Training Members of the Muskegon, Michigan Seventh-day Adventist Church to Conduct Evangelistic Meetings: the Leadership Practices Involved

Ryan Dean Counsell
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ABSTRACT

TRAINING MEMBERS OF THE MUSKEGON, MICHIGAN SEVENTH-DAY ADVENTIST CHURCH TO CONDUCT EVANGELISTIC MEETINGS: THE LEADERSHIP PRACTICES INVOLVED

by

Ryan Counsell

Adviser: Ron du Preez, DMin, Th.D.
Title: TRAINING MEMBERS OF THE MUSKEGON, MICHIGAN SEVENTH-DAY ADVENTIST CHURCH TO CONDUCT EVANGELISTIC MEETINGS: THE LEADERSHIP PRACTICES INVOLVED

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Date completed: June 2014

Problem

The Muskegon, Michigan Seventh-day Adventist Church’s mission statement encouraged members to use their spiritual gifts. Unfortunately, most members with the gift of evangelism did not know how to conduct lay evangelism relying rather on conference evangelists. Due to Michigan Conference staff reductions, in going from four to two full time evangelists with associated budget limitations; there was a waiting list for conference evangelists to hold meetings in the churches, which made the situation more desperate. The result was that laity, who possessed the gift of evangelism, were awaiting conference evangelists rather than conducting their own lay evangelistic meetings. A major contributing factor was the lack of lay members who had been trained to conduct
public evangelistic meetings. This study project seeks to address this challenge by conducting a lay training program in evangelism at the Muskegon Seventh-day Adventist Church.

Method

The project sought to equip local leaders for evangelistic ministry in the context of small groups, so that they would conduct their own evangelistic meetings throughout West Michigan. The equipping process went throughout the winter of 2010–2011. Members were equipped in the utilization of several resources including Dr. Russell Burrill’s *Field Evangelism* manual. Upon completing the training course, each of the five teams conducted their own respective evangelistic campaigns. Opening in five locations throughout West Michigan, the meetings began simultaneously on the evening of February 22, 2011. A qualitative evaluation on the training and the success of these Muskegon meetings was done with focus groups in July of 2011.

Results

The theological foundations in leadership theory arise primarily from my investigation of the lives of Barnabas and also Paul and Jesus. Thirteen practices were discovered and integrated in the training process. These 13 Biblical principles, hereby referred to as the “applied principles” are highlighted: (a) choose loyal leaders; (b) choose encouragement leaders; (c) give leaders an unconditional opportunity (d) choose leaders who are transparent Christians (e) choose leaders who are willing to learn from failure; (f) choose leaders who can deal with conflict and resolution; (g) choose some leaders by following the principle of multiplication; (h) choose leaders who want to
develop their Spiritual gift of evangelism; (i) choose leaders by being gender inclusive; (j) choose leaders who are willing to learn discipleship; (k) teach leaders to use the principle of *oikos* evangelism; (l) choose leaders who will use compassion to lead to mission and (m) choose self-sacrificing laity to preach.

As to secular leadership theory, the ones that were employed in this project included; influence theory, University of Iowa behavior theory, Ohio State University behavior theory, Path-Goal theory, charismatic leadership and servant leadership. Drath’s (2001) principle of interpersonal Influence did have a positive effect. Also, in the University of Iowa study, various styles proved effective rather than a “one-style to fit all” approach. In the Ohio study theory, the two behavior traits were “consideration” and “initiating structure” and this theory did prove conclusive. Another theory, the Path-Goal theory, also proved conclusive in this project. The focus was to remove barriers as much as I could so that the “path” was clear for the speakers. Charismatic leadership also played a role by my aspiring to the dreams and goals of the speakers to encourage them forward. The most conclusive was servant leadership and its focus on teaching the people to follow Jesus and to make disciples. Furthermore, speakers of both ordinary and those of less favorable backgrounds became spirit filled and used the gift of evangelism to conduct their meetings and taught others about Jesus.

Conclusions

Anyone who is going to train lay leaders needs to be careful in the following areas: Developing, recruiting, discipling, equipping, training, budgeting and planning, scheduling, vision casting, fund raising, encouraging and leading. As a result of this study and the application of these principles, we have concluded the following: The
Methodologies in this project can effectively train lay people to use their gifts of evangelism; also, when church members are effectively trained to use their gift of evangelism, it will energize the church; also, by a church having an evangelism equipping program, members may utilize such a training school as a place for them to employ their spiritual gifts. In conclusion, the Muskegon Seventh-day Adventist Church is a stronger church today in that it has additional trained laity to do evangelism. As a result of the project, the 17 lay leaders have become stronger speakers and leaders in the church. They all have experienced the joy and trials of holding evangelistic meetings and all have witnessed the baptisms that came from their labor.
TRAINING MEMBERS OF THE MUSKEGON, MICHIGAN SEVENTH-DAY ADVENTIST CHURCH TO CONDUCT EVANGELISTIC MEETINGS: THE LEADERSHIP PRACTICES INVOLVED

A project document presented in partial fulfillment of the requirements for the degree Doctor of Ministry

by

Ryan Dean Counsell

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CHAPTER 1

INTRODUCTION

Ministry Context

In March of 2001, after graduating with a Master’s of Divinity from Andrews University, I began as pastor of the Muskegon Seventh-day Adventist church which had a membership of 255. The church had many new members from a recently conducted evangelistic meeting held by Evangelist Hyram Rester, in addition to the 22 people baptized during the prior year, 2000. During my ten and a half years at the church, from 2000 to July, 2011, the Muskegon Church held 16 public hall evangelistic meetings that led to their 155 baptisms during that same time period.

In overview, the project seeks to equip local church leaders for evangelistic ministry in the context of facilitating small groups. The final result should be that they would conduct their own evangelistic meetings throughout West Michigan during the spring of 2011. The equipping process would be directed throughout the winter of 2010–2011. Members would be equipped in the utilization of several evangelistic resources including Dr. Russell Burrill’s Field Evangelism manual. Upon completing the training course, each of the five teams would conduct their own respective evangelistic campaigns. Scheduled to open in five locations throughout West Michigan, the meetings would begin simultaneously on the evening of February 22, 2011. A qualitative
evaluation on the training and the success of these Muskegon meetings would be done with focus groups in July of 2011. The evaluation of the groups, along with the outcomes, recommendations, and reflective observations are recorded in chapter 6; hopefully it will assist future research in this area.

Statement of the Problem

The Muskegon Seventh-day Adventist Church’s mission statement encouraged members to use their spiritual gifts. Unfortunately, most members with the gift of evangelism did not know how to conduct lay evangelism relying rather on conference evangelists. Due to Michigan Conference staff reductions, in going from four to two full time evangelists with associated budget limitations; there was a waiting list for conference evangelists to hold meetings in the churches, which made the situation more desperate. The result was that laity, who possessed the gift of evangelism, were awaiting conference evangelists rather than conducting their own lay evangelistic meetings. A major contributing factor was the lack of lay members who had been trained to conduct public evangelistic meetings.

Statement of the Task

The task of this project is to develop skills in leadership practices. While the project describes training, it is important to remember that training is a complement to leadership. The project seeks to implement a lay training program for members of the Muskegon church to conduct evangelistic meetings and thereby to develop their leadership skills. Leadership development, however, will not be limited to just training. Training will therefore include utilizing various evangelistic concepts which will enable
the selected laity to develop in a variety of crucial leadership practices. They will conduct their own evangelistic meetings, after which there will be a qualitative evaluation to test the effectiveness of the training program.

**Justification for the Project**

The Muskegon Seventh-day Adventist church needs to align its members with its mission statement which promotes the development of spiritual gifts including the gift of evangelism. This research is important because it engages in the mission of the Muskegon church by focusing on laity-driven direct conversions, baptisms, and discipling of new members. Ellen White wrote that our churches should become training schools for Christian workers and this project endeavors to put in place materials for the foundation to commence such a school for lay workers. Trained lay evangelists can conduct meetings in their home towns in a much more cost effective and practical way than employing an outside, itinerant evangelist. The Muskegon church needs lay evangelists to carry out its mission, due to the shortage of professional evangelists.

**Expectations From This Project**

This project is expected to create trained lay leaders who will be able to utilize their spiritual giftedness in holding evangelistic meetings. Furthermore, the mission of the Muskegon church will be advanced due to the new families these lay evangelists will bring in. These lay evangelists will become leaders and provide training and discipleship to other laity. These additional lay evangelists will be available to the Michigan conference as potential evangelistic resource personnel for use in soul winning events.
In the discipline of leadership, this research is to provide pastors and conference workers valuable information in knowing how to better train future lay evangelists and in conducting successful lay meetings. The project and research is intended to create a reproducible template of lay training whereby other laity could learn to do public evangelism. It is anticipated that it will stop the shortage of evangelists in the Muskegon church as lay members would be trained to advance the work by conducting meetings. These lay evangelists will be spiritually transformed due to development of their spiritual gifts.

**Delimitations**

The project was limited to the population of West Michigan in and around the vicinity of Muskegon. Also, it involved only the training and use of Seventh-day Adventists whose membership were in good standing at the Muskegon church. Both men and women who felt they had the ability to learn to conduct an evangelistic campaign were chosen. The study was further limited to only public evangelism, as opposed to other valid forms of evangelism which could have been used.

**Limitations**

The meetings were held at 6:30 p.m. and therefore were not available to members who were not available during this meeting time. All the speakers were lay people who had never been professionally trained in public speaking, theology or the use of technology. Furthermore, we did not record any of the presentations.
List of Abbreviations

NAD  North America Division
LPC  Least Preferred Co-worker
LUC  Lake Union Conference

Definitions of Terms

Laity—members of the church who are not professional pastors.

Clergy—ordained and paid leaders of the denomination.

Evangelism—a relationship process of people coming to Christ.

Description of the Process

Chapter 2 presents a theological reflection focusing on New Testament discipling principles, extracted from an analysis of the lives and ministry of Barnabas, Paul, and Jesus, and used as a training tool during the implementation of the lay training project. Additionally, the writings of Ellen White were examined regarding views on leadership and lay training in evangelism in North America during the 19th and 20th centuries. Furthermore, I identified 13 Biblical leadership principles and named them the Applied Leadership Principles 1–13. These 13 principles make up part of the methodologies used in the project.

In chapter 3, a literature review from current books, journals, and theses on the development of leadership theory and the steps necessary to select, equip, and develop lay people in a training program were reviewed. I also identified nine secular leadership principles and titled them, the Applied Leadership Principles A–I. Together, the Applied Leadership Principles 1–13 and the Applied Leadership Principles A–I, sum up the total
methodologies used in the project. These applied principles guided the strategy in chapter 4 because each applied principle, as found in chapters 2 and 3, has a corresponding strategy in chapter 4.

Therefore, in chapter 4, I list two groups of strategies; the Applied Leadership Strategies 1–13 and the Applied Leadership Strategies A–I. In addition, chapter 4 has the strategy of developing and implementing the lay training seminar in the ministry context of the Muskegon church. Later, in the chapter 5, I posted the outcomes of these applied leadership principles/strategies as they occurred within the project narrative. Chapter 6 looks at evaluations, recommendations, and conclusions.
CHAPTER 2

A THEOLOGY OF NEW TESTAMENT LAY TRAINING

Introduction

This chapter focuses on New Testament discipleship as it pertains to mentoring and spiritual gifts. Jesus taught in the Great Commission to go and make disciples and to teach them how to use their gifts for evangelism. Paul is one of the greatest apostles in the New Testament, but often little is known about the role Barnabas plays in discipling him. This connects to this project because it examines New Testament discipling principles, extracted from an analysis of the lives and ministry of Barnabas, Paul, and Jesus. These principles will be used to train the laity during the implementation of this project.

Barnabas in the Early New Testament Church

Barnabas is first seen in one of two examples concerning the communal atmosphere in the early New Testament church in Jerusalem (Acts 4:36–37). The believers have everything in common and Barnabas, being a member of that community, sells his land and brings the money to the communal table. In a recent study, Murphy (2009) explains how the author of Acts, Luke, then devotes little attention to him in that story, in comparison to the more lengthy story of Ananias and Sapphira (Acts 5:1–11)—a couple who lied about the sale of property that they had given to the community.
Apparently there were internal problems in the church, and these two accounts reflect both the good and bad sides of communal living. Barnabas is hailed as the example of true Christian love and it reflects from his character. Luke sets the examples up for contrast given their juxtaposition. He points out that; both are members of the new community; both sell land and both place money at the apostles' feet. Barnabas’ noble act, which helps to meet the needs of those in the church community, is contrasted with the lies and deception of Ananias and Sapphira. Perhaps, in an equally important sense, is his submission to the leadership’s method of money distribution. In doing this submissive act towards the apostolic leadership of the church, he is showing loyalty and credibility (Murphy, p. 171–172).

In another recent study, Hume (2009) points out potential power issues in this story. Since Barnabas is both from Cyprus and a Levite, he is a born member of the leadership tribe that makes up the priests in Israel. Naturally, as a leader himself, he might be tempted to question the Galilean leadership; especially in light that the disciples were considered unlearned and common men (Hume, p. 197). Concerning the Jewish clergy, Luke points out their amazement at the New Testament leadership. He says, “When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled” (Acts 4:13 King James Version). In his study, Hume (2009) also notes that being a Levite himself, Barnabas might have weighed in with his fellow Levites. Instead, he submits to the Church leadership thus giving it credibility by showing everyone by example that even a Levite obeys the apostles (Hume, p. 197). Barnabas’ demeanor here allows the reader to see how greatly of an admired member of the new community he becomes. Though his original name is Joseph, he is never
referred to by this name again. He makes such an impact on the church and its leadership that the Apostles give him the name Barnabas which means Son of Encouragement. Luke writes, “And Joses, who by the apostles was surnamed Barnabas, which is being interpreted, the son of consolation (paraklesis) a Levite, and of the country of Cyprus” (Acts 4:36).

By Barnabas’ act, we see that a crucial leadership challenge in the early church is alleviated. The execution of Ananias and Sapphira could have gone badly for the early church and a controversy could have arisen over the disciples’ leadership methods over money. Just as in ancient Israel, when Korah rebelled against Moses and the Lord executed him for it, the people blamed Moses (Num 16). Church discipline is a difficult thing to deal with and Barnabas’ act lends support to these early church leaders giving them credibility. Barnabas’ financial deed encourages the apostles; his money also is no doubt a great blessing to this needy new group of believers. At a time for the church, after Peter had denied the Lord three times and Judas had betrayed and sold out the Lord and now Ananias and Sapphira have robbed the Lord, the NT church needed a win for integrity to set the church on a pathway for victory. Barnabas’ kind act embodies that much needed victory and provides momentum. The apostles clearly see this and he becomes their “Son of Encouragement.”

Choose Loyal Leaders (Applied Leadership Principle 1)

The principle identified here is choosing the right people for the job. Barnabas’ example reveals that “not” everyone in the church will be a best fit for doing this project. Therefore, this project needs people who are loyal to the denomination and will follow the teachings of the church. Furthermore, participants have to believe and understand the
doctrines of the church and be willing to teach these without deviation. From Barnabas, we also see that he is supportive of the leadership and publically follows the church. Therefore, project participants must believe and follow the Muskegon church leaders who have been elected by the church. It is also crucial that they support me as their pastor and that they are willing to turn these Bible interests over to me to work with and prepare for baptism. As seen from the early church, financial support of this project is also a crucial point. Participants will need to be faithful in stewardship and honest with the offering money that will be taken each night.

**Barnabas Etymology**

In their published work, Bauer, Danker, Arndt, and Gingrich (1957, hereafter called the BDAG) explains that this new name Barnabas comes from the Chaldean *bar* or “son” and is translated into the Greek adjective *paraklesis* which ends up meaning the son of comfort, consolation or encouragement. It has a noun cognate *parakletos* which is defined as intercessor, consoler, advocate and comforter. The Gospel of John records Jesus using the word *paraklesis* when regarding the Holy Spirit as the Comforter or *parakletos*. This word is also used in 1 John 2:1 (King James Version) to refer to the ministry of Jesus. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (*parakletos*) with the Father, Jesus Christ the righteous” (1 John 2:1).

Murphy (2009) states,

> The meaning of the name, however, cannot deter one from the fact that it was attributed to him by the apostles. It speaks of how he was perceived by the leadership of the church. They found a name better suited to him. They labeled him Barnabas. This exposes their admiration. (Murphy, p. 173)
He is mentioned 23 times in the book of Acts and four times in the undisputed letters of Paul. It is Barnabas who facilitates the first meetings between newly converted Saul and the apostles in Jerusalem.

Encouragement Leaders (Applied Leadership Principle 2)

This principle urges choosing speakers who will be able to encourage others. These speakers will be in charge of facilitating and managing this series and leading people. Therefore, they will need to be the type of people who can endure the difficulties of holding an evangelistic meeting while staying positive if a negative situation arises. Sometimes, the members and visitors may not attend the meetings, or show support, or give much in terms of offerings. Other times, fellow team members may not perform or act as expected; the leader needs to be able to effectively handle such situations. People who can stay positive and who can become an encouragement to others are the people who are needed as speakers.

**Barnabas and Saul Meet**

There is an apparent discrepancy that scholars have looked at between Luke’s account in Acts and Paul’s account in Galatians regarding the first meeting between Saul, Barnabas, and the apostles. One study, (Carson & Cerrito, 2003) explains that Luke’s account of this first meeting in Acts 9:26–28 indicates that Barnabas brought Saul to meet the apostles in Jerusalem, but Paul’s account in Gal 1:18–19 does not mention this meeting. This tension could suggest that the Acts 9 meeting may therefore be an inference to their later collaboration at Antioch. The study states, (Carson & Cerrito, 2003) “If Barnabas did play such a role, Paul’s desire to show his apostolic
independence could explain his willingness to overlook it” (Carson & Cerrito, p. 72).

The root of the problem is that Paul insists to the Galatians that following his conversion to have neither gone to consult flesh and blood nor to Jerusalem to meet the Apostles (Gal 1:16–17). Instead, he says that he went to Arabia and preached; and three years later that he came to Jerusalem to meet Peter and James, the Lord’s brother. During this first trip to Jerusalem, one might think would have been the logical time for newly converted Saul to meet all of the Apostles, but he emphatically says, “But other of the apostles saw I none” (Gal 1:19). Paul recalls that even his face was unknown in the churches of Judea (Gal 1:22) which would include Jerusalem and that it would not be until fourteen years later that he and Barnabas and Titus would go again to Jerusalem; presumably his second visit (Gal 1:16–2:1).

Luke’s account in Acts records an apparent additional visit that Saul made while being in Jerusalem; an important visit. It is during this visit that Barnabas seeks out Saul, despite Saul’s reputation, and Barnabas stands in the gap for him. Even though Saul has facilitated Stephen’s death, Barnabas still introduces Saul to the apostles and the leadership of the early church. Luke’s account implies that Saul needs an advocate since Saul has been responsible for arrests and executions of Christian leaders. “And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles” (Acts 9:26–27). Tenny and Barabas (1975) point out that Barnabas must be ranked as one of the truly great leaders of his day for seeing the qualities in the newly converted Saul and for Barnabas to be willing to risk his own reputation to take Saul to the Apostles. He was gracious and had a keen ability to discern
spiritual potentialities which made him an encourager of those who failed (Tenny and Barabas, p. 477).

Unconditional Opportunity (Applied Leadership Principle 3)

The principle identified here is giving every new believer an unconditional opportunity to do a job. There is not a worse example for someone to be a Christian leader than Paul. He calls himself the least of all apostles and grieves for three days after learning the truth about Jesus. Irrespective of their previous lifestyles, the participants for this project must love Jesus. As Christians, we have accepted the forgiveness and the grace of Christ, consequently, people’s unconverted past should not be held out as evidence to disqualify them for leadership in the church. Therefore, people who used to live ungodly lives, but who now are converted will be allowed and encouraged to become speakers in this project.

Reconciling the Apparent Textual Discrepancy

Much has been written on the two accounts trying to reconcile the timeline and the apparent discrepancy. In review, Paul asserts that his travels do not extend beyond two visits to Jerusalem. The first visit he says he only meets Peter and James (the Lord’s brother) and stays 15 days (Gal 1:18–19). The second visit occurs 14 years later and he goes with Barnabas and Titus (Gal 2:1) where he meets James, Cephas, and John (Gal 2:9) as well as “them which were of reputation” (Gal 2:2). Now in Luke’s review, he asserts that Paul had three visits to Jerusalem. Paul’s first visit occurred when Barnabas introduced Saul to the Apostles. The second visit happened when Paul and Barnabas took relief money from the Antioch Church to the elders in Judea which could have
included visiting Jerusalem (Acts 11). A third visit was when Paul and Barnabas went to Jerusalem to sort out the theological debate over circumcision in the Antioch Church and to attend the Jerusalem Council (Acts 15).

To be clear, there is no question here about the accuracy of the Bible and the apparent discrepancy has a truthful harmonious answer. Unfortunately, one cannot ask the original participants and so we humanly try to grasp with conjecture as to explain possibilities. In one study, Hastings, Selbie, and Lambert (1951) suggest several possibilities. Perhaps one of the visits could have been forgotten or overlooked by Paul. Perhaps also there is harmony in the accounts with a smaller sacrifice of credibility on Acts. This could be true if the twofold object of a single visit is both for delivering alms and for the Jerusalem counsel. Perhaps a single visit with a twofold purpose has been recorded as two events. Also, perhaps the secret nature of the first meeting adds to the confusion. Paul alludes to the cloak and dagger nature of this meeting, “I went…privately to them which were of reputation” (Gal 2:2). Also, it could be that the second and third visits are really one and the same or that Galatians was written before the third visit occurred (Hastings, Selbie, & Lambert, p. 138). Each of these possibilities would have greater and different implications for other areas, but suffice it to say the apparent discrepancy can be harmonized. Since Paul never denies his being introduced to the Apostles by Barnabas, any apparent discrepancies should be placed in the recording of dates and not in the fact that the event happened.

**Barnabas Calls Saul to the Antioch Church**

Barnabas is chosen to head the new work with the gentiles in Antioch since he is also a Greek. No one seems prepared to trust Saul or to give him a second chance due to
his former persecution of the church. Then the Bible says, “then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch…for a whole year” (Acts 11:25–26). Barnabas makes Saul the assistant pastor of this church and disciples him for one year while in Antioch. Due to this trust, the church recognizes Paul’s abilities as a clergy. Later, being led by the Spirit, they lay hands on both of them and sent them out for missionary duty. Even at Antioch, Barnabas is actively encouraging the new members as he disciples the church.

And they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. (Acts 11:22–24)

In his study, M. Kim (2000) identifies seven biblical attributes in Acts about the character and personality of Barnabas: a person of comfort (4:3), a good man (11:24), a moderator (9:27), a positive man (9:26–27), a person who acts (9:27), an appreciated man (4:36, 11:22, 25), and a cooperative man (11:25–26). Kim (2000) also names seven attributes of faith seen in Barnabas: a Spirit-filled man (11:24), a faith-filled man (11:24), a man of prayer and fasting (13:1–2), an obedient man (11:22, 13:2–4), a spiritual man (11:23, 13:2), a committed man (4:37), and a man with Biblical knowledge (11:26) (Kim, p. 72). The disciples keep their focus on Jesus because Barnabas and Paul understand this as a leader’s role. When they arrive at Antioch, the focus stays on the teachings of Jesus rather than on the writings of Moses. Luke says, “And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch” (Acts 11:26). A truth to glean here is that evangelism must stay Christ centered and not be taught in a theological vacuum. Clearly, the church at Antioch had all the writings of Moses; yet, it is Jesus
Christ whom they speak of so often that they become known as Christians. This is why Jesus said, “Search the scriptures; for in them ye think ye have eternal life: and these are they which testify of me” (John 5:39). While at Antioch, Barnabas disciples Paul in the beginning, however, it becomes clear that Paul eventually takes the lead. Luke lists the team in order as Barnabas and Paul until they are sent out on the first mission trip. By (Acts 13:43), Luke acknowledges the growth and leadership of Paul and lists the pair in order as Paul and Barnabas.

Christian Transparency (Applied Leadership Principle 4)

It is important that a leader show transparency in his or her Christian walk. This Christ centered transparency is what qualifies Paul and Barnabas to lead these new believers in Antioch. The point here is to stay focused on Jesus. A dry Christ-less theological discourse with heavy exegesis is clearly not the way a teacher should gain disciples. Rather, the Bible explains that lifting up the story of Jesus and talking about the kingdom of God and the cross will gain disciples. Jesus says, “if I be lifted up I will draw all men to me” (John 12:32). Therefore, it is imperative that the participants understand the importance of lifting up Jesus in every discourse. They will need to understand that ancient theology by itself will be hard to absorb, but a life changing message about Jesus is easy and light. It is not the theology of the Old Testament that the people of Antioch are known for following. Instead, they are called Christians because Jesus is whom they talked about so much of the time.
Disputes Between Paul and Barnabas

There were two major disputes recorded in the New Testament that occurred between Paul and Barnabas. The first occurs while at the Greek cultured gentile Church of Antioch. Many Jewish traditions were apparently not being followed there: such as the rules against Jews eating with gentiles (Acts 10:28), Jews talking to gentiles (John 4:9), and Jewish circumcision. All seems to go fine until a group of Jewish Christians arrive in Antioch and push circumcision and Jewish culture upon these new Greek converts (Gal 2:3–4). Due to this, Peter and other Jewish Christians begin to dissociate from their Greek gentile brothers; even refusing to eat with them. Paul says, “and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation” (Gal 2:13). This behavior made Paul angry because he was especially commissioned by the church leadership to evangelize the uncircumcised heathen (Gal 2:9). Now, his converts were being made to be like second class citizens in their own home church and both Peter and Barnabas were partly to blame. Paul responds forcefully, “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed” (Gal 2:11).

The Dispute Over John Mark

The second dispute between Barnabas and Paul happened while they were planning their second missionary journey. John Mark, the cousin of Barnabas, went with them on their first missionary journey, but Paul does not want him going again. The Greek word for the major disagreement is the term paroxusmos or provocation. Murphy (2009) points out that it is important to note that the dispute this time, unlike last time, is a relational issue and not a theological one. The two come to a positive resolution.
because now two missionary expeditions emerge. The character of Barnabas once again comes out in this passage and is consistent with his good judgment of people. Barnabas is once again acting as an encourager or advocate *paraclete* on behalf John Mark because he sees Mark’s potential. Standing by John Mark and choosing to sail off with him on another mission trip is risky because John Mark had deserted them on the previous mission trip. As far as Paul is concerned, this was reason enough to leave Mark behind this time. But when Paul would not consider taking John Mark, Barnabas does. In doing so, he acts once again consistent with his name, the Son of Encouragement. Barnabas is willing to take a chance on risky people—he had taken a chance on young Saul when none of the Apostles would trust him (Acts 9:27); he could see potential even when someone’s proven track record was failure. His support for John Mark, as for Saul previously, indicates his focus on a person's potential not their limitations (Murphy, p. 203).

**Learning From Failure (Applied Leadership Principle 5)**

The principle identified here is that a leader must recognize the importance the role of failure plays in someone’s Christian development. In choosing 17 people to be speakers for the series, it must be acknowledged that some of them may fail at times in their ability to deliver or clarify a sermon or win over people. When someone fails, not only will it put a spotlight on that person, but it may reflect upon the others who are a part of the program. It could also be that some in the audience may dislike the failure to the extent that they do not return to the series. One solution is to teach the speakers that they are students doing this for the first time and that failure is possible and probable. True
learning often comes by trial and error and each speaker will need to be forgiving of him or her-self and the other team members.

Luke’s Position in the Dispute

Cara (2001) concludes that Luke, when he wrote Acts, viewed Barnabas in a negative light because of his dispute with Paul (Cara, p. 170). It is true that the dispute only mentions Paul’s side of the argument against John Mark. It is also true that following the dispute that Barnabas takes Mark and goes to Cyprus, his home, while Paul chooses Silas and departs on the second mission trip “being recommended by the brethren unto the grace of God” (Acts 15:40). It is also true that Barnabas is never mentioned again in the book of Acts after this dispute, while Paul’s ministry is continually reported on. However, to use higher criticism and try by conjecture to parse Luke’s position in the dispute is beyond human limitations. The book of Acts must be accepted as the word of God and to imply an alleged bias by the author is not taking the author at his word. Luke explains the purpose of his writing,

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. (Luke 1:3)

By examining the Greek, it is clear that in Luke’s mentioning the dispute that it is with objectivity; he is not taking sides in the matter. I see his attempt here to give an orderly account of the work. Murphy (2009) explains the reason why Paul’s journey is recorded and the journey of Barnabas is not. It is due to the narrative focusing on Paul's ministry and this is but an expression of that. In the same way, Peter like Barnabas, also exited the Acts narrative never to return (15:6–11) and it was not due to Luke’s disapproval. It is important to remember, moreover, that the positive characterization of
Barnabas all along in the book of Acts is written after the dispute. Murphy goes on to say, “there is no reason from a narrative-critical perspective to suggest the narrator assigned blame and sided with Paul. The narrator does not take sides so that the narratee does not either” (Murphy, p. 202).

Conflict Resolution (Applied Leadership Principle 6)

The principle identified here is how a leader must manage conflict as it arises. When the dispute arose between Paul and Barnabas over John Mark, Luke did not take sides. Instead, he stayed focused on the written purpose for recording the event which was to give an accurate account of what occurred. Therefore, conflict resolution is another key element incorporated into the implementation of this project. As differences arise among the lay participants, we have to work to ensure that civility and objectivity is maintained at all times as we work through our differences. As the facilitator, I need to offer objective feedback, not take sides and allow the participants to work through their conflicts.

John Mark Rises to Leadership

Overall, Barnabas’ decision stands the test of time as John Mark matures and becomes a pillar in church leadership. John Mark would write the Gospel of Mark and he would later become useful to Paul during Paul’s imprisonment. Paul later would write, “only Luke is with me. Take Mark, and bring him with thee: for he is profitable (euchrestos) to me for the ministry” (2 Tim 4:11). What is interesting is that Paul would even use this rare word euchrestos. He alone ever used it in the entire New Testament and then only three times; twice in this letter to Timothy referring to John Mark and once
in Philemon referring to Onesimus (2 Tim 2:21, 4:11, Phlm 1:11). It seems likely that Paul had John Mark in mind when he first used the word early in the letter (2 Tim 2:21). In any event, Paul gives theological meaning to the word by applying it to someone who has been un-useful to the gospel and who has repented and now he is useful again to the work.

The Lord knows those who are His...But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful (euchrestos) for the Master, prepared for every good work. (2 Tim 2:19—21)

Then Paul writes this, “(Mark) is profitable (euchrestos) to me for the ministry” (2 Tim 4:11). Is it a coincidence that Paul would give such a theological exposition regarding a rarely used Greek word in verse 2:21 and then use that very word to describe John Mark in verse 4:11? I suggest that Paul knew that John Mark would read this letter of summons to visit him in prison. What is more, when John Mark reads the whole letter, he no doubt would conclude that Paul is referring to him in both cases of the word usage.

Historical Background of the 2 Timothy Epistle

To unpack the historical setting of this letter, one must remember the time frame Paul is writing. Nichol, Cottrell, and Neufeld (1980b) explain that Paul is imprisoned in Rome and probably housed in the infamous Mamertine dungeon which was carved out of stone with very little light (Nichol, Cottrell, & Neufeld, p. 325). Paul knows that he is about to face death and writes, “my departure is at hand” (2 Tim 4:6). At this point, the old dispute with Barnabas regarding John Mark is now many years into the past. To fast forward time, we know that John Mark did go on the second mission trip with Barnabas, the one which Paul had refused to go on with them. John Mark, however, is now a
seasoned and proficient leader of the work of Christ. This letter, 2 Timothy, is written as Paul’s last message and testament to the church. He is in a dungeon, cold and lonely and has no cloak as winter is approaching. At his first summons in court, he says, “No man stood with me, but all men forsook me” (2 Tim 4:16). As he writes to Timothy, Paul requests that Timothy summon John Mark to come and visit him. If Mark did read Paul’s letter, he no doubt would have read Paul’s theology on euchrestos. However, we do not know if Timothy and Mark ever made it to see Paul in prison before his execution. What we can be sure of is that Paul had forgiven Mark and had himself become a son of encouragement toward these two young men, Timothy and John Mark.

Paul’s Use of Euchrestos in the Epistle of Philemon

Besides using euchrestos in 2 Timothy to reference John Mark, Paul uses it again in the Epistle of Philemon to reference Onesimus, another young man who falls. Nichol, Cottrell, and Neufeld (1980a) explain that Paul writes both letters from prison, but the epistle of Philemon is earlier than 2 Timothy. This means that Paul employs the adjective euchrestos first to Onesimus and then years later to John Mark. In the story, Paul’s Christian friend Philemon owns Onesimus, a runaway slave who becomes dissatisfied and steals some of his master’s possessions. Somehow, he finds his way to Rome and while there he somehow meets up with the Apostle Paul and becomes a Christian. Paul sends Onesimus back to his master, but not as a runaway slave, but now as a Christian brother (Nichol, Cottrell, & Neufeld, p. 375). Martin (1964) points out that Philemon has the legal authority to deliver Onesimus over to justice, even to be executed for committing one of the gravest offences in Roman law. Paul’s letter is therefore written
for the purpose of assuring a merciful reception for Onesimus. Onesimus returns with Tychicus who is carrying both letters, both the letter to Philemon and the Epistle to the Colossian Church (Martin, p. 578). In his work, Souter (1960) explains that Paul employs a play on words because the name in Greek onesimus means “useful.” In Philemon 1:11, Paul uses the word achrestos which has the Greek letter alpha as a prefix meaning not useful and he ends the sentence euchrestos which has the prefix eu meaning good or useful (Souter, p. 176). “I beseech thee for my son Onesimus (useful) whom I have begotten in my bonds: Which in time past was to thee unprofitable (achrestos), but now profitable (euchrestos) to thee and to me” (Phlm 1:10–11).

Paul is saying that at last Onesimus has begun to live up to his name and “now he has become useful both to you and me” (vs. 11). How useful did Onesimus become? Richards (1990) tells one possible tradition believing that Onesimus is the same person referred to some fifty years later by the church father Ignatius as a man of inexpressible love and who now was the church bishop of Ephesus; but this is just tradition (Richards, 749). In another published work, Cross (1966) reports how from oral tradition that Onesimus succeeded Timothy as Bishop of Ephesus and later suffered the death of martyrdom under Domitian in 90 or 95 A.D. In any event, Onesimus was named a martyred saint by the Roman Catholic Church and his feast day is celebrated Feb. 16 (Cross, p. 984). In conclusion, Paul first applied the word euchrestos to Onesimus and later to John Mark. Both these men had a fallen past and both men became great leaders when they were shown grace. Therefore, it is quite probable that Paul had both men in mind when he expounded upon the definition of this word and that both men are likely included as its antecedent.
The Lord knows those who are His...But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful (euchrestos) for the Master, prepared for every good work. (2 Tim 2:19—21)

**Discipleship in the Church of Derbe**

In the story, Paul and Barnabas are on their missionary trip when they visit a city called Lystra. Paul uses his gift of healing upon a lame man and to his surprise the people declare Paul to be the god Mercury and Barnabas they call Jupiter. It is interesting that Luke points out that they recognized Paul as the chief speaker (Acts 14:12). The mission trip goes from bad to worse and Paul gets stoned and dragged outside and left for dead. Not giving up, he and Barnabas depart the next day for the city of Derbe. It is here that Luke gives an example of the verb matheteuō (to disciple) but it is translated in the King James as “he had taught many” (Acts 14:21). The word is important because it is the verb rather than the noun form for “disciple.” The Revised Standard Version translates it as “made many disciples” (Acts 14:21). The Greek says, “and when they had preached the gospel (euaggelizō) to that city, and had taught (matheteuō) many” (Acts 14:21). What is significant is that we see both things happening here: Preaching the gospel (euaggelizō) and teaching (matheteuō); both are needed to become disciples. This is needed in order for the Derbe church to continue to grow because Paul and Barnabas are leaving. Paul and Barnabas do not simply preach, gain converts, and leave. The work here is too hard and it comes at too great a cost to leave it without disciples to take it over. White (1970) affirms this,

When men of promise and ability were converted, as in the case of Timothy, Paul and Barnabas sought earnestly to show them the necessity of laboring in the vineyard. And when the apostles left for another place, the faith of these men did not fail, but rather increased. (pp. 186–187)
Principle of Multiplication (Applied Leadership Principle 7)

Paul and Barnabas preach the gospel and then baptize; but they do not stop there. They go on to do a most important task; they train disciples to take over the work. We see that this is accomplished before they leave town. Paul and Barnabas realize that these very converts who they have won must now be the leaders of the church that will continue when they depart. Therefore, in this project, the aim is to win converts to this message and then employ these people as leaders. It is a goal also to include people whom I have baptized to become the speakers in this project and to disciple and train them to win others.

Theology of the Priesthood of all Believers

Turman (2001) points out that the words kleros or clergy and laos or laity appear in the New Testament (NT), but they denote the same people rather than different people. The ordination of clergy as we know it today was not practiced in the NT church. The Christian movement then was a lay movement and members in the church viewed their gifts as complete for the task of ministry (Turman, p. 24). The Apostle Peter writes that all Christians are given the job to be priests and these become fulfilled when members conduct ministry according to their spiritual gifts. “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light” (1 Pet 2:9).

This same truth is shared by the Apostle John when he says, “and hath made us kings and priests unto God and his Father” (Rev 1:6). Snyder (as cited in Turman, 2001) states, “in Christ, the priesthood has been expanded to include the whole people of God, fulfilling God’s original intent. With the birth of the church, the old clerical priesthood
was set aside, for a new high priest had come” (Turman, p. 23). Turman explains that Saint Luke, as he writes in Acts shows that God’s people are unified and are being priests to each other by ministering to all who have need (Turman, p. 24). Luke writes, that “the whole group of those who believed were of one heart and soul” and “there was not a needy person among them” (Acts 4:32, 34). Truman states,

Because the institutional church tends to understand ministry in terms of its ordained leadership, the non-ordained often fail to discover their God-given gifts for ministry and therefore never experience the fulfillment of being all that God created and called them to be. (p. 33)

Warren (1995) presents seven components that give biblical evidence for what he calls an every-member-in-ministry paradigm. (a) Every member is created for the express purpose of ministry. “For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life” (Eph 2:10). (b) All are saved for ministry. “(God) saved us and called us with a holy calling” (2 Tim 1:9). (c) Every believer is called into ministry. “But you are a chosen race…God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light” (1 Pet 2:10). (d) Everyone is gifted for ministry. “Like stewards of the manifold grace of God, serve one another with whatever gift each of you has received” (1 Pet 4:9). (e) All believers have been authorized for ministry. “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations” (Matt 28:18–19). (f) We are all to be prepared for ministry. “The gifts that he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry” (Eph 4:11–12). (g) Finally, all believers are needed for ministry. “Now you are the body of Christ and individually members of it” (1 Cor 12:27) (Warren, p. 367).
Spiritual Gifts

Paul is clear that church members must learn their spiritual gifts so that the living organism known as the body can grow. Furthermore, as it grows, it will have many body parts that can be gifted to do ministry. Writing about spiritual gifts, Paul says, (1Cor 12:27) “now ye are the body of Christ, and members (melos) in particular.” The word ye is plural referring to the collective body and the word melos means literally body parts. Paul says here that the body of Christ is made up of the sum of her body parts with Christ as the head. Therefore, the body of Christ has to take care of herself with each body part doing its share to minster to the rest of the body. So if the eyes refuse to be opened, the whole body is blind. Likewise, if the hands refuse to learn to cook, the body goes hungry. Therefore, spiritual gifts are an integral part of the church and are the method Christ gives for the church to grow. The conduit that the church needs to use to do its mission is to plug into the Holy Spirit’s power. This is accomplished when church members learn their spiritual gifts and are trained by the minsters to employ these to advance the kingdom. Preast (2000) states, “the church is not a place where the paid staff are the ministers and the members are the unqualified for ministry. The congregation is a group of ministers meeting together to build up the church” (Preast, p. 62). This method of church growth remained during the New Testament time, but faltered at the dawn of the dark ages.

Discover Members With the Gift of Evangelism (Applied Leadership Principle 8)

This principle shows that a leader must discover and train members with the gift of evangelism. Jesus’ Great Commission focuses on teaching and discipling the church in spreading the gospel to all the world (Matt 28:19–20). In this project study, members
with the gift of evangelism will be recruited, trained, and sent to conduct their own meetings. Paul, in his epistles, wants the churches to understand the role of spiritual gifts. He says, “now concerning spiritual gifts, brethren, I would not have you ignorant” (1 Cor 12:1). It is God’s plan to use spiritual gifts to cause the church to grow by equipping the saints for acts of service. The reason the New Testament church grew so rapidly was that the members used their God given gifts to grow and evangelize. Turman (2001) concludes that this same principle applied in Moses’ day. Moses was instructed that his job should become more focused to “teach them the statutes and instructions and make known to them the way they are to go and the things they are to do” (Exod 18:18–19). Moses executed this instruction with the training of the elders and Joshua in order to lead them to take over the work (Turman, p. 113).

Although the church in both the OT and NT were given spiritual gifts from the Lord, it is clear from this passage that Moses, as leader, was still instructed to teach them in the way and in the things they were to do. Therefore, receiving a spiritual gift from the Lord does not mean a person can use it in a vacuum. Likewise, the spiritual gift of evangelism may be given to any Christian, but instruction still may come forth to help guide the Christian in the implementation of the gift. One of the jobs of leadership is to assist equipping the church members to employ their spiritual gifts. Paul instructed, “He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Eph. 4:11–12 NKJV).
Reflection on Ephesians 4 With the Priesthood of Believers

Regarding Ephesians 4, Barnes (1955) argues that there is only one order of ministry, namely the ordained clergy, and that these listed gifts here are meant to be used only by the clergy (Barnes, p. 80). The text reads, “for the perfecting (katartismos) of the saints, for the work of the ministry (diakonia), for the edifying (oikodomê) of the body of Christ” (Eph 4:12). He further feels the top three gift; apostleship, evangelist and teacher are no longer warranted in modern times. Barnes states, “all these offices had an existence at that time, and all were proper; though it is clear that they were not all designed to be permanent…the presumption is rather that he meant that there should be but one permanent order of ministers, though the departments of their labor might be varied” (Barnes, p. 80). I dispute the idea that these gifts are only given to the clergy and they are to be solely used by the clergy. Barnes’ argument holds that the New Testament prophets that are mentioned here are made up entirely of the ordained clergy and not laity. In fact, just the opposite would be true in the case of the gift of prophecy since it is bestowed upon New Testament women and the New Testament has no record of women being ordained ministers. Thus, the female prophets fall in the class of being laity while still performing the same instructions “to perfect and edify the saints for the work of the church.” According to Wesley (1998) the passage of (Eph 4:12) holds three functions for which spiritual gifts are given. While acknowledging many types of spiritual gifts, Wesley feels that verse 12 deals with a special group of the gifts; namely, ones that deal with ministry. Wesley writes,

In this verse is noted the office of ministers; in the next, the aim of the saints; in the 14th, 15th, 16th the way of growing in grace. And each of these has three parts, standing in the same order. (p. 211)
He holds that the three functions of verse 12 have relevance to everyone; the professional minister, the lay person, and to the growth of the church overall. I would agree with this from examining the Greek syntax. The group of ministries listed here has three roles to play in the church. In examining Rienecker and Rogers (1980) and looking at the phrase “for perfecting of the saints,” the word perfect *katartismos* is a medical technical term for setting a bone. Next, they are to do the “work of ministry” *diakonia* which is where we get the word deacons. Third, “to edify the body” or *oikodomê* means to build up or develop something and describes a dynamic act by which people are properly conditioned (Rienecker & Rogers, p. 531).

**Gender Inclusiveness (Applied Leadership Principle 9)**

This principle acknowledges that spiritual gifts are given both to men and women including the gift of evangelism. Furthermore, I conclude that the spiritual gifts are given to both laity and the ordained clergy regardless of one’s ordination or profession. The text clearly says, “unto every one of us is given grace according to the measure” (Eph 4:7) and also “he gave gifts unto men” (Eph 4:8). The Greek is clear that Christ gives these spiritual gifts to every man and not just to the ordained clergy. Because of this, I want to utilize both men and women as being speakers in these meetings. Women and men can reach different audiences and I believe God has given the gift of evangelism to both men and women in the Muskegon church. It is important to show that both genders have the ability to employ the gift of evangelism with aid from the Holy Spirit.
Apostleship: Title or Gift

The Bible refers to the spiritual gift of Apostleship, but it also refers to the twelve apostles as a special group. Are there more than twelve apostles mentioned in the New Testament and if so, can Christians today receive the gift of apostleship? In the New Testament, Abbot (1897) suggests that the gift of apostleship is limited to those who knew Jesus and it includes more than the twelve. Other apostles are Barnabas (Acts 14:4, 14), as well as James the Lord’s brother (1Cor 15:7) and Silvanus (1 Thes 2:6); and possibly Andronicus and Junia (Rom 16:7). He further supports this claim by pointing out that Irenaeus and Tertullian called the 70 by the term Apostles. Abbot further argues that being an apostle in the New Testament had two job requirements. First, all the apostles must have seen Christ: 1Cor 9:1 “Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?” (1 Cor 9:1). Second, all must have witnessed the resurrection (Abbott, p. 117). Clearly, when the Lord chose the twelve and declared them to be the Apostles, it was a title which the twelve fulfilled. However, in Ephesians 4, Paul is not speaking about specific job titles, but rather about spiritual gifts that come to all believers. Therefore, while the title “apostle” may have ended in the first century, the spiritual gift did not. So while agreeing with Abbot that someone with the title “apostle” needed to have met Jesus personally and to have seen the resurrection, I do not hold that the spiritual gift of apostleship is only given to those who have seen Jesus. Schwarz (2001) supports this by saying “the gift of apostle is by no means limited to the original twelve apostles. The New Testament offers examples of other men and women in apostolic ministry (Schwarz, p. 114). Likewise, Shakespeare (2013) concludes that the term Apostle went through several stages of meaning from its
original Greek military definition and onto its Christian meaning. He concludes that Paul uses the term as a title and in referring to a spiritual gift to be used in church planting. Shakespeare also holds that the term is gender inclusive being given to both genders (par. 11). Another argument that the gift of Apostleship continues after the first century is a closer exegesis of the duration of the spiritual gifts. Looking at Ephesians 4:13, the syntax says that all spiritual gifts would continue in the church until the “fullness of the faith”; that is, the second coming of Jesus. In their work, Spence and Exell (1950) conclude this to be the correct reading from exegesis of the Greek text. They argue that all the gifts will come to an end, but this end will be at the second coming. They continue, “so it (the second coming) will terminate the ministries ordained by Christ for the completion of his Church” (Spence & Exell, p. 149).

Pauline Discipleship

The word disciple is both a noun and a verb in the New Testament. Pichette (2000) has concluded from his study of all Pauline letters that Paul never once uses the verb disciple or speaks about making disciples (Pichette, p. 21). Yet, the text (1Thess 1:5–6) shows that disciple making did occur, even if it is not emphatically mentioned. For example, Paul says, “Ye know what manner of men we were among you for your sake. Ye became followers (mimetus) of us and of the Lord” (1 Thess 1:5–6). The New Testament uses the word mimetus or follower seven times; six by Paul and once by Peter. Paul gives a very good definition of discipleship (2 Tim 3:16–17) where it is clear that the final goal is to “be thoroughly equipped for every good work.” Therefore, in conclusion, although Paul never uses the verb form for discipling, he is familiar with the
word. For some reason, however, he instead chooses to use the word *mimetus* and calls on people to be a follower of Jesus.

**Jesus and Discipleship**

In looking at Jesus and discipleship, let’s examine the great commission.

And Jesus came and spake unto them, saying, All power (*exousia*) is given unto me in heaven and in earth… Go ye therefore, and teach (*mathèteuó*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching (*didaskô*) them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world. Amen. (Matt 28:18–20)

Here we see Jesus tell us that all power *exousia* is given to him from the father. The BDAG (1957) defines this word as having power at one’s disposal or control or authority over something. This is significant because it gives unequivocal evidence that the Great Commission comes from the Father through Jesus accompanied by power for his church. Paul supports this power concept given to Jesus.

Far above all principality, and power (*exousia*), and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church. (Eph. 1:21–22)

Twice in the Great Commission we find Jesus ordering his followers to work by training others. He says, “go and teach (*mathèteuó*) all nations.” This word *mathèteuó* means that one has become a pupil or to disciple. Perhaps the NIV better translates the meaning, “go make disciples of all nations.” Jesus clearly tells the Church here to go find people who want to follow Him and to teach or disciple them. The point here is that the mission of the church is not to just gather passive followers, but rather it is to gain followers who are to be taught to work for the church. We only see the verb form of disciple *mathèteuó* used four times in the New Testament: once by Jesus before the cross, once when he died, then by Jesus after the resurrection, and finally on Paul’s mission trip.
Also note that three of the four usages are in Matthew (Matt 13:52, Matt 27:57, Matt 28:19, Acts 14:21). We see early on that the disciples scatter the gospel seed as Jesus sends them out in pairs (Mark 6:7). It says, “Jesus was going around the villages teaching (didaskô)” (Mark 6:6). It is interesting to note that the Greek word mathêteuô is not used here. It appears Jesus is spreading the seed of the gospel without providing general discipleship at this time. Not until the Great Commission does he invoke the specific command to do discipleship. Before this, he gives the twelve disciples authority: to preach repentance, to enforce exorcism and to anoint people for healing. Oddly, the four gospels do not record the twelve disciples staying around long enough to make disciples. Conclusions reached from this is that: (a) discipling is not done throughout Israel before the cross; (b) before the cross, the leadership focuses on preaching the kingdom of God, preaching repentance, doing baptisms, healings, and exorcisms. It is important to keep in mind that while the general masses are not discipled, Jesus does have some core groups that are discipled: the twelve, the seventy, a group of women followers (Mark 16:1) and John the Baptist’s disciples (John 1:35). Lorick (2011) concludes that there is also a large group of women (Luke 8:1–3) “which ministered unto him of their substance” and serve Jesus alongside the twelve apostles. This would indicate that Jesus focused his time on discipling both men and women while training the genders separately (Lorick, p. 70). Keinath (2001) argues that Jesus does not commission his disciples to amass a list of converts, but instead He sends His disciples out into the world to yield more fruit-bearing disciples. The problem with the Christian church today is that it has tried to get world evangelization without discipleship (Keinath, p. 42–43).
Matthew’s use of the Verb “to Disciple”

Of the four times for the verb usage of disciple, three are in Matthew and all are in reference to clergy. In Matthew’s first use, he refers to scribes being made disciples.

Therefore every scribe (grammateus) which is instructed (matheteuo) unto the kingdom of heaven is like unto a man that is a householder (oikodespotês), which bringeth forth out of his treasure things new and old. (Matt 13:52)

In Matthew’s second use, he refers to Joseph of Arimathea being made a disciple.

“When the even was come, there came a rich man of Arimathæa, named Joseph, who also was Jesus’ disciple (matheteuo)” (Matt 27:57). In both cases, each man referred to is of the clergy or a disciple; and both are awaiting the Kingdom of God (Matt 13:52, Mark 15:43). As an interesting note, Matthew’s first two usages, occurring before the Great Commission, are in the passive voice. This would support the argument for a lack of emphasis on disciple making before the Great Commission. On the other hand, at the Great Commission, the verb matheteuo or disciple is given in an imperative making it emphatic and deliberate (Matt 28:19).

Parable of the Old and New Treasure

Continuing our examination of (Matt 13:52), known as the Parable of the Old and New, we learn other aspects of discipleship. Nichol, Cottrell, and Neufeld (1980b, vol. 5) point out that it is not to the professional scribes of his day that Jesus is here referring to, but to the disciples in their role as teachers and apostles for the church (Nichol, Cottrell, and Neufeld, p. 412). The Greek verb translates, “which has been made a disciple” and it is the only time recorded where Jesus uses this verb form. Therefore, it gives good insight for what an apostle should do when making disciples. The “treasure,” in the parable of the Old and New, is clearly the message of Jesus and His kingdom as it has
been presented in the Old and New Testaments; thus the name Old and New. Hebrews says, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son” (Heb 1:1–2).

Leadership and Discipleship (Applied Leadership Principle 10)

The principle identified here is that correct disciple making must include teaching, mentoring, and sending out. The teacher also must make the Bible the chief training tool. The problem with the Judaizers is that they wanted to focus primarily on the Old Testament and lessen the teachings of the apostles. We read, “and certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved” (Acts 15:1). Yet, the New Testament Church is founded with the apostles teaching being primary. We read, “and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph 2:20). As I disciple the lay leaders, I will teach them from the Bible using Jesus’ method of reaching all; after which they will be sent out to preach the gospel

In this parable of the Old and New, Jesus also says that a disciple is like a head of the household or oikosdespot. Spurgeon (2010) makes this point,

Our first desire should be that we ourselves may be instructed unto the kingdom of heaven: a remarkable phrase. This done, we are each one appointed to be like a householder, and are made responsible for using our knowledge as food for all in our house. (Spurgeon, pp. 217–218)

The word oikodespotês comes from the two Greek words oikos and despostês. Simply put, the New Testament oikos is the extended family including slaves in an early Greco/Roman household. Paulien (2010) suggests that early churches were house churches each with a head and it is where an oikos would meet for worship (Paulien,
Most New Testament churches are family based and to win the head often means the entire family for Christ. For example, in Acts 16, the Philippi jailor almost commits suicide due to the great earthquake occurring which opens all the prison doors. Instead, Paul assures him and teaches the man and his household oikos and that same night the jailor and everyone in his oikos are baptized.

Besides the oikodespotês analogy, Jesus uses two other Roman relational analogies that add light on the theology of discipleship. Jesus compares three relationships to the kingdom of heaven: the teacher/disciple didaskalos/mathêtês, the slave/lord doulos/kurios, and the household head/household oikodespotês/oikos.

It is enough for the disciple (mathêtês) that he be as his master (didaskalos), and the servant (doulos) as his lord (kurios). If they have called the master of the house (oikodespotês) Beelzebub, how much more shall they call them of his household (oikiakos)? (Matt 10:25)

Later, Paul reminds us that we are no longer in darkness but are now in God’s oikos or family. “So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household (oikos) of God” (Eph 2:19).

Oikos Evangelism (Applied Leadership Principle 11)

The leadership principle identified here is to instruct the speakers to work with the family units. One of God’s effective methods of evangelism is through the family unit. That is why Satan, in Genesis, worked so hard on the first family to cause division between Adam and Eve and Cain and Abel. In a practical sense, I want to train the speakers to win souls as a family unit. Also, they can focus on evangelizing family members who are new converts. Turman (2001) concludes that Jesus’ model is the small group approach (Mark 3:13–16). He wants men to join him in a small group and it is while in this small group that he empowers them for work of ministry. In their small
groups, they spend time “away from the crowds” and they have intimacy. The small group method continues in the New Testament church as the believers meet in their homes (Acts 20:20). It is Biblical that small group ministry models are New Testament models (Turman, p. 111).

**Jesus’ Compassion Leads to Mission**

God has always been concerned with the needs of His people and promises to send the Holy Spirit to be a Comforter and for the church to have His power to do its mission. He gives the church a great task, but adequately equips and trains His church through spiritual power. He is aware of human frailties and we read how Jesus is touched with compassion whenever he sees mankind’s needs. “When he saw the crowds, he had compassion *(splagchnizomai)* for them, because they were harassed and helpless, like sheep without a shepherd” (Matt 9:36). The Lord is likewise filled with compassion and provides for the church today. The word *splagchnizomai* appears twelve times in the New Testament, but always applies to the feelings Jesus experiences. To see how the word has meaning toward the New Testament writers, let us look at how the word appears in the Septuagint. Hatch and Redpath (1954) show an example, in (Prov 12:10) where it stands for the word “pity.” “A just person takes pity *(splagchnizomai)* on the lives of his cattle, but the feelings of the impious are without mercy.” It also means the bowls of compassion in (Prov 26:22), which reflect closer to the meaning and usage to when Jesus uses it (Hatch and Redpath). Some other examples of this word: Jesus feels compassion when the Church is ill and He heals the sick (Matt 14:14); when the crowd is hungry and goes three days with Him with no food (Matt 15:32); when He feels emotion for the man who owes too much money to ever pay it back (Matt18:27); when He
ministers to the blind man that He heals (Matt 20:34); when He ministers to the man with leprosy that He heals (Mark 1:41); when the church is like sheep with no shepherd and needs to be taught (Mark 6:34); when He meets the demonic boy who Satan casts into fire and water (Mark 9:22); when the good Samaritan sees the victim of the robbery (Luke 10:33); and when the Father sees the return of His prodigal son and runs and kisses him (Luke 15:20). The applied principle here is that Jesus has compassion on the church and says he will not leave us as orphans.

Compassion Leads to Mission (Applied Leadership Principle 12)

This leadership principle is to model Jesus by being compassionate and it will lead to mission. This will be an important thing for the speakers to learn and something I must make clear to them. The greatest doctrine is love and people will know how much we love them when they see how much we care about them. It will not be merely the doctrines of truth that will make people see Jesus and learn to love Him. We must follow Jesus’ examples as he engaged with the people and showed compassion to them. In this way, they developed a relationship and they came to know that He really loved them. I will teach the speakers that they will need to get to the hearts of their listeners and spend time with them and become their friends. In this way, they will experience Jesus’ love and make decisions to follow Him.

Jesus and Paul Call Disciples Toward Commitment

Turman (2001) concludes that the increase in commitment by the membership also increases the memberships’ involvement in ministry and the likelihood that more
will serve (Turman, p. 116). The call to service requires the church to be willing to give one’s life for the cause. This call is especially personal to Peter who himself would die on the cross. The point is not that Jesus calls for more recruits, but that He makes it clear how they must be willing to die for the cause (Matt 16:24). Jesus gives three radical notions here in the Luke chapter 14 discourse about how difficult it will be to become His disciple.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (Luke 14:26). And whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14:27). So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (Luke 14:33)

Paul likens a new believer to a soldier at war with a sword and full armor (Eph 6). Clearly when recruits decide to join the army, they know that they must make radical changes and everything they stood for before now takes on new meaning. The way a soldier trains, eats, sleeps, obeys and even dresses is now shaped by the fact that he has become a soldier. He has to give commitment of time, work, obedience, and even sacrifice for the cause he has joined. Christ has made no fewer requests for those who want to follow him. Yet he gives the solemn warning that many are called, but few are chosen (Matt 22:14). The Christian church today has watered down the commitment of being a Christian disciple to that of little or no change nor commitment nor sacrifice at all being required. For most Christian churches today, there is little more required of their members than to attend a worship service a few times a month. A leadership principle to gain from this is to require a commitment out of people and to follow up with them just as Jesus did. Keinath (2001) explains about the true commitment of a true disciple: he or she remains in Christ (John 15:7); he or she is obedient (John 15:9); he or she bears fruit (John 15:8, 16); he or she glorifies God (John 15:8); he or she has joy (John 15:11); and
loves as Christ loves (John 15:12–14, 17). These indicate that discipleship is a whole life experience requiring a total commitment to a life change and surrender to Jesus. He concludes by stating the challenge:

So why is it that Christianity is so often approached as if it was a spiritual cafeteria catering to the appetites of the finicky eater? While we boast in the full banquet set before us, we too often head for the spiritual sweets. (Keinath, p. 36)

**Lay Ministries in Early Adventism**

By the height of the dark ages, clergy and laity were divided as the doers of ministry and the receivers of ministry. The late Pope Pius X in *Vehementer Nos* (1906) said, “as for the masses, they have no other right than that of letting themselves be led, and of following their pastors as a docile flock” (Pope Pius X, p. 82). Like other Protestants of their day, early Seventh-day Adventists found themselves affirming the views of Luther known as the priesthood of all believers. Luther also dispensed with the excessive baggage upon the clergy as a holdover of the dark ages. Many early Adventists came from the Methodist faith and the teachings of John Wesley. Turman (2001) explains how lay ministry was an essential part of the early Methodist movement that began as an evangelical revival in England. John Wesley took the gospel to the masses in open air meetings because many could not go to a church at an appointed hour. Because of Wesley’s success, the crowds swelled to thousands to hear the message. This became a problem for the early Methodists societies because these crowds grew and needed constant attention. To alleviate the problem, Wesley chose and trained handpicked people for preaching and leading these classes. Wesley, was quite exasperated with Thomas Maxfield, his first Methodist lay preacher, when he heard him preach. Yet, when he saw the power that came with Maxfield’s preaching and its results, he concluded
that the Lord could work through leaders without ordination (Turman, p. 29–30). In America, the “Second Great Awakening” was underway from roughly the period of 1795 to 1837. Walters (1999) explains how in 1821, Charles Finney had an agonizing conversion and went into full-time ministry and became a great evangelist. Revivals and camp meetings broke out all across the land after the War of 1812. The work got organized and in 1810 the American Board of Commissioner for Foreign Missions formed; 1816, The American Bible Society formed and in 1824, The American Sunday School Union and in 1825 the American Tract Society (Walters, pp. 21–31). Walters states,

In times of awakenings, Baptists, freewill Methodists, and predestinarian Presbyterians muted their disagreements and became brothers and sisters in spirit. Laypersons and clergy changed from one denomination to another, with little effort. What counted more to believers than creeds and doctrines was whether a church was for or against revivals. In some guise or another, evangelical Protestantism was the religion of most Americans. (Walters, p. 23)

It is in this culture that the Millerite interfaith revival movement began in the 1830’s and swelled in numbers by 1843. Burrill (1998) explains that one of the most successful periods of growth followed the organizing of the Seventh-day Adventist Church in 1863 and the annual growth rate between the years 1870–1880 was 18.6% (Burrill, p. 9). White’s writings give the reader a flavor of how active lay ministry was in the early Adventist church. She said, “The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the minsters” (White, 1947, p. 58). As with the early Methodists and the Millerite revivals in the 19th century, most of the work was being done by Spirit filled lay people using their gifts to advance the work. Pastors were not settled into districts, but worked as itinerant evangelists to go
start new work in different cities. Like Barnabas, after they organized the work, they would leave the laity in charge and go elsewhere to do it over again.

Choose Self-sacrificing Laity to Preach
(Applied Leadership Principle 13)

This leadership principle identifies choosing the right people for the job. People must be acquainted with the total call by Jesus to self-sacrifice and to be willing to endure the hardships of being an evangelist. Just as the early Adventists trained hosts of committed lay leaders to preach revivals, I will also choose from the committed laity at Muskegon to participate in this evangelistic training and in turn become leaders of their own meetings.

Conclusion

In conclusion, this chapter analyzes and extracts discipling principles as taught by Paul, Barnabas, and Jesus as found throughout scripture. These 13 biblical principles, hereby referred to as the “applied principles” are highlighted: (a) choose loyal leaders; (b) choose encouragement leaders; (c) give leaders an unconditional opportunity; (d) choose leaders who are transparent Christians; (e) choose leaders who are willing to learn from failure; (f) choose leaders who can deal with conflict and resolution; (g) choose some leaders by following the principle of multiplication; (h) choose leaders who want to develop their Spiritual gift of evangelism; (i) choose leaders by being gender inclusive; (j) choose leaders who are willing to learn discipleship; (k) teach leaders to use the principle of oikos evangelism; (l) choose leaders who will use compassion to lead to mission, and (m) choose self-sacrificing laity to preach.
I have included these 13 applied principles within this theological reflection because these principles guide the strategy in chapter 4. Later, I will post the implementation of these principles in chapter 5 as they occurred within the project narrative. Therefore, these methodologies, called the applied principles, will later help to shape the implementation of chapter 4.
CHAPTER 3

A LITERATURE REVIEW ON LEADERSHIP
THEORY, EQUIPPING, AND TRAINING METHODS

Introduction

I will now examine leadership theories as well as equipping and training methods. Because this paper is on leadership, I want to review some of the leadership theories and highlight those that are applicable to a ministry situation. This chapter will also focus on understanding the development of current leadership theory that comes from some of the main philosophical schools of thought and will introduce and critically evaluate them. It enhances the project by examining leadership methodologies which I will employ when implementing the project’s lay training.

Defining Leadership

When it comes to the topic of leadership, Ward gives a simple definition as, “a person in the group that possesses the combination of personality and skills that makes others want to follow his or her direction” (Ward, 2013). Whereas some are convinced that leadership is merely influence, (Maxwell, 1998) others maintain that this is too simple of an explanation. Luthans (F. Luthans, personal communication, July 7, 2010) argues that leadership is still a very uncertain area to study and that “it does remain pretty much of a 'black box' or unexplainable concept.” Many leaders debate the philosophy
under girding the various definitions of leadership. While some may assume that the concept of modern leadership has always existed, Rost (1993) concludes that the study of leadership as a topic is only a recent development. While the strengths of Rost’s research are valid, one problem Rost has identified is his repeated claim that no leadership scholar has been able to adequately define leadership. He argues, “none of the authors of the hundreds of books, chapters in edited books, and journal articles on leadership published in the 1980s and in early 1990 have individually or collectively, achieved . . . understanding of leadership into a holistic framework” (p. 9). However, Rodin (2010) argues that the definition of steward leadership theory is set apart over other secular leadership theories. He says, “This inward outward direction and the emphasis of being over doing set the steward leader apart from this array of secular leadership theories” (p. 82). Rost’s interpretation also challenges the work of all those scholars who have long assumed that there is general agreement on what is commonly meant by the term leadership (Rost, p. 90). While Rost may argue about a single definition of leadership, Drath (2001) argues that there are different definitions of leadership for different leadership styles.

**Fight in Your own Armor (Applied Leadership Principle A)**

My thoughts on this issue are mixed. I do support Rost’s position that the term *leadership* should have a specific and adequate definition. Nevertheless, Drath’s argument about multiple definitions for multiple leadership styles is quite valid and more persuasive. Since it is hard to nail down a specific definition for a theory that has so many variations and styles; then it only makes sense that leaders in particular situations would adopt a theory of leadership that matches their style and is suitable for the situation
in which they are involved. I will instruct the lay leaders in a variety of leadership styles and encourage them to use those that best fit their situation and personalities. Like with David and Goliath, all the speakers must be able to fit and fight in their own armor.

Personal Dominance Theory

Drath (2001) presents a couple leadership models, which he calls (a) personal dominance and (b) the law of interpersonal influence. This principle of personal dominance assumes that leadership is something a person possesses. Leadership is viewed as an expression of this personally possessed quality. In this case, leaders lead because followers are convinced of the truth of their leadership. Whereas Drath provides ample evidence that the personal dominance theory is a legitimate leadership style, Maxwell’s research (1998, p. 143) on the “the law of buy-in” convinces me that Drath’s personal dominance theory has limitations. In my experience, it is not until a group of followers trust a leader that they will surrender their will to that leader. The law of “buy-in” requires a leader to first establish oneself and to earn the trust of the chief followers before any move is made to rightly use the authority of leadership. Only then is a new leader no longer vulnerable to the old guard. One finds out quickly that the small amount of clout that a new leader has coming in can become exhausted rather quickly when it is used to tangle early on with the old guard.

Leadership as Influence Theory

Drath’s (2001) second principle of interpersonal influence teaches that the most influential person will become the leader. In the leadership debate, this principle about the role of influence has remained controversial. On the one hand, Maxwell (1997)
argues that leadership is simply influence and the real leader is the one with the most influence. On the other hand, Rost defines leadership as, “an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (1993, p. 102). I would suggest that influential leadership also requires the maintenance of credibility to thus grow one’s stature in influence. Credibility and a shared vision will create a mandate by which people will happily follow such a leader. Credibility will eventually cause trust to be established, giving a leader great control in guiding things. At that point, the leader has actualized what Maxwell calls the law of “buy-in”.

Leadership Influence (Applied Leadership Principle B)

This principle expounds the utilization of leadership as influence. After having been in this church for over ten years as pastor and friend; working together for the vision of the church and reaching souls for Christ, the members and I have developed a mutual purpose hinged on credibility and trust. This will allow me to use my interpersonal relationship (buy-in) to lead the group of lay workers as they develop into evangelistic speakers.

Historical Development of Leadership Research

Besides Taylor’s scientific management model (Taylor, 1915), three other main theoretical models arose and dominated leadership research at different times throughout the 20th century. These included the trait approach of the 1930s and 1940s (see Stogdill, 1948/2004). Then came the behavioral approach in the 1940s and 1950s (see Blake & Mouton, 1964/2004; Bower & Seashore, 1966/2004; Halpin & Winer, 1957/2004; Lewin, Lippitt, White, 1939/2004; Likert, 1967; Smith, 2007). Another landmark behavioral
approach study was McGregor’s (1957/1998), which sparked further studies (see Drach-Zahavy, 2004; Grady, 2004; Spence-Laschinger, Finegan, Shamian, & Wilk, 2004).


University of Iowa Study (Behavior Theory)

A leading ground-breaking study that sparked the way for behavioral leadership was Lewin, Lippitt, and White (1939). The researchers chose three leadership styles which they called “autocratic,” “democratic” and “laissez-faire,” and they conducted research on the raising of boys to evaluate their levels of aggression. The results concluded that boys under democratic leadership had better results with group
aggression. The importance of this study to the field of leadership research is that their conclusions changed the direction of future research. After this study, it became popular to compare “styles of leadership” like autocratic and directive versus participative (Wren, Hicks, Price, 2004, p. xvii). This new course would eventually help pave the way for research that became known as behavioral leadership theories.

Ohio State University Study (Behavior Theory)

Two more landmark studies would follow that would propel behavioral theory forward and they took place at Ohio State University and at the University of Michigan in the late 1940s and 1950s. The conclusions of these two landmark studies have sparked hundreds of other studies. The Ohio researchers studied the role of leadership behavior upon military pilots during World War II. They concluded that there were two distinct behaviors among leaders as to how they carried out their role; these two identified behaviors made up 83% of the study’s variance (Halpin & Winer, 1957/2004, p. 132). These two behavior traits were named (a) “consideration” and (b) “initiating structure.” “Consideration” was showing concern for subordinates with friendship, warmth, mutual respect, and trust. “Initiating structure,” sometimes called task-oriented behavior, involved planning, organizing, and coordinating the work of subordinates to get jobs done. Due to the study, “consideration” and “initiating structure” have become to some extent identified as Ohio State’s dimensions of leadership (Bowers & Seashore, 1966/2004, pp. 136–137).

The Ohio research claims that goodwill and support are the correct leadership models to use on all subordinates. However, I raise a question in the study’s choice of research subjects. By focusing on military men during wartime, the study omits the
invisible factors which I think gave the Ohio study potentially skewed results. It claims that officers could lead enlisted men during wartime, but we don’t need an empirical study to tell us that. Anyone familiar with WWII has long known that both the United States enlisted men and the officers had a common bond to duty, commitment, sacrifice and general willingness to risk their lives for their country. Naturally, when one takes officers and soldiers that are so like-minded, it is easy to get positive leadership results.

There is no record that this theory was used by groups with differing goals. For example, one might study this theory as white officers led African American or Japanese America units. Also, how would this theory have worked on units being led by low performing officers or on units exhibiting high AWOL rates? Why not take the Ohio State leadership theory and try it on antagonistic subordinates, those who share the opposite goals of their leaders, and see if they will achieve the same results. Can Israel lead the Palestinians or General Motors lead the labor unions or President Obama lead the Republicans? If these Ohio research principles were tried out in any adversarial role, I suggest different results would happen. This is why I argue for the situational leadership paradigm which would be articulated later in the 1970s. My critique here of the Ohio research study is not in fact questioning the overall validity of behavioral leadership theory. Regardless of my skepticism about the Ohio study, I do accept the conclusion that the behavioral theory continues to be relevant in the 21st century. In a recent case study conducted by Smith (2007), he found substantiated validity for the behavioral theory. In this empirical study, he examined higher education leadership and concluded, “chief academic officers rank . . . behavioral leadership competencies as most important” (p. iv). This is significant
because it shows that in the world of academic study of leadership that people still consider the behavioral theory to be relevant.

Goodwill and Support (Applied Leadership Principle C)

Despite my views on the Ohio study’s limitations, I would agree with its conclusions that using good will and support in training the speakers could be an effective application in this setting. Therefore, I will carry out this leadership style in chapter 5.

Path-Goal Theory (A Situational Leadership Theory)

The standard way of thinking about the Path-Goal theory is for leadership to increase the number and kinds of personal payoffs to subordinates for work goal attainment and making paths to these payoffs easier to travel by clarifying the paths, reducing road blocks and pitfalls and increasing opportunities for satisfaction en route (House & Mitchell, 1974/2007, p. 244). For those unfamiliar with the Path-Goal theory, it comes down to subordinates reaching their goals because leaders have opened the paths for them. I’m of two minds about House and Mitchell’s claim in their Path-Goal theory. On the one hand, I agree that leaders must clear the way by removing obstacles for the worker. On the other hand, I’m not sure if this deals with the nature of human motivation. For example, U.S. government leaders have tried to clear the pathway for many ethnic minorities to have an equal chance at the American dream. It is commonly known (J. Wilson, personal communication, June 11, 2011) that some Michigan native American tribes have the following: free tribal land for their people to live on, monthly
royalty checks from tribal casinos, free game and fishing rights in Michigan, some have free medical care for those on the reservation; and federal and tribal college grants to assist with tuition. Nevertheless, money and educational opportunities have not helped everyone in the tribes to reach their full potential in advancement. By focusing on providing opportunity and opening pathways, House and Mitchell overlook the deeper problem of human motivation. America’s leaders spend billions each year to provide for free K—12 education, free books, free school busing, free after-school daycare and even free meals while at school. If House and Mitchell’s argument held, America’s leadership in empowering our public educational system should have resulted in the greatest public educational system in the world. Sadly, neither more money nor clearing the pathways have reduced the high school dropout rate, teenage pregnancy rate, failing schools, classroom violence or low basic skill scores. Some will probably retort that I have misrepresented House and Mitchell’s work here; and I must concede that they never said that their theory solves public education or ethnic minority problems. Nevertheless, their faulty assumption is that subordinates are always willing to do what it takes to reach their personal success potential.

Path/Goal (Applied Leadership Principle D)

Though I concede that leadership should clear the pathway for its subordinates, I still insist that personal success is largely due to human self-motivation. As for this project, I would assume that the speakers possess the motivation necessary to carry out their roles. Therefore, I will carry out Path-Goal leadership theory in chapter 5 by attempting to open pathways for the speakers.
Charismatic Leadership

While Bass explores the notion of charismatic leadership, House wrote a groundbreaking piece of leadership literature where he identifies the traits of charismatic leadership, their behaviors and impact upon followers (Wren, Hicks, & Price, 2004, p. xxi). House argues that charisma is not just some magical feature, but rather is made up from rational factors. For example, he feels a gifted charismatic leader is from the following: a complex interaction of personal characteristics, the behavior the leader employs, the characteristics of the followers, and certain situational factors prevailing at the time of the leadership role. In his research, he repeatedly concluded that charismatic leaders are identified as such because they possessed extremely high levels of self-confidence, dominance, and a strong conviction in the moral righteousness of their beliefs (House, 1976/2004, p. 292). As to the behavior of charismatic leaders, House concludes that they express by their actions as a set of values and beliefs to which they want their followers to subscribe. They role model the values of their followers which in turn has a positive effect on the followers’ self-esteem. To the extent that success occurs, the leader is also perceived to be nurturing (i.e. helpful, sympathetic, approving) and as being successful or possessing competence. House further argues the necessity of charismatic leaders to “prove” that they possess these extraordinary qualities and that only as long as leaders can perform them are they recognized as a charismatic leader. In addition, other characteristics needed in charismatic leadership are goal articulation, exhibiting high expectations and showing confidence (House, pp. 293–295).

As an illustration with charismatic leadership, it explains why King David was known as the greatest king in Israel (Ezek 37:25) and why he had such charisma that all
twelve tribes followed him (2 Sam 5:5). In the first place, David had a high level of self-confidence as seen by his attack on Goliath. He was a role model of the virtues that Israel wanted most at the time; namely faith and courage. In oratory skills, David was able to convince the commander and even the king that he had the ability to fight and win the battle (1 Sam 17). Yet, he had to prove his extraordinary powers by possessing competence and success. He later led Israel by clarifying the nation’s goals and ascribing to a spiritual mandate which the people believed in. Finally, he was successful in what he did by constantly winning battle after battle until Israel became a nation of greatness (2 Sam 8:15).

**Charisma (Applied Leadership Principle E)**

Anyone familiar with House should agree that his research into charismatic leadership remains a landmark accomplishment in assisting us to understand what exactly makes charismatic leaders great. Since this project does focus on training lay people to follow my example as a soul winner, the charismatic leadership theory would apply and I will carry out charismatic leadership theory in chapter 5.

**Servant Leadership**

Another growing area of research gaining ground is servant leadership. The standard way of thinking about servant leadership is that a true leader is a servant of the people who follow him or her. The servant leader is a servant first and then makes the conscious choice to aspire to lead. Contrast this with one who is a leader first. The difference manifests itself due to the care the servant leader gives to insure that other people’s highest priorities are being served (Greenleaf, 1970, p. 412). Wheeler (2006) states, “since Greenleaf’s (1970) thought-provoking essay, several scholars and
practitioners have embraced the concept of servant leadership. Although this concept is elusive, there appears a practical credibility that has spawned increased attention to servant leadership” (p. 300). My views on the issue are mixed. I do support Wheeler’s position that leadership is servanthood, but I find Fiedler’s argument about matching the right leadership style to the right situation to be equally persuasive. On the one hand servanthood was clearly the method used by Jesus, Gandhi, and Martin Luther King Jr., but how does one contrast it with power, which leadership enables and effective leadership engages? Perhaps Farmer’s (2010) recent case study can help to answer that. He quantitatively researched traits in U.S. senior military officers and concluded that “eighty percent of the participants surveyed showed strong servanthood traits. . . . This study confirmed a high percentage of self-identified servanthood traits in the U.S. senior military” (p. iv). He concludes that his study provides a baseline for further research and may suggest the need for curriculum changes in officer training.

Servanthood (Applied Leadership Principle F)

Clearly Jesus is speaking truth when He says that the meek shall inherit the earth and that to be greatest, one must become a servant. Therefore, I will carry out Servant leadership in chapter five.

Other Leadership Theories

In addition to leadership theories from the main philosophical schools of thought which I have assessed so far; I have also analyzed the following additional leadership theories: Power Approach, Scientific Management, Trait Approach, Personal Dominance, The University of Michigan Behavior Theory, X and Y Behavior, Fiedler’s Contingency,
the Normative Decision Tree, Transactional and Transformational theories. While they are relevant theories, they are not applicable to this project. However, to provide a positive contribution toward lay evangelism training regarding these, I’ll briefly address them.

Power Approaches in Influence Theory

French and Raven (1959, 2004) define power in terms of influence in which person “O” has something over person “P.” O could also represent a role, norm, group, or part of a group. Person P is the constant variable who is being influenced. Whereas Maxwell (1997) provides a strong argument that leadership is influence, French and Raven’s (2004) research on social power and influence convinces me that leadership is not simply influence; especially not coercive influence. Therefore, while I hold that leadership is the art of developing and applying virtuous influence, I do not believe that actions of coercion and manipulation are leadership. In this project, I do not believe power leadership is applicable.

Taylor’s Groundbreaking Leadership Research

A person may logically assume that leadership theory has been around for thousands of years. While on the one hand leaders have always been present in antiquity, only in the last century have most leadership theories arisen (Rost, 1993). In the early 20th century, Frederick Winslow Taylor was the first to examine leadership in a modern scientific sense. Living in the industrial revolution and in the age of the assembly line, Taylor envisioned men and machines working in perfect harmony to reach the full maximum production. His view can be summed up when he said, “in the past the man has been first; in the future the system must be first” (Taylor, 1915, p. 7). His work
opened the way to leadership research after many began to study his scientific management theory.

Trait Approach Leadership Theory

The scientific study of leadership began with a focus on the traits of effective leaders. The basic premise behind trait theory is that effective leaders are born, not made. Thus, the name sometimes applied to early versions of this theory is the "great man" theory. Many leadership studies based on this theoretical framework were conducted in the 1930s, 1940s, and 1950s (Barnett, 2006, par. 6). In discussions of the trait theory, a controversial issue is whether individual traits are valid measures of leadership effectiveness. While Stogdill (1948/2004) marked a turning point in the study of leadership up to his day; his comprehensive study was a landmark that set the standard for future empirical research that was to follow in the social sciences of leadership. As Wren, Hicks, and Price (2004) state, “It has become one of the most respected—and most cited—in the field” (p. xvii). I agree that certain constellations of traits are commonly found in good leadership. However, I’m not sure if the trait theory in and of itself is sufficient because it can’t adequately compare leadership within different situations in which a leader might find oneself. Therefore, I will not be utilizing this leadership style in this project. By the 1950s, research focused more on leadership behavior.

University of Michigan Study (Behavior Theory)

At about the same time as the Ohio study, two professors at the University of Michigan (Bowers & Seashore, 1966) also were conducting a landmark study in leadership theory. This study surveyed forty insurance agencies randomly selected out of a hundred that were in the company field force. In its conclusions it found, “the existence
of four basic dimensions of leadership: support, interaction facilitation, goal emphasis, and work facilitation” (Bowers & Seashore, 1966, p. 133). Furthermore, it found that an employee orientation, instead of close supervision, yielded better results. Likert (1967) accepted this Michigan study and would eventually develop his own four "systems" of management based on it. However, I find Likert’s theory to be a top down leadership theory that has too idealistic viewpoints. Although these two studies (Bower & Seashore; Likert) may seem of concern to only a small group of readers, it should in fact concern anyone who cares about the modern principle of properly matching a leader to a compatible group of followers. However both studies, the University of Michigan and Likert, deal with employee/employer relationships which do not fit the scope of this project.

McGregor’s Theory X and Y (Behavior Theory)

McGregor (1957/1998) came out with his landmark behavioral study called Theory X and Theory Y, which would change the paradigm of leadership theory in the area of worker involvement. He defined two integers called X and Y theories in which X is the classic power and coercion style that management uses to get men and women motivated to work. McGregor argued that this X style did not bring the greatest productivity out of followers (McGregor, 1957/1998, p. 204). His conclusions had significance in the area of worker involvement within a company’s decision-making. These conclusions, which McGregor (1960) discussed in his book, add weight to the argument that workers can become loyal and trusted. His work sparked the basis for leadership theory advancement in many recent studies. One such study is from Tu (2003) in his conclusive study with North Carolina public school superintendents. Although not
applicable to this project; the fact that McGregor’s theory is currently used in modern academia goes to show that his theory still has validity in the 21st century.

Fiedler’s Contingency Theory (A Situational Leadership Theory)

The most prominent situational leadership theory is Fred Fiedler’s contingency theory. Scholars who subscribe to Fiedler’s theory do not believe there is one leadership behavior, or even a combination of behaviors, that are always effective across all kinds of situations (Koh, 1990, pp. 18–19). Fiedler also rejects the premise that leaders can readily move from one style of leadership to another. Instead, he holds that every leader primarily has one basic leadership style which is either “task oriented” or “relationship oriented.” In Fiedler’s theory, any leader’s style of leadership can be identified and measured by using Fiedler’s instrument, which then determines if a leader is either task or relationship oriented. Basically, Fiedler’s theory measures the leader’s attitude toward someone whom he or she likes least to work with, a “least preferred co-worker” (Fiedler, Ayman, & Chemers, 1995/2007, pp. 354–355). These findings challenge the work of those critics who have long assumed that a good leader can lead in any situation. He found that task oriented leaders did best when they were either in very favorable or very unfavorable working conditions, but relationship oriented leaders didn’t do as well. Fiedler’s theory challenges the work of other researchers like John Maxwell, who claim that laws of leadership exist and must always be applied universally to all leadership situations. Fielder’s leadership theory would not apply to the scope of this project since it requires the existence of a least preferred worker.
The Normative Decision Tree (A Situational Leadership Theory)

Another model of leadership was developed by Vroom-Yetton in 1973 and revised by Vroom and Jago in 1988 and thus became known as the Vroom-Yetton-Jago decision-making model. It tests leaders to see what part, if any, subordinates play in a leader’s decision-making process. The virtue of this model is that by following the respective branches of his decision tree, a leader can determine what sort of leadership style is warranted, ranging from autocratic to participative (Wren, Hicks, & Price, 2004, p. xix). Vroom argued that a leader needs to act both autocratically and participatively at different times, depending on the situation. This also points out that different situations call for different approaches, and thus highlights the importance of having the right leader appointed each time. Vroom’s theory on decision-making is useful because it sheds insight on the difficult problem of leadership placement. In my view, for example, applying his theory to the difficult task of pastoral placement within parishes could be most helpful. However, as to this project, this Normative Decision Tree leadership theory would not apply since it requires the use of autocracy much of the time; not applicable with training volunteers.

Transactional Leadership

Another development in leadership that comes from studies of social exchange is the transactional approach. Hollander’s (1974/2004) research showed that leadership involved a social exchange between what the leaders brought into the relationship vs. what the group added. In other words, there is a dynamic in relationship between the leader and follower. In this social exchange, the leader fulfills expectations, provides
rewards, and helps attain the group’s goal. The followers reciprocate by offering the leader status, esteem, and heightened influence. Graen and Cashman (1975/2004) explain that the leader—follower relationship is based upon roles where those who enjoy more of an expanded role become a part of the “in-group,” while those in the more formalized relationship become a part of the “out-group.” It is the “in group” members who display more loyalty and trust (Wren, Hicks, & Price, 2004, p. xx). The essence of Hollander’s argument is that influence is crucial in the role of leadership.

I agree that influence is a key factor because in my role as a pastor I have experienced it. People follow a leader because that leader has given a deposit of “virtues” to them from the different things which the leader has said and done. After time, the followers grow to trust the leader and believe that the leader has their best interests at heart. Later, when the leader calls upon the followers, they feel obligated to respond positively to the leader due to this influence that has been created with them. Now don’t get me wrong, leadership amounts to more than merely influence in contrast to Maxwell (1998) who holds that leadership simply is influence. Leadership is about much more than just influencing people to then get things to go one’s way. In this project, I will not be evaluating the self-interests of the participants or their role as subordinates; thus, this transactional theory does not apply.

Transformational Leadership

Although the transactional leadership theory is a tested theory, Bass (2004) disagrees with its premise and supports instead what he calls the transformational leadership theory. Basically, this describes a charismatic leader where the followers work harder than they would have because of the leader’s inspiration and style. Bass
argues that people put more effort into a job when they have been inspired by their leader and when they have bought into their leader’s vision; rather than, on the other hand, having been merely influenced by the leader as with the transactional theory. He insists that transactional leadership is weak and he deplores the tendency to accept it as a strong model (pp. 268–270). Bass did another study with senior executives who each had known a transformational leader. These executives concluded that their transformational leaders had had greater success in job performances than most others. According to the study, these transformational leaders induced respondents to work longer and even ridiculous hours and to do more than they ever expected to do. They aimed to satisfy and emulate the transformational leader’s expectations and to give the leader all the support asked of them (p. 272).

By focusing only on the transformational characteristics, however, Bass (2004) overlooks the deeper problem which is the fact that each executive had reported on only one such leader in their whole life who fit such a description. What I’m saying, for example, is that virtually all audiences enjoy great stars like Clint Eastwood and John Wayne. Yet, in comparing transformational actors like John Wayne to ordinary actors, it would be illogical to rate all the ordinary ones as bad actors. Thus, the weakness of the transformational model is that it does not apply to the majority of leaders and it seems to imply that one either has it or one does not. In another study among military leaders, Bass found that transformational factors (like charisma) correlated more with army unit effectiveness than with transactional factors (p. 272). While it is true that strong transforming types make greater leaders, it does not necessarily follow that everyone can be a strong transforming type.
Though Hollander (2004) and Bass seem to be at odds about leadership, they may actually not be all that far apart. To Hollander, it is influence which the leader earns coming from what the leader can do for his followers; likewise, in Bass’ view, it is also influence, but the leader earns it by inspiring his followers. While Kim’s case study (2010) would concur with Bass when he writes, “results indicate that transformational leadership engenders positive effects in the organization to a broader extent than transactional leadership” (Kim, p. ii). Nevertheless, he found both forms did have a positive response on a follower’s behavior. Along the same lines, Rusch (2009) did a case study on U.S. Army sergeants using Bass’ Multifactor Leadership Questionnaire (MLQ) to determine their leadership style. Results showed that sergeant majors are both transactional and transformational in their leadership styles. However, the results showed sergeant majors were less transformational than the normative group but were actually higher in the transactional area (Rusch, p. ii). In this project however, the individuals are volunteers and will not be motivated by pay nor will they be attempting to follow me for gain. Thus, I will not be using the transformational model.

The Development and Equipping of the Leaders

Now having just reviewed literature on various leadership theories, this project will turn to look at the different criteria in the development of leadership. In this section, I will review literature concerning: the selection, the equipping, and the development of leaders as it would pertain to the speakers at the Muskegon Church.

Leadership Selection

In putting together a strong team, certain methodologies must be followed and correctly employed to facilitate a successful project. The argument exists over whether
the best team is best put together from chosen individuals or a group made up of volunteers. Although none of them have ever said so directly, some authors have given the impression that anyone can volunteer and become an effective evangelist. Arn and Arn argue, “Anyone can do it! Any church member…can be a disciple maker” (1998, p. 62). While I applaud this enthusiasm, others like Kotter (1996) warn of character faults that may exist in some individuals that should disqualify them from being on such a team. He warns against choosing from two groups of people: those who have large egos and those he calls snakes. Super ego people leave no space for anybody else and snakes create enough mistrust to kill teamwork (p. 59). In looking at Maxwell (1995) he argues that not everyone is a good fit into an organization. In clarifying this, he argues that a person’s gifts and abilities must fit the job which this person is to perform. Secondly, it must be reviewed as to how well a person will fit into the team. Having great abilities is not the final reason to place someone on a team. Maxwell states, “If he can’t play with the team, he won’t help the organization” (1995, p. 91). Even in Bible times, anyone could respond to the gospel and could share his or her story as a witness to others. Yet, in choosing leadership, the Bible indicates that a principle of proper hand selection must occur. Jesus said, “you did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you” (John 15:16).

**Hand Selected Leadership (Applied Leadership Principle G)**

Jesus teaches that leadership teams are not to be made up by people who choose to be the leaders. Rather, it needs to be made up of people who are prayerfully chosen
and then appointed as the leaders. Therefore, I will hand select the leadership teams rather than just appointing any volunteers to be the speakers.

Equipping Leaders

Equipping people for a task is a crucial step in leadership development. Arrais (2011) concludes the results that occur when this crucial step fails to happen in the church. His research shows the results when laity are not trained; it causes a shortage of workers, lack of production, stagnancy in personnel, understaffed departments and a decrease in volunteers (p. 38). These findings challenge the work of traditional clergy, who assume that infant baptism, catechism confirmation and one’s first communion constitute the entirety of lay training essentials.

In order to be effective disciples, W. Arn and Arn (1998) argue that members require ample training before sending them out. Disciples become followers; then they are taught; then they are nurtured and then they go out to make disciples to continue the cycle (p. 24). Maxwell (1995) builds on the importance of equipping methodologies. He explains the importance in knowing first who you are going to equip and secondly knowing for what task you are going to equip someone. Once these two objectives are met, an equiper can then build a program for a trainees development, supervise their progress, empower them to do the job and then get them to pass on to others their legacy. As with all good mentoring, equipping someone to become a leader must begin with focusing on a personal relationship with them. This means that the leader gets to know the individuals who are being equipped; also, know their strengths and dreams. Once people buy into the vision, it is important that they are asked to make a commitment to it. Following this, people need clear objectives set before them if they are to achieve
anything of value. Therefore, one must make goals appropriate, attainable, measurable and clearly stated. During the actual training, Maxwell argues for a five step process in mentoring components for equipping people to become leaders: Step 1: I model; Step 2: I mentor; Step 3: I monitor; Step 4: I motivate; Step 5: I multiply (p. 92–105).

In analyzing the mentoring components to equip speakers, most agree this occurs when a leader simply imparts knowledge to a trainee. Where this agreement usually ends, however, is on the application of the teaching methods. Whereas W. Williams (2009) is convinced of one-to-one mentoring, W. Arn and Arn (1998) argue instead for a group instruction method. W. Williams states, “Mentoring is simply an experienced person pouring themselves into an apprentice until the latter has achieved an expected level of expertise and can in turn mentor someone else to spiritual maturity” (p. 131). In making this comment, he makes a point for one-to-one training. Conversely, however, W. Arn and Arn (1998) argue, “Disciple making is most effective when it is a team effort” (p. 64). At least in the area of evangelism, they are insisting that a group approach is more effective than a one-to-one approach. Kidder (2011) agrees with them when he says, “The most important rule in equipping…when it comes to equipping and training, no one who does ministry should ever do it alone” (p. 56). In addition, Burrill (2009) makes a strong point for doing proper discipleship. He states, “The commission of Jesus was not for the church to go forth and get baptisms, but rather to make disciples” (p. 97). My feelings on ways of equipping are mixed. I do support W. Williams’s position that the one-on-one method to mentoring can be effective. However, I find W. Arn and Arn, Kidder, and Burrill’s arguments about group instruction to be equally persuasive.
Therefore, I support both a classroom model with text books as well as conducting a field school where one-on-one hands-on training is included.

**Group and Private Equipping (Applied Leadership Principle H)**

In equipping people to become leaders, one must follow clear methodologies in the selection, the training, and the development of these leaders. Prayerful care must be given when choosing those who will become speakers in the meetings. Those chosen must be able to connect with the leadership, share the vision, become committed, achieve attainable goals, and personally be able to undergo the process of discipleship. Kotter (1996) adds that building an effective team is also based on two other ingredients: trust and a common goal (p. 61). In addition, Kidder (2011) concludes that training should include: prayer, teaching new ideas and skills, reporting and accountability. He holds that Jesus taught his followers to go and do likewise as He did and to then come back and report to Him afterwards (p. 56). Therefore, in leadership development, the trainees need to report back to the trainer after an event for an evaluation. Therefore, following the conclusion of the project, it is important that I meet with the five groups to do evaluations. All of these methodologies must be present before effective equipping can occur.

**Vision Casting for New Leaders**

During this time, a leader should also share his or her personal dreams and let the apprentices know where the leader’s heart and motivations lie. Sharing the dream is casting a vision; all good leadership must start with a dream (Maxwell, 1995, p. 93). In another example, Tetz (2011) points out how the history of the Seventh-day Adventist
Church work in the former Soviet Union was extremely difficult and remained underground for many years. During that time, many argued to leave the church in this underground condition. Yet, General Conference President Neil Wilson had the foresight and vision that that this large area of the world must be organized and evangelized. Despite the great hardships that the church underwent behind the iron curtain, it was Wilson’s vision that kept the church focused on finally organizing the work. Jones (2009) also argues the importance that vision casting can play. Jones states, “Vision separates the dreamers from the doers. Vision energizes, motivates, informs, shapes, creates a climate, sets a tone, raises the bar, triggers passion, and engenders action” (p. 39). In making this comment, Jones argues that a visionless individual may succeed at management, but never at leadership.

**Vision Casting (Applied Leadership Principle I)**

I would agree with these conclusions that casting a vision is crucial to successful equipping. Furthermore, when imparting information, I agree that using both methods can be effective: both a training module and a hands-on field application to experience doing it.

**Conclusion**

The schools of leadership theory in this literature review will have a significant effect upon the future writing on leadership literature. Having reviewed these theories, I have identified certain ones which will be employed in this project; namely, influence theory, University of Iowa behavior theory, Ohio State University behavior theory, path goal theory, charismatic leadership, and servant leadership. Conversely, many other theories researched for this project either do not apply or would be outside the scope of
this project including: the trait theory, power approaches, the University of Michigan behavior theory, the McGregor theory, the Fielder situational leadership theory, the Normative decision tree theory, the transactional leadership theory, and the transformational leadership theory. Furthermore, besides just reviewing literature on various leadership theories, this chapter also looks at the different criteria in the development of leadership. In particularly, it reviews literature concerning: the selection, the equipping, and the development of leaders and will be presented in chapter 5.

Where we go From Here

Chapter 3 has identified certain leadership principles which are the methodologies used in this project. I named them the Applied Leadership Principles A–I, derived from secular leadership theories. Each one of these applied leadership principles has likewise a corresponding applied leadership strategy. In chapter 4, we will review the planning stage of the project and its Muskegon church context; but also, I will be listing and explaining each one of the applied leadership strategies.
CHAPTER 4

LAY TRAINING IMPLEMENTATION IN THE
MUSKEGON CHURCH

Introduction

(The basic ideas of this chapter were done before the actual meetings were held in 2011). This chapter focuses on the planning stage of the project that took place in the Muskegon area of West Michigan. Lay members of the Muskegon Seventh-day Adventist Church were trained to conduct public evangelistic meetings. This chapter also researched relevant data regarding both the church and the community that it was trying to reach. This project was twofold; first, I conducted a training school to teach evangelism to lay leaders of the Muskegon church; and second, five concurrent lay-led evangelistic meetings were conducted using the Texas Revelation Seminar. Seventeen members made up the five teams after they underwent training in areas of evangelism, equipping, and theology.

Philosophy Behind the Overall Meeting

It is commonly known that laity and clergy have held Bible prophecy meetings in the Seventh-day Adventist Church. Even before the start of the Adventist church, William Miller, a lay evangelist, began his public expositions on the prophecies of Daniel
in the 1840s. Later, the Seventh-day Adventist Church, which arose out of the events of the Millerite movement, continued to do public evangelism. One style of evangelism that began in Texas back in 1981 is known as the Revelation Seminar. The philosophy behind this seminar is to train lay people to conduct a series of prophecy meetings by using a predesigned format. The format includes having a designed kit that has a three ring notebook, teacher and student edition lessons, pen and ruler, Bible, note paper, quiz/offering envelopes, colored exhibits, and a DVD with PowerPoint presentation. The presentation style of these meetings was to be taught in a question and answer format rather than preached. The full-color lessons would be passed out in advance of each meeting to do ahead of time. I chose the Revelation Seminar method of lay evangelism for this project due to its good track record of success.

**Introduction to the Muskegon Seventh-day Adventist Church**

The Muskegon Seventh-day Adventist Church, hereafter called the Muskegon Church, was established 1896 and is currently located at 3040 Evanston Avenue in Muskegon, Michigan. Its’ organizational structure is in the Michigan Conference of the Lake Union within the North American Division hereafter called the NAD. It is located just outside of the Muskegon city limits on 22 acres of black oak forest. There are three structures on the property consisting of a church building, school building, and a garage as well as a playground behind the school. The average attendance of the Muskegon Church for the first quarter of 2011 was 108 people, but the Seventh-day Adventist Church directory (2011, p. 239) records the Muskegon Church’s official membership at 262. The active membership, which was defined by Counsell (2011b) as members who
attended at least quarterly on a regular basis, was 115 people as of May, 2011. The Muskegon Church operates an elementary school that was established in 1916 whose enrollment as of May, 2011 was seven students. The children’s Sabbath school division membership in 2011, was as follows: Cradle Roll had five people, Kindergarten had five people, Primary had four people, Junior had four people and Youth/College had four people. The Pathfinder club membership as of May, 2010 had six people and the Adventurer Club had five people. Pathfinders and Adventurers are the names of the children’s scouting clubs in the Michigan Conference of Seventh-day Adventists. There are four adult Sabbath school classes which included a pastor’s class for new members and Bible interests to attend. As far as pastoral tenure, I began as pastor there on March 1, 2001. On May 29, 2011, I accepted a call to the Urbandale Seventh-day Adventist Church and was finished at Muskegon by the end of July, 2011.

Internal Statistics and Trends

Despite annual evangelism and baptisms, official membership did not go up as much due to a high death rate of its older members, apostasy, too few transfers into the Muskegon Church and a large exodus of church membership moving out of the state of Michigan from 2000 to 2011 (Counsell, 2011a).
Membership and Attendance Trends

Like throwing bad fish back, as in Jesus’ parable of the drag net, there were some converts who did not stay in the faith and who were regularly dropped from membership. According to the parable of the fishing net, Jesus said,

Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad fish away. (Matt 13:47)

Therefore, from apostasy, deaths, and members moving, there was a series of peaks in membership growth followed by statistical drops in membership. By 2003, the membership hit 276, but dropped to 265 the next year. Then, it climbed to 292 in 2005, but went down to 275 in 2007. In 2008, it climbed again to 292 and but again fell to 258 in 2009. Then, in 2010, the membership hit 274, but was down the next year to 256. As far as church attendance goes, the Muskegon Church attendance records go back to 2004 with 2005 being its’ zenith when the average attendance was 143 people; based on a
random sampling of 11 consecutive Sabbaths that year. Active membership in 2005 would hit 190 and book membership that year hit 292 which required the church to put more chairs out on Sabbaths. By January, 2005 the church had had 51 baptisms since I had arrived in 2001 and in 2005 there were another 19 baptisms. Tithe that year hit $236,609 which was a record up to that time. Yet, as younger families moved away looking for work and older people passed away, the average attendance dropped to 108 by June of 2011 with a membership of 256. On July 7, 2011, following the evangelistic campaign, the membership was again adjusted back to 202 by dropping names (Counsell, 2011b).

Figure 2. Muskegon Attendance Records
Contribution Trends

According to the General Conference statistics, from 2001 to 2009 the average Muskegon Church tithe has been $224,971 with the highest being $237,575 in 2007 and the lowest being $210,664 in 2003. The average per capita local offering for the Michigan Conference from 2001–2009 was $640 as compared to Muskegon at $420. During this same nine year time, the average tithe per capita was as follows: Muskegon Church at $821; Michigan Conference at $1,154; the Lake Union at $830 and the North American Division at $817 respectively. Therefore, over these nine years, the Muskegon Church tithe average per capita was lower than both the Michigan Conference and the LUC but slightly higher than the NAD. No doubt, this was largely from the following factors: a) the median age of the Muskegon Church was 48 and being older had more retirees; b) 52% of the Muskegon Church lived on fixed incomes; and c) from the high unemployment in the area. According to the Bureau of Labor Statistics (2011), from 2003–2005, Michigan ranked 48/50 as the worst unemployed state in the nation. What became worse, from 2006–2009, Michigan had the highest unemployment in the nation for four consecutive years only to drop back to 49 in 2010. Young families during this time have been named the “Lost Generation.”
Soul Winning Trends

Over this decade, the Muskegon Church did much higher than average with regards to evangelism, baptisms, and professions of faith. The General Conference (2000–2009) chart shows that from 2001 to 2009, the churches in the Michigan Conference averaged 4.8 baptisms per church or six baptisms per pastor where the Muskegon Church’s average was 13.4 baptisms per year with their same pastor. The Muskegon Church’s highest baptismal year was 2009 with 23 baptisms which were primarily from the 13 baptisms inside the Muskegon Correctional Facility following the evangelistic campaign that year. The lowest year in this study for baptisms was 2010 with only 6 baptisms. This was the only year Muskegon Church did not hold a public campaign because of the addition of the Fremont Seventh-day Adventist Church to the district. The Muskegon Church did support their new district sister the Fremont Seventh-day Adventist Church who did have an evangelistic campaign that year with 11 baptisms.
Another gauge of soul winning comes from the next statistic which is the “membership productivity rate” and it indicates how many church members it took to produce one baptism/profession of faith for each year in question. It is obtained by the following formula: ending membership/annual baptisms + professions of faith for a particular year. Since it is better to win souls utilizing fewer members, the lower that the number is represents a higher productivity. Likewise, the higher the number is shows a lower productivity since the members were less productive and thus required more membership to get a convert. General Conference (2000–2009) reports that the Michigan Conference average rate for 2001 to 2009 was 32.56 or one could say it required about 33 people to win one convert overall in the Michigan Conference. The Muskegon Church rate for the same period is 22.6 or one could say it required about 23 Muskegon Church
members to win one convert. The Lake Union rate was 32.45 or it took about 33 members to win one convert across the Lake Union. The Muskegon Church outperformed the Michigan Conference and the Lake Union as well as the NAD. The average membership productivity rate for the same period across the NAD was 27.16 or it took about 27 North American members to win one convert over this same time period (General Conference, 2011).

![Number of Members Required Per One Convert, 2001–2009 Comparison](image)

*Figure 5. Membership Productivity Rates*

**Ministry Overview**

The Muskegon church had a book membership of 262 people which was subdivided into eight parishes with an elder as shepherd of each parish according to Counsell
The parish ministry list equaled 107 family units comprising of 236 people. One should note that this parish ministry list also included unbaptized children and some non-member spouses who attended at least sometimes, shut-ins, and known about missing members. Members of unknown whereabouts and those out of state or in prison or who do not wish to be contacted were not usually on this list. The age breakdown of the church parish list was 18% under 21 years old, 31% between 22–49 years old, 19% between 50–65 years old, and 27% above 65. The Muskegon Church and its pastors have primarily been Caucasian with the exception of the following congregational diversification: 2% Asian; 3% Native American, and 6% black.

![Muskegon Church Membership](image)

**Figure 6.** Muskegon Church Demographics

The marital status of those on the parish list was as follows: 64% married, 37% were people who had ever gone through a divorce and 21% included anyone who had
ever been a widow/widower. The religious background of these family units included 51% who grew up with at least some Adventist background. Perhaps this explains why evangelism was so strongly supported and practiced since nearly half of these individuals on the list came from evangelism with no Adventist background growing up. According to the parish list (Counsell, 2011c), 46% of Muskegon Church were employed: 2% worked at prisons; 3% were in the army; 4% did factory work; 9% worked in hands on service work; 9% worked in the mechanical/construction trades; 18% worked in the medical/social services sector and 52% lived on fixed incomes. The median age of the congregation was about 48 years old and about 20% of the parish list included younger parents who had minor children. Furthermore, 8% of the list included evangelistic grandparents who sometimes brought their grandchildren to church with them. Out of a book membership of 262, the Muskegon Church chose 90 different individuals to hold office for the 2011–2013 church calendars or about 34% of the church membership was involved in leadership (Kelch, 2011).
A study into the five year financial history of spending (J. Griffing, personal communication, May 31, 2011) revealed the areas that received what percentages of Muskegon Church's local funds. The 2006–2010 local church budget spent $571,412 and its’ breakdown was: 39% church expense, 35% church school, 12% evangelism, 7% capital improvement, 4% Sabbath school, 0.7% community services, 0.6% Prison New Discovery Bible School, 0.4% health temperance, 0.4% vacation Bible school and 0.3% Voice of Prophecy Discover Bible school. It is no surprise that the two biggest costs were church expense at $221,638 and school expense at $197,569 over the last five years. However, evangelism was the third largest expense with $66,020 being spent or an average of $13,204 per year.
Figure 8. Muskegon Church’s Total Expenditures Evaluated

The Muskegon Community Context

The area known as Greater Muskegon is located on the coast of Lake Michigan about 45 miles west of Grand Rapids. The cities contained in this area use six zip codes that range from 49440–49445 and included Norton Shores, Muskegon Heights, North Muskegon, Roosevelt Park, Muskegon Township, and the City of Muskegon. These six cities are serviced by three post offices, but all six cities used the name “Muskegon, MI” on their postal return address. The church is located just outside of the City of Muskegon in the Township of Muskegon. All of these entities plus many more make up Muskegon County. Each of the six cities have its own municipal leader and police department and the jail is located downtown Muskegon in the court house and is operated by the county sheriff’s department.
Demographics of Muskegon

The U.S. Census (2000) for the City of Muskegon revealed about 29% of the population to be minors who were 19 or under as compared with 18% of the Muskegon Church who were 21 or under. This meant that the Muskegon Church had proportionally 11% fewer minors than the general population. Also, 25% of the City of Muskegon was “young adult” between the ages 20–44 compared to 31% of the Muskegon Church who were 22–49 year olds. About 18% of the City of Muskegon were middle aged between ages 45–64 compared with the middle aged group which made up 19% of the Muskegon Church. In both the City of Muskegon and the Muskegon Church, the “young adults” and the “middle age” groups were statistically comparable. However, only 12% of the City of Muskegon was 65 or more compared with the Muskegon Church which had 27% of their population above age 65. Overall, the Muskegon Church had 11% fewer minors under 21 and more than twice the number of senior citizens than the City of Muskegon. The median age for the City of Muskegon was 32.3 whereas the median age for the Muskegon Church was 48 years old. As an observation, since the church was much older than the community, perhaps it explains why it has been more difficult to attract younger families with children. The City of Muskegon population was 40,105 and was 61% white and 32% black and 1% American Indian, and 0.5% Asian. The Muskegon church was 89% white, 6% black, 3% American Indian, and 2% Asian. The discrepancy of 32% black to just 6% of the Muskegon Church being black was partially explained by the division of the two conferences in the state of Michigan and the two Seventh-day Adventist Churches in Muskegon. The Michigan Conference is primarily white in membership and the Lake Region Conference primarily black in membership. Another
discrepancy was 6% of the population was Hispanic and Muskegon church had no Hispanic members. This was explained because most Hispanic Adventists in the area attended Spanish speaking congregations in Grand Rapids.

There were some alarming facts that stood out. Of the 4,533 family households with minors, only 46% of the homes with minors were nuclear families; 44% of the homes with minors came from single female homes. This meant that over half of the minors in Muskegon did not live in a two parent home. Concerning home ownership, about 57% of Muskegon homes were owned and 43% were rental units with about 91% of total housing units being inhabited or about 9% vacant. A study (McVicar, 2011b) about the data of the 2010 census revealed some of the most interesting changes in Muskegon County:

The number of two-parent families with children dropped 19 percent, to 11,694. In 2000, there were 14,448 two-parent families with children.

The number of single-parent families grew by 7 percent last decade. In 2000, there were 7,453 single-parent families, and the number grew to 8,023 in 2010.

Muskegon County's population is getting older. The number of people 65 and older increased 6.6 percent, from 21,887 in 2000 to 23,352 in 2010.

Households with unwed partners also saw a substantial increase. There were 4,841 households with unwed partners in 2010, up from 3,652 in 2000 — a 32 percent increase.

Another study by McVicar (2011a) showed that Muskegon County also saw the population of children 17 and under shrink by more than 4,000 last decade. Statewide, the youth population dropped 9.6% or 248,527 children. Out of Muskegon Counties’ 27 municipalities, 22 saw the number of children dwindle. Furthermore, Michigan’s population shrank by more than 54,000 people last decade, making it the only state to lose population in the 2010 census.
Religious Demographics of Muskegon County

Muskegon County’s single largest denomination according to a study by the Association of Religion Data Archives (2000) was Roman Catholic with over 20,000 adherents in 12 congregations with one high school and making up about 12% of the religious adherents. There were 117 Catholics for every one thousand people living in Muskegon County. The second biggest denomination was the Reformed Church of America with 13 congregations and over 6,000 adherents. There were 32 Reformed Church members for every 1,000 people in Muskegon Country. After the top two, the next five largest were Methodists, Lutherans, Baptists, Christian Reformed, and Assembly of God. Together, these churches made up about 48% of the religious adherents. In general: 11% Evangelical Protestant, 11% Mainline Protestant, 0.1% Orthodox, 12% Roman Catholic, 0.7% other; and 65% unclaimed. As for Seventh-day Adventists, there were two churches in Muskegon County with 327 adherents or about two Seventh-day Adventists per 1,000 people in the county. This compared with 3.79 Adventists per 1,000 people across the entire state of Michigan. Also, when comparing the number of Adventists per 1,000 people nationwide, the state of Michigan ranks 15th out of the 50 states. Oregon was first with 9.04 Adventists per 1,000 people and Utah ranked last with 0.54 Adventists per 1,000 people. The Muskegon Church membership on 7–7–2011 was 256 out of which 85 people or about 33% lived outside of the Muskegon postal address.

Economic Demographics of Muskegon

Another study (Lupo, 2008) on the U.S. Census reported that poverty in Muskegon exploded in 2007 increasing from 11.4% in 2000 to 15.6% which represented
26,240 people. In 2007, 6.5% of Muskegon was living in extreme poverty which the government defined as a family of four living on $10,325. Numbers released from the Muskegon County Department of Human Services showed a jump from 6% to 6.5% by 2007. In addition, the child poverty rate increased from 17.8% to 19% exceeding the national rate of 17.6%. The Census Bureau also reported that residents with no health insurance in Michigan increased from 10.4% in 2006 to over 11% by 2007. Furthermore, four Michigan cities, namely Kalamazoo, Flint, Pontiac, and Detroit, were among the top twenty poorest cities in America. Concerning middle class in Muskegon, it was a little better with the median income rising in Muskegon from $38,008 in 2000 to $39,099 in 2007. However, the overall state income dropped by 1.2% or $596 and Michigan’s national ranking slid from 24th to 27th.

Planning Phase

This phase would begin with introducing to the church the extent to which they would be involved in the project. This phase employed the plans used in recruitment, training the leaders and holding the evangelistic meetings.

Recruitment

On a Sabbath morning, January 23, 2010, I preached to the Muskegon Seventh-day Adventist Church of the need to train laity to conduct evangelistic meetings. I unveiled to them my proposed Doctor in Ministry project which was to take selected members through an extensive training program to become lay evangelists. As I explained to them, the first phase would include basic training of 17 people to be placed into five teams and each team would eventually conduct an evangelistic campaign somewhere in West Michigan. At the conclusion of this January 23, sermon, I gave a call
for people to come forward and sign up for helping in this endeavor. Over thirty people responded by coming forward and signing their name on a sign-up sheet that I had placed up front. From working through this list, I prayerfully chose 17 people that I wanted to become the trainee-speakers. To the rest who signed up, I planned to give them other jobs in the campaign. Soon after this January 23, sermon, I met with these 15 individuals plus two alternates; these 17 people agreed to be trained and then become the speakers for the five meeting sites.

Planning, Materials, and Logistics

Before the meetings would begin, the teams were to undergo extensive training. The syllabus, *Field Evangelism*, was to be the text and we planned to hold the training twice a week. Classes were scheduled to run on the following dates in December, 2010 through January, 2011: December 1, 4, 8, 11, 15, 18, 22, 29 and January 1, 5, 8, 12, 15, 19, 22, 26, 29. Training classes were to run for an hour on Wednesdays at 7 p.m. and Saturdays 9:40 a.m. Class time was to be a total of 12 hours of lectures with five hours of lab time. Labs were planned for each of the five teams to present a lesson to the others as though it were an actual live evangelistic meeting. The church members at large were to be invited to attend these five presentations and everyone was to behave just like they were a non-Seventh-day Adventist. As each team presented one at a time, the other teams were to be observing the presenters and they were to write down their ideas and at the end, to discuss these things. At the end debriefing, the presenters were to share how they were feeling and the audience to share what they experienced.

All of the 17 speakers and the substitute would be given copies of *Field Evangelism* for their use during the instruction time. I also would be teaching them basic
PowerPoint presentation on the computer and how to coordinate the paper lessons to the slide shows on the screen. Also, I would teach how to use a video projector and a remote mouse clicker. Each team was to have their own computer, projector, software, remote mouse, teacher edition Revelation Seminar notebooks and sound systems as needed. After the entire training module had concluded, each team would be able to continue to meet on Wednesdays and Saturday mornings with me for any questions and any further training which they might need help with.

The Five Teams and Locations

Due to the same printed handbills, each site would start their meetings on the same night and at the same time and topic. Besides the five teams, each with a leader; each team additionally would need to recruit staff people to help out in the respective meetings. It was hoped that this would also provide stable attendance from church members since the leaders themselves recruited their own friends. It was also to give the leaders more responsibility to realize that they had a part to play in getting members to help with the meetings. Each team would need to recruit assistants to become greeters, ushers, registration table leaders, and audio/visual attendants. Tracking and attendance was to be centrally kept by one person who entered the names and gave out a regular attendance sheet. Finances were to be maintained by the church treasurer who had been given a board approved budget for the meetings.

The Narrative of Mr. Prospect

An ideal prospect, for example, would have been a single male living in Muskegon who had been concerned about the rise of disasters and hardships in America. He would see the television ad and agreed that the world is in crisis and would become
interested in attending the Revelation Seminar. Later, he would get the handbill in the mail and saw the postcard in the local newspaper. The five locations of the events were primarily being held in schools and these were non-threatening locations and the event was free. When he came, he was greeted at the door and followed the signs to the classroom. The person at the registration table gave him a packet of things and explained each item. The ticket book was for a nightly drawing. On stub #1, he filled out his personal information and dropped it into a bucket for the drawing of a free book that night. The ticket booklet contained a series of perforated and numbered tickets that were to be dropped in nightly for the book drawing. The NKJV Bible was given for him to borrow each night because its page numbers corresponded to the lessons. He could leave his ticket booklet in his Bible as a book mark with his name on it so that he could get his same Bible each night. After attending 15 meetings, the Bible would be his to take home. He was also given a three ring binder with a lesson and a ruler and pen. As the meeting began, the speakers were showing the same lesson questions on the screen and they were showing the answers for him to fill in the blanks. He liked the fact that people in the room were asked to read the Bible together and they could ask questions. At the end of the meeting, the speaker had a child draw out one ticket for the winner of the free book and he rejoiced when his name was drawn. The book was an interesting one about the Bible and he now felt God had led him to this place. People were friendly when he left and he was given a different lesson study called Amazing Facts to take home and do on his own. He liked what he saw that night and planned to attend as many of them as he could.
Applied Leadership Strategies 1–13

In chapter 2, applied leadership principles 1–13 were identified from the Bible. In part, these thirteen principles would help to make up the intended Biblical methodologies to be used in this project. The thirteen applied principles of chapter 2 each required a strategy for their implementation, and they are as follows:

1. Choose loyal leaders; I hoped to look for people who were not only faithful in stewardship, but also in the doctrines and beliefs of the church.

2. Choose encouragement leaders; I intended to seek out people who have the ability to encourage others and lead people in positive ways.

3. Give leaders an unconditional opportunity; I intended to not disqualify any one from participation because of a past unconverted lifestyle.

4. Choose leaders who are transparent Christians; I intended to choose people who could tell their conversion story and tell how Jesus had made an impact in their lives.

5. Choose leaders who are willing to learn from failure; I expected that some of the speakers may fail at times as they were just learning the process. I hoped to choose a team that would permit this and overcome it.

6. Choose leaders who can deal with conflict and its resolution; I expected that some conflict would arise in the project. It is normal for some conflict to arise in a project that is new and involves different people. I intended to hand-place teams together in a way that most emphasized their compatibility.
7. Choose some leaders by following the principle of multiplication; I intended to train, as speakers, some people who I had personally won to the Lord and baptized; thus, following the principle of multiplication.

8. Choose leaders who want to develop their Spiritual gift of evangelism; I expected to choose people who seemed spiritually attuned to soul winning and evangelism.

9. Choose leaders by being gender inclusive; both genders would be represented on each team.

10. Choose leaders who are willing to learn discipleship; I intended to choose people who I could teach, mentor, and then send out to become the speakers and lead the work on their own.

11. Teach leaders to use the principle of oikos evangelism; I hoped to teach the speakers how to connect with family structures in doing evangelism.

12. Choose leaders who will use compassion to lead to mission; I expected to choose people who had a heart for compassion and evangelism.

13. Choose self-sacrificing laity to preach; I hoped to choose people who understood the difficulty of this project and who could endure through it without quitting.

**Applied Leadership Strategies A–I**

In chapter 3, Applied Leadership Principles A through I were identified in the review of literature. Taken together, both the Applied Leadership Principles 1–13 (of chapter 2) and the Applied Leadership Principles A–I (of chapter 3) will sum up the intended methodologies to be used in this project. Since each applied principle requires
an implementation strategy, I now set forth the Applied Leadership Strategies A–I (which correspond to the Applied Leadership Principles A–I).

Applied Leadership Strategy A—Fight in Your own Armor

I do not hold that one leadership style is right or wrong for every situation or for all occasions. I proposed to encourage the speakers to experiment with leadership styles with which they were most comfortable when they lead their meetings.

Applied Leadership Strategy B—Leadership Influence

I modeled the priority of evangelism through my preaching, teaching, and personal conversations. I showed the best practices of evangelism during the Sabbath morning worship services occurring both before and during the meetings. I also planned to visit the sites in order to be able to debrief and coach the team members. In this way, my influence would become greater in the ministry of these speakers.

Applied Leadership Strategy C—Goodwill and Support

In the Ohio Study, the two behavioral traits named were (a) “consideration” and (b) “initiating structure.” I planned to used warmth and friendship to exhibit trust towards the speakers; this showed consideration. Then I intended to plan, organize, and coordinate the work to assist the speakers to do their jobs. Thus, I would facilitate doing many of their task-oriented behaviors.

Applied Leadership Strategy D—Path and Goal

In the Path-Goal theory of leadership, the leader removes obstacles from the paths of the followers thereby enabling these people to achieve their goals. I hoped to do likewise, so that the speakers could reach their goals; namely, to win souls. I intended to
handle all purchases, reservations, materials, and training. Thereby, enabling them to attend the training and learn how to gain converts.

Applied Leadership Strategy E—Charisma

In House’s theory of Charismatic leadership, a leader must exhibit a high level of self-confidence in what he or she is doing. Then, the leader must model the values which the followers want the most. Finally, this must have a positive effect upon the followers who perceive the leader as being nurturing and having competence. In keeping with this, I intended show self-confidence in leading this project and to model evangelism. The values I wanted most to ascribe to were the abilities: to disciple these speakers on how to become good evangelists, to gain converts, and to have baptisms. These were to be the same goals which the speakers hoped to achieve.

Applied Leadership Strategy F—Servant Leadership

In choosing speakers and in equipping them, I wanted servant leadership to become significant. I hoped to exemplify servant leadership by applying myself and my time into helping the speakers. In turn, I planned that they would likewise pour their time and energy into their Bible interests during the meetings.

Applied Leadership Strategy G—Hand Selected Leaders

I intended to hand select the group of members who would make up the team. I planned that my sermon on January 23, 2010, would cast the vision of what this whole project would be about. At this sermon’s conclusion, I would give an altar call to enlist help for the project; this would launch the project and provide a pool of volunteers from which I would choose people.
Applied Leadership Strategy H—Group and Private Equipping

In keeping with Burrill’s field school methods, three equipping styles for the participants would be utilized: first—a group training module where I would impart information to the entire group in a lecture style; second—practice labs where each team would get hands on training by giving actual presentations to the entire group; and third—provide one on one mentoring and training as they actually did their meetings. The chosen speakers would need the ability to connect with me, share the vision and commitment, be willing to achieve the goals set forth, and be personally able to undergo the process of discipleship. Also, in keeping with Kotter’s strategy, those chosen would need to exhibit trust and a common goal (p. 61). Finally, in keeping with Kidder’s strategy, I will meet the teams following the Revelation Seminar to conduct evaluations and further training (p. 56). These meetings would be conducted as focus groups.

Applied Leadership Strategy I—Vision Casting

The success of the project would require each speaker to catch the project’s vision and mission. On January 23, by casting this vision initially on a Sabbath morning and following it up with an altar call, it was my intention and hope that the church would buy-in to the vision of this project. Ultimately, the church membership would need to support the project by their attendance, prayers, and also financially to pay for it. I would also need to get the church board to buy-in and later to vote to allow the Muskegon Church to conduct this project. Also, I would need resources from the Michigan Conference to help fund this project and also to underwrite Jac Colón’s field school. Therefore, I intended to cast the vision again and again to make people believe that the Muskegon Church laity could be trained to become successful evangelists.
Conclusion

In conclusion, the plans for the implementation of the project were explained. The Muskegon Church was introduced, and summaries of its membership, attendance, contributions, evangelism, and budgeting were provided. Furthermore, an overview of the City of Muskegon in 2011 was presented; including its’ residential, religious, and economic demographics. Furthermore, the leadership strategies that were to be employed; both the Applied Leadership Strategies 1–13 and the Applied Leadership Strategies A–I were identified.
CHAPTER 5

THE PROJECT NARRATIVE

Opening Night Challenges

On the cold night of Tuesday, February 22, 2011 at 6:30, all five sites opened on time, but many challenges occurred. Previous to that, the mailing of the handbills had been delayed due to bad weather and then post office in Grand Rapids actually refused to accept them as their own mail. Seminars Unlimited, the handbill publisher, called the postmaster and rectified the matter; eventually, the post office did accept them and mailed them out in time. As to the meeting sites, at one location, the visitors had trouble finding the correct classroom number inside the high school. For future reference, placing temporary paper signs at the entrance ways or balloons in hall ways would solve this problem. At another site, on opening night, the school was locked up and the speakers had to scramble around making many phone calls to get someone to agree to open the facility. To solve this as a future problem, each team should place a call to the school rental officer a day before to remind them to notify their personnel to have the location open and available as agreed on. Still at another place, the heat at the school was computer controlled from a central location and it had not been turned on. It made for a couple of cold nights before the authorization came to turn extra heat on at night. Again,
asking about heat when renting the room and a phone call would have prevented this problem from happening.

In addition, at a couple sites, the hall was much bigger than the classroom where the speakers did their training and some guests in the back could not hear the speakers very well on everything. Within a few days, we placed portable sound systems for these two sites. To solve this in the future, presenters should go to their sites a day or two before and check acoustics needed and other scenarios. Other problems happened at two other sites; the teams had logistics problems with power plugs and the screen locations with their projectors. In the future, it would be prudent that each team go to their sites a couple days ahead and conduct a practice run to ensure that set up goes smoothly. At another site, on day two, the school had an open house and was still using the cafeteria at 7 p.m. our start time. We had to ask the participants to return at 8 p.m. and proceed from there. In a few sites, we ran out of lesson materials for the people. I had only ordered 100 sets which allowed for 20 per site and that was not enough. To prevent this occurring in the future, about 25% more opening night materials (over the anticipated number of first night attendees) should be ordered. After the first night, the crowd numbers did drop to the expected turnout. Another problem, since the five teams were spread out all over, it was difficult to do the ticket book registration and the corresponding ticket stubs. Future speakers must understand how important registration is and insure that the tickets be turned in. Despite the challenges, all five sites did open with their meetings on time as scheduled.
Opening Night Statistics

Combined opening crowds were over 100 people with 65 visitors attending throughout all five sites. Locations and presenters: Team One had two women and one man teaching and they were at Mona Shores High School, room #402 in Norton Shores, MI; Team Two had two men and one woman teaching and they were at Orchard View School, room #12 in Orchard View, MI; Team Three had two men and one woman teaching and they were at Fruitport Middle School, room #104 in Fruitport, MI; Team Four had two men and one woman presenting and they were at North Muskegon Library, Walker Room in North Muskegon, MI; and Team Five had two men and one woman teaching and they were at Ravenna Middle School, cafeteria in Ravenna, MI. The budget was $15,090 with an additional request of $5,000 equaling $20,090. This did not include my costs or salary, travel, hotels, meals or similar costs for the evangelist who flew in to do the one week training series at the end; nor any personal costs of the 17 speakers. The previously listed items were all in addition to the $20,090, but were not recorded for this project. All combined, the materials included five computers and software (purchased or borrowed), five remote mice, five video projectors (purchased or rented), two public address systems, one Revelation Seminar DVD, 100 Texas Revelation Seminars student packs, 20 Texas Revelation Seminars teacher packs, 100 NKJV Bibles, 100 Amazing Facts Bible study guides and miscellaneous sharing books for handing out.

We used two different handbills to advertise the meetings and mailed out 20,000 of the “Symbols” handbill and we inserted into the Muskegon Chronicle newspaper 20,000 of the “Symbols Postcards” that were (8.5” X 5.5”). These brochures from Seminars Unlimited and were red with the four beasts on them from Daniel 7. All five
locations were identified on the two brochures with the invitation stating “attend one that is nearest you.” The handbill used was a similar design to the postcard, only it was bigger and covered titles and nights. The home delivery target date for the handbills to arrive was February 15, 2011. In addition, we ordered another 2,000 handbills for private distribution.

With television, we aired 410 spots of 30 second duration over the local cable television on 14 different stations. This 30 second television ad was created by a secular advertising agency called Pelican Productions in the Muskegon area. It showed a world spinning out of control with scenes of war and financial collapse. The voice asked, “Where can you find the answers?” Then, the answer shown was the Revelation Seminar that was coming to West Michigan. Spots started Monday, February 14 and continued running through to Sunday, February 27, 2011.

Meetings Details

While all meetings opened in different locations, all five meeting eventually joined together at the Muskegon Seventh-day Adventist Church School on night thirteen which was on April 14, 2011. In the opening week, we preached the first three nights on Tuesday, Wednesday and Thursday and the following weeks only on two nights, Tuesday and Thursday. After moving to the church’s school, we added Saturday mornings. In all, there were 28 separate presentations given including four on Saturday at 11:00 a.m. that I delivered; the other 24 presentations the speakers taught.

The lesson order of the Revelation Seminar was not followed as printed by the publisher. Instead, the meeting followed a different order of subjects. Topics and lessons were covered in the following order: Bible, Christ, evil, gospel, seven churches, baptism,
Attendees were notified of the move during regular announcements starting a week before. Postcards were printed and mailed with the announcement and a map of the new location. The relocation was explained for various reasons, but the main reason was cost. It was cheaper to have all five sites convene and just maintain expenses at the one location.

One main point crucial in the move was making the transition points clear as to what more we would be doing that we currently could not do. It was here that I, a theologian and the Sabbath morning speaker, was introduced to the five locations. We also made it clear that we were going to have an Italian dinner banquet at the school at 5:30 p.m. before the first 6:30 p.m. meeting on the day of the move. We told the people that we were moving on Thursday night so all five sites could convene together to eat, study, and worship. Then, we would come back again Saturday morning for the “special session” in which we all studied about at the Antichrist. On Saturday, we had our pre-session at 9:30 a.m. where all five teams covered a regular lesson together at the school on the Anti-Christ. Then, at 11:00 a.m. everyone came across the parking lot to the church service for the “special session” at 11:00 a.m. and heard Ryan Counsell’s presentation on the Antichrist. From then on, we continued meeting Tuesdays, Thursdays at 6:30 p.m. and Saturdays at 9:30 a.m. and 11:00 a.m.

After the move, each team rotated and continued teaching a Revelation Seminar nightly. Ultimately, the Lord blessed each of the five sites with baptisms: Team One had
two baptisms, Team Two had two baptisms, Team Three had one baptism, Team Four had two baptisms and Team Five had one baptism.

**Field School**

On April 24, Evangelist Jac Colón flew to Michigan and began a morning field school from 8 a.m. to 12 noon Tuesday, April 26 through Friday April 29, 2011. This training was done for the benefit all of the speakers who were asked to attend. We filmed the lectures so that others who could not attend could see them. Colon worked with the leaders providing details on helping them to clear their Bible interests and to get them ready for baptism. He taught the members skills in sermon preparation and getting decisions for baptism. We ate lunch together at noon and then members were to go out with me to conduct visitations.

In the evenings, Jac Colón preached an evangelistic series and made calls for the Bible interests to join the church. He came at the end of the Revelation Seminar so that there was no break in time and Bible interests continued to come to hear him also. He spoke through Saturday night April 30 and we concluded the evangelistic campaign with a baptismal service. The lay leaders taught their last Revelation seminar on Saturday morning and had been telling the people that Tuesday night there would be a special speaker coming in for the regular 6:30 p.m. meeting. We built him up as a famous speaker who was regularly on television and let people know that he was having five consecutive night sessions. He covered topics like Babylon, the mark of the beast, the Antichrist and others which we hoped people would not want to miss. To summarize, this five day event taught classes each morning, then we ate lunch together and conducted visitations in the afternoon and returned to hear the evangelist speak in the evening.
Leadership Principles in the Narrative

In addition to employing the thirteen leadership principles of chapter 2; the other group of leadership principles, A through I, were also employed in the project. Both these principle groups, namely the chapter 2 Applied Leadership Principles 1–13 and the Applied Leadership Principles A–I of chapter 3; summed up the intended leadership methodologies used in this project. In following up these applied leadership principles, chapter 4 further explained their corresponding strategies.

Leadership Principles 1 through 13

The thirteen applied leadership principles that were outlined in chapter 2 were employed in the project. I will explain here their implementation into the narrative.

Applied Leadership Principle 1—Choose Loyal Leaders

In keeping with the applied leadership principles, the speakers were prayerfully chosen after I interviewed them. Principle 1, choose loyal leaders, was followed as I made sure that 100% of the speakers chosen were loyal to the church and true to the fundamental doctrines which also included being faithful in returning tithes and offerings.

Applied Leadership Principle 2—Encouraging Leaders

It was during the time of opening night that so many things had gone wrong. However, at that time, I witnessed principle 2 with encouraging leaders. These speakers were all by themselves on their first night and they were leading the people whom they had never met. When some of the best plans that we had made began to collapse, these leaders did not. Instead, they pressed together and encouraged each other by reminding
each other that these were their meetings. Neither the pastor nor the church board was here now; they had to rise and do the job. They leaned on the Lord and each other and stayed positive so that the people who came could hear a word from the Lord. They exemplified what encouraging leadership was all about.

**Applied Leadership Principle 3—Unconditional Opportunity**

Principle 3, unconditional opportunity, was also applied to the speakers chosen. Some of the speakers came from very worldly backgrounds and said that they would have never seen themselves as evangelists. Of the speakers, in terms of numbers, 27% had come from a past life of substance abuse. Another 33% of the speakers were former cigarette smokers and could relate to their visitors who smoked. As for marital status, all the speakers had been married at some time in their life. However, 27% had gone through the pain of divorce and one speaker had had a spouse die. In terms of military background, 33% had served in the military including some during war time. As to incarceration, 20% of the speakers chosen had done time in a lock up facility in their past. This included a former gang member who did many years in solitary confinement for attempted murder and robbery. It was while in prison that he found the Lord and became a Seventh-day Adventist and later moved to Muskegon after he got out. Overall, 73% of the speakers were converts to the Seventh-day Adventist Church from either another faith or no faith at all.
Applied Leadership Principle 4—Transparent Christianity

In principle 4, the speakers were taught that a leader must show transparency in his or her Christian walk. This Christ centered transparency was what qualified Paul and Barnabas to lead these new believers in Antioch to first be called Christians. In this project, the focus groups shared that they had to stay transparent in their lives to really make an impact in their message. It was not with heavy discourses that won the people, but with love which the speakers showed toward their interests.

After we merged the five meetings, I noticed a phenomenon. It would occur after the closing prayer each evening. One might think that the closing prayer signified that the evening’s evangelism was finished. Yet, it was at this time that I noticed the Bible interests would light up as the speakers would break out into spontaneous small groups and start talking and laughing with the people. The use of small groups was not something that I had incorporated, but it just occurred naturally.

Not many interests, if any, went home after the closing prayer. Instead, the speakers would make a bee line to each of their interests and invite them to sit and visit and tell how their day was. As they shared and showed love, I could see that these Bible interests had fallen in love with their presenters and vice versa. It was not just to hear the messages that kept them coming each night; it was now the friendships that the people looked forward to each night after the closing prayer. These teachers gained disciples by lifting up the story of Jesus and making His experience personal in their lives.
Applied Leadership Principle 5—Learn From Failure

In this project, principle 5, learning from failure was addressed. An example of “learning from failure” occurred after the five groups joined together at the church school. After we moved to the central school location, it became my job to decide which ones of speakers were going to give the presentation each night. On one particular night, a certain speaker did a poor job in teaching the lesson. This person got off track, began to ramble and did not finish all the questions or the answers on the screen. Many visitors were visibly upset; especially when the speaker began preaching to the people rather than following the lesson. All of the speakers from the other teams were also present and some became upset at this person. Finally, after too much time had gone by, I had to step forward and gently take over the meeting and advance the group through the next slides.

Applied Leadership Principle 6—Conflict and Resolution

In this project, principle 6, conflict resolution, was addressed. Concerning the time when this person got off track, some speakers told me that their Bible interests were complaining to them about what happened. These speakers were alarmed that their interests would not come back. I was tempted to not use this person again, but I followed principle 5 of learning from failure. I then spoke to the other speakers by using applied principle 6 of conflict resolution. Afterwards, this person did speak again and did fine and the matter was resolved.

Applied Leadership Principle 7—Multiplication

Principle 7, the principle of multiplication, was also followed. As was true in the New Testament, the very converts to the church were some of the same ones I trained to
be speakers. In 2008, we did a similar city wide evangelistic series in the Muskegon area using the Carolina Revelation Seminar Series. In that series, I trained those speakers extensively on how to conduct a series of meetings. In this 2011 project, 40% of the speakers were the same ones which I had trained in the 2008 meetings. Also, of the 2011 speakers, 13% were made up from people who I had baptized. Furthermore, 33% of the speakers were people who had been baptized actually at the Muskegon church in past evangelistic meetings. Many of the speakers were people that I had also trained personally by taking them out on Bible studies. This represented 40% of the 2011 speakers who had received extensive past training from me.

**Applied Leadership Principle 8—Discover Members with the Gift of Evangelism**

Principle 8 was to discover and use members with the gift of evangelism. Whether they had it before the meetings or received it during the meetings, it was clear that the five teams had the spiritual gift to evangelize their community. All teams exhibited the proof to win souls and baptize and thus verified their spiritual gift.

**Applied Leadership Principle 9—Gender Inclusive**

Principle 9, being gender inclusive, was followed as I chose a group of 40% female and 60% male. In doing this, I also made sure that all five sites had at least one female present.

**Applied Leadership Principle 10—Leadership and Discipleship**

Keeping with the applied leadership principle 10 was followed which dealt with leadership and discipleship. As was mentioned in chapter 2, correct disciple making
must include teaching, mentoring, and sending out. In 2008, I coached another lay led series in other locations. In that one, I organized the speakers to present the first dozen messages in multiple halls and then we moved centrally to the church. Once at the church, I thought it natural that I would take over the nightly speaking. In 2008, this procedure would ultimately prove to be a mistake and I would never recommend it. In 2008, I took over the meetings halfway because I thought I could do a better job speaking and getting the visitors to a decision. However, by doing this, I found that the speakers quickly backed off from supporting the meetings after they turned their interests over to me. They felt relieved and said that they had done their part in getting people to the church. Yet, I did not have the connections with these interests like the speakers. They had built up a trust and rapport which I lacked. Ultimately in 2008, very few of these visitors made decisions to become Seventh-day Adventists.

In 2011, I did not make this same mistake, but required all the speakers to preach all 28 of the Revelation Seminar meetings. In doing this, I taught the speakers how they could win these people to the decisions and how to get baptisms. By doing it this way, principle 10, leadership and discipleship, was followed. The speakers bore a personal burden when this happened and they labored long with their Bible interests. In this way, the speakers were recruited, trained and then sent out to conduct their meetings to win their Bible interests.

Applied Leadership Principle 11—Use Oikos Evangelism

The applied principle 11 dealing with oikos evangelism was also followed. As explained in chapter 2, oikos was an extended family/group of individuals closely tied
together. Often, in winning an influential leader, his or her oikos would follow this person. During the course of these meetings in this project, a missing member and her husband began attending church. They had been missing from church for many years, but came now because the site location was in their little town. They invited their granddaughter to attend the meetings and she was baptized.

At another site, a married couple began attending, but she was more interested than he appeared to be. One day she came in crying and told us that her husband was angry and said he was not coming back due to the message he had heard on hell. We continued to visit and work with both equally and eventually both were baptized together.

At another site, a lady that I had baptized in 2002 and had trained to give Bible studies now brought her Bible interests. They were a husband and wife couple and she attended with them at the meetings. She also had been one of my speakers in the 2008 meetings and her husband was now a speaker in this 2011 series. Instead of attending her husband’s meeting, however, she brought this husband and wife to a site near their house. They attended and were both baptized. At another meeting, the husband of a church member was invited to come with his wife to the meetings and he was baptized. According to Kidder (2011) the majority of converts to the church in North America come from friends and family. Clearly the oikos model of evangelism is still a very strong and valuable tool that the Holy Spirit uses in winning hearts.

**Applied Leadership Principle 12—Compassion Leads to Mission**

Principle 12 held that compassion would lead to mission. In this project, the speakers were not to simply act like proverbial encyclopedias of knowledge; they needed
to show compassion. One example was of a family who was attending who had a son who drowned during the time of the meetings. The leadership team took up a collection that helped with the funeral and showed this family the love of Jesus. The other teams also demonstrated compassion and love to their students. In so doing, people who came to the meetings saw the love of Jesus and responded positively.

**Applied Leadership Principle 13—Self-Sacrificing Laity**

I also saw principle 13 being carried out as they sacrificed so much for the meetings. Besides their time and gas money, they never dwelled on the hard work of setting up tables and chairs, and taking them down afterward, having to preach, and having to clean up or over all that had gone wrong. For example, before our opening night, we had our evangelism organizing night. But, I had had a medical emergency that week and was taken by ambulance to the hospital to have surgery. Yet, nobody gave up on the project. Instead, they endured with self-sacrifice and rose to the challenge. In holding these evangelistic meeting, they stayed positive.

**Leadership Principles A Through I**

The applied leadership principles A–I that were outlined in chapter 2 were employed in the project. I will explain here their implementation into the narrative.

Applied Leadership Principle A—Fight in Your own Armor

From among the seventeen speakers, there was a wide variety of personalities and temperaments. I did not ask the speakers to emulate someone else or to behave with a leadership style that was not natural. They were to “fight in their own armor” or to use their own spiritual gifts to best present the messages. Some more reserved speakers
exhibited nervousness and at times gave a shorter answer than someone else perhaps would have given. Yet, at other times, some of the speakers were animated with natural drama and stories that made everyone laugh. Putting three speakers for each night hedged against the danger of one speaker messing up the entire night. As one person spoke, the other two would pray and they were prepared to step in to help if the need were to arise.

Applied Leadership Principle B—Leadership Influence

While I intended to model more evangelistic preaching before the meetings, much of the training time was instead spent on teaching aspects of holding the meetings and explaining how to conduct the nightly presentation. I did get around each night to a different sight and debriefed with the speakers in an attempt to positively influence their presentations. What helpful thing that actually happened was the start of the Sabbath morning debriefings. Since we had already been meeting on Sabbaths for training, most continued to meet Sabbaths mornings at the church to debrief and get counsel from me during their meetings. This contributed greatly to my being able to influence them with changes and improvements as their meetings went on.

Applied Leadership Principle C—Goodwill and Support

In using goodwill and support, I made sure that I personally maintained a close friendship with all 17 speakers. I talked to each of them, prayed with them and let them constantly know what an important work they were engaged in. In doing this, I maintained “consideration” which this theory required. Also, I carried out the next step
which was “initiating structure.” I planned the training, the order of the meetings, matching the literature and handouts each night, arranging all the advertising. In addition, I did all the hall rentals, all the technology, ordered all the materials, planned the nightly order of each of the meetings, provided and taught all the materials used, arranged the field school at the end of the meetings and much more. By both showing consideration and then initiating structures, it freed the speakers to focus on the mission.

Applied Leadership Principle D—Path and Goal

The Path-Goal principle says that a leader clears the path of a worker so that the worker can better attain the goal. This Path-Goal strategy worked very well. I raised the money, rented the rooms, ordered all the materials and provided all the training for the meetings. By doing this, it allowed the speakers the time they needed to prepare their messages and to visit the people.

Applied Leadership Principle E—Charisma

In applying the strategy of charisma in this project, I needed to show a high level of self-confidence and model the values which the speakers wanted the most. I tried to exhibit self-confidence by always showing the participants that this project was continuing forward just as planned. I encouraged people by pointing out that we had our halls rented, money raised, materials paid for, advertising covered and the training was going fine. By acting confident, I hoped to alleviate any additional fears that they might be facing going into the project.
Applied Leadership Principle F—Servant Leadership

Of all the leadership theories examined, Servant Leadership as taught by Greenleaf (1970) best coordinated with this project. It was the compassion that goes with servant leadership that best exemplified this. For example, I served the speakers by teaching them and preparing them to do these meetings. They in turn served the community and the church to achieve the mission of the Christ. They also used servant leadership with their participants during the meetings to teach them tirelessly and committed weeks of time to revealing to these people truths from the Bible. Clearly, servant leadership was conclusively the strongest leadership style in this project.

Applied Leadership Principle G—Hand Selected Leaders

As mentioned before, I gave an altar call on the Sabbath morning that I first launched the vision of the project. I set a blank piece of paper and a pen on the communion table and challenged people as to who would agree to work. I explained that the Lord’s army needs volunteers to come and enlist in the work that is coming up. Many came forward and signed the sheet; even more that I needed. Yet, it also got them committed by showing that they had bought into the program and were committing to its mission. Later, I prayerfully chose fifteen people to be the speakers, but some declined. I asked some others who initially agreed, but they could not come to the training due to other obligations. Finally, it worked out that fifteen people and two alternates were hand-picked and became the speakers. In choosing them, I used the applied principles and all of them continued through to the end.
How Candidates for Training Were Identified

The selection process focused on following the applied principles 1 through 13. Principle 1, choose loyal leaders; candidates were faithful in stewardship and in the doctrines of the church. They showed loyalty to the cause of Christ. Principle 2, encouragement leaders; they were positive people who exhibited a love for Jesus. Principle 3, unconditional opportunity; most (73%) were coverts to the Seventh-day Adventist Church. They often came from a sordid past and it made them able to relate to the worldly people to whom they were going to be working for. Principle 4, these had Christian transparency which I could see in their lives. Principle 5, learning from failure; since most were converts, these were people used to dealing with failing people and came from failed past lives. Principle 6, conflict resolution; I looked for people who could handle conflict and not lose their tempers to the point of ruining the meetings. Principle 7, principle of multiplication; of those selected, 13% were those I had baptized and 40% were those I had trained in the 2008 Revelation Seminar. Principle 8, spiritual gift of evangelism; all of the speakers exhibited signs of this gift and wanted to personally preach Jesus Christ to the lost city. Principles 9, gender inclusiveness; the speakers who were chosen were 40% female. Principle 10, leadership and discipleship; people could be chosen if they agreed to be taught, mentored and then sent out. Not everyone was available or willing to be trained. Yet, this principle was followed. Principle 11, oikos evangelism; candidates who were chosen were those with a strong love for family bonds. Principle 12, compassion leads to mission; I looked for people who understood how to be compassionate to the lost. Principle 13, self-sacrificing laity; candidates had to exhibit a willingness to give it all to the cause of Christ. Therefore, after prayerful consideration, I
chose the seventeen people who became the lay evangelists for this project. All of them stayed true through to the end.

Applied Leadership Principle H—Group and Private Equipping

There were three equipping styles used in this project. In the first equipping style, I used Burrill’s field school manual and taught lectures to all the participants in a group training module. Students had their copies of the manual and followed along taking notes and asking questions. In the second equipping style, I created practice labs where each team got hands on training by teaching actual presentations to the rest of the groups. The groups acted as though they were visitors and role played along so as to give the presenters the actual feeling of doing a presentation. In the third equipping style, I spoke with them privately and publically trying to be a mentor and model throughout the project. I tried hard to connect with them, share with them my vision and get their commitment to be willing to achieve the goals in this project.

Applied Leadership Principle I—Vision Casting

I constantly cast the vision by telling the speakers the importance of this work and its necessity to the overall church and to the kingdom of God. In casting the vision, I told them how I imagined seeing all the meeting sites with converts and baptisms. I wanted the speakers to visualize the people and their posterity who would be in the kingdom as the result of these meetings. People caught the vision and worked hard and sacrificed themselves in order to carry out their duties in the project. It was this vision of making disciples and winning souls for the kingdom that I believe kept them going when times got difficult.
Conclusion

In conclusion, there were several phases of this project: a planning phase, a teaching phase and the evangelistic meeting phase. In the planning phase, we organized with the speakers all the dates and plans as to what, where, and how we would conduct the project. The teaching phase involved my meeting regularly with the speakers to do equipping, developing and to give them instruction and training. In the evangelism phase, it included not only their meetings, but the field school that was conducted at the end. During each phase and also the field school, I highlighted to them leadership principles. The climax of the project was having the speakers actually conduct their five evangelistic campaigns simultaneously. Focus groups met afterwards to evaluate the project and these results are in the next chapter with the evaluations.
CHAPTER 6

EVALUATIONS, RECOMMENDATIONS, AND
REFLECTIVE OBSERVATIONS

Introduction

This chapter covers the leadership principles used in the project. It also covers
the focus group findings and conclusions on leadership theory. It includes evaluations,
lessons learned, and conclusions.

Focus Group Evaluations on the Training
Before the Seminar

Information in this section was gathered after the meetings were finished. The
discussions of the five groups became the five focus groups and their evaluations below pertain to the
training sessions held before the evangelistic meetings began.

Course Length and Syllabus

When asked, “Was the teaching part of the course long enough or should it have
been longer? Why or why not?” Most claimed that the training was long enough and I
agree because we covered the text and major lessons. Those who argued for a longer
course rested on the assumption that class time was supposed to cover everything for
evangelism. Perhaps some overlooked what I considered the important point about self-
study and homework. For some others, their point was not that we should have been longer, but that we should have spent less time in *Field Evangelism* and more time in studying the Revelation Seminar lessons. The experienced speakers agreed that everyone should have done much more theological training on their own. This is a point that needs emphasizing since so many postmodern people today believe theology to be less important than experience.

Many important things required more time than I had planned. Future pastors need to factor in time for things like: teaching how to conduct announcements, doing the nightly quiz, how to handle discussions that will arise, learning Powerpoint with the projector, keystoning the screen and using the remote mouse. Most did not find *Field Evangelism* as useful as I found it. Although *Field Evangelism* may have seemed trivial to some, it is in fact crucial in training lay evangelists. Although *Field Evangelism* may seem of concern to only a small group of coaches, it should in fact concern anyone who cares about covering a complete evangelism training course. Though I concede that more time should be given to theological training and covering the Revelation Seminar lessons; I still insist that *Field Evangelism* is a must read for coaches.

**Training Course Times**

Focus groups were asked, “Were the meeting times convenient? Why or why not?” Many felt that using the Sabbath School time created a challenge and that it made a problem for speakers to go to both. They stated that it would be better to have not done it during Sabbath School time. They suggested using other days and times such as Sabbath afternoons or even church time. Although I can agree with the Sabbath school teachers to a point, I cannot accept their overall conclusion that Sabbath mornings were a
bad time. I hold that Sabbath morning is a good time due to the fact that all are available at that time. Anyone familiar with scheduling groups should see that it was as good a time as any time could be. As for my thoughts, the team members who had a Sabbath School class to teach did not like that the teaching time being during Sabbath School class time. Conversely, some who felt that Sabbath school time was okay were the ones who did not have responsibilities to cover. Despite the objections, I liked that Sabbath mornings and classes were overall well attended. However, I would suggest trying a class on Sabbath afternoon and see if it would work; especially to help those in the children’s divisions.

Training Course Location

The focus groups were asked, “Was the classroom setting helpful or not? Why or why not?” In recent discussions of the classroom, a controversial issue had been whether to give the project its own classroom for long term. On the one hand, some argued that we could share a room with the church school students. From this perspective, the kids and adults would use the same desks and chairs. On the other hand, however, others argued that we needed a place where we could leave our things out and in piles untouched. Ultimately, we did some switching and got our exclusive classroom. All of the respondents liked the fact that it was taught in an actual classroom with tables, screen and a chalkboard. This also facilitated role playing for the lab times during the period when the speakers taught each other.

Adequate Amount of Information

The focus groups were asked, “Was the information shared adequate in helping you prepare for your meetings? Why or why not?” As for me, I found that some
students missed some of the Saturday lectures and did not come to me to for make-up lessons. Perhaps their team leader took them the material. Other materials in Field Evangelism were very deep; especially for lay people who were new to the denomination. The lectures I gave were not with a transcript that would have allowed a missed lecture to be supplemented with reading. It would have been better to have tape recorded my lectures and to have typed out all my notes to also be handed out. Also, in the future, I recommend spending more time on the Revelation Seminar materials and on clarifying the opening night order of events. They wanted more training and clarity on the nuts and bolts of how that was to happen.

Interactive Teaching

The focus groups were asked if the opportunities to roll play in practice teaching were helpful. Why or why not? As for me, I found that the roll play teaching of lessons 1–5 was crucial in the success of the campaign. Each of the five teams had to practice teach a lesson in front of the other teams who acted as visitors. It required PowerPoint notes, their projector and screen, a remote mouse and the teacher lessons; they did a full dry run. All five groups felt the roll play teaching technique was very helpful to this curriculum. Team One said this was the most effective part of the instruction course. Team Two agreed and especially liked the practice evaluations that were done at the end of each lab. Team Three said that more time should be given to practice teaching. As they watched the other teams present, they learned from them how to teach their same topic later. They liked that lessons 1–5 were chosen for lab because it allowed them to see and hear how the Revelation Seminar should look through the first five lessons.
Team Teaching Evaluations

At the end of each class lab, we all evaluated the good and bad about the presentation that had just been given. Focus groups were asked, “Were the group discussions and interaction valuable? Why or why not?” All the teams found this period to be helpful. Answers included, “it was good to tell the positive,” “it helped give them confidence by not having criticisms right away” and “it helped to encourage people.” As for me, as pastor, I got up right after each class lab lecture and led the evaluations; but I asked them not to point out the things done incorrectly. Some claimed that these mistakes should be made known. I had mixed feelings about it. On the one hand, I agree that the groups should know the negative comments. On the other hand, I still insist that negative comments coming right after a sermon can be discouraging. I did not want this part of the exercise to incur any sadness. Later, in the overall instruction, I spoke of the negative mistakes that I had seen in all five group labs. This was done at a much later time and I generalized the errors to avoid embarrassment.

Most Helpful Areas of Training

Focus groups were asked, “What areas of training were the most helpful in preparing you before your meetings began?” Answers included, “watching the other teams” and “practicing with power point and actually roll play teaching.” They found it helpful, when we role played opening night; we set up the registration table with sample lessons for opening night. Then, people role played what the greeter would say and what the registration table person would do. We role played as if we were a visitor on opening day at the door and what our teams should say and how they were to act with people just arriving at the meetings. We also practiced doing announcements opening night and
passing out literature. These full dress rehearsals were valuable and they got people better equipped for the opening night.

Focus Group Evaluations During the Seminar

The answers below pertain to the evangelistic meeting phase. The responses here pertain to events that happened during the evangelistic meetings.

Meeting Venue Question

Focus groups were asked the question, “Was the meeting hall conducive to holding your Revelation seminar? Why or why not?” Opening night had us running around in crisis mode: from doors locked, to no public address systems, to not having any heat and people not knowing where in the school to find their classroom – these were some of the unexpected problems that happened. Also, we ran out of lessons in some sites and had too many at another. We had divided up all the materials just before the meetings began, but some teams were low on supplies while others sites had too much. Nevertheless, all the groups did agree that holding meetings in a public school did impress people with the idea that an event at a public school must be credible; thus, it removed prejudice.

Some sites required complete break down and set up of implements and materials each night while another site was difficult because the place was dirty most nights from previous parties. Some older visitors sat in their cars and waited because they were not sure where to go or how to get in on opening night. Another team faced a challenge of an opening night basketball game in the school building and parking issues.
Advertising Question

Focus groups were asked, “How successful did you find the advertising to be?”

Team One felt it was adequate and they had over 20 visitors opening night. Team Two reported the people saying that the flyers and television were the reasons they came. Team Three did not have a big turn out and only had seven visitors on first night. Team Four reported that the mailed handbill was the biggest draw. Overall, handbills in the mail still drew in more visitors at 61%; secondly was the invitation of a friend at 22%; with the newspaper ads drawing 10% and television ads 7% (see figure 10). Despite using posters, it was hard to find a place to put them. The posters on corner street poles...
were hard to see by people who were in cars. Team Four had 33 visitors opening night. Team Five only had nine visitors and they felt that the advertising had failed. For their rural site, the city wide cable television ads were not useful and neither was the city newspaper. Because Team Five was located in the rural Ravenna area, direct mail to the homes there did the best. Overall in five areas, each region received an equal share of the advertising funds. We sent out two versions of the “Symbols” handbill and the more postmodern version drew the most visitors.

![Heard About The Seminar By:](image)

*Figure 10. Advertising Results from the Meetings*

Teaching Materials Question

Focus groups were asked, “How valuable did you find the Revelation Seminar lesson materials?” The teams liked the lessons and found them biblical and organized. They liked the artwork and the color schemes. Overall, most liked the Texas Revelation
Seminar over the Carolina series Revelation Seminar which we used in 2008. Yet, the Texas Seminar needs updating so page numbers in the lessons match the NKJV Bible.

**PowerPoint Question**

Focus groups were asked, “How valuable was the Powerpoint material in your seminar?” All said that it made the lessons both “more interesting” and “easier to teach.” Also, they noted how it made the program look professional. Powerpoint also allowed people to go back and see prior answers over again and it kept everyone together. The television generation of today pays better attention to visual aids. While the Powerpoint lessons required more time for some to learn, the speakers adapted quickly to learning it.

**Critiquing the Revelation Seminar Question**

Focus groups were asked, “What was most helpful overall about the Revelation Seminar material? Least helpful?” Answers of being helpful included, “they liked the question and answer format” and the lesson exhibits. People came because they had questions and they could see answers on the screen. Things least helpful were that some lessons really needed to be updated. Some felt the least helpful thing about the lessons was that they do not contain anything on Daniel 2 or the Metal Man. Overall, the fact that the Texas Revelation Seminar has both PowerPoint and the teacher’s manual is what makes the Texas seminar stronger.

**Greatest Challenges in the Evangelistic Campaign Question**

Focus groups were asked, “What were the greatest challenges occurring during your Revelation seminar?” Answers ranged from, “someone asking questions which the speaker did not know the answer” and “finding the time to answer questions”; “doing
visitations at the homes” and not “knowing how to clear them on a doctrine.” Also, it was difficult when people mentally accepted the truth, but then did not obey or change to follow it. Also, some spoke of health problems and another person felt a challenge with public speaking. As for me, I regret trying to manage the groups at times too much by trying to keep them in sync. Giving them more liberty for their sites probably would have worked better.

Focus Group Evaluations Regarding the Conclusion of the Seminar

The following information was gained from interviews with the focus groups after the meetings were finished. Their responses here were concerning events after the conclusion of the Revelation Seminar.

Spiritual Enrichment Question

Focus groups were asked, “Do you feel spiritually enriched after the program? Why or why not?” They all felt enriched: “by watching their students grow and being able to help them”; “by teaching the message”; “by teaching others and they in turn learned”; and “by doing something for the Lord.” Also, they were spiritually fed when people made decisions to join the church. It gave everyone enthusiasm to see people respond spiritually. One participant had tears after her interest was baptized and she told me how happy she was that she could say now that she had a star in her crown.

Understanding Public Evangelism Question

Focus groups were asked, “Do you feel that the topic of holding evangelistic meetings is clearer to you now? Why or why not?” In recent discussions of public evangelism, a controversial position has been whether public evangelism still works. On
the one hand, some argue instead for Net meetings and internet evangelism. From this perspective, 21st century postmodern America has more appeal to electronic media than coming to a church. On the other hand, however, others argue that public evangelism is Biblical and must stay. In the words of this view’s main proponents, “Media cannot replace the human side which a public evangelist brings.” According to this view, soul winning involves more than just the audience watching the sermon. It is also all of the interaction which the evangelist does outside the sermon time with the people.

All teams said how much more they grew and understand things now than before and appreciate that evangelism requires a lot of effort. They said that it is a layperson’s responsibility and it puts responsibility on the whole church to all be doing evangelism by getting involved. Therefore, they concluded that soul winning with public evangelism was a role that members could do if the pastors would train them.

Purpose Achieved Question

Focus groups were asked the question, “Since the purpose of this project was to train laity to conduct evangelistic meetings, how well has this been achieved?” All teams expressed that the speakers were now confident and knew how to go and conduct evangelistic meetings. Other highlighted answers included: “the importance of fasting and prayer”; “the amount they had learned” and “they felt the Lord spoke through them to the people.”

Lay Training Benefitting the Denomination Question

Focus groups were asked the question, “How might this format of lay training by conducting Revelation Seminars benefit our denomination as a whole?” Teams expressed how they all learned more information themselves when they had to teach it. Likewise,
as a whole denomination, all could grow personally as its members conduct evangelism. By doing this, it will help prepare the church for the latter rain. As it brought unity to our church, it would to our denomination by keeping people active in working for souls. Not only would it get people active in serving Jesus, but it results in success because someone decided to step out in faith for the Lord. They said that pastors should teach members how to do outreach and that all members should be trained in our denomination.

Life and Witness Question

Focus groups were asked the question, “What impact do you feel the Muskegon Revelation Seminar program will have on your life and witness?” This program has made a lot of impact because the training has taught people what to say and a person can be a better witness. Team Two said that it made them to be a disciple rather than just a helper. They can now meet people and be a witness for the Lord. Others brought out how it helped them to be aware of their beliefs and the Bible’s final events. It turned their focus to become all about Jesus and the cross. It also made the teams grow closer because they had to be authentic when speaking about the Bible. Although, they conceded that they had experienced low times in the meetings, nevertheless they kept on.

Primary Evangelist in a Local Church Question

Focus groups were asked the question, “Who should bear the primary responsibility for evangelism in the local church: the pastor, a professional evangelist or church members? Why?” All said that it was the church members. They must use their God given gifts that God gave to the body and the pastor must train and lead the members. When a professional evangelist comes, the members only get to watch. Yet,
in this program, the members did the work and learned how. They agreed that it is nice when you have an evangelist, but the church and pastor should do it.

Decision to Accept Biblical Truth Question

Focus groups were asked the question, “Do you feel the Muskegon Revelation seminar program helps people to make a decision to accept Biblical truth? Why or why not?” All teams said that it did; even though they acknowledged that some people, who heard the truth and were called to accept it, chose to leave it instead. Others knew this to be true because feedback came in that the messages were clear to the listeners. People knew that these truths were from the Bible. Team Four spoke of one Baptist pastor who accepted the truth on the state of the dead and he also liked the truth on infant baptism.

Leadership Theory Conclusions in the Project

In leading this project, I found that a host of leadership theory did indeed play a role in making this project successful. However, I must agree with Luthans (F. Luthans, personal communication, July 7, 2010) that it is an unexplainable concept. I did not see one theory of leadership simply take the lead and work in a vacuum. Yet, in this project, I did see some theories which did help and some that did not work. Certainly, Drath’s (2001) principle of interpersonal influence did have a positive effect. The members wanted to do something to advance the cause and as their pastor my influence on them cannot be denied.

In the Ohio study theory, the two behavior traits were (a) “consideration” and (b) “initiating structure” and this theory did prove conclusive. “Consideration” was showing concern for the speakers with friendship, warmth, mutual respect and trust. “Initiating structure” involved planning, organizing, and coordinating the work of speakers to get
their jobs done. Another theory, the Path-Goal theory, also proved conclusive in this project. The focus was to remove barriers as much as I could so that the “path” was clear for the speakers. In doing this, I purchased all of the equipment, handled hall rentals, and did the photo copying, organized the sessions and structured the entire project. In like fashion, the speakers could then focus on the “goal” which was to teach the people about Jesus and to make disciples.

In terms of theories that had no bearing in this project, French and Raven (1959, 2004) define power as a key ingredient in their power approaches in influence theory. There was not an appropriate time when I held any power over the participants or when my positional role as pastor caused them to perform. They were volunteers and were not there because they had to be. Two people told me that they almost quit the program because they could not grasp the concept of public speaking. Finally, the role play that we did convinced them that they could do it and so none of the people quit. Power had no role in their decision. Another theory that did not have bearing in this was Stogdill (1948/2004) in his trait theory. I did not find that people with certain speaking traits had more overall success in evangelism that did those others. This could have been due to the teams working together and complementing each other. I did find that a speaker’s traits could draw and hold audiences better than some other speakers. However, in terms of results, people were eventually baptized from all five sites and those sites that had stronger speakers did not have more or less baptisms.

Reflections

The task of this project was to develop and implement a laity training program for members to conduct evangelistic meetings. The task also was to develop skills in
leadership practices. In these tasks, the project was a success with baptisms. However, while I discipled the speakers to become lay evangelists, I did not teach them how to go and disciple more evangelists like themselves. For this discipleship process to really become complete, I would have needed to have continued to train them on the recruitment of others lay evangelists to go and hold meetings. Due to my move as Pastor from the Muskegon church in 2011, I was not able to continue this concept of training. As for a pastor following me, I would recommend coming in the church and holding annual evangelistic meetings. Many new people were baptized over the last decade and these would need to be the focus of that pastor’s first visits since they are not as strong in the church. Also, the pastor should encourage and train these lay people with the dream to go disciple others, to hold meetings, and complete the cycle of evangelism.

Evaluations

Overall, the teams worked well together since they have been friends for many years. As individuals, the speakers had backgrounds that were very diverse before their conversions: 1/3 were former smokers, 27% had been former substance abusers, 20% had been formerly incarcerated, 27% had gone through divorce, 73% were converts to the SDA church and 40% were female. As their pastor and myself being a more choleric person, I naturally found it more challenging to work with people who were of the same temperament as me. This was okay however since these people usually did not need as much coaching. But, when it came to my instructions, sometimes they would disregard them. Also, of all the speakers in this series, it seemed that it was the 13% who I baptized and the 47% who I trained, who were the ones having the most fealty toward
me. This included 40% of the speakers who had worked with me before in the 2008 Revelation Seminar (See figure 11).

**Figure 11. Information about the Speakers**

In each team of three, I chose one person as the leader because he or she was someone who I felt that I could communicate well with. Sometimes it was difficult telling the team leaders the instructions and then not see the team carry these out the way I had given them. The best team combination was an extroverted younger person who was a newer convert with two gentle older individuals to provide balance. This combination seemed to be the most effective in drawing and holding the best crowds.
Lessons Learned

In the area of leadership practices, both I and the speakers advanced and grew through the process. Both I and the speakers experienced personal progress in the project. My leadership skills were stretched greatly during the time I was equipping others to do the job of evangelism; a job which I had always done. Sometimes, as I watched, I was tempted to wonder if I could not do a better job than they were doing. Yet, if I took over, I would not be allowing the 17 speakers the opportunity to learn a variety of key leadership practices. I learned that leadership requires giving others an opportunity to try, and even to fail and try again. If I had always done their job, it might have been done better (maybe)? Yet, my desire was to create lay leadership teams who knew how to do evangelism. This would only be successful if I trusted them to do the work rather than doing it myself.

In reviewing the demographics of Muskegon, the Association of Religion Data Archives (2000) reported that 65% of the city reported “unclaimed” in terms of being a religious adherent. The Revelation Seminar generally focusses on reaching those who already believe the Bible and claim Christianity. Some thrust needs to be made to reach those unreached masses and it probably will not occur by holding a prophecy type series of meetings (see figure 12).
Figure 12. Comparison of Attendees Who Claimed an Affiliation vs. Not Claiming

Recommendations

I submit the following recommendations.

1. The fact that 85% of the attendees on opening night were over 40 years old suggests age to be a factor in the population’s response (see figures 9 and 13). One may try holding a meeting where the age of the presenters and members assisting are younger to attract younger attendees in their teens, twenties, and thirties.
Figure 13. Age Comparisons of the County, Church and the Attendees

2. Another recommendation, although it would be harder, I suggest having children’s meetings being held simultaneously during the seminars. This may attract younger families who will attend and also reach many un-churched children from the community. These meetings had no specific children’s programs, although some teens did attend.

3. Although not the task of this project, this training and seminar event may be conducted with an emphasis on discipling trainers to go and train other speakers to hold meetings.

4. Every church could have evangelism equipping programs because if churches are not doing it, then they may fail to equip people for evangelism.

5. People with the spiritual gift of evangelism could use such a training school as a place to vent their spiritual gift.
6. In trying to reach millennials, I would suggest trying non-traditional forms of evangelism. They do not always respond well to objective truth proclamation in a public setting which proclaims only one version of Bible truth. A presenter could make the messages subject based rather than objective truth focused. For example, Pergerson has found that sharing the narratives of Jesus as He lived and taught as a very effective way to still do public evangelism (W. Pergerson, personal communication, May 20, 2014).

Observations About Learning

In capturing what I have learned, I find that it expands in many areas. Vision casting is a major part since every successful project starts with a dream. Then, this dream had to become strong enough to bring along the seminary, my local church and the Michigan Conference. I learned to make it plain and to explain it again and again. This project required a four year plan before it could get seminary approval. Thus, it has also taught me to have foresight and to plan out any major project to the extent of years in advance. I developed great leadership skills in the areas of discipling, equipping, training, budgeting and planning, scheduling, recruiting, vision casting, fund raising, encouraging and leading. I have also changed greatly as a ministry professional. Having led the church and the lay evangelists into successful soul winning, I realize that my role must be a trainer and equiper. The stated problem in the original proposal was that our evangelists in Michigan were being depleted and there were not enough trained lay people left to do the work. As I write this, I am aware that Michigan has gone from four to two evangelists because two have died in the past two decades and the two we have left will retire in the next four years. I must use this new knowledge to train the laity to
use their spiritual gifts to advance the work. I have also grown in competency in the area of leadership. From the great classes, the project, the books and assignments, I have learned wonderful things in leadership the last four years. Writing it all out in this dissertation has also allowed me to grow in leadership competency and taught me to be proficient in this concentration.

Conclusion

In conclusion, the Muskegon Seventh-day Adventist Church is a stronger church today in that it has additional trained laity to do evangelism. As a result of the project, the 17 lay leaders have become stronger speakers and leaders in the church. They all have experienced the joy and trials of holding evangelistic meetings and all have witnessed the baptisms that came from their labor. From chapters 2 and 3, the various applied principles were integrated and reported in the chapter 5 narrative. As to leadership theory, the ones that were employed in this project included; influence theory, University of Iowa behavior theory, Ohio State University behavior theory, path goal theory, charismatic leadership and servant leadership. Drath’s (2001) principle of interpersonal Influence did have a positive effect. Also, in the University of Iowa study, various styles proved effective rather than a “one-style to fit all” approach. In the Ohio study theory, the two behavior traits were “consideration” and “initiating structure” and this theory did prove conclusive. Another theory, the Path-Goal theory, also proved conclusive in this project. The focus was to remove barriers as much as I could so that the “path” was clear for the speakers. Charismatic leadership also played a role by my aspiring to the dreams and goals of the speakers to encourage them forward. The most conclusive was servant leadership and its focus on teaching the people to follow Jesus
and to make disciples. Furthermore, speakers of both ordinary and those of less favorable backgrounds became spirit filled and used the gift of evangelism to conduct their meetings and taught others about Jesus.
APPENDIX

INSTITUTIONAL REVIEW BOARD (I.R.B.) DOCUMENTS
These 20 questions are to evaluate the Muskegon Revelation seminar in regards to training, implementation and overall success. They will be given by me in face to face interviews to each of the evangelism teams following the evangelistic seminar. I hereby assure the Institutional Review Board that any further questions arising from the initial questions will remain within the framework of the research approval that I seek. The participants will be asked the following before the questions are given: “Have you received, read and signed the Informed consent letter and do you recognize that by completing answers to this survey that you are giving your informed consent to participate?”

SEMINAR EVALUATION SURVEY

Please give your candid evaluation of the Muskegon Revelation Seminar. Your responses will help to facilitate future lay evangelism training models.

Section: Concerning Lay Training before the Revelation Seminar

1. Was the teaching part of the course long enough or should it have been longer? Why or why not?
2. Were the meeting times convenient? Why or why not?
3. Was the classroom setting helpful or not? Why or why not?
4. Was the information shared adequate in helping you prepare for your meetings? Why or why not?
5. Were the opportunities to roll play in practice teaching helpful? Why or why not?
6. Were the group discussions and interaction valuable? Why or why not?
7. What areas of training were the most helpful in preparing you before your meetings began?
Section: Concerning the Lay Meetings During the Revelation Seminar

8. Was the meeting hall conducive to holding your Revelation seminar? Why or why not?

9. How successful did you find the advertising to be?

10. How valuable did you find the Revelation Seminar lesson materials?

11. How valuable was the Power Point material in your seminar?

12. What was most helpful overall about the Revelation Seminar material? Least helpful?

13. What were the greatest challenges occurring during your Revelation seminar?

Section: Concerning events after the Conclusion of the Revelation Seminar

14. Do you feel spiritually enriched after the program? Why or why not?

15. Do you feel that the topic of holding evangelistic meetings is clearer to you now? Why or why not?

16. Since the purpose of this project was to train laity to conduct evangelistic meetings, how well has this been achieved?

17. How might this format of lay training by conducting Revelation Seminars benefit our denomination as a whole?

18. What impact do you feel the Muskegon Revelation Seminar program will have on your life and witness?

19. Who should bear the primary responsibility for evangelism in the local church: the pastor, a professional evangelist or church members? Why?

20. Do you feel the Muskegon Revelation seminar program helps people to make a decision to accept Biblical truth? Why or why not?
1. The purpose of this project is to develop and implement a laity training program for members to conduct evangelistic meetings. Training will teach the use of evangelistic resources enabling laity to conduct their own evangelistic meetings and a qualitative evaluation to test the effectiveness of the training will be done with focus groups following their meetings. The methods will be verbal question & answer. A qualitative evaluation on the training success of these Muskegon meetings will be done with focus groups by the end of 2011. It will be conducted at the Muskeon SDA church from April 10 to July 2011. Focus groups will meet in the church prayer meeting room.

2. None of the subjects shall be minors & all are over age 18. They all have the full capacity to secure their own rights and give informed consent.

3. There will be 5 focus groups and I as pastor will recruit them by invitation. They will be involved in learning how to use the following evangelism resources: power point media, computer/projector, audio visual equipment, the Texas Revelation Seminar series, Dr. Russell Burrill’s Field School Manual, the book Christian Service, the Michigan Conference budget request form, the Seminars Unlimited resource order form and other pertinent resources.

4. As to the benefits of the research to the human subjects, these lay evangelists would become leaders and be able to preach and provide training and discipleship to other laity.

5. As to subjects who are to give informed consent: only those able to 1st give informed consent will be part of this research study.

6. There are no known risks to the subjects in my research.

7. Regarding any need to minimize any deleterious effect or violation, there are no known risks involved to people in research.

8. There are no known risks of ethics involved to people in the research.
Informed Consent Form

**STUDY TITLE:** Training Members of the Muskegon Michigan Seventh-day Adventist Church to Conduct Evangelistic Meetings: The Leadership Practices Involved

**THE INVESTIGATOR:** Ryan Counsell, who is the pastor of the participants & a student of Doctor of Ministry at AU Seminary.

**RESEARCH SUPERVISOR:** Dr. Ron du Preez; Th.D. & D.Min

**PURPOSE:** The task of this project is to develop and implement a laity training program for members to conduct evangelistic meetings. Training will teach the use of evangelistic resources enabling laity to conduct their own evangelistic meetings and a qualitative evaluation to test the effectiveness of the training will be done with focus groups following their meetings.

**INCLUSION CRITERIA:** I understand that in order for me to participate in this study I must complete training and participation in an evangelistic series and agree to research questions following the meetings. I understand to participate in this study I must be an adult 18 and above and a member in good standing in Mi conference.

**RISKS:** I understand that there are no physical or emotional risks to participate in this study.

**BENEFITS/RESULTS:** I understand that I may not receive any direct benefits from participating in this study. I understand that the results may help research in the area of evangelism research. I understand that the information collected during this study will be included in a doctoral dissertation, and may be presented or published in professional meetings or journals.

**VOLUNTARY PARTICIPATION:** I understand that my participation in this study is voluntary. I understand that I may discontinue my participation in this study at any time without time without any pressure, embarrassment, or negative impact on me. I also understand that there is no compensation in return for my participation.

**CONFIDENTIALITY:** I understand that all information and test results will be kept confidential. Only the investigators will have access to my individual data. At no time will my data be identified individually in any type of publication or presentation. No names will be connected with focus groups and no connection made to the responses.

**REQUEST FOR MORE INFORMATION:** The study has been explained to me, and I have had an opportunity to ask questions. If any other questions should arise during this study I understand that I can contact: Ryan Counsell 231-799-8521 or his email rcounsell@misda.org or his research supervisor, Ron du Preez 517-599-3798 or his email rdupreez@misda.org. A contact address for both of these individuals is: Andrews University Seminary, Andrews University, Berrien Springs, MI 49104.

I have explained the purpose of this research, all procedures, and possible risks and benefits to the best of my ability to ____________________.

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I confirm that _________________________ has explained to me, the purpose of the research, the study procedures that I will undergo, and the possible risks and/or discomforts. I understand completely the benefits that this may have for me. I have read and understand this consent form and have had all my questions answered to my satisfaction. Therefore, I agree to give my consent to participate as a subject in this research project.
April 27, 2010

Institutional Review Board
Andrews University
Berrien Springs, MI 49104-0355

To Whom It May Concern:

The Muskegon Seventh-day Adventist Church welcomes the opportunity to cooperate with Pastor Ryan Counsell and Andrews University in his graduate Doctor of Ministry research project entitled: “Training Members of the Muskegon, Michigan Seventh-day Adventist Church to Conduct Evangelistic Meetings: The Leadership Practices Involved.” He has permission to conduct his survey among our church members.

Yours truly,

Gilbert Mosher, Head Elder
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VITA

Name: Ryan Dean Counsell

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Education:

1974–1978-Wakefield Elementary School

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1981–1985-Diploma, Sherman High School

1985–1986-Grayson Community College

1986–1987-Walla Walla College

1990–1991-Bachelor of Arts in Theology, Southeast Asia Union College


2009–2014-Doctor of Ministry studies at Andrews University through the 2010 leadership cohort at Loma Linda and Andrews campuses

Ordination: 2000-Ordained to the Gospel Ministry at Michigan Conference

Work experience:

1987–1989-Student Missionary in Thailand Mission

1989-Student Literature Evangelist Mt. View Conference, West Virginia


1995-Evangelism Taskforce Worker, Hawaii Conference