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TRAINING LEADERS TO REVITALIZE MINISTRIES AT
COMMUNITY BIBLE CHURCH IN VALLEJO,
CALIFORNIA

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TRAINING LEADERS TO REVITALIZE MINISTRIES AT
COMMUNITY BIBLE CHURCH IN VALLEJO,
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I dedicate this ministry project to my fellow elders of CBC, whom God has been kind to partner with me in the ministry of his church. I am thankful for their friendship and especially for their godly example and love for Christ as they continue to sharpen me in my service to Christ. And to my best friend and dear wife, Becky, whose worth is far above jewels. I am thankful for all your support, love, kindness, and encouragement, without which this project would not have been finished.

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PREFACE

This project would not be possible without the support and love of several people, and it would be appropriate to express my gratitude. I am thankful for the dear saints of Community Bible Church who have encouraged me in numerous ways and my fellow elders (Alvin, Andrew, Daniel, Greg, Jeff, Jeremy, Julian, Kevin, Mike, Nick, Robert, Thomas, and Todd), who enthusiastically supported the pursuit of this project and who willingly picked up the slack in my absence. This project was for the building up of Christ's church, and may the Lord be pleased to produce good fruit through it.

I am grateful for my expert panel, Margaret, Mike, and Nick, whose input, suggestions, and encouragement were extremely helpful in clarifying and crystallizing my thoughts. I am thankful for Dr. Joseph C. Harrod for directing, challenging, and guiding me through various aspects of this project. Dr. Harrod was especially helpful with developing my writing skills and preparing me to work through all the statistical data.

The support of my family during the many hours of work for the project was vital. Without their encouragement and loving exhortations, I could not have completed this project. I especially want to thank my dear wife, Becky, for patiently loving, helping, and challenging me through this process.

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CHAPTER 1

INTRODUCTION

Vision is everything. An organization may have a clear, concise, and relevant mission statement, but it will not be successful if it does not have a vision of how to carry it out. One does not have to look far to see what happens when an organization has lost sight of carrying out its mission. Many large companies that were once on the cutting edge of their field no longer exist or are on the brink of failure because they lacked vision: Kodak, Xerox, Nokia, Sears, MySpace, IBM, Polaroid, Atari, and Aol are companies that lost sight of their mission. Blockbuster video was at its peak in 2004, but they failed to innovate into a market that allowed for delivery and streaming. Netflix offered to partner with Blockbuster in 2000, but they refused. Netflix is now a multi-billion dollar company, while Blockbuster filed for bankruptcy in 2010. Vision in carrying out the mission is everything.

A church, and even the ministries within it, can lose sight of its mission and go astray. “Where there is no vision, the people are unrestrained” (Prov 29:18). A church and its ministries must know its mission and have a vision for carrying it out.

The mission of Community Bible Church (CBC) is to exalt Jesus Christ by making disciples locally and globally. One way to accomplish this undertaking is by having ministries that are aligned with the mission. This alignment enables God's people to see (have vision) how their service is contributing to the church's mission. The elders are responsible for equipping God's people to carry out these ministries (Eph 4:11-12). To effectively outfit the saints, the elders need to know how to keep ministries focused on the mission. Thus, the elders and other key leaders must be trained in revitalizing

ministries to outfit others to serve in those ministries. The goal of this process is that the church is built up to carry out its mission in the church's various ministries, and Christ is glorified.

Context

In October 1980, twenty-two people started Community Bible Church as a church plant in Vallejo, California. Today, attendance is more than eight hundred. Through the years, CBC has excelled at expository, Christ-centered preaching, worship, discipleship, small groups, leadership development, training and sending men, and world missions. The founding pastor's legacy was to equip others. He launched a Bible college and seminary, both of which reside on the church campus. He was also instrumental in starting a missions sending agency, which currently supports seventeen missionaries worldwide. CBC has produced several church plants, sent out several pastors, and developed many leaders in the church. Six of the seven staff positions at CBC (including myself) were saved and trained at the church. After serving seventeen years as an Associate Pastor at CBC, I became Lead Pastor in 2013 following the founding pastor's death.

CBC has many ministries that function well. However, other ministries have needed focused attention to ensure they carry out the church's overall mission. Ministries not operating well hinder the church in accomplishing its mission. Leaders without a clear vision usually do not focus on the best thing but instead, give attention to less important things or even wrong things. These things are then reproduced in others. This incorrect focus stunts the individuals' growth and maturity, the ministry's fruitfulness, and the church's effectiveness.

As one of the pastors, I have led efforts to revitalize ministries in several areas, including the discipleship ministry, leadership training, home fellowship groups, adult Sunday school, the children's ministry, and the women's ministry. The goal has been to

equip various leaders with a biblical vision for their area of service within the context of the church's overall mission. The leaders then teach this vision to those working in their ministry. The fruit of this process has been encouraging. Leaders have aligned ministries with a more biblical vision. God's people have a clearer picture of what they need to do and the eternal significance of their ministries. They are equipped to use their spiritual gifts and then given practical ways to serve others. They are motivated to keep at the work because they know they are doing this for Christ, and it has lasting effects. The challenge, however, is that many ministries need attention, far more than one pastor can handle. This challenge has created a problem because the process of revitalizing a ministry can take several years.

CBC is blessed with twelve godly elders, four of whom work full-time at the church and one who works part-time. They have been mentored well and proven to be excellent overseers and shepherds. They are committed to reproducing themselves by training up new leaders. The elders recognize that some ministries may need a course correction and others that may need to be revitalized. While the elders are mature, gifted men, some have not had the opportunity to be trained to strengthen or revitalize a ministry. This problem was solved by training the elders and key leaders on principles of ministry revitalization, which has enabled them to equip others to do the work of the ministry. For CBC to continue to grow and flourish, it needs elders and leaders trained to revitalize existing ministries.

Rationale

CBC can better equip many more of God's people and strengthen ministries in the church by training leaders in principles of how to revitalize ministries. Outfitting leaders is essential for this to happen. Jesus gives gifted leaders to the church to equip the rest of God's people for the work of service (Eph 4:11-12). Once equipped, Jesus' plan is

to use every member of his body to build his church. Knowing this encourages every member to participate, which results in a maturing of God's people “to the measure of the stature which belongs to the fullness of Christ” (Eph 4:13). The church will continue to “grow up in all aspects into him who is the head, even Christ,” and it will cause “the growth of the body for the building up of itself in love” (Eph 4:15, 16).

A curriculum was developed to teach these leaders how to strengthen ministries to align them with CBC's mission. The curriculum revealed that a correct vision of Christ is the key to keeping ministries on course. God's people need to see what Jesus is doing in the world and what their part is in it (Matt 28:16-20). Without this direction, people become aimless, lose motivation, and are distracted by things of the world. However, when they see more clearly what Christ wants them to do and how it is making an eternal difference, this moves them to keep at the work.

By going through this training, leaders had the opportunity to strengthen ministries they are involved with and have a burden for. Their input in their ministries allowed them to exercise their gifts accordingly (Rom 12:6) and motivated them to see it done well for the glory of God. They were able to study vital biblical texts related to their ministry, which helped them focus on what God wants that ministry to do, thus making their ministry more effective. Then they gave this vision to others in their ministry. Weakened or neglected ministries have begun to be strengthened and revitalized.

The leaders learned how to implement change and then shepherded God's people through those changes (1 Pet 5:1-6). They took into consideration that people can get overwhelmed when modifications are executed too fast. Change often leads to conflict, so conflict resolution principles were learned and practiced. Leaders must value people over programs, so this was emphasized and modeled for the leaders in the training. Each leader's contribution to implementing change varied due to his giftedness, ability, and availability. These factors determined the amount of oversight and help each

leader needed.

Having leaders trained to revitalize ministries has benefited God's people as more are equipped for service. The leadership base has also been strengthened as they have learned how better to outfit the saints for the work of ministry. The goal of this process is that as more people are trained more people are reached with the gospel. The outcome is a healthier God-glorifying church as more people are equipped to use their spiritual gifts to serve the body and further the gospel.

Purpose

The purpose of this project was to propose how best to train leaders at Community Bible Church in Vallejo, California, to revitalize ministries for the building up of the church to the glory of Christ.

Goals

The following four goals were established to accomplish the purpose of this ministry project. These goals reflect a progression of steps taken to train the elders and other key leaders of CBC to revitalize ministries so they can better equip God's people for the work of service.

1. The first goal was to assess the knowledge and ability of at least eight elders and leaders to revitalize ministries.
2. The second goal was to develop a curriculum to teach a process for revitalizing ministries.
3. The third goal was to increase the knowledge of the elders and key leaders in revitalizing ministries by teaching the curriculum.
4. The fourth goal was for the elders and leaders to create a ministry plan for two ministries in need of revitalization.

The completion of these goals has given the church leadership tools for

revitalizing ministries, which has helped equip God's people to do the work of the ministry. This training has enabled the church to continue to accomplish its mission of exalting Christ. The achievement of each goal was dependent on the research methodology described in the following section.¹ A defined means of measurement, the benchmark of success, and the instrumentation used indicated when each goal had been accomplished.

Research Methodology

The first goal was to assess the knowledge and ability of at least eight elders and leaders to revitalize ministries. This goal was measured by administering the Revitalizing Ministries Survey (RMS) to a select group of leaders four weeks before teaching the curriculum.² This goal included interviewing three elders. Because all the leaders could take the survey digitally, I distributed it to them via Google forms. Included in the survey were scalar items and short answer statements that rated their knowledge and ability in revitalizing ministries. Putting their names on the survey revealed the understanding of each elder regarding revitalizing ministries and how the author could help them grow in various areas. I conducted the interviews the week after giving the survey. This goal was considered successfully met when the leaders completed the RMS, the interviews were finished, and the results of both the survey and interviews were analyzed, revealing the elders' current knowledge and ability to revitalize ministries.

The second goal was to develop a curriculum to teach a process for revitalizing ministries. The author developed a multi-session course around key themes in vision-giving, disciple-making, process development, shepherding and leading people through

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

² See appendix 1.

change, lovingly communicating change, handling conflict, and managing projects. The curriculum included the books and materials to be used, classwork, homework, and the general expectations of the participants to complete the course. This goal was measured by an expert panel consisting of three individuals. This panel utilized a rubric to evaluate the course material to ensure it was biblically and theologically faithful, precise in content and presentation, adequately thorough in covering the material, had various learning styles, and applied to ministry settings.³ This goal was considered successfully met when a minimum of ninety percent of the evaluation criterion met or exceeded the sufficient level. If the minimum requirement was not met, the curriculum was revised per the panel's evaluation until it met or exceeded the sufficient level.

The third goal was to increase the knowledge of the elders and key leaders in revitalizing ministries by teaching the curriculum. The author measured this goal by administering the RMS survey a second time as a post-series survey. The survey was given after the elders and leaders had turned in their ministry plan. This goal was considered successfully met when a t-test for dependent samples demonstrated a positive statistically significant difference in content knowledge as revealed in the pre-survey and post-survey scores.⁴

The fourth goal was for the elders and leaders to create a ministry plan for two ministries in need of revitalization, which they identified. They worked in two teams to accomplish this goal. The elders and leaders used the Ministry Revitalization Worksheet to write out their ministry plan.⁵ They worked together to discuss, develop, and refine

³ See appendix 2.

⁴ A t-test for dependent samples “involves a comparison of the means from each group of scores and focuses on the differences between the scores” of the pre-survey and post-survey results. The t-test is used to ensure any variation in scores is not due to chance but that actual learning has occurred. Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage, 2008), 191.

⁵ See appendix 3.

their ministry plan, which they later turned in. This goal was measured by a rubric to evaluate that it was rooted in biblical convictions, stated clearly the mission and vision, and revealed priorities, goals, and action steps.⁶ This goal was considered successfully met when a minimum of ninety percent of all the rubric evaluation indicators met or exceeded the sufficient level. If the minimum requirement was not met, the plan was revised per the author's evaluation until it met or exceeded the sufficient level.

Definitions and Limitations/Delimitations

The following definition of a key term was used in the ministry project:

Revitalizing ministries. In this project, revitalizing ministries is a term used to describe the process of evaluating, strengthening, restructuring, and relaunching ministries in the church, so they are in line with the local church's mission.

One limitation applied to this project. Inconsistent attendance would limit the training's effectiveness. Thus, the training took place at times convenient to the participants. All twelve participants were able to attend all three training sessions.⁷

Two delimitations were placed on this project. Participants were required to be an elder of CBC or a guest who regularly attended the elders' meetings as a prospective elder; it was not open to other church leaders.⁸ Second, the project was limited to twenty-four weeks, including pre-assessment, curriculum development, curriculum instruction, post-assessment, and identifying specific ministries to revitalize.

⁶ See appendix 4.

⁷ Make-up lessons would have been offered to those who missed a class.

⁸ As of the writing of this paper, there were twelve elders (including myself) and two guests attending the elders' meetings.

Conclusion

For a church to successfully carry out its mission of glorifying Christ, it must have ministries focused on the mission and people equipped with the vision to carry it out. Elders who actively oversee ministries and know how to evaluate, strengthen and revitalize them will enable the church to fulfill its mission.

CHAPTER 2
THE BIBLICAL AND THEOLOGICAL BASIS FOR
ELDERS OVERSEEING THE MINISTRIES OF
THE CHURCH

Elders oversee the church, which includes overseeing the ministries in the church. To do this effectively, the elders must know the church's mission; they then equip God's people to carry out this mission in the various ministries in the church, shepherding them through this process. Three passages support this thesis. In Matthew 28:16-20, the Lord Jesus establishes the church's mission and the vision for carrying it out.¹ However, to fulfill this mission, God's people need equipping. The Lord Jesus gives his church pastors, who prepare his people for the work of ministry in the church (Eph 4:7-16). While knowing the mission and being equipped to do it are essential to its success, the saints also need shepherding to accomplish the mission. The elders shepherd and oversee God's people as they serve in the church (1 Pet 5:1-4).²

Jesus' Mission for His Church, Matthew 28:16-20

A successful mission is only possible when one has a clear vision of how to

¹ While many other passages could be reviewed (e.g., 1 Cor 12; Eph 2:10; 1 Tim 3, 4; Titus 1:9; 2 Tim 3, 4), the three passages listed above serve the purpose of this project well. Matthew 28 displays the glory of the risen Christ and his mission for the church. Understanding the mission enables leaders to know what to revitalize ministries to. Ephesians 4 reveals Jesus' strategy for building his church, which emphasizes the responsibility of pastors preparing God's people to do the work of the ministry. Revitalizing ministries results in change, which often produces conflict. First Peter gives shepherding principles that enables pastors to lovingly lead people through change.

² Elders (πρεσβυτερος) shepherd (ποιμανατε) the flock, exercising oversight (επισκοπουντες) (1 Pet 5:1-2). In Acts 20, Paul called for the elders (πρεσβυτερος) of Ephesus; he then referred to them as overseers (επισκοπους) who shepherd (ποιμαινειν) the flock (Acts 20:17, 28). Pastors (ποιμενας) are those who shepherd, equipping God's people for the work of ministry (Eph 4:11-12). These three terms (in verb and noun form) are used interchangeably to describe the office and function of elders in the church (cf. Titus 1:5-7). Wayne Grudem, *1 Peter*, The Tyndale New Testament Commentaries, vol. 17 (Downers Grove, IL: Inter-Varsity Press, 1988), 187.

accomplish it. Christians need to see what God has called them to do, for “where there is no guidance the people fall” (Prov 11:14). Jesus reveals to his church its mission and how his people complete it. One command summarizes the church’s mission: make disciples. Jesus builds his church and advances his kingdom as his people effectively execute this command locally and globally. Everything the church does, including the ministries within the church, revolves around this mission.

Centered in a Glorious Person

A person’s greatness magnifies the significance of the mission he desires to accomplish. In Matthew 28:16-20, the author reveals Christ’s glory: his followers worshiped him; he claimed the Father had given him all authority in heaven and on earth; his commission extends to all the nations; his name is equal to the name of God; all that he has commanded is to be obeyed; he promises his presence always to the end of this age. The unveiling of Jesus’ majesty amplifies the importance of the work he has called the church to do. Having this perspective of Christ is essential because it encourages and motivates the church to achieve its mission.

The person and work of Christ. This passage is the climatic end to Matthew’s Gospel. As theologian D. A. Carson points out, it summarizes many of Matthew’s themes.³ One theme is that Jesus is the Messiah since he has all the proper credentials. Jesus is the son of David (Matt 1:1), the promised King who came to save his people and conquer his enemies. However, the Jews rejected their king and crucified him, but Jesus did not stay dead. Matthew reveals him as the risen King but not simply the King of the Jews; he is the King of the nations, indeed Lord over both heaven and earth.⁴

³ D. A. Carson, *Matthew: Chapters 13 through 28*, in vol. 2 of *Expositor’s Bible Commentary* (Grand Rapids: Zondervan Publishing House, 1995), 592.

⁴ R. T. France, *Matthew*, The Tyndale New Testament Commentaries, vol. 1 (Downers Grove, IL: IVP Academic, 2008), 417.

Second, Matthew also presents Jesus as the son of Abraham (Matt 1:1). The promise given to Abraham that his seed would bring blessings to all the families of the earth, Jesus fulfilled (Gen 22:18). He came to “save his people from their sins” (Matt 1:21). Being the Savior displays Jesus’ fame because he is the only Savior who brings blessings to all peoples.

Third, the most astounding truth revealed about Jesus is that he is Immanuel, God with us, who is worthy of worship (Matt 1:23). God jealously proclaims that he alone is to be worshiped (Exod 20:3, 5). Jesus himself knew God alone should be worshiped (Matt 4:10), yet Jesus welcomed worship. When the eleven saw Jesus, they worshiped him (Matt 28:17), as did the women (Matt 28:9). Although these men and women were monotheistic Jews, who knew only God should be worshiped, they nevertheless worshiped Jesus because they believed he was God.⁵ Apparently, the resurrection was the deciding factor (cf. John 20:28).⁶ Matthew discloses the greatness and glory of Jesus Christ: he is God; he is the sovereign King over the nations; he alone accomplished the salvation of his people.

The sufficient resources of Christ. Because of who he is, Jesus has the means the church needs to make the mission successful. Matthew, however, mentions that when some saw Jesus, they doubted, which denotes a state of uncertainty, hesitation, or double-mindedness.⁷ The other Gospel accounts reveal that some had difficulty believing in the resurrection because dead people do not come back to life (c.f. Luke 24:11, 25; John 20:25). If the “some” were the eleven, why would they hesitate or be uncertain,

⁵ In contrast, Peter and Paul both refused worship from others, knowing they were merely men (Acts 10:26; 14:15).

⁶ Leon Morris, *The Gospel According to Matthew*, Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 1992), 744.

⁷ J. Daniel Day, “A Fresh Reading of Jesus’ Last Words,” *Review & Expositor* 104, no. 2 (Spring 2007): 377, <https://journals-sagepub-com.ezproxy.sbts.edu/doi/pdf/10.1177/003463730710400210>.

especially “after the dramatic removal of Thomas’s doubts” (John 20:24-29)?⁸ The answer may be that others were there besides the eleven. For example, the angel had told the women they would see Jesus in Galilee (Matt 28:7), making it likely the women were there with the eleven. Furthermore, others might have been there also (cf. 1 Cor 15:6).⁹ Some of these disciples were doubtful. Therefore, to alleviate their doubts, Jesus spoke to them, drawing near to them, not to rebuke them for deserting him, but with words to reassure them, for he revealed that he has all authority in heaven and on earth.¹⁰

Throughout this Gospel, Matthew emphasized Jesus’ authority: in his teaching (Matt 7), in his ability to forgive sins (Matt 9), and in his power over demons and diseases (Matt 10). However, now the sphere in which he exercises his absolute authority is in heaven and on earth.¹¹ This authority was given to him by the Father because of what he accomplished as the Son of Man.¹² It is “the climatic vindication of his humiliation.”¹³

When God created man, he was given dominion to rule the earth. Man, however, forfeited that dominion when he sinned. Jesus became a man to carry out the Father’s will, part of which was to take back dominion of this realm. Although Jesus lived a perfect life, having never sinned, he willingly laid down his life in the place of

⁸ Morris, *Matthew*, 745.

⁹ John Nolland, *The Gospel of Matthew*, New International Greek Testament Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 2005), 1262. Blomberg disagrees, stating, “There is no clear evidence that more than the Eleven were present.” Craig L. Blomberg, *Matthew: An Exegetical and Theological Exposition of Holy Scripture*, New American Commentary, vol. 22 (Nashville: Broadman Press, 1992), 430. The context of Matthew 28 seems to allow for others to be there, as shown above.

¹⁰ Donald A. Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 33B (Dallas: Word Books Publisher, 1995), 886.

¹¹ Carson, *Matthew*, 594.

¹² As the eternal Son of God, Jesus possesses intrinsic authority; as a man, he earned the right to have all authority. R. C. H. Lenski, *The Interpretation of St. Matthew’s Gospel* (Minneapolis: Augsburg Publishing House, 1964), 1171.

¹³ Carson, *Matthew*, 595.

others, paying the penalty for their sins. Pleased with his sacrifice, the Father raised him from the dead, exalted him to the highest place, and gave him a name above every name (Eph 1:20-23; Phil 2:5-11). Because of what he accomplished as a man, Jesus was legally entitled to the dominion of this earth, so it was given to him. What he achieved has clear allusions to Daniel's prophecy concerning the Son of Man (Dan 7:13-14).¹⁴ Because of what the Son of Man accomplished, verified by the resurrection, he was given dominion, glory, and a kingdom.¹⁵ Jesus has the authority to reign over the earth so that all peoples, nations, and men of every language might serve him. He is Lord of all. Every knee will bow to him in heaven and on earth and under the earth (Phil 2:10).

Someday Jesus will return in power and glory and exercise his authority by gathering his people and judging his enemies (2 Thess 1:6-10). While the church awaits that glorious day, right now, Jesus is wielding his absolute authority through his church. He is building his church, "and the gates of Hades will not overpower it" (Matt 16:18). Jesus has defeated the devil and is plundering his house (Matt 12:29). Jesus' power is demonstrated when people are called out of darkness to light and from the dominion of Satan to God (Acts 26:18; Col 1:13). People, once in bondage to sin, are set free to serve God. The Messiah's kingdom has emerged in new power.¹⁶

Incredibly, Jesus exercises his authority and accomplishes his mission through his people. It is through the church that Jesus is calling people to himself as they make disciples. When Jesus commands his people to make disciples, they go with his authority, which means they will be successful. Although the disciples had few resources and little education, they were commissioned by one with all authority in heaven and on earth; one committed to the spread of his glory and the saving of his people. The church's weakness

¹⁴ Blomberg, *Matthew*, 431.

¹⁵ France, *Matthew*, 419.

¹⁶ Carson, *Matthew*, 595.

does not hinder his plan; instead, their feebleness simply magnifies his glory. Jesus has universal lordship, which means a universal mission and universal success in that mission.¹⁷ Christ has a grandiose plan, which will not fail because he has all authority. The church's mission is centered on a glorious person who has given his people all the resources they need to succeed. It is this understanding of the majesty of Christ that enables the church to carry out its mission.

Carried Out by a Clear Vision

After the risen Christ stated his absolute authority in heaven and earth to his followers, he commissioned them to their task. Therefore—because he has all authority—the church is to make disciples, which is the only command in this commission. This charge from the sovereign Lord of all is the climactic end to Matthew's Gospel, in which everything he has written culminates. Furthermore, these are also Jesus' parting words to his church and thus emphasize their significance.¹⁸ Making disciples, then, is the most important work of the church because this is its mission. Making disciples is not an option; instead, it is the hub around which all ministry is centered. In fulfilling this commission, it will be argued that the command to make disciples is (1) for every Christian, (2) that it includes both evangelism and discipleship, and (3) that it involves going locally and globally with the gospel to all peoples.

The task: make disciples. A church does not want to get this command wrong, for this charge is everything. So what is a disciple? At the time of Christ, a

¹⁷ Hagner, *Matthew*, 886.

¹⁸ The importance of making disciples is also seen in the parallel passages (Mark 16:15; Luke 24:44-49; John 20:21; Acts 1:8). These texts are post-resurrection appearances, where Jesus gives his last words and commands to his church before he ascended back into heaven. Matthew, Mark, and Luke all end their gospels with this commission. John adds a postscript (chapter 21), but the last words of Jesus to the larger group of disciples are John 20. Hagner provides a good summary of the parallels between these passages. Hagner, *Matthew*, 881-82.

disciple was one who followed and adhered to his master.¹⁹ According to Jesus, a disciple becomes like his teacher (Matt 10:25). Thus, the term disciple became synonymous with the word Christian (Acts 11:26).²⁰ In other words, a disciple of Christ was a true believer who was in the process of becoming more like his Master. As Scott Gilbert demonstrates, within this Gospel, μαθητεύω is more than generic following; it is always devotion and obedience to Jesus.²¹ Jesus' command, then, includes both the proclamation of the gospel (evangelism) so people can become his followers and the ongoing teaching of these disciples (discipleship).

This conclusion is borne out by the participles baptizing and teaching, which Daniel Wallace identifies as participles of means. "The means by which the disciples were to make disciples was to baptize and teach them."²² Baptism allowed people to respond to the proclamation of the gospel and thus show their allegiance to Christ.²³ Then these disciples were to be taught to observe all of Christ's commands. "These two participles function as elements that comprise the overall program of discipleship, and, therefore, are necessary components of obedience to the command to make disciples."²⁴ So making disciples means the church is to go with the gospel, baptize those who believe, and then teach them to obey all of Christ's commands. The aim is to produce disciple-making disciples. The Lord's purpose, then, in giving the Great Commission included both conversion and growth.

¹⁹ Scott Allan Gilbert, "Go Make Disciples: Sermonic Application of the Imperative of the Great Commission," (PhD diss., The Southern Baptist Theological Seminary, 2017), 166.

²⁰ Michael Wilkins rightly urges believers to let the book of Acts help interpret the meaning of discipleship terminology. Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids: Zondervan Publishing House, 1992), 37.

²¹ Gilbert, "Go Make Disciples," 167.

²² Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 645.

²³ Gilbert, "Go Make Disciples," 169.

²⁴ Gilbert, "Go Make Disciples," 169.

This mission of making disciples is for every Christian because Jesus' instruction was not simply for the original disciples but to all who would follow him. Matthew's conclusion is open-ended in that the mission Jesus originally gave his disciples was to continue until it reached all the nations. Jesus assumed this would not be accomplished until the end of the age. So those who read this Gospel should hear Jesus' commission as being addressed to them.²⁵ Every believer should both evangelize the lost and disciple those who are less spiritually mature.

The course of action: go, baptize, and teach. Going, baptizing, and teaching are all participles related to the main verb, explaining how to carry out the command of making disciples.²⁶ Wallace argues that “go” “fits the structural pattern for the attendant circumstance participle,” which means it “‘piggy-backs’ on the mood of the main verb.”²⁷ Thus Matthew intends that “go” convey imperatival force. The Great Commission cannot be completed unless the disciples go.

When the followers of Christ go make disciples of all the nations, they go with the gospel, the good news that sinners can be made right with God and not have to face condemnation for their sins because Jesus died in their place. Those who trust in Christ alone receive forgiveness of sins and the perfect righteousness of Christ.²⁸

The church is to baptize those who believe. While baptizing has been mentioned by Matthew only in connection with John, the reader would understand that his practice of baptism was an act of repentance—turning from sin and living godly (Matt

²⁵ Gilbert, “Go Make Disciples,” 214.

²⁶ David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 689.

²⁷ Wallace, *Greek Grammar*, 645, 640.

²⁸ Luke's version of the Great Commission emphasizes the content of the message the church is to proclaim. “Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem. You are witnesses of these things” (Luke 24:46-48).

3:2-10).²⁹ Jesus' baptism, which includes repentance, has a fuller meaning, for it is a commitment into the name of the Trinity,³⁰ and coming under the lordship of Christ.³¹ Thus, requiring baptism compels people to respond to the gospel by evaluating if Jesus is worth following. Do they believe Jesus is Lord, and will they publically follow him? Jesus requires that his disciples confess him before men (Matt 10:24-33), and one way to do this is through baptism. Since its beginning, the church has practiced baptism.³²

The church is to teach disciples to observe all that Christ commanded. Up to this point, Jesus had been the teacher, but now that he had trained his disciples, they were ready to teach others all of his commands. The goal of teaching his commands is not merely to learn the truth but it is to live the truth. "Jesus is concerned with a way of life."³³ Teaching obedience to all of Christ's commands forms the heart of disciple-making.³⁴ A true disciple of Jesus is a doer of the word, not a hearer only.

In Christ's commission, there is a balance between evangelism and teaching, so if the church fails either, it has failed its mission. The ministries of the local church should reflect a healthy balance of outreach and in-reach. All Christians are to be both witnesses and disciple-makers.³⁵

The goal: Christ's exaltation. In each of the three elements involved in making disciples, there is an emphasis on the supremacy of Christ. For example, the extent of the mission is to all nations because the gospel, centered in the person and work

²⁹ John's Gospel makes it clear that baptism was also a characteristic of Jesus' ministry (John 3:22, 26; 4:1-2).

³⁰ France, *Matthew*, 420.

³¹ Blomberg, *Matthew*, 432.

³² Acts 2:38, 41; 8:12-16, 36-38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5.

³³ Morris, *Matthew*, 749.

³⁴ Blomberg, *Matthew*, 433.

³⁵ Blomberg, *Matthew*, 433.

of Christ, is so significant that it must reach all peoples. Christ is to be proclaimed everywhere, for he is the only Savior of the world. “There is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved” (Acts 4:12). Jesus being the only Savior is what makes the church’s mission so significant and urgent. The mission is universal in scope for the nations are all people groups, including both Jews and Gentiles.³⁶ The original disciples started from Jerusalem, and their task of making disciples progressed to the nations (Acts 1:8). Following their example, the disciple-making task includes both a here and there component. Disciple-making begins and continues where someone is, but it also moves forward to those nations and regions that have not heard the gospel.³⁷

A second way Jesus is exalted is when he commands his followers to baptize people “in the name of the Father and of the Son and of the Holy Spirit” (Matt 28:19). The church does not baptize in the *names* of the Father, Son, and Holy Spirit, for the word *name* is singular, which emphasizes there is one God who exists in three distinct persons: the Father, the Son, and the Holy Spirit. Jesus, therefore, places himself on an equal level with God the Father and with God the Holy Spirit. He is thus the church’s object of worship and is worthy of the church’s obedient service. The disciples recognized this and worshiped and obeyed him.

Third, when Jesus instructs his church to teach disciples, they teach all of *his* commands. The church’s teaching is focused on what Christ has commanded, not on what someone else has said, for it is his word that is the church’s supreme authority. Remarkably, his commands will never be outdated or superseded: “*everything* he has

³⁶ Gilbert argues that the mission to the Jews in chapter 10 and then to the nations in chapter 28 are both open-ended and “thus invites the reader to submit to Jesus’ words” and participate in the one mission to both Jews and Gentiles. Gilbert, “Go Make Disciples,” 202.

³⁷ Gilbert, “Go Make Disciples,” 225.

commanded must be passed on ‘to the very end of the age.’”³⁸

The supremacy of Christ is the clear vision the church needs to carry out its mission of making disciples. Knowing who Jesus is and what he has accomplished moves the church to action. Jesus has revealed to his disciples his power, and then based on that authority, he has proclaimed to them what he wants them to do. He ends this commission by giving his people a promise.

Completed by Christ’s Promise

“Lo” is an attention-grabbing word meaning to behold or look.³⁹ Jesus wants his disciples to know that he is not sending an angel or anyone else to help them, but he is with them as they carry out his commands. He does not say, “I *will* be with you,” but “I *am* with you,” which means his very presence and power are with his people as they go and make disciples. “Always” means all the days; there will not be a single day when Jesus is not with his people.⁴⁰ This promise is breathtaking. God’s people are not alone, for they have the mightiest person with them as they carry out this monumental task of reaching the nations with the gospel. Jesus’ presence guarantees a successful mission.

This promise is for the church today because Jesus said he would be with them to the end of the age, which refers to when he returns. Jesus “will be with them until the end of time as presently known.”⁴¹ Only a person as majestic as God can make such a promise and carry it out. The proof that Jesus has all authority and is worthy of worship is that he has been building his church for the last two thousand years, and nothing has stopped him. The evidence that Christ has been with his people as they have gone out and

³⁸ Carson, *Matthew*, 599.

³⁹ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Fredrick William Danker, 3rd ed. (Chicago: The University of Chicago Press, 2000), 468.

⁴⁰ Turner, *Matthew*, 691.

⁴¹ Hagner, *Matthew*, 889.

made disciples is the fruit produced; his church is everywhere. This fruit should give his people great confidence to go and make more disciples, for he is with them.

Matthew opened his gospel with the assurance that God was with his people in the coming of Jesus. He closes his gospel with the promise that the very presence of Christ will be with his people always.⁴² If God is with his people, what more do they need to carry out their mission?⁴³ Vision is everything. Having a clear vision of the glorious Christ motivates, encourages, and enables the church and the elders to carry out their mission, which is to make disciples. This mission should permeate the ministries of the church.

Jesus' Plan to Build His Church, Ephesians 4:7-16

In this realm of darkness, Jesus uses his absolute authority to rescue people out of it and transfer them into his glorious kingdom. Jesus' conquest of the nations is accomplished through his church making disciples. In this second passage, Paul describes how God's people are prepared to do this great work, stressing the responsibility of the elders to equip God's people so they are enabled to serve in ministries in the church.

In this context, the apostle describes how God's people walk in a manner worthy of their calling, which includes diligently preserving the unity of the Spirit (Eph 4:1-3). Paul uses the word *one* seven times to emphasize this unity: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God (Eph 4:4-6). However, in verse seven, Paul turns to the individual (each *one*), stressing the diversity within the unity. While the apostle focuses on individual maturity and growth, he shows how this affects and enriches the local church.⁴⁴ God uses each one of his people to build his church so that through the church, Christ can complete his mission in the world.

⁴² Morris, *Matthew*, 749.

⁴³ Blomberg, *Matthew*, 434.

⁴⁴ Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word Books

Accomplished by a Conqueror

Paul gives his readers a vivid picture of the one building his church: a triumphant King. He wants them to understand the magnitude of Jesus' victory and his ability to provide everything they need to carry out their mission. Because Jesus has overcome his enemies and has supplied gifted people to the church, this enables the mission to thrive.

Jesus conquered all his enemies. When Jesus ascended victoriously into heaven, “He led captive a host of captives” (Eph 4:8). This imagery is a striking way to stress Christ's absolute triumph over all his enemies.⁴⁵ The Ephesians would understand this imagery because when a general returned to Rome after a great triumph, he and his army would march through the city, leading captive a host of captives—the people they had defeated. They would also bring the spoils of war to Rome.⁴⁶ When Jesus ascended back into heaven, he overwhelmingly defeated all his enemies. Paul already mentioned how Jesus ascended to the place of highest supremacy “far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come” (Eph 1:21) and how all of his enemies are under his feet (Eph 1:22). Jesus is the triumphant King who is building his church.

Jesus distributes gifts to his people. These spiritual gifts enable his people to fulfill their mission. Scholars debate why Paul changed the quote from Psalm 68:18 from “you have received gifts among men” to “he gave gifts to men” (Eph 4:8).⁴⁷ Jonathan

Publisher, 1990), 241.

⁴⁵ Leon Morris, *Expository Reflections on the Letter to the Ephesians* (Grand Rapids: Baker Books, 1994), 123.

⁴⁶ Jo-Ann Shelton, *As the Romans Did: A Sourcebook in Roman Social History* (New York: Oxford University Press, 1988), 257-59.

⁴⁷ For an overview of the different views, see Peter T. O'Brien, *The Letter to the Ephesians*, Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 289-93.

Lunde and John Dunne point out that the psalm goes on to speak of God’s sharing the benefits of his victory with his people (Ps 68:35), which is what Christ did here.⁴⁸ They argue that Paul reshaped and applied this passage in light of Christ’s fulfillment of the psalm, where his triumph results in him distributing resources to his people.⁴⁹ “To each one of us grace was *given* according to the measure of Christ’s gift.” “He *gave* gifts to men.” “He *gave* some as apostles” (Eph 4:7, 8, 11, emphasis added). The spoils of Jesus’ victory have been distributed to his people, enabling them to continue his triumph on earth in building his church. So the purpose of spiritual gifts is not self-promotion but for the good of the whole—to build up one another and fulfill the mission.⁵⁰

Paul mentions some spiritual gifts: apostles, prophets, evangelists, pastors, and teachers (Eph 4:11). Thus the gifts Jesus gives his church are people—those endowed by him with spiritual abilities. These gifts are not for the elite few or the so-called super-spiritual, for every Christian has been given a spiritual gift (Eph 4:7), which means Jesus purposes to use every person in the church to advance his glory in the world. These gifts are given “according to the measure of Christ’s gift” (Eph 4:7). Jesus sovereignly portions off the gift each one receives and then places them in the body where they are most useful in building up his church. He has perfectly measured each one’s gift, so each one is needed for the church to reach full maturity.⁵¹

The goal of Christ’s exaltation to the highest place and the giving of spiritual gifts is so that he might fill all things (Eph 4:10).⁵² From his lofty position, Jesus supplies

⁴⁸ Jonathan Lunde and John Anthony Dunne, “Paul’s Creative Contextual Use of Psalm 68 in Ephesians 4:8,” *The Westminster Theological Journal* 74, no. 1 (Spring 2012): 110, <http://web.a.ebscohost.com.ezproxy.sbts.edu/ehost/pdfviewer/pdfviewer?vid=1&sid=52154090-3d8f-499e-8ff7-fb011f0aff11%40sdc-v-sessmgr02>.

⁴⁹ Lunde and Dunne, “Paul’s Creative,” 116.

⁵⁰ Ernest Best, *Ephesians*, The International Critical Commentary, vol. 45 (Edinburgh: T & T Clark, 1998), 375.

⁵¹ Klyne Snodgrass, *Ephesians*, NIV Application Commentary (Grand Rapids: Zondervan, 1996), 200.

⁵² In verse nine, scholars debate where Jesus descended to. Paul contrasts an ascent to heaven

his church with everything necessary to promote the church's growth. This picture of the conquering Christ encourages God's people that they have all they need for a successful mission.

Carried Out Through His People

In Ephesians 4:11-13, Paul describes how Jesus fills up all things, so his glory is seen in every place and is brought to completion.⁵³ Amazingly, Jesus accomplishes this through the church because the church is his instrument to carry out his purposes. Jesus builds his church with the intent of filling the universe with his rule.⁵⁴ Jesus prepares his people to fulfill their mission by equipping them so they can serve effectively. This equipping and serving produces maturity, which results in being useful in the body and bringing glory to Jesus.

As they are equipped through gifted leaders. Paul stresses Jesus' action; he gives specific support gifts to his church (apostles, prophets, evangelists, pastors, and teachers) to equip his people to do the work of ministry.⁵⁵ These support gifts are all related to word ministry, where Christ's teaching is declared and taught.⁵⁶ Though each one has been given a gift, everyone needs equipping through the word to use their gift effectively.

Paul has described the apostles and prophets as those who laid the church's

and a descent from there, and thus the phrase "lower parts of the earth" refers to "the earth below." This descent is his incarnation. F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 343-44. For a different view, see T. K. Abbott, *A Critical Commentary on the Epistles to the Ephesians and to the Colossians*, The International Critical Commentary, vol. 36 (1897; repr., Edinburgh: T & T Clark, 1974), 115-16.

⁵³ Lincoln, *Ephesians*, 248.

⁵⁴ O'Brien, *Ephesians*, 297.

⁵⁵ The pronoun *he* is emphatic. John Eadie, *A Commentary on the Greek Text of the Epistle of Paul to the Ephesians*, ed. W. Young (1883; repr., Grand Rapids: Baker Books, 1979), 297.

⁵⁶ Snodgrass, *Ephesians*, 213.

foundation, which was the writings of the New Testament (Eph 2:20). They received direct revelation from God, and because of their unique authority, they imposed that revelation on the entire church (Eph 3:3-6). With the completion of the New Testament, the foundation has been laid, so these gifts are no longer given to the church.⁵⁷ However, the church can still be equipped through the ministry of the apostles and prophets because it has what they wrote.

Jesus continues to give his church evangelists, who proclaim the good news. In this context, Paul focuses on their ministry to equip believers to proclaim the gospel.⁵⁸ The Lord also gives his church pastor-teachers. Although the Greek text has an article before apostle, prophet, evangelist, it only has one before pastor and teacher, which connects these two gifts, emphasizing the teaching ministry of pastors in equipping the saints.⁵⁹ The pastors' primary task is to feed the flock because the word of God makes a believer "adequate, equipped for every good work" (2 Tim 3:17). The two primary support gifts for equipping God's people today are evangelists and pastors who teach, which are the two main elements of making disciples in the Great Commission. Evangelists and pastor-teachers are the agents Jesus uses to prepare his church to carry out its mission.

Jesus assigns these gifted leaders what to do: they equip the saints through the word so they—the saints—perform the work of service.⁶⁰ The saints are not some special

⁵⁷ Lincoln remarks, "In these earlier references [Eph 2:20; 3:5] the apostles as divinely commissioned missionaries and planters of churches, and the prophets, as specialists in mediating divine revelation, were viewed as norms from the past. It is likely the same perspective is at work here." Lincoln, *Ephesians*, 249.

⁵⁸ Best, *Ephesians*, 390.

⁵⁹ Scholars agree that Paul is closely associating these two gifts but differ in how it is applied. Some see the two groups as identical, i.e., teaching pastors. Bruce, *Ephesians*, 348; Snodgrass, *Ephesians*, 203. Others see the two gifts overlapping in function. Abbott, *Ephesians*, 118; Best, *Ephesians*, 393.

⁶⁰ Robert Mayes argues that the three phrases of verse twelve are to be taken as coordinate and thus all refer to the activity of the various ministers of verse eleven. Robert Mayes, "Equipping the Saints?": Why Ephesians 4:11-12 Opposes the Theology and Practice of Lay Ministry," *Logia* 24, no. 4 (2015): 11, <http://web.b.ebscohost.com.ezproxy.sbts.edu/ehost/pdfviewer/pdfviewer?vid=2&sid=47372bda-2952-4f81-a7de-2bffb eadf841%40pdc-v-sessmgr04>. Paul, however, is showing how these ministers equip

class of Christians but are those set apart to God through salvation in Christ, who partake in God's great mission.⁶¹ The word *equip* means to be outfitted or prepared to do a task.⁶² Since God has prepared good works for his people to walk in (Eph 2:10), they need outfitting to complete these good works. The Lord uses evangelists and pastor-teachers to equip them to make disciples. Elders, who are convinced of this truth, will provide opportunities for God's people to be outfitted through the word.

As they serve. The purpose of being equipped through the word is to deploy people in ministry (Eph 4:12), for the goal of learning is not simply to gain knowledge but to put that knowledge into practice. Although pastors are often paid to do the work of ministry, the saints also do this work. The people of God have the incredible privilege of serving their great God and King. Pastors are not to hoard ministry and do it themselves, but to encourage "all God's people to discover, develop and exercise their gifts."⁶³ Ministry belongs to the people of God, which is truly an amazing honor that God has given his people.

As a person is equipped through the word and then uses his gift to serve others, he builds them up. This building up is reciprocated back to him when others use their gift to serve him. The result is maturity, "the building up of the body of Christ" (Eph 4:12), where God's people are strengthened and completed.⁶⁴ This further results in Christ being glorified, for when his body is built up, he is honored for he is the head of the body.

the saints, so he changes prepositions after the word saints. The saints are prepared *for* something, which is the work of ministry. Snodgrass, *Ephesians*, 204.

⁶¹ Eadie, *Ephesians*, 2.

⁶² Bauer, *A Greek-English Lexicon*, 419.

⁶³ John R. W. Stott, *The Message of Ephesians: God's New Society* (Downers Grove, IL: InterVarsity Press, 1979), 96.

⁶⁴ Lincoln, *Ephesians*, 254.

Results in Maturity

The evangelists and pastors are to continue equipping the saints, and God's people are to continue in the work of service, which builds up the body of Christ until all attain maturity.

Christ's people display his likeness. Paul describes maturity as having a unity of the faith and the knowledge of the Son of God and displaying a measure of Christ's infinite fullness (Eph 4:13). So as the saints are equipped through the word *and* serve one another, they become more like Christ. So while maturity is the goal, it cannot be accomplished in isolation from other believers. God's people attain this together, which results in the church displaying Christ.

“The faith” is the doctrines a church holds dear, “the whole body of Christian teaching.”⁶⁵ When believers are faithfully taught the word of Christ, and when they faithfully do the work of service, the church body is built up, and the unity of the faith is the inevitable result. “Disunity . . . comes from doctrinal ignorance and spiritual immaturity.”⁶⁶

The objective of teaching and coming to the unity of the faith is to bring God's people to a deeper comprehension of Christ. They attain “the knowledge of the Son of God,” which is not a saving knowledge of Christ because Paul is discussing maturity and growing in Christ-likeness. What he is describing is knowing Christ in a more intimate, personal, and profound way.⁶⁷ Paul is driving home an astounding truth: Christians can come to a deeper communion with the Son of God and a greater experience of his infinite fullness, which leads to maturity—a complete man. Paul speaks of a mature “man,” not

⁶⁵ Morris, *Ephesians*, 128.

⁶⁶ John MacArthur, *Ephesians*, The MacArthur New Testament Commentary (Chicago: Moody, 1986), 156.

⁶⁷ Morris, *Ephesians*, 128.

mature “men,” to emphasize the church’s unity.⁶⁸ Maturity is the church together displaying a measure of Christ’s fullness, so when others see the church, they see him.

The word *attain* means to reach a goal.⁶⁹ The church’s destination is maturity, which Paul defines as the infinite glories and delights of Christ. However, a person cannot reach this goal unless he is equipped *and* serving in the body.⁷⁰ If a person is imbalanced, where he is simply serving or just learning, he will not mature. He will not know Christ as he could know him, and he will not be as useful in the kingdom. However, if God’s people are being equipped and are serving, the result will be maturity. Through the service of the evangelists and the pastor-teachers, Christ enables the church to attain this goal, which emphasizes the importance of their ministry.⁷¹

Christ’s people are not easily misled. They are no longer like children, who are by nature immature and naive (Eph 4:14). Paul assumes people begin the Christian life as children who need to mature so they are not carried away by false doctrine. Paul likens false teaching to a strong storm that brings destruction and devastation because it hinders a person from reaching her destination, which is the fullness of Christ. Immaturity is a dangerous position to be in because it leaves a person open to manipulation and deceit.⁷² To fight against this, one must be anchored in the truth by being equipped through the teaching of the word, which again stresses the importance of the teaching ministry of the pastors. A Christian cannot neglect this if she wants to mature, and pastors cannot neglect this if they desire to see the church grow up in Christ.

⁶⁸ Morris, *Ephesians*, 129.

⁶⁹ Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, vol. 3, ed. and trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), 623. This word is used eight times in Acts of arriving at or reaching a destination (16:1; 18:19, 24; 20:15; 21:7; 25:13; 27:12; 28:13).

⁷⁰ Bruce, *Ephesians*, 350.

⁷¹ Lincoln, *Ephesians*, 257.

⁷² Lincoln, *Ephesians*, 259.

Christ's people speak the truth in love. Paul pictures full maturity, where there is no aspect of a person's character that is flawed, for, in every way, a person is growing, becoming more Christ-like (Eph 4:15). Maturity is especially seen in how one relates to the truth, which in this context is contrasted to false teaching, so it is the truth centered in the gospel of Christ (Eph 1:13). When Paul says Christians are to speak the truth in love, he is envisioning conversations among Christians where they talk to each other in love about Christ.⁷³ Maturity is speaking the truth of Christ in love.

Christ's people glorify him through their participation in his body. Paul ends this passage by revealing the ultimate result of Christ building his church (Eph 4:16). From Christ the head, the whole body is fitted and held together. As the head, Christ is intimate with his people who are one with him as they share his life; they are also interconnected with one another. While Jesus supplies what each one needs, he does so through the members of the body. Thus, for the body to operate correctly, each person must do his part, which emphasizes the importance of each person, for if a part is not functioning, the whole body suffers. For a church to glorify the Lord Jesus, every member must be serving and supplying to the body. One person cannot take over functions that belong to someone else.⁷⁴ Instead, everyone must do their part for the body to function, mature, and grow properly.

In verse sixteen, Paul emphasizes the *proper* (or *in measure*) working of each part. This word was used in verse seven to describe how Jesus measured off each person's gift. When a person uses her gift to serve the body, it results in the growth of the body. Jesus works through each person to minister to others; life, power, and love flow from Christ through each one to those around them. Christ nourishes the body as the

⁷³ Robert Jones, "Introduction to Biblical Counseling," unpublished class notes for 34300 (The Southern Baptist Theological Seminary, Fall Semester, 2019), 47.

⁷⁴ Morris, *Ephesians*, 132.

members serve one another, which causes the growth of the body for the building up of itself in love. Love marks relationships as God's people serve one another, and when the body is built up in love, Jesus is displayed. The goal is the exaltation of Christ, which is the purpose of Jesus building his church. Jesus accomplishes this through his people as each of them does their part.

Jesus, who has been exalted to the highest place, has given his people his plan for building his church. Jesus uses each person, sovereignly giving each one a spiritual gift and placing them exactly where he wants them in his church. He has given the church evangelists and pastors to equip his people to do the work he wants them to do. As God's people are equipped through the word and serve one another, they will mature. They will have a unity of the faith, a more thorough knowledge of the Son of God, and will display more clearly a measure of the fullness of Christ. They will not be tossed to and fro by false teaching; instead, the Lord will use them to speak the truth in love to others, so they grow in Christ. The result is the body being built up in love. The elders make sure this plan is carried out in the church and shepherd God's people through this process.

Jesus' Shepherds Who Lead His Church, 1 Peter 5:1-4

At one point in Jesus' ministry, when the crowds were following him, "He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd" (Matt 9:36). Sheep are defenseless animals that need protection. Similarly, God's people also need a shepherd who will lead, care for, protect, and feed them. Of all the titles of Jesus, Shepherd is possibly the most endearing to Christians. Because Jesus is a good shepherd, he gives his people pastors, who genuinely care for them and help them fulfill their calling. Jesus has structured the church to be led by godly qualified men called elders, who have his authority to rule, oversee, and shepherd his people, so they accomplish their mission.⁷⁵ The normal condition of a local church includes the presence

⁷⁵ In this context, elders refer to an official office in the church, not simply older men. Erland

of a team of godly elders in leadership (Acts 14:23; Titus 1:5).⁷⁶ Having shepherds is for the good of Christ's people, but for it to be good, they must be Christ-like men. If they are not, they will take advantage of the sheep and lord it over those allotted to their charge. Sadly, many churches have had shepherds like this who have abused God's people. To counteract this, Peter instructs the elders how to shepherd the flock of Christ for whom they are accountable. Shepherding can be done wrong, so Peter addresses three sins that elders are often prone to commit and gives the antidote to each one.⁷⁷ If the elders truly treasure Christ and his church, they will spend their lives caring for his people and directing them on how to accomplish the mission Christ gave them.

This passage begins with the word *therefore*, which connects it to the topic of suffering that Peter has been discussing (1 Pet 4:12-19) and which he immediately brings up again (1 Pet 5:8-10).⁷⁸ Peter addresses the elders encouraging unity in the church amid fiery ordeals, where the elders are present to give leadership.⁷⁹ Since elders are often on the front line of persecution, this exhortation will give them the confidence to fulfill their calling despite any suffering they may encounter. Elders also have an adversary, the devil, who "prowls around like a roaring lion, seeking someone to devour" (1 Pet 5:8). To overcome these troubles, Peter exhorts the elders by offering himself an example of how to shepherd.

Waltner, *1 Peter*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 1999), 156.

⁷⁶ After surveying the biblical data, theologian Thomas Schreiner remarks, "Every piece of evidence we have shows that elders were widespread in the early church." Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary, vol. 37 (Nashville: Broadman and Holman Publishers, 2003), 231.

⁷⁷ Grudem, *1 Peter*, 187.

⁷⁸ Seeing this passage connected to suffering answers why the disputed *therefore* begins this verse, as some manuscripts omit it. Karen H. Jobes, *1 Peter*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2005), 300.

⁷⁹ J. Ramsey Michaels, *1 Peter*, Word Biblical Commentary, vol. 49 (Nashville: Thomas Nelson, 1988), 277.

The Model for Elders

As Peter writes to these leaders, he writes as a fellow leader. Though his authority is evident, his approach is mutual respect, not domineering. As a fellow elder, Peter reminds these pastors to lead with Christ as the focus.

Identify with others. Peter was given unique privileges. He was the leader of the twelve apostles. He was in the inner circle with James and John. He saw Jesus transfigured and was the only one who walked on water. He was the first to confess Jesus as the Christ. The keys of the kingdom were given to him. He was the first person to preach the gospel to the Jews and then to the Gentiles. Through God's power, he did extraordinary miracles. Peter was the great, preeminent apostle. However, when he addressed the elders, he identified himself as a fellow elder, which was a term he apparently coined as it is not found elsewhere in ancient literature.⁸⁰ Peter did not lord it over people; instead, he humbly identified with them.⁸¹ He knew what it meant to shepherd sheep and care for souls, as Jesus commissioned him to shepherd his flock (John 21:15-17). Peter modeled what he was about to instruct, for elders are not to lord it over those allotted to their charge but prove to be an example to them. Following his example, elders are to humbly identify with God's people and care for them.

Focus shepherding on Christ. Peter reminded the elders of two things about Christ: his sufferings and the glories to follow, which represent two of the major themes of Peter's letter. Although the elders and their people were in the midst of fiery trials, they would soon partake of the glories to come (1 Pet 4:13). Suffering is the path to glory, just as it was with Jesus, whose afflictions purchased the glory to come.⁸² Peter

⁸⁰ Michaels, *1 Peter*, 279.

⁸¹ Peter H. Davids, *The First Epistle of Peter*, New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing, 1990), 176.

⁸² Schreiner, *1 Peter*, 232.

called the elders to follow Jesus' example of enduring sorrows in the present, knowing they would receive their reward in the future.⁸³ While doing this, Peter modeled for the elders how to shepherd God's people through trials, which was to keep them focused on the accomplishments of Christ's suffering for them. Keeping their eyes on Jesus would sustain them through distresses, encourage them to continue the mission, and give them hope for the glory to come.

Peter witnessed the sufferings of Christ, which included the opposition of the religious leaders. He beheld Jesus in agony in the garden, where he sweat drops of blood. He was present at Jesus' trials where he was beaten, mocked, reviled, spit upon, and then abandoned by him and his friends. Peter was probably a spectator of Jesus' suffering on the cross, where he died for the sins of the world.⁸⁴

While the word *witness* means to observe something, it also means to give testimony to what is true, so throughout the letter, Peter testified what Jesus' suffering accomplished.⁸⁵ For example, the Father causes people to be born again "through the resurrection of Jesus Christ from the dead" (1 Pet 1:3). Christ's suffering, death, and resurrection result in life for the believer. Christians are redeemed "with precious blood, as of a lamb unblemished and spotless, the blood of Christ" (1 Pet 1:19). Jesus' horrific death makes full atonement for all of the believer's sins. Jesus' sacrifice of himself accomplished what nothing else could: it brings his people to God (1 Pet 3:18). Through Jesus' death, sin's penalty has been paid in full. Furthermore, sin's power has been broken, for Jesus "bore our sins in his body on the cross, so that we might die to sin and live to righteousness" (1 Pet 2:24). God's people can live godly lives even amid

⁸³ Schreiner, *1 Peter*, 233.

⁸⁴ Davids argues against Peter being at the cross, which means he was not present to see Jesus die. Davids, *First Peter*, 177. This, however, presses the precision of the phrase too far, for Peter was not insisting he observed every moment of Christ's suffering. So whether he was at the cross or not, "he could legitimately claim to be a witness of the sufferings of Messiah." Jobes, *1 Peter*, 301.

⁸⁵ Kittel, *Theological Dictionary of the New Testament*, vol. 4, 489.

suffering. Jesus suffered for his people, leaving an example for them to follow in his steps (1 Pet 2:21). Besides securing the believer's salvation, Jesus' suffering brings "an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you" (1 Pet 1:4). Since there are glories to follow, Peter exhorts his readers, "fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ" (1 Pet 1:13). Peter informs them that "the end of all things is near" when the Chief Shepherd will appear in glory (1 Pet 4:7, 13; 5:4). "After you have suffered for a little while, the God of all grace, who called you to his eternal glory in Christ, will perfect, confirm, strengthen and establish you" (1 Pet 5:10). As a witness, Peter proclaimed the meaning of Christ's afflictions and glory, for he shared in Christ's distresses and tasted of the glory to come.⁸⁶

In Peter's example, the central focus of shepherding was directing God's people to the accomplishments, example, and sufficient care of Christ, who is "the Shepherd and Guardian of your souls" (1 Pet 2:25). Suffering makes people long for a better place—one where all the goodness and beauty come from and where there will be no more sorrow. Elders direct God's people to the glory that is "about to be" revealed (1 Pet 5:1).⁸⁷ The revelation of Jesus' glory is near, and Peter saw this so vividly he considered himself already a partaker of that glory.⁸⁸

Shepherding focused on Christ has practical ramifications in accomplishing the mission, for God's people are to be holy, grow in respect to salvation, proclaim the excellencies of Christ, win people to Christ, and give others an account of the hope in them (1 Pet 1:15; 2:2, 9, 12; 3:1, 15). In following Peter's example, elders are to identify with God's people and focus their shepherding on Christ so the church can accomplish its

⁸⁶ Edmund Clowney, *The Message of 1 Peter*, The Bible Speaks Today (Downers Grove, IL: Inter-Varsity Press, 1988), 198.

⁸⁷ Davids, *First Peter*, 177.

⁸⁸ Davids, *First Peter*, 177.

mission in the world.

The Mission of Elders

Pastors shepherd the flock, which includes several activities but nothing more important than feeding the sheep. They exercise oversight, personally caring for the flock while helping each one accomplish the mission. The elders must guard against shepherding from wrong motives and attitudes and instead be examples to the flock.

Shepherd the flock. Shepherding is the essential task of the elders (1 Pet 5:2). In this command, Peter alludes to his own calling, where Jesus charged him to feed and shepherd his sheep, which are the two main tasks of a shepherd (John 21:15-17).⁸⁹ This charge by Jesus was issued after Peter affirmed his love,⁹⁰ which implies shepherding must flow out of love for Christ, for this is what kindles compassion for his sheep.⁹¹

Shepherding includes feeding the flock, keeping the flock from danger, pursuing those who wander, seeking the lost, and binding up the broken (Ezek 34). As the elders are involved in the lives of God's people, they know how to encourage, exhort, admonish, and care for them. "The whole image of the Palestinian shepherd is characterized by intimacy, tenderness, concern, skill, hard work, suffering, and love. It is . . . a subtle blend of authority and care and as much toughness as tenderness, as much courage as comfort."⁹²

The Chief Shepherd shepherds his people through the elders he gives his church, who, through their teaching ministry, equip the saints for the work of service

⁸⁹ Clowney, *1 Peter*, 199.

⁹⁰ Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P & R Publishing, 2010), 35.

⁹¹ Clowney, *1 Peter*, 200.

⁹² Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth Publishers, 1995), 16.

(Eph 4:11-12). They are to feed God’s people a steady diet of Christ through his word, for he alone satisfies a person’s hunger and quenches his thirst (John 4:14; 6:35). Reminding the sheep about Christ and his mission gives God’s people purpose, direction, and hope in a world of suffering.

This imagery of shepherding God’s people is found in both the Old and New Testaments; however, the command to elders to shepherd is found only here and in Acts 20:28.⁹³ Both passages connect shepherding to oversight, which reveals that this is one of the main aspects of shepherding.⁹⁴ Before describing how the elders exercise oversight, Peter reminds the elders of two essentials about the flock that puts their supervision in a correct perspective. First, the church is the flock of God, where Christ is the Chief Shepherd and the elders are under-shepherds. Therefore, they must carefully shepherd the flock as God instructs them through his word. Second, the elders shepherd the flock of God “among” them—those God has allotted to their care. God has divinely appointed particular people to the care of specific elders.⁹⁵ The elders know who these people are by their profession of faith in the gospel and their desire to put themselves under the leadership of the elders through church membership.⁹⁶

Exercise oversight. The elders are responsible for the oversight and care of the flock, which includes keeping them focused on the mission and giving personal instruction and loving admonition to individuals, with the goal of presenting each person complete in Christ (cf. Col 1:28). This personal attention implies that the elders know the sheep, which is critical for shepherding well. Jesus modeled knowing the sheep, saying,

⁹³ Ps 23; Isa 40:11; Jer 23:1-4; Ezek 34; Matt 9:36; 18:12-14; 26:31; Luke 12:32; John 10:1-18, 25-30; Heb 13:20.

⁹⁴ Davids, *First Peter*, 178.

⁹⁵ Jobes, *1 Peter*, 306.

⁹⁶ Witmer, *Shepherd Leader*, 119.

“I am the good shepherd; and I know my own, and my own know me” (John 10:14). Jesus describes personal knowledge, where he is intimately acquainted with his people. A believer’s restored loving relationship with the Lord Jesus overflows in transforming his relationships with other Christians. For the elder, “this relational dynamic is crucial to effective care of the sheep.”⁹⁷ The elders must have personal interaction with God’s people to shepherd them effectively. Like Jesus, there must be a loving, humble sacrifice of self-interest to achieve the care that he calls for. The elders should know well the spiritual condition of God’s people: their needs, struggles, troubles, weaknesses, and sins, and what is hindering their growth. Furthermore, the sheep must be willing to let the elders shepherd them to care for them effectively.

Because exercising oversight includes guarding the flock, the elders protect the sheep from danger, which is done by continually pointing them back to Christ and his truth. Jesus describes false prophets as those “who come to you in sheep’s clothing, but inwardly are ravenous wolves” (Matt 7:15). They purposely distort the truth to lead people astray from Christ and his mission. Therefore, the elders are responsible “both to exhort in sound doctrine and to refute those who contradict” (Titus 1:9). Protecting the sheep requires courage because elders have to oppose harmful influences and fierce predators. They need to stand against what is politically correct if it is biblically incorrect. They must practice loving church discipline if a brother is in unrepentant sin because this is for his eternal good.⁹⁸ They should resist popular teachers who expound false doctrine. Elders are to protect the flock.

Exercising oversight is to be rooted in love, for “the best elders . . . are those who love people, love to be with them, and are fervently involved with them.”⁹⁹ Paul told

⁹⁷ Witmer, *Shepherd Leader*, 109.

⁹⁸ Witmer, *Shepherd Leader*, 172.

⁹⁹ Strauch, *Biblical Eldership*, 30.

the Corinthians, “For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you” (2 Cor 2:4). Paul had a passionate love for them. If there is no love, the eldership is an empty shell.

Peter explains how the elders exercise oversight by mentioning six points in three pairs, each containing a negative and positive injunction. Exercising oversight is not to be done under compulsion as if the work was forced upon them, but voluntarily (1 Pet 5:2).¹⁰⁰ Shepherding can be stressful; when persecution also threatens the man and his family, this could make ministry a heavy burden.¹⁰¹ Under such challenges, Peter exhorted the elders to exercise oversight willingly of their own accord from the heart, taking pleasure in the work. “According to God” most likely refers to shepherding after the pattern of Christ himself, who was a servant-leader.¹⁰²

Elders are to exercise oversight not out of greed but eagerly (1 Pet 5:2). While elders who worked hard at preaching and teaching were often compensated for their labors (1 Tim 5:17-18), they were not to be motivated for personal gain. Love of money characterizes false teachers (1 Tim 6:5; 2 Pet 2:3, 14-15). Jesus taught, “Beware, and be on your guard against every form of greed” (Luke 12:15). To be free from greed, a person must learn contentment, finding his satisfaction in Christ, who is his greatest treasure. The proper attitude of an elder is to be a generous giver, not a greedy taker.¹⁰³ Elders are to serve readily and energetically with a willing heart, eager to minister to the needs of the saints, knowing their reward will come from the Chief Shepherd. They are motivated by Christ to fulfill his mission in the lives of his people.

¹⁰⁰ Davids, *First Peter*, 178.

¹⁰¹ Davids, *First Peter*, 179.

¹⁰² Jobes, *1 Peter*, 305.

¹⁰³ Jobes, *1 Peter*, 305.

Having oversight means the elders have authority, which they are to use appropriately, ruling well (1 Pet 5:3; 1 Tim 5:17). While leaders of the world lord it over those under them, elders are not to rule by force or bring people under subjugation, nor are they to coerce or impose human inventions upon God’s people. The Pharisees ruled like this, putting regulations and burdens on people while not lifting a finger to help them (Matt 23:4). In contrast, the elders must remember they are answerable to God for how they oversee his flock, which affects the execution of their leadership. “They keep watch over your souls as those who will give an account” (Heb 13:17). Jesus’ leaders are servants, not bosses or executives.¹⁰⁴

Elders use their authority to serve and personally care for God’s people, leading them by example.¹⁰⁵ Because the sheep are not driven but follow, the elders must guide them correctly. The sheep need to *see* how to live and accomplish the mission by the *way* the elders do this. This requirement of godly imitation is not optional but a major part of their ministry as the elders lead by their drive, zeal, and enthusiasm for Christ.¹⁰⁶ Like Paul, an elder should be able to say, “Be imitators of me, just as I also am of Christ” (1 Cor 11:1). Elders model what it looks like to follow Christ, so the sheep know how to follow.

Christ was a servant leader who did not lord it over those allotted to him, though he is Lord. Jesus humbled himself doing the lowest of tasks to serve his people. Christ-like leadership requires humility, which is a concern to put other’s needs before one’s own, self-sacrificing for the good of others. The church needs elders who present themselves as living sacrifices to God and slaves of Christ, who love as Christ loved, and who willingly suffer for Christ. True shepherds lead by example.

¹⁰⁴ Davids, *First Peter*, 180.

¹⁰⁵ Clowney, *1 Peter*, 204.

¹⁰⁶ Grudem, *1 Peter*, 190.

The Motivation for Elders

Elders are accountable to the Chief Shepherd, which motivates them to exercise oversight voluntarily, eagerly, and as a godly example. Their position is not a privilege but a responsibility.¹⁰⁷ The elders who shepherd well are promised an unfading crown of glory, which will never fade away.¹⁰⁸ This crown speaks of the highest honor and distinction. Elders are not to look to the rewards of men, but their desire should be to please Christ and receive from him their reward.¹⁰⁹

Elders who treasure the church will sacrifice to shepherd Christ's sheep with the desire to present every person complete in Christ so each one can fulfill the mission. They shepherd the flock of God through teaching God's word, constantly reminding the sheep of the glory, beauty, and sufficiency of Christ. Elders are to do this voluntarily and with eagerness, proving to be examples to the flock of how to live for Christ. One day every elder will give an account to the Chief Shepherd, who will reward every faithful shepherd. Shepherding is at the heart of spiritual leadership, and it is how the elders care for God's people and help them accomplish the mission Jesus wants them to do.

Conclusion

Matthew 28 and Ephesians 4 both reveal the majesty and supremacy of Christ, who, as a triumphant King, has conquered his enemies and given his people all the resources they need to fulfill their mission. Since Jesus has all authority in heaven and on earth, he commands his church to make disciples of all the nations. Elders, who have this

¹⁰⁷ Schreiner, *1 Peter*, 236.

¹⁰⁸ Michaels believes this crown is "for all who share in the Christian hope." Michaels, *1 Peter*, 287. Grudem, however, rightly shows that crowns were given to specific individuals like athletes or soldiers as "a sign of special honour, given not to all but only to those worthy of particular public recognition." Grudem, *1 Peter*, 190. Grudem's view fits Peter's context; elders receive a reward for their righteous conduct and faithful service.

¹⁰⁹ Though elders should not look to the rewards of men, this does not imply that those who work hard at preaching and teaching should not be paid, for the laborer is worthy of his wages (1 Tim 5:17-18), and the one who proclaims the gospel, should make his living from the gospel (1 Cor 9:14).

vision of Christ and understand their responsibility to oversee the flock, make sure this command is carried out in the church, which is central to all that they do. Since disciple-making includes both witnessing and discipleship, the church's ministries should reflect a balance of both outreach and teaching. Jesus gives pastors to his church to equip the saints, so they do the work of ministry, which is making disciples. Through their shepherding ministry, the elders care for God's people and help them fulfill their calling. What motivates the elders and the church to do all of this is Jesus' promise that he is with them as they carry out the mission of exalting Christ to all peoples.

CHAPTER 3

IN REVITALIZING MINISTRIES ELDERS LEAD THROUGH CHANGE

The aim of revitalizing ministries is to have ministries that align with and carry out the church's mission, which is vital for the church's health and fruitfulness. This revitalization process results in change, which often produces conflict. To minimize and overcome resistance to change, elders must learn principles to lead people through change and then follow a model to bring about this change. In the first section below, five foundational concepts will be discussed for leading change. Revitalization efforts are often strengthened when leaders practice these principles consistently. Once these foundational concepts are understood, a six-fold model will be given to lead people through change. The goal of following this model is ministries that carry out the church's mission, with this change anchored in the church's culture so that it becomes the new culture—the new way of doing things.

The Foundation for Leading Change

Leading people well through revitalizing ministries rests on practicing several foundational principles as leaders depend upon the Spirit's guidance. First, leaders must have clarity on what leadership is, so they know how to direct others. Second, biblical convictions centered on the mission of Christ must drive leaders. Furthermore, if elders are to influence others for good, they must have godly character, living out what they want others to do. Leaders also must be competent to guide others to create the necessary changes envisioned, and they must caringly shepherd followers through the transition that results from the change. While neglecting these principles will make change difficult or

impossible, consistently observing them will help lead to the intended change.¹

Clarity: Leadership Defined

To lead people well through revitalizing a ministry, elders must know what leadership is. Surprisingly, while many have a general idea about leadership when pressed for a definition, many different answers are given. Jeff Iorg gives an example of doing a Google search on “defining leadership.” His conclusion, after looking at hundreds of perspectives: confusion. “Leadership is described, analyzed, and lauded, but not really defined by many who write about it.”² Max De Pree concurs, stating, “Leadership is not an easy subject to explain.”³ In contrast, after analyzing over a century of the uses of the word leadership, Joseph Rost came up with the following helpful definition. “Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.”⁴ Leadership is not a title or something appointed; instead, it is influencing others “in a productive, vision-driven direction.”⁵

Leadership is different from management, for management exists to make systems work, improve processes, create efficiency, and make timely decisions. Most ministry leadership is actually ministry management, enabling a ministry to do what it

¹ While leaders should exhibit many other characteristics besides those listed above, these five are essential for leading others through change. To lead major change, a person must have clarity on what it means to lead. Jeff Iorg, *Leading Major Change in Your Ministry* (Nashville: B&H Publishing, 2018), 4. Leaders are driven by biblical convictions that lead to action. Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership That Matters* (Minneapolis, MN: Bethany House Publishers, 2012), 21. Leadership is all about having godly character, but character must be matched with competence. Mohler, *The Conviction to Lead*, 75, 83. As people respond to change, leaders must caringly shepherd them through the change. Iorg, *Leading Major Change*, 54.

² Iorg, *Leading Major Change*, 3.

³ Max De Pree, *Leadership Is an Art* (New York: Crown Business, 2004), 11.

⁴ Joseph C. Rost, *Leadership for the Twenty-First Century* (Westport, CT: Praeger, 1993), 102.

⁵ Chris Brady and Orrin Woodward, *Launching a Leadership Revolution: Mastering the Five Levels of Influence* (New York: Business Plus, 2005), 7.

should be doing.⁶ However, when real change is required, leadership is needed to build ministries or transform old ones.⁷ Leaders define the mission and develop the vision to get it done; they align people to the vision and inspire them to make it happen despite obstacles.⁸ Once a ministry is where it should be, management keeps it on track.

Leadership in Christ's kingdom is radically different from how the world leads. Rulers in the world lord it over those under their authority, but Christ's leaders are servants (Matt 20:25-28). They use their authority to influence followers in a God-given direction that accomplishes their mutual purposes. Leaders in the church are undertaking spiritual goals, which can only be realized by Spirit-filled people convicted by truth.⁹ Leaders, who are gripped by biblical convictions, move others to be riveted by them too, so they accomplish their shared objectives.

Conviction: Driven by Christ's Mission

Leaders must be men and women of conviction. When a person is convinced a truth is so essential and life-changing, it takes possession of him and propels him to action.¹⁰ The apostle Paul was driven by his conviction of the gospel of God. Through the gospel, God glorifies himself through his Son to save sinners from every tribe, tongue, people, and nation. This conviction so gripped Paul that he was willing to speak the gospel even amid much opposition (1 Thess 2:2) and even willing to die "for the name of the Lord Jesus" (Acts 21:13), which he eventually did. It is a leader's biblical "convictions that drive and determine everything else."¹¹

⁶ Jeff Iorg, *Leading Major Change*, 13.

⁷ John P. Kotter, *Leading Change* (Boston: Harvard Business Review Press, 2012), vii.

⁸ Kotter, *Leading Change*, 29.

⁹ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1978), 25.

¹⁰ Mohler, *The Conviction to Lead*, 21.

¹¹ Mohler, *The Conviction to Lead*, 24.

The biblical conviction that Christ’s glory spread to all peoples produces passion. God is accomplishing a miraculous work in the world, taking his enemies who are dead to him, making them alive together with Christ, and then transforming them into lovers of Christ who serve him wholeheartedly. Amazingly, God accomplishes this work of saving sinners through his people as they proclaim Christ. No higher calling exists than being an ambassador for Christ. The knowledge of this truth produces in a leader passion, for the spreading of the gospel of the glory of Christ *is* the most important mission on planet earth. Christian leaders who are passionate about convictions rooted in eternal matters produce enthusiastic followers.

However, biblical convictions need to be continually sharpened so leaders understand the truths that undergird and drive everything they do in their life and ministry.¹² If beliefs are minimized, and convictions are marginalized, passion for the mission dissipates, and the church or ministry begins to practice things that do not reflect the mission.¹³ Leaders need a shared clarity on core convictions about the church’s mission, so everyone understands what they are trying to do together under God.¹⁴ Therefore, if the local church’s mission is to glorify God through Jesus Christ by making disciples locally and globally, leaders must communicate this mission to followers and help them comprehend its significance. Leaders should also define what making disciples means, how to make disciples, who should make them, and where to make them.¹⁵ Followers must know the overarching mission and how it relates to the church’s various ministries. “A clearly articulated mission . . . is the key to unity between leaders and

¹² Colin Marshall and Tony Payne, *The Vine Project: Shaping Your Ministry Culture Around Disciple-Making* (Sydney: Matthias Media, 2016), 44.

¹³ Mohler, *The Conviction to Lead*, 55.

¹⁴ Marshall and Payne, *The Vine Project*, 43; Juan Carlos Martinez Robleto, “Best Practices in Leading Organizational Change in the Local Church: A Multi-Case Study” (PhD diss., The Southern Baptist Theological Seminary, 2015), 28.

¹⁵ Marshall and Payne, *The Vine Project*, 143-149.

followers who intend real change.”¹⁶

Character: Influencing Others

Leadership is an influence relationship where the leader inspires others to follow. A person may have all the qualities of an excellent leader, but he is a complete failure as a Christian leader without love.¹⁷ However, when a leader lovingly models what he wants others to do because of his conviction of what needs to happen, he influences others. Significant influence occurs when a leader lovingly serves and cares for those he leads. The signs of an outstanding leader appear when followers reach their potential.¹⁸

Be an example. A leader’s personal culture should reflect the convictions he is attempting to convince others to embrace. As Jon Gordon argues, “The most powerful form of change is the kind of change that happens within us.”¹⁹ Knowing, believing, and embracing biblical truths is not enough; a leader must practice them. While disciples should know the commands of Christ, the goal of discipleship is to observe them (Matt 28:20). Elders driven by convictions they practice can then influence others to do the same. By looking to their leaders, others will know how to apply these convictions to their own life and ministry. Elders do not merely point out the way, they lead the way, so others know how and where to follow. The apostle Paul wanted others to learn his ways and imitate his life. “The things you have learned and received and heard and seen in me, practice these things” (Phil 4:9). Marshall and Payne emphasize this principle, stating, “If

¹⁶ Iorg, *Leading Major Change*, 15.

¹⁷ Alexander Strauch, *Leading with Love: A Christian Leader’s Guide* (Littleton, CO: Lewis and Roth Publishers, 2006), 1.

¹⁸ De Pree, *Leadership Is an Art*, 12.

¹⁹ Jon Gordon, “Be the Change,” Weekly Newsletter, November 5, 2018, <http://www.jongordon.com/positivetip/be-the-change.html>.

we want to see real change in the culture of our church, we need to start with seeing real change in the culture of our own Christian lives.”²⁰ When leaders are convicted by the truth, which leads them to change, others will follow, for followers are inspired by leaders whose lives are in complete alignment with their biblical convictions.²¹

If elders desire to lead a culture change, they must soberly examine themselves. Leaders influence and lead others only as far as they have gone, so if their life does not reflect what they want to accomplish, ministry change is impaired.²² Elders, then, should be urgent about their growth in Christ, applying what they are learning to their own lives, so their progress is evident to all.²³ Paul charged Timothy to be an example “in speech, conduct, love, faith, and purity,” with the goal that his progress would be evident to everyone (1 Tim 4:12, 15). When a leader grows and changes, he will not only be a model to others, he will also know firsthand the challenges others have with change and be better skilled in helping them through transitions.

A leader driven by convictions, who practices those convictions and cares for others, will significantly impact those who follow. Paul exemplified a leader who did these things. When the gospel came to the Thessalonians through Paul, it came in word, in power, in the Holy Spirit, and with full conviction as Paul lived it out before them (1 Thess 1:5). Because of Paul’s example, the Thessalonians became imitators of Paul and the Lord, “so that they became an example to all the believers in Macedonia and in Achaia” (1 Thess 1:7). Setting an example impacts followers.

Serve others. For leaders to gain significant influence over others, they must involve themselves in their followers’ lives by serving them. Jesus said, “Whoever

²⁰ Marshall and Payne, *The Vine Project*, 159.

²¹ Mohler, *The Conviction to Lead*, 79.

²² Sanders, *Spiritual Leadership*, 20.

²³ Brady and Woodward, *Leadership Revolution*, 142.

wishes to become great among you shall be your servant” (Matt 20:25). When convinced that their leaders are concerned about their well-being, people will follow. Leaders are most effective when they seek the good of others before themselves.²⁴ Because of his loving service toward others in the context of much opposition, Paul had incredible influence and impact on the Thessalonians. He proved to be gentle among them, “as a nursing mother tenderly cares for her own children” (1 Thess 2:7). He had a fond affection for them, which led him to impart not only the gospel of God but also his own life because they had become very dear to him (1 Thess 2:8). The gospel is relational, for it reconciles a person to God and one another. The gospel transforms a person to love God and love one another because it is rooted in Christ’s love for him.²⁵ Because Paul believed the gospel, he imparted his life; he could not help but love those he preached to. His loving care for these believers gave him influence over them.

Leaders build influence as they care for their followers. As Iorg wisely points out, “Servant-leadership . . . always has a personal component.”²⁶ Paul often finished his letters with personal greetings to individuals, even noting their sacrifices. He genuinely cared for people and put forth the effort to see these relationships flourish.²⁷ Acts of kindness to followers, especially when going through some difficulty, show a leader’s love and concern. A personal, encouraging note makes people feel visible and valued.²⁸ Paul often expressed his love with kind words. He told the Philippians, “I have you in my heart. . . . I long for you all with the affection of Christ Jesus” (Phil 1:7-8). When elders

²⁴ Matt Perman, *What’s Best Next: How the Gospel Transforms the Way You Get Things Done*, expanded ed. (Grand Rapids: Zondervan, 2016), 85.

²⁵ Strauch, *Leading with Love*, 27.

²⁶ Iorg, *Leading Major Change*, 10.

²⁷ Ryan Lokkesmoe, *Paul and His Team: What the Early Church Can Teach Us about Leadership and Influence* (Chicago: Moody Publishers, 2017), 143; Strauch, *Leading with Love*, 92.

²⁸ Lokkesmoe, *Paul and His Team*, 133.

are leading people they care about, their relationship deepens, and trust and respect grow. The building of trust allows leaders to courageously challenge followers to pursue what is better, while followers are more motivated to listen because they know their leader's character and love.²⁹

The ideal spiritual leader motivates others to follow because of his life and character.³⁰ He exemplifies Christ and thus moves others to follow because people are willing to follow the right kind of example. John MacArthur emphasizes, "Character is the true biblical test of great leadership."³¹ Moreover, Albert Mohler insists, "Character is in fact the only secure foundation for leadership itself—any form of leadership."³² A person's character is seen in selflessness and humility, regarding others as more important than himself, which was Christ's attitude (Phil 2:3-5). An effective leader is one who willingly sacrifices his interests for the good of others. People will trust and endear to a leader who cares for them, has their best interests in mind, and is committed to helping them develop and grow.³³

Competence: Giving Vision

While humility, tenderheartedness, servanthood, and being an example are qualities of a godly leader, merely having these qualities does not make a leader. A true leader inspires followers because if no one is following, the person is not a leader.³⁴ An effective leader has a clear vision of fulfilling the mission and the competence to move

²⁹ John C. Maxwell, "The 25-50-25 Principle," *John Maxwell* (blog), February 26, 2019, <https://www.johnmaxwell.com/blog/the-25-50-25-principle-of-change/>.

³⁰ De Pree, *Leadership Is an Art*, 133; John MacArthur, *The Book on Leadership* (United States: Nelson Books, 2004), vi.

³¹ MacArthur, *The Book on Leadership*, xi.

³² Mohler, *The Conviction to Lead*, 76.

³³ Brady and Woodward, *Leadership Revolution*, 181.

³⁴ MacArthur, *The Book on Leadership*, vi.

followers to carry it out. He knows where he is leading people and challenges them to perform. He has a sense of direction and purpose and understands the challenges encountered, but he also has a clear strategy for moving forward in the right direction.³⁵ Because of the mission's significance, he exerts his efforts to see it accomplished through the people he is leading.

Paul knew where he was leading people, had a plan for getting them there, and exerted effort to get it done. He summarized his vision, stating, "We proclaim [Christ], admonishing every man and teaching every man with all wisdom so that we may present every man complete in Christ. For this purpose also I labor, striving according to his power, which mightily works within me" (Col 1:28-29). Paul led people to be complete in Christ, which he accomplished by proclaiming Christ—admonishing and teaching every person. To lead people to this place, Paul labored to the point of exhaustion, and God worked through his efforts.

Because of the significance of the mission entrusted by Jesus to the church, leaders understand the urgency of getting it done and communicating this urgency to their followers. John Kotter insists that people will not move out of their comfort zones without a sense of urgency, nor will they be willing to sacrifice to create the change needed to accomplish the mission.³⁶ A sense of urgency creates momentum that brings about change.

Care: Leading through Transition

Change is different from transition, for change is an event or action, while a transition is a process. Transition is the adjustments people go through when

³⁵ Mohler, *The Conviction to Lead*, 86.

³⁶ Kotter, *Leading Change*, 5.

implementing change.³⁷ William Bridges proposes that transition goes through three phases: (1) people let go of the old ways; (2) they adjust through a difficult time between the old way and the new way—the neutral zone; (3) people then come out doing things a new way. “Transition begins with an ending and finishes with a beginning.”³⁸ Jon Gordon suggests that while people often like what change produces, they do not like going through the transition to get there.³⁹ When things change from what is proven and known, this often produces fear because the new way is unknown and uncertain.⁴⁰ Because of these adjustments and difficulties, wise leaders intentionally shepherd and care for followers through a transition as they respond to change. The goal is to do things differently without destroying people in the process. This care through transition is essential if the change is to work as planned.

Leaders and followers often view change from different perspectives. While discussing in detail the importance and benefits of change, leaders may spend months planning it out. Followers, however, who first hear about the change may be reluctant to embrace it, for they are used to doing things a certain way. Because followers are often fearful of change, they may resist it even if they can see the change’s benefits. Caring leaders know followers need time to assimilate what they have heard and a period to consider its implications before making a response.⁴¹ Leaders often view change from a positive future aspect—the benefits the change will bring, while followers tend to view change negatively, focusing on the loss of comfort and familiarity. Therefore, leaders

³⁷ Iorg, *Leading Major Change*, 53.

³⁸ William Bridges, *Managing Transitions: Making the Most of Change*, 4th ed. (Boston: Da Capo Life Long, 2016), 5.

³⁹ Jon Gordon, “Change vs Transition,” Weekly Newsletter, October 30, 2017, <http://www.jongordon.com/positivetip/change-vs-transition.html#:~:text=The%20transition%20from%20who%20we,is%20going%20through%20a%20transition>.

⁴⁰ Jason Clarke, “Embracing Change,” TED Talk, December 22, 2010, <https://www.youtube.com/watch?v=vPhM8lxibSU>.

⁴¹ Iorg, *Leading Major Change*, 69.

should help followers change how they view change, from losing something to gaining and enjoying something better.⁴² To help followers through transition, leaders should talk to individuals openly about their concerns, repeatedly communicate information, and encourage dialogue to make for a successful transition.⁴³

According to Spencer Johnson, followers will tend to respond to change in four distinct ways. Some will thrive on change, desiring to see it happen and even suggesting better ways to do it. Others will embrace the change and start moving to get things done, which should be encouraged. The other two groups initially resist change because they are comfortable doing things the old way or are too afraid to change. To help these people transition through change, leaders should give a clear vision of the benefits of the change so they will desire to pursue it. Some of these people will adjust, while others will not.⁴⁴ John Maxwell suggests that typically twenty-five percent will support the change, fifty percent will remain uncommitted, and the remaining twenty-five percent will resist the change. The leader's job is to get those in the fifty percent group to join those who are all in.⁴⁵

Leading change in revitalizing ministries is founded on five principles: having clarity on leadership, driven by biblical convictions, influencing others through godly character, being a competent visionary who inspires followers to get things done, and caring for followers as they lead them through a transition. These principles undergird the model for leading change. The following section will look at that model.

⁴² Kenneth Blanchard, introduction to *Who Moved My Cheese? An Amazing Way to Deal with Change in Your Work and in Your Life*, by Spencer Johnson (London: Vermilion, 1999), 18.

⁴³ Iorg, *Leading Major Change*, 61.

⁴⁴ Spencer Johnson, *Who Moved My Cheese? An Amazing Way to Deal with Change in Your Work and in Your Life* (London: Vermilion, 1999), 85-6.

⁴⁵ Maxwell, "The 25-50-25 Principle of Change."

A Model for Leading People through Change

Having laid out the foundational concepts to revitalize a ministry, elders carry out a multi-step sequential model to bring about change. Usually, a single leader driven by the mission initiates and leads the revitalization effort. However, accomplishing the transition requires a strategic leadership team that owns the mission and who has a sense of urgency to get it done. The team develops a vision, which directs the revitalization effort, and plans a strategy to achieve the vision. Because of the new vision's significance, the leadership team communicates clearly and consistently using every vehicle possible, including their example. The team then executes the plan, maintaining momentum for change by removing obstacles, setting reasonable and accomplishable goals, giving followers resources and training, monitoring the transition, and recognizing accomplishments. Anchoring the change in the culture is the final goal, so the change becomes the new culture.

A Leader Initiates and Leads the Change

When a leader is gripped by a biblical conviction that must be accomplished, and he is convinced God wants to use him to lead people through the change, then change commences. Because he has a vision of what he needs to do, a leader takes the initiative to see it accomplished.⁴⁶ The change will not happen unless some leader takes responsibility to “envision, strategize, implement, and complete” the change.⁴⁷ One person must stand out as the leader. Aubrey Malphurs argues, “Even in the most perfect team in existence, the Trinity, there is headship. God the Father is the primary leader, the point person in the relationship.”⁴⁸ When a leader is fully committed to the change and willing to pay the price, real change can happen.

⁴⁶ MacArthur, *The Book on Leadership*, 20.

⁴⁷ Iorg, *Leading Major Change*, 99.

⁴⁸ Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century*, 2nd ed. (Grand Rapids: Baker Books, 2005), 45.

Nehemiah was a leader who commenced and led through change. When he learned that the walls of Jerusalem were torn down and God's people were in great distress and reproach, Nehemiah wept and mourned for days and fasted and prayed that God would do something (Neh 1:4ff). Nehemiah responded this way because he was convicted about God's glory, for the Jews' condition in Jerusalem was not an accurate reflection of their God. Therefore he prayed, "They are *your* servants and *your* people whom *you* redeemed by *your* great power and by *your* strong hand" (Neh 1:10, emphasis added). Being concerned about God's name and reputation moved Nehemiah to ask God to use him, though this would mean giving up his comfortable job at the palace and moving hundreds of miles away. Nehemiah's example shows how God works through individuals with biblical convictions who are willing to sacrifice personal comforts. His example also reveals how God guides through prayer and uses specific providential events to move leaders into action. Nehemiah was the cupbearer to the king; God put him in a strategic place to do something.

Leaders lead. They make good decisions that best fit their beliefs and convictions.⁴⁹ While depending on God through prayer, leaders initiate. If leadership is the ability to move and influence people, the most effective way to do this is through prayer.⁵⁰ After much intercession, leaders boldly take action in faith. By faith, a person sees where God wants him to go, and so he responds. Hebrews 11 gives examples of people of faith, who believed something to be true, counted the cost, made a decision, and acted. A leader's convictions move him to overcome his fears and take reasonable risks for the glory of God. Nehemiah may have been fearful in the presence of the king (Neh 2:2), but in faith, he prayed, trusted God, and acted courageously. He made a bold request of the king, and God was pleased to move the king's heart to grant his petition.

⁴⁹ Mohler, *The Conviction to Lead*, 145.

⁵⁰ Sanders, *Spiritual Leadership*, 82.

As Nehemiah wrote, “The king granted them to me because the good hand of my God was on me” (Neh 2:8).

Assemble a Strategic Leadership Team

One person is usually not enough to create significant change; it requires a team. Having a vision of accomplishing the mission, the leader shares that vision with a leadership team. After Nehemiah received favor from the king, he went to Jerusalem and assessed the wall’s condition. He then assembled the leaders, reminded them of their dire situation, and then challenged them to build the wall (Neh 2:16-7). Nehemiah stirred God’s people from their slumber by revealing the favor God had already shown them. Because of his exhortation, the people resolved to build the wall (Neh 2:18).

The driving force to revitalize a ministry is the leadership team. Upon hearing the vision, they own it and are passionate about seeing it accomplished. What unifies a team is a shared mission that all leaders own and desire to accomplish.⁵¹ Because the mission of making disciples is of utmost importance, the team has a sense of urgency and passion for accomplishing the mission. After training key men, Jesus gave them their mission and the vision for accomplishing it. As the leaders of the church, they implemented the vision, and the church grew. Likewise, Paul always had a team of people who helped him accomplish the work of the gospel.

A strong team with diversified gifts, a level of trust, and a shared mission are needed to guide the revitalization process.⁵² A good team comprises key individuals who have godly character, are faithful and teachable, who serve and care for others, and have proven leadership skills that can help drive the change. While the size of the team can vary, it should consist of enough people to bring ideas, capability, and vitality to the

⁵¹ Kotter, *Leading Change*, 67.

⁵² Kotter, *Leading Change*, 54.

effort, “but not too many that meetings are hard to organize or that group dynamics become difficult.”⁵³

For the team to work effectively, they must build relationships on trust. When the prominent leader serves the other leaders by being concerned for them, praying for them, praising them for the things they do well, and treating them as fellow workers and partners in the gospel, this builds trust. The apostle Paul viewed Epaphras, Tychicus, and others as fellow bond-servants in the Lord (Col 1:7; 4:7).⁵⁴ To encourage teamwork, Jim Hemerling emphasizes the importance of being inclusive, where the principal leader welcomes the leadership team’s input.⁵⁵ De Pree agrees, stating that “leaders must arrange for the involvement on everybody’s part.”⁵⁶ One key strategy of Jesus in building his leadership team was to invest time with them regularly.⁵⁷ Social activities and carefully planned retreats of a half-day to a few days, where teaching and bonding activities are done, can help build relationships, open communication channels, and enlarge understanding of one another. All of these things are designed to encourage the growth of trust, love, and friendship.⁵⁸

Develop a Vision and Strategy

While the vision of accomplishing the mission is brought to the leadership team by a single leader, the team clarifies and enhances the vision, evaluates where they

⁵³ Marshall and Payne, *The Vine Project*, 21.

⁵⁴ Lokkesmoe, *Paul and His Team*, 68.

⁵⁵ Jim Hemerling, “5 Ways to Lead in an Era of Constant Change,” TED Talk, May 2016, https://www.ted.com/talks/jim_hemerling_5_ways_to_lead_in_an_era_of_constant_change?language=en#t-783048.

⁵⁶ De Pree, *Leadership Is an Art*, 36.

⁵⁷ Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 1993), 33.

⁵⁸ Kotter, *Leading Change*, 65.

are, and then develops a strategy to see the vision completed.⁵⁹ Having multiple leaders analyze and critique the vision will improve it, for “with many counselors [plans] succeed” (Prov 15:22). According to Scott Belsky, having the leadership team share ownership of the vision is crucial to its attainment. To achieve ownership, he suggests empowering team members to make meaningful decisions rather than micromanaging them through every step.⁶⁰

When developing the vision and a strategy to accomplish it, David Allen emphasizes the importance of planning things in the natural way one thinks, resulting in things happening sooner, better, and more successfully.⁶¹ Allen suggests that the brain naturally plans things out in five steps to accomplish any task. The first step is the purpose (or mission), which is guided by principles or convictions and answers the “why” question. The second step is the vision, which is the envisioned outcome and answers the “what” question. The third step is brainstorming, which determines how the task will get done. The next step is organizing ideas by identifying the significant pieces, sorting them by components, sequence, and priority, and finally filling out the details to the required degree. The last step is determining the next action.⁶²

Vision. To accomplish the church’s mission within the church’s ministries, each of these ministries must have a vision for doing this. Rooted in biblical convictions, the vision gives a picture of the future, where the ministry should be, and why the team should strive to get there.⁶³ Broad strategies reveal how the ministry will get to where it is

⁵⁹ Malphurs, *Developing a Vision*, 52-5.

⁶⁰ Scott Belsky, *Making Ideas Happen: Overcoming the Obstacles Between Vision and Reality* (New York: Penguin, 2012), 191.

⁶¹ David Allen, *Getting Things Done: The Art of Stress-Free Productivity*, rev. ed. (New York: Penguin Books, 2015), 65.

⁶² Allen, *Getting Things Done*, 65-77.

⁶³ Kotter, *Leading Change*, 71.

going. Marshall and Payne suggest writing a short readable “manifesto” (no more than one thousand words) that expresses a church’s (or ministry’s) vision for Christian ministry. It should function as a good summary of what the team believes and what drives them.⁶⁴

A clear, feasible vision is essential for accomplishing change. The vision clarifies direction and simplifies decisions, for decisions should be in line with the vision. The vision motivates people to act in the right direction, creating excitement and energy to accomplish Christ’s work. As people see that they are a part of what God is doing in the world, this gives them purpose and meaning.⁶⁵ Because everyone knows where they are going, the vision promotes unity, bringing diverse people together.⁶⁶ When followers have a clarity of vision, this helps them figure things out for themselves. Clarity of vision also moves people to act for the greater good, even if it is not in their short-term self-interest, for they see where they are going.⁶⁷

According to Kotter, a compelling vision should convey several things. It gives a picture of where the ministry is going and what it should be doing. It is desirable for it accomplishes the mission of the church. It is feasible for it has realistic, attainable goals that are modeled by the leadership team. It is specific for it reveals the priorities for reaching those goals. It is clear and focused enough to guide decision-making. It is flexible enough to allow individual initiative and creativity. Furthermore, it is concise—easily communicated in a few minutes.⁶⁸

Evaluation. Once the team forms a clear vision that directs how the ministry

⁶⁴ Marshall and Payne, *The Vine Project*, 150.

⁶⁵ Malphurs, *Developing a Vision*, 26.

⁶⁶ Malphurs, *Developing a Vision*, 20-1.

⁶⁷ Kotter, *Leading Change*, 71-2.

⁶⁸ Kotter, *Leading Change*, 74.

will accomplish the mission, they develop a strategy to bring it to fruition. However, before creating a plan, a precise, honest evaluation of the ministry must be performed. When looking at a map of a mall, it will state: “you are here.” Once that is known, a person can then determine how to get where he wants to go. The leadership team must know where they are starting from before planning out where they intend to go.⁶⁹ They accomplish the evaluation by conducting a SWOT analysis (strengths, weaknesses, opportunities, threats).⁷⁰ Leaders need to understand where their convictions are being lived out (strengths) and where they are not (weaknesses). They need to know where problems or threats can negatively impact the ministry and where the opportunities are for further ministry. Without this honest, open evaluation of the situation, any plan for real change will be doomed from the start.

An evaluation has the valuable side benefit of creating urgency, which Kotter argues is essential to accomplishing the change.⁷¹ When the threats faced are understood, this motivates change, for it becomes clear things cannot remain the way they are.⁷² However, because this step is confronting existing structure and culture, it is often highly challenging. As shown above, people are usually comfortable and protective of doing things the old way, and therefore are often resistant to change. Wise leaders must proceed with love, honesty, and trust, speaking in a way that builds people up and does not tear them down.

When evaluating a ministry, leaders assess people and activities. Ministries exist to fulfill the mission of making disciples, so the evaluation should reveal how people are coming to Christ and becoming more like him. When assessing people, leaders

⁶⁹ De Pree, *Leadership Is an Art*, 113.

⁷⁰ Jaye Martin and Terri Stovall, *Women Leading Women: The Biblical Model for the Church* (Nashville: B&H Publishing Group, 2008), 179-180.

⁷¹ Kotter, *Leading Change*, 4.

⁷² Marshall and Payne, *The Vine Project*, 176.

should know whether a person is an unbeliever, a new believer, a growing believer, an equipped believer, or unknown. The evaluation will expose strengths, weaknesses, and gaps in how well the ministry is accomplishing the mission with its people.⁷³ When assessing activities in light of the mission, leaders see which ones are working well (i.e., they align with biblical convictions); these programs should be promoted and built upon. Other activities may have good potential with a bit of work or refocusing. The assessment also reveals activities that do not embrace the mission, are the least effective, and do not seem to have much potential for change; these programs probably need to be eliminated. Some activities may take great effort and many resources that can be scrapped for more efficient ones. If gaps exist or there are areas for new growth, then new programs can be started.⁷⁴ Once the leadership team completes the evaluation, they have a clearer picture of where the ministry stands. They will then know what to promote, what to improve, what to remove, and what to add. The team can now move forward in forming the new strategy, mapping out a course of action.⁷⁵

Strategy. Driven by biblical convictions, the leadership team summarizes in the strategy the vision for their ministry as it relates to the mission of the church. Since each ministry's goal is to produce disciple-making disciples, the strategic plan shows how people are engaged and evangelized with the gospel and then how they are established and equipped in the faith to become more like Christ and more useful in his kingdom. The plan, then, includes well-defined pathways for growing in Christ.⁷⁶ Because each person is vital in the work of the kingdom of God, the proposal discloses how every person has a part to play. Since each Christian has a spiritual gift, people will

⁷³ Marshall and Payne, *The Vine Project*, 185.

⁷⁴ Marshall and Payne, *The Vine Project*, 180, 188.

⁷⁵ Martin and Stovall, *Women Leading Women*, 181.

⁷⁶ Marshall and Payne, *The Vine Project*, 202.

often do surprisingly well when given something to do; leaders equip and encourage them in the right direction.⁷⁷

The strategic plan reveals how to achieve the vision, including priorities, goals, and action steps. While the plan discloses the rationale and details for accomplishing the vision, the strategy should be focused enough for followers to know what is essential and what is not. Kotter argues that the proposal should not be too detailed, but, according to Thomas and Wood, the strategy should be specific, measurable, results-focused, and time-framed.⁷⁸ Clearly articulated priorities should be spelled out to bring about the change. Then some simple, measurable, realistic goals should be stated that fulfill those priorities. Finally, a set of actions to accomplish the goals should be started; these actions should include who is doing them, by what time, and with what resources.⁷⁹ Action steps should be specific, simple, and short, so it is clear what must be done. Belsky suggests starting each action step with a verb (e.g., call, install, update, address) for verbs efficiently indicate what type of action is required.⁸⁰ Realizing these goals reassures followers that the change will produce the results stated.

When forming the strategy, one crucial component is equipping key leaders who own the vision so they equip others. Investing time to train strategic people will produce leaders who have the heart and skills to train others. Expanding the leadership base multiplies the efforts of revitalizing the ministry to bring about the desired change. As Robert Coleman points out, investing in key men was Jesus' method of winning the

⁷⁷ Lokkesmoe, *Paul and His Team*, 98.

⁷⁸ Kotter, *Leading Change*, 78-9; Scott Thomas and Tom Wood, *Gospel Coach: Shepherding Leaders to Glorify God* (Grand Rapids: Zondervan, 2012), 184.

⁷⁹ Belsky, *Making Ideas Happen*, 58; Marshall and Payne, *The Vine Project*, 203; Martin and Stovall, *Women Leading Women*, 181.

⁸⁰ Belsky, *Making Ideas Happen*, 39.

world to God.⁸¹ Jesus prepared followers to become leaders, whom he sent out to accomplish the mission of making more disciple-making disciples. Reproducing new leaders is one of the most important things a leader does, so part of the strategy should include this (2 Tim 2:2).⁸²

One consideration often overlooked in a strategic plan is how the change affects people, which is ironic since the plan centers on helping people become more like Christ. Leaders think of the future and the benefits the new change will bring while forgetting that followers have to let go of the present first. Initiating new things, tweaking existing things, and removing old things, even when carefully, lovingly, and thoughtfully done, creates tension and causes conflict. Because people are used to things being a certain way, they resist doing things with a new approach. If they are invested in a particular ministry being phased out, they may grieve its passing.⁸³ Often the most significant reason change fails is that no one thought how ending something would impact people.⁸⁴ Because of the tensions that accompany change, leaders should thoughtfully consider how to help people through transition. They should handle the change considerately, not forcing the change.⁸⁵ The strategic plan should include a transition plan that helps alleviate these problems. The transition plan spells out the timing of critical events that mark phases of the transition. These events can include things like: when something ends, a question and answer session, or the start of a new training program. The transition plan is concerned more with the process, not merely the

⁸¹ Coleman, *The Master Plan of Evangelism*, 21.

⁸² Thomas and Wood, *Gospel Coach*, 107.

⁸³ Marshall and Payne, *The Vine Project*, 200.

⁸⁴ Bridges, *Managing Transitions*, 42.

⁸⁵ Thomas and Wood, *Gospel Coach*, 133-34.

outcome, giving details of what will help individuals cope with change.⁸⁶

Communicate Clearly and Consistently

Once the leadership team works through the plan to accomplish the vision, which often takes months of discussions, they should not dump this information on followers.⁸⁷ The success of achieving the strategic plan is when most people know its purpose, goals, and direction. This knowledge is realized through clear and consistent communication. As leaders have been thorough in planning the change, they should be just as thorough at communicating the change for success.

Leaders should communicate to followers the problem and the cost of not addressing it, for if people do not believe anything is wrong, they will not be motivated to change.⁸⁸ However, if they see the mission is not currently being done, followers can be inspired with a deep sense of purpose in getting it done.⁸⁹ When Nehemiah got to Jerusalem, he addressed the grim situation the Jews were in because of the broken-down wall. The leaders understood the problem and what they needed to do to fix it, so they responded.

Leaders should consider how to communicate the strategic plan. Once followers acknowledge the problem, a simple short message should explain the change and why it is necessary. Common language should accompany a carefully crafted message that provides the same core information to all followers. They should understand the benefits of the change and believe it is possible to achieve.⁹⁰ Repetition of the new

⁸⁶ Bridges, *Managing Transitions*, 75.

⁸⁷ Kotter, *Leading Change*, 90.

⁸⁸ Bridges, *Managing Transitions*, 178; Prosci, "Change Management Process: Thought Leadership Articles," accessed November 2, 2020, <https://www.prosci.com/resources/articles/change-management-process>.

⁸⁹ Hemerling, "5 Ways to Lead in an Era of Constant Change."

⁹⁰ Kotter, *Leading Change*, 9.

vision is essential, for under-communicating will kill the change effort; followers should hear the message multiple times, so it begins to sink in. Various forums should be used to communicate the same message repeatedly: large group meetings, emails, videos, written statements, and informal one-on-one talks. When the same message is repeated from many different directions, it stands a better chance of being heard and remembered.⁹¹ The most powerful way to communicate the plan is through the leadership team's behavior, who live it out. Conversely, nothing undermines the plan's communication more than key leaders' behavior that seems inconsistent with the vision.⁹² While initial communication about the change is significant, continuing communication during the transition until the change is fully implemented is vital.⁹³

Two-way communication is essential for a successful change. Followers desire information, so leaders should communicate thoroughly and consistently to make sure they meet this need.⁹⁴ Leaders show concern by listening to feedback from followers by providing opportunities to ask questions and voice concerns. However, gossip, slander, and faction-forming divisions are sinful and must be lovingly confronted.⁹⁵ For leaders to help followers cope through transition, they should communicate what will not change, what they will no longer do, and what will be new.⁹⁶ Letting people know what will stay the same gives a sense of stability, but there are some things they will have to let go of, and there are new things they will be doing. Leaders should help followers understand the in-between phase of going through a transition when the old way is gone, but the new

⁹¹ Iorg, *Leading Major Change*, 122; Kotter, *Leading Change*, 95.

⁹² Kotter, *Leading Change*, 99.

⁹³ Iorg, *Leading Major Change*, 123.

⁹⁴ Iorg, *Leading Major Change*, 125.

⁹⁵ Thomas and Wood, *Gospel Coach*, 134.

⁹⁶ Clarke, "Embracing Change."

way does not feel comfortable.⁹⁷ They should offer encouragement during this time and continually point them to the desired change, which results in a new beginning. When followers start implementing the change, this often results in a new identity, new energy, and a new sense of purpose.⁹⁸

Execute the Strategic Plan

Most problems arise not with planning the revitalization process but implementing the plan and shepherding people through the transition. How change is carried out often means success or failure of the strategic plan.⁹⁹ Leaders are visionaries, who know where they want to go and develop a general plan of getting there, but often lack execution know-how.¹⁰⁰ Formidable roadblocks often make execution extremely difficult, so obstacles must be anticipated and removed.¹⁰¹ For a ministry to be revitalized to its completion, momentum must be maintained. Obstacles, insufficient resources, lack of planning and goal setting can all hinder momentum, so leaders should address these. The plan should be detailed enough to include what should be done, when, why, and in what order, and it should be clear who is responsible for doing what and who is accountable for accomplishing critical steps of the plan.¹⁰² When the next action step is not clearly defined, including who is doing it, the plan will not be carried out.¹⁰³

Remove obstacles. As numerous obstacles can jeopardize any efforts to

⁹⁷ Bridges, *Managing Transitions*, 9.

⁹⁸ Bridges, *Managing Transitions*, 5.

⁹⁹ Lawrence G. Hrebiniak, *Making Strategy Work: Leading Effective Execution and Change* (Upper Saddle River, NJ: Wharton School Publishing, 2005), 255.

¹⁰⁰ Hrebiniak, *Making Strategy Work*, xvii.

¹⁰¹ Hrebiniak, *Making Strategy Work*, 5.

¹⁰² Allen, *Getting Things Done*, 77; Hrebiniak, *Making Strategy Work*, 25, 34.

¹⁰³ Allen, *Getting Things Done*, 261.

change, leaders should anticipate hurdles and overcome them. Unfortunately, leaders can create their own impediments by not effectively communicating the reasons for the change and how it helps fulfill the church's mission. When plans are unclear or not in place, momentum is lost in moving ahead. If leaders are insensitive to how the modifications affect followers, this leads to difficulties implementing the change. When everything seems to be in flux and not working right, leaders need to communicate well so that people feel connected and have the opportunity to voice their concerns.¹⁰⁴ Obstacles can also come from old structures that leaders fail to remove.¹⁰⁵ Finally, attempting too many alterations at once can thwart the change process, so leaders need to be sensitive and realistic to what people can handle in terms of time and effort.¹⁰⁶

Set reasonable timelines and goals. Based on priorities, leaders determine what to change first and how much to change. When leaders give realistic time frames to the different steps, this relieves undue pressure followers may feel attempting to get things done too quickly, and it creates a sense of pace about the change.¹⁰⁷ When plans and priorities are spelled out, followers know they are making progress. While the strategic plan looks at the big picture of where the ministry is going, it should be broken down to accomplish short-term objectives. These objectives become milestones to look forward to, and when reached, they should be celebrated. Everyone can see when progress is being made, which encourages followers to continue moving forward. Since change can be challenging, making progress is emotionally invigorating.¹⁰⁸ Advancement also reveals that the sacrifices people make are worth the effort; it builds morale and

¹⁰⁴ Bridges, *Managing Transitions*, 9.

¹⁰⁵ Martinez Robleto, "Best Practices," 28.

¹⁰⁶ Marshall and Payne, *The Vine Project*, 319.

¹⁰⁷ Iorg, *Leading Major Change*, 126.

¹⁰⁸ Belsky, *Making Ideas Happen*, 91.

maintains momentum to continue the change.¹⁰⁹

Give followers opportunities to serve and resources to serve well. For the ministry's revitalization to succeed, as many people as possible need to own the vision and be encouraged to participate. When there is a change in what is being done and old structures are removed, followers may feel unneeded, so they need to see how God can use them under the new vision. Leaders can help with this transition by providing opportunities for every member to serve and be a part of the new direction. Clarke argues that the way to get people to own the vision is by giving them authorship. Leaders give them the reason for the change and then empower them to help make the change possible.¹¹⁰ Based on their maturity and faithfulness, followers should be assigned tasks that fit them. At each step of the plan, elders assign people who drive that part of the plan forward.¹¹¹ Leaders can also encourage followers who support the change to influence those who may be more reluctant as attitudes are contagious.¹¹²

Training followers is essential for the strategic plan to succeed, for instruction provides skills and tools so followers can fulfill their ministry.¹¹³ One of the most powerful ways to train followers is when leaders model what to do. Jesus called people to follow him as he showed them how to live and do ministry. The disciples learned how to be leaders and serve others by being with Jesus and watching how he lived.¹¹⁴ Some things are better caught than taught. Regular training sessions also become opportunities

¹⁰⁹ Iorg, *Leading Major Change*, 128; Kotter, *Leading Change*, 127; Malphurs, *Developing a Vision*, 158.

¹¹⁰ Clarke, "Embracing Change."

¹¹¹ Marshall and Payne, *The Vine Project*, 331.

¹¹² Maxwell, "*The 25-50-25 Principle*."

¹¹³ Hemerling, "5 Ways to Lead in an Era of Constant Change"; Prosci, "Change Management Process."

¹¹⁴ Coleman, *The Master Plan of Evangelism*, 63.

to reinforce the vision, update how things are proceeding, and elicit feedback from followers on obstacles that may have arisen.

Monitor the change. Along the way, leaders need to monitor progress and adapt to unforeseen circumstances. Some things will work well, other things will not, and problems will arise that will sidetrack or cause delays, so leaders will continuously need to oversee, review, learn from mistakes, and adapt.¹¹⁵ Honest communication about progress and opportunities to give feedback that allows for changes in execution methods can happen at regular meetings with leaders.¹¹⁶ Asking good questions and learning the art of listening will encourage good feedback. Team members should get in the habit of showing appreciation for others' strengths instead of always looking for weaknesses.¹¹⁷ Meetings also provide the benefit of accountability, where leaders follow up with their team members about previous action steps. The most productive meetings are those where action steps are assigned to individuals who are given deadlines. Deadlines encourage execution.¹¹⁸ These meetings should always answer the question: what is the next action on this?¹¹⁹

Recognize accomplishments. Because unexpected obstacles produce discouragement, recognition is essential when there are successes. Therefore, leaders should encourage followers by recognizing individual ministry accomplishments and celebrating the entire group's efforts.¹²⁰ Recognition is a powerful reward that encourages

¹¹⁵ Marshall and Payne, *The Vine Project*, 332.

¹¹⁶ Hrebiniak, *Making Strategy Work*, 22; Prosci, "Change Management Process."

¹¹⁷ Belsky, *Making Ideas Happen*, 197.

¹¹⁸ Belsky, *Making Ideas Happen*, 78, 86, 88.

¹¹⁹ Allen, *Getting Things Done*, 263.

¹²⁰ Belsky, *Making Ideas Happen*, 91; Malphurs, *Developing a Vision*, 166; Prosci, "Change Management Process."

and motivates team members.¹²¹ Paul publically thanked God for various churches, acknowledging their work for Christ (Col 1:3-4; 1 Thess 1:2-10). Paul also singled out individuals like Timothy and Epaphroditus (Phil 2:19-22, 29-30), commending them to others for what God had done through them. Leaders should praise and identify the sacrifices people had made to accomplish the mission, as Nehemiah did when he recorded the names of those who rebuilt the wall (Neh 3).

Anchor Change in the Culture

Revitalizing a ministry aims to produce a new culture, a new way of doing things that centers the ministry in disciple-making. “Culture refers to the shared values, vision, or ‘credo’ that creates a propensity for individuals . . . to act in certain ways.”¹²² Culture is the whole way a church does things: its customs, self-reinforcing behaviors, habits, beliefs, norms, practices, traditions, preferences, shared language.¹²³ Often the culture will shape what people do in any given circumstance, even over what they say they believe. A church may say they believe something to be true, but what they do reinforces and communicates a different set of convictions.¹²⁴ Change can only occur and become permanent if it is anchored in the culture.

Hrebiniak argues that changing the culture occurs when focusing on changing people, incentives, and structure because these things affect behavior; it is changed behavior that brings about a changed culture.¹²⁵ When people change what they believe and practice, the culture changes. If people develop strong biblical convictions about

¹²¹ Belsky, *Making Ideas Happen*, 176.

¹²² Hrebiniak, *Making Strategy Work*, 261.

¹²³ Jon Katzenbach and Ashley Harshak, “Stop Blaming the Culture,” *Strategy+Business*, vol. 62 (Spring 2011), <https://www.strategy-business.com/article/11108>.

¹²⁴ Marshall and Payne, *The Vine Project*, 27.

¹²⁵ Hrebiniak, *Making Strategy Work*, 274.

spreading the glory of Christ to all people through making disciples and then practice those convictions, this changes the culture. When this new approach to doing things develops deep roots into the culture, the old ways of doing things against disciple-making are no longer practiced. Disciple-making then becomes the new culture.

Continued monitoring of the ministry practices is essential for the change to get anchored in the culture, for people tend to go back to their old ways.¹²⁶ Thus, leaders need to learn to recognize signs of impending deterioration.¹²⁷ Ongoing meetings where the vision is repeated and where the ministry is evaluated are essential for the change to become the new culture. De Pree argues that “every institution needs tribal storytellers” who continually repeat the vision, especially to the next generation.¹²⁸ Also, a culture of constant learning should be emphasized so leaders do not stagnate but continuously grow and mature in Christ.¹²⁹

Conclusion

While revitalizing ministries that are in line with the church’s mission is essential for the church’s health and fruitfulness, the process of accomplishing this change can be challenging. One significant obstacle is that people often resist change because they are used to doing things a certain way. Thus elders need skill in leading people through change. The foundation for effective change is the elders’ leadership abilities, character, convictions, vision casting, and loving care for their followers. As elders consistently practice these principles, they then can follow a model for bringing about change. The goal of practicing this model is ministries that carry out the church’s mission, where the change is anchored in the culture, so it becomes the new way of doing

¹²⁶ Prosci, “Change Management Process.”

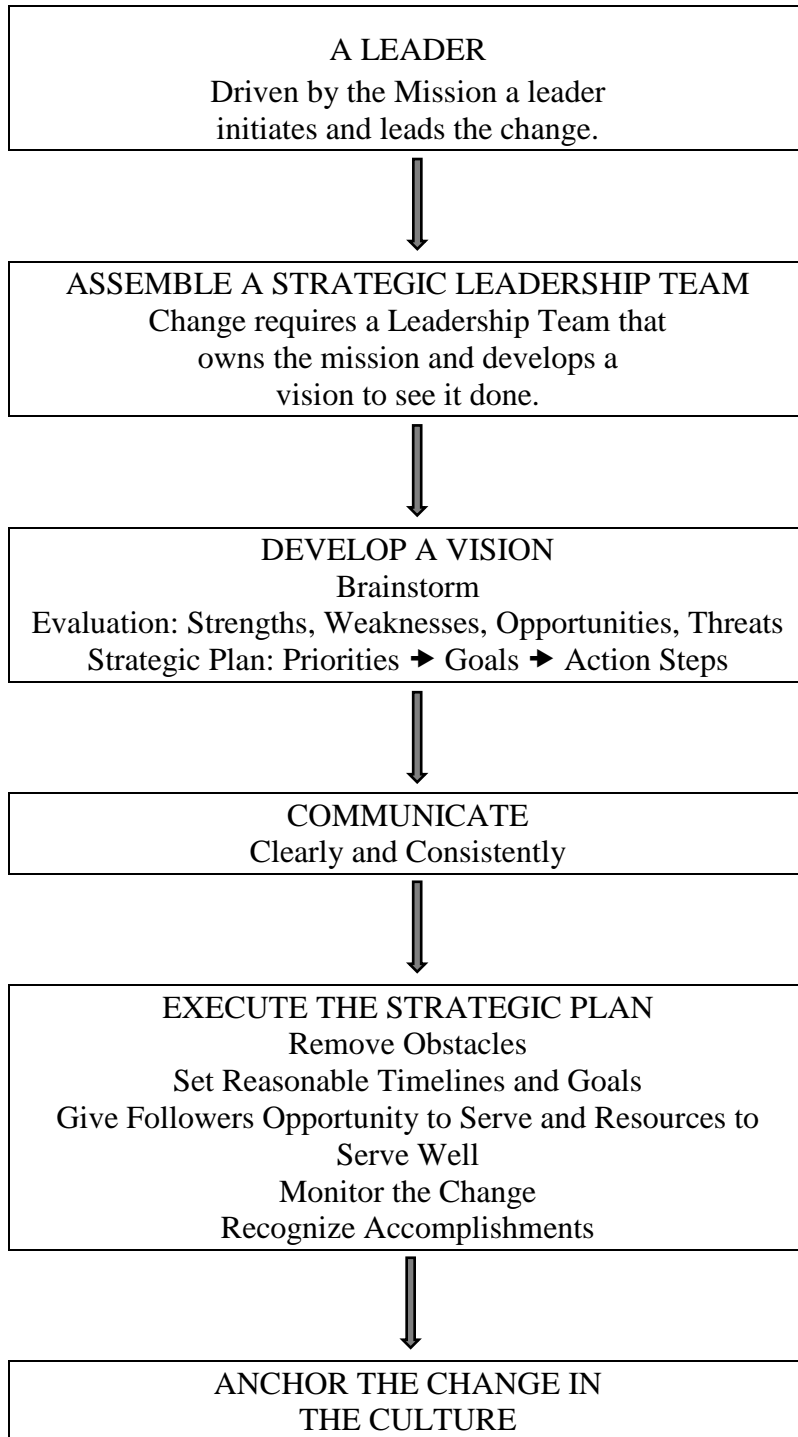
¹²⁷ De Pree, *Leadership Is an Art*, 111.

¹²⁸ De Pree, *Leadership Is an Art*, 82.

¹²⁹ Hemerling, “5 Ways to Lead in an Era of Constant Change.”

things. The following chart summarizes the steps to revitalizing a ministry.

Steps to Revitalizing a Ministry



CHAPTER 4

IMPLEMENTATION OF THE PROJECT

The purpose of this project was to propose how to best train leaders at Community Bible Church to revitalize ministries for the building up of the church to the glory of Christ. To fulfill this purpose, the project had four goals: (1) to assess the knowledge and ability of at least eight elders and leaders to revitalize ministries; (2) to develop a curriculum to teach a process for revitalizing ministries; (3) to increase the knowledge of the elders and key leaders in revitalizing ministries by teaching the curriculum; and (4) to have the elders and leaders create a ministry plan for two ministries in need of revitalization. This chapter describes the execution of the project, which was accomplished in two stages: the preparation and development stage and the implementation stage.

Project Preparation and Development

Preliminary preparation for the project began in July 2020 with the development of the Revitalization Ministries Survey (RMS). However, the main thrust of planning and development started in earnest in mid-November with the goal to receive ethics approval for the instrument used, establish an expert panel, encourage the elders and leaders to participate in the research, develop the curriculum, and have the curriculum evaluated.

Revitalizing Ministries Survey: Goal 1 Preparation

The survey was developed in the *Applied Empirical Research* seminar in July to find out what the elders knew and practiced regarding revitalizing ministries and where

they may need help in doing this. The researcher designed the survey to assess the leaders' knowledge and practice of the mission, vision giving, goal setting, disciple-making, leading through change, project development and managing, and conflict resolution. The survey consisted of four parts: (1) demographic information, (2) ministry responsibilities, (3) Likert-scale items analyzing knowledge and practice, and (4) short answer statements. On the Likert-scale items, a six-point scoring scale was used instead of one with a middle neutral answer, so the respondents would be forced to choose one side of the issue or the other. Due to the nature of the questions, the six-point scale would determine the inclination of the respondents.

The survey was tested on a classmate and a peer; the feedback I received led to significantly changing six statements to clarify them and deleting five redundant or unclear ones. Their review was especially helpful in using precise language, so the statements were concise. Once the survey was completed, I submitted the ethics forms to my supervisor on November 27, 2020, who approved them and sent them to the ethics committee the following day. On November 30, the ethics committee approved the ethics forms.

Expert Panel: Goal 2 Preparation

In mid-November, three individuals were asked to be part of the expert panel to evaluate the curriculum. The goal was to get a well-rounded group that had different perspectives. The first individual had been a pastor for ten years but is currently serving as a seminary professor. He was chosen because I knew he would be very thorough and biblical in his review, challenge any of my presuppositions, and give an honest and straightforward evaluation. The second individual was a woman from our church who helps oversee the women's ministry. She is a godly woman who is biblically self-driven and knows Scripture and theology. She was chosen to provide a layperson's perspective, and I knew she would not be bashful in giving me direct feedback. The third individual

has been a pastor for thirty years. He was involved in planting rural churches for over twenty years but is currently pastoring a larger church in Florida, where he has started and teaches at a seminary on their campus. Because of concerns about his busyness, a fourth person was considered as an alternate. All three individuals agreed to be part of the expert panel.

In early December, an email was sent to the expert panel to orient them to my research in revitalizing ministries. I explained the goals and methodology of the research (from chapter one), gave them an overview of the curriculum, and sent them the Expert Panel Rubric, which they would use to evaluate the curriculum.¹

Course Participation and Planning: Goals 1 and 2 Groundwork

In mid-November, I began thinking through the curriculum and what I would teach, which was derived from chapters two and three. A preliminary syllabus was developed that included teaching topics, approximate hours of teaching, books to read, and homework. Since the ministry project was to train the elders and key leaders to revitalize ministries, the elders were informed about their involvement. Their participation would include taking the survey, attending teaching sessions, applying what they were learning to two specific ministries, and doing homework. I kept them updated at our monthly elders' meetings and sent periodic emails. Thankfully, they were very supportive and saw the benefit of this project for our church.

The curriculum included eight lessons. When it came to teaching the lessons, I had to decide the best format: teach all the material at once, spread it out over eight weeks, or a combination of these. The first option did not seem viable as there was too much information, books needed to be read, and the teaching needed to be applied. After

¹ See appendix 2.

reading several doctoral projects where the researcher attempted to teach their curriculum over a more extended period, a common complaint was that students lost motivation, and several students were providentially hindered from attending every session.² So this option was decided against as well. As the lessons began to take shape, it became clear that the first three lessons formed a unit, the second two were a section, and the last three went together. So I opted to teach the lessons in three different intensive sessions, leaving two to three weeks between each session to allow the students the time to do assignments and read the books.

Having formulated how many training sessions there would be, in early December, it was communicated to the elders and leaders to set aside the teaching dates, for their attendance was crucial to the fulfillment of this project. The first two meetings would be on Saturdays in February 2021, the 13 and 27, and would be from 8 a.m. to about noon. The third training would be a Thursday through Saturday retreat at a Christian camp on March 18-20. For the last training session, where the elders would be taught a model of revitalizing a ministry, the men would need enough time to think through the material and start putting what they were learning to practice. A three-day retreat would give them the time they needed. Arrangements were made with a Christian camp to secure the dates for our March retreat, and the men were encouraged to set aside time from work to attend.

Curriculum Development: Goal 2 Formation

This section gives an overview of the curriculum and how the author developed it. Work on the lessons began in early December, with the last one completed

² Jimmy C. Chavedo, “Equipping Students of Chaparral Hills Baptist Church in Amarillo, Texas, to Meditate on the Bible” (DEdMin diss., The Southern Baptist Theological Seminary, 2020), 82; Marshall S. Henderson, “Leading Families of First Baptist Church in Fort Payne, Alabama, to Participate in Orphan Care through Foster Care and Adoption” (DMin diss., The Southern Baptist Theological Seminary, 2020), 95.

at the end of February. There were about twenty hours of classroom time, including teaching the eight lessons (approximately twelve hours), reviewing and discussing the readings, and having various small group discussions.

Overview of the curriculum. The design of the revitalizing ministries curriculum was to train leaders on how to revitalize ministries, so those ministries carry out the church's mission. To accomplish this, the leaders needed to know the church's mission to evaluate their ministries adequately. So the course began with the first unit focusing on the mission of the church and Jesus' vision to build his church. The foundation for this instruction was from chapter two. Revitalizing ministries requires skillful leaders who know how to lead others through change. The second unit emphasized five foundational principles leaders must learn and practice to lead others through transition. The last section gives a model emphasizing six principles for leading people through change so ministries fulfill the church's mission. The core material for units two and three are found in chapter three.

Unit one, consisting of the first three lessons, establishes the theological and biblical foundation for revitalizing ministries. Paul gives doctrine before application in many of his letters; likewise, these lessons set the doctrinal underpinning for revitalizing ministries. Leaders must know what they are revitalizing ministries to and why that is important. The first session was different from the other two training sessions in that it was centered more on teaching (three lessons in four hours). Though the instruction was familiar to the leaders, it was vital for them to be reminded of these truths and principles, for they were the groundwork to revitalizing ministries. The second unit, lessons four and five, focused on the leader himself and what he must be and practice to lead others well in revitalizing ministries. The goal of this session was for the leader to examine himself and identify an area that he needed to grow in so he could lead others better. Unit three, lessons six through eight, was practical as it focused on the steps to revitalize a ministry.

As can be seen, the curriculum progressively got more hands-on. It started with biblical and theological foundations, which undergirded everything else. It then moved to help the leader have the skills needed to lead people well through change. It finished with a model of revitalizing a ministry, where the students practiced the principles they learned by developing a ministry plan to revitalize a ministry of the church.

Course syllabus. As work began on the lessons, the researcher developed a course syllabus so the students would know where the class was going and what they would be doing.³ The syllabus described the course purpose, gave the course description, and revealed the three course objectives, which were: (1) leaders will learn principles on how to revitalize ministries; (2) leaders will have the opportunity to practice those principles in a group setting by developing a strategic plan for a ministry in the church; and (3) leaders will then be able to apply what they have learned to their ministry context. The syllabus also included the assignments for the class, the course calendar, and an overview of the three training sessions.

The readings for the course included two books: *Deep Discipleship: How the Church Can Make Whole Disciples of Jesus* by J. T. English and *The Vine Project: Shaping Your Ministry Culture Around Disciple-Making* by Colin Marshall and Tony Payne. These books were chosen not only because they reinforced truths about the importance of disciple-making (the mission) but also because they challenged and sharpened students in revitalizing the church's ministries. Both books gave good suggestions and principles about fulfilling the mission of making disciples in the church. While both books tended to focus on the church as a whole, students could easily adapt the principles to their ministries. Leaders read *Deep Discipleship* before the first training session.

³ See appendix 5.

Lesson development. The *Foundations of Teaching* seminar was beneficial in strengthening my lessons by emphasizing lesson aims, learning outcomes, syllabus development, different teaching techniques, and practical application. For example, with teaching techniques, I used lecture (my default method), PowerPoint (which was a first for me), whiteboard, small and large group discussion, asking questions, and small teaching techniques like retrieving, predicting, practicing, and self-explaining.⁴

The aim of the first lesson was to give an overview of the curriculum so the leaders would have a big picture of where the course was going and what they would accomplish. The discourse included reviewing the syllabus, objectives, and assignments. The teaching focused on foundational principles for revitalizing ministries, like the importance of Christ-centeredness and being discipleship-oriented. It also defined critical terms so that the students understood what was being discussed. The lesson ended with a review of the reading from *Deep Discipleship* and the things gleaned from it. The learning outcome of this lesson was that the students would be oriented to what was involved in revitalizing ministries, including understanding the process, knowing the foundational principles of a leader, and learning a model to lead through change.

The goal of lesson two was to give a clear vision of the glorious Christ and his mission (Matt 28:16-20). When the task is known, leaders can then evaluate their ministries to see if they line up with the mission, for ministries are revitalized to carry out the mission. Thus, by the end of this lesson, the students would understand the significance of the glorious Christ and his mission and evaluate whether their life and ministry carried out Christ's mission.

The third lesson's aim was to examine Jesus' plan to build his church through the equipping and maturing of his people, which enables the church to accomplish its

⁴ James M. Lang, *Small Teaching: Everyday Lessons from the Science of Learning* (San Francisco: Jossey-Bass, 2016), 19, 41, 113, 137.

mission (Eph 4:7-16). Pastors have a specific responsibility within Jesus' plan, and Jesus gives them a strategy to follow in revitalizing ministries. The learning outcome of this lesson was that the leaders would comprehend their responsibility within Jesus' plan and evaluate how their ministry was or was not carrying out this plan.

The goal of the fourth lesson was to present five foundational principles that leaders must know and practice if they are to lead people well to accomplish their goal of revitalizing ministries. Leaders must: (1) have clarity on what leadership is; (2) have biblical convictions centered on the mission of Christ that drive them; (3) have a godly character so they can influence others for good; (4) be competent to guide others to create the necessary changes envisioned; and (5) care for followers by shepherding them through the transition that results from the change. The learning outcome of this lesson was that the students would examine themselves regarding these five principles, identify an area they needed to sharpen or change, and write out a plan of how they would change.

The aim of the fifth lesson was to look at the example of Nehemiah, who exhibits many of the foundational principles that leaders must know and practice presented in lesson four. In examining these principles from an actual model, the goal was to see how they could be lived out. By the end of this lesson, the students would learn from Nehemiah's example and identify any other areas that they needed to sharpen or change, and write out a plan of how they intended to change.

The goal of lesson six was to begin teaching a multi-step model of how to revitalize ministries, focusing on the first two principles. First, a single leader initiates and leads the change. Second, however, accomplishing the change requires assembling a strategic leadership team that owns the mission and who has a sense of urgency to get it done. By the end of this lesson, the students would learn the first two principles for revitalizing a ministry and examine themselves to see if they were practicing them.

Lesson seven's aim was to continue teaching a model for revitalizing ministries, focusing on the third principle: developing a vision. The strategic leadership team envisions where the ministry should be, brainstorms how to accomplish the vision, evaluates where the ministry is, and then develops a strategic plan to complete the vision. The learning outcome of this lesson was that the students would develop a vision for their ministry, brainstorm how to accomplish it, evaluate the strengths and weaknesses of their ministry, and begin to develop a strategic plan to achieve their vision.

The purpose of lesson eight was to continue teaching a model of how to revitalize ministries, focusing on the last three principles. These principles include communicating the vision clearly and consistently, executing the plan, and anchoring the change in the church's culture to become the new culture. By the end of this lesson, the students would learn the last three principles for revitalizing a ministry and would have the opportunity to evaluate and apply each one to their ministry context.

Curriculum Evaluation: Goal 2 Results

Once the curriculum began to take shape, the lessons were sent to the expert panel for evaluation. Because the eight lessons were broken up into three units related to the three teaching dates, I determined to send the lessons to the panel based on these three sections. Thus, the first three lessons were sent to the group to review and evaluate. Then once those were returned, the second unit—lessons four and five—was sent. I then updated and made changes to the first three lessons based on the feedback from the expert panel and resubmitted them. Finally, once unit two was returned, the last three lessons for unit three were sent to the panel. The advantage of submitting only a few lessons at once was that I did not have to complete all the units before sending them, and this gave the panel a smaller number of lessons to review each time.

The development of the curriculum began in early December. The intent was

to finish the first three lessons and send them to the expert panel by the end of the month. I was able to complete these and send them off on December 28. The lessons were written in manuscript form. To help the expert panel, the first page of each session had notes explaining various details of the lesson, the purpose and outline of the class, and a list of equipment and supplies needed.⁵

The expert panel was given a rubric by which they would evaluate the lessons.⁶ The members assessed the curriculum based on biblical and theological faithfulness, which included being sufficiently and appropriately Christ-centered and relevant to disciple-making. They evaluated the scope of the lesson, that it had a clear thesis statement, that the points supported the purpose of the thesis, that the study was precise in content and presentation, and that it sufficiently covered the material. Finally, the panel appraised each lesson's use of various learning styles and contained practical application points. Each study was evaluated separately, so the expert panel returned a rubric for each lesson. The group was given three weeks to complete their evaluations as I wanted to make sure they had enough time to evaluate each lesson thoroughly.

Upon sending the first few lessons, two panel members confirmed they had received them within a few days. However, after not hearing from the third panelist for nine days, it was discovered he was unable to serve, so an alternate reviewer stepped in. He is a pastor of a church he planted fifteen years ago, and he teaches at The Cornerstone Seminary. Unfortunately, adding him to the expert panel at this point meant a delay in getting feedback.

After receiving back the first three lessons, they were reworked based on the feedback from the panel and resubmitted for their review on January 22, 2021. On the

⁵ Appendix 6 gives an example of the opening page presented to the expert panel from lesson two and a page from the manuscript of that lesson.

⁶ See appendix 2.

next day, I sent the expert panel the following two lessons with the request that they return them within two weeks. From their observations and comments of the first three lessons, I incorporated their suggestions into the following lessons, making the evaluation quicker and easier for the panel. Once lessons four and five were returned on February 9, the last three lessons were sent to the group on February 12. These were all received back by March 6. Only lessons one through three had areas that required attention. The other lessons all received either sufficient or exemplary scores. Once the first three lessons were updated and revised, this goal was considered successfully met.

Project Implementation

In the implementation stage of the project, I gave the Revitalizing Ministries Survey and conducted three interviews. Then the curriculum was taught, and from its instruction, the leaders developed a ministry revitalization plan for two ministries in the church. Finally, a post-series survey was given, which was then compared to the pre-series survey to determine a significant increase in the participants' knowledge.

RMS and Interviews: Goal 1 Results

The first goal was to assess the knowledge and ability to revitalize ministries of at least eight elders and leaders through the Revitalizing Ministries Survey, which included interviewing three men.⁷ From the data collected from the surveys and interviews, the curriculum was refined to highlight areas that needed to be clarified or emphasized. Once the twelve surveys and three interviews were conducted and the data analyzed, this goal was successfully met.

Revitalizing Ministries Survey. The survey was sent four weeks before the first teaching to give ample time to tweak and adjust the curriculum. Sending it this early

⁷ See appendix 1.

also allowed time to analyze the data in preparation for the three interviews. The survey was sent out electronically on January 15 using Google Forms; within one week, the twelve participants completed the surveys.

To best provide a thorough understanding of the leaders' knowledge, the researcher used a mixed-methods design, collecting quantitative and qualitative data.⁸ Quantitative data was gathered from scalar statements; open-ended questions and interviews provided additional helpful information that allowed the researcher to hear from the voice of his respondents, which aided in understanding their knowledge, passion, confusion, and practice.⁹

Several results provided insight into the participants' knowledge and practice of revitalizing ministries. There were a few pre-course strengths. Statement ten of the survey revealed that the men had a biblical vision for what they were doing in their ministry. From item 30, eleven of the twelve men could clearly articulate the mission of CBC.¹⁰ The leaders saw the importance of having ministry goals, statement eleven, and they evaluated their ministry goals in light of the church's mission, statement twenty-two. These results indicated the leaders saw their ministries as fulfilling the church's mission, which would be a healthy foundation to build on, for ministries exist for this purpose. The men also led by example, not from a distance, actively participating in the ministry they oversaw, item twenty-nine (see table 1).

⁸ Lesley Andres, *Designing and Doing Survey Research* (Los Angeles: Sage Publications, 2012), 3.

⁹ The first nine items of the survey were demographic information and ministry responsibilities; statements ten through twenty-nine collected quantitative data, and items thirty through thirty-seven collected qualitative data. See appendix 1.

¹⁰ The mission of CBC is to exalt Jesus Christ by making disciples locally and globally.

Table 1. Pre-course: strengths

Survey Statements	Mean
10. I can articulate what my biblical vision is for my ministry.	5.3/6
11. It is important to have ministry goals.	5.7/6
22. I evaluate the relevance of my ministry goals in light of the mission of my church.	5.3/6
29. I actively participate in the ministry I oversee.	5.8/6

Not surprisingly, a person’s practice often does not line up with a person’s knowledge. This practice was true of the leaders who believed it was essential to have ministry goals, statement eleven; still, they had a significantly lower score when articulating their ministry goals, statement twelve. In item thirty-one, the leaders wrote out their ministry goals, and a few gave clear, measurable goals, while the majority gave broad goals that were good but not precise enough. The leaders also believed there were ways to minimize conflict during changes in ministry, statement nineteen. However, they were not as confident about minimizing conflict during a transition, item twenty (see table 2). Helping the men grow in these areas would be one emphasis when teaching the curriculum.

Table 2. Pre-course: knowledge versus practice

Survey Statements	Mean
11. It is important to have <i>ministry goals</i> .	5.7/6
12. I can articulate what my <i>ministry goals</i> are.	4.8/6
19. I believe there are ways to minimize potential <i>conflict during changes</i> in ministry.	5.1/6
20. I know how to minimize <i>conflict during changes</i> in ministry.	4.3/6

Several items (14, 16-21) were geared to reveal how well the leaders knew how to evaluate and make changes to their ministry when revitalizing it. Many of these had lower than average scores (see table 3), which was not surprising as this course was developed to equip them in these areas.

Table 3. Pre-course: evaluating and making changes

Survey Statements	Mean
14. I know how to evaluate the health (strengths, weaknesses, etc.) of my ministry in light of identified ministry vision.	4.0/6
16. I know how to plan out the process to make changes in my ministry.	3.9/6
17. I know how to implement the steps needed to make changes in my ministry.	4.2/6
18. I feel confident in knowing how to lead my ministry team through changes in the ministry.	4.1/6
21. I feel confident in overcoming obstacles that result from a change in my ministry.	4.0/6

Some of the lowest scores were related to the importance of the leadership team. While the men as a whole could describe how to help a key leader grow in his usefulness in Christ, statement thirty-five, many of them did not schedule a time to meet with their leaders individually, item twenty-seven (see table 4). These items became areas that were stressed when I taught the curriculum. The lowest score, item twenty-five, revealed a possible new topic to some of our leaders, which meant taking time to instruct the leaders in this area so they could see the benefit of this practice.

Table 4. Pre-course: the importance of the leadership team

Survey Statements	Mean
24. I communicate my ministry vision to my leadership team.	4.1/6
25. My leadership team helps me evaluate my ministry vision.	3.5/6
26. I schedule a time to meet with my leaders as a group.	4.2/6
27. I schedule a time to meet with my leaders individually.	4.1/6

Interviews. The purpose of the interviews was to assess further the respondents’ knowledge and practice in revitalizing ministries. The interviewees were chosen from various leaders—full-time, part-time, and lay leaders—to give data triangulation. These interviews were conducted for three participants the week after the survey, January 20-22. These interviews were recorded (with permission) using dictation

software, which allowed for ease of analysis. For the interviews, some fundamental questions were asked to each person and then more specific questions based on their survey results.¹¹ Having the leaders put their names on the survey aided in this process.

The first one interviewed was a lay elder. From his survey results, he believed strongly in having ministry goals, item eleven, but was not as confident in articulating them, statement twelve. In item thirty-one, when stating his ministry goals, he gave a vision statement but did not give specific, measurable goals. In item thirty-seven, he listed giving vision, setting ministry goals, and discipling key leaders as areas of weakness. In his interview, he gave a clear vision for his ministry and knew it must come from Scripture. However, he struggled to identify the difference between ministry vision and the goals to accomplish that vision, which meant I would have to teach this. When asked about evaluating the health of his ministry, this leader did not put it in terms of strengths, weaknesses, opportunities, and threats. Instructing him about a SWOT analysis would be helpful for him. This leader did not have much experience making changes to a ministry or planning how to do that, so teaching him a model of doing this would be beneficial.

The full-time pastor, who has been in ministry for seven years, was interviewed second. Most of his survey responses were fives or sixes. The two exceptions were related to leadership development, items twenty-five and twenty-seven. He could articulate his ministry goals, statement thirty-one, and was creative in encouraging his leaders to carry out ministry goals, item thirty-four. Areas he needed to grow in, item thirty-seven, were: evaluating the health of his ministry and being more intentional in discipling leaders. In the interview, he could express the purpose of his ministry and how it was fulfilling the church's mission. He also distinguished ministry vision from ministry

¹¹ See appendix 1, section 6 for a sampling of the questions asked.

goals; goals measure whether the vision was being accomplished. He had a good idea about evaluating the health of his ministry, but he could be sharpened in this area. Also, he needed clarity on what he would include in a plan to carry out the vision of his ministry.

The third interview was with a pastor who has worked part-time at the church for the past five years. His survey results revealed that he was strong at discipling leaders. In statement thirty-five, he described how he helped his disciples grow in usefulness in Christ, talking about their walk with God, their family, and how they are doing in their ministry. From item thirty-seven, his areas of weakness included giving vision, setting goals, evaluating the ministry's health, and keeping momentum in accomplishing ministry goals. In his interview, he was clear on his biblical vision for his ministry. He also could distinguish between vision—where the ministry is heading, and goals—the steps to get there. Areas of weakness included not having measurable goals, unsure how to evaluate weaknesses, losing momentum, and not knowing how to develop a plan to carry out the vision. I would stress these things when teaching the curriculum. From the interviews, I adjusted the curriculum to highlight areas where the leaders needed equipping.

Teaching the Curriculum

As mentioned above, the curriculum was taught over three different dates. The audience was ten of my fellow elders and two lay leaders who have been sitting in our elders' meeting in preparation to become elders. One man was thirty-four, two were seventy, and the rest were between forty and sixty-one. Four of the men were full-time pastors at our church, and one works as a part-time pastor. The most surprising thing discovered about these men is that eight of the twelve have a master's degree or higher, two have a four-year college degree, and the other two, who have some college, are the two oldest men with the most life experience. They are a group of educated godly men.

All twelve men were able to attend the three training sessions.

Session one: February 13, 2021. The first training session was taught at our church campus. Based on the audience, I knew the material would be familiar to them, so I stressed the importance of being reminded of the truth we know (2 Pet 1:12-15). The men were engaged and encouraged as they went through the material. There was plenty of time for questions and interaction. After the first lesson, we reviewed the pre-work, a discussion on the book *Deep Discipleship*. The pre-work got the men engaged in thinking about discipleship in their ministries; it also challenged them to consider what should be taught in their ministries compared to what was being taught. After the second and third lessons, I had the men break up into small groups of two or three to discuss the teaching, talk about how to apply it, and then pray together. I partook in this and was with the same man both times. He was challenged and stirred by the instruction and was already thinking about applying these principles to the ministry he oversees. I was encouraged by the feedback from the men, and it seemed to be a fruitful time together.

At the end of this session, the men were reminded of the homework due before the next training session. They were to read part of *The Vine Project* and answer specific questions. After this session, I asked the men through email to decide what two ministries they would like to develop a strategic ministry plan. The men agreed on the deacon ministry and men's ministry.

Session two: February 27, 2021. This session was taught on our church campus. This session's goal was for the elders to examine themselves regarding being effective leaders. The men were prepared for these lessons from the homework reading from *The Vine Project*. In the section they read, the authors challenged them to examine themselves to see if their personal culture lined up with their convictions. Were they living out what they said they believed? After discussing the reading, I taught lesson four

that focused on what the leader must be to lead others through change. During that session, there were times for discussion, questions, and practical application and reflection. The men had time to write down their thoughts on how the lesson applied to them. Lesson five looked at the example of Nehemiah, who exhibited many of the leadership principles they had just looked at in lesson four. Seeing a real example of someone who lived out these principles was helpful for them.

When this session ended, the men were reminded of the homework due before the next training session. They were to read part of *The Vine Project* and answer specific questions. From the two lessons taught in this session, the men were to finish writing out their biblical convictions that drive their ministry. They were also to examine themselves regarding the five areas of a leader, pick one area they needed to grow in, and write out a plan of how they would change. I asked two men to lead the strategic planning subgroups, as one helps lead the deacons and the other oversees the men's ministry. Their task was to develop a mission statement and a brief vision statement for their respective ministry. I asked everyone else to create a vision for their assigned team (either deacons' or men's ministry).

Session three: March 18-20, 2021. This session was taught at a Christian camp located in the mountains about three hours north of Vallejo. The goal was to instruct the men through the three lessons on Thursday and Friday to devote Saturday to developing a strategic plan for two ministries of the church. I scheduled six teaching times over Thursday and Friday to go over the three lessons. The goal of these lessons was to teach a model based on six principles on how to revitalize ministries.

In these lessons, we looked at biblical principles and examples for each step. Throughout these lessons, I used my experience of revitalizing the children's ministry as a model. These examples gave the men a real-life picture of revitalizing a ministry and the lessons learned from doing things right or wrong. There were times of large group

discussion and individual reflection where the men wrote out how they would apply this to their life and ministry. The men also had several small group discussions to apply what they learned to their ministry context.

Developing a Ministry Revitalization Plan: Goal 4 Results

On Saturday of the retreat, the men divided into two groups to develop a ministry revitalization plan for deacons' and men's ministry. The two men leading these groups had already developed a preliminary mission statement and a vision statement as part of their homework before the retreat. Everyone else on their team was also to come prepared with a vision statement. The men were given the Ministry Revitalization Worksheet.¹² The eight steps to revitalization include: (1) a mission statement; (2) a vision statement; (3) brainstorming how to accomplish the vision; (4) evaluating the ministry through a SWOT analysis; (5) developing a strategic plan; (6) communicating the mission and vision; (7) executing the strategic plan; and (8) anchoring the change in the culture. The men had about three and a half hours to accomplish the first five steps. I spent my time with the men's ministry group, observing them and offering input, while I left the deacon group to work on their ministry plan themselves.

After the retreat, I asked the men who led each group to submit their ministry revitalization worksheet. A rubric was used to measure the worksheet to evaluate that the plan was rooted in biblical convictions, stated clearly the mission and vision, and revealed priorities, goals, and action steps.¹³ After reviewing the ministry plan for deacons, one hundred percent of all rubric evaluation indicators met or exceeded the sufficient level. After initially reviewing the ministry plan for men's ministry, only seven

¹² See appendix 3.

¹³ See appendix 4.

out of eleven of all rubric evaluation indicators met or exceeded the sufficient level.¹⁴

The team leader was made aware of the deficiencies, made the necessary corrections, and resubmitted the ministry revitalization worksheet. Upon a second evaluation, at least 90 percent of all rubric evaluation indicators met or exceeded the sufficient level. Thus goal four was considered successfully completed.

Post-Series Survey: Goal 3 Results

About a week after the final teaching, the Revitalizing Ministries Survey was sent to the leaders via Google Forms. Before sending it, some demographic information was removed, and one question was added for the leaders to give feedback regarding the course. Within ten days, all twelve men had completed the survey. With both surveys complete, time was spent compiling data, running statistics, and analyzing the results.

While all twelve leaders completed both the pre- and post-course surveys, I discovered that two respondents filled out the post-survey focusing on a different ministry than the one they chose in the first survey. It was unknown how this might affect their survey responses, but there was enough concern that I removed those two surveys when examining the data. On the other ten surveys, a t-test for dependent samples showed a significant positive change in student knowledge ($t_{(9)} = 3.144, p < .0059$). Thus, the third goal was successfully met.

Conclusion

The project had four goals, and all of them were achieved. Goal one, assessing the knowledge and ability of at least eight elders and leaders to revitalize ministries, was completed and considered successfully met when the twelve men finished their surveys, three of them were interviewed, and the data was analyzed. Goal two, developing a

¹⁴ See appendix 7 for a copy of the ministry revitalizing plan evaluation for deacons and a copy of the initial ministry revitalizing plan evaluation for men's ministry.

curriculum to teach a process for revitalizing ministries, was accomplished when a minimum of ninety percent of the evaluation criterion by the expert panel met or exceeded the sufficient level. Goal three, increasing the knowledge of the elders and key leaders in revitalizing ministries by teaching the developed curriculum, was completed and considered successfully met when the t-test for dependent samples showed a significant positive change in student knowledge. Finally, goal four, the elders and leaders developing a ministry plan for two ministries in need of revitalization, was completed and considered successfully met when at least ninety percent of all rubric evaluation indicators met or exceeded the sufficient level. With the successful completion of all four ministry goals, chapter five would evaluate the project.

CHAPTER 5

EVALUATION OF THE PROJECT

In this chapter, I assess the project's purpose and goals to determine if the project was successful. Reflection upon the whole process, including strengths, weaknesses, and what could be improved, also offers a further evaluation of this work. I finish with some theological and personal reflections on my experience with this endeavor.

Evaluation of the Project's Purpose

The purpose of this project was to propose how to best train leaders at Community Bible Church in Vallejo, California, to revitalize ministries for the building up of the church to the glory of Christ. A church's ministries exist to carry out the church's mission. A healthy, fruitful church has a vision for accomplishing its mission in the church's various ministries. A danger occurs when a church or its ministries lose sight of its mission and go astray. Without a clear vision of fulfilling the mission, leaders can get distracted from the best things to less important things or even wrong things. This incorrect focus stunts the individual's growth and maturity, the ministry's fruitfulness, and the church's effectiveness. One way to prevent this from happening is to have ministries that align with the church's mission.

Elders are responsible for equipping God's people to carry out the church's mission in its various ministries (Eph 4:11-12). For leaders to realize this responsibility, they need to know how to keep ministries focused on the mission. So this course's training aimed to teach the elders a process for strengthening and revitalizing ministries.

After completing the training, the project fulfilled its stated purpose for the

elders to be better equipped to revitalize ministries. Not only do the twelve men know the mission, they see the importance of reviewing it with their leaders and evaluating their ministries in light of it. They have a vision and a plan for accomplishing the mission and executing the plan within their ministry. However, the training is ongoing. The elders completed the first five steps of ministry revitalization for two specific ministries. Those leading these ministries need to finish the last three steps, which include executing the plan. Many of the other elders have begun the revitalization process in the ministries they oversee. I am encouraged by their desire and enthusiasm to see their ministries fulfill our mission of exalting Christ. Since equipping leaders to revitalize ministries to carry out a church's mission is vital for the health of any church, this project's purpose may be beneficial to other churches.

Evaluation of Project Goals

Four goals were established to accomplish the project's purpose: (1) assess the knowledge and ability of at least eight elders and leaders to revitalize ministries; (2) develop a curriculum to teach a process for revitalizing ministries; (3) increase the knowledge of the elders and key leaders in revitalizing ministries by teaching the curriculum; and (4) have the elders and leaders create a ministry plan for two ministries in need of revitalization. Each goal had a corresponding measure for success, which will be discussed below.

Goal 1

The first goal was to assess the knowledge and ability of the leaders to revitalize ministries through the giving of a survey and interviews. The goal was considered successfully met when at least eight men completed the survey. All twelve men completed the survey, and three men were interviewed.

The data gathered from the surveys and interviews revealed the leaders'

strengths and weaknesses, and knowledge and practice regarding revitalizing ministries. It was not surprising that items related to revitalizing ministries (statements 14, 16-18, 20-21) were some of the lower scores. However, the low scores related to the importance of the leadership team were unanticipated (statements twenty-four through twenty-seven). On item 37, five of the twelve elders listed discipling key leaders as one of their weaknesses. These scores were unexpected because of the emphasis our church puts on discipleship. Developing a strong leadership team is essential to revitalizing ministries, which means the elders must be personally involved in the lives of their leaders. From these results, I emphasized and modeled these principles as I taught the course. By having the men put their names on the survey, I could evaluate each person's strengths and weaknesses and thus know where I could help them grow and change.

The interviews gave insight into the strengths and weaknesses of each man. All three men could express the church's mission, how their ministry was carrying out the mission, and that the vision for their ministry must come from biblical convictions. The elder in full-time ministry seemed to have the most knowledge and practice regarding revitalizing ministries, while the lay-elder had the least experience. Each man had strengths, yet, all three also had areas where they could grow regarding revitalizing ministries. These areas included vision giving, setting measurable goals, evaluating the health of their ministry, and keeping momentum in achieving goals. Data gathered from the interviews led to highlighting areas of weakness when teaching the curriculum. The data also enabled me to know how to equip each one personally.

Goal 2

The second goal was to develop a curriculum to teach a process for revitalizing ministries, measured by an expert panel that used a rubric to evaluate the lessons. For this goal to be considered successfully met, ninety percent of the evaluation criterion had to meet or exceed the sufficient level. Of the eight lessons, only lessons one through three

had areas that required attention. Once these lessons were revised and updated, all three met or exceeded the sufficient level, and the goal was achieved.

The expert panel's observations and feedback were excellent. They were very thorough and thoughtful. They gave encouraging positive feedback and critique. In lessons two and three, from their suggestions, the panel helped me clarify the lesson aim, be more precise in what the students would be learning and applying, and be more exact about how these lessons related to revitalizing ministries. Two of the panel members separately encouraged me to add personal examples from my own experience of revitalizing ministries. One member even challenged me to discuss mistakes I made and how I learned from them. Based on their suggestions, I was able to add significant practical examples from my own experiences of revitalizing ministries, especially in lessons four through eight. When teaching the lessons, several elders commented that the practical examples were especially helpful in understanding how to apply what was taught.

One disadvantage of sending the panel the lessons in three separate units instead of all eight lessons at once was that they did not have a big picture of where the teaching was going. So one critique received from them regarding the first few lessons was that it did not seem too related to revitalizing ministries and was not practical enough. This critique strengthened these lessons because it moved me to explain their purpose, how they related to revitalizing ministries, and how the course would get more practical as it progressed.

Goal 3

The third goal was to increase the knowledge of the elders and key leaders in revitalizing ministries by using the developed curriculum. In the first training session, the men went through the centrality of Christ's mission. They were challenged to examine if his mission was being taught and reinforced in their ministries. For some, it became

apparent that the mission was not stressed enough. The second training session was designed for the leaders to examine themselves, a painful but required exercise to lead others well. As we finished the day learning from the example of Nehemiah, the men’s discussion and interaction revealed areas where they were convicted to change and grow. The third training session at the retreat was beneficial, for the setting allowed me to model the very things I was teaching, especially on team building. I had numerous opportunities to talk to the men about their walk with God, their families, ministry, and future. Times of prayer, singing, and fellowship were mixed with hanging out and having fun.

The goal of increasing the elders’ knowledge in revitalizing ministries through the curriculum was measured by a t-test of dependent samples, which showed a significant positive change in student knowledge: $t_{(9)} = 3.144$, $p < .0059$ (see table 5).

Table 5. Results of t-test for dependent samples (total)

t-Test: Paired Two Sample for Means		
	Pre-Course Survey	Post-Course Survey
Mean	90.5	103.8
Variance	265.1666667	157.7333333
Observations	10	10
Pearson Correlation	0.596538703	
Hypothesized Mean Difference	0	
df	9	
t Stat	-3.144462868	
P(T<=t) one-tail	0.005921314	
t Critical one-tail	1.833112933	
P(T<=t) two-tail	0.011842628	
t Critical two-tail	2.262157163	

Comparing the pre- and post-course total mean scores showed a noteworthy increase, from 90.5 to 103.8. Another indicator of change was that seventeen of the twenty Likert statements showed a positive increase in mean score, while the other three

remained the same.¹ The leaders' responses not only indicated a change in knowledge, but also a change in their practice, which meant knowledge and practice were more closely aligned (see table 6).

Table 6. Post-course: knowledge versus practice

Survey Statements	Mean		Difference Pre & Post
	Pre-course	Post-course	
11. It is important to have <i>ministry goals</i> .	5.7	5.8	0.1
12. I can articulate what my <i>ministry goals</i> are.	4.8	5.5	0.7
Gap between knowledge and practice	0.9	0.3	—
19. I believe there are ways to minimize potential <i>conflict during changes</i> in ministry.	5.1	5.5	0.4
20. I know how to minimize <i>conflict during changes</i> in ministry.	4.3	5.1	0.8
Gap between knowledge and practice	0.8	0.4	—

The highest observed difference in mean scores came in the area of making changes when revitalizing a ministry (see table 7). These results were especially encouraging as this was the main thrust of the teaching.

Table 7. Post-course: evaluating and making changes

Survey Statements	Mean		Difference
	Pre	Post	
14. I know how to evaluate the health (strengths, weaknesses, etc.) of my ministry in light of identified ministry vision.	4.0	5.2	1.2
16. I know how to plan out the process to make changes in my ministry.	3.9	5.3	1.4
18. I feel confident in knowing how to lead my ministry team through changes in the ministry.	4.1	5.2	1.1
21. I feel confident in overcoming obstacles that result from a change in my ministry.	4.0	5.6	1.6

¹ See appendix 8.

Items sixteen and twenty-one had the greatest increase in mean scores, 1.4 and 1.6, respectively. These scores indicated that the leaders were better equipped in planning out the process of change in their ministry and felt more confident overcoming obstacles that may result from change.

I was also pleased with the increase in mean scores related to the leadership team’s importance (see table 8). While growth is still needed in this area, the increase showed that the elders saw the significance of investing in and developing their leaders.

Table 8. Post-course: the importance of the leadership team

Survey Statements	Mean		Difference
	Pre	Post	
24. I communicate my ministry vision to my leadership team.	4.1	4.9	0.8
25. My leadership team helps me evaluate my ministry vision.	3.5	4.6	1.1
26. I schedule a time to meet with my leaders as a group.	4.2	4.8	0.6
27. I schedule a time to meet with my leaders individually.	4.1	4.6	0.5

When looking at individual scores, two men’s total score went down by one point and six points, while another remained the same. However, the other seven men had a minimum of a nine percent positive change, with the most significant change being thirty-eight percent. The pastoral staff had mixed results. Two totals virtually stayed the same, but one had an eight-point increase, while the other had a thirty-two-point upsurge. Overall, the lay elders had the most significant growth. One leader’s score went down five percent, but the other five had an average increase of over twenty-five percent (see table 9).

Table 9: Changes in individuals' total scores

Elder	Position	Pre-course score	Post-course score	Difference	Percent diff
1	Full-time	106	105	-1	-1%
2	Full-time	94	102	8	9%
3	Full-time	100	100	0	0
4	Part-time	84	116	32	38%
5	Lay elder	84	113	29	35%
6	Lay elder	114	108	-6	-5%
7	Lay elder	80	106	26	33%
8	Lay elder	84	105	21	25%
9	Lay elder	57	71	14	25%
10	Lay elder	102	112	10	10%

Goal 4

The fourth goal was for the elders and leaders to develop a ministry plan for two ministries in need of revitalization, which was measured by a rubric.² The deacon team's ministry revitalization plan was excellent. The team spent time going through biblical texts related to deacons and servants. From these texts, they developed biblical principles regarding the office of deacon, the character of a deacon, and the relationship between elders and deacons. From that discussion, the team wrote a mission statement.³ The team then explained the importance of each phrase of the mission statement. The team developed a vision statement that followed CBC's membership commitment format since the deacons exemplify a mature member. From the vision statement, the team picked two priorities: (1) the care of people and (2) knowing how to lead. The team did a SWOT analysis from these priorities, which enabled them to establish some goals to accomplish the priorities, and then they wrote action steps to fulfill these goals. After reviewing the ministry plan for deacons, one hundred percent of all rubric evaluation

² See appendix 4.

³ The mission statement reads, "We, the Deacons of CBC, also exalt Christ by making disciples as we serve Christ's body by overseeing the care of the needs of the people and ministries, under the leadership of the elders."

indicators met or exceeded the sufficient level.⁴

The men's ministry revitalization plan was good. The elders began by reviewing prominent scripture related to men. From these passages, they found vital themes like men are providers who work, protectors of others both physically and spiritually, and leaders who are the head. From these passages, they developed a mission statement.⁵ From the mission statement, the team developed a vision statement that included: (1) men who lead like Christ in love; (2) men who protect like Christ in love; (3) men who provide; (4) men of character; (5) men walking with God; (6) men discipling others; (7) men with deep relationships; and (8) men who know biblical manhood. Focusing on "men who lead," the team brainstormed how to develop men who lead, which included teaching, modeling, and giving men the opportunity to lead. The team then did a SWOT analysis on "men who lead." The men developed a strategic plan from their evaluation and came up with two priorities: (1) develop a curriculum and (2) leadership development. They then came up with three goals, and from these goals, planned action steps to accomplish them. After initially reviewing the ministry plan for men's ministry, only seven out of eleven of all rubric evaluation indicators met or exceeded the sufficient level. Four areas required attention: clarifying the vision statement, moving goals and action steps to their proper location as they put some under priorities, and giving a time frame to action steps.⁶ I sent the evaluation to the leader of this team for him to make the necessary corrections. Once he did that, he resubmitted the ministry revitalization worksheet, and upon a second evaluation, at least 90 percent of all rubric evaluation indicators met or exceeded the sufficient level.

⁴ See appendix 7 for a copy of the ministry revitalizing plan evaluation for deacons.

⁵ The mission statement for the men's ministry is: "To exalt Christ by discipling men to fulfill God's masculine mandate to lead, protect, and provide in the home, church, and the world."

⁶ See appendix 7 for a copy of the initial ministry revitalizing plan evaluation for men's ministry.

Strengths of the Project

There were several strengths of the project. First, having a well-rounded, diverse group on the expert panel was invaluable when developing the curriculum. Allowing them ample time to review each lesson enabled them to give honest, direct, and detailed feedback. Their various strengths helped clarify the curriculum, including lesson aims and various teaching points. They also challenged me to include more passages related to revitalizing ministries and especially to be more practical, using my own experience to illustrate what I was teaching. Their evaluations significantly improved the curriculum.

A second strength was the teaching format. Several leaders appreciated the design of teaching the curriculum over two Saturday mornings and then finishing with a retreat. Each teaching session was focused on a specific topic, which helped unify each training. Having two to three weeks between sessions also gave the students ample time to do homework between classes. Since teaching the leaders a model of revitalizing ministries was the most extended section, the retreat format allowed ample time to review the model and the opportunity to put it into practice.

The leaders also thought the various learning techniques incorporated during the training sessions aided in retention and application. For example, several benefitted from the small group discussions as they heard the thoughts and ideas of others and applied what they were learning to their ministries. One leader commented that the didactic teaching coupled with practical engagement in the specifics of revitalizing ministries, which culminated in putting it all together working in a small group on a specific ministry, made the training useful for life and ministry. It was not something he learned and then forgot, but something that had a lasting impact.

Another strength was the curriculum, which revealed an encouraging increase in the leaders' knowledge. Not only did the t-test results reflect growth in learning, but the elders also gave positive feedback from what they learned. One leader said the course

sharpened his leadership skills. Another commented that the teaching was highly beneficial as it provided him with the necessary tools to help any revitalization effort to succeed. A third stated the training was thorough and helpful for revitalizing ministries as it taught him how to think through goals, vision, and bringing about change. A fourth elder said the training helped him think through important issues concerning his ministry: the mission, vision, and specific steps to accomplish them. The training gave him a well-defined, organized approach to gauge the health of his ministry and how he could improve it. He felt much more confident to implement the steps to improve the ministry he leads.

A final strength was that the model presented to the men for revitalizing ministries was doable. The leaders were tasked to accomplish the first five of eight steps. Considering the first five steps could often take months to complete, I was greatly encouraged that the leaders got so much done in such a short time. They were given a sound foundation to move forward in revitalizing their ministries, which they began to do. What was most rewarding was how the leaders began to practice what they learned. One elder saw the importance of developing a strong leadership team; he wrote out goals and implemented steps to make that a reality. Two of the leaders took the principles they learned and began to teach them to their leadership teams. Another leader was convicted to improve leading his ministry, including having a clear vision, evaluating the ministry's strengths and weaknesses, and developing a strategic plan to implement the changes needed to accomplish the mission.

Weaknesses of the Project

The project had some weaknesses. Though I was able to teach through the entire model for revitalizing ministries, practically working through the entire model was beyond the project's scope. The goal for the leaders was to work through the first five steps of revitalizing ministries, which they were able to do. However, for revitalizing

ministry to be successful, they still need to work through the last three phases of communicating the vision, executing the plan, and anchoring the change in the culture. These steps will take months to carry out. When the leaders begin to implement these stages, my goal will be to assist them along the way. Thankfully, the elders are eager to undertake these last steps.

Another weakness was not being able to help each person individually. Even with a class as small as twelve people, I found it challenging to evaluate how each person was doing. For revitalizing ministries to succeed, it is imperative to know how each student understands and implements what he is learning. I could have been more creative in how I gauged each person's progress.

A final weakness was that two of the surveys had to be tossed out when I realized the men took the second survey on a ministry different from the first one. They did this because the second survey did not specify that it should be done on the same ministry as the first survey. The result was that these two surveys did not measure the same ministry, so the data was not a valid comparison.

Proposed Project Changes

To improve this project, some adjustments would be made to the teaching. The first session had three teaching times and a prolonged discussion of the reading. By the time I got to the final lesson, some of the men were tired, so I taught through the lesson quicker than I wanted to and with less interaction. To resolve this, I would move the book review to the end of the session and teach through the lessons first when the students had the most energy. I could also have the men write up a book review and turn it in and remove the book discussion altogether. In the second session, lesson four took over 90 minutes to teach, which resulted in not having small group discussions after the lesson because the students needed a break. Not having time to discuss and apply the lesson was unfortunate, for the goal of teaching is application. To fix this, I would take a short break

after fifty minutes so that the leaders could end the lesson by discussing any application.

Several valuable things could be done to improve learning. Based on the feedback from the men, when teaching through the model (session three), I would add more practicums after each step to make sure the group understood how to apply what they learned. Throughout the course, I had the men break up in pairs to do practical assignments. When the leaders came back together, a change would be to have them share their thoughts with the class. In this way, the students could learn from each other and critique each other's work. Occasionally I had the leaders write out reflections and applications from what they were learning. To better assess how each person grasped the material, these written responses could be turned in for evaluation. Evaluating their work would reveal who was getting the material and who was not. I could then schedule time outside of class with those who needed more help. This ongoing assessment could potentially reveal areas where the group as a whole needed more instruction and application.

A final modification would be to distinctly state on the second survey that it must be done on the same ministry as the first survey so that the data collected would be comparing the same ministry.

Theological Reflections

In this section, I give some theological reflections that have come from my studies for this project. First and foremost, having a vision of the exalted Christ is essential to revitalizing ministries. Matthew 28 and Ephesians 4 both present Christ as unparalleled in majestic glory: one worthy of worship since he is God; one having all authority in heaven and on earth; one whose name must be spread to all nations; one who promises his very presence as his people carry out his mission; one who is a triumphant King who has overcome all his enemies; one who gives gifts to his people to continue his triumph. Knowing these truths about Christ enables believers to see the significance of

the mission that it is the most important thing a church does. Because of his power and authority, Jesus can fulfill his promise to be with his people as they carry out this task, which means the mission will be successful. Finally, since the exalted Christ commands his people to fulfill his mission by making disciples, leaders must evaluate whether their ministries are accomplishing this.

Another thing I have contemplated is the need for God's people to be continually reminded of the truth they know. Having been in ministry for many years, I have noticed that ministries often get off track. One reason for this is that people become forgetful. They forget why they are doing what they are doing. They lose sight of the mission or get sidetracked by lesser things. Because of their forgetfulness, believers must be reminded of truths they know, for the truth stirs them up and gets them back on track (2 Pet 1:12-15). Being reminded of Christ's glory and the significance of what the church is accomplishing refreshes the soul and moves believers to be about the work the Lord has called them to do. The most significant work is fulfilling the Great Commission, for it has eternal ramifications. Without this constant reminder, ministries are doomed to go astray. Thus, leaders must regularly remind followers of the mission and show them how what they are doing is fulfilling what Jesus wants them to do.

Third, as the lead pastor, part of my responsibility is to disciple the elders and leaders, outfitting them to revitalize ministries. In studying the life of Jesus and Paul, they both invested in leaders and trained them to do ministry. Paul commanded Timothy to continue this pattern (2 Tim 2:2). The importance of having trained leaders is seen in what Jesus has tasked the elders to do; they are to equip the saints to do the work of the ministry (Eph 4:11-12). Accomplishing their ministry to others assumes the elders themselves are equipped to do it. So I must train our leaders in revitalizing ministries while building loving relationships with them. I am to model what I want them to do so they see how to disciple and build up others.

A fourth theological reflection is the significance of godly leadership. For revitalizing ministries to be successful, elders must be servant leaders who lead by example, influencing followers in a God-given direction. Leaders are men and women of conviction, gripped by the truths of Christ that drive them to action. They have the character of Christ, living out what they want others to do. They regularly examine themselves, paying close attention to their teaching (1 Tim 4:16). They must be competent in giving people a vision of where the ministry is going and leading people there. They must care for those they lead, lovingly helping them through a transition. Without godly leadership, revitalizing ministries cannot take place.

Finally, a church and its ministries should always be reforming. Revitalizing ministries is an ongoing task, for there is always the danger of getting off track. Leaders must know the mission and examine whether their ministry is carrying it out. Regular evaluation of the ministry should be happening, and corrections and adjustments should be made to keep ministries on the mission of exalting Christ through making disciples.

Personal Reflections

As I studied afresh the exalted Christ and the incredible mission he achieves through his church as they make disciples, I found my soul refreshed and reinvigorated. The church has a glorious work to do, and I get to be a part of it. Being reminded of these amazing truths has stirred my soul to be about the mission of Christ. I also realized I am not the only one who needs to be revived. Those who serve in the church's various ministries need to be refreshed by the truth of who Christ is and what he has called them to do. So I have stirred them up by way of reminder. These truths of Christ not only refresh the soul but also move believers to action to carry out Christ's mission in their ministries.

This project reminded me again of the importance of having close relationships with my elders. My aim was not simply to teach them how to revitalize ministries but

also to grow in our love for each other and Christ. Revitalizing ministries is not simply about making changes in ministries but about working with people as we together accomplish the goal of exalting Christ. The elders are dear men who love Christ, who love me, and who long to see Jesus exalted in the various ministries of our church. They are humble, teachable, faithful men whom God uses to sharpen me to be more useful for his kingdom. Because of issues related to Covid-19, the last year has brought extreme challenges upon the elders. However, these trials have knit our hearts together in Christ and stirred us to fulfill his mission in the church's various ministries. I cannot take these relationships for granted, but I must continue to invest in these men, love them, pray for them, and stir them on in Christ.

The project has helped me grow as a teacher. The expert panel who know me well challenged me in several ways to be more precise, practical, and personal in my teaching. Incorporating various learning techniques like lecture, discussion, questions, reading, writing, small groups, PowerPoint, and so forth was beneficial for the students as each one has different learning strengths. I could see the fruit of this and thus will continue to incorporate this variety when I teach.

Upon completing my doctorate, my goal is to finish the revitalization plans the elders have started, not only for the deacons and men's ministry but for every ministry these men oversee. While this will take some time, I am excited to see the fruit that may result. Finally, I hope to teach this curriculum at The Cornerstone Seminary next winter to encourage other churches to revitalize their ministries, so those churches are more effective in spreading the gospel. I may also develop this into a training manual for other churches. It would be a joy to see God's church strengthened in its ministries to be more effective in accomplishing its mission. To God be the glory.

Conclusion

While this project succeeded in its stated purpose of equipping leaders in

revitalizing ministries, its greater potential lies ahead as the elders begin to execute their strategic plans for the various ministries of the church. My prayer is that the ministries of CBC will be strengthened and that each ministry would fulfill the church's mission, so the church as a whole will be more effective in spreading the gospel of Christ in our city, region, and beyond.

APPENDIX 1
REVITALIZING MINISTRIES SURVEY

The following instrument is the Revitalizing Ministries Survey (RMS). The instrument's purpose was to assess each participant's level of understanding regarding revitalizing ministries.

REVITALIZING MINISTRIES SURVEY

Agreement to Participate

The research in which you are about to participate is designed to identify your current understanding of revitalizing a ministry. Phillip Foley is conducting this research to collect data for a ministry project. In this research, you will answer questions by choosing the best option or filling in the blank space provided. 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 voluntary, and you are free to withdraw from the study at any time. By completing this survey, you are giving informed consent for the use of your responses in this project.

Section 1: Demographic Information

Directions: Answer the following questions by filling in the blank space provided or check the appropriate circle.

1. Name: _____

2. Age: _____

3. Email: _____

4. Employment at CBC (Check only one):

- Full time pastor
- Full time ministry leader
- Part time pastor
- Part time position
- Not applicable

5. How many years have you been employed at CBC? If not applicable, please put "0".

6. Education (Check only one):

- High School graduate or equivalent
- Some college
- 4-year college degree
- Master's degree or higher
- None of the above

Section 2: Ministry Responsibilities

Directions: Answer the following questions by filling in the blank space provided.

7. List all the ministries where you are the main leader (e.g. Home Fellowship Group Leader; overseeing Adult Sunday School; overseeing Youth Ministry; etc.), then go to question nine. If you are not the main leader of any ministry, go to the next question. _____
8. If you are not the main leader of a ministry, list any ministries you are serving in. _____
9. In the following three survey sections, your answers should focus on ONE ministry that you are the main leader of. Please list that ministry in the space below. If you are not a main leader of any ministry, please pick a ministry you are serving in and list it in the space provided. _____

Section 3: Survey Part 1

Directions: In the following survey, I would like to know what your opinions are, so please do not answer with what you think I would like to hear; instead, select the response you feel is most appropriate using the following scale:

SD = strongly disagree

D = disagree

DS = disagree somewhat

AS = agree somewhat

A = agree

SA = strongly agree.

Please circle your answer.

- | | | | | | | |
|--|----|---|----|----|---|----|
| 10. I can articulate what my biblical vision is for my ministry. | SD | D | DS | AS | A | SA |
| 11. It is important to have ministry goals. | SD | D | DS | AS | A | SA |
| 12. I can articulate what my ministry goals are. | SD | D | DS | AS | A | SA |
| 13. When I evaluate the success (fruitfulness) of my ministry, I do so in light of my ministry's mission. | SD | D | DS | AS | A | SA |
| 14. I know how to evaluate the health (strengths, weaknesses, etc.) of my ministry in light of identified ministry vision. | SD | D | DS | AS | A | SA |

- | | | | | | | |
|---|----|---|----|----|---|----|
| 15. I feel confident holding leaders in my ministry accountable for their responsibilities. | SD | D | DS | AS | A | SA |
| 16. I know how to plan out the process to make changes in my ministry. | SD | D | DS | AS | A | SA |
| 17. I know how to implement the steps needed to make changes in my ministry. | SD | D | DS | AS | A | SA |
| 18. I feel confident in knowing how to lead my ministry team through changes in the ministry. | SD | D | DS | AS | A | SA |
| 19. I believe there are ways to minimize potential conflict during changes in ministry. | SD | D | DS | AS | A | SA |
| 20. I know how to minimize conflict during changes in ministry. | SD | D | DS | AS | A | SA |
| 21. I feel confident in overcoming obstacles that result from a change in my ministry. | SD | D | DS | AS | A | SA |

Section 4: Survey Part 2

Directions: Answer the following questions using the following scale:

N = Never

VR = Very Rarely

R = Rarely

S = Sometimes

U = Usually

AA = Almost Always

Please circle your answer.

- | | | | | | | |
|--|---|----|---|---|---|----|
| 22. I evaluate the relevance of my ministry goals in light of the mission of my church. | N | VR | R | S | U | AA |
| 23. I evaluate the health (strength, weaknesses, etc.) of my ministry in light of ministry's vision. | N | VR | R | S | U | AA |
| 24. I communicate my ministry vision to my leadership team. | N | VR | R | S | U | AA |
| 25. My leadership team helps me evaluate my ministry vision. | N | VR | R | S | U | AA |

- | | | | | | | |
|--|---|----|---|---|---|----|
| 26. I schedule a time to meet with my leaders as a group. | N | VR | R | S | U | AA |
| 27. I schedule a time to meet with my leaders individually. | N | VR | R | S | U | AA |
| 28. I disciple/train at least one key leader in my ministry. | N | VR | R | S | U | AA |
| 29. I actively participate in the ministry I oversee. | N | VR | R | S | U | AA |

Section 5: Survey Part 3

Directions: Answer the following questions in the space provided. Please keep your answers to 200 words or less.

30. Describe the mission of our church.
31. List your ministry goals.
32. Describe what conditions contribute to failing to achieve your ministry goals.
33. What have you found that contributes to achieving ministry goals?
34. Describe some of the ways you encourage leaders to carry out ministry goals.
35. When discipling a key leader in your ministry, describe how you help him grow in his usefulness in Christ.
36. On the following list, check the areas that are your strengths.
 - Giving vision to your ministry
 - Setting goals for your ministry
 - Evaluating the health (strengths, weaknesses, etc.) of your ministry
 - Planning out the steps to bring about ministry change
 - Implementing ministry change
 - Leading people through change
 - Keeping momentum in accomplishing ministry goals
 - Overcoming obstacles in your ministry
 - Discipling key leaders
 - Other: _____
37. From the list in the previous item, what areas do you need to grow in?

Section 6: Interview Questions¹

- 6.1 How does your ministry relate to fulfilling the mission of the church?
- 6.2 How does one develop a vision for his ministry?
- 6.3 What is the difference between a ministry vision and ministry goals?
- 6.4 When evaluating the health of your ministry in light of the ministry's vision, how do you go about doing this? What would you assess about your ministry when evaluating it? What would be some things you look for to indicate the ministry is healthy?
- 6.5 If you had to plan changes for your ministry, how would you do that? What would be the process?
- 6.6 If you had a plan that carried out the vision for your ministry, what would you include in that plan?
- 6.7 When thinking about your confidence in leading your ministry team through changes (item 16 above), you seemed (hesitant, confident, etc. based upon their answer). Why do you feel this way?
- 6.8 Why would conflict potentially arise when there are changes in your ministry? What are some of the conflicts that could arise? What are ways to minimize potential conflict during ministry changes?
- 6.9 How important is it to have strong relationships with your leadership team? How do you go about developing those relationships?

¹ This section was only given to those who were interviewed. These questions are a sampling of some of those asked. From the data collected from the survey above, several of these questions were asked, and more specific questions were generated for each individual interviewed.

APPENDIX 2
REVITALIZING MINISTRIES CURRICULUM
EVALUATION

The following evaluation was sent to an expert panel consisting of three individuals who evaluated the course material to ensure it was biblically and theologically faithful, precise in content and presentation, adequately thorough in covering the material, had various learning styles, and applied to ministry settings.

Revitalizing Ministries Curriculum Evaluation

Name of Evaluator: _____ **Date:** _____

Lesson Evaluated: _____

1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary

Criteria	1	2	3	4	Comments
Biblical and Theological Faithfulness					
The material is scripturally and theologically sound.					
The lesson is sufficiently and appropriately Christ-centered.					
The material is relevant to the issue of disciple-making.					
Scope					
Each lesson has a clear thesis statement.					
The points of the material support the purpose laid out in the thesis.					
Overall, the lesson is clear in content and presentation.					
The lesson is sufficiently thorough in its coverage of the material.					
Methodology and Practicality					
The lesson uses various learning styles, such as lecture, discussion, case study, reading, writing, and homework.					
The lesson contains points of practical application.					

APPENDIX 3

MINISTRY REVITALIZATION WORKSHEET

The following worksheet was given to the elders and leaders during the last training session. They broke up into two groups, with each group focusing on one ministry to revitalize. Each group used this worksheet to discuss, develop, and refine their ministry plan.

MINISTRY REVITALIZATION WORKSHEET

Ministry to be Revitalized: _____

Instructions: The following worksheet gives the steps for revitalizing a ministry, which may take weeks or months to accomplish as the team works together. However, this course aims to accomplish *the first five steps* (mission statement through the strategic plan). By going through these five steps, you will get an idea of how the process works, which should be extremely helpful to you as you later apply this to your ministry.

Since you are going through these steps rather quickly, this may mean not coming up with a perfect mission statement, vision statement, and so forth, but it should set the foundation for future discussions of these ministries that you are working on. This process will require working together as a team and knowing when and how to move along the discussion. I will be available to give feedback as I observe your group in action. For help on each step, see the attached “Steps to Revitalization Examples.”

Steps to Revitalization:

1. Write out the *mission statement* for your ministry (usually one sentence) and explain how it accomplishes or relates to the church’s mission. The mission of your ministry is the biblical convictions that drives you to action.
2. Develop a *vision statement* for your ministry (a one to three-page document): what is your envisioned outcome? Start with the end in view: *what* do you see God doing in your ministry which will accomplish your mission?
3. *Brainstorm* how your vision can be accomplished in your ministry. Think about broad strategies of how you will accomplish different aspects of your vision (as opposed to coming up with all the details, which is done under the strategic plan). Broad strategies would include people in your ministry, discipleship principles, activities, and pathways for growth.

4. *Evaluate* your ministry by doing a SWOT analysis (strengths, weaknesses, opportunities, threats). Evaluate people. Evaluate activities and pathways.
5. Develop a *strategic plan*.
 - a. Priorities: what are they? After you list some, you should put them in order of importance. Next, determine the time frame for when these priorities will be accomplished (e.g., year one, year two, etc.).
 - b. Goals: for the priorities above, write out the goal(s).
 - c. Action steps: plan out the action steps to see the goal(s) accomplished for year one. Include who is doing it, the time frame, and what resources.
6. *Communicate* clearly and consistently:
 - a. Your mission and your vision.
 - b. How your strategic plan for this year (small map) relates to the vision (large map).
 - c. The problem and cost of not fixing it, and what needs to be done.
7. *Execute* the strategic plan.
 - a. Remove anticipated obstacles.
 - b. Set reasonable timelines and goals.
 - c. Give followers the opportunities and resources to serve.
 - d. Monitor the change.
 - e. Recognize accomplishments.
8. *Anchor* the change in the culture.
 - a. Continue to monitor ministry practices.
 - b. Regularly review the mission and the vision.

STEPS TO REVITALIZATION: EXAMPLES

1. Mission statement examples:
 - a. Children's ministry: our passion is to exalt Christ to the coming generation.
 - b. Women's ministry: the primary objective of women's ministry in our church is to continually teach women, through *instruction* and by *example*, the beauty, glory, joy, and freedom of biblical womanhood, so women will know how to carry out their role in the home, in the church, and in other facets of daily life, to the exaltation of Christ.

2. Vision statement example: children's ministry.
 - a. God saving many of our children (Deut 6; Ps 22; 127; 145; Mark 10; Acts 2; Eph 6).
 - b. Godly workers who are passionate about the vision of reaching the next generation (Titus 2:14).
 - c. God using each worker to reach the next generation (1 Cor 12; Eph 4:11-16).
 - d. Structured classroom time and activities that help accomplish the mission (1Cor 14:40).
 - e. Parents are encouraged, challenged, and equipped to reach their children with the gospel (Eph 6:4).
 - f. Good biblical curriculum.
 - g. Teachers trained and mentored.
 - h. Policies to protect our children

3. Brainstorming example: children's ministry.
 - a. If God desired to save our children, how would he do it? He would do it through the Bible.
 - i. How could God use the Bible? Through teaching, biblical curriculum, and memorization.
 - b. How could we get workers passionate about the vision of reaching the next generation? Communicate the vision:
 - i. Through our leaders.
 1. They must be passionate about the vision. How?
 - a. Through teaching, discussion, and prayer at our regular leadership meetings.
 - b. By being an example: live the vision.
 - ii. To our workers: how?
 1. Through teaching and praying.
 2. Through interviews.
 3. Through having a written document.

- c. God using each worker: how?
 - i. Develop job descriptions and give each worker a job to do.
 - ii. Small group leaders: have each worker be a small group leader where each leader is responsible for a certain number of children.
4. Evaluation example (SWOT analysis): children's ministry.
- a. Strengths:
 - i. Dedicated leaders who loved children.
 - ii. Many children.
 - b. Weaknesses:
 - i. Large turnover year to year of teachers and workers.
 - ii. Lack of classroom structure. We can restructure the class time to promote the vision better.
 - c. Opportunity:
 - i. Reach children beyond our church with outreach events (like Love Vallejo).
 - ii. Equip our parents to reach their children
 - d. Threats:
 - i. Poor curriculum that is undermining what was taught in the pulpit; easy believism.
 - ii. People attending children's ministry to serve but not attending church.
5. Strategic plan example: children's ministry:
- a. Priorities (from vision above): in order of importance:
 - i. Have a good curriculum (1).
 - ii. Trained teachers (1).
 - iii. Every member ministry (2).
 - iv. Structured classroom (2).
 - v. Equipped parents (3).
 - b. Goal(s): from priority two above:
 - i. We desire to have teachers who can teach the Bible.
 - c. Action steps to achieve this goal:
 - i. Communicate to our teachers the importance of being trained.
 - ii. Offer training on how to teach the Bible.
 - iii. Give examples of how to teach at an appropriate age level.
 - 1. Through skilled teachers who know how to do this.
 - 2. Through evaluation.
 - iv. Mentor teachers through the process of teaching children.
 - 1. Develop an evaluation.
 - 2. Give feedback after they teach.

APPENDIX 4

MINISTRY REVITALIZATION PLAN EVALUATION

The author used the following rubric to evaluate the leader's plan that the plan was rooted in biblical convictions, stated clearly the mission and vision, and revealed priorities, goals, and action steps.

Ministry Revitalizing Plan Evaluation

Ministry Being Evaluated: _____ **Date:** _____

1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary

Criteria	1	2	3	4	Comments
Mission Statement					
The mission statement is clear and biblical.					
The mission statement is clearly connected to the church's mission.					
Vision Statement					
The vision statement is rooted in biblical convictions.					
The vision statement reveals what God wants to accomplish through the ministry.					
Evaluation					
The evaluation reveals the strengths, weaknesses, opportunities, and threats of the ministry.					
Strategic Plan					
Priorities are established.					
The goal to accomplish a priority is clear and realistic.					
Each goal is measurable, so it is clear when it is accomplished.					
The action steps are actions (starts with a verb).					
The action steps are logically ordered.					
The action steps reveal who is involved, the time frame, and the resources.					

APPENDIX 5
COURSE SYLLABUS

REVITALIZING MINISTRIES SYLLABUS

January 2021

Course Purpose: This course aims to train leaders to revitalize ministries for the building up of the church to the glory of Christ.

Course Description: A church can lose sight of its mission and go astray. Therefore, a church must know its mission and have a vision for carrying it out in the church's various ministries. This course is designed to train leaders on revitalizing ministries, so those ministries carry out the church's mission.

Course Objectives:

- Leaders will learn principles on how to revitalize ministries.
- Leaders will have the opportunity to practice those principles in a group setting by developing a strategic plan for a ministry in the church.
- Leaders will then be able to apply what they have learned to their ministry context.

Readings: Leaders will be reading two books for this course:

- *Deep Discipleship: How the Church Can Make Whole Disciples of Jesus* by J. T. English
- *The Vine Project: Shaping Your Ministry Culture Around Disciple-Making* by Colin Marshall and Tony Payne.

These books should be an encouraging and easy read, reinforcing truths we know about the importance of disciple-making and challenging and sharpening us in our efforts to revitalize the ministries of our church. The books are practical, giving good suggestions and principles about fulfilling our mission of making disciples in the church. While the books tend to focus on the church as a whole, the principles can easily be adapted to our individual ministries. The church has purchased these books for you.

Assignments:

1. *Deep Discipleship*: Reading and questions.
 - **Due:** Read the entire book by February 13 (213 pages)
 - **Reading questions:** Before the first training session (February 13), come prepared to answer the following questions:
 - *What are your initial thoughts and overview of the book?*
 - *In what ways do you see our church already carrying out what the author advocates in his book? Where are we strong?*
 - Based on the reading, *how can our church improve in growing and maturing deep and holistic disciples?*
 - On page 195, the author discusses how a church can implement what he has discussed. *What did you find helpful about his strategy?*
2. *The Vine Project*: Reading and discussion questions.
 - **Due:** February 27
 - Read, take notes, and come prepared to discuss the following: (56 pages)
 - **Read** Setting the Scene: The Big Question and Changing the Culture, pages 13-40. Only answer discussion questions 1 and 2 on page 40.
 - **Read** Phase 1: Sharpen Your Convictions: Introduction pages 43-45 and Summary pages 143-149. Answer discussion questions 1c and 2 on page 119.
 - **Read** Phase 2: Reform Your Personal Culture, pages 155-172. Answer discussion questions on pages 169-172.
3. *The Vine Project*: Reading and discussion questions.
 - **Due:** March 18
 - Read, take notes, and come prepared to discuss the following: (158 pages)
 - **Read** Phase 3: Loving, Honest Evaluation, pages 175-196. Instead of doing the evaluation exercises (unless you have time to!), answer the following questions:
 - Think of the people in your ministry (or shepherding list):
 - Do you generally know the spiritual condition of your people?
 - Are people moving to the “right” (growing in Christ)?

- Think of the activities of your ministry:
 - How effective are the activities in moving people to the right?
 - Do some activities need to be improved? Do others need to be discarded?
 - From the list on pages 194-95, what do you believe would be the top three roadblocks to revitalizing your ministry?
 - **Read** Phase 4: Innovate and Implement, pages 199-312. In your ministry, what are the pathways that are moving people to the right? Answer this question in terms of engaging, evangelizing, establishing, and equipping.
 - **Read** Phase 5: Maintain Momentum, pages 315-336.
4. Develop a strategic plan for revitalizing a ministry.
- Leaders will apply the principles they have learned from the course to develop a strategic plan to revitalize a ministry of their choice.
 - Leaders will be divided into two groups to accomplish this strategic plan.

Course Calendar:

Week 1 – January 17-23
Revitalizing Ministries Survey Elder Interviews (3 – 4 elders) (Those I interview will know in advance.)
Week 2 – January 24-30
Reading: <i>Deep Discipleship</i> , pages 1-76
Week 3 – January 31-February 6
Reading: <i>Deep Discipleship</i> , pages 77-158
Week 4 – February 7-13
Reading: <i>Deep Discipleship</i> , pages 159-213 Reading Questions from <i>Deep Discipleship</i> (see above) Training Session One: Saturday, February 13, 8:00 a.m. – 12:30 p.m.
Week 5 – February 14-20
Reading: <i>The Vine Project</i> , pages 13-45, 143-149, 155-172 Discussion questions: 1-2, page 40; 1c and 2, page 119; and all from pages 169-72 Homework: Ministry Mission; Evaluation (see: student notes, page 7)

Week 6 – February 21-27
Catch up Training Session Two: Saturday, February 27, 8:00 a.m. – 12:00 p.m.
Week 7 – February 28-March 6
Reading: <i>The Vine Project</i> , pages 175-239 Answer questions under reading for Phase 3 above Homework: Biblical convictions. One area that you need to change. (See student notes.)
Week 8 – March 7-13
Reading: <i>The Vine Project</i> , pages 241-295
Week 9 – March 14-20
Reading: <i>The Vine Project</i> , pages 297-336 Answer question under reading for Phase 4 above Training Session Three: Thursday, March 18 – Saturday, March 20 Develop a strategic plan for revitalizing a ministry

Overview of Training Sessions:

First Training Session: Saturday, February 13, 8:00 a.m. – 12:30 p.m.

- 8:00 **Lesson one:** Introduction and Overview: gives the big picture of the course
- 8:50 **Discuss** Pre-work: *Deep Discipleship*
- 10:00 **Lesson two:** The Mission; practical application and prayer
- 11:20 **Lesson three:** The Vision; practical application and prayer
- 12:30 **Review homework** and close in prayer

Second Training Session: Saturday, February 27, 8:00 a.m. – 12:00 p.m.

- 8:00 **Welcome and Overview** of the day
- 8:15 **Discuss** *The Vine Project*
- 9:25 **Lesson four:** Foundational Principles to Bring about Change; practical application and prayer
- 11:10 **Lesson five:** Case Study of Nehemiah; group prayer
- 12:00 **Review homework** and close in prayer

Third Training Session: Thursday, March 18 – Saturday, March 20

- Review:** Mission, Vision, Foundational Principles
- Lesson six:** Leading People through Change
- Lesson seven:** Developing a Vision
- Discuss:** *The Vine Project*
- Lesson eight:** Communicating, Executing, and Anchoring
- Group project:** Developing a strategic plan to revitalize a ministry of your choice

APPENDIX 6

LESSON TWO NOTES AND MANUSCRIPT

The following pages give an example of the opening page given to the expert panel and a page from the manuscript from lesson two. The manuscript reveals examples of the “notes” given to the expert panel so they could understand when I was asking discussion questions, showing PowerPoint slides, or having the students turn to various passages of Scripture.

REVITALIZING MINISTRIES

Jesus' Mission for His Church

Matthew 28:16-20

Notes on the lesson:

- Questions in *italics* and underlined are discussion questions for the class.
- **Bold** Scripture references are those I turn to and read.
- PowerPoint slides mentioned in the lesson are attached in a separate file.
- An outline for the lesson for student notetaking is on the last two pages.

Purpose: This lesson aims to give a clear vision of the glorious Christ and his mission.

- The leaders will understand the significance of the glorious Christ and his mission and why this mission should permeate all the church's ministries.
- The leaders will comprehend and apply this truth to themselves and their ministry.

Outline:

- A. The Mission Is Centered in the Glorious Person of Christ**
 - a. The person and work of Christ.
 - b. The sufficient resources of Christ.
- B. The Mission Is Carried Out by a Clear Vision from Christ**
 - a. The task: make disciples.
 - b. The course of action: go, baptize, and teach.
 - c. The goal: Christ's exaltation.
- C. The Mission Is Completed by the Presence of Christ**

Equipment and Supplies

- Projection for PowerPoint
- Class notes, syllabus, handouts: outline and practical application, whiteboard, markers

REVITALIZING MINISTRIES

Jesus' Mission for His Church

Matthew 28:16-20

Hook

A person's greatness magnifies the significance of the mission he desires to accomplish. For example, if a man decided to start a new career that would require additional schooling and longer working hours, his decision might only affect a few people, most notably his family. In contrast, if the CEO of a large company drastically changed his company's mission, that decision could affect every employee in his company. If the God of the universe has a plan he is accomplishing, this affects every human being that has ever existed. A person's prominence amplifies the importance of his mission [PowerPoint #1: Lesson Title] . . .

A. The Mission Is Centered in the Glorious Person of Christ (Matthew 28:16-20)

In **Matthew 28:16-20**, the author reveals Christ's glory to emphasize the significance of his mission. Matthew discloses several things that show his majesty: *What do you notice?* (1) Jesus' followers worshiped him as God; (2) Jesus claimed all authority had been given to him in heaven and on earth; (3) Jesus states that his commission extends to all the nations; (4) Jesus asserts that his name is equal to the name of God; (5) all that Jesus has commanded is to be obeyed; (6) Jesus promises his presence always to the end of this age. [PowerPoint #2: The Mission Is Centered In A Glorious Person] The unveiling of Jesus' majesty amplifies the importance of the work he has called the church to do. *Why is having this vision of Christ so crucial for the church?* Having this perspective of him is essential because it reveals the mission's significance, and it encourages and motivates the church to achieve the mission. Do people in your ministry have this vision of Christ? *How can you ensure they do?*

APPENDIX 7
MINISTRY REVITALIZATION PLAN EVALUATION
EXAMPLES

The following pages evaluate the deacon team's plan and the *initial* evaluation of the men's ministry team's plan. After correcting the items listed, the men's ministry team resubmitted their plan, and upon a second evaluation (which is not included in this appendix), at least ninety percent of all rubric evaluation indicators met or exceeded the sufficient level.

Ministry Revitalizing Plan Evaluation					
Ministry Being Evaluated: Deacons					
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Mission Statement					
The mission statement is clear and biblically.				X	Biblical texts and principles were given that describe what led to the statement.
The mission statement is clearly connected to the church's mission.				X	The first point of the statement stresses why the deacon ministry should be consistent with the mission of CBC.
Vision Statement					
The vision statement is rooted in biblical convictions.				X	The vision statement follows CBC's membership commitment of engaging and evangelizing the lost and establishing and equipping the saints.
The vision statement reveals what God wants to accomplish through the ministry.				X	Specific details were given as to what the men see God doing through the deacons.
Evaluation					
The evaluation reveals the strengths, weaknesses, opportunities, and threats.				X	Strengths, weaknesses, threats, and opportunities were laid out for the two priorities below.
Strategic Plan					
Priorities are established.				X	Two priorities were listed: the care of people and knowing how to oversee.
The goal(s) to accomplish a priority is clear and realistic.				X	The goals are clear and appear realistic.
Each goal is measurable so it is clear when it is accomplished.				X	Each goal is measurable with what must be done and by what time frame.
The action steps are actions (starts with a verb).				X	Yes!

1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
The action steps are logically ordered.			X		The action steps are logically ordered. However, the action steps combine both goals above and should be separated for each goal.
The action steps reveal who is involved, the time frame, and the resources.			X		This was done for the first two action steps. Time prevented them from doing the others.

Ministry Revitalizing Plan Evaluation					
Ministry Being Evaluated: Men's Ministry					
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Mission Statement					
The mission statement is clear and biblically.			X		The statement is precise and clear. Numerous biblical texts were given to support it.
The mission statement is clearly connected to the church's mission.				X	It clearly is connected to the church's mission statement of making disciples of men.
Vision Statement					
The vision statement is rooted in biblical convictions.			X		The vision is taken directly from scriptural principles of men leading, protecting, providing, and so forth. The statement could have been written out more explicitly.
The vision statement reveals what God wants to accomplish through the ministry.		X			It is clear what men should be; however, the statement adds five points not in the mission statement, which easily could be part of leading, protecting, providing.
Evaluation					
The evaluation reveals the strengths, weaknesses, opportunities, and threats.				X	The evaluation focused on "men who lead." The plan revealed strengths, weaknesses, threats, and opportunities concerning leading.
Strategic Plan					
Priorities are established.		X			Two priorities were given: develop a curriculum and leadership development. However, under both priorities, goals and action steps were added that should have been put under those headings.
The goal to accomplish a priority is clear and realistic.			X		Three goals were given for the two priorities, which were clear and realistic.
Each goal is measurable so it is clear when it is accomplished.			X		Yes

1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
The action steps are actions (starts with a verb).		X			Some of the action steps were put under the goals. These should be moved.
The action steps are logically ordered.			X		Yes
The action steps reveal who is involved, the time frame, and the resources.		X			The action steps do not give a time frame or who is going to help create the research team.

APPENDIX 8

PRE- AND POST-MEAN SCORES

Survey Question	Pre-Mean Score	Post-Mean Score	Difference
10	5.3	5.6	0.3
11	5.7	5.8	0.1
12	4.8	5.5	0.7
13	4.4	5.4	1.0
14	4.0	5.2	1.2
15	4.7	4.7	0
16	3.9	5.3	1.4
17	4.2	4.9	0.7
18	4.1	5.2	1.1
19	5.1	5.5	0.4
20	4.3	5.1	0.8
21	4.0	5.6	1.6
22	5.3	5.5	0.2
23	4.4	5.2	0.8
24	4.1	4.9	0.8
25	3.5	4.6	1.1
26	4.2	4.8	0.6
27	4.1	4.6	0.5
28	4.6	4.6	0
29	5.8	5.8	0
Total Mean Score	90.5	103.8	13.3

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ABSTRACT

TRAINING LEADERS TO REVITALIZE MINISTRIES AT COMMUNITY BIBLE CHURCH IN VALLEJO, CALIFORNIA

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The purpose of this project was to train leaders at Community Bible Church in Vallejo, California, to revitalize ministries for the building up of the church to the glory of Christ. Chapter 1 describes the project's ministry context, the rationale for its implementation, and the project's goals. Chapter 2 examines Jesus' mission for his church from Matthew 28:16-20, Jesus' plan to build his church from Ephesians 4:7-16, and Jesus' shepherds who lead his church from 1 Peter 5:1-4. Chapter 3 discusses how elders lead through change, examining the foundation for leading change and giving a model to lead through change. Chapter 4 details how the project was developed and implemented. Chapter 5 summarizes the evaluation of the project's purpose and goals, examines strengths and weaknesses, and offers suggestions for future improvements.

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