best led and

---

<sup>5</sup> Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible* (Nottingham: IVP, 2006), 207.

<sup>6</sup> Murray J. Harris, *John*, Exegetical Guide to the Greek New Testament, bilingual ed. (Nashville: B & H, 2015), 343. "Ποίμαινε" is the Greek word for "feed."

<sup>7</sup> Ibid.

protected when they are taught God's Word and when it is preached as a steady diet. The implications of this regular "feeding" is church renewal and a restoring of church health. What is already healthy in the church will be affirmed and what is not will be dealt with.

Craig Keener supports the understanding of "feed my sheep" when he writes that this command of Jesus

provides the setting for Peter's commission: just as Jesus has now fed his followers, so Peter must tend Jesus' sheep (21:15-17), which would particularly entail grazing, and hence feeding, them. Given our interpretation of Ch. 6, this would mean not merely serving the Eucharist but providing them the living bread through proclaiming the message that meditates Jesus' presence (16:7-11; cf. Rev. 3:20).<sup>8</sup>

### **"Feed My Sheep" Is a Call to Love**

Ultimately, this call to "feed my sheep" is a call to love Jesus. Köstenberger explains that "feed my sheep" specifically is for Peter to supremely love Jesus himself and therefore Jesus first ask, "Do you love me." Köstenberger writes, "Paradoxically, one who loves Jesus supremely will love those entrusted into his charge more, not less."<sup>9</sup> In the life of a pastor of any church it is not his love for the people that keeps him pastoring, it is his love for Jesus, more truly it is Christ's love for the pastor and the church that keeps the pastor "feed[ing]" the sheep. Carson quotes C. K. Barrett when he writes,

This ministry "is described in verbs, not nouns: Tend, feed, not Be a pastor, hold the office of pastor. And the sheep are Christ's sheep, not Peter's. Not, Tend your flock, but Tend my sheep." That Peter fulfilled the terms of the service required of him receive it's best attestation in 1 Peter (esp. 5:1-4).<sup>10</sup>

First Peter 5:1-4 reads,

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not

---

<sup>8</sup> Craig Keener, *The Gospel of John: A Commentary* (Grand Rapids: Baker, 2003), 1:1231.

<sup>9</sup> Köstenberger, *John*, 596.

<sup>10</sup> C. K. Barrett, quoted in Carson, *The Gospel according to John*, 678.

domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory.

From this text Peter grew to understand what Jesus commanded of him and now comes to command others to shepherd or feed God's flock. Peter also gives further instruction in pastoring that it is not to be under compulsion, for shameful gain, or domineering, but pastors are to willingly shepherd, being examples to the flock. Peter is describing love for the flock, God's people—ultimately love for Jesus the "chief Shepherd." Again, Peter keeps perspective that Christ is the chief shepherd reaffirming that the sheep are His and the call is to love Him by feeding His sheep. Leading the church must be out of love. When people are loved, they are more likely to follow. Leading church renewal through expository preaching must be loving.

### **"Feed My Sheep" Is a Call to Die**

Ultimately, what Jesus is asking of Peter is his life. After responding "feed my sheep" to Peter, Jesus continues,

Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go. (This he said to show by what kind of death he was to glorify God.) And after saying this He said to him, "Follow me." (John 21:18-19)

Jesus was prophesying that Peter would die and connected his death to the command to shepherd His sheep. Köstenberger writes, "Peter was being called to live as Jesus lived with 'feed my sheep' a life of loving service to God's children. Also, a death much as Jesus died."<sup>11</sup> Feed my sheep is a call to shepherd the flock of God with the Word of God and by doing so one will give his life. When pastoring is taken seriously, and the Word of God is preached with great authority, it becomes life and death. The church of God or His "sheep" are more likely to follow a pastor who would give his life for Jesus—it is noticeable by his passion for God's Word. Finally, God's Word calls all of God's children

---

<sup>11</sup> Köstenberger, *John*, 598.



to die to self and live for Christ.<sup>12</sup> In Michael S. Wilder and Timothy Paul Jones' seminal work on pastoral leadership, *The God Who Goes Before You*, they write,

The difficulty is that there are pastors who choose to live as self-centered shepherds, much like the rulers described in Ezekiel. They are consumed with their own gratification and personal enrichment. Such pastors operate in ways that preserve their power and position rather than serving in ways that demand personal sacrifice. In stark contrast, leaders who understand their role as shepherds live among their people and pay "careful attention . . . to all the flock" (Acts 20:28 ESV). As a pastor, you are neither a sovereign over your church nor a hireling of your church. You are an undershepherd of the living God, and you have been commissioned to follow, feed, and die. Your exemplar in this is Jesus himself, the shepherd who intimately knows his sheep and who has endured affliction to the point of death for their salvation. Even in sacrifice and death, Christ himself is the God who has gone before us.<sup>13</sup>

### **The Chief Shepherd**

Jesus' call to shepherd his sheep in saying "feed my sheep" is more clearly understood as Jesus speaks in John 10. Jesus is the true Shepherd. Before Peter in 1 Peter 5:4, Jesus speaks of himself as the Chief Shepherd when He said He is the "Good Shepherd." John 10:11 reads, "I am the good shepherd. The good shepherd lays down his life for the sheep." Jesus details all that is meant by "shepherd" in John 10, when he describes the sheep as "hear[ing]" the shepherds voice, or the shepherd "call[ing]" the sheep, "lead[ing] them," "save[ing] them," or giving them "life abundantly." Jesus contrasts the shepherd with a "thief" who steals, kills, does not bring life but death, and does not bring freedom but captivity.

Jesus is the prototypical example for how a pastor is to shepherd and "feed" the sheep. One could imagine that the food the sheep feed on is the "bread of life" (John

---

<sup>12</sup> Gal 2:20 says, "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Matt 16:24 says, "Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me."

<sup>13</sup> Michael S. Wilder and Timothy Paul Jones, *The God Who Goes before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B & H, 2018), 170.

6:48), who is Jesus the Chief Shepherd. Jesus also refers to himself as the living word (1 Pet 1:23). Writing for *Desiring God*, Jon Bloom makes sense of this when he says,

Human beings are specifically designed to eat a particular kind of soul food: God’s Word. That’s why in both the Old and New Testaments, God emphasized that “Man shall not live by bread alone, but by every word that comes from the mouth of God” (Deuteronomy 8:3, Matthew 4:4).<sup>14</sup>

The words of God in Scripture feed the sheep, specifically the gospel message, that eternal life is only found in Christ. This redeeming truth brings life to all who take it in. Other scriptures that support this idea of being nourished by the “Bread of Life” or the “Word Incarnate” are Jeremiah 15:16: “Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O LORD, God of hosts;” and Psalm 119:103; “How sweet are your words to my taste, sweeter than honey to my mouth!”

### **Real Life Application**

John Bisagno translates “feed my sheep” to today’s pastor when he writes, “You can strike out almost anywhere else and survive [as a Pastor]. But fail here and you lose the game.”<sup>15</sup> He is right that preaching the Word of God is crucial to the life and health of the church and it is vital to the health of the “sheep.” The expositional preaching of God’s Word to His church leads in the renewal of the church just as exercising and a healthy diet keep the body healthy. Bisagno continues on this topic of expositional preaching and the church’s need for it when he writes,

If teaching is exegesis, explaining what Scripture says and means, then preaching is application, how it applies to our lives, with inspiration and encouragement to do it. Good teaching contains preaching. Good preaching contains teaching. The meat of the Word is the depth of Scripture. Jesus didn’t say, “Entertain my sheep or inspire my sheep.” He said, “Feed them.” Teaching God’s Word is at once our privilege and responsibility. . . . Preach thin sermons and you’ll spend all week counseling weak

---

<sup>14</sup> Jon Bloom, “God’s Soul Food,” *Desiring God*, October 13, 2010, accessed December 15, 2017. <https://www.desiringGod.org/articles/gods-soul-food>.

<sup>15</sup> John R. Bisagno, *Pastor’s Handbook* (Nashville: B & H, 2011), 193.

sheep. Preach thick sermons and you'll raise healthy sheep who can take care of themselves... Want to grow a church? Feed the sheep. Want to enlarge a ministry? Feed the sheep. The Word makes them strong. Strong makes them healthy. Healthy sheep reproduce. Healthy things grow.<sup>16</sup>

Bisagno explains that God's Word is sufficient for all things and it makes the people of God strong, which in turn makes them healthy. Preaching God's Word "feeds the sheep."

In 2 Timothy 4:2 Paul writes, "Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching." It is clear that preaching is primary for shepherding God's people. About preaching, pastoring, and feeding sheep R. C. Sproul writes,

Three times Jesus instructed the apostle to be engaged in the tending, leading, and feeding of His sheep. Why? It was because the people of God who are assembled in the congregations of churches all over the world belong to Jesus; they are His sheep. Every minister who is ordained is entrusted by God with the care of those sheep. We call the position "the pastorate" or the "the pastoral ministry," because the pastor (from the Latin *pastor*, meaning "herdsman or "shepherd") cares for the sheep of Christ. What shepherd would so neglect his sheep that he would fail to feed them? It is the feeding of the sheep, according to Luther, that is the prime task of the ministry. And that feeding comes, principally, through teaching.<sup>17</sup>

Finally, George Raymond Beasley-Murray explains, "The risen Lord as supreme Shepherd of his sheep exercises his ministry through those whom he calls to be his under-shepherds, and to them he delegates authority over the flock."<sup>18</sup> The authority given to the pastor and his call to proclaim the Word of God to the sheep is what leading church renewal through expository preaching means. The primary way to nurture a church and bring it to health is through the preaching of God's Holy Word. If preaching is neglected, then the church will not be the church and the gospel will not be known. What a wonderful reminder that the greatest way to love Jesus is to feed his sheep and do it to death.

---

<sup>16</sup> Bisagno, *Pastor's Handbook*, 194.

<sup>17</sup> R. C. Sproul, "The Teaching Preacher," in *Feed My Sheep: A Passionate Plea for Preaching*, ed. Eric J. Alexander and R. Albert Mohler (Mary Lake, FL: Ligonier Ministries, 2008), 73.

<sup>18</sup> George Raymond Beasley-Murray, *John*, Word Biblical Commentary, vol. 36, 2nd ed. (Nashville: Thomas Nelson, 1999), 407.

### **Second Timothy 3:16-17: Profitable, Purposeful, and Sufficient**

The second biblical and theological evidence for leading church renewal through expository preaching is found in 2 Timothy 3:16-17: “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,<sup>17</sup> that the man of God may be complete, equipped for every good work.” God’s Word is sufficient, and it is what Paul was admonishing to Timothy in this text. God’s Word supplies the leader with all he needs to lead the church in renewal. This powerful statement by Paul stands tall for Scripture. William Mounce, a critical commentator on the Pastoral Epistles, suggests, “All Scripture is God-breathed. . . . Throughout the centuries . . . [it] has played a central role in the church’s doctrine of the inspiration of Scripture . . . [and] often one’s decision on a single issue has a cascading effect on the others.”<sup>19</sup> For example, Risto Saarinen writes of an opposing view that would not hold Scripture as fully inspired by God: “Recent studies show, however, that 3:16 was not central for the patristic authors who wrote on biblical inspiration. But at least since Thomas Aquinas, the Vulgate phrase *scriptura divinitus inspirata* was employed as a proof-text of inspiration.”<sup>20</sup> This means that the authority of Scripture must be decided on first. If Scripture is not all inspired from God, then it lacks credibility to lead and renew. Another commentator, I. Howard Marshall, investigates the singularity of “scripture”: “The whole collection of such passages is ‘the Scriptures,’ and the [plural] is used in this sense to refer to the whole or parts.”<sup>21</sup> This idea is cleared up by George W. Knight in his commentary on 2 Timothy:

It seems more likely that Paul is contemplating scripture as a whole here and that he would say that the whole of scripture is “profitable for teaching, reproof, correction,

---

<sup>19</sup> William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 565.

<sup>20</sup> Risto Saarinen, *The Pastoral Epistles with Philemon and Jude*, Brazos Theological Commentary on the Bible (Grand Rapids: Brazos/Baker, 2008), 156.

<sup>21</sup> I. Howard Marshall, *The Pastoral Epistles*, International Critical Commentary (London/New York: T & T Clark, 1999), 791.

and instruction in righteousness,” that every scripture passage is profitable in these ways. It is more likely that [Paul] would say that the whole of scripture equips the man of God (v.17) than that every passage does so. This understanding would also be in accord with his usage of the phrase “scripture says” and be more likely here since no specific passage is cited.<sup>22</sup>

Mounce continues in this support of Scripture being God inspired and sufficient:

Paul will call on Timothy to preach the gospel (4:2), and Timothy can be fully assured that he is able to do this because the message he proclaims comes from God (v.16a), not from humans. Because it is God’s word, it is therefore profitable for Timothy’s ministry in Ephesus (v16b) in that it can train Timothy to be a man of God, prepared for every good work (v17). The opponents preach Jewish myths and human commandments (Titus 1:14), which stem ultimately from demons (1Tim 4:1). By contrast, Timothy’s message comes from God and is therefore profitable.<sup>23</sup>

This evidence speaks of Scriptures’ sufficiency—nothing could transform the inner person, except for God’s Word and its power. The sufficiency of Scripture makes the preaching of it powerful to lead the church in renewal. David writes in Psalms 19:7, “The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple.” This verse could be thought of creatively, that the preaching of the Lord’s law is like expository preaching, the soul revived is like church renewal, the testimony of the Lord is like expository preaching, and the wise made simple is like church leadership. Paul must have meant something similar when he wrote to Timothy in 2 Timothy 3:15: “And how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.”

### **Scripture Is “Profitable”**

Second Timothy 3:16 uses the word “profitable.” Mounce explains that “profitable,”<sup>24</sup> includes the ideas of beneficial, productive, and sufficient. Mounce also notes that in 1 Timothy 4:8 the concept of “profitable” is related to the imagery of

---

<sup>22</sup> George W. Knight III, *The Pastoral Epistles*, New International Greek Commentary (Grand Rapids: Eerdmans, 2000), 445.

<sup>23</sup> Mounce, *Pastoral Epistles*, 565.

<sup>24</sup> Mounce translates “ὠφέλιμος” to “profitable.”

exercise: “Physical exercise has some value for this life, but godliness has value for both this life and the life to come.”<sup>25</sup> Scripture is sufficient in being comprehensively all the believer needs to grow in obedience to God. This is also seen in the Old Testament in Psalm 119 and confirmed by Joshua 1:8, as these verses supremely affirm the sufficiency of Scripture to meet all the spiritual needs of God’s people. It is clear that if “All Scripture is breathed out by God” then it is “profitable for teaching.” In *Great Leader Great Teacher*, Gary Bredfeldt writes,

The work of the church is a work of transformation. It is a work wrought by men and women faithfully teaching the Word of God, which is able to change the very heart with its message. Inspired by the Spirit of God, the Word of God “is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16-17).<sup>26</sup>

God’s Word is completely sufficient for all that His church needs. God’s Word will lead the church, and God’s Word will renew the church.

Scripture is for his people—it is for his church and it is absolutely all they need. Every need is provided in God’s Word for God’s people. From the mouth of the Father to the lives of the children of God. David in Psalms 19:7-13 says, “The Law of the Lord is perfect, restoring the soul . . . sweeter than honey.”<sup>27</sup> Bryan Chapell spoke about the profitability of Scripture at The Gospel Coalition 2009, and suggested that a reader might think Psalm 19:7-9 is David talking about the characteristics of God, though he is really describing the qualities God’s Word. Chapell said,

[God] is perfect, sure, right, pure, clean, enduring forever, true, righteous altogether, etc. That’s the point. The Word of God reflects the character of God, since he inspired it. This means that the Bible is perfect, sure, right, pure, clean, enduring forever, true,

---

<sup>25</sup> Mounce, *Pastoral Epistles*, 551-52.

<sup>26</sup> Gary Bredfeldt, *Great Leader Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody, 2006), 28-29.

<sup>27</sup> John MacArthur, *2 Timothy, The MacArthur New Testament Commentary* (Chicago: Moody, 1995), 153.

and altogether righteous—and for this reason it can be entirely trusted as the hand of God to guide us where we should go and to direct what we should do.<sup>28</sup>

The Word of God leads the church in renewal as it is preached because it is “profitable.”

The Word of God preached is like God being held up for the church to see.

### **Scripture Has Purpose**

Paul writes to Timothy considering the purpose of the Scriptures: “That the man of God may be complete, equipped for every good work” (2 Tim 3:17). John MacArthur clarifies the purposes of Scripture and the purpose of preaching: “Paul is speaking here of Scripture’s special value for preachers, who are able, with the Spirit’s guidance, to understand and to proclaim the truths of God’s Word.”<sup>29</sup> Mounce affirms this same truth when he writes,

V.17 is not an afterthought tagged on. . . . Scripture comes from God and is true; therefore it provides the content and direction necessary for Timothy, Christian leaders, and by implication all Christians to be fully equipped, enabled to do every good work, among which are teaching, reproof, correcting, and training in righteousness.<sup>30</sup>

This text shouts of the sufficiency of Scripture and affirms the man of God to preach the Scripture. It is the sufficiency of God’s Word preached to equip or renew the church. One of Scriptures’ purposes is to lead the church to renewal as it is preached. George W. Knight III, writes, “The sense of [this] passage is that scripture is given to enable any ‘person of God’ to meet the demands that God places on that person and in particular to equip Timothy the Christian leader for the particular demands made of him (cf. 4:2).”<sup>31</sup> Scripture is how God provides for His church and equips His leaders for His divine purposes. As Scripture is preached it leads the way, equips God’s people for righteous

---

<sup>28</sup> Bryan Chapell, “Entrusted with the Gospel” (sermons delivered at The Gospel Coalition, Chicago, April, 21-23, 2009).

<sup>29</sup> MacArthur, *2 Timothy*, 162.

<sup>30</sup> Mounce, *Pastoral Epistles*, 570-71.

<sup>31</sup> Knight, *The Pastoral Epistles*, 450.

living, and bears fruit in the life of the church. Scripture is absolutely sufficient for God's people and for His mission. If God's people do not have His Word leading them, then they are directionless and in danger. God's greatest purpose for His Scriptures is found in its sufficiency for His people, leading them and keeping them for eternity. The Word of God preached propels people into God's mission and equips the church for its greatest purpose—to tell the good news of Jesus and lead a lost world to the salvation of God.

### **Scripture Is Sufficient**

God's Word is all the church has. The greatest revelation of Himself, how one might be saved, know God, and lead His church, are all found in the Bible. Scriptures' sufficiency for all things is wonderful. MacArthur writes,

Whether our purpose is to lead men and women to saving faith in Jesus Christ, to teach God's truth to believers, to refute error in the church, to correct and rebuild erring believers, or to train believers to live righteously, our supreme and sufficient resource is God's Word.<sup>32</sup>

The only way to lead the church is by God's Holy Scripture and the only way a church might be renewed is by it also. Chapell tells of Scriptures sufficiency:

The great preacher Charles Spurgeon once said that anyone who would trust Scripture must be willing to be thought a fool for twenty years before science will prove him right. In general, I like and agree with this sentiment, but still we need to be wary of the assumption that reason will serve to confirm all that Scripture attests. We must not forget that logic supports our faith but is not its sole pillar. The Westminster Divines struck a good balance when they said that by its many "incomparable excellencies" the Bible "doth abundantly evidence itself to be the Word of God, yet not withstanding our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts" (WCF I.V). By Spirit-induced faith as well as by reason-driven logic we believe the Bible to be entirely true.<sup>33</sup>

Finally, Mounce is clear about the effect of 2 Timothy 3:16:

Through the centuries this verse has played a central role in the church's doctrine of the inspiration of Scripture. . . . The basic thrust of the passage is clear. Throughout

---

<sup>32</sup> MacArthur, *2 Timothy*, 163.

<sup>33</sup> Chapell, "Entrusted with the Gospel."



the epistle Paul is calling Timothy to loyalty and perseverance in his proclamation of the true gospel.<sup>34</sup>

Mounce points out loyalty and perseverance as marks of the leader regarding God's Word. This quote is a great reminder that the church is not led like a business or like any other man-made organization—it is God ordained, established by Himself, and led by His Word. The world may never understand certain things about the church, but God in His infinite wisdom leads His people by the sufficiency His Word.

### **First Corinthians 1:18: The Wisdom and Mission of God**

Paul writes in the opening of 1 Corinthians that “the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God” (1:18). He writes amid his argument pitting the wisdom of God against the wisdom of the world. If God's Word were a sword, it would have two edges. One would cut and bring healing to those who trust it and to those who reject it, the Word of God will pierce and bring death. This idea is like another place in Scripture where Paul says that those who are in Christ have the “aroma of death” (2 Cor 2:16) to those who do not trust in Jesus. The call of Christ of “come and die to self” tells a lost world that they are dead without Jesus. Those who are made alive spiritually in Christ are a reminder to those apart from Christ that they are dead without Jesus. This text embodies the evangelistic nature of God's Word. In *The Mission of God*, Christopher Wright says, “It is this word preached that calls to the world to come and live.”<sup>35</sup> The Word of God truly is a matter of death and life and without it at the helm of the church, there is risk of death for the church and also the world. Wright states, “The whole Bible renders to us the story of God's mission through God's people in their engagement with God's world for the sake of the whole of God's creation.”<sup>36</sup>

---

<sup>34</sup> Mounce, *Pastoral Epistles*, 565.

<sup>35</sup> Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP, 2006), 22.

<sup>36</sup> Wright, *The Mission of God*, 51.

## Scripture: The Wisdom of God

Gordon Fee of Regent College in Vancouver speaks on 1 Corinthians 1:18 and the wisdom of God when he writes,

The creator and sustainer of the universe has brought an end to humans' self-sufficiency as that is evidenced through human wisdom and devices. . . . Paul argues with his Corinthian friends, the gospel is not some new *sophia* (wisdom, or philosophy), not even a new divine *sophia*. For *sophia* allows for human judgments or evaluations of God's activity. But the gospel stands as the divine antithesis to such judgments. No mere human, in their right mind or otherwise, would ever have dreamed up God's scheme for redemption—though a crucified Messiah. It is too preposterous, too humiliating, for a deity."<sup>37</sup>

Ben Witherington in his commentary on this passage states, "It is easy to see why a crucified messiah or God would be foolishness to Gentiles. How can one be powerful if one suffers the ultimate penalty of Rome?"<sup>38</sup> Craig Blomberg would agree as he speaks of "foolishness" in context of chapter 1:

People in their fallen, worldly wisdom reject God, so God confirmed humanity in its rebellion with a plan of salvation that would seem foolish (cf. Rom. 1:18-32). But in his omniscience, he had anticipated this all along, so that the whole plan itself was "in the wisdom of God."<sup>39</sup>

What would seem foolish to the world becomes a gospel opportunity for the church. God's wisdom is that His Word would lead the gathered body. God's people trusting in His Word and the foolish of the gospel will bring renewal to the church and health to the body of Christ. The Gospel is all of Scripture's message and is a healing balm to a decaying church. Scripture, being the wisdom of God, ultimately leads the church; Scripture, being the wisdom of God, ultimately renews the church.

---

<sup>37</sup> Gordon Fee, *The First Epistle to the Corinthians*, rev. ed., The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2014), 71.

<sup>38</sup> Ben Witherington III, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995), 109.

<sup>39</sup> Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids: Zondervan, 1994), 53.

## Scripture: The Mission of God

Blomberg continues as a reputable commentator on 1 Corinthians, when he writes, “Paul’s thesis affirms that there are only two kinds of people in the world—those in the process of perishing and those in the process of being saved (v.18). Each will respond to the gospel message in diametrically opposite ways.”<sup>40</sup> The cross of Christ is the great apologetic of God. The cross is a wonderful mystery to the world. It is an instrument of great mercy and forgiveness to those who find in it salvation. The cross, too, is a message to a lost world to come and receive life. Through Christ’s death, life is found because He did not stay dead. This gospel message becomes the mission of God and the message of those who have found its truth.

Fee explains,

In Pauline theology the new division is not so much predicated on their response to the message of the cross as it is on the event of the cross and resurrection itself. That is, the crucifixion and resurrection of Jesus, for Paul, marked the “turning of the ages,” whereby God decisively judged and condemned the present age and is in process of bringing it to an end.<sup>41</sup>

This way of viewing the event of the cross is an “already” and “not yet” eschatological framework only making sense in the wisdom of God. MacArthur would agree, writing,

Human wisdom cannot understand the cross. Peter, for example, did not understand the cross when he first heard Jesus speak of it. In fact, Peter took Jesus “aside and began to rebuke Him, saying, ‘God forbid it, Lord! This shall never happen to You’” (Matt. 16:22). Peter’s own understanding about the Messiah had no place for the cross. He thought the Messiah would soon set up an earthly kingdom and that everything would be pleasant for His followers. But Peter’s wisdom was contrary to God’s wisdom, and anything contrary to God’s wisdom works for Satan.<sup>42</sup>

This principle is true within the church dealing with renewal. The Word preached will seem foolish to those who do not have the wisdom of God in mind. The wisdom of man related to church growth or other things that seem attractive to the world will be the

---

<sup>40</sup> Blomberg, *1 Corinthians*, 52.

<sup>41</sup> Fee, *The First Epistle to the Corinthians*, 72.

<sup>42</sup> John F. MacArthur, *1 Corinthians, The MacArthur New Testament Commentary* (Chicago: Moody, 1984), 40-41.

desire of those to whom God's Word seems foolish. Church disciplinary needs will be rejected by those who do not have the wisdom of God in mind and they will act as hurdles in the process of church renewal. However, those that truly want God to lead the church will look for His Word to be preached and be the driving force leading the church to renewal.

It should be the hope of any church body to have the message of the cross proclaimed. The cross should always be the dividing line, calling those who trust in it to trust all the more and to those who have not, to trust it for the first time. David Garland writes,

The message of the cross is an antidote to human self-glorification. It is "hardly a message for the ambitious" (Stansbury 1990: 476). The gospel transforms the cross as a symbol of Roman terror and political domination into a symbol of God's love and power. It shows the power of God's love is greater than human love and power.<sup>43</sup>

This power is displayed through the preaching of Scripture and found in the cross: God's message.

In *A Passionate Plea for Preaching*, the late James Montgomery Boice states, "Preaching is a means of conversion. It is by the preaching of the Word that God moves in the hearts and lives of people to turn them from sin to Jesus Christ."<sup>44</sup> Marion Soards adds,

God works in defiance of the standards of this world as they are understood or constituted by humanity, and second, God's work is powerful so that it incapacitates, reverses, even turns upside down the values of this world as they are objectively established and understood by humans. Paul declares this way of God's working as a fact – it is God's saving activity that amounts to the soteriological reality of the cross of Jesus Christ... Paul says that it is what God does, not what humans know, that saves. God acted in the cross of Christ, and that action produces a division among humanity that itself reveals God's unexpected power.<sup>45</sup>

---

<sup>43</sup> David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2003), 61-62.

<sup>44</sup> James Montgomery Boice, "The Foolishness of Preaching," in Alexander and Mohler, *Feed My Sheep*, 22.

<sup>45</sup> Marion L. Soards, *1 Corinthians*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1999), 39,40.

The Cross of Christ is the apologetic of God, not understood by the pragmatic wisdom of the world but only understood by those whom God draws. But how will they hear God's Word preached? Who will tell them? Romans 10:14-15 reads,

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"

The mission of the church is to proclaim the good news of the gospel. God's Word must be preached and God's people must be sent. As the church is led and renewed through the preaching of God's Word, the gospel message is sure to go out to all the world. Let it be so!

CHAPTER 3  
LEADING CHURCH RENEWAL  
IS LEADING CHANGE

**Preaching Is the Leading Mode of Communication  
for Church Renewal**

Change in an organization, a relationship, or an individual's daily routine can be challenging. Some thrive on change and spontaneously look for something different. Change in any organization is difficult because too much can make it volatile and at risk, but no change when needed can lead the organization to a slow death. The church is a group of people who have a wonderful heritage and beautiful traditions, but who also humanly have a challenging time when traditions are threatened. Mark Dever in his book *Nine Marks of a Healthy Church* quotes David Wells, who says, "Indeed, it is not until we experience a holy dissatisfaction with things as they are that we can plant the seeds of reform. Of course, dissatisfaction alone is not enough."<sup>1</sup> To be dissatisfied only, with no change, is miserable. When change is needed, renewal must begin, or the gospel and its message are hindered. First, change must be communicated and given an unobstructed vision. This is the power of preaching as a form of communication for change.

On this idea of change John Kotter writes,

Management is not leadership . . . management makes a system work . . . leadership builds systems or transforms old ones. It takes you into territory that is new and less well known, or even completely unknown to you. This point has huge implications in an ever-faster-moving world.<sup>2</sup>

---

<sup>1</sup> Mark Dever, *Nine Marks of a Healthy Church* (Wheaton, IL: Crossway, 2004), 21, David Wells, *God in the Wasteland* (Grand Rapids: Eerdmans, 1994), 213.

<sup>2</sup> John Paul Kotter, *Leading Change* (Watertown, MA: Harvard Business Review Press, 2012), vii. Peter G. Northouse agrees with Kotter: "Leadership is also different from management. . . . Leadership can be traced back to Aristotle, management emerged around the turn of the 20th century . . . to reduce chaos in organizations, to make

Though Kotter speaks to business organizations, the principals are the same when it comes to change. He continues,

The problems created by complacency, even a little complacency, and the power of a sense of urgency, are bigger today than they were a decade ago. I truly believe it is impossible to overstate the severity of the challenges caused by an inadequate or unaligned sense of urgency.<sup>3</sup>

Change in churches matters more because there are gospel implications.

### **Communicating for Change**

Some approaches to preaching are centered more on encouraging church members “how” to live for Christ, rather than encouraging church members “why” they should live for Christ. God can use a “how” to live for Christ sermon, but “why” a person should live for Christ is understood more through expository sermons. The “why” in communication is needed because the “why” gives explanation, where as the “how” is more inspiration, yet both are needed. The goal is for the Holy Spirit to speak through His preached Word to transform the hearts of His people. Transformation leads to renewal in the church, therefore the “why” is important. The “what” is important also, but the “why” gives the “what” power.<sup>4</sup> In *Start with Why*, Simon Sinek speaks of the “why’s”

---

them run more effectively and efficiently.” Peter G. Northouse, *Leadership: Theory and Practice*, 5th ed. (Newbury Park, CA: Sage, 2010), 9.

<sup>3</sup> Kotter, *Leading Change*, viii.

<sup>4</sup> Andy Stanley, Pastor of North Point community church north of Atlanta, admits, “We can’t change the world with a good sermon.” I agree with this statement and know that preaching is not the “silver bullet” to church renewal, but it is one of the beginning points. While I appreciate Stanley and know God has used him and brought valuable leadership ideas to the church through him, I disagree on some of his ideas for preaching and communication. He argues for a strong “‘what.’ What are you trying to accomplish? What is your goal in communicating?” What is needed is the “why” in communication. Stanley understands preaching to be “less explanation and more inspiration,” where I believe there should be more explanation *and* more inspiration. Stanley’s goal is change in the church and if by change he means church renewal, then the “why” of the “what” is just as important. Stanley continues, “When you commit to preach for life change, your preparation is not complete until you have answered two very important questions: So, what? And Now what?” Andy Stanley, *Communicating for a Change: Seven Keys to Irresistible Communication* (New York: Multnomah, 2006), 91.

importance: “When a WHY is clear, those who share that belief will be drawn to it and maybe want to take part in bringing it to life. If that belief is amplified it can have the power to rally even more believers to raise their hands and declare, ‘I want to help.’”<sup>5</sup> This idea is similar to what Brad Lomenick writes about in *H3 Leadership* where he compares a person’s “calling” and their “assignment”<sup>6</sup> *Calling* he would say is their purpose or deepest passion, or their “Why.” Where their assignment is, is where their calling is or where their “why” is played out. Similarly, the “why” gives the “what” purpose. Sinek goes on to provide an example in the computer company Apple:

Apple actually communicates [starting] with “why” [Like this]:  
Everything we do, we believe in challenging the status quo. We believe in thinking differently.  
The way we challenge the status quo is by making our products beautifully designed, simple to use and user-friendly.  
And we happen to make great computers.  
Wanna buy one?”<sup>7</sup>

To bring about change and communicate a new vision for renewal in the church, the “why,” or purpose, must be clear. For the purposes here, the “why” could be thought of as expository preaching, and the “what” could be thought of as church renewal. Too many times change in the church is dealt with pragmatically, where problems are dealt generic programs in hopes that they will be the solution. Church renewal is like surgery and just as a doctor might holistically look at the patient before trying a certain treatment, the same is true for the church. Listening to and understanding the “why” of a church’s problems and addressing the church with a “why” is the beginning of communicating for change.

---

<sup>5</sup> Simon Sinek, *Start with Why: How Great Leaders Inspire Everyone to Take Action* (New York: Penguin, 2009), 136.

<sup>6</sup> Brad Lomenick, *H3 Leadership: Be Humble, Stay Hungry, Always Hustle* (Nashville: Nelson, 2015), 54.

<sup>7</sup> Sinek, *Start with Why*, 41.



## Preaching as Communication

Most of the communication in a church setting comes from the pastor in the form of preaching. Patrick Lencioni would agree that communication is one of the first points of change when he writes in *The Advantage* that the pastor “properly communicate it to the rest of the organization.”<sup>8</sup> Lencioni is speaking of the sacrifice of the leader and the first steps in leading change. Again, preaching is not the “silver bullet” for change in the church, but it is a starting point. Preaching has the potential to stir the emotions and, being expository, it allows the Scripture to be exposed and used to stir. Prayer is a wonderful place to begin with change, but preaching can jump start prayer. Mark Dever, in his book *Preach*, remarks,

Christians through history have made the preaching of the Bible the centerpiece of their church’s lives. We should do the same. Preaching has always typified Christians. It has always been at the center of their faith and at the center of their churches. In the earliest days of the church, in fact, that emphasis on the preaching of the Word was nothing short of scandalous. Christians were slandered as being “atheists” because the focal point of their faith was the spoken word rather than statues and figures of their gods. . . . If we’re honest, the centrality of the preached word is still scandalous today. Nobody calls us “atheists” because of it, but they do chafe at the fact that in an age where the visual dominates and dialogue is king, Christians still expect one another to sit and listen as one man speaks to them for an extended period of time. And then to top it off, there’s no Snap Poll at the end to register your opinion on the matter! But regardless of what people want or even think they need, the truth is that they need to hear the Word of God being opened and explained and applied to their hearts and wills. And that happens through expository preaching.<sup>9</sup>

Expository preaching is thought to let the Bible speak more clearly, rather than the sermon being the thoughts or opinions of the preacher, found more so in topical sermons. This is not to say there is no error or man centeredness in expository sermons, but that topical sermon may more likely to be pragmatic and contain worldly wisdom. Bill McKibbens reflects on this idea and his observations when he writes,

---

<sup>8</sup> Patrick Lencioni, *The Advantage: Why Organizational Health Trumps Everything Else in Business*, Audible ed. (Grand Haven, MI: Brilliance Audio, 2012), chap. 24, 6:01.

<sup>9</sup> Mark Dever and Greg Gilbert, *Preach: Theology Meets Practice* (Nashville: B & H, 2012), 44-45.

A New York Times reporter visiting one booming megachurch outside Phoenix, recently found the typical scene: a drive-through latte stand, Krispy Kreme doughnuts at every service, and sermons about “how to discipline your children, how to reach your professional goals, how to invest your money, how to reduce your debt.” On Sundays, children played with church-distributed Xboxes, and many congregants had signed up for a twice-weekly aerobics class called Firm Believers.<sup>10</sup>

This “how to” mentality has infected the church and preaching. In many ways it is created by a consumeristic demand of the people and a desire of churches to have large attendance numbers. Preaching as communication should be thought to communicate the Bible message, that all of life is about God, which reorients the heart, the family, the church, and where renewal is needed, preaching can communicate the beginning of change. When expository preaching is absent, the church can lose focus and be in need of renewal no matter the size of the church. Expository preaching best expresses the power of preaching and its potential to lead in church renewal.

### **Expository Preaching with a Vision for Change**

Expositing the Scripture passage does not always lend itself to application. Most times the text must be worked through and then the preacher will discern the application for the people. D. Martyn Lloyd-Jones puts it this way, “Tact and pastoral sensitivity should determine the level of specificity appropriate, but ignoring the situation people face daily is not a pastoral option.”<sup>11</sup> It remains important to preach expositionally from the Bible so that the application is accurate and is grounded in scriptural authority. Most times vision is laid out in application, which is where the “why” and the “what” come together for change. Much like Jesus spoke in parables, the application or vision has a deeper grounding and authority. Preaching not only is expository but must give vision to lead change. In his book *Christ Centered Preaching*, Bryan Chapell understands this well:

---

<sup>10</sup> Bill McKibbens, “The Christian Paradox: How a Faithful Nation Gets Jesus Wrong,” *Harper’s Magazine*, August 2005, 34.

<sup>11</sup> D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1972), 137-38.

John Calvin's observation still rings true: "If we leave it to men's choice to follow [what] is taught them, they will never move one foot. Therefore the doctrine of itself can profit nothing at all." Preachers make a fundamental mistake when they assume that by providing parishioners with biblical information the people will automatically make the connection between scripture and their everyday lives.<sup>12</sup>

Chapell, a respected voice on preaching, goes on, "Application fulfills the obligations of exposition. Application is the present, personal consequence of scriptural truth. Without application, a preacher has not reason to preach, because truth without actual or potential application fulfills no redemptive purpose."<sup>13</sup> Vision for change or application of an expository sermon is what is meant by *leading church renewal through expository preaching*. This is where the rubber meets the road and one of the beginning points of church renewal. The sermon is where the vision is communicated and where the vision is caught.

John Kotter, one of the leading gurus of organizational change, writes in his book *Leading Change*,

Of the remaining elements that are always found in successful transformations, none is more important than a sensible vision. . . . Vision plays a key role in producing useful change by helping to direct, align, and inspire actions on the part of large numbers of people. Without an appropriate vision, a transformation effort can easily dissolve into a list of confusing, incompatible, and time-consuming projects that go in the wrong direction or nowhere at all.<sup>14</sup>

Therefore, vision is a game changer when it comes to the sermon and the church. The pastor has such an opportunity not only to feed the people the Word of God, but to speak into their lives and call them to change. David Veerman explains, "Even beginning preachers can hone the craft of application by taking seriously the need to present scriptural principles in the context of situational specifics by studying the life of a

---

<sup>12</sup> Chapell references John Calvin's sermon on 2 Tim 4:1-2, as translated in *Sermons on the Epistles to Timothy and Titus* (Edinburgh: Banner of Truth Trust, 1983), 945-57; and David Veerman, "Sermons: Apply Within," *Leadership* (Spring 1990): 121, in Bryan Chapell, *Christ Centered Preaching: Redeeming the Expository Sermon*, 2<sup>nd</sup> ed. Grand Rapids: Baker, 2005), 209-10.

<sup>13</sup> Chapell, *Christ Centered Preaching*, 210.

<sup>14</sup> Kotter, *Leading Change*, 8.

congregation as well as the details of a text.”<sup>15</sup> For renewal to begin, preaching must be prioritized and be the leading mode of communicating God’s truth and vision for change.

### **Strong Leadership Is Crucial to See a Dying Church Change to a Living Church**

Kotter states, “The engine that drives change [is] leadership”<sup>16</sup> This principle has always been true, and documented in all of history. Change requires a catalyst and a strong leader is most always the catalyst for a church. For change or renewal to take place in the church, God must bring a strong leader to bring about the action. In most cases, this catalyst is found in the lead pastor or senior pastor of the church, where he sees the change that needs to take place and speaks to that end. Much like the people of God wandering in the desert for forty years and God using Moses to lead them, the senior pastor is used to lead the people of God. Many times, there are crucial junctures in the life of the church and the visionary leadership of the pastor is used to keep the people of God moving forward, not retreating to the past or comfort. Gary Bredfeldt speaks on “positional power” in his book *Great Leader, Great Teacher*:

Sometimes God moves His people through the commanding leadership of an office holder. Joseph (Genesis 41:41-45; 45:9), Moses (Exodus 3:10-12), and the kings of the Old Testament (1 Samuel 8:4-5), including Saul and David, are examples of positional power. In the New Testament, the apostles (2 Corinthians 12:11-12) and elders (1 Timothy 3:1-7; Titus 1:5-9) had positional power in the church. God established authorities and called His people to obey them within the bounds of biblical morality. The writer of Hebrews is abundantly clear on this when he instructs his readers to “Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you” (Hebrews 13:17). God does establish officers in the church and appoints leaders to those offices. Those leaders have divinely granted positional power.<sup>17</sup>

---

<sup>15</sup> Veerman, “Sermons: Apply Within,” 124.

<sup>16</sup> Kotter, *Leading Change*, xii.

<sup>17</sup> Gary Bredfeldt, *Great Leader Great Teacher: Recovering the Biblical Vision for Leadership* (Chicago: Moody, 2006), 60.

An example of a strong leader is Andy Davis. Davis was called to pastor First Baptist Church of Durham, North Carolina. In his first few years of leading, he learned that there was much renewing to be had. In many ways, the large church had drifted and was approaching death, but by God’s grace He used Davis to lead them to health. This was no walk in the park though—Davis at one point called the church to repentance from the pulpit. Many rejected this call to repentance, but others heeded the call, which began the process of renewal. In Davis’ book *Revitalize*, he writes, “When God intends to revitalize a church, he inevitably raises up men who will step forward as visionary leaders, who by a clear vision of where God wants to bring his people are able to inspire sacrifice, suffering and perseverance.”<sup>18</sup> This example is a reminder of how God works in His churches to lead them back to health and to be renewed. Davis’ words of “sacrifice” and “suffering” call attention again to John 21 where Jesus’ commission to Peter of “Feed my Sheep” is ultimately this call to church renewal. This call cost Peter his life and for Davis church renewal has become a joyous sacrifice. It takes strong leadership to lead a church away from death to life. To birth new life into a church something must be given, and most times it is through a catalyst leader who faithfully preaches God’s Word and is willing to suffer for it.

Another example of strong leadership is found in the story of Betty Stanley Beene, who led United Way at a crucial moment in the life of the organization. This is not a church scenario, but the principle could be applied to a church contest. Beene was hired as the CEO of United Way after the previous leader made poor leadership decisions and the future of United Way was questionable. Beene made several unique changes and thought outside the box as a leader. For instance, she kept Crayola Crayons on the boardroom table so associates could tap into their creativity and not take themselves too seriously. More than that she helped the organization get back to its roots of serving people.

---

<sup>18</sup> Andrew M. Davis, *ReVitalize: Biblical Keys to Helping Your Church Come Alive Again* (Grand Rapids: Baker, 2017), 105.

United Way eventually moved on from Beene as the leader to another CEO, but Beene's extraordinary leadership brought the right change to United Way and got them back on track. Her strong leadership in the organization moved them away from failing and forward toward success. Still today she is recognized by United Way as a vital leader who came at the right time and kept the organization from slipping out of existence. Kouzes and Posner tell Beene's story in *Christian Reflections on the Leadership Challenge*, and they write, "The work of leaders is change. Leaders don't have to change history, but they do have to change business as usual. To them the status quo is unacceptable. Leaders challenge the process. They search for opportunities and they experiment and take risk."<sup>19</sup> Challenging and searching is more than "rearranging the furniture"—a strong leader has to think strategically and jolt the system of the organization so that they are pulled from the grip of death. Church work is similar—the pastor must exhibit strong leadership, or the church will slip from existence.

Church revitalization work or church renewal is a "patience game," like waiting for some of the problems to die off. A pastor who is called to lead a church in renewal cannot tackle every problem right away—many times he must prioritize which ones he will deal with first. In church renewal, most problems are related to the people and, as mentioned, it becomes a matter of living longer than the problems to eventually arrive at the solutions. Although some instances are not about patience—many times a leader must rip off the "Band-Aid." This imagery explains the difference between slowly pulling a sticky Band-Aid off, feeling each hair follicle sting one-by-one, versus ripping it off and feeling it all at once but getting it over quickly. Another image of church renewal is one of disarming a bomb. If a person snips the wrong wire, the whole thing could blow up, versus strategically knowing which wires to cut at the right time to avoid the most damage.

---

<sup>19</sup> James M. Kouzes and Barry Z. Posner, *Christian Reflections on the Leadership Challenge*, narrated by Ken Maxon, Audible ed. (San Francisco: Kouzes/Posner 2004), chap. 2, 32:00.

The images communicate the reality that church renewal work is tricky, but a strong leader led by God will be given wisdom, patience, and time to effectively lead a church to life and health. With God's help, the strong leader must be sensitive in leading renewal, discerning how much is too much and discerning the timing of leading change.

Aubrey Malphurs helps this topic by giving the additional imagery of an apple to describe leadership in the church in his book *Look before You Lead*:

Reading a church's culture involves the accurate discovery and understanding of all three layers of the Culture Apple. As we have seen, working from the outside in, the layers are the skin or the culture's outward expression of itself, the flesh or its shared values, and the core or its shared beliefs and assumptions. . . . If [the leader] truly desire[s] to serve the Savior and his people, [he] need[s] to know where as a church they are strong and weak, healthy and unhealthy, and consistent and inconsistent. After the people of the church have discovered their culture, they need to work to improve and reshape that culture.<sup>20</sup>

This illustration of the layers of an apple is helpful for a leader to understand how to bring change in the church. The leader's sensitivity will give him patience with the different thresholds of the church. This idea of layers is like therapy with a person. A person can be thought to have layers, and it takes a skillful counselor to draw from the deeper parts of a person to help with issues the person may be facing. If the counselor goes too far too fast the person may withdrawal and shut down, but if the counselor is careful, then the person is more likely to allow the counselor to go to the difficult areas to face the issues. This same idea of layers in change is used by John Kotter's *Our Iceberg Is Melting*. Kotter's example gives one final image as he writes about the "hard factors" of the iceberg, which would be the rational level of issues in an organization: procedures, objectives and structures of the organization.<sup>21</sup> These hard factors, or rational issues, are high on the speed of change. On the other hand, soft factors—convictions, wishes, habits, ethics—are slow

---

<sup>20</sup> Aubrey Malphurs, *Look Before You Lead: How to Discern & Shape Your Church Culture* (Grand Rapids: Baker, 2013), 83.

<sup>21</sup> John Kotter, *Our Iceberg Is Melting: Changing and Succeeding Under Any Conditions* (New York: Penguin, 2005).

on the speed of change.<sup>22</sup> The challenge in any organization comes when hard factors are the only focus, to the neglect of the soft factors, which can be more detrimental to a church. Like a ship at sea, the danger is not what is seen above the water but what lurks beneath the surface. Again, it is the strong leader, or in this case the captain of the ship, that is crucial to lead an organization or church away from death to life. Dealing with change, the leader must navigate both hard and soft Factors of a church to their health. This principle of layers in an organization comes as a helpful reminder of how to lead change and to see a dying church change to a living church.

### **Church Renewal Is Envisioned by the Church through the Leader Communicating a Plan**

One of the primary places of communication in the church is the pulpit. The pastor has the responsibility to preach God's Word from the pulpit, but from that place he is also able to communicate a plan for biblical change and renewal for the church. John Kotter and Holger Rathgeber write a tale about meerkats to make a point that leadership and management are not the same, but both are needed, in *That's Not How We Do It Here*. An organization may start as "innovative, adaptive, and energetic, *BUT* Chaotic," or it may be "well run *BUT* Bureaucratic, [and] unable to change quickly," however, if either does not move to "well run *AND* Innovative, adaptive, and energetic" then they are "doomed."<sup>23</sup> The church can envision innovation and adaptivity through the leader communicating a clear vision. This is monumental for any organization that has drifted in an unhealthy direction, and it takes a vision for the way back to health to be

---

<sup>22</sup> Bob De Wit and Ron Meyer, *Strategy, Process, Content, Context: An International Perspective* (Boston: Cengage Learning EMEA; 4 ed. 2010), 212, cited in Wilfried Krüger, "Implementation: The Core Task of Change Management," *CEMS Business Review* 1 (1996).

<sup>23</sup> John Kotter and Holger Rathgeber, *That's Not How We Do It Here! A Story About How Organizations Rise and Fall-and Can Rise Again* (New York: Penguin, 2016), 147.



communicated. Kotter's principles can so easily be translated to the church, especially a church that needs renewal. Church renewal is envisioned by the church through the leader communicating direction. Andy Davis reminds, "Spiritual vision is faith in the truths revealed in Scripture applied in specific settings."<sup>24</sup> Expository preaching or Scripture drives and gives authority to all vision and ultimately provides the power for renewal. It is a mistake for a leader to disconnect the Scriptures preached from the vision to be given. The practical application in many instances is the vision for the church from the sermon. If this opportunity is missed, then the church will know a lot about what should be done but have no way to get it done. In *Good to Great*, Jim Collins says that the "effective Leader catalyzes commitment to a vigorous pursuit of a clear and compelling vision stimulating higher performance standards."<sup>25</sup> Collins goes on to speak about how a compelling vision is motivating, but the motivation comes from the brutal facts of vision.<sup>26</sup> Vision is not always what could be, but in many cases vision is what is. For envisioning to happen, one has to know with what he is dealing. The church leader cannot give a vision until he "clears the land." In clearing the land one can clearly see the landscape, the pitfalls, and the things once covered by brush. The job of the leader in casting vision in many cases is just saying the hard facts.

Leaders looking to bring vision to their organization can be hindered by many things, even themselves. Hans Finzel has worked with many large Christian organizations over the years and he has come to recognize challenges leaders face that create blocks to progressing forward. In *The Top Ten Mistakes Leaders Make* he quotes Max De Pree from *Leadership is an Art*:

---

<sup>24</sup> Davis, *ReVitalize*, 105.

<sup>25</sup> James C. Collins, *Good to Great* (New York: Harper Collins, 2001), 20.

<sup>26</sup> *Ibid.*, 73.

A corporation's values are its life's blood. Without effective communication actively practiced with the art of scrutiny those values will disappear in a sea of trivial memos and important reports. There may be no single thing more important in our efforts to achieve meaningful work and fulfilling relationships than to learn and practice the art of communication.<sup>27</sup>

This reminder to the leader and the church is fitting since the primary role of the church is the proclamation of a message. The church or Christian organizations should be the best at communication, yet the church lives in a fallen world and the church is fallen themselves. If the vision is hindered, then the church will be held back. Striving to make vision clear by communicating is challenging, but it is desperately needed for the renewal of the church.

Carey Nieuwhof pastored three Presbyterian churches near Toronto, Canada. He eventually led them to embrace the new idea of becoming an altogether new church called Connexus Church, and in a unique situation, all three churches ended up merging under his leadership. It was incredibly challenging—there was the pain of loss, but there was also the great joy of growth.<sup>28</sup> In *Leading Change without Losing It*, Nieuwhof writes, “Dreamers always try to bring about change. And dreamers almost always encounter opposition.”<sup>29</sup> He also writes, “Humility is always the companion of great vision, and if your vision lacks that, you’re missing a fundamental and necessary ingredient in a God-given vision.”<sup>30</sup> Nieuwhof’s story reaffirms that people follow true humility and humility helps people envision change and see the leader’s new direction.

Finally, beyond the leader giving vision, the people or the congregation are to embody the vision or envision the set goals. Norman Shawchuck and Roger Heuser write

---

<sup>27</sup> Hanz Finzel, *The Top Ten Mistakes Leaders Make*, Audiobooks ed. (Colorado Springs: David C. Cook, 2015), 3:51:58.

<sup>28</sup> Rich Birch, “unSeminary Podcast: Carey Nieuwhof on Leading Your Church through Change,” accessed January 5, 2018, [https://youtu.be/Gdpt0IHN\\_wc](https://youtu.be/Gdpt0IHN_wc).

<sup>29</sup> Carey Nieuwhof, *Leading Change without Losing It* (Cummings, GA: rethink Group, 2012), loc. 88, Kindle.

<sup>30</sup> *Ibid.*, loc. 280.

of this area in *Leading the Congregation*: “A vision is a mystical happening dreamed in the hearts of god servants by the spirit; it is not planned, and it is God's vision. Vision has dimensions that call for inward evaluation, outward consideration, and practical application.”<sup>31</sup> Robert Welch agrees with this idea as he writes in *Creating Efficiency for Effective Ministry Church Administration*:

God, speaking through the holy spirit to the leadership of the church, places a vision of ministry that needs to be accomplished. The leadership then sets about to assist the church or group in an interpretation of that vision in the establishment of goals and objectives that will implement that vision the mission of the church-the mission of the church.<sup>32</sup>

Welch reiterates that a plan must be made and must be clearly communicated or the plan will not be executed. Church renewal is envisioned by the church through the leader communicating a plan.

Again, Lencioni would agree that communication is one of the first points of change when he writes that the pastor must properly communicate vision to the rest of the organization. When Lencioni speaks of the sacrifice of the leader and the first steps in leading change, he explains,

[Pastors] are technically chief reminding officers. Because they are constantly recasting the vision and reminding the staff the goals. At first, they are skeptical. But then overtime they remember them. And anyone on the team can repeat back the goals of the organization.<sup>33</sup>

Communicating vision is not done in a vacuum. As mentioned from *Leading the Congregation*, effective vision is communicated to a people, a church, or a congregation. Herrington, Bonem, and Furr in their chapter “Discerning and Communicating Vision,” in *Leading Congregational Change*, write,

---

<sup>31</sup> Norman Shawchuck and Roger Heuser, *Leading the Congregation* (Nashville: Abingdon, 1993), 69.

<sup>32</sup> Robert H. Welch, *Creating Efficiency for Effective Ministry Church Administration*, 2nd ed. (Nashville: B & H, 2011), 297.

<sup>33</sup> Lencioni, *The Advantage*, chap. 24, 3:56:04.

John Kotter estimates that under communicating the vision by a factor of ten (or even 100 or 1000) is one of the most common mistakes made by organizations that are engaging a change process (1996, p.9). Our experiences is that this mistake is made even more frequently in churches. Rick Warren reinforces this theme when he says, “Vision and purpose must be restated every twenty-six days to keep the church moving in the right direction” (1995, p.111).<sup>34</sup>

These thoughts are crucial for renewal being envisioned by the church. The people must catch the vision and understand the plan to be implemented. The authors go on,

In the excitement to announce the vision and begin implementation, change leaders often forget that the rest of the congregation has not been a part of the intense dialogue and soul-searching that are a part of discerning and articulation the vision. In forgetting this key fact, they underestimate the amount of communication that will be required. To expect commitment from the congregation without adequate interaction and understanding is unrealistic.<sup>35</sup>

Vision must be creative—it must stand out and be clear. Envisioning happens when vision is repeated over and over again, and there must always be a strong awareness of the vision. Habakkuk 2:2 reads, “And the LORD answered me: ‘Write the vision; make it plain on tablets, so he may run who reads it.’” A clear vision and plan for implementation is critical for the church. Church renewal is envisioned by the church through the leader communicating a plan.

---

<sup>34</sup> Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change: Practical Guide for the Transformational Journey* (San Francisco: Jossey-Bass, 2000), 62.

<sup>35</sup> Ibid.

## CHAPTER 4

### DETAILS OF THE PROJECT IMPLEMENTATION

#### **Three Weeks Leading up to the Project**

The weeks leading up to weeks 1-6 at First Baptist Church Mount Washington (FBCMW) involved notifying members of the soon coming project for them to schedule on their calendars. First, I checked with FBCMW's churchwide calendar and with deacons to make sure key leaders were supportive the project. FBCMW had a history of discipleship classes being on Sunday evenings around the church. Much like university classes or special studies, the discipleship classes were for those who wished to grow deeper or be in a smaller group for accountability. This year no discipleship classes were scheduled, so it was a perfect time to run the project and the education minister thought the project could count as a discipleship class in many respects. Sunday nights were also the perfect time to be at the church because not many other things were going on and it provided an intimacy and space for preaching and teaching. The second step was to send a private Facebook event page<sup>1</sup> to all members of the church for which I had contact information. The invite list totaled 131 people, and 38 marked they could attend. The invite detailed the nature of the project, which described the content and the pre- and post-surveys that would need to be collected. The hope was to have at least 30 committed for the whole project, but a supportive 61 attended regularly.<sup>2</sup> The project start date was March 11, 2018, and continued for six Sundays. March 11, 18, and 25, with a two-week break for Easter and Spring Break. Then the project would continue April 15, 22, and

---

<sup>1</sup> See appendix 6.

<sup>2</sup> Details of attendance and the specific surveys used are detailed in the "Implementation Phase."

concluded on 29. The March 11 class included the pre-project survey, and the April 29 class included the post-project survey. The Sunday evening project nights began at 6 p.m. with coffee and light snacks, which my wife prepared, and the project began sharply at 6:30 p.m. and wrapped up at 8:30 p.m. The private Facebook invite to “Important: Cameron’s Doctoral Project”<sup>3</sup> was sent out Saturday February 10, 2018, and a commitment to these project dates began.

I reserved the Coakley Chapel for the six evenings and planned to run the project. The Coakley Chapel is one of the original Sanctuaries of FBCMW has been kept in its historical glory. To walk through the chapel is to feel the history of the church and it is palpable every time a person walks through. Coakley Chapel is primarily used on Wednesday evenings for prayer meeting and quarterly for business meetings. The chapel became the appropriate space to run the doctoral project because of the nature of the project being about church renewal.

Childcare was another detail that was arranged so that a good cross representation of the church would attend, college to senior adult. Around seven young families attended and some had as many as four kids that would need to be watched so the mother and the father could participate in the project. With childcare there must always be at least two in the room, so I worked with the children’s minister to arrange paid childcare workers who were on file with the church with background checks and who had experience with the children’s ministry. I coordinated with the childcare workers so they would know which doors to keep open for the safety of the children in the building. Related to building security, we had a domestic violence issue in the church the month of the project, so to keep the building safe without any designated security volunteers the church locked all doors except for the side door viewable to the whole congregation. With the crowd being less than 100 people, there was no fire code against

---

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

keeping all the doors locked. This decision also gave the child workers peace of mind as they were on the other side of the building with the children.

Finally, I coordinated with the deacons of FBCMW. Many of them participated in the doctoral project and expressed interest in supporting and helping the project. The deacons discussed it in their monthly meeting and passed around a signup sheet to participate in the six-week project. One deacon made sure each of the deacons were aware of the project and he recruited men to be there. Considering the nature of the church and knowing its makeup and polity, this was very helpful and gave a peace of mind because the project was supported by key leaders of the church.

The second week of preparation involved developing a schedule to cover the content of chapters 2 and 3, and to insure all Scriptures and leadership points were the backbone of the six-week project.<sup>4</sup> The three primary Bible texts used in chapter 3 were used for the expository sermons. The expository preaching was planned for the first part of the night with a ten-minute break, and the second part of the evening was an “Explanatory Session.”<sup>5</sup>

The Explanatory Session would be a time where the process could flesh out ideas that I wrote about in chapter 3 along with additional leadership concepts that had been taught from my doctoral leadership classes. Having a portion of the night dedicated to leading change, setting up ideas about church renewal, and speaking directly to situations in our church gave the expository sermons context to be applied. Because participants were asked to get there at 6 p.m., they had time to arrive, settle in with coffee

---

<sup>4</sup> See appendix 5.

<sup>5</sup> The Explanatory Sessions were set up like a TED Talk. TED is defined as a nonpartisan nonprofit devoted to spreading ideas, usually in the form of short, powerful talks. TED began in 1984 as a conference where Technology, Entertainment and Design converged, and today covers almost all topics—from science to business to global issues—in more than 110 languages. Meanwhile, independently run TEDx events help share ideas in communities around the world. (Ted.com, “About,” accessed March 1, 2018, <https://www.ted.com/about/our-organization>)

and a snack, and the class could start promptly at 6:30 p.m. I planned to sing a hymn to start, pray, and preach for 30-45 minutes. Then, take a ten-minute restroom break and start the evening back with the Explanatory Session.

As for the content, again, preaching was on the three primary Bible passages from chapter 2 of this project. Rather than just reading what was written, I reworked the content into three sermons. Once most of my sermon preparation was complete, the sermon manuscripts were sent to two Ph.D. pastors and one D.Min. pastor along with a preaching rubric.<sup>6</sup> Once they had time to review the manuscripts, they sent back the preaching rubric that evaluated the sermons by the rubric criteria.<sup>7</sup> I divided each sermon into two sections—I started the sermon on the first project night and finished it on the second, splitting it on my schedule.<sup>8</sup> I started the second sermon on the third project night and finished it on the fourth project night, then the third sermon on the fifth project night and finished it on the sixth project night. Project night 1 was John 21:17, which acted as the primary text and command of the Lord to “feed the sheep.” The idea was that this word is from Jesus to Peter, but it is the primary command for the leader in church renewal. I coupled this sermon with a complementing Explanatory Session about leadership theory and the understanding of leadership in the church. The second Bible text was 2 Timothy 3:16, dealing with the sufficiency of God’s Word for all things. This Bible text got to the “nuts and bolts,” or the details, of church renewal work. Just as in the first few project nights I coupled this text with an Explanatory Session about revitalization and stories about church change and the power of knowing “why” an organization does what it does. Finally, I closed with 1 Corinthians 1:18 and the missional priority of preaching and expository sermons in the life of the church. I focused on the wisdom of

---

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

<sup>7</sup> See appendix 4.

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



the world and the wisdom of God. The world prescribes pragmatic ideas to the church and how the church is to change, but God's Word through the cross of Christ shows the wisdom of God to lead in church renewal. Like the first, I coupled this Bible text to an Explanatory Session on vision and the church capturing a clear focus for renewal based on the wisdom of God.

### **Six-Week Project Implementation Phase**

#### **Week 1**

Week 1 began as I prepared for Sunday, March 11, 2018. The survey was developed from writing chapters 2 and 3, but I had much preparation for the content of what I would preach and teach. For the preaching portion I reviewed what I had written on concerning John 21:17 and looked for a stopping point to divide it into two sermons, then I began to trim down the writing into sermon forms. I made notes from which to preach, but much of the sermon content was directly from what I wrote in chapter 2. I then prepared what I would talk about for the second half of the night, the Explanatory Session. Again, I wanted the Explanatory Session to complement what was preached in the first half of the night. By the end of the week I had a good bit of material and notes for the first project night. On Sunday, March 11, at 4:45 p.m. after Sunday naps, my wife, Melanie, began to grind coffee beans and brew six urns of coffee for the 6 p.m. coffee time. I knew the caffeine would help the group perk up and be attentive and it would be social and give a welcoming feel. The hope was that the project would not be too sterile and academic, but really have a "church" feel. I knew I would be preaching for my project, but truly wanted it to be the church gathered and the Word preached. We arrived at the Coakely Chapel around 5:30 p.m. and set up the coffee space just outside the inner door. I created a playlist for some house music to play as people arrived, connected a GoPro camera at an angle that would capture the whole chapel, hooked up the TV for the PowerPoint used to lead in the Explanatory Sessions, and set out the books I had used in

chapter 2 concerning John 21:17, along with leadership books I would refer to during the Explanatory Session of the project night.

As people arrived and got coffee, they signed in on the attendance sheet.<sup>9</sup> I was pleasantly surprised to see that 61 participants came on the first project night. The cross section of members settled into their seats and we began right at 6:30 p.m.<sup>10</sup> I handed out the survey,<sup>11</sup> and after the pre-project survey was collected, I called the members' session to order. The class opened with the hymn "Revive Us Again." Our music minister, Marc Brown, began us acapella on the right key, and we sang all four stanzas. As we concluded the hymn, I prayed and approached the pulpit to preach John 21:17 "Feed My Sheep." The whole project night was recorded and can be found on YouTube.<sup>12</sup> I used the recordings for those who needed to refer to the content of the project or for those that had missed a project night and wanted to get the information that would inform the post-project survey. I posted each project night on the original Facebook invite page for people to watch though out the weeks.<sup>13</sup> A full video link of project night 1 is documented on YouTube from the start at 6:30 p.m. to the end at 8:30 p.m. during which time the pre-project survey was taken, preaching on John 21:17 was delivered, and an Explanatory Session on leadership was held.<sup>14</sup>

---

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

<sup>10</sup> See appendix 6 for a transcript of how the first project night began.

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

<sup>12</sup> See appendix 8.

<sup>13</sup> See appendix 6.

<sup>14</sup> See appendix 8.

## Week 2

Week 2 began on Monday as I prepared for the second project night to come Sunday evening March 18, 2018. The Sermon preparation again was based off what was written in Chapter 2 for John 21:17 and I picked up where I had left off in the previous week. I copied what was written but modified it in a more preachable form and put it in a preaching notebook where it would help me preach more and read less. The bulk of the preparation was on developing the Explanatory Session that would precede the preaching segment. This Explanatory Session would have the theme: strong Leadership is crucial to see a dying church change to a living church. I covered the topic of change theory and showed the “iceberg” related to this topic.<sup>15</sup> The “iceberg” is a common picture analogy that uses the idea of hard ice and soft ice to compare the changes in an organization. The image of an iceberg also makes the parallel to what one can see on the surface and what one cannot see below the surface dealing with organizational issues.

On Sunday March 18, at 4:45 p.m. people began to come at 6 p.m. for coffee and we started promptly at 6:30.<sup>16</sup> We began with a Getty hymn “O Church Arise” that I played from my phone through the Coakley Chapel speakers, then I prayed and began preaching the continuation of John 21:17. There was a ten-minute break for more coffee/tea and restrooms and then started into the Explanatory Session of the night which was a continuation of the theme that strong Leadership is crucial to see a dying church change to a living church.” I used my laptop and large flat screen TV to run the PowerPoint.<sup>17</sup> A full video link of project night 2 is documented on YouTube from the

---

<sup>15</sup> See appendix 9, which shows the PowerPoint slide to explain this theory in dealing with change. This is also explained in chap. 3 of this project.

<sup>16</sup> Project nights were a full family affair and were a big deal in the life of the church at large. After Sunday naps, my wife began to grind coffee beans and brew six urns of coffee for our 6 p.m. coffee time. My whole family (two kids, mother-in-law, and wife) headed up to church around 5:30 to set up for the evening. Many in the church rearranged their schedules to make the project nights work.

<sup>17</sup> See appendix 9.

start at 6:30 p.m. to the end at 8:30 p.m. Introductions for the night, singing, prayer, preaching on John 21:17, and an Explanatory Session on leadership are viewable on the video.<sup>18</sup>

### **Week 3**

Week 3 began much as week 1 and 2 began, with sermon preparation and building PowerPoint slides for the Explanatory Session. I worked throughout the week to build my sermon and leadership notes, but most the work to be done was on Sunday as I would deliver the sermon and Explanatory Session. As Sunday came again, coffee was prepared, set up was done early at church, child care was in order, and the project began right at 6:30 p.m. Each project night I had “housekeeping” details to cover, so I began with an introduction by talking to the room from the floor and making sure all hearts and minds were clear. I was also intent on the group being aware that each night was being video recorded and that they could access the information if they had missed a night. I specifically loaded the videos to YouTube so they could be played easily and they could listen during their weekly work commutes. Again, the attendance sheet was used to see those who attended each project night and who missed, although some were able to make up what they missed by watching the videos.<sup>19</sup> Making up missed nights mattered because when they took their post-project survey change could be most affected by all of the project information. I posted the video links on the original Facebook invite so participants could find them each week.

Once the “housekeeping” details were out of the way I began the night with prayer and a song. The thinking on singing was more than just having a transition to preaching, but that preaching was more than a doctoral project; it was worship. It was important to sing as worship to God and allow the night to feel more like a worship service

---

<sup>18</sup> See appendix 8.

<sup>19</sup> See appendix 7.

and less like an academic project. On project night 3 the group sang acapella “In Christ Alone.” Then I began with 2 Timothy 3:16-17, the second of the church renewal texts. As I began the sermon, I asked, “What is required for leadership? What does the pastor/leader need to lead? What tools does he need?” To those questions I applied 2 Timothy 3:16-17 and focused ultimately on the sufficiency of Scripture. As the first of the two sermons, on project night 3 I preached on the reliability and profitability of Scripture.

We took a ten-minute break and reconvened for the Explanatory Session. The title of the session was “Preaching is the Leading Mode of Communication for Church Renewal.” I taught on preaching as a form of communication and then I reviewed the “iceberg” PowerPoint.<sup>20</sup> I then showed a video by John Kotter, who spoke about organizational change and how to navigate the challenges. Then I finished with “WHY?” and Simon Senick’s ideas from his book *Start with Why*. A full video link of project night 3 is documented on YouTube from the start at 6:30 p.m. to the end at 8:30 p.m. Preaching on 2 Timothy 3:16 and the Explanatory Session on leadership are viewable in the video.<sup>21</sup>

This project bumped up to Easter 2018, so I did not ask participants to attend the project on Easter Sunday evening. Also, spring break happened to fall on the same week and some church members had planned trips that ran through the Sunday of the end of the break. Therefore, I scheduled a two-week break in the middle of the project. During this break I signed up for a subscription to Survey Monkey at [surveymonkey.com](http://surveymonkey.com) and began to manually insert the physical pre-project surveys. Again, 61 people came for the first project night and I handed out numbers for them to put at the top of their surveys. I chose to hand out hard-copy surveys so I could control the environment in which they took the survey and knew the information would be fresh on their minds for post-project surveys. Also, handing out and collecting physical surveys insured I would get a survey

---

<sup>20</sup> See appendix 9.

<sup>21</sup> See appendix 8.

from everyone in attendance. As I manually entered the anonymous surveys, I labeled them by the number that the participants placed in the top corner of the survey.

#### **Week 4**

Week 4 began as I prepared for project night 4, Sunday, April 15. Much like the other weeks I began with sermon prep and followed the schedule,<sup>22</sup> picking up where I left off on 2 Timothy 3:16-17 and the Explanatory Session from project night 3. As project night 4 came, we prepared coffee, got to the chapel before 6 p.m. to set up and have child care ready, then started promptly at 6:30 p.m. I thought of the preaching text in 3 ways: John 21:17 is like the fundamental command of Jesus to “Feed my sheep” (a clear call to nurture the church with the Word of God), then 2 Timothy 3:16-17 is like the “nuts and bolts” (the specifics to what the Word of God is designed for and what it can accomplish), and finally 1 Corinthians 1:18 is like the “mission” of preaching (it is the “go” portion of expository preaching). Thinking of the Bible text in these three ways allowed me to organize the project nights a way that I could guide the group to understand why I arranged each night along with Explanatory Sessions the way I did and why I chose these three Bible passages.

As I preached the second half of 2 Timothy 3:16-17, I focused in on the purpose and sufficiency of Scripture and spoke about the special value the Scriptures are for the preacher/leader. I wrapped up the evening with the continuation of the Explanatory Session from project night 3 entitled, “Preaching is the Leading Mode of Communication for Church Renewal.” On project night 4, I focused in on what exactly expository preaching is. The term *expository preaching* is very unclear within typical Baptist churches. Though historical, the term has become very trendy, but the average church member may have little idea of what the term means. To clarify the term *expository preaching* beyond the definition I provided, I played a YouTube video of three pastors discussing the topic of

---

<sup>22</sup> See appendix 5.

expository preaching. The content came from The Front Porch, which is an organization that aims to be a place for conversations on biblical faithfulness in African-American churches and beyond. The three pastors were Louis C. Love, Jr., Thabiti Anyabwile, and Anthony Carter, and they summed up *expository preaching* as “preaching what the text means, not just what it says.” They even expanded expository preaching to topical preaching as long as the preacher is meaning from his sermon what the text means. They argued that it is not enough to just read the text or even exposit the text word for word, but that expository preaching must be preaching that exposes the meaning of the text.<sup>23</sup> A full video link of project night 4 is documented on YouTube from the start at 6:30 p.m. to the end at 8:30 p.m., where preaching on 2 Timothy 3:16 is recorded along with project night 4’s Explanatory Session on leadership.<sup>24</sup>

## **Week 5**

In week 5 I began to prepare to close the project. As I looked ahead knowing I had the post-project survey to cover on project night 6 and much time would be taken there, I had to wrap up loose ends on project night 5. I began preparing week 5 working through 1 Corinthians 1:18 information to form into preachable notes. I also developed slides and leadership information to go with the section: Church Renewal is envisioned by the church through the leader.<sup>25</sup> As project night 5 came, on March 22, 2018, my wife prepared coffee around 4:45 and we were at church and ready before 6 p.m. We began the night with the hymn “Come Behold the Wonderous Mystery.” The night began with prayer and then preaching from the final text on 1 Corinthians 1:18. On project night 5, I focused in on Paul’s argument dealing with the difference between God’s wisdom and man’s wisdom. I primarily gave context to verse 18 and saved the rest of the text for

---

<sup>23</sup> See link to video in appendix 10.

<sup>24</sup> See appendix 8.

<sup>25</sup> See appendix 9.

project night 6. We took a ten-minute break and came back for the final Explanatory Session. I did not plan an Explanatory Session for project night 6 because there was only time to wrap up 1 Corinthians 1:18 and give out the post-project survey.

Project night 5's Explanatory Session again was entitled "Church Renewal Is Envisioned by the Church through the Leader." During this session I addressed the need for vision in church renewal. Specifically, I shared about John Kotter's book *That's Not How We Do It Here*, and showed the four square quadrant for change in an organization.<sup>26</sup> From there we discussed navigating change in the church and our church's willingness to change. A full video link of project night 5 is documented on YouTube from the start at 6:30 p.m. to the end at 8:30 p.m. where preaching on 1 Corinthians 1:18, and an Explanatory Session on leadership are shown.<sup>27</sup>

## **Week 6**

Week 6 began with preparation for the final project night, night 6, April 29. I started the night with concluding words from the project. I shared personal stories and thanked the First Baptist Church Mount Washington people for their love and support. We also planned food to celebrate the end of the project. The final survey was set up and the group began.

The night began with two songs, "Come Behold The Wonderous Mystery" and "All I have is Christ." I prayed and began preaching on the second half of 1 Corinthians 1:18. On project night 6, I preached about the mission of the cross and how the church in all its leadership, renewal, and preaching should be postured in an outward direction, thinking of bringing the message of the cross to the world. I closed the sermon with prayer, we took a ten-minute break and came back for the post-project survey. I handed out the survey with some post-survey instructions. After the survey was collected I gave

---

<sup>26</sup> See appendix 11.

<sup>27</sup> See appendix 8.



some parting words and the group had some gifts for me. Then I gave each person who attended the book *Who Moved My Pulpit?*, by Thom S. Rainer. We closed the night with more coffee, food, and fellowship. A full video link of night 6 is documented on YouTube from the start at 6:30 p.m. to the end at 8:30 p.m., where the pre-project survey was taken, preaching on 1 Corinthians 1:18 was delivered and an Explanatory Session on leadership was offered.<sup>28</sup>

### **Weeks Following the Project Implementation Phases**

The next two weeks I spent time entering the survey results into surveymonkey.com, an online subscription platform for entering data and organizing it in charts to analyze results.<sup>29</sup> From these results I could see small movements between the pre-project survey answers and the post-project survey answers. The t-test shows the most accurate change between the surveys, but just seeing the surveymonkey.com charts showed a solidification in answers by most of the participants in the project. Where many chose the answer “uncertain,” their answer shifted in the post-survey to “agree” or “disagree.” Where they seemed to be unsure in the survey before the project, their thoughts became surer in the surveys after the project. I develop more of these conclusions in chapter 5.

Once I entered and tallied all the pre- and post-results and could analyze changes at a glance, I emailed the project participants who had the highest attendance during the six-week project. The first pick of participants were those that attended all six nights of the project—26 participants were there the whole time. The second pick were those in attendance at least 4 out of the 6 project nights, and those that were able to make up the nights missed by listening to the recordings. I sent an email to these participants with the

---

<sup>28</sup> See appendix 8.

<sup>29</sup> I placed a sampling of results captured on Survey Monkey to give an idea of how the results were charted. See appendix 12.

top questions on which I wanted them to elaborate.<sup>30</sup> I then divided follow-up questions and sent them in an email to those who attended most regularly. The questions were divided into the three categories from the project title: leadership, renewal, and preaching. The responses to the questions are provided in chapter 5.

### **Research Findings for Goal 3**

I performed a pre- and post-test survey asking questions about leadership, preaching, and change related to church renewal. I handed out pre-project survey questions on the first night with no knowledge about any of the project details given to any of the participants. On the final project night, the same survey was handed out to the participants as the post-project survey. There seemed to be change, but how much significant change was determined by a proper t-test analysis.

The first step was to score the answers according to the most desired outcome. For example, questions 3, 6, 7, 14, 15, 16, 17, 26, 37, and 49 are scored 1 to 6. The rest of the survey questions were reversed-scored, going from 6 to 1. If the participant answered with a 6, it would be graded with a 1 as the most desired outcome. A total of thirty-one participants attended at least four out of the six project nights, and some were able to make up the nights missed by watching the content on the Youtube links. I aggregated the raw data into an Excel spreadsheet. On one tab of the excel spreadsheet where the pre-project survey scores and on the second tab where the post-project scores. All totaled up, I put the pre-project scores in a column next to the post project scores, both in an excel spread sheet pre-built to run a t-test. I expected to see change so I set the spread sheet to run a 1 tailed t-test. The results of the t-test are below in the t-test section.

### **Assessment and Summary of Strategic Priorities**

**T-test.** Assuming a level of significance of .05, there was a statistically

---

<sup>30</sup> See appendix 13.

significant difference ( $t_{(30)} = 2.61, p = .0070$ ) in the participants' responses from pre-project survey to post-project survey. The  $t$ -test shows that the preaching and teaching that occurred between the two surveys affected the change.

This project shows the need for expository preaching as one of the primary driving forces in church renewal. Clearly the change seen from the pre-survey to the post-survey in this project has made a case to develop a strategy of expository preaching at FBCMW to lead in church renewal. The final goal was to develop a strategic priorities plan for church renewal through ongoing expository preaching. The strategic priorities plan has four parts: (1) call a senior pastor who is an expositional preacher; (2) call a pastor who leads with vision; (3) increase awareness of church renewal; and (4) preach and teach on church renewal.<sup>31</sup>

---

<sup>31</sup> See appendix 15.

## CHAPTER 5

### EVALUATION OF THE PROJECT

This final chapter evaluates this project, taking a deeper look at the strengths and weaknesses of the project, its purpose and goals, and what I would have done differently. The whole experience was incredibly rewarding yet was not without heartache, which I will share more about in the personal reflections of the project. I am reminded that the church is the Lord's, in all its beauty and with all its blemishes. I hope to reflect upon this reality in this final chapter so that others may see God's glory in His church and find the same beauty their own church and in other churches.

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

The purpose of this project was to lead members of First Baptist Church Mount Washington, Kentucky, to understand and experience church renewal through expository preaching. The members experienced expository preaching and were taught about expository preaching to the point of understanding it more. I recount a comment made by one church member at the conclusion of the project. Many participants applauded the end of the project in a celebratory fashion as I accomplished the end of the project. The one church member spoke up and said, "Now we know what expository preaching means! With the new pastor coming whose strength is expository preaching, we as a congregation know what we are getting and to your point it will help us in the renewal process." This comment encouraged me. If the only reason for this project was to set up or pave a smoother path for the next pastor of First Baptist Mount Washington, then I praise God for providentially using me.

This project gave me the opportunity to model leadership in a smaller setting and to talk about the role of leadership in the church. The project allowed fellow church members to talk in an open forum about the topic of leadership and the influence preaching has on the church in the renewal process. I also saw church members talking after the project nights and could tell that the project was causing them to think deeper about leadership and its need in the church. Many church members came to me at the conclusion of each night and agreed that leadership is foundational when it comes to church renewal and experiencing revitalization. The church members agreed that the primary function of the pastor in a church the size of FBCMW is to preach expositional from the Bible, which in turn becomes his primary place of leadership.

The project also was accomplished because each member that was a part of the project was encouraged by the project's overall content. The project occurred in a season when the church was in between senior pastors. An interim pastor had been serving the church for three or so months, who was also a part of this project, but much speculation swirled around the church. The church was still hurting from the retirement of the previous pastor and disagreements came up about who the next pastor should be. This project seemed to come at the right time and provided a safe space for church members to think about the future of the church and what would be best for the church. Despite some of the heartache I experienced, the assurance that God used this time was encouraging.

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

The four goals of this project provided a structure for leading church renewal through expositional preaching at FBCMW. The first goal was to assess the members of FBCMW regarding their understanding of church renewal. This goal was achieved through a pre-project survey as each participant's answer showed their understanding regarding church renewal at FBCMW. The survey was given blindly, meaning each participant only knew small details about the project. I gave the participants limited information to try to get their most accurate assessment of where the church was concerning renewal and/or

revitalization. The benchmarks of success were met in that all participants were assessed and at the end of the project the participants received the same survey to assess change.

The second goal was to develop a six-week expository sermon series on church renewal. This goal too was achieved and executed each night of the project. The development of the sermons were built from the scriptures that influenced this project. Before each night of the project I reviewed my sermon transcript to make sure it was ready to preach. The benchmark of success was twofold: I used the preaching rubric to evaluate the quality of the sermons and the second benchmark of success was based on the completing of each sermon. I also valued the feedback of the project participants as many of them shared something from the sermon that spoke to them regarding church renewal or spoke to an area of their life. I was encouraged to see the sermons used not just for project content but to challenge individuals in other areas of their lives.

The third goal was to increase the members' knowledge as it related to church renewal through expository preaching. This goal was accomplished each night of the project as I sought to preach expositional and as I taught after each sermon regarding expository preaching. The benchmark of success was seen through the post-project survey when after a *t*-test was run between the pre- and post-surveys statistical change was measured. A statistical change between the pre-project survey and the post-project survey noted an increase in member knowledge related to church renewal and expository preaching. Again, one-on-one feedback from the participant also told that they were becoming more knowledgeable and understanding of where the church was in the renewal process and value of expository preaching.

The fourth and final goal was to develop strategic priorities for church renewal through ongoing expository preaching. This goal was accomplished at the completion of this project.<sup>1</sup> The strategic priorities have four parts: (1) call a pastor who is an

---

<sup>1</sup> See appendix 15.

expositional preacher; (2) call a pastor to lead with vision; (3) increase awareness of church renewal; and (4) preach and teach on church renewal. The benchmark of success for this goal was for it to be completed and worked through, with the hope that it will benefit FBCMW.

### **Strengths of the Project**

This ministry project can be reproduced in other ministry contexts where preaching occurs and where there is a need for renewal. I have since moved on to a new church context and have found that these principals are relatable there too. If a structure in place allows for preaching to be the primary way the congregation learns, then this project can be reproduced. Most churches are centered around a worship service where the main portion of the service is designated for preaching. Where this is the case, expository preaching can begin the process of church renewal. The second strength of reportability is that in most church context the senior pastor is looked at as the primary leader or visionary within the congregation. Occasionally other factions in the church can drive the vision in an unhelpful way, but expository preaching and the process of church renewal can break up the factions and unify the church around one vision.

The second strength of the project is that it successfully laid the foundation for the next pastor to come in and preach expositionally. The 60 plus members who were a part of the project were more open to the term “expository preaching” and open to receive leadership from the preaching time. One participant commented the last night of the project, “Now we know what expository preaching is!” She said this with the news that FBCMW’s Pastor Search Committee had decided on the next pastor and one of his strengths would be expository preaching.

Discussion during the project nights allowed the church to openly admit changes need made and they became comfortable with the terms *renewal* and *revitalization*. Before the project, *revitalization* or *renewal* seemed adverse, but toward the end of the project many seemed open to FBCMW being a church in need of renewal

or revitalization. The explanatory sessions gave deeper insight into the terminology of the project. Many church members are unfamiliar with some of the jargon used to describe church renewal, but when the words are explained it creates useful handles for the church members to hold and move around the idea of church revitalization.

Finally, a strength of the project is that it affirmed the priority of preaching to lead the church. Naturally, most church members would say that preaching is important, but when dealing with the issue of church renewal they begin to grab at all sorts of other areas as solutions to the issue. This project helped renew the conviction that preaching should be primary and the “point of the spear” in leading church renewal. The project also provided a safe space to discuss and discover healthy models for church renewal. Meeting for the project and openly talking about church renewal at FBCMw allowed church members to think constructively about what would help the church. Instead of being frustrated about the church in need of renewal and being confused about the pastor search process, the project encouraged church members to remain faithful to FBCMw and be hopeful in moving forward.

### **Weaknesses of the Project**

When looking back at the project, there are some weaknesses, and if I could do the project over, some things I would do differently. The first weakness was that the survey questions were not as specific as they could have been toward the purpose of the project. The survey questions did not supply all the nuances needed to gauge the church’s need and understanding of church renewal. Some of the questions were confusing to the point that during the pre-survey time one of the participants asked for clarity on one of the questions and then all the participants agreed. A solution could have been for the questions to be reviewed by outside eyes. I could have asked an expert panel as I did with the preaching rubric. This would have helped me be more targeted toward my project title and project purpose.



The second weakness was the development of a theological background for expository preaching and renewal. I feel that my theological basis was limited to three specific scriptures and could have been expanded, which I will elaborate more on in the “Theological Reflection” section. There was limited time during the project to go in depth and expose the Scripture needed to make the case for expository preaching and the need for church renewal

The third and last weakness is that not everyone attended all six weeks of the project. I provided the option for the participants who missed to watch or listen to the link I posted to the group Facebook page. Some of the participant were able to make up the weeks missed by listening or watching the YouTube link, but I would have preferred for them to be present in the chapel for the project content. This is a weakness because the survey data was dependent on the content of the project. For there to be change from the pre-project survey to the post-project survey, participants needed to be persuaded by the content of the project. Though there was still significant change I was concerned about participants missing some of the project nights.

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

What I would have done differently is related to the weaknesses of this project. If I had to do this ministry project over, I would start the project earlier so that I would not have run into Spring Break and Easter. Spring Break and Easter prevented some participants from attending all six weeks. The project had a start-stop-start to it rather than consecutive sessions. If running the project again, I would have a clearer schedule to have more consistency in the project. Although I would have tried to schedule this differently, attendance here reflects the church attendance of most church members outside of this project. In many ways, the inability of participants to attend all project nights is no different than a church member’s inability to come to church consistently. Though attendance was not something I could do differently, or a weakness of the project I could control, it may be an accurate reflection of the church.

Second, I had thoughts after the project of re-titling the project. *Expositional preaching* seems to be confusing to the average church member. For seminarians and pastors, the term *expositional preaching* may seem common, but I found myself explaining what I meant by *expositional preaching* over and over. I considered that instead of *expositional preaching* to use *Spirit-empowered preaching* in the title. This idea came from the book *Spirit Empowered Preaching: Involving The Holy Spirit in Your Ministry* by Arturo G. Azurdia III. After Azurdia preached at a doctoral chapel at The Southern Baptist Theological Seminary I was inspired that *Spirit-empowered preaching* was more of my intention in my project. I did not change the title because it would not have made much of a difference in the outcome of the project but if I completed the project again I would have started with that title or something like it.

### **Theological Reflections**

I have grown in my understanding of church renewal and revitalization since the inception of this project. While the primary scriptures addressed were from John 21, 2 Timothy 3, and 1 Corinthians 1, I could have provided more theological depth for expository preaching and church renewal. Through John 21:17, I showed the command for feeding the sheep, to which I argued for expository preaching in the church. Through 2 Timothy 3:16-17, I showed the foundation for the sufficiency of Scripture to which I argued that Scriptures' sufficiency assisted in church renewal. Through 1 Corinthians 1:18 I was able to make a case for preaching and mission/evangelism. Expansion though could have been made to provide a more robust theological framework for expository preaching and church renewal.

I could have explored themes in books like Ezra and Nehemiah. Ezra and Nehemiah use themes like renewal and rebuilding. Though these are often used as the backdrop for church building campaigns, they could easily provide a theological framework for church renewal. Ezra and Nehemiah show God working among His people and the effects that prioritizing the Word of God have on the people of God.

These books are truly about the renewing and rebuilding that happens in the life of the church when a reprioritization of God's commands is found among God's people.

Finally, I hoped to clearly express God's love for His church. I never wanted to condemn or accuse in the process of this project. Church renewal is never the fault of one person or one thing but in most cases happens because of a drift. God's love for His church calls the church back to Him; their "first love." The book of Revelation could have been used to show examples of churches that drifted and ones that God used as an example of Him removing His "lamp stand." The heart of church renewal is for the church to be all that God created it to be. The goal in church renewal is to move churches from the sidelines of the game to being actively involved in the game.

### **Personal Reflections and Participant Reflections**

This project began at a time when FBCMW was in transition. I had served on staff for three years and in the third year of ministry I was asked by the senior pastor if I would pray about the possibility of becoming the next senior pastor. He warned me that the idea may not work, and he did not want me to get hurt. I assured him that I would trust God's leadership and if difficult times came, I would trust God to use those times to shape me. From that point, we began to talk to key leaders in the church about the idea of transitioning between the senior pastor and me, kind of like a baton hand off.

The senior pastor, church key leaders, and I met with the founding pastor of Southeast Christian Church because they had a similar transition. We learned many helpful things, but overall the idea did not work at FBCMW. Once we brought the idea to the church at large it confused people and was not executed well. The senior pastor was right to be concerned about me because it was difficult for me to lead from my staff position at that point in the life of the church. In God's grace, many church members were kind and sympathetic to the position in which I was placed.

Reflecting now on all that transpired, I see the providence of God guiding the whole thing. The senior pastor that I worked with retired beautifully and we still have a

good mentoring relationship. I was able to run this project during the time that the church chose to have a Pastor Search Committee formed to look for the next senior pastor and God used the project in the interim time. Many of the qualities that FBCMW's newest pastor possesses were addressed in this project. Also, the nostalgic fact that W. A. Criswell may have preached in the Coakley Chapel and possibly at the same pulpit gave the overall project a meaningful space to be implemented.

Just after the completion of the project I sent an email to the participants that attended all six of the project nights.<sup>2</sup> I asked the participants to elaborate on specific survey questions and added other questions to help get more out of the survey question. The title of this dissertation, "Leading Church Renewal through Expository Preaching," could be boiled down to the three issues of leadership, church renewal, and expository preaching. Displayed next are the three categories with the questions and four anonymous participant answers, which are helpful in reflecting on this project. I share my personal reflection alongside the participants answers.

## **Leadership**

**Survey Q24.** "I think the governance structure at FBCMW is maintenance oriented and often stymies ministries and frustrates leaders." To this question on leadership a project participant answered,

I believe many people at FBCMW and in Mt. Washington only want to maintain things as they have been for many years. There is no desire to see things change. A way that would encourage leadership in the church would be to convince church members that change is good. FBCMW could develop leaders by providing ways to promote change."

I noticed that this statement tended to be the overall feeling that other participants had toward the church and most felt that change was needed, but was difficult to realize and activate.

---

<sup>2</sup> See appendix 14.

**Survey Q43.** “Do you agree with the statement: The church needs its Pastors to be visionary leaders? In your opinion what is a visionary leader and what does that look like day to day or on Sunday? In your opinion how does vision take hold or get done?” To this leadership question, one participant responded,

Do Pastors need to be visionary leaders? Yes & No. Do they have God’s vision for the church, then YES. If the vision is to be big for big’s sake, then such vision should be challenged and adjusted. And that’s the purpose of being devoted to prayer, and being persistent with our prayers. Such praying adjusts our vision to be in line with God’s will. . . . “What is a visionary leader? Someone who sees God’s vision for the church. His vision is based on the whole counsel of God and not just some favorite passages of Scripture. He knows God’s will and how God is working or how He wants to work. Unlike a secular leader, a church leader needs to be aware of the “God factor.” A church leader may not have the right degrees, the right skills, the right vision, the right looks, the right demeanor, etc., but God likes to step in to help when faith in Him is exercised. What does that look like day to day or on Sunday? From a microcosm view, every church decision, every sermon, every song, every ministry, every S/S class is marching with that vision in mind – based on knowing and teaching the whole counsel of God, not just the easy topics. It’s not that every s/s class needs to teach the same material based on the morning’s sermon. It is unity through diversity.

This participant provided a lot of thoughts, and the response shows a strong desire for leadership within the church. Another participant responded to the same question of the church needing a pastor to be a visionary leader:

Yes. I think the pastor needs to be a visionary leader. The vision of the church may or may not require change, but the vision of the church, may be to remind the church of the mission they are already on, or to lead the church to make necessary changes. Sometimes those changes include boldness from the pulpit in stating hard facts, knowing what needs to happen to move forward and moving on. The pastor will continually remind the church of the vision, continually making that vision clear to the church.

**Survey Q31.** “Do you agree with the statement: Leadership in the church includes taking risks. If yes, Why? If no, Why? What is good about risk and what is not? When is the right time in a church to take a risk? What is your Biblical understanding of risk?” A participant answered,

Yes, I agree that leadership in the church includes taking risks. Without risks, people would be too comfortable. Risks are necessary when thinking of the future of the church by developing strategic plans and starting new ministries. Leaders don’t always know if plans or new ministries are going to work out, but that doesn’t mean that they shouldn’t try to develop new outreach strategies and missions. The good thing about risks in church, is that the church can see how and where God leads.

Risk requires the church to totally depend on God and each other for support. The bad thing about risks is that the church might not have a clear direction of where they are headed. The right time for a church to take a risk is when the majority of the congregation is spiritually stable/mature; meaning, when they trust God enough to listen and follow His direction. An example from the Bible that forms my Biblical understanding of a risk is when Noah built the ark even when everyone else thought he was ridiculous. Noah listened and trusted God enough to follow His directions. Another example is in Exodus. Moses went before Pharaoh numerous times telling him to let the Israelites go. It was risky for Moses to go before Pharaoh and question his rule, but he trusted God to deliver the people out of slavery. Also, In Joshua, Rahab, a prostitute, hid the spies from the king. She deliberately lied to the king about their whereabouts because she knew that God sent them.

These participant's answers provide insight into the mind of FBCMW and a desire for leadership within the church, specifically the senior pastor. Each of these participants are supportive and faithful church members and are willing to help leadership come alive at FBCMW.

### **Church Renewal**

**Survey Q47.** "Do you agree that the Pastor has the responsibility to point to things that need to change? Why or Why not? How is he best to do this and how soon should he enact change?" One project participant answered,

I definitely believe the pastor has the responsibility to point to things that need to change. That being said, I believe the pastor needs to spend man hours preparing, with God's leadership before enacting any major changes with a local church. We have had ministers over the years who have immediately attempted to make major changes in the ministry direction of our church. Perhaps those changes could have been made had the pastor laid the groundwork.

This participant expressed a desire for change with the hopes for the wisdom to do so. What I hear in this answer is that the senior pastor should rush into a major change for the church but should bring the lay leadership along with him and have "buy in" before enacting major change.

Answering the same question about the pastor having the responsibility to point out change and enacting change, another participant wrote,

Yes. I agree that the Pastor has the responsibility to point to things that need to change. Again, I feel that most people do not like change or do not actively pursue change. Hence, it is important for the Pastor to help enlighten the congregation as to what needs to change and when. I believe the Pastor can point out changes from the pulpit. Also, he can get likeminded members of the church to help him further

the path to change. He should enact change after taking it to God in prayer. God will help the pastor to realize when to change things and how quickly to change them.

It seems that this participant would prefer a swifter process and that he or she has more trust in the pastor's decision to make change, but like the first participant he or she also believe in consensus building in the church when enacting change.

**Survey Q35.** “Are you personally involved in leading changes in the area of governance and the structure of governance within the congregation you serve? Why or Why not? What have been some challenges for you being involved? What have been hurdles for you enacting change?” To this question, one participant answered,

I am not in a direct governance or leadership position. I serve in the church within the youth department and on a church committee. I do not feel there is a direct avenue to lead change in these areas. I do however pray for those in leadership positions and voice concerns to those in these rolls. I think if more members would come forward with concerns for the need for change that something may be done, but until the church sees the need, I feel we will remain stagnant in this outdated governance system.

This question dealt with how change can be enacted, and this participant answered in a way that many church members may resonate with because many feel as though they can do nothing about helping change in their church. Churches can tie their own hands with outdated bylaws or a culture that inadvertently makes members feel unimportant. If they did not grow up in the church or are not an influential family in the church, then they feel as though their opinion does not matter.

**Survey Q26.** “Do you agree that the governance system at FBCMW has not changed in many years? Why or Why not? Think beyond governance, are other systems or ways of doing ministry willing to be changed?” One participant answered this way:

Yes! The way FBCMW runs has been that way as long as I can remember! If the governance system HAS changed, it's been very little. . . . I see that the older generation (not everyone, but a majority) are too concerned with the Constitution and By-laws. Yes, it's important to have and they are there for a reason, but I don't know of many people my age that have read them cover-to-cover. [For example] on Business Meeting nights, there is an average of 50 people attending. That's extremely depressing when considering that FBC's membership is around 700 (throwing out a number—it's probably more) people. I don't know how to get more members involved in this way, but I wish everyone saw the importance of these meetings. I think it might take the younger generations in the church to step up and

drown out the voice of the older generation. I know that the older generation has much to teach us, but they are, at times, too focused on the rules, and less focused on the mission of the Church.

This resounding voice seems frustrated and wants change. My personal reflection is just as they say—the church needs change but does not feel empowered to make change and does not want to disrupt older generations. In a way this is a beautiful picture because it shows a willingness to work together but at the same time realizes that staying the same will lose the mission. In all this hope is the desire for wisdom to make changes. No one wants to make foolish change that makes change only for change's sake. A healthy desire is for change that is thoughtful and keeps the church preaching the gospel and reaching out to a lost world.

### **Expository Preaching**

**Survey Q11.** “In general, does the pastor and congregation share a common understanding of the pastor's role and ministry? Why or Why not? What are some common misconceptions of the pastor's role? What are some ways people can better understand the role and expectations of the pastor?” One participant responded,

I am not convinced that the members of FBCMW and the Pastor share a common understanding of a Pastor's role and ministry. I still believe one of the main reasons for the lack of understanding is the church members lack of desire to change the ways of the past. I believe the pastors will need to promote a common understanding from the pulpit and small groups.

This answer is encouraging because one of the first things the new senior pastor of FBCMW did is preach on his philosophy of preaching. He was able to communicate in a sermon why he thought preaching was so important. I hope this understanding continually grows and the church and pastor get closer in their understanding of his role and preaching.

**Survey Q42.** “Does the church need its pastors to lead them into a deeper Christian spirituality? Honestly, is preaching important to you? (Please don't give an expected answer here -but your honest opinion) How could preaching be better? In your honest opinion, what is the purpose of preaching?” One participant answered,



Does the church need its Pastors to lead them into a deeper Christian spirituality? That's their purpose in life to train the people to do the work of the ministry and to present them before Christ as mature. Again, if we are not showing the congregation how they can be self-feeding believers whose faith is spiraling upwards over time, then we need to figure out how to fix things. Again, replacing people is not the answer. God wants all of us to mature. If we are a family and not a business, we will support our leaders as well as help tend sheep. Consider this about the Apostle Paul's character: First, Paul had Apostolic authority. Like Christ, he could crack the whip when needed. BUT, elders are to be gentle, yet firm & decisive, even when they need to ask unrepentant believers to leave the church to protect the rest of the sheep (1 Cor 5:1-5). If a church has good elders they can quickly spot & timely resolve issues for God's glory and for people's edification. BUT, if one or more elders are weak or corrupt (i.e., wolves among the sheep), even small issues can have catastrophic consequences—disunity & ineffectiveness (Rev 2:18-24). Protection of the sheep has highest priority for shepherds. Hence the need for elders to be on high alert—and, when needed, ready to make the right timely, tough, yet gentle corrective action with the intent to restore fellowship. There is no visionary skills for this, just plain 'ole obedience to God's word." To the second question in the group, Is preaching important to you? the participant answered, "I am saved, so preaching is NOT important to me. Teaching is. We can only be filled with the Spirit of God when we first receive good solid knowledge/instruction, then understanding, then wisdom (Ex 31:3; Prov 2:6). To be honest, I'd rather go to S/S where there is good discussion and learning going on than sit and hear a one-way monologue on how to get saved, or listen to a recanting of a Bible story with no real-world application.

Reading this response makes me cringe. I am thankful for this participant's honesty, but it seems that he or she thinks preaching is just for the lost. It also seems that the person does not like preaching because of its authoritative nature and a person's inability to have live dialogue with the preacher. This answer reaffirms the diversity of FBCMW and the challenges ahead when it comes to preaching. The group of questions continues with, "how could preaching be better? In your honest opinion, what is the purpose of preaching?" and this same participant continues,

Preaching is for unbelievers. Teaching is for believers. We need more teaching from the pulpit where biblical principles and doctrines are expounded and applied for believers to put God's word into practice. More than 30% of our congregation is divorced and remarried. This means 50-70% of our church families are having severe problems. We need to show families how God expects us to live out our days for each other and for Him. We have the Gospel in spades. . . . It's the rest of God's word we are missing. Does this mean expository preaching is best? It is my personal preference, but to be honest, Jesus preached and taught topically with just a smattering of exposition."

Reading this participant's answer again reaffirms the sentiment of the late Bisagno that I quoted in chapter 4: "Good teaching contains preaching. Good preaching contains

teaching. The meat of the Word is the depth of Scripture.”<sup>3</sup> This quote seems to be the desire of this participant and the overall need at FBCMW. Teaching contained in preaching is what leads in church renewal.

To the same question Q42, another participant writes,

I think the role of the pastor to lead and to shepherd are tools that God put into place in order to help guide the believer, but not the sole avenue to spiritual growth. We should be in The Word daily, leaning into the Lord and praying to know God more and more, not just relying on our once or twice a week teaching or preaching from the pulpit, as important as that is. It is unfair to lay that solely on the pastor. I do believe that what is preached should be biblical truths, applied appropriate to the text and should prompt believers to dig in deeper, to seek to understand more clearly what God is saying to them specifically and to use preaching to direct the church in needed change, thus prompting spiritual growth.

Finally, to the same survey question Q42: “Does the church need its pastors to lead them into a deeper Christian spirituality and how could preaching be better?,” another participant writes,

In a way, yes. But in a way, no. I don’t think it’s the pastor’s sole role to lead the church into a deeper Christian spirituality. I think it’s a combination of the person having to be willing to be moved, the Holy Spirit nudging, and the pastor helps by directing. Without all those factors playing together, I don’t think a church can gain a deeper spirituality. Preaching IS important because it’s the whole church coming together. Like I said earlier, it’s really the only time that the pastor can address the whole congregation. Through preaching, the church can grow as one, and learn about the same things. While Sunday school classes are also important, not every class in the church discusses the same lessons. One class may be in the Old Testament, while another class could be in the New. I think preaching could be better by not being so ritual. Typically, in our services, we have three points to a sermon—everything is laid out the same way. Mix things up! Not only with the sermon, but the whole service. Sometimes the service (including the sermon) feels too methodical. This methodology overpowers what the sermon is about. The purpose of preaching is to reveal the Gospel to the people. It’s where we can hear God’s word and be called to action and repentance.”

From these participants one can gather an overall love for preaching and desire to be fed from sermons. Beyond preference of style of preaching and purpose of preaching, most believe preaching is to be out front leading the church and being the voice of the church. Preaching is not the silver bullet in church renewal, but it is the point of the spear.

---

<sup>3</sup> John R. Bisagno, *Pastor’s Handbook* (Nashville: B & H, 2011), 193.

Preaching begins to open the heart and mind to God's leadership and chips away edges that make way for change.

### **Conclusion**

In conclusion, I stand convinced that preaching leads the way in church renewal. The gospel is the greatest message worth proclaiming and it starts a movement. The gospel of Jesus brings life to that which is dead and must be heralded. Churches that need renewal must have a leader to herald the message of life and give hope to a church that seems dead. Church renewal and revitalization are complex, and preaching is not the only thing that enacts change—many layers need addressing. However, preaching pierces, starts a hole, a tear into the layers, and begins the process of church renewal. Preaching is not the only solution in church renewal or revitalization, but it is the best place to start.

I learned much through this project and through my experience at FBCMW. Before I served on staff at FBCMW, I pastored a small church revitalization in the city of Atlanta. These two experiences coupled together have made me even more sure of the need for church revitalization and ways to go about it. No two churches are alike, but many of them are similar. I now am the Senior Pastor of Green Acres Baptist Church in Athens, Georgia. Here I see the same symptoms of a church in need of renewal. The principals learned in this project may be transferable to Green Acres Baptist Church. I am sure God has called me in this season of life to pastor churches in need of revitalization and I feel fortunate to do it. The work is hard and feels lonely at times. One sees all the work that needs done and it seems as though resources are limited. I can say though that all that I discovered in this project can be replicated and useful to other churches, no matter the size or the context.

Many of the participants in this project gave me feedback either through email or face-to-face conversation. I consider it an honor to have run this project with FBCMW's blessing and its loving members supporting me in my doctoral studies. One day after the project had been over a few weeks, a long-time church member who participated in the

project caught me out in the parking lot and wanted to share concluding thoughts. The long-time church member told me they wanted to respond to my questions by email but did not want to put down in writing anything that would hurt the church. The long-time church member went on to say, “You know . . . church is like a marriage . . . sometimes you realize there are things you can’t change, things that only the Lord can change. Sometimes you learn to live with them, choose to see the bright spots. Church IS like a marriage!” I left the parking lot that day and thought about what the long-time church member said. Truly, church is like a marriage, for better or for worse. Sometimes the church needs counseling because there has been miscommunication along the way, or neglect, or sin. Depending on the grievance and severity of the sin will determine how the church is to renew or revitalize. Repentance, confrontation, healing, and leadership are just some of the ways forward for churches in need of renewal. May God grant His church grace to thrive and bring Him glory until Jesus comes for His bride.

## APPENDIX 1

### PRE- AND POST-PROJECT SURVEY

#### **Agreement to Participate**

The research in which you are about to participate is designed to identify the current understanding of church health and renewal by each participant. Cameron Ford is conducting this research for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Using the following scale, please write the number that best corresponds to your feelings in response to the statements:

---

1	2	3	4	5
Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree

- \_\_\_\_\_ 1. We are always ready to try something new
- \_\_\_\_\_ 2. The current morale of this congregation is high
- \_\_\_\_\_ 3. The congregation is strongly focused on serving the wider community beyond the congregation
- \_\_\_\_\_ 4. This congregation makes a real difference in the lives of children and youth
- \_\_\_\_\_ 5. This congregation makes a real difference in the lives of adults
- \_\_\_\_\_ 6. When conflict occurs, we are able to resolve it, learn from it, and move beyond it.
- \_\_\_\_\_ 7. In meetings, time is regularly spent praying about, discussing and defining future needs and directions.
- \_\_\_\_\_ 8. The congregation's leaders are willing to change programs and structures to meet new challenges.
- \_\_\_\_\_ 9. Members of the congregation have a sense of excitement about the future.

- \_\_\_\_\_ 10. The members and pastor share a clear vision, goals, or direction for their ministry and mission
- \_\_\_\_\_ 11. In general, the pastor and congregation share a common understanding of the pastor's role and ministry
- \_\_\_\_\_ 12. Authentic worship undergirds all that we do
- \_\_\_\_\_ 13. Members are joyful stewards, sharing their time, talents and money.
- \_\_\_\_\_ 14. Few people have joined our congregation in the last five years.
- \_\_\_\_\_ 15. Our financial situation is a threat to our ability to continue as a viable congregation.
- \_\_\_\_\_ 16. The best years of this congregation were in the past
- \_\_\_\_\_ 17. During the last two years, this congregation has experienced a major conflict that caused some people to leave
- \_\_\_\_\_ 18. The congregation I serve has a discipleship process (plan for spiritual development) for adults
- \_\_\_\_\_ 19. There are multiple, healthy, small groups within the congregation
- \_\_\_\_\_ 20. The majority of the adults in the congregation I serve are committed to the spiritual disciplines of bible study and prayer
- \_\_\_\_\_ 21. The congregation is focused on becoming a "faithful, growing church, that demonstrates true community, deep Christian spirituality and a passion for justice"
- \_\_\_\_\_ 22. The leadership is deeply spiritual, they are led by the Holy Spirit and make decisions through consensus building (Or) The leadership is somewhat spiritual and tends to vote on most every issue (Or) The leadership fears things spiritual and operate strictly democratically
- \_\_\_\_\_ 23. The governance structure of the congregation is life giving and empowers ministry
- \_\_\_\_\_ 24. The governance structure is maintenance oriented and often stymies ministries and frustrates leaders
- \_\_\_\_\_ 25. The governance system is fluid; it is changing with the congregation
- \_\_\_\_\_ 26. The governance system has not changed in many years
- \_\_\_\_\_ 28. I am the leading advocate for change in the congregation I serve
- \_\_\_\_\_ 29. I am leading the church into a more deeply spiritual reality
- \_\_\_\_\_ 30. I am expected to lead major changes in the congregation I serve
- \_\_\_\_\_ 31. Leadership in the church includes taking risks

- \_\_\_\_\_ 32. Courage is a "non-negotiable quality" in leading a congregation
- \_\_\_\_\_ 33. I spend much time working to empower others to participate in ministry
- \_\_\_\_\_ 34. I personally lead by example through my involvement in spiritual mentoring
- \_\_\_\_\_ 35. I am personally involved in leading changes in the area of governance and the structure of governance within the congregation I serve
- \_\_\_\_\_ 36. I spend a lot of time building relationships with members of the church
- \_\_\_\_\_ 37. I am not personally involved in the leadership, I leave that up to the staff
- \_\_\_\_\_ 38. The people I am called to serve, need to be led
- \_\_\_\_\_ 39. I lead with a vision/mission plan
- \_\_\_\_\_ 40. I personally lead by example by being involved in the outreach efforts of the congregation I serve
- \_\_\_\_\_ 41. I personally lead by example by participating in ministries that are deeply spiritual
- \_\_\_\_\_ 42. The church needs its pastors to lead them into a deeper Christian spirituality
- \_\_\_\_\_ 43. The church needs its pastors to be visionary leaders
- \_\_\_\_\_ 44. The church needs its pastors to be the primary agents of change within the congregation
- \_\_\_\_\_ 45. The church needs its pastors to be bridge building leaders who compassionately lead the church from where they are to where God is calling them to be
- \_\_\_\_\_ 46. The church needs its pastors to lead by example
- \_\_\_\_\_ 47. The pastor has the responsibility to point to things that need to change
- \_\_\_\_\_ 48. I spend a lot of my time visiting the sick and homebound members of the church I serve
- \_\_\_\_\_ 49. I attend way too many meetings
- \_\_\_\_\_ 50. I personally lead by example in my commitment to the spiritual disciplines<sup>1</sup>

---

<sup>1</sup> This survey was taken, with permission, from Chad McMullin, "The Courageous and Compassionate Pastor: An Exploration of the Role of the Local Church Pastor in Contributing to the Renewal Efforts of a Declining Denomination" (D.Min. project, Dallas Theological Seminary, 2015), 94-96.

APPENDIX 2

PREACHING RUBRIC

Reviewed by: \_\_\_\_\_ Preacher: \_\_\_\_\_

Date: \_\_\_\_\_ Sermon Text: \_\_\_\_\_

	1 Does Not Meet Expectations	2 Partially Meets Expectations	3 Meets Expectations	4 Exceeds Expectations
Sermon is rooted in the inspired author's conscious intent				
Preacher applies church renewal interpretive methods				
Preacher demonstrates competence in historical and modern examples of church renewal				
Preacher connects the text to redemptive history and its climax in Christ				
Preacher discusses modern-day implications/applications				
Clear directives for church renewal are given				
Pastoral care and leadership are shown in sermon				

Rubric adapted from Robert Plummer's syllabus preaching rubric, accessed August 28, 2017, <http://events.sbts.edu/conference-classes/files/Syllabus-Expositional-Hermeneutics-Fall-20141.pdf>.



## APPENDIX 3

### FACEBOOK PRIVATE EVENT INVITE LETTER

Hello!

Many of you have ask me when I'll be running my Doctoral Project. Well... the time has come! Yes! I finally got approval from my Doctoral Supervisor and have had my Ethics forms signed by all appropriate parties.  
The title of my project is: Leading Church Renewal through Expository Preaching at First Baptist Church Mount Washington, Kentucky.

So...

Here is what I need from you:

My goal is to have a good cross section of our church (someone representing each of the age groups 18-Senior Adult).

I must have at least 30 people present for the project to work.

I need your presence and participation.

Now...

What is the project?:

I'll be preaching 6 sermons on church renewal and the role of preaching for that purpose.

A survey will be given on our first night together and on our final night together.

This will total 6 nights!

(I know what your thinking... "6 nights!" I know! Me too! But this is high level stuff -the stuff that makes Doctors 😊). It is official and like a science project the details must be right for it to count and be published.

The plan:

Meet in the Coakley Chapel on Sunday evenings from 6:30-8:30.

March 11, 18, 25.

&

April 15, 22, 29.

(We will meet only these dates -a total of 6 Sunday evenings)

Coffee will be served outside the Library from 6-6:30, so your ready to go.

Thank you!!! I am excited! I've worked hard to come to this point, But you as a church family have provided me this opportunity!!! Seriously! FBCMW continues to carry an encouraging reputation for supporting theological education. My hope is through this project you get to experience the blessing back. This project is designed around "renewal", so by nature it should encourage.

\*Please RSVP here on Facebook page, email me at sford821@students.sbts.edu, or text me at 678-591-6526.

Again, I must have 30 participants, so if I have forgotten to invite someone -please feel free to bring them along.

## APPENDIX 4

### PREACHING RUBRIC REVIEWS

The preaching rubrics were reviewed by three pastors: Dr. Coe, Dr. Menikoff, and Dr. Landrum.

#### Reviews by Coe

Table A1. Preaching reviews by Coe

	1 Does Not Meet Expectations	2 Partially Meets Expectations	3 Meets Expectations	4 Exceeds Expectations
Night 1: Sermon Text, John 20; 21				
Sermon is rooted in the inspired <b>author's</b> conscious <b>intent</b>			x	
Preacher <b>applies</b> church renewal interpretive methods				x
Preacher demonstrates <b>competence</b> in historical and modern <b>examples</b> of church renewal		x		
Preacher connects the text to redemptive history and its climax in <b>Christ</b>			x	
Preacher discusses modern-day <b>implications/applications</b>			x	
<b>Clear directives</b> for church renewal are given				x
Pastoral care and leadership are <b>shown</b> in sermon		x		
Night 2: Sermon Text, John 20; 21				
Sermon is rooted in the inspired <b>author's</b> conscious <b>intent</b>			x	
Preacher <b>applies</b> church renewal interpretive methods				x
Preacher demonstrates <b>competence</b> in historical and modern <b>examples</b> of church renewal		x		
Preacher connects the text to redemptive history and its climax in <b>Christ</b>				x
Preacher discusses modern-day <b>implications/applications</b>		x		
<b>Clear directives</b> for church renewal are given			x	
Pastoral care and leadership are <b>shown</b> in sermon			x	

Table A1 continued

Night 5 & 6: Sermon Text, 1 Corinthians 1				
Sermon is rooted in the inspired <b>author's</b> conscious <b>intent</b>			X	
Preacher <b>applies</b> church renewal interpretive methods			X	
Preacher demonstrates <b>competence</b> in historical and modern <b>examples</b> of church renewal				X
Preacher connects the text to redemptive history and its climax in <b>Christ</b>				X
Preacher discusses modern-day <b>implications</b> /applications			X	
<b>Clear directives</b> for church renewal are given			X	
Pastoral care and leadership are <b>shown</b> in sermon				X

**Reviews by Menikoff**

Table A2. Preaching rubric 1 by Menikoff

PREACHING RUBRIC <sup>1</sup>

Reviewed by: MENIKOFF Preacher: FORD  
 Date: 12/18/19 Sermon Text: JOHN 20:21

	1 Does Not Meet Expectations	2 Partially Meets Expectations	3 Meets Expectations	4 Exceeds Expectations
Sermon is rooted in the inspired <b>author's</b> conscious <b>intent</b>			✓	
Preacher <b>applies</b> church renewal interpretive methods			✓	
Preacher demonstrates <b>competence</b> in historical and modern <b>examples</b> of church renewal		✓		
Preacher connects the text to redemptive history and its climax in <b>Christ</b>				✓
Preacher discusses modern-day <b>implications</b> /applications				✓
<b>Clear directives</b> for church renewal are given				✓
Pastoral care and leadership are <b>shown</b> in sermon				✓

Table A3. Preaching rubric 2 by Menikoff

PREACHING RUBRIC <sup>1</sup>

Reviewed by: MENIKOFF Preacher: FORD  
 Date: 12/19/18 Sermon Text: 2 TIM 3:16-17

	1 Does Not Meet Expectations	2 Partially Meets Expectations	3 Meets Expectations	4 Exceeds Expectations
Sermon is rooted in the inspired <b>author's</b> conscious <b>intent</b>			✓	
Preacher <b>applies</b> church renewal interpretive methods			✓	
Preacher demonstrates <b>competence</b> in historical and modern <b>examples</b> of church renewal				✓
Preacher connects the text to redemptive history and its climax in <b>Christ</b>		✓		
Preacher discusses modern-day <b>implications</b> /applications			✓	
<b>Clear directives</b> for church renewal are given		✓		
Pastoral care and leadership are <b>shown</b> in sermon				✓

Table A4. Preaching rubric 3 by Menikoff

PREACHING RUBRIC <sup>1</sup>

Reviewed by: MENIKOFF Preacher: FORD  
 Date: 12/19/18 Sermon Text: 1 COR 1:17-25

	1 Does Not Meet Expectations	2 Partially Meets Expectations	3 Meets Expectations	4 Exceeds Expectations
Sermon is rooted in the inspired <b>author's</b> conscious <b>intent</b>			✓	
Preacher <b>applies</b> church renewal interpretive methods			✓	
Preacher demonstrates <b>competence</b> in historical and modern <b>examples</b> of church renewal				
Preacher connects the text to redemptive history and its climax in <b>Christ</b>		✓		
Preacher discusses modern-day <b>implications</b> /applications			✓	
<b>Clear directives</b> for church renewal are given		✓		
Pastoral care and leadership are <b>shown</b> in sermon				✓

## Reviews by Landrum

Table A5. Preaching rubric by Landrum

	1 Does Not Meet Expectations	2 Partially Meets Expectations	3 Meets Expectations	4 Exceeds Expectations
Sermon is rooted in the inspired <b>author's</b> conscious <b>intent</b>				x
Preacher <b>applies church renewal</b> interpretive methods				x
Preacher demonstrates <b>competence</b> in historical and modern <b>examples</b> of <u>church renewal</u>			x	
Preacher connects the text to redemptive history and its climax in <b>Christ</b>				x
Preacher discusses modern-day <b>implications</b> /applications			x	
<b>Clear directives</b> for church renewal are given				x
Pastoral care and leadership are <b>shown</b> in sermon				x

## APPENDIX 5

### PROJECT SCHEDULE AND ITINERARY

Below is the tentative schedule I printed and handed out to each project participants after the first survey. This schedule gave them an idea of the weeks to come and to remind them to attend.

#### **Leading Church Renewal through Expository Preaching**

<p>March 11<sup>th</sup></p> <p>Introduction SURVEY --- Song Preaching John 21:17 --- Explanatory Sessions: Leadership Theory</p>	<p>March 18<sup>th</sup></p> <p>Song Preaching John 21:17 (cont.) --- Explanatory Sessions: Strong Leadership is crucial to see a dying church change to a living church Change Theory “Iceberg”</p>	<p>March 25<sup>th</sup></p> <p>Song Preaching 2 Timothy 3:16- 17 (Reliability &amp; Profitability) --- Explanatory Sessions: Strong Leadership is crucial to see a dying church change to a living church (cont.) Review: “Iceberg” WHY “Start with Why” Change -leading with WHY</p>
<p>April 15<sup>th</sup></p> <p>Song Preaching 2 Timothy 3:16- 17 (cont.) --- Explanatory Sessions: Preaching is the leading mode of communication for church renewal Change using Expository Preaching</p>	<p>April 22<sup>nd</sup></p> <p>Song Preaching 1 Corinthians 1:18 --- Explanatory Sessions: Church Renewal is envisioned by the church through the leader</p>	<p>April 29<sup>th</sup></p> <p>Song Preaching 1 Corinthians 1:18 (cont.) --- Conclusion SURVEY Fellowship</p>

APPENDIX 6

FIRST PROJECT NIGHT MANUSCRIPT

6:30 Good evening!

Welcome to my Doctoral Project.

Thank you so much for helping me with this project!!!

I need at least 30 people from our church to give me input by way of survey.

My goal was to have a good cross section of our church represented here 18+ years old to Senior Adult.

Before I get into too many of the details I need to allow you to complete the pre project survey. My goal is for you to be able to take the survey based on your gut level response.

You don't need to know anything special, your response is based on your experience here at FBCMW. Please don't read into the questions, (This is not even my survey - I am borrowing it from a Doctoral student who used this at Dallas Theological Seminary in 2015) just take the questions as they are and give your best response.

The questions are primarily questions about the overall health of the church, leadership, and change.

You will answer the questions

---

1	2	3	4	5
Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree

I will pass around a basket of numbers, draw a number, keep that number - memorize it - b/c I'll ask you to use the same number on the post project survey 4/29 -write the# on the upper right corner of your paper, this will keep the surveys anonymous.

I am not looking to you know each individuals answers to the survey questions. I just want to match the answers from **the pre project survey** to the **post project survey**.

-----

So... that should be good for now

Let me **pass out the surveys**

when you get your survey please write your number in the corner -**DO NOT** WRITE YOUR NAME - write your number and begin taking the survey. When you are done with the survey -stay in your seat and look up at me.

## APPENDIX 7

### FACEBOOK PROJECT EVENT PAGE

This appendix shows the private Facebook event page on which I regularly posted to throughout the project to keep everyone aware of changes. I also posted a Youtube link to the event each week of the most recent project night. The screen captures of each of the post to give a full view of the dialogue during the project.

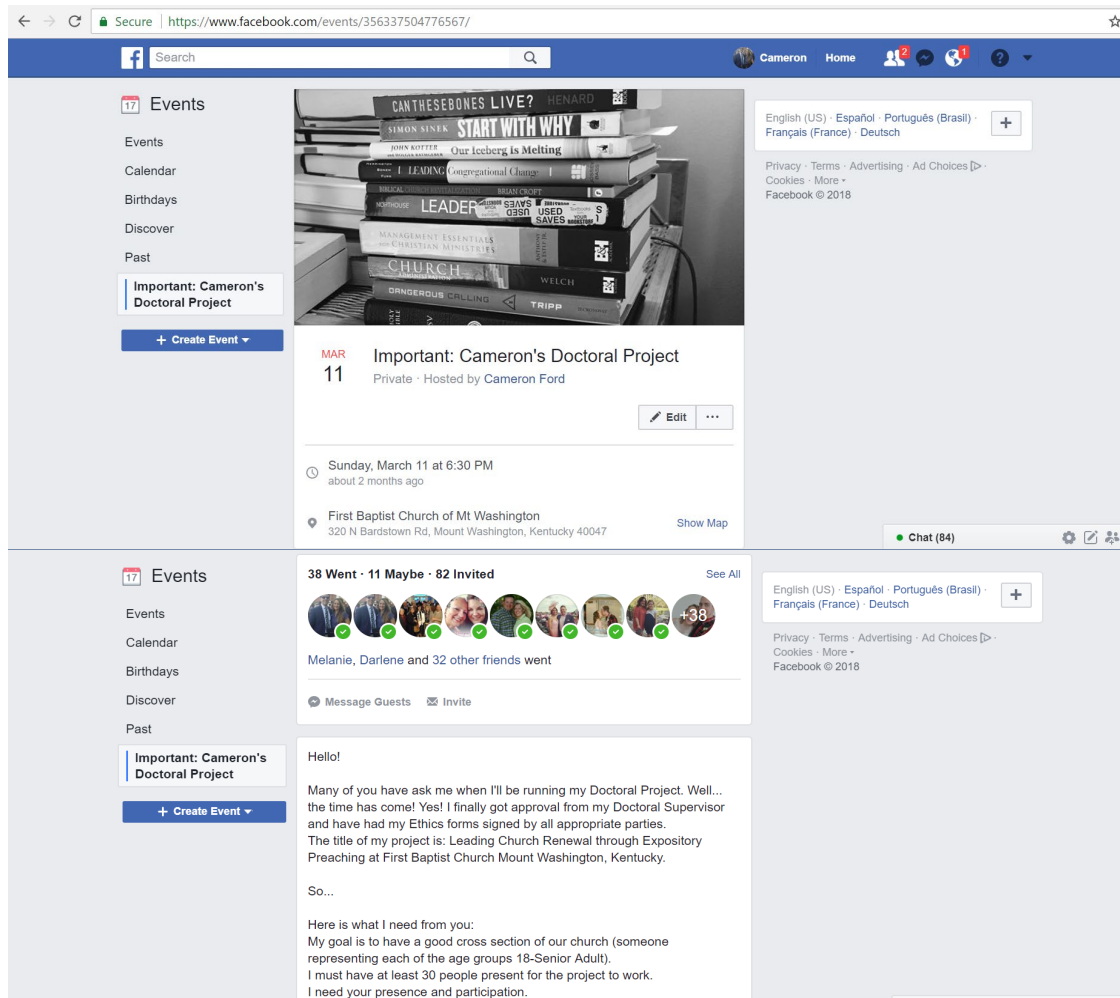


Figure A1. Facebook project event page



Facebook interface showing a post from George Maddox: "Sorry we could not be at the 3rd session. We plan to attend the rest. We will watch #3 at the 1st opportunity." Includes a reply from Christy Johnson and a link shared by Cameron Ford titled "Doctoral Project Night 1 - YouTube".

Facebook interface showing a post from Cameron Ford: "Remember the power of WHY! Preacher asking why. Why why why Vine Link: https://vine.co/OE26mg32MQt". Includes a link shared by Cameron Ford titled "Doctoral Project Night 2 - YouTube".

Facebook interface showing a post from Cameron Ford: "Back to it! See you tonight! 6pm for coffee 6:30 start". Includes a link shared by Cameron Ford titled "Project Night 3 - YouTube".

Figure A1 continued

The figure consists of three vertically stacked screenshots of a Facebook page. The page is titled "Important: Cameron's Doctoral Project" and features a sidebar with navigation options: Events, Calendar, Birthdays, Discover, and Past. A "Create Event" button is visible in the sidebar.

**Top Screenshot:** Shows a post from Cameron Ford dated April 21 at 10:34am. The post text reads: "PLEASE BE PRESENT!!! If you are receiving this email, you have at least attended one of the Doctoral Project nights. ... See More". Below the text is a video thumbnail titled "Doctoral Project Night 4 - YouTube" with the URL "YOUTUBE.COM". The post has "Like" and "Comment" buttons.

**Middle Screenshot:** Shows a post from Cameron Ford dated April 26 at 11:08am. The post text reads: "https://www.youtube.com/playlist...". Below the text is a video thumbnail titled "Doctoral Project Night 5 - YouTube" with the URL "YOUTUBE.COM". The post has "Like" and "Comment" buttons.

**Bottom Screenshot:** Shows a post from Cameron Ford dated May 1 at 10:49am. The post text reads: "THANK YOU! THANK YOU! THANK YOU! My Doctoral Project is done and you helped me complete it! Here is our last session:". Below the text is a video thumbnail titled "Doctoral Project Night 6 - YouTube" with the URL "YOUTUBE.COM". The post has "Like" and "Comment" buttons.

Each screenshot also shows a "Chat" button with a notification count (80, 83, and 83 respectively) and a language selection menu (English (US), Español, Português (Brasil), Français (France), Deutsch).

Figure A1 continued

## APPENDIX 8

### YOUTUBE LINKS TO PROJECT

Each of the YouTube links in this appendix will take the viewer to a page to watch the whole project from start to finish. In some of the videos the participants enter the sanctuary, take the survey, and sing. In all of the videos I captured the content of the project (preaching and Explanatory Session). Almost all of chapter 4 is captured on video and can be watched by clicking on these links.

Ford, Scott Cameron, Jr. "Doctorial Project Night 1." Published March 18, 2018.  
<https://www.youtube.com/playlist?list=PLQfYwdstw6nDxL2vjMCLg2Zd72BHZYPwo>.

Ford, Scott Cameron, Jr. "Doctorial Project Night 2." Published March 25, 2018.  
<https://www.youtube.com/playlist?list=PLQfYwdstw6nC95PKTrcD7GQ64TigP273Y>.

Ford, Scott Cameron, Jr. "Doctorial Project Night 3." Published April 2, 2018.  
<https://www.youtube.com/playlist?list=PLQfYwdstw6nBIovzGY56gHXK5grTQhBLW>.

Ford, Scott Cameron, Jr. "Doctorial Project Night 4." Published April 21, 2018.  
[https://www.youtube.com/playlist?list=PLQfYwdstw6nDfulwnCcrk0yWk9lSCQ5\\_J](https://www.youtube.com/playlist?list=PLQfYwdstw6nDfulwnCcrk0yWk9lSCQ5_J).

Ford, Scott Cameron, Jr. "Doctorial Project Night 5." Published April 26, 2018.  
[https://www.youtube.com/playlist?list=PLQfYwdstw6nDNr1-itbOZc\\_4QkJkvG1MY](https://www.youtube.com/playlist?list=PLQfYwdstw6nDNr1-itbOZc_4QkJkvG1MY).

Ford, Scott Cameron, Jr. "Doctorial Project Night 6." Published May 1, 2018,  
<https://www.youtube.com/playlist?list=PLQfYwdstw6nBbHrnQPped4MWl3vogIL7l>.

## APPENDIX 9

### POWER POINT SLIDES USED FOR EXPLANATORY SESSION

This appendix shows a few PowerPoint slides used during the Explanatory Session portion of the project.

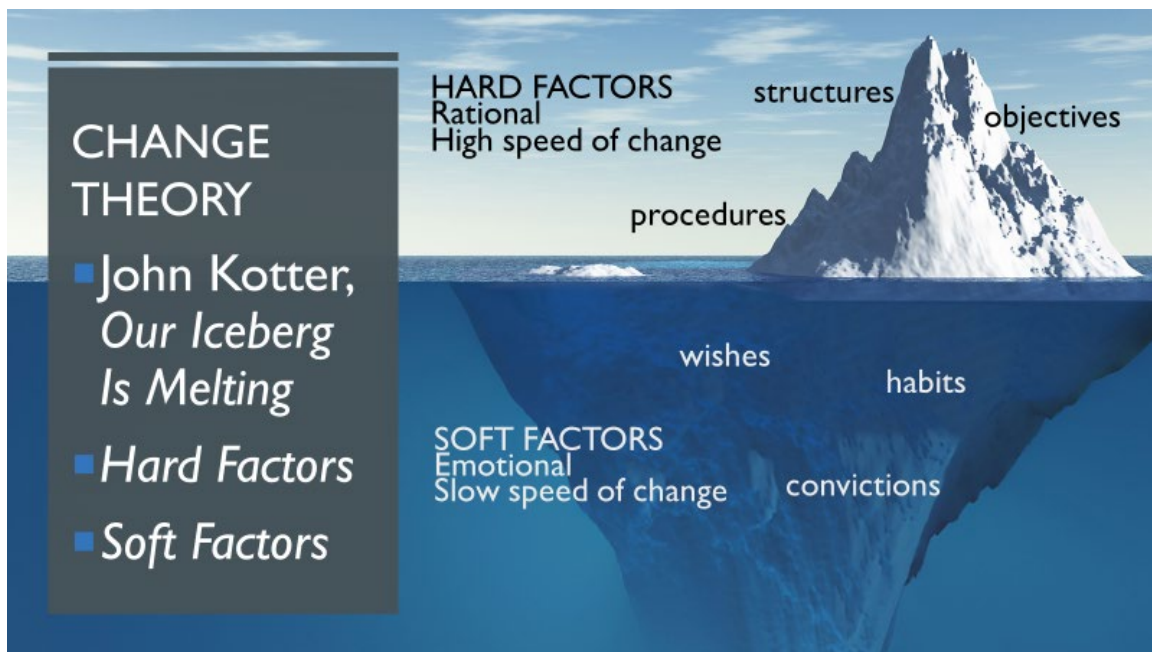


Figure A2. "Iceberg" Change Theory

## APPENDIX 10

### VIDEO EXPLAINING “EXPOSITORY PREACHING”

The figure shown in this appendix is a screen shot of a round table discussion about expository preaching. The three pastors in the video are Louis C. Love, Jr., Thabiti Anyabwile, and Anthony Carter. They sum up *expository preaching* as “preaching what the text means, not just what it says.” They also expand expository preaching to topical preaching as long as the preacher is meaning from his sermon what the text means.

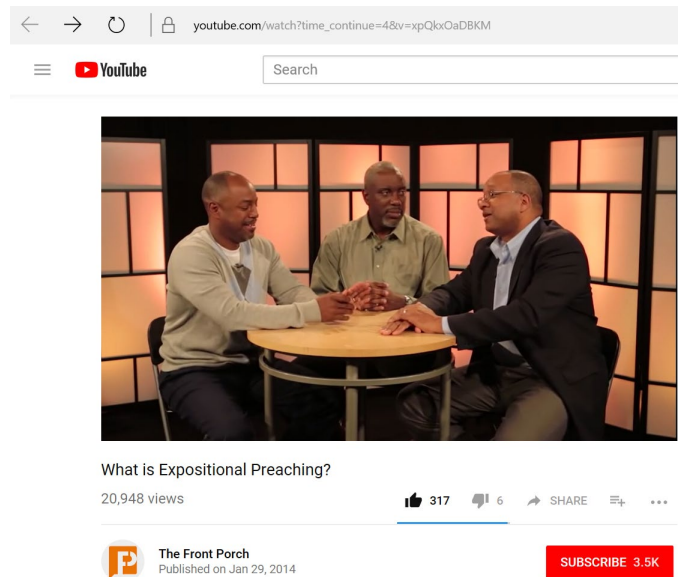


Figure A3. “The Front Porch: What is Expository Preaching?”

The Front Porch (a ministry for African American Churches and Beyond). “What is Expository Preaching?.” Accessed April 15, 2018.  
[https://www.youtube.com/watch?time\\_continue=4&v=xpQkxOaDBKM](https://www.youtube.com/watch?time_continue=4&v=xpQkxOaDBKM)

## APPENDIX 11

### JOHN KOTTER'S LEADERSHIP/MANAGEMENT QUADRANT

This appendix displays one of the teaching slides used during the Explanatory Session time. The quadrant images the difference in leading and organization and managing an organization. When an organization is innovative, adaptive, and energetic only, it is chaotic. When an organization is well run only, it tends to be bureaucratic and unable to change quickly. The quadrant suggests that when leadership and management work together an organization can be both well run AND innovative, adaptive, and energetic.

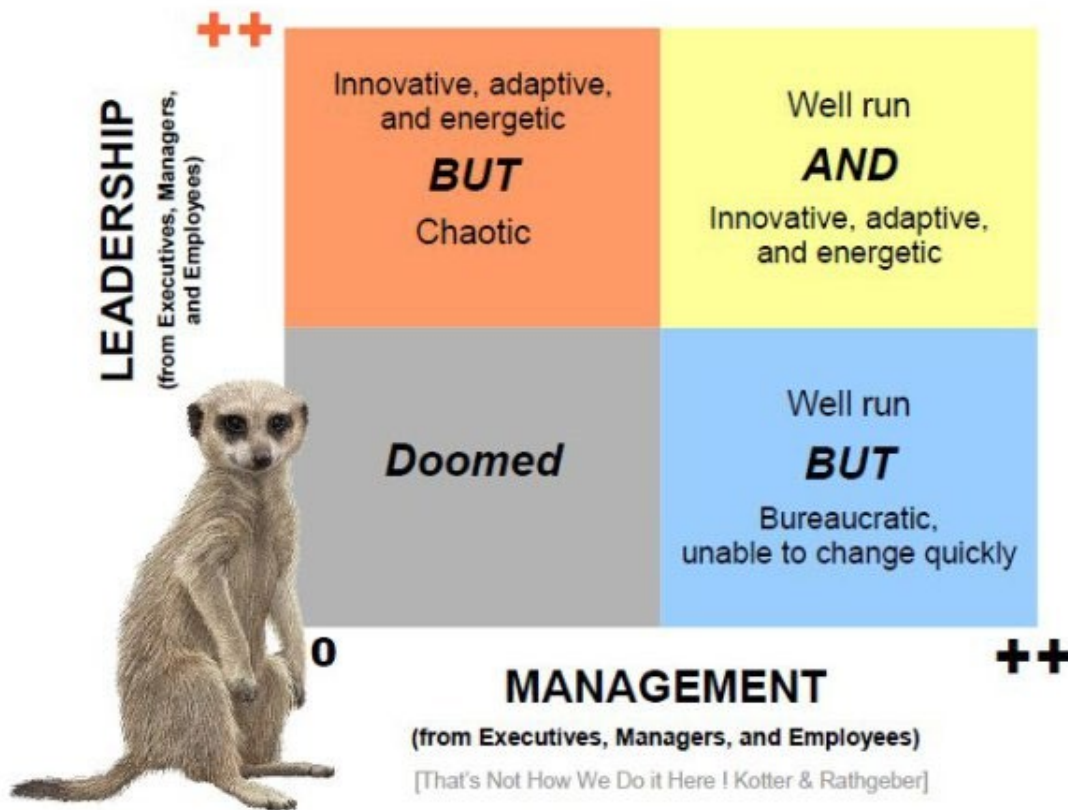


Figure A4. John Kotter's leadership/management quadrant

## APPENDIX 12

### SURVEY MONKEY DATA CHARTS

This appendix displays the results found when I entered the survey data into SurveyMonkey.com. The percentage figures show the change from the pre-survey to the post-survey regarding question 1. I used percentage figures to interpret change for each of the 50 questions. Only question 1 is shown here.

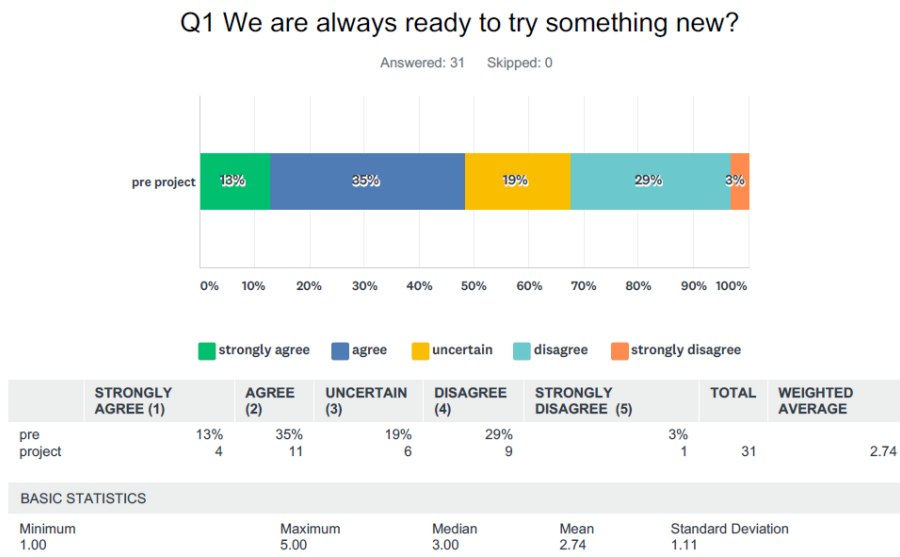
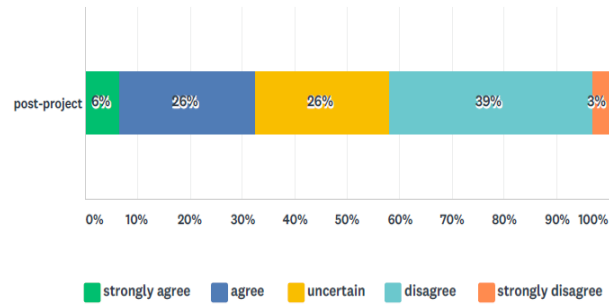


Figure A5. Pre-project Q1 SurveyMonkey percentage graph

### Q1 We are always ready to try something new?

Answered: 31 Skipped: 0



	STRONGLY AGREE (1)	AGREE (2)	UNCERTAIN (3)	DISAGREE (4)	STRONGLY DISAGREE (5)	TOTAL	WEIGHTED AVERAGE
post-project	6%	26%	26%	39%	3%	31	3.06
	2	8	8	12	1		

BASIC STATISTICS				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	5.00	3.00	3.06	1.01

Figure A6. Post-project Q1 SurveyMonkey percentage graph



## APPENDIX 13

### FINAL EMAIL QUESTIONS

First, Thank you!!!

If you are receiving this email you have been selected to help with my doctoral project conclusion. It should be simple. All I need is for you to elaborate on a few of the survey questions. In your own words write at least four sentences answering the question(s) as it relates to FBCMW. Please be opinionated :) Share all the nuances and be as descriptive as possible, so the conclusion is as helpful as can be.

Don't worry, I will not share your name, but only your answers as they will be published in my final dissertation.

*Remember... you are the answer! You are the church! What you know and think matters. So, Thank you! Thank you for loving your church and thank you for investing in Her this way.*

Below are the questions. I'll number them, so you can answer and put the corresponding number OR just copy and paste the question(s) in your reply and answer there. The questions will be divide into 3 parts: Leadership, Renewal, and Preaching. Thank you!

#### Leadership

Survey Q24. Do you think the governance structure of FBCMW is maintenance oriented and often stymies ministries and frustrates leaders? Why? or Why not? Describe your answer. Are there other ways that would encourage leadership in the church? How could FBCMW develop leaders?

Survey Q31. Do you agree with the statement: Leadership in the church includes taking risks. If yes, Why? If no, Why? What is good about risk and what is not? When is the right time in a church to take a risk? What is your Biblical understanding of risk?

Survey Q43. Do you agree with the statement: The church needs its pastors to be visionary leaders In your opinion what is a visionary leader and what does that look like day to day or on Sunday? In your opinion how does vision take hold or get done?

#### Renewal

Survey Q26. Do you agree that the governance system at FBCMW has not changed in many years? Why or Why not? Think beyond governance, are other systems or ways of doing ministry willing to be changed?

Survey Q35. Are you personally involved in leading changes in the area of governance and the structure of governance within the congregation you serve? Why or Why not? What have been some challenges for you being involved? What have been hurdles for you enacting change?

Survey Q47. Do you agree that the Pastor has the responsibility to point to things that need to change? Why or Why not? How is he best to do this and how soon should he enact change?

#### Preaching

Survey Q10. Do the members and pastor share a clear vision, goals, or direction for their ministry and mission? What are the best platforms for the Pastor to share his vision? How would you think the members and the pastor are to develop the same vision, goals, and mission? What are some ways to do this?

Survey Q11. In general, does the pastor and congregation share a common understanding of the pastor's role and ministry? Why or Why not? What are some common misconceptions of the pastors role? What are some ways people can better understand the role and expectations of the pastor?

Survey Q42. Does the church need its pastors to lead them into a deeper Christian spirituality? Honestly, Is preaching important to you? (Please don't give an expected answer here -but your honest opinion) How could preaching be better? In your honest opinion, what is the purpose of preaching?

Thank you,  
Cameron

APPENDIX 14  
STRATEGIC PRIORITIES 1-4

## Strategic Priority 1: Call Senior Pastor Who Is an Expositional Preacher

Action Plan: Call Senior Pastor who is an Expositional Preacher	
Accountable Parties	Effects
Congregational Members	<p>The ultimate voting power in a congregational church is the congregation itself. Many may feel out of the loop or unqualified to make a decision when it comes to calling a Senior Pastor, but it is the affirmation of the church that ultimately calls the Pastor.</p> <p><i>% affirmative vote in accordance with FBCMW by-laws.</i></p>
Pastor Search Committee	<p>The Pastor Search Committee is tasked with the heavy responsibility of searching for the man called by God to lead the church. This process may take months in some cases two years. It is best to keep the total process within a year of time, between the resignation of the last pastor and the date the pastor candidate preaches in view of a call. The Committee will need to determine the candidates ability to expositional preach.</p> <p><i>Committed Committee, having met regularly and coming to a unanimous decision on the Pastor candidate.</i></p>
Deacons	<p>The Deacons are not a voting body but are still considered an influencing group in the life of FBCMW. The deacon's role is to be one of the primary supporters of the Pastors Expository Preaching. This will be a challenge because of the integrational dynamic of FBCMW. Also, it will be a challenge because the church has grown accustom to preaching that is different and their appetite for expository preaching will have to increase.</p> <p><i>The Deacons of FBCMW will have be aware of members who find expository preaching challenging and/or dislike expository preaching. FBCMW has had members openly express their differing views of how the church should be led and the Deacons can help squelch these unsupportive voices. More helpfully the Deacons can be the "eyes and ears" for the pastor and encourage church members to grow in their understanding and experience of expository preaching.</i></p>
Staff	<p>The staff of FBCMW much like the Deacons are to support the Pastor and help him multiply his expository sermons. This Staff area will be further explained in Strategic Priority 4 as a plan to develop the expository sermons within the life of the church.</p> <p><i>FBCMW Staff have a close working relationship with the Pastor, so their support will be most felt by the pastor himself. On a day-to-day level they will work with him to develop the ministry of expository preaching. This development will primarily happen during Worship Planning with the Lead Worship Pastor and any other staff the Senior Pastor deems helpful during Worship Planning.</i></p>

## Strategic Priority 2: Call Pastor Who Leads with Vision

Action Plan: Call Senior Pastor who leads with Vision

Accountable Parties	Effects
Congregational Members	<p>Again, the ultimate voting power is the congregation itself. The congregation should feel empowered to get the leader they feel will be the best for their church. Leadership makes a difference in a Senior Pastor and the ability to envision church renewal is crucial when a church need revitalization.</p> <p><i>% affirmative vote in accordance with FBCMW by-laws.</i></p>
Pastor Search Committee	<p>The Pastor Search Committee is tasked with the heavy responsibility of searching for the man called by God to lead the church. The Search Committee will need to have the candidate articulate times he has led with vision.</p> <p><i>Committed Committee, having met regularly and coming to a unanimous decision on the Pastor candidate.</i></p>
Deacons	<p>The Deacons are not a voting body but are still considered an influencing group in the life of FBCMW. The deacon's role is to be one of the primary supporters of the Pastors Vision. FBCMW does not have a plurality of elders, but only has the Senior Pastor as the single elder. FBCMW is Deacon served and this becomes the primary body the Senior Pastor must lean on. The Deacons can carry the Senior Pastors vision and the ability to encourage and serve the vision. The Deacons can also work with the Senior Pastor to shape the vision. The Senior Pastor should not think that his vision is to be shaped alone and the whole church is supposed to follow it. It would be wise for the Senior Pastor to work with the Deacons of FBCMW to shape, articulate, and execute the vision of the church.</p> <p><i>The Deacons of FBCMW will have be aware of members who find the Senior Pastors vision challenging or dislike the vision. FBCMW has had members openly express their differing views of how the church should be led and the Deacons can help squelch these unsupportive voices. The Deacons are a unifying body of the church and can help bring the church around a unified vision.</i></p>
Staff	<p>The staff of FBCMW much like the Deacons are to support the Pastor and help him carry the vision of the church. This Staffs area will be further explained in Strategic Priority 4 as a plan to develop the church vision within the life of the church.</p> <p><i>FBCMW Staff have a close working relationship with the Senior Pastor, so their ability to help carry out the church's vision will be crucial.</i></p>

### Strategic Priority 3: Increase Awareness of Church Renewal

Action Plan: Increase awareness of Church Renewal
---

Accountable Parties	Effects
Congregation	<p>The Congregation must first be aware of their need for renewal. Some would be tempted to say that this strategic plan should start with the Senior Pastor, but unless the congregation realizes its need for change it becomes incredibly difficult to change. The congregation may not be able to articulate exactly what is wrong or what needs changing, but it can at least see the symptoms and ask for help.</p> <p><i>The Congregation ask to be led in the process of renewal. Request to Senior Pastor and Deacons.</i></p>
Senior Pastor	<p>The Senior Pastor has many resources at his disposal. The Kentucky Baptist Convention has a close relationship with FBCMW and they are able to provide many tools to increase awareness of church renewal.</p> <p><i>Alan Witham of the KBC is a church consultant and part of the revitalization team. He is available to bring tools to help the FBCMW increase its awareness of church renewal and develop a plan.</i></p>
Deacons	<p>The Deacons are the serving body and can increase awareness of church renewal. Transformational Church Assessment is available to churches through Lifeway and the Deacons could serve the church by leading them in this assessment.</p> <p><i>Deacons lead church in Transformation Church Assessment.<sup>1</sup></i></p>
Staff	<p>The Staff are the final step in this priority. The Staff support the work of the Senior Pastor and the Deacons. As the Senior Pastor meets with consultants and schedules meetings and as Deacons lead in church assessment the Staff are to help in their respective areas of ministry. It takes a lot of leg work to increase awareness and the Staff play a vital role in recruiting teams and helping them understand the need to increase the awareness of church renewal.</p> <p><i>Staff help Senior Pastor and Deacons implement awareness steps. Staff recruit ministry teams to support the effort of consulting and assessment.</i></p>

---

<sup>1</sup> Transformational Church Assessment Tool is a resource put out by LifeWay. Ed Stetzer and Eric Geiger created a new “scorecard” to help assess the church on multiple levels. There is a cost set for the size of church and each congregational member will need to take a survey. The results help increase awareness. <https://tcat.lifeway.com/>.

## Strategic Priority 4: Preach and Teach on Church Renewal

Action Plan: Preach and Teach on Church Renewal	
Accountable Parties	Effects
Senior Pastor	<p>This final strategic plan is led by the Senior Pastor. The central place of preaching and teaching is the pulpit on Sunday morning at FBCMW. It will be the Senior Pastors primary responsibility to craft expository sermon series that lead the church in renewal.</p> <p><i>The Senior Pastor will preach expository sermons that lead in church renewal. He will also work with the Staff, Deacons, and Sunday School teachers (Congregation) to implement the sermons throughout the weeks, months, and years to lead in church renewal.</i></p>
Staff	<p>Within the Staffs respective ministry areas they will work with the Pastor to implement themes from his expository sermons that lead in church renewal. This strategic plan will work together as the Senior Pastor will be the “air war” the Staff will lead in the “ground war”. The Senior Pastor will lead the charge and the Staff will flank him in following up with the results of the expository sermons.</p> <p><i>The Staff will support church renewal by preaching and teaching. The sermons will lead in the teaching of the church.</i></p>
Deacons	<p>Many Deacons are teacher and/or in Sunday School classes at FBCMW. It is the role of the Deacon to support the overall vision of the church and encourage church members in church renewal. The Deacons can help the implementation of the preaching and teaching of church renewal at FBCMW.</p> <p><i>Deacons work with Senior Pastor in expository preaching plan, so they can make sure church renewal is facilitated in overall church teaching platforms.</i></p>
Sunday School Teachers (Congregation)	<p>Sunday School teachers play a vital role within the life of FBCMW. The Sunday School teacher is a part of the congregation and gets one-on-one time each week with a majority of the congregation through the Sunday School class platform. The Sunday School teacher will be trained and equipped by Staff (Education Minister/ Groups Pastor) so they are able to teach in an expository way toward church renewal.</p> <p><i>Sunday School teacher support and teach in such a way that supports the Senior Pastors expositional sermons and aid in overall church renewal.</i></p>

## BIBLIOGRAPHY

- Beasley-Murray, George Raymond. *John*. Word Biblical Commentary, vol. 36. 2nd ed. Nashville: Thomas Nelson, 1999.
- Birch, Rich. "unSeminary Podcast: Carey Nieuwhof on Leading Your Church through Change." Accessed January 5, 2018. [https://youtu.be/Gdpt0IHN\\_wc](https://youtu.be/Gdpt0IHN_wc).
- Bisagno, John R. *Pastor's Handbook*. Nashville: B & H, 2011.
- Blomberg, Craig L. 1 Corinthians. *The NIV Application Commentary*. Grand Rapids: Zondervan, 1994.
- Bloom, Jon. "God's Soul Food." *Desiring God*, October 13, 2010. Accessed December 15, 2017. <https://www.desiringGod.org/articles/gods-soul-food>.
- Boice, James Montgomery. "The Foolishness of Preaching." In *Feed My Sheep*, edited by Eric J. Alexander and R. Albert Mohler, Jr., 19-33. Mary Lake, FL: Ligonier Ministries, 2008.
- Bredfeldt, Gary. *Great Leader Great Teacher: Recovering the Biblical Vision for Leadership*. Chicago: Moody, 2006.
- Carson, D. A. *The Gospel according to John*. The Pillar New Testament Commentary. Grand Rapids: IVP, 1991.
- Chapell, Bryan. *Christ-Centered Preaching: Redeeming the Expository Sermon*. 2nd ed. Grand Rapids: Baker, 2005.
- \_\_\_\_\_. "Entrusted with the Gospel." Sermons delivered at The Gospel Coalition, Chicago, April 21-23, 2009.
- Collins, James C. *Good to Great*. New York: Harper Collins, 2001.
- Davis, Andrew M. *ReVitalize: Biblical Keys to Helping Your Church Come Alive Again*. Grand Rapids: Baker, 2017.
- Dever, Mark. *9 Marks of a Healthy Church*. Expanded ed. Wheaton, IL: Crossway 2004.
- Dever, Mark, and Greg Gilbert. *Preach: Theology Meets Practice*. Nashville: B & H, 2012.
- De Wit, Bob, and Ron Meyer. *Strategy, Process, Content, Context: An International Perspective*. Boston: Cengage Learning EMEA; 4 ed. 2010. Quoted in Wilfried Krüger, *Implementation: The Core Task of Change Management*. CEMS Business Review, Vol. 1, 1996.



- Fee, Gordon. *The First Epistle to the Corinthians*. The New International Commentary on the New Testament. 7th ed. Grand Rapids: Eerdmans, 2014.
- Finzel, Hanz. *The Top Ten Mistakes Leaders Make*. Audiobooks ed. Colorado Springs: David C. Cook, 2015.
- Funk, Robert W., Ernst Haenchen, and Ulrich Busse. *John*. Hermeneia. Philadelphia: Fortress, 1984.
- Garland, David E. *I Corinthians*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2003.
- Harris, Murray J. *John*. Exegetical Guide to the Greek New Testament. Edited by Andreas J. Köstenberger and Robert W. Yarbrough. Bilingual ed. Nashville: B & H, 2015.
- Herrington, Jim, Mike Bonem, and James H. Furr. *Leading Congregational Change: Practical Guide for the Transformational Journey*. San Francisco: Jossey-Bass, 2000.
- Keener, Craig S. *The Gospel of John: A Commentary*. Vol. 2. Grand Rapids: Baker, 2003.
- Keller, Timothy. *Center Church: Doing Balanced Gospel-Centered Ministry in Your City*. Grand Rapids. Zondervan 2012.
- \_\_\_\_\_. *Preaching: Communicating Faith in an Age of Skepticism*. New York: Viking 2015.
- Kistler, Don, ed. *Feed My Sheep: A Passionate Plea for Preaching*. Mary Lake, FL: Ligonier Ministries, 2008.
- Knight, George W., III. *The Pastoral Epistles*. New International Greek Commentary. Grand Rapids: Eerdmans, 2000.
- Köstenberger, Andreas J. *John*. Baker Exegetical Commentary on the New Testament. 2nd ed. Grand Rapids: Baker, 2004.
- Kotter, John. *Leading Change*. Watertown, MA: Harvard Business Review Press, 2012.
- \_\_\_\_\_. *Our Iceberg Is Melting: Changing and Succeeding under Any Conditions*. New York: Penguin, 2005.
- Kotter, John, and Holger Rathgeber. *That's Not How We Do It Here! A Story about How Organizations Rise and Fall-and Can Rise Again*. New York: Penguin, 2016.
- Kouzes, James M., and Barry Z. Posner. *Christian Reflections on the Leadership Challenge*. Narrated by Ken Maxon. Audible ed. San Francisco: Kouzes/Posner 2004.
- Laniak, Timothy S. *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*. Nottingham: IVP, 2006.
- Lencioni, Patrick. *The Advantage: Why Organizational Health Trumps Everything Else in Business*. Audible ed. Grand Haven, MI: Brilliance Audio, 2012.

- Lloyd-Jones, D. Martyn. *Preaching and Preachers*. Grand Rapids: Zondervan, 1972.
- Lomenick, Brad. *H3 Leadership: Be Humble, Stay Hungry, Always Hustle*. Nashville: Nelson, 2015.
- MacArthur, John F. *1 Corinthians. The MacArthur New Testament Commentary*. Chicago: Moody, 1984.
- \_\_\_\_\_. *2 Timothy. The MacArthur New Testament Commentary*. Chicago: Moody, 1995.
- Malphurs, Aubrey. *Look before You Lead: How to Discern & Shape Your Church Culture*. Grand Rapids: Baker, 2013.
- Marshall, I. Howard. *The Pastoral Epistles*. International Critical Commentary. London: T & T Clark, 1999.
- McKibbens, Bill. "The Christian Paradox: How a Faithful Nation Gets Jesus Wrong." *Harper's Magazine*, August 2005, 34.
- Mohler, R. Albert, Jr. "The Primacy of Preaching." In *Feed My Sheep*, edited by Eric J. Alexander and R. Albert Mohler, Jr., 1-17. Mary Lake, FL: Ligonier Ministries, 2008.
- Mounce, William D. *Pastoral Epistles*. Word Biblical Commentary, vol. 46. Nashville: Thomas Nelson, 2000.
- Nieuwhof, Carey. *Leading Change without Losing It*. Cummings, GA: rethink Group, 2012. Kindle.
- Saarinen, Risto. *The Pastoral Epistles with Philemon and Jude*. Brazos Theological Commentary on the Bible. Grand Rapids: Brazos/Baker, 2008.
- Shawchuck, Norman, and Roger Heuser. *Leading the Congregation*. Nashville: Abingdon, 1993.
- Sinek, Simon. *Start with Why: How Great Leaders Inspire Everyone to Take Action*. New York: Penguin, 2009.
- Soards, Marion L. *1 Corinthians*. New International Biblical Commentary. Peabody, MA: Hendrickson, 1999.
- Sproul, R. C. "The Teaching Preacher." In *Feed My Sheep*, edited by Eric J. Alexander and R. Albert Mohler, Jr., 91-100. Mary Lake, FL: Ligonier Ministries, 2008.
- Stanley, Andy. *Communicating for a Change: Seven Keys to Irresistible Communication*. New York: Multnomah, 2006.
- Stott, John R. W. *Between Two Worlds: The Art of Preaching in the Twentieth Century*. Grand Rapids: Eerdmans, 1982.
- Ted.com. "About." Accessed March 1, 2018. <https://www.ted.com/about/our-organization>.

- Toalston, Art. "W. A. Criswell's Widow, Betty, Dies at 93." *Baptist Press*, August 3, 2006. Accessed May 12, 2017. <http://www.bpnews.net/23733/wa-criswells-widow-betty-dies-at-93>.
- Veerman, David. "Sermons: Apply Within (Moving the Message from 'So What?' to 'Now What?')." *Christianity Today* (Spring 1990): 120-25. Accessed January 29, 2019. <https://www.christianitytoday.com/pastors/1990/spring/9012120.html>.
- Welch, Robert H. *Creating Efficiency for Effective Ministry Church Administration*. 2nd ed. Nashville: B & H, 2011.
- Wilder, Michael S., and Timothy Paul Jones. *The God Who Goes before You: Pastoral Leadership as Christ-Centered Followership*. Nashville: B & H, 2018.
- Witherington, Ben, III. *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*. Grand Rapids: Eerdmans, 1995.
- Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove, IL: IVP, 2006.
- York, Hershael W., and Scott A. Blue. "Is Application Necessary in the Expository Sermon?" *The Southern Baptist Journal of Theology* 3, no. 2 (Summer 1999). Accessed February 22, 2019. <http://equip.sbts.edu/publications/journals/journal-of-theology/sbjt-32-summer-1999/is-application-necessary-in-the-expository-sermon/>.

## ABSTRACT

### LEADING CHURCH RENEWAL THROUGH EXPOSITORY PREACHING AT FIRST BAPTIST CHURCH MOUNT WASHINGTON IN MOUNT WASHINGTON, KENTUCKY

Scott Cameron Ford, Jr., D.Ed.Min.  
The Southern Baptist Theological Seminary, 2019  
Faculty Supervisor: Dr. Shane W. Parker

First Baptist Church Mount Washington is a wonderful church with a long, rich history of giving to missions and producing influential leaders within The Southern Baptist Convention. Although FBCMW is large in membership and has had a dynamic past, it is on the verge of renewal and the influencing factors are leadership and expository preaching.

This project aimed to evaluate church members' understanding of expository preaching and leadership while also developing a strategic plan to allow FBCMW to implement these tools toward church renewal. Chapter 1 introduces the ministry context of FBCMW along with the rationale, purpose, goals, research methodologies, definition, and delimitations of the project. Chapter 2 provides the biblical and theological basis for expository preaching and leadership for church renewal. The chapter focuses on three primary text of scripture: John 21:17, 2 Timothy 3:16-17, and 1 Corinthians 1:18. Chapter 3 focuses on preaching as the leading mode of communication for church renewal, strong leadership as crucial to see a dying church change to a living church, and church renewal is envisioned by the church through the leader communicating a plan. Chapter 4 details the week-by-week project and project night process. Chapter 5 concludes with an evaluation of the project and focuses on the strengths, weakness, and reflections of the project.

## VITA

Scott Cameron Ford, Jr.

### EDUCATIONAL

A.A., Truett McConnell University, 2002

B.A., Georgia State University, 2006

M.A., The Southern Baptist Theological Seminary, 2016

### MINISTERIAL

Pastor, First Baptist Church Chattahoochee, Atlanta, Georgia, 2010-2013

Associate Pastor, First Baptist Church Mount Washington, Mount  
Washington, Kentucky, 2013-2018

Pastor, Green Acres Baptist Church, Athens, Georgia, 2018-