Liberty University School of Divinity

An Examination of Preaching and Church Leadership within Royal Baptist Church

A Thesis Project Submitted to

The Faculty of Liberty University School of Divinity

in Candidacy for the Degree of

Doctor of Ministry

by

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Thesis Project Approval Sheet

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Throughout this qualitative investigation, the researcher will examine prevalent preaching and leadership styles to promote congregational growth and development. Additionally, a proposed organized dossier for Royal Baptist Church will be implemented, delineating a biblical, practical, compelling leadership style.

To explore for analysis, the researcher will assess their contemporary church leadership style juxtaposing favored leadership styles found in the literature. After creating a baseline, the researcher will interview seven ministers via face–to–face, telephone, video messaging, and email, assessing their church preferred leadership style, comparing their preferred preaching and leadership style against techniques found in the literature. Lastly, the researcher will provide a training course to the Royal Baptist Church leadership on the diverse leadership styles; upon successful completion of the training course, the researcher will reassess Royal Baptist Church leadership to determine if the organized dossier had any effect.

Dedication

To the Alpha and Omega, my Savior and Lord, who has kept blessing me throughout this entire process.

To my mentor and reader, Dr. Joel Breidenbaugh and Dr. Dwayne Milioni:
Thank you for all of your patience and assistance during this major milestone in my life.

To my family who has encouraged and supported me every step through this process:
Dad, Mom, Chasika, Trevyon and Deviana, Thank you.

To Rev. Dr. Denise Avent, Rev. Dr. Larry Cooper, Rev. Mary Hill, Rev. Dr. William Johnson III, Rev. Dr. Robert Lewis, Rev. Rudell Powell, Rev. Jerry Streat and Rev. Beverly Walker: Thank you all for your support, guidance and leadership that has been extended to me during my tenure through ministry. I am forever grateful for all of you.

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CHAPTER ONE: INTRODUCTION

Statement of the Problem

While preaching and leadership styles are two integral components within any church, it is indispensable to understand the benefits and constraints associated with them respectively. Consequently, this thesis primarily deals with current preaching and church leadership styles that promote congregational growth and spiritual development within Royal Baptist, located in Emporia, VA. While churches in Emporia, VA continue to accomplish the work that God has ordained for each of them individually, the common denominator among those in this area is to provide a dynamic leadership style that will continue to institute progression and maturity.

Before addressing the problem in this qualitative research, it is important to define key terms that will be utilized through this research. These terms are critical to the analysis of the study and will be further examined in future chapters.

Terms

Pastor/Elder: Christian minister who is responsible for the spiritual oversight of their church.

Deacon: Person who is responsible for the temporal affairs of the church.

Preaching Style: Approach by which a sermon is delivered.

Leadership Style: Approach of providing direction, implementing plans, and motivating people. As seen by the employees, it includes the entire pattern of explicit and implicit actions performed by their leader.[1]

Predominantly, Royal Baptist Church, an African American local assembly, is located at 106 West Atlantic Street, Emporia, VA 23847. Royal is centered primarily on the intersection of two major streets, Main and East Atlantic, that has many travelers and residents commuting

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[1] J.W. Newstrom and K. Davis, *Organizational Behavior: Human Behavior at Work* (New York: McGraw–Hill, 1993), 5.

daily. Royal Baptist Church has ~150 members affiliated; however, it only has about 70

members who attend repeatedly. This lack of attendance is due to the absence of a Senior Pastor

and the lack of leadership currently leading the assembly.   As this church seeks to be a beacon

light spreading the Gospel of Jesus Christ beyond the four walls of their building, it has now

become inadequate to fulfill its overarching mission.

According to the United States 2016 census, Emporia, VA is an independent city in the

Commonwealth of Virginia with a population of approximately 5,305 people. Sixty–One

churches are in Emporia, VA, while numerous churches are without pastors in the community.

Consequently, both congregational growth and spiritual development are affected. As this

research continues to unfold, it will address the problem of church leadership and the effects it

has on congregational growth and spiritual development.

Furthermore, the researcher will present an organized dossier that promotes

congregational growth and spiritual development for Royal Baptist Church, in addition to their

current preaching and leadership style.   As a means to address this problem, this research will 1)

examine the Royal Baptist Church contemporary preaching and church leadership style; 2)

examine favored leadership styles found in the literature; 3) interview seven ministers via face–

to–face, telephone, video messaging, and email, assessing their church preferred leadership style,

juxtaposing their preferred preaching and leadership style against techniques found in the

literature. The researcher will interview seven ministers from churches within sixty–five miles

of Emporia, VA that demonstrate an effective and efficient leadership style, along with

congregations that have grown exponentially within the last eighteen months.[2] The reason the

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[2] Although the distance of the interviewees are extended sixty–five miles, six of the seven pastors are within twenty miles of Emporia, VA. One of the pastors relocated to Chesterfield, VA, and their second location was roughly sixty–five miles away.

researcher selected a sixty–five–mile radius was that some of the pastors chosen have more than one church that they are leading, and the examination will cover an analysis of each of their respective church leadership and preaching style. The primary purpose of interviewing the ministers is to evaluate their distinctive leadership style, and how it promotes congregational growth and spiritual development in their local assembly. After talking with the seven ministers, the researcher will add the following to the other three areas; 4) compile the results of the ministers preferred preaching and leadership style, assess their findings by collating their strengths and weaknesses and; 5) create a training course for Royal Baptist Church Leadership which will provide the tools the training course will expose Royal Baptist Church Leadership to the diverse leadership styles, delineating their current strengths and weaknesses. After training, the researcher will provide an organized dossier as a suggested tool to promote congregational spiritual growth and development and reassess their leadership style six weeks after that.

Statement of Limitations

This research is limited to churches within a sixty–five–mile radius of Emporia, VA. The purpose of defining this examination within sixty–five miles of Emporia, VA is to keep the analysis of church leadership styles manageable. Specifically, this study is limited to the following churches: Royal Baptist Church, Faith Baptist Church, Imperfect People Baptist Church, Crooked Road Baptist Church, Silver & Gold International Ministries, Elkridge Baptist Church, Freedom Hill Baptist Church, Peach Street Baptist Church, Sanctified Witness Baptist Church, Living Waters Baptist Church, Lighthouse Baptist Church, Friendship and Love Baptist

Church and Whosoever Will Baptist Church pastors.[3] This project seeks to augment and not supersede any church leadership style that is presently taking place in Royal Baptist Church.

Another limitation of this research lies in the manner in which the interviews will be taken with the pastors. The researcher will interview pastors through one of three ways: in person, telephone, or video messaging. These limitations will require the researcher to coordinate and manage their schedule for fixed interval times that will allow interaction between them and the pastors of the churches.

Furthermore, the researcher will be limiting their training of the various church leadership styles to only the leaders of Royal Baptist Church. The instruction to the intended audience will allow the examination of church leadership project manageable with its results from the re–evaluation to determine if the organized dossier will promote congregational growth and spiritual development within Royal Baptist Church is conceivable. This examination is contingent on pastors being vulnerable and candid with their responses, and it heavily depends on Royal Baptist Church leadership being committed to undergoing training to expose their current church leadership style with an open mindset.

<div align="center">**Theoretical Basis**</div>

Church leadership is fundamental in whatever local assembly one belongs. The leadership style established within an assembly speaks volumes of the pastor, ministerial staff, church officers, as well as the congregants that attend. Understanding that God does not operate in confusion, chaos or turmoil, there have been biblical charges given to those who fulfill the call of servanthood through leadership.

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[3] Pseudonyms are assigned to the actual churches to protect the confidentiality of all participants and their church affiliation in the assessment.

Throughout the Bible, the foundation of leadership is established concretely in the Old Testament as well as the New Testament. Mainly, in the Old Testament God spoke to the prophets and told them what the people needed to do. Moses was explicitly told by God to gather the children of Israel and communicate to them God's Word. God says in Exodus 3:16, "Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and Jacob, appeared to me, saying, "I have surely visited you and *seen* what is done to you in Egypt;" Consequently, Moses did as he was commanded and served the people of God as he was told. As Moses sought to lead, he remained obedient to God and His command for what direction to provide. Never did he allow those whom he was serving to dictate to him on how to lead them the way God wanted them to go.

Specifically, Paul provided Timothy with instructions on conducting his ministry role. In 2 Timothy, Paul asserts,

> I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.[4]

Paul asserts "Imitate me, just as I also *imitate* Christ."[5] Here Paul seeks to inform those at Corinth that he is a servant of Jesus Christ, doing the work that he has been called to do. He urges those that revere and honor him to follow him as he follows Christ. As soon as he begins

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[4] 2 Timothy 4:1–5, unless otherwise noted, all biblical passages referenced are in the New King James Version Bible.

[5] 1 Corinthians 11:1.

to delve off the path that is not of Christ, he does not expect them to follow but remain in Christ at all times.

John C. Maxwell's Five Levels of Leadership

John C. Maxwell is a No. 1 New York Times bestselling writer, trainer, and presenter who has been remarkably known for his governance skills in the world. Maxwell has been notorious as the most popular leadership professional globally by Inc. Magazine in 2014 and voted the top leadership expert six years consecutively on LeadershipGurus.net. Maxwell presents five levels of leadership that will ultimately promote congregational growth and development within the ministry. The five levels that he discusses are:

1. Position: Positional Leadership is based on the rights granted by the rank and title.[6]

2. Permission: Permission Leadership is based on the relationship with the people to develop influence with them.[7]

3. Production: Productional Leadership is based on leaders gaining influence and credibility, and people begin following them because of their results for their church, team or organization.[8]

4. People Development: Leadership that is based on leaders investing in their followers and developing them until they become leaders in their own right.[9]

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[6] John C. Maxwell, *How Successful People Lead: Taking Your Influence to the Next Level* (New York: Center Street, 2013), 5.

[7] Ibid

[8] Ibid., 8.

[9] Ibid., 9.

5. Pinnacle: Leadership that is based on being able to produce leaders that are fully functioning at the four levels mentioned, which demonstrates they have earned and built respect from those whom they lead.[10]

Declination of Church Growth

A significant issue as to why congregational growth and spiritual development is inadequate with Royal Baptist Church is because of the Deacon ministry being incapable of serving the needs of the congregation spiritually and the elders being prohibited from being able to spiritually feed, guide and oversee the needs of the church to ensure that the dynamic disciples are being duplicated. According to Royal Baptist Church Constitution, "The Ministry of Deacon/Deaconess shall oversee the spiritual needs of the church during the period that the pulpit is vacant."[11] Although the church has voted on this issue, it violates the biblical standing of the Word.

Christ is evident in his instruction on how the church should be organized and managed. First, Christ is the head of the church. Ephesians 1:22 states, "And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church."   After having Christ as the head of the church, he instructs the governance of the church as under the spiritual leadership consisting of two main offices: elders and deacons.

Role of Elders and Deacons in the New Testament

Elders were widespread in both Old and New Testament. In particular, during the time of Moses, they were a leading body of the Israelites who were primarily responsible for political decisions. However, within the New Testament, Elders were mainly accountable for spiritual

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[10] Ibid., 12

[11] Royal Baptist Church, *Royal Baptist Church Constitution* (Emporia: Royal Baptist Church, 2005), 23.

decisions. Peter contends "The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly."[12]

According to the scripture, the second biblical office is that of the deacons. 1 Timothy 3:8–13 states,

> Likewise, deacons *must be* reverent, not double–tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be tested; then allow them to serve as deacons, being *found* blameless. Likewise, *their* wives *must be* reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling *their* children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

Deacons, too, have an essential function in the life and health of the church, however, their role is distinct from pastors. Primarily, the part of the deacons is to take care of the physical and temporal affairs from the elders so that they can focus on the spiritual and political issues of their congregants.

There is an imminent danger that exists when the right leadership is not established within the church. Congregants are not spiritually fed in a manner where they can fulfill the Great Commission of Jesus Christ found in Matthew 28:18–20, congregants are unable to be fostered under the leadership that pastors have accepted the calling to perform, and the growth of churches are impacted severely.

Therefore, this study seeks to examine church leadership styles that will promote a congregation's spiritual growth and development. As the appropriate leadership style is applied to a church, they will be able to follow the guidance of their leader as Christ is leading them,

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[12] 1 Peter 5:1–2.

continue to study His word and remain faithful to ministry. Likewise, the church will continue to advance in implementing spiritual disciples through discipleship, regulation, and replication.

Statement of Methodology

The methodology of this project will be based on the results of research, review of literature, and interviews of pastors. Overall, the goal is to examine which preaching and leadership style is effective in promoting congregational growth and spiritual development. As a result, the researcher will define leadership style and compare the top leadership styles that are prevalent in twenty–first–century churches.

Particularly, chapter two of this thesis will discuss the current research that will aid pastors and leaders within churches to understand God's ultimate desire and plea in leading His people most effectively and efficiently that will advance growth in their local assembly. A comprehensive study of different church leadership and preaching styles will provide a criterion for what is required to lead their congregants from a biblical viewpoint.

In chapter three, this study will describe the current leadership style of Royal Baptist Church. Individually, the researcher will interview the leaders within Royal Baptist Church to determine their contemporary leadership style. In conducting this interview, it will allow the researcher to delineate the current strengths and weakness of Royal Baptist Church leadership style.

In chapter four, the researcher will assess the church leadership and preaching style of the seven pastors selected. Likewise, the researcher will analyze the seven pastors' preaching and leadership style and determine their overall structure within their church. This chapter seeks to

explore what leadership styles are effective and efficient in the twelve churches that promote the best congregational spiritual growth and development.[13]

In chapter five, this study will discuss the results of the church leadership and preaching styles of each church and comparing and contrasting the results to Royal Baptist Church. Also, this chapter examines the training course presented to Royal Baptist Church Leadership explaining the present–day church leadership and preaching styles.

Upon conducting an extensive review of literature of current church leadership and preaching styles, contemporary leadership style of Royal Baptist Church, along with the interviews of the seven ministers on their preferred leadership style within the area, the researcher will create an organized dossier to train the leaders of Royal on the varied leadership styles in comparison to what they are currently utilizing.

Chapter six will be the conclusion of this project. It will summarize the strengths and weaknesses of the overall project, present the organized dossier for Royal Baptist Church Leadership that will promote congregational growth and spiritual development. After all, a good follower will follow an excellent leader, if their leadership style speaks for them.

Additionally, the researcher will conduct all interviews involved in this project at the Royal Baptist Church Fellowship Hall. The seven ministers that will be interviewed consist of five men and two women, all between the ages of 55–68. One of the ministers is a leader of non–denominational churches, whereas the other six are of the Baptist denomination.

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[13] Twelve churches will be evaluated due to several pastors having more than one church they are leading.

Review of Literature

To provide a practical overview of effective preaching and church leadership styles that will promote congregational growth and spiritual development, a review of current literature will offer the desired basis for supporting, functioning and implementing the best leadership style for Royal Baptist Church, located in Emporia, VA.

Chasing the Light: 90 Devotions and Photos to Grow Your Faith[14] by Dave Adamson uses his passion for photography in teaching his daughter about the biblical truths throughout the Bible to strengthen her faith in God. As he used this method to draw his daughter closer to the Word, his teaching and methodology have now disseminated through social media as a means of growing faith in God.

Aubrey Malphurs' *Being Leaders: The Nature of Authentic Christian Leadership*[15] discusses scriptural models of early church leaders, qualities such as credibility, capability, and influence, along with the importance of children's leadership. This book also uncovers a plethora of resources for assessing personal leadership styles, integrity, desire, and interpersonal skills.

Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church[16] by Malphurs and Mancini is a resource that provides actual samples of ways in which churches can release their true ministry potential by training staff members and laypeople to lead. This book also includes step by step instructions on how leaders invest in, not just train, leaders. It

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[14] Dave Adamson, *Chasing the Light: 90 Devotions and Photos to Grow Your Faith* (Carol Stream: House Publishers, 2016).

[15] Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker Books, 2003).

[16] Aubrey Malphurs and Will Manacini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker Book, 2004).

also covers obstacles to developing real leaders, identifies emerging leaders, uses biblical models for training leaders and forms leadership training programs to fit any size and budget.

Good to Great: Why Some Companies Make the Leap and Others Don't[17] by Jim Collins is a management book that companies transitioning from good to great companies, and how most companies fail at making this transition. Collins contends that hiring the right people people and having them in the right position is paramount to the evolution process. Ultimately, if companies are wanting to transition from good and great, the leadership within the company must be willing to lead, receive insight, and work with their followers in remaining successful with the company.

Built to Last: Successful Habits of Visionary Companies[18] by Jim Collins and Jerry Porras deals with building companies to be successful through having a vision. Specifically, Collins and Porras provide new concepts and give practical direction on how to construct revolutionary companies that stand the test of time.

7 Practices of Effective Ministry[19] by Andy Stanley, Reggie Joiner and Lane Jones provides a book that discusses seven main principles that will turn your ministry into a winning team: 1) Clarify the Win; 2) Think Steps, Not Programs; 3) Narrow the Focus; 4) Teach Less for More; 5) Listen to Outsiders; 6) Replace Yourself; 7) Work On It.

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[17] Jim Collins, Good *to Great: Why Some Companies Make the Leap and Others Don't* (New York: HarperCollins, 2001).

[18] Jim Collins and Jerry Porras, *Built to Last: Successful Habits of Visionary Companies* (New York, HarperBusiness, 2004).

[19] Andy Stanley, Reggie Joiner and Lane Jones, *7 Practices of Effective Ministry* (Colorado: Multnomah Books, 2004).

Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry[20] by John Piper discusses that pastors need to abort the phenomenon of "professionalism" of the pastorates and practice the prophetic call of the Bible for radical ministry. He asserts, "The mentality of the professional is not the mentality of the prophet. It is not the mentality of Christ. Professionalism has nothing to do with the essence and heart of the Christian ministry."[21]

The 21 Irrefutable Laws of Leadership Workbook[22] by John Maxwell is a workbook using case studies and self–evaluations to boost your skills. Specifically, Maxwell shares insights from over forty years of leadership success and failures. He provides 21 laws using his 6–step process: 1) Read Case Studies, 2) Observe Your Career, 3) Learn the Details of Each Law of Leadership, 4) Evaluate Yourself, 5) Discuss the Law in a Mentoring Group, and 6) Act on Assignments and Projects.

Unreasonable Churches: 10 Churches Who Zagged When Other Zigged and Saw More Impact Because of It[23] by Rich Birch discusses how ten different churches who actively were serving their communities decided not to use church models present in the community and took a new approach to lead their congregation.

Twelve Lessons for Mentoring Men for Eldership[24] by Alexander Strauch offers a systematic, biblical mentoring program to help train church leaders, particularly elders. Because

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[20] John Piper, Brothers*, We Are Not Professionals: A Plea to Pastors for Radical Ministry* (Nashville: B&H Publishing, 2013).

[21] Ibid.

[22] John Maxwell, The *21 Irrefutable Laws of Leadership Workbook* (Nashville: Thomas Nelson Publishing, 2007).

[23] Rich Birch, *Unreasonable Churches: 10 Churches Who Zagged When Other Zigged and Saw More Impact Because of It* (Amazon: unSeminary, 2016).

[24] Alexander Strauch, *Twelve Lessons for Mentoring Men for Eldership* (Colorado Springs: Lewis & Roth Publishers, 1996).

elders are demanding men, and numerous of them are inadequately prepared for mentoring, this book will assist mentoring elders with extensive answers to all the questions in the Study Guide, along with practical mentoring tips.

Church Leadership: Vision, Team, Culture, Integrity[25] by Lovett Weems discusses the need for church leadership. Weems defined church leadership discovering the faithful future into which God is calling the congregation, and walking with the congregation into that future. Specifically, Weems draws on the preeminent viewpoints and research in organizational leadership, with his essential theological foundation primarily in mind.

How to Have Confidence and Power in Dealing with People[26]by Leslie Gilblin focuses on dealing with people as they are as opposed to how one would like for them to be. Giblin concocts a plan for dealing with people on how to get what they want in ways that leave both parties feeling their self–worth. More importantly, Giblin lays out in each chapter a handy summary of critical components to grasp.

On Church Leadership[27]by Mark Driscoll discusses five main issues as they relate to church government and administration: Christ is the head of the church. Elders are human leaders who follow Jesus and get others to. Women are not called to eldership for biblical reasons; Deacons are helpers in the church to administer. Discipleship is critical, and leadership teams need to vary their method by the size of their church. As these issues are addressed, Driscoll uses his personal experience on how he manages to solve them within a megachurch.

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[25] Lovett H. Weems Sr., *Church Leadership: Vision, Team, Culture, Integrity* (Nashville: Abingdon Press, 2010).

[26] Leslie Giblin, *How to Have Confidence and Power in Dealing with People* (Upper Saddle River: Prentice Hall Press, 1985).

[27] Mark Driscoll, *On Church Leadership* (Wheaton: Crossway Books, 2008).

Designed to Lead: The Church and Leadership Development[28] by Eric Geiger and Kevin

Peck discusses that churches who regularly produce leaders have a resilient persuasion to

cultivate leaders, a dynamic culture for leadership development, and helpful paradigms to

analytically and purposefully form leaders.

Biblical Preaching: The Development and Delivery of Expository Messages[29] by Haddon

Robinson discusses little new information about preaching; however, it provides a different

perspective of how to deliver an expository sermon. One of the main pieces to pull from this

book is structure. Robinson hones in this process very well and assists the expositor in marking

the progression from the text to the presentation in a sermon.

Preparing Expository Sermons: A Seven–Step Method for Biblical Preaching[30]by

Ramesh Richard is a useful resource for developing and preaching expository sermons. Richard

provides a seven–step process (Study the Text, Structure the Text, The Central Proposition of the

Text, The Purpose Bridge, The Central Proposition of the Sermon, Structure the Sermon, Preach

the Sermon) with many practical suggestions on how to present material throughout your

sermon.

Anointed Expository Preaching[31] by David Olford and Stephen Olford discusses their

intuitive definition of expository preaching as "exposing Scripture instead of imposing upon it."

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[28] Eric Geiger & Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B&H Publishing, 2016).

[29] Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker Publishing Group, 2001).

[30] Ramesh Richard, *Preparing Expository Sermons: A Seven–Step Method for Biblical Preaching* (Grand Rapids: Baker Publishing Group, 2001).

[31] David Olford and Stephen Olford, *Anointed Expository Preaching* (Nashville: B&H Publishing Group, 1998).

Specially, these books equip and encourage preachers of all kind to respect their calling and to minister God's Word through their unique methods.

Learning to Lead like Jesus: 11 Principles to Help You Serve, Inspire, and Equip Others[32] by Boyd Bailey discusses 11 mutual personalities that mark effective leaders, and learn the keys to progression in knowledge and unpretentiousness. Ultimately this book demonstrates that when you turn your focus to God and model Him in one's boldness, discussions, and whereabouts.

Dare to Lead: Brave Work. Tough Conversations. Whole Hearts[33] by Brene Brown discusses what daring leadership means. Brown contends the leaders from small businesses to civic organizations and Fortune 500 companies all ask the same question of "How do you cultivate braver, more daring leaders, and how do you embed the value of courage in your culture?"[34] Specifically in this book, Brown uses research, stories, and samples to answer these questions in the best methodical manner that many people have grown to believe and value.

Small Acts of Leadership: 12 Intentional Behaviors That Lead to Big Impact[35] by G. Shawn Hunter involves 12 essential proficiencies that are regularly existing in daily practices of today's successful leaders. Specifically, Hunter guides people through incremental steps from merely taking care of recreation and workout to building self–confidence and accepting

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[32] Boyd Bailey, *Learning to Lead like Jesus: 11 Principles to Help You Serve, Inspire, and Equip Others* (Eugene: Harvest House Publishers, 2018).

[33] Brene Bown, *Dare to Lead: Brave Work. Tough Conversations. Whole Hearts*(New York: Random House, 2018).

[34] Ibid., 4.

[35] G. Shawn Hunter, *Small Acts of Leadership: 12 Intentional Behaviors That Lead to Big Impact* (London: Routledge, 2016).

experiments to form stronger forms of oneself to make a more significant influence within the world.

Articles

Although there were many books that the researcher reviewed to examine the church leadership, there were also academic papers that provided an enormous amount of information.

Leadership Development in the Local Church: An Intentional Strategy for Developing Leaders at Every Level[36] by Brian Moss surveys sixty–four church leaders and identifies the state of current leadership development among churches, along with submitting a model to implement intentional leadership development within their church.

Developing a Leadership Training Program[37] by Randall Gilman provides an examination of a small church polity and proposed leadership development program for their local church. Gillman focuses on the importance of leadership within a small congregational church.

Although the need for leadership has been briefly reviewed and some leadership styles have been briefly mentioned, the amount of research that will take place for this thesis will expand, as the project matures. Effective leadership is needed and will always remain a priority in ministry. Likewise, as with effective leadership, how one will lead will ultimately determine how the overall success of the church will advance, decline or remain stagnate.

Scriptures

Galatians 6:9 asserts, "And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart." This verse speaks to leaders who may feel overwhelmed with

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[36] Brian Moss, *Leadership Development in the Local Church: An Intentional Strategy for Developing Leaders at Every Level* (DMin thesis, Liberty University, 2014).

[37] Randall Gilman, *Developing a Leadership Training Program* (DMin thesis, Liberty University, 2010).

the responsibility of being an effective leader within the ministry. As one may become weary in doing well, they must remember that the reaping of the return will be prosperous and for their advantage, if they do not give up.

Hebrews 13:7 asserts, "Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct." This verse speaks to people on remembering those who have led them to eternal life. It is essential to remember the good leaders, whether they are prophets, apostles, preachers, or teachers and consider the result of their teachings and replicate their faith.

Isaiah 41:10 asserts, "Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you. Yes, I will help you; I will uphold you with My righteous right hand." This verse expresses how one should not become fearful or afraid during the work of the Lord. God is with us every step of the way. God uses His omnipotent power and uncanny ability to sustain His children during hard times in their lives.

James 1:12 asserts, "Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him." This verse demonstrates that a man who remains patient under trials and tribulations will receive the blessings that God has promised him that loves Him. Leaders that remain closely connected with God will always experience vicissitudes that will prompt temptations on every hand.

Philippians 2:3 asserts, "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself." This verse seeks to show that leaders should lead through selflessness and simplicity while valuing others above themselves and look out for those whose interests they lead.

2 Timothy 2:15 asserts, "Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth." This passage demonstrates to leaders that one must cultivate and increase their heart and mind, so that they may not be criticized from whom they profess to receive their assignment.

Mark 10:42–45 asserts, "But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great one's exercise authority over them. It shall not be so among you, but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be the slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Jesus demonstrates throughout this passage of Scripture what the world leaders and influencers resort to when they are leading. However, Jesus calls those who follow Him to substitute their views of being the superior and choose a godly manner to lead.

John 13:13–17 notes, "You call me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them." As John ascribes in this 13th chapter, Jesus demonstrates to His disciples that being a servant for God is what He came to do. Ultimately, Jesus was sent by the Father, and His disciples will be sent by Him. This pattern established true purity, opposing to what the world is aligned around, which is pride and selfishness.

Ephesians 4:11–16 asserts, And 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, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and from and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— from whom the whole body, joined and knit together by what every joint supply, according to the effective working by which every part does its share, causes the growth of the body for the edifying of itself in love." Paul informs those at Ephesus that Christ gave the fivefold ministry for the preparing of His saints for serving and edifying the body of Christ. As a result of them being edified, they will become spiritually mature in their faith, in their understanding and walk with God.

Proverbs 3:5–6 asserts, "Trust in the LORD with all your heart, and lean not on your understanding; In all your ways acknowledge Him, And He shall direct your paths." This verse seeks to show we cannot place our limited wisdom to understand above God's right to direct our lives the way He sees fit. When we insist on God always making sense to our finite minds, we are setting ourselves up for spiritual trouble.

2 Timothy 2:3–4 proclaims, "You, therefore, must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of *this* life that he may please him who enlisted him as a soldier." The apostle Paul tells Timothy here that while he remains on the battlefield of Jesus Christ, he will suffer for the sake of Christ. While Timothy will encounter hardships, Paul reminds him that only those who withstand do so by the authority of God and not of their struggles.

Throughout this chapter, the researcher has clearly identified and stated the problem being addressed in this thesis. Additionally, the limitations of the research has been identified. As the limitations are clearly enumerated, the researcher further discussed John Maxwell's five levels of leadership and why the declination of congregational growth and spiritual development within Royal Baptist Church exists.

Furthermore, the researcher discussed the role of the two spiritual offices in the Bible mentioned in the New Testament, which would lead to further analysis in chapter 2. In the final section on this chapter, the researcher provides an extensive review of literature of which many resources are used throughout this analysis.

CHAPTER TWO: PREACHING AND LEADERSHIP STYLES

Defining Leadership

As previously mentioned, church leadership and their styles are essential to congregational spiritual growth and development. Therefore, throughout this section, the researcher will discuss the need for leadership and church leadership styles that are most prevalent in the twenty-first century.

Leadership is a vital function within churches because it augments the efficiency and expedites the overall mission and goals that have been outlined. Along with the role of leadership, some specific attributes that the individual should exhibit, but are not limited to, involves initiating action, self–motivated, providing guidance, creating confidence, building morale, building a working environment and coordination. Leaders are people who will introduce their strategy by communicating the methodology effectively to their employees from where the work launches.

Leadership has been defined in many ways. To further explain the meaning of leadership, Yuhl defines leadership as,

> influence processes affecting the interpretation of events for followers, the choice of objectives for the group or organization, the organization of work activities to accomplish the objectives, the motivation of followers to achieve the objectives, the maintenance of cooperative relationships and teamwork, and the enlistment of support and cooperation from people outside the group or organization.[1]

Bennis and Nanus have examined much literature and in their estimation,

> Decades of academic analysis have given us more than 350 definitions of leadership. Thousands of empirical investigations of leaders have been conducted in the last seventy–five years alone, but no clear and unequivocal understanding exists as to what

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[1] Gary Yuhl, *Leadership in Organizations,* 3rd Edition, (Englewood Heights: Prentice Hall, 1994), 5.

distinguishes effective leaders from ineffective leaders and active organizations from weak organizations.[2]

Sanders contends, "The Bible shows us that when God does find a person who is ready to lead, to commit to full discipleship, and take on responsibility for others, that person is used to the limit."[3] Consequently, this individual is imperfect and have inadequacies, but notwithstanding those limitations, they are still able to serve God as spiritual leaders. Effective leaders that were able to lead in this capacity were Moses, Gideon, and David. A genuine leader's goal is not to profess that they are living the perfect life.

Likewise, Mohler's belief is "Congregations and Christian institutions need effective leaders who are authentically Christians – whose leadership flows out of their Christian commitment."[4] Ultimately, some congregations acknowledge that leadership is needed; however, they are not particular about how to follow or adhere to the guidance provided. Mohler also believes that the problem with the administration is "not a lack of interest, a shortage of books and seminars, or a deficiency of leadership development programs. Neither is the problem a lack of attention to what leaders do or how they do it. The primary problem is a lack of attention to what leaders believe and why this is central."[5]

Blanchard, Hodges, and Hendry contend "that anytime you seek to influence the thinking, behavior, or development of someone in your personal or professional life, you are

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[2] Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge* (New York: Harper and Row, 1985), 4.

[3] J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Publishers, 2007), 18.

[4] Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership that Matters* (Minneapolis: Bethany House Publishers, 2012), 18.

[5] Ibid., 19

taking on the role of a leader."[6] As the function of leadership is examined, two types of

administration should be taken into consideration: life–role leadership and organizational

leadership. Blanchard, Hodges and Hendry state "Life role leaders" function in enduring

relationships as parents, spouses, siblings, friends, and citizens, of which the duty and obligation

cannot be easily relinquished or discarded. On the contrary, organizational leadership operates

for a season in an environment of temporary relationships and fairly constant change."[7]

Piper defines spiritual leadership as "knowing where God wants people to be and taking

the initiative to use God's methods to get them there in reliance on God's power."[8] Essentially,

Piper contends that the final objective of spiritual leadership is to gather people together in living

for God's glory. As those who are called spiritual leaders serve their local congregation, how

they conduct themselves will ultimately influence those that will adhere to their influence and

guidance.

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Essential Qualities of a Spiritual Leader

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While the need for leadership exists widely, how one leads is very pivotal to the group or

organization that one is leading. Sanders believes that the essential qualities of leadership are

found in 1 Timothy 3:2–7. Paul asserts,

> A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of
> good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for
> money, but gentle, not quarrelsome, not covetous; one who rules his own house well,
> having *his* children in submission with all reverence (for if a man does not know how to
> rule his own house, how will he take care of the church of God?); not a novice, lest being
> puffed up with pride he fall into the *same* condemnation as the devil. Moreover, he must

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[6] Ken Blanchard, Phil Hodges, Phyllis Hendry, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of all Time* (Nashville: W. Publishing, 2016), 4.

[7] Ibid., 5.

[8] John Piper, *Brothers, We Are Not Professionals* (Nashville: B & H Publishing, 2013), 10.

have a good testimony among those who are outside, lest he falls into reproach and the snare of the devil.

Discipline

It is critical to understand that many who aspire to lead drastically fail because they never learned how to follow with discipline properly. From this Scripture, Sanders deduces that those qualities must be discipline, vision, wisdom, decision, courage, humility, integrity and sincerity. With self–control, a leader becomes a person who has learned to obey a discipline imposed from without and has then taken on a more rigorous control from within.[9] Understanding that a person who lacks or protests against self–control is not suitable to lead. Likewise, Barnhouse states, "Discipline in early life, which is ready to make sacrifices to gain adequate preparation for life tasks, paves the way for high achievement."[10]

Visionary

Just as a discipline remains an essential quality of a leader, being a visionary is equally necessary. Those who have most powerfully and permanently influenced their generation have been "seers" –people who have seen more and father than others – persons of faith, for faith in the vision.[11] Having the blessing of acquiring visions is a gift that only can be revealed through the Holy Spirit, and effective leaders rely on this gift to lead, guide and direct those who follow them. Sanders contends that "The person who sees the difficulty so clearly he does not discern the possibilities cannot inspire the vision of others."[12] N.G. Dunning contends that "people of

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[9] Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer,* 61.

[10] Donald G. Barnhouse (1895–1960) worked in Belgium and France before taking the pastorate of Tenth Presbyterian Church in Philadelphia. He edited *Revelation*, later *Eternity* Magazine, and wrote extensively.

[11] Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer,* 65.

[12] Ibid., 67.

vision gauge decision on the future; the story of the past cannot be rewritten. Most importantly, a vision without a task makes a visionary. A task without and vision is drudgery. A vision with tasks makes a missionary."[13]

Wisdom

Although discipline and vision are pivotal to one being an effective leader, wisdom must also be a part of the characteristics of a good leader. Fundamentally, intelligence is the completeness of achievement or evaluation concerning the purpose of proficiency, comprehension and proper decision. Wisdom has been coined as "the faculty of making the use of knowledge, a combination of discernment, judgment, sagacity, and similar powers."[14] Theodore Roosevelt also contends that "wisdom is nine–tenths a matter of being wise in time."[15] D. E. Hoste was confident he knew the criticality of wisdom for leaders. He contends:

> When a person in authority demands obedience of another, irrespective of the latter's reason and conscience, this is tyranny. On the other hand, when, by their exercise of tact and sympathy, prayer, spiritual power, and sound wisdom, one can influence and enlighten another, so that a life course is changed, that is spiritual leadership.[16]

Decision

Equally, an essential quality that a leader must possess is a decision. While an impulsive person may be quick to declare a preference, a true leader must weigh evidence unbiasedly and their arrangement on unblemished principles.[17] Upon making any decision that will be made, any leader must realize that they should never look back or assess flight plans if the proposal

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[13] N.G. Dunning, *Samuel Chadwick* (London: Hodder & Stoughton, 1934), 15.

[14] Sanders, Spiritual *Leadership: Principles of Excellence for Every Believer,* 68.

[15] Theodore Roosevelt in B Matthews, *John R. Mott* (London: S.C.M. Press, 1934), 255.

[16] Phyllis Thompson, *D.E. Hoste* (London: China Inland Mission, n.d.), 155.

[17] Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer,* 69.

from their choice turns rancid, nor should a true leader fling culpability for calamity on their dependents.[18] As leaders take into consideration their position on leading, they must realize that stalling is not an option for real leaders. This indicates a sign of uncertainty. Likewise, Sanders contends that "A real but faulty decision is better than weak–filled trial balloons or indecisive overtures. To postpone the decision is essentially deciding for the status quo."[19]

Courage

Alike, courage must be demonstrated as a quality of leadership. Courage has been seen as the quality of mind or spirit that enables a person to face difficulty, danger or pain without fear. Deuteronomy states, "Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He *is* the One who goes with you. He will not leave you nor forsake you."[20] Courage shows that even though one may be fearful of the consequences that may come about from them taking a bold stand for the better cause, they will continue to move forward, trusting and believing that their steps will remain ordered by their Creator. True spiritual leaders must possess this quality because many that they will come into contact with will have this encounter and need guidance on how to maneuver through it.

Courageous leaders will encounter disheartening situations with composure, then act decisively to bring upright from difficulty. While the encounter of unpleasant and devastation will transpire with leaders, it is critical to note that their courage will have them to follow through until the task(s) at hand are completed. It is common for people to expect spiritual

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[18] Ibid.

[19] Ibid., 70.

[20] Deuteronomy 31:6.

leaders to be calm and courageous during difficulty. However, others are speculated that they

will lose their cool and the real spiritual leaders remain committed to their course.

Humility

Of the qualities that have been discussed about spiritual leaders, the most important one

is humility. Humility can be viewed as the impression or outlook that one has no superior

importance that makes them feel higher than others. Scripturally, John tells us in John 3, "He

must increase, but I *must* decrease."[21] Here, John is known for his moving speech and searing

condemnation of vices of his day. John declares that Christ must be increased in him while his

human side decreases.

Sanders also contends that "a leader's humility should grow with the passing of years,

like other attitudes and qualities."[22] William Law writes in *Serious Call:*

> Let every day be a day of humility; condescend to all the weakness and infirmities of
> your fellow–creature, cover their frailties, love their excellencies, encourage their virtues,
> relieve their wants, rejoice in the prosperities, compassionate over their distress, receive
> their friendship, overlook the unkindness, forgive their malice, be servant of servants, and
> condescend to do the lowliest offices of lowest of mankind.[23]

On another occasion, Brengle noted,

> If I appear in their eyes, the Lord is most graciously helping me to see how absolutely
> nothing I am without Him and helping me to keep little in my own eyes. He doe use me.
> But I am so concerned that He uses me and that it is not for me the work is done. The ax
> cannot boast of the trees it has cut down. It could do nothing but for the woodsman. He
> made it, he sharpened it, and he used it. The moment he throws it aside; it becomes only
> iron. O that I may never lose sight of this.[24]

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[21] John 3:30.

[22] Sanders, Spiritual *Leadership: Principles of Excellence for Every Believer,* 73.

[23] William Law, *A Serious Call to a Devout and Holy Life* (Grand Rapids: Christian Classics Ethereal, 2000), 167.

[24] C.W. Hall, *Samuel Logan Brengle* (New York: Salvation Army, 1933), 275.

A critical component of humility that should always be seen is that the spiritual leader of today is the one who gladly works as an assistant and associate, humbly helping another person achieve great things.[25] Morrison asserts, "The great fault in our missions is that no one likes to be second."[26]

Integrity and Sincerity

The final two qualities that an effective spiritual leader should possess are integrity and sincerity. Deuteronomy 18:13 asserts, "You shall be blameless before the Lord your God."[27] As a spiritual leader examines himself, he must understand that a religious attitude is one of serious-mindedness and that they abide by essential and just principles. God requires His people always to demonstrate transparency, openness and innocent of guile.[28]

While the eight qualities that have been discussed through this thesis is not an exhaustive list of requirements for effective spiritual leaders, discipline, wisdom, vision, humility, integrity, sincerity, courage and decision are essential to the process. Understanding precisely what the qualities of the leader will allow a person to analyze effectively and assess the leadership style to see what method would be feasible for their current congregation.

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Theological Reflection

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Throughout Scripture, how a person should lead is demonstrated. There were great anointed leaders to reflect in the Bible. The several men found in both Old and New Testament Scripture who were competent and efficient. They were David, Peter, Paul, and Jesus Christ.

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[25] Sanders, Spiritual *Leadership: Principles of Excellence for Every Believer,* 74.

[26] Robert Morrison was an interpreter for the East India Company in Canton. He translated the Bible into Cantonese and labored for twenty–seven years in China for about a dozen converts.

[27] Deuteronomy 18:13.

[28] Sanders, Spiritual *Leadership: Principles of Excellence for Every Believer,* 74.

The most effective leader mentioned is Scripture is Jesus Christ. These four leaders were called by God to do His work. Today some people may contend that they were not qualified to lead, but God had hand-picked and sanctified them for the works to augment and fortify His kingdom. These leaders have a significant role in advancing the kingdom. God predestined their roles in bringing His people out of darkness and into light.

David

David, whom the researcher would consider as one of the most influential leaders in the Old Testament, was an Ephrathite. Likewise, he was a shepherd and youngest of Jesse's sons. The Lord Himself showed favor to David and had him anointed by Samuel. 1 Samuel 16:13 tells us "Then Samuel took the horn of oil and anointed him amid his brothers; and the Spirit of the LORD came upon David from that day forward. So, Samuel arose and went to Ramah."

David was a great leader because not only was he anointed and valiant, but he was also called by God to rise and lead the great nation of Israel. 1 Samuel 16:12 tells us that the Lord said, "Arise, anoint him; for this is the one!" David was also a faithful and determined servant of God, doing His will despite the cost.

Likewise, David was the youngest, smallest, yet appointed by God to be the next King over Israel after Saul. God had looked beyond all of David's faults and saw his need by looking at David's inward appearance. The major characteristic that David's life brought to his leadership is that one does not need to be strong or of high status to be anointed by God. God primarily looks at the heart, the authenticity and verity of a person and sanctifies them to do His will.

Peter

Peter was one of the three main disciples that were close to Jesus during His earthly ministry. Born in Bethsaida, Syria, he was a man whose profession by trade was a fisherman.

Found in Matthew 16, while Jesus came to Caesarea Phillipi, He asked His disciples about His identity. Many of them stated John the Baptist, some Elijah, and others Jeremiah or one of the prophets. However, Jesus asks pointedly, "But who do you say that I am?"[29] And immediately Peter replied, "You are the Christ, the Son of the living God."[30] Jesus' reply to Peter was "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock, I will build My church, and the gates of Hades shall not prevail against it."[31]

As we learn from Scripture, Peter was an apostle of Jesus Christ who preached the Gospel. It was on the day of Pentecost when Peter was the spokesman for the apostles about what transpired in the upper room. Jesus had ascended into Heaven, and the disciples had gone into the upper room where they were staying. While waiting in the upper room, Peter made a bold statement among the eleven disciples and informed them that there needed to be a replacement for Judas. Hence, Matthias was chosen to be the twelfth disciple.

After Matthias was chosen, the Holy Spirit came down upon the people who were with the disciples in the upper room speaking in their language, as the Spirit gave utterance. The crowd's response to the outpouring of the Holy Spirit caused them to think that the people from their respective homeland were drunk, not understanding that it was Christ indwelling within them.

In Acts 2, Peter declares before the people that they were not drunk; however, what was happening during that time was announced in Joel and by David. Likewise, he contends "Be

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[29] Matthew 16:13

[30] Matthew 16:16

[31] Matthew 16:17

saved from the perverse generation."[32] Approximately three–thousand souls were converted on

the day of Pentecost as a result of Peter's 1st Sermon.

Likewise, Peter demonstrated several leadership characteristics. Most importantly, he

focused on showing humility and commitment to preaching the Gospel of Jesus Christ. Peter's

leadership style focuses on following Jesus' path in shepherding the souls of his flock. Sanders

contend "What Peter did, the others did; where he went, the other went. His mistakes, which

sprang from his impetuous personality, were many, but his influence and leadership were

without equal."[33] Peter's leadership style sought more than merely forming a deep relationship

with Jesus. He was also focused and faithful to training, healing, and transforming new

followers of Christ as well. 1 Peter 5:1–4 depicts Peter's message very succinct; elders are to be

shepherds, aiding those they supervise of God's flock, demonstrating the Jesus Christ for their

pupils who will receive God's help and hope in their faithfulness to Him in their suffering.

Peter as a motivator is critical to be seen in the twenty-first century. The spiritual leader

is to approach the work enthusiastically, not by compulsion. "The work of pastoring and helping

new believers is to be done "as God wants," not directed by personal preferences or desires."[34]

Barclay seizes the spirit of Peter's appeal:

> Peter says to the leaders, Shepherd your people like God. Our whole attitude to the
> people we serve must be the attitude of God. What a vision opens out! What an idea! It
> is our task to show people the forbearance of God, the forgiveness of God, the seeking
> love of God, the limitless services of God.[35]

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[32] Acts 2:40.

[33] Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer,* 53.

[34] Ibid, 55

[35] William Barclay, *The Letters of Peter and Jude* (Edinburgh: St. Andrews, 1958), 156.

The humility Peter exemplifies is depicted in 1 Peter 5:5–10. Specifically, Peter develops

a uniform texture and pattern focused on the desired position of both the followers and the

elders. The pattern begins with a focus on external submissiveness of followers towards elders,

2) a humble attitude of elders and followers towards each other, 3) a position of humility and

trust toward God, and an outward posture of readiness, self–control, and steadfast resistance

towards the devil with 5) a sense of community with other suffering believers.

Additionally, Peter demonstrated that spiritual leaders could not have money in their eyes

when service beckons. 1 Peter 5:2 asserts, "Shepherd the flock of God which is among you,

serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly." Paul

Rees acclaims that the greed Peter warns against extends beyond money to fame and prestige,

which are sometimes a more insidious temptation. Whether for fame or fortune, avarice cannot

coexist with leadership in the church.[36]

In the same manner, J.H. Jowett asserts,

I am not sure which of the two occupies the lower sphere, he who hungers for money, or
he who thirsts for applause. A preacher may dress and smooth his message to court
public cheers, and laborers in other spheres may bid for prominence, for imposing print,
for grateful recognition. All this unfits us for our task. It destroys the perception of the
needs and perils of the sheep.[37]

Paul

Paul was another leader that impacted the church. Michael Thomson suggests that no

other person has ever had a more significant impact upon Christian spirituality other than Paul

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[36] Paul S. Rees, *Triumphant in Trouble* (London: Marshall, Morgan & Scott, n.d.), 126.

[37] J. H. Jowett, *The Epistles of Peter* (London: Hodder & Stoughton, n.d.), 188. Jowett (1863-1923), and
English Congretionalist minister, was pastor of Fifth Avenue Presbyterian Church in New York, then succeeded G.
Campbell Morgan at Westminister Chapel in London.

except for our Lord and Savior Jesus Christ.[38] Born in Tarsus, Cilicia, he was a man whose profession by trade was a tent-maker.

As an effective leader, Paul sought to demonstrate the appreciation of the variety of gifts. Ephesians 4 tells us "And He 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."[39] Bennis, Spreitzer, and Cummings contend "The simple act of recognizing diversity in corporate life helps us to connect the great variety of gifts that people bring to the work and service of the organization. Diversity allows each of us to contribute uniquely, to make our special gift a part of the corporate effort."[40]

Additionally, Paul sought to promote unity in the context of diversity. 1 Corinthians 1:10 states "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and the same judgment."[41] Perry Pascarella stresses "appreciate each person's uniqueness, and, from that, it seems to flow quite naturally that they nurture environments that support what business needs today—bringing people together to a community, collaboration, commitment, and creativity."[42]

Likewise, Paul sought to demonstrate reconciliation rather than conflict amongst those who he led. He contends "Let all bitterness, wrath, anger, clamor, and evil speaking be put away

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[38] Michael B. Thomson, *Spirituality, in Dictionary of Paul and His Letters,* 907.

[39] Ephesians 4:11—12.

[40] Warren Bennis, Gretchen Spreitzer, and Thomas Cummings, *Future of Leadership: Today's Top Leadership Thinkers Speak to Tomorrow's Leaders* (San Francisco: Jossey-Bass, 2001), Kindle edition.

[42] Perry Pascarella, *Christ Centered Leadership: Thriving in Business by Putting God in Charge* (Rocklin: Prima Lifestyles, 1999), 76.

from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you."[43] Malphurs contends "I do not know of any . . . an organization that has not experienced conflict. The key is how the leadership responds to the turbulence. They have a choice. They can respond in such a way that they protect and preserve the values and vision, or they can respond to erode and ultimately undermine and negate them."[44]

Paul also sought to mentor and trained the next generation. As a leader, it is paramount that the leader teaches their followers to carry on the mission. 1 Corinthians 9:19-20 asserts "For though I am free from all *men,* I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law." Yuhl contends "Service to followers is the primary responsibility of leaders and the essence of ethical leadership. Service includes nurturing, defending, and empowering followers . . . . Servant leaders must listen to followers, learn about their needs and aspirations, and be willing to share in their pain and frustration . . . . Trust is established by being completely honest and open, keeping actions consistent with values, and sharing trust in followers."[45]

Sanders also believes that a leader must be prudent, a person with sound judgment. "This principle describes the well-balanced state of mind resulting from habitual self-restraint –the inner character that from self-discipline."[46] Paul exhibited sound judgment as he provided valuable leadership to those in the New Testament.

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[43] Ephesians 4:31—32 .

[44] Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids: BakerBooks, 2004), 146.

[45] Yuhl, *Leadership in Organizations*, 404.

[46] Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer,* 46.

Likewise, Paul was not only a hearer of the Word, but he was also a doer. He showed others how to understand the meaning of spiritual life. Sanders contend "Teaching is hard work, and doing it well takes time, preparation, study, and prayer."[47] Samuel Brengle grieved:

> Oh, for the teachers among us; leaders who know how to read hearts and apply truth to the needs of the people, as a good physician reads patients and applies remedies to their ills. There are soul-sicknesses open and obscure, acute and chronic, superficial and deep-seated that the truth in Jesus will heal.[48]

Jesus Christ

The greatest leader depicted in Scripture is Jesus Christ. He represents all of the eight qualities that a spiritual leader should possess: discipline, vision, wisdom, decision, courage, humility, integrity and sincerity. Jesus demonstrated control while he was on the cross carrying the sins of the world on His shoulders. He could have directly come down and refused to take the punishment, yet He was fulfilling His purpose for which He was ordained and destined. God disciplines His children so that they can grow spiritually. He seeks to cultivate our walk with Him, encourages us to remain imitators of Christ and to have liberty and the power over evil in our daily lives. Alike, Blanchard, Hodges and Hendry contend "The leadership that Christ demonstrated was first a spiritual matter of the heart."[49] Whenever a person is afforded the chance to inspire other people's thinking and behavior, they need to initially decide whether to act out of egotism or to the benefit those they are leading. "Whether Jesus was teaching with

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[47] Ibid., 47.

[48] C.W. Hall, *Samuel Logan Brengle*, (New York: Salvation Army, 1933), 112.
[49] Blanchard, Hodges, Hendry, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of all Time*, 36.

words or with actions, He clearly and consistently modeled leadership as a service."[50] John

Ortberg asserts, "The capacity of the human for duplicity is staggering."[51]

Christ's vision was to fulfill John 3:16–17. It states "For God so loved the world that He

gave His only begotten Son, that whoever believes in Him should not perish but have everlasting

life. For God did not send His Son into the world to condemn the world, but that the world

through Him might be saved." His wisdom was demonstrated when on the Sabbath, He went into

the synagogue teaching and performing miracles with His hands. Mark 6:2 tells us: "And when

the Sabbath had come, He began to teach in the synagogue. And many hearing *Him* were

astonished, saying, "Where *did* this Man *get* these things? And what wisdom *is* this which is

given to Him, that such mighty works are performed by His hands!"

Christ exemplified discipline as the sacrifice for our sins. Romans 3 tells us " whom God

set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because

in His forbearance God had passed over the sins that were previously committed, to demonstrate

at present His righteousness, that He might be just and the justifier of the one who has faith in

Jesus."[52] Likewise, Jesus demonstrated courage when He faced His demise. During the last

hours, Jesus had gone to the Garden of Gethsemane where He prayed to God, anticipated what

was soon to come. His disciples slept, although Jesus pleaded with them to remain awake. Then,

"He was withdrawn from them about a stone's throw, and He knelt down and prayed, saying,

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[50] Ibid.

[51] John Ortberg, *The Life You've Always Wanted: Spiritual Disciplines for Ordinary People* (Grand Rapids: Zondervan, 2002), 167.

[52] Romans 3:25–26.

"Father, if it is Your will, take this cup away from Me; nevertheless, not My will, but Yours, be done."[53]

Jesus demonstrated humility when He became nothing during His life on earth. Matthew 11:29 tells us: "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls."[54] In the same manner, Jesus exhibited integrity as a leader should possess. John 1 tells us: "There was a man sent from God, whose name *was* John. This man came for a witness, to bear witness of the Light that all through him might believe. He was not that Light but *was* sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world."[55]

Jesus also demonstrated sincerity. In Matthew 6:1–6, Christ shows believers how to care for the needy and how to pray. He asserts

> Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise, you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.

As the researcher discussed some of the effective and efficient leaders found in both Old and New Testament, he also expanded on the methods in which David, Abraham, Isaac, King

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[53] Luke 22:41–42.

[54] Matthew 11:29.

[55] John 1:6–9.

Solomon, Peter, James, John, and Jesus Christ were paramount with their preaching and leadership style. Although these eight names have been identified, this by no means is an exhaustive list of the most influential leaders where lessons could solely gleam. The researcher limited the scope to four prominent Old Testament leaders and four New Testament leaders.

Leadership Styles

While knowing that leadership can be viewed as a daunting task within itself, it becomes essential to any spiritual leader that they recognize and understand their congregational needs and seek the Holy Spirit in leading them the way God instructs. Throughout this study, six different types of leadership styles will be examined: Transactional, Transformational, Transcendental, Autocratic, Democratic and Laissez–Faire.

Transactional Leadership

According to Cherry, Transactional Leadership, also defined as managerial leadership, focuses on the role of supervision, organization, and group performance.[56] Leaders who apply this style emphasize individual assignments and use compensations and reproofs to persuade those whom they lead. The most simplistic concept of Transactional Leadership is that: 1) People perform their best when the chain of command is definite and transparent; 2) Rewards and punishments motivate followers; 3) Adhering the instructions and commands of the leader is the ultimate goal of the followers, and 4) Subordinates need to be carefully monitored to ensure that expectations are met.[57] Mindvalley asserts, "This form of leadership can have a great effect

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[56] Kendra Cherry, *What is Transactional Leadership?* https://www.verywellmind.com/what–is–transactional–leadership–2795317?print (accessed on October 29, 2018).

[57] Ibid.

on many types of individuals as it values both order and structure, which can often deliver results."[58]

This style of leadership is contingent upon the performance of those who are following the leader. Mainly, the leader will view the exchange between those who are leading and those who are following. Consequently, the transaction is recognized as "you give something for something in return."[59] Mainly, the rules, standards, and procedures established are vital to this style of leadership. As long as the follower is performing up to a standard they will be rewarded; however, if they are not complying with these rules that are set forth, they will be punished accordingly.

While this style of leadership heavily relies upon the rules, regulations, and standards to be in place up front, this style is only valid when the problem is simple and clearly defined from the beginning. All in all, Cherry contends that "Transactional leaders focus on the maintenance of the structure of the group. They are tasked with letting group members know exactly what is expected, articulating the rewards of performing tasks well, explaining the consequences of failure, and offering feedback designed to keep workers on task."[60]

Transformational Leadership

Bernard Bass has identified four components to transformational leadership known as the 4I Model. They are Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration. Bass argues that transformational leaders act as role models and

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[58] Mindvalley, *What is Transactional Leadership and Why It Matters?* https://blog.mindvalley.com/transactional–leadership/?utm_source=google_blog (accessed on October 29, 2018).

[59] Cherry, *What is Transactional Leadership?* (accessed on October 31, 2018).

[60] Ibid.

display a charismatic personality that influences others to want to become more like the leader.[61] Ideal influence can be most conveyed most effectively when a leader is prepared to take risks and follow a core set of values, convictions and ethical principles in the actions they take.[62]

Inspirational Motivation refers to a leader's ability to motivate self–confidence, enthusiasm and a sense of purpose for their followers.[63] Bass believes that a transformational leader must articulate a clear vision for the future, communicate the expectations of the group and demonstrate a commitment to the goals that have been laid out.[64] Intellectual Stimulation believes that the creativity and independence among a leader and their followers.[65] In particular, the leader supports their followers by involving them in the decision–making process and stimulating their efforts to be as creative and innovative as possible to identify solutions.[66]

Individualized Consideration is a crucial component of the transformational leadership style.[67] Precisely through this model, the leader must recognize and/or determine through eavesdropping or observation, what motivates each of their followers. As they discern this niche, the transformation provides customized resources for their followers. Hence, the followers will mature and become fulfilled in their position.[68]

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[61] Matthew Schieltz, Four *Elements of Transformational Leadership* https://smallbusiness.chron.com/four–elements–transformational–leadership–10115.html (accessed on October 31, 2018).

[62] Ibid.

[63] Ibid.

[64] Ibid.

[65] Ibid.

[66] Ibid.

[67] Ibid.

[68] Ibid.

Transformational Leadership is defined as a leadership approach that causes a change in individuals and social systems.[69] In its idyllic method, this leadership style seeks to create a valuable and positive change in the followers with a final purpose of evolving followers into effective and efficient leaders. According to MindTools, transformational leaders have integrity and high emotional intelligence. Specifically, they motivate people with a shared vision of the future, and they communicate well. They are also typically self–aware, authentic, empathetic, and humble.[70]

What makes this leadership style unique on its own is that these types of leaders inspire their team members because they anticipate the best from everyone, and they hold themselves accountable for their actions.[71] In a likewise manner, transformational leaders set clear goals and possess superb encounter resolution skills. Furthermore, this will lead to remarkable adeptness and commitment.

Transcendental Leadership

Transcendental leadership is defined as "dimensions of spiritual consciousness, moral character, and faith that incorporate the efficient managerial aspects of transactional theory and the positive, charismatic aspects of transformational theory to enhance leader effectiveness."[72]

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[69] Anonymous, *Transformational Leadership* https://www.langston.edu/sites/default/files/basic–content–files/TransformationalLeadership.pdf (accessed on October 29, 2018).

[70] Mind Tools, *Leadership Styles Choosing the Right Approach for the Situation* https://www.mindtools.com/pages/article/newLDR_84.htm (accessed on October 31, 2018).

[71] Ibid.

[72] J.E. Sanders, W.E. Hopkins, & G.D. Geroy, *From transactional to transcendental: Toward an a unified theory of leadership,* Journal of Leadership and Organizational Studies 9(4) (Spring 2003): 21–31, http://worldshapers.net/transcendental–leadership (accessed on November 1, 2018).

Typically, these types of leaders will go above and beyond what is required to invest, influence and incentivize their followers to express their gratitude.

Swierczek contends, "Transcendental leadership focuses on what is good for the society, environment, stakeholders, economic and sociable contributions." [73] In essence, this style seeks to highpoint a convincing apparition of a better world and produce the pledge of their stakeholders to want to accomplish that vision. Similarly, Njenga believes that transcendental leaders have high competence and that is their capacity for integrity and ability to sacrifice themselves as the services of their followers, even at the expense of their interest. [74]

Autocratic Leadership

According to *The Economic Times*, Autocratic Leadership, also known as authoritarian leadership, "is a management style wherein one–person controls all the decisions and takes minimal inputs from other group members."[75] Autocratic leaders make choices or decisions based on their own beliefs and do not involve others for their suggestion or advice. This leadership style is mostly seen in small businesses or organizations with few employees. Through recent studies, it has been determined that autocratic leadership has been most effective when the nature of work requires decisions to be made quickly.

Significant benefits that can be drawn from Autocratic Leadership is that there is a clear chain of command and the potential to make decisions quickly, especially in stress-filled

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[73] Fredrick W. Swierczek, *Transcendental Leadership in the Great World*, http://www.vnseameo.org/InternationalConference2014/Materials/FredricW.Swierczek.pdf (accessed on November 2, 2018).

[74] George Nsenga, *From Transformational to Transcendent Leadership* http://sbs.strathmore.edu/blog/2013/07/30/from–transformational–to–transcendent–leadership (accessed on November 2, 2018).

[75] Economic Times, *Definition of Autocratic Leadership*, https://economictimes.indiatimes.com/definition/autocratic–leadership (accessed on November 4, 2018).

situations. As the benefits of Autocratic Leadership is examined, there are consequences to this leadership style as well. Autocratic leadership could potentially lead to a high turnover rate, which the best followers will no longer be interested in working with a leader who adversely affects the self–confidence of the group and does not create a sense of enablement among them all.

Autocratic leadership also constructs communication complications, delays creativity and teamwork and the procedure of an organization is crippled when the leader is preoccupied. In an atmosphere where communication is unidirectional with little to no response, misunderstanding and lack of communication will exist. Likewise, when decisions are only left to the leader to make on behalf of the entire group, the followers may become dependent exclusively on their leaders to the point they are incapable of running the business, organization or operation when their leader is not around.

Democratic Leadership

The Democratic Leadership style is one that is most favored with Baptist churches in Emporia, VA. Cherry contends "Democratic leadership, also known as participative leadership or shared leadership, is a type of leadership style in which members of the group take a more participative role in the decision–making process."[76] John Gastil also defines Democratic Leadership as "distributing responsibility among the membership, empowering group members, and aiding the group's decision–making process."[77] He further asserts that there are three core elements of this style if one wants it to work effectively: *"The distributions of leadership;*

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[76] Kendra Cherry, *What is Democratic Leadership?* https://www.verywellmind.com/what-is-democratic-leadership-2795315 (accessed on November 5, 2018).

[77] John Gastil, *A Definition, and Illustration of Democratic Leadership* Human Relations 47(8) 1994 http://jgastil.la.psu.edu/pdfs/DefinitionDemocraticLeadership.pdf ,(accessed on November 5, 2018).

empowerment of subordinates; and aiding of democratic decision–making in deliberations."[78] As the leader seeks to lead those who follow them, the democratic style necessitates identical collective supremacy, without having a pyramid in policymaking. However, the responsibility to share tasks does not equate to the outcome of all decisions to be made with the followers.

Another critical role of democratic leadership is the ability to endow followers. Democratic leadership should empower to aim and help the followers develop their psychological skills.[79] Some decisions will be made according to the leader's discernment; however, they should be guaranteed that they can do with the approval of those who are following as well.

As there are good reasons as to why this leadership style is viewed well, there are also some weaknesses as to why this style may not be feasible. Some of the weaknesses of the democratic leadership style are that it could create negative emotions, lead to procrastination and take an enormous time to reach a decision. Likewise, this leadership style often becomes poorly defined, causes turmoil among the followers who are skeptical about listening to the leader. In the same manner, the democratic leadership style does not guarantee the most feasible solution to every problem. As the strengths and weaknesses of this leadership style are presented, the most effective manner for a leader possessing this style is to keep an open line of communication, remain attentive with their discussions, be ready to commit, respect everyone's ideas and clearly clarify, yet, don't make an apology for the decision.

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[78] Ibid.

[79] Ibid.

Laissez–Faire Leadership

The Laissez–Fair Leadership style, also known as Delegative Leadership, is a style in which leaders are hands off and allow group members to make decisions.[80] In particular, these leaders seek to provide minimal direction to their followers and anticipate triumphing with minimum means. Leaders of this magnitude seem to think that the followers surpass when they are left alone to reply to their tasks and duties idiosyncratically. Furthermore, this leadership style demonstrates to be beneficial only when the group members are highly skilled, well–motivated and capable enough to accomplish the task(s) assigned to them.

Significant features of the Laissez–Faire Leadership style consist of very little guidance from leaders, complete freedom for followers to make decisions and leaders provide the tools and resources needed. Similarly, group members are expected to solve problems on their own and power is handed over to followers. Contrary, leaders still take responsibility for the group's decisions and actions.[81]

Some of the significant benefits of Laissez–Faire are when those who are following are very skillful, motivated and enthused about succeeding, and members are very knowledgeable of the issue(s) at hand and where autonomy is significantly valued.[82] As team members display their worth to the leader and remain knowledgeable, it will require little to no interaction with the leader. Similarly, having contributions of the followers acknowledged and their liberty valued satisfies the output of their work. For this leadership to been seen clearly through this lens, it will help provide a great deal of trust. Leaders need to feel confident that the members of their

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[80] Kendra Cherry, *What is Laissez–Fair Leadership?* https://www.verywellmind.com/what–is–laissez–faire–leadership–2795316, (accessed on November 6, 2018).

[81] Ibid.

[82] Ibid.

group possess the skills, knowledge, and follow through to complete a project without being micromanaged.[83]

Some disadvantages of Laissez Faire are the lack of structure can obstruct or impede the ability to achieve goals successfully, and enhanced freedom can be viewed negatively as it might be experienced not as freedom to perform to their best ability. However, a framework with a lack of support and guidance and loss of accountability could resort to chaos within an organization. As a result, an organization may endure agony from not having a clear vision.[84]

Furthermore, for this leadership style to be useful for those that may utilize it, the leader must be observant of the group and the individual performances, while tracking the group's performance and assisting in solving issues as they arise. Similarly, Laissez Faire leaders provide sufficient constructive feedback, congratulate people on accomplishing tasks and encourage accountable and responsible behavior.[85]

Subsequently, examining these leadership styles will be the basis of the examination of leadership styles within Royal Baptist Church as well as the seven pastors that are being interviewed. If one of the techniques presented in this section is not the selection of the participants, the researcher will gather pertinent information about what their preferred leadership style is, how it works within their church and the effects it brings to promote congregational growth and spiritual development.

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[83] Ibid.

[84] Cleverism, *Laissez Faire Leadership Guide: Definition, Qualities, Pros &* Cons, *Examples* https://www.cleverism.com/laissez–faire–leadership–guide, (accessed on November 7, 2018).

[85] Ibid.

<center>**Preaching Styles**</center>

Expository Preaching

As there are leadership styles that are being assessed throughout this research, there are also preaching styles examined. The three preaching styles that the researcher will investigate are expository, textual and topical. Several authors have defined expository preaching throughout a plethora of books researched. John MacArthur defines expository preaching as

> The message finds its sole source in Scripture. The message is extracted from Scripture through careful exegesis. The message preparation correctly interprets Scripture in its normal sense and its context. The message clearly explains the original God–intended meaning of Scripture. The message applies the Scriptural meaning for today.[86]

Bryan Chapell asserts "An expository sermon may be defined as a message whose structure and thought are developed from a biblical text, covering its scope, in order to explain how the features and context of the text disclose enduring principles for faithful thinking, living, and worship intended by the Spirit, who inspired the text."[87]

As these authors provide clear definitions of expository preaching, Wayne McDill provides seven qualities of authentic expository preaching.

> A preacher's first aim is to discover the text writer's intended theological meaning in the selected text. Expository preaching is that in which the preacher seeks to let the text speak again through the sermon with the same theological message. The preacher of expository sermons discovers the meaning of the text through a careful interpretive analysis of the text in all its particulars and calls for careful consideration of the contexts in which the text was initially written. In the same manner, an expository sermon is organized with due consideration to the structure and genre of the selected passage. By developing an expository sermon, the expository preacher will seek to influence the audience through the use of the rhetorical elements common to persuasion. Additionally, expository preaching aims for a response of faith and obedience to the biblical truth on

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[86] John MacArthur, Preaching*: How to Preach Biblically* (Nashville: Thomas Nelson Inc, 2005).

[87] Bryan Chapell, *Christ–Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker Academic, 2018), Kindle edition.

the part of the audience.[88]

Textual Preaching

Chapell defines textual preaching as "a sermon that takes it topic and main points from ideas in the text, but the development of those main ideas comes from sources outside the immediate context."[89] Comparable to the expository sermon, the selected text may fluctuate in length from a phrase to an entire biblical book. The textual approach, however, follows to appeal a consistent theme from the biblical passage which will lead to supporting themes for debate. Likewise, textual sermons offer better freedom of choice in outside resources and development if the combined theme and precise points are derived from the text. Therefore, textual sermons are isolated from expository sermons by having a combined theme and the only text divisions combined are those that support the theme.

As with any preaching style, there are advantages and disadvantages of textual preaching. According to Steve Matthewson, senior pastor of the Evangelical Free Church of Libertyville, IL, professor of doctoral programs at Denver Seminary and Western Seminary, and the Master of Divinity program at Trinity Evangelical Divinity School, there are two main benefits to textual preaching. He contends "Textual preaching provides an effective vehicle for preaching on some of the Bible's grand statements."[90] Mainly, the textual doctrine is appropriate for the Bible's grand statements because it offers itself to more intense, verbal, and creative development, where the arrangements of subpoints can intentionally service features such as difference, peak, storytelling, parallelism, refrain, and allegory.

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[88] Wayne McDill, *The 12 Essential Skill for Great Preaching* (Nashville: B & H Publishing, 2006), 8—9.

[89] Chappel, *Christ–Centered Preaching: Redeeming the Expository Sermon*, Kindle edition.

[90] Steve Matthewson, *What Makes Textual Preaching Unique?* https://www.preachingtoday.com/skills/2006/october/111--matthewson.html (accessed on March 31, 2019).

Additionally, Matthewson believes "Textual preaching provides an effective vehicle for evangelistic preaching—that is, preaching to non-believers."[91] This preaching style allows for the preacher to combine the benefits of both expository and topical preaching. Expositional, it leaves the hearer with a passage of Scripture that serves as a reference point. Topical, the preacher is free to cover critical ideas that are highlighted in different genres of Scripture.

Contrary, not every Scripture that makes a good sermon offers to the textual approach. An extensive or elongated passage of Scripture could potentially contain more themes and points than what a preacher may be able to present in one sermon. Textual preaching also does not provide people with a feasible method in reading the Bible. The Bible needs to be read and understood in the context it is given, thus, sticking to only a passage of Scripture would narrow the scope of its intended meaning. Likewise, textual preaching allows preachers to take the Scripture out of context and present eisegesis rather than pure exegesis.

Topical Preaching

Topical preaching is centered around one topic. This type of preaching is one in which every minister of the Gospel will use, since this approach offers a gateway to focus on one theme addressed in a variety of biblical passages. Likewise, topical preaching follows the arrangement of the text of Scripture, empowering the Word flow to offer sermon points for the preacher to provide to their congregation.

As this style of preaching is discussed, the benefit in using topical preaching is the preacher has the liberty to address issues being encountered by their congregation. When topical preaching is executed expertly, it offers a comprehensive perspective of what the Bible says on any given topic. Similarly, topical preaching offers harmony. In many instances, congregations

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[91] Ibid.

can follow the intellectual advancement which often allows them to comprehend what they have heard from the pastor.

On the other hand, topical preaching can cause the expositor to become entombed in a channel of preaching only topics that are of interest to them and not reaching all the disciples within their church. Likewise, the congregation can become accustomed to contented and thrilling messages shifting away from teachings that misalign with the topical preaching style.

Throughout this chapter, the researcher has discussed the preaching and leadership styles examined in this examination. Specifically, the writer provided several definitions of what leadership means and eight essential qualities of a spiritual leader. The eight qualities explained were discipline, visionary, wisdom, decision, courage, humility, integrity and sincerity. Likewise, the researcher provided a theological reflection on the leadership of four leaders in the Bible: David, Peter, Paul, and Jesus Christ.

Additionally, this chapter discussed six leadership styles (Transactional, Transformation, Transcendental, Autocratic, Democratic and Laissez-Faire). Along with the six leadership styles, the researcher explained three preaching styles: Expository, Textual, and Topical. As the writer described the leadership and preaching styles, he delineated the strengths and weaknesses of each.

CHAPTER THREE: RESEARCH METHODOLOGY

Assessment Introduction

The examination of pastoral and leadership styles within churches is essential; however, the first step in the process of achieving a valid assessment of the current leadership style at Royal Baptist Church is to identify the participants for this study. The participants of the study will be recognized as active Elders, Deacons and Deaconesses of the church as the church is without a pastor.

After step one has been identified, step two begins the interview with the Deacon and Deaconess Ministry of Royal Baptist Church to gather the pertinent information about the overall leadership style. A part of the interviewing process requires the participant's consent to record the interview with the researcher; upon them agreeing and signing, the interview would officially begin.

Step three involves the researcher conducting interviews of seven pastors within a sixty–five–mile radius of Emporia, VA, via in–person, email and video conference to determine their church's current leadership style. The same twenty–five questions asked to the Royal Baptist Church leadership in examining their leadership style will be proposed to the pastors, juxtaposing their similarities and differences distinctively.

The initial interview questions found in Figure 1 provides the researcher insight to identify further specific information that is paramount in analyzing the pastor's own preaching and leadership style to promote congregational growth and spiritual development.

Figure 1 – Interview Questions

1. How long have you served as pastor at your current church?

2. What is your current leadership style?
   - **Transactional:** Style based on existing rewards and penalties, while maintaining formal authority positions.

   - **Transformation:** Style based on leader working with a team to identify a change, creating a vision to guide the shift via inspiration and executing the move in tandem with the committed group.

   - **Transcendental:** Style based on leader being strategic within and amongst levels of self, others, and organization.

   - **Democratic:** Style based on everyone being able to participate, ideas exchanged freely, and discussions are encouraged.

   - **Autocratic:** Style based on leader having individual control over all decisions and little input from group members.

   - **Laissez Faire:** Style based on leader remaining hands–off while group members make the decisions.

   - Other (Please specify)

3. How has your current leadership style affected your church staff and members?

4. As pastor of your church, what areas are you solely responsible?

5. How would you identify the need for and go about developing a new area for ministry?

6. What type of staff environment do you function in most effectively?

7. How do you supervise/oversee, motivate and develop staff, interns, and lay leaders?

8. What is the current hierarchal organization within your church?

9. How does this hierarchal organizational affect your function in effectively leading your church?

10. How are decisions made within your church?

11. How often should leadership meetings occur and what would be on a typical agenda?

12. As pastor of your church, how would you respond if a leadership member is not working up to the expectations of your vision and goal for the church?

13. How comfortable are you in giving direction to church leaders and members?

14. As the chief leader in your church, on average, how long does it take you to prepare your weekly sermons?

15. What is the most critical aspect of a pastor's leadership style and what, if anything, should be avoided?

16. As the chief leader, what steps do you take to nurture or encourage developing of future pastors?

17. How important is the music ministry in the spiritual growth and development of your church?

18. How important is a youth ministry to a growing and dynamic church?

19. What type of sermons is most acceptable and received by your congregants?

20. In your role as chief leader of your church, where do you place the importance of preaching in the grand scheme of your church life?

21. In your own words, what is expository preaching and how does it influence your church leadership?

22. Describe your preferred preaching style?

23. How has your preferred preaching style influenced your church?

24. How does your preaching affect your leadership?

25. What books on preaching, or paradigms of it, have you found most influential in your preaching?

Royal Baptist Church Initial Leadership Depiction

As previously stated in Chapter One, according to Scripture, Jesus Christ is the Head of the Church. He instructs the governance of the church under the spiritual leadership of elders and deacons. Therefore, Royal Baptist Church's Initial Leadership Assessment is designed to identify a baseline for premises of the study. The evaluation does not seek to probe into the spiritual, psychological or mental aspects of the participants; instead, it illustrates the

respondent's mentality preceding the leadership training to promote congregational growth and spiritual development of the church leadership. Currently, R.B.C. has no Senior Pastor but nine elders (five ordained, four non–ordained). Among the elders, only two of the non–ordained elders provides general oversight of the Youth Ministry. One ordained elder teaches weekly Bible Study, three of the elders teach Sunday School, while three of the ordained elders can perform baptism, communion, weddings, and funerals. Eight of the elders are permitted to preach while the search for a new pastor is underway. However, one ordained elder is not allowed to preach or teach until the church selects a new Senior Pastor according to the Deacon and Deaconess Ministries.

The Youth Ministry contains all ministries that involve youth between the ages of six – seventeen. These ministries include the following: ushers, youth choir, praise dancers, steppers and Youth Empowered to Serve (Y.E.S.). Their leadership style is of a democratic–leader. The participation of the leaders that are within the ministries they oversee share the encouragement and decisions made for the youth ministry. Although they have the general oversight, they permit those whom they are leading to be part of the decision, as long as it does not contradict the Word of God, the standards of the church and the majority of the group is in agreement with the outcome.

With their leadership style, the youth ministry has grown exponentially because they allow their team to think outside of the box with implementation of programs and methods attracting youth to the church. As the youth ministry seeks to keep the youth involved in ministry, they understand that it is paramount to keep the parents and guardians informed of what is going on with their children weekly. These elders understand the necessity in keeping the

parents/guardians apprised of what their children are doing within the church because they believe that the parents are essential to the youth's spiritual growth and development in ministry.

Likewise, according to the Deacon and Deaconess Ministry in which they oversee, all other ministries within the church are also conducted with democratic leadership. The church ministries, Trustee, Missionary, Willing Workers, Pastor Aide, Music, Usher, Christian Education and Kitchen all have their dedicated officers who primarily lead the ministry as they deem necessary. Members within those ministries are not necessarily committed, involved, engaged, enthused or concerned with the mission of the church due to the stagnate position among the Deacon and Deaconess Ministry. Rather than the leadership ministry coming together to address issues actively within the ministry and ensure that the ministries are being held accountable for what their responsibilities are, the Deacon and Deaconess Ministry allow for the decisions that they make individually, believing that those decisions are in the best interest for the church.

Royal Baptist Church Initial Leadership Assessment

As the researcher assessed the leadership style of the church ministries individually, it becomes very transparent that stagnation of congregational growth and spiritual development runs rampantly. Figure 2 (below) depicts the overall involvement and active commitment of R.B.C. ministry leaders.

Based upon the mandate of Royal Baptist Church, for a leader to be considered active and in good standing, they must contribute to the financial welfare of the church through their tithes and offerings, along with attending two of the following three: Worship Service, Bible Study or Sunday School.

Figure 2 – Average Attendance/Involvement of RBC Leadership Team

Ministry Name	Active Members	Inactive Members	Active Percentage of Leaders
Elder	6	3	67%
Deacon	4	3	57%
Deaconess	7	3	70%
Youth Ministry	8	1	89%
_____	**25**	**10**	**Overall Active Percentage 71%**

As it relates to the Elders, there are nine elders. However, only six are active, one is inactive and two elders hold an emeritus status. One elder does not financially contribute to the welfare of the church through their tithes nor attend Worship Service. However, they do attend Sunday School. The elder is permitted to serve in this capacity because they hold the position of Assistant Superintendent of the School.

Of seven deacons, only four of them are considered active and in good standing with the church's mandate. One of the inactive deacons is holding emeritus status, where two of the deacons refuse to attend bible study or Sunday School consistently. The chairman and vice–chairman of the deacon ministry are fully aware of this issue, and upon the problem being addressed by the executive board to the Deacon Ministry, they have continuously avoided discussing the issue and adhering to the mandate of the rules of the church.

Of the ten deaconesses, seven of them are considered active and in good standing with the church's mandate. One of the inactive deaconesses is holding emeritus status, where two of

the deaconesses refuse to attend bible study or Sunday School consistently. The chairman and

vice–chairman of the Deaconess ministry are fully aware of this issue, and upon the problem

being addressed by the executive board to the Deaconess Ministry, they have continuously

avoided discussing the issue and adhering to the mandate of the rules of the church.

Of the nine youth ministry leaders, eight of them are considered active and in good

standing with the church's mandate. The one youth ministry leader that is in inactive status is

due to their work schedule. However, they are fully engaged with the other youth ministry

leaders on information as it relates to the welfare of the youth.

Figure 3 – Average Attendance of RBC Bible Study

Member Type	Active Members	Inactive Members	Active Percentage of Pupils
Adults (18 and above)	**8**	**20**	**40%**
Teens (13–17)	**1**	**10**	**10%**
Youth Teen (12–14)	**1**	**10**	**10%**
Pre–Adolescent (8–11)	**0**	**4**	**0%**
Youth (6–8)	**0**	**0**	**0%**
Toddlers (2–5)	**0**	**0**	**0%**
Infants (1–2)	**0**	**0**	**0%**
_____	**10**	**44**	**32%**

Bible study is held weekly at 7:00 p.m. and one of the ordained elders teaches the adult

class. One of the non–ordained elders teaches the Pre–Adolescent group, while one of the youth

ministry leaders teaches youth and pre–teens. With approximately thirty youth that are members

(active and non–active) of the church, only two of them attend Bible Study. That equates to

about 7% of the youth of the church. All of the youth in the church are seeking to gain a deeper understanding of the Word. However, the methodology that the non–ordained elder uses to present the material is not intended for the youth to retain.

Likewise, there are roughly 185 adult members (active and non–active). However, only eight of them faithfully attend weekly Bible Study. Thus, approximately 4% of the church's membership are actively participating in weekly Bible Study. Included in the eight attending Bible Study are the two elders, one ordained and non–ordained, who are teaching the members. One of the central irregularities that was identified through the assessment of the attendance of weekly Bible Study is that only three of the thirty–five spiritual leaders are attending weekly Bible Study. This equates to roughly 9% of the overall religious leaders being committed to the principles of biblical teaching and demonstrating the importance of developing dynamic disciples through discipleship.

Figure 4 – Average Attendance of RBC Worship Service

Member Type	Active Members	Inactive Members	Active Percentage of Pupils
Adults (18 and above)	**50**	**30**	**63%**
Children's Church	**15**	**10**	**60%**
_____	**65**	**40**	**62%**

Worship service is held at Royal Baptist Church every Sunday. On any given Sunday, especially during this time where the pulpit has been vacant of a pastor, members have not been faithful with their attendance regularly. Prior to the former pastor resigning from Royal Baptist Church, there were roughly two hundred adults attending weekly, while roughly fifty youth within Children's Church. Of the active members currently attending, approximately fifty adults

attend weekly, whereas, thirty adults come periodically. That is roughly 63% of adults being active. Likewise, only fifteen of twenty–five youth attend weekly, which equates to 60% being active within their church attendance.

R.B.C. Deacon and Deaconess Ministry contends that being that Royal Baptist has been in existence for over one hundred years, its preferred leadership style is democratic. The church is autonomous, congregational, however, not congregational–led. This style has worked well for them, especially when the pastor is fluent in traditional Baptist Church operations. Consequently, depending on whom the pastor is at that time, along with how strong the Deacon and Deaconess Ministry are, will ultimately determine how effective the democratic style works for the church.

Additionally, the Deacon and Deaconess Ministry states that the areas in which a pastor is responsible for within Royal Baptist Church is primarily the pulpit, leading the flock, remaining accountable to God and Church, spiritual development of the Associate Ministers and oversight of the spiritual and temporal matters of the church. The Deacon and Deaconess Ministry firmly believes that while the pastor is in control over the pulpit, he is unable to take control of issues when the time comes.

Also, their manner in which they lead, their overall hierarchy within their church is as follows: God the Father, Son and Spirit, Church, Pastor, Deacon, Deaconess and laymen. Likewise, the Deacon and Deaconess Ministry feel that this overall hierarchal organization is typical and works well when it is being followed. Their rationale for the Church being above the pastor is since the pastor is voted and elected by the Church Body; hence, they fall right under God.

To ensure the Royal Baptist Church leadership team is on the same path and everyone is kept abreast of what their expectations are, quarterly meetings are held with the executive board that consists of the following: Deacon and Deaconess Ministry, Ministerial Staff, Trustees and Church Clerk. Pertinent information from their meeting is then brought before the church. During this meeting, the Executive Board will discuss all issues, whether financial, spiritual or general maintenance inquiries that should advance the kingdom of God. If there are any recommendations that needs to be made before the church, the Executive Board must discuss them initially. If a majority votes for it, the matter is taken to the church. Then, the final decision will be made by the church.

As it relates to the preaching preparation for ministers at Royal Baptist Church, it varies from minister to minister. Being that the researcher is one of the members of this local assembly, the Deacon and Deaconess Ministry suggested that they would appropriately respond to the preaching preparation courses. On average, it takes the researcher four days to prepare their weekly sermon for the congregation. This is due to the fact the researcher seeks the Holy Spirit on what message(s) to give the congregation when they are scheduled to preach and assess the current situation in which the congregation is at that time. It becomes very critical to make sure that the preparation and delivery of the message comes to the hearer in a manner that they are able to clearly relate, understand and apply the message to his or her life.

The researcher also fully defined expository preaching as the process of taking a passage of scripture and breaking it down piece by piece and dissecting it so that all can understand the author's intended meaning of the text. The researcher believes that this type of preaching brings clarity to the message in which they are seeking to provide to the congregation.   Likewise,

expository preaching allows the researcher to have one foot in the situation and another foot in the solution, where the overarching idea is transparent.

With the researcher's preaching preparation, he does not have a preferred preaching style, however, he uses expository preaching with some textual preaching. Using a hybrid of both styles seems to be the most effective manner to keep the attention of the congregation, apply today's challenges with biblical meaning and allow the congregation to begin understanding the text clearer.

Throughout chapter three, the researcher discussed the research methodology. This section specifically provided an assessment of Royal Baptist Church, interview questions that the researcher asked the Deacons and Deaconesses Ministry to assess Royal Baptist Church leadership style. A part of the assessment of Royal Baptist Church discusses the average attendance of Royal Baptist Church Leadership Team, average attendance for bible study and as well as average attendance of worship service.

CHAPTER FOUR: ASSESSMENT OF SEVEN PASTORS

Upon successfully assessing the leadership style of Royal Baptist Church, the researcher has interviewed seven additional pastors within a sixty–five–mile radius of Emporia, VA to examine their church's current preaching and leadership style. As with the participants of Royal Baptist Church, the seven pastors will be asked to participate in the examination to discuss their contemporary leadership style within their church. All of the pastors that will be interviewed will meet the requirements of being a pastor for at least seven years and have at least fifty members of their church.[1] The participants of the study will be identified by the researcher through email, phone call, or an in–person conversation as to if they would like to be a part of the study.

After the seven pastors have been identified, the researcher requested a meeting time to meet with the pastors to gather the pertinent information about the overall leadership style. A part of the interviewing process required the participants' consent to record the interview with the researcher; upon them agreeing and signing the consent form provided by the researcher, the discussion would officially begin, and the same questions that are listed in Figure 1 were also asked of the pastors. Pseudonyms will be assigned to protect the confidentiality of all participants and their church affiliation in the assessment.

<div align="center">

Pastor Participant's Assessment
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Marie–Francoise–Therese Martin

Marie–Francoise–Therese Martin has been pastoring over 17 years at Mars Hill, Macedonia, and Faith Baptist Churches.   She contends that her leadership style depends on the circumstance and situation at present. Specifically, she asserts:

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[1] Most of the churches in this research has membership of at least 150 members, however, the active membership consists of approximately fifty members who are at minimum tithing monthly and attending at least Sunday School/Bible Study and Worship Service on a monthly basis.

The leadership style incorporates some of each of the above, with a greater tendency towards Transcendental. The complexities of the day-to-day encounters with the congregation varies, and thus no one style meets the needs of the different variables. Each technique should be directed through the guidance of the Holy Spirit. It is necessary to allow room for members to grow and develop to take on leadership roles.[2]

Marie–Francoise–Therese Martin also contends that by demonstrating a leadership style that depends on the needs for the church, they believe that it affects their church staff and members in a manner that promotes compassion and a central idea that people matter to God. She also feels that the most critical aspect of her leadership style is always equipping the saints, while what should be avoided is vanity, pointed out by King Solomon.

Also, their manner in which they lead, their overall hierarchy within their church is The Great Shepherd, Under Shepherd, Deacons, Trustee. As their regime falls in line, decisions are made within their churches via three methods: Issues and People – Pastor and Diaconate; Property and Finance – Trustee; Individual Ministries or Auxiliaries – their respective President, if possible. Delegating the decisions to the appropriate group minimizes unnecessary involvement of issues to the entire church body if the group can effectively and efficiently render a decision on the item(s) on behalf of the church. Likewise, this order establishes order, companionship, and responsibility.

To ensure that Pastor Marie–Francoise–Therese Martin's leadership team is on the same path and everyone is kept abreast of what their expectations are, a monthly meeting with the staff is essential and knowing what's going on with their church is critical. Pastor Marie–Francoise–Therese Martin meets bi–monthly with all three of their church's leadership team. If a matter is very pressing that cannot wait until after the meeting has been called, they will hold an on–call emergency meeting to discuss the issue(s) solely at hand to render a decision on how to solve it

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[2] Marie–Francoise–Therese Martin, An *Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses* (Lynchburg: Liberty University 2018), 1.

for the church. She also feels that as time has progressed and as she's matured, giving direction to those whom she leads is much easier than it was when she started in the ministry. Similarly, she provides a yearly workshop on various ministries of the church and has fireside chats where members can come together to list concerns and issues. Pastor Marie–Francoise–Therese Martin uses these workshops to gather her leadership teams from each church and measure their strengths and weaknesses. Additionally, during these workshops, she establishes plans in moving forward over the pressing issues and lay out a plan of action of what areas have been identified, who is responsible and accountable to work on the idea and a date for its completion.

As it relates to her preaching preparation, it varies from week to week. She acknowledges expository preaching as "explaining and going deeper into a passage of Scripture; one can deliver a clearer picture."[3] Many of her sermons typically take about four days to complete; however, as the Holy Spirit leads and guides her, the points within the message may change right up to the time of delivery. As far as Pastor Marie–Francoise–Therese Martin's preaching style, she seeks to relate her letters to a present–day scenario and hopes that the messages being delivered leave the hearer with a challenge to want to make a difference in the walk with Christ. Consequently, the sermons that are most acceptable and received by their congregants are those that do not seek to impress or be filled with big words above their congregation's comprehension level. One of the significant things that Pastor Marie–Francoise–Therese Martin finds to do is allow her congregations to exercise their gifts and talents in a safe, welcoming and conducive environment.

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[3] Ibid., 2.

Mother Angelica

Mother Angelica has been leading her flock in two different locations for a combination of twelve years. She is currently leading Union Baptist Church of Chase City, VA, and Silver & Gold International Ministries, Jarratt, VA. The leadership style she seeks to deploy within her ministries is labeled democratic. Also, Mother Angelica contends by implementing this leadership style, "it gives her congregants a positive attitude of working in the Church, allows them to have had a voice in making decisions and it allows everyone to be on one accord."[4]

Mother Angelica asserts, "that most critical aspect of a pastor's leadership style is going to God in prayer, not having the respect of person and giving everyone an equal chance and working together."[5] Simply stated, the most critical aspect of a pastor's leadership style is seeking God's hand and having a heart for His people.

The hierarchal organization chart that Mother Angelica has within her churches depicts Senior Pastor, Assistant Pastor, Deacon and Deaconess Ministries, Trustees, Music, Usher, and Youth Ministry. As her organizational chart is illustrated, Mother Angelica contends, "this hierarchy gives everyone a chance to be involved. Additionally, it allows everything to be done in decency and order and letting God be the Head of the Church."[6]

For Mother Angelica to ensure that her leaders remain in the big picture of what is expected under her, leadership meetings are quarterly with called meetings in between, as needed. Their typical agenda would include opening with prayer, Scripture, old business, new business, prayer for the sick and the shut–ins and the meeting being recessed with a closing

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[4] Mother Angelica, "An Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses," (Lynchburg: Liberty University 2018), 1.

[5] Ibid., 2

[6] Ibid.

prayer. She also feels that as time has progressed and as she follows the Holy Spirit, she has become very comfortable in directing those whom she leads. Similarly, she offers individual classes, pep talks, encourages those in leadership positions and involves lay people in decisions made within the church to demonstrate choices are formed in a wholesome manner.

Likewise, as it deals with Mother Angelica's preaching preparation, it typically takes about two to three days to build her sermons effectively. She contends that expository preaching is "The collaboration of a theological thought originated through the hermeneutics of Scripture in its apposite context, which the Holy Spirit initially operates to the character and capability of the preacher, then through them to their congregation."[7] Expository preaching influences her congregation because leading the souls of His people to understand God's Word with clarity is paramount in her teachings.

Likewise, Mother Angelica's preaching style calculates to giving the congregation a clear understanding at a bright look at the journey of the Bible making the pages come alive and giving them something to carry them throughout the week. As a consequence of her leadership style, Mother Angelica's congregants have become more knowledgeable in the Word. They receive and share encouraging words along with helping each other in time of need while keeping each other in prayer and rooted in the Word!

Mahatma Gandhi

Mahatma Gandhi has been leading his flock for eight years. He is currently leading Crooked Road Baptist Church of Blackstone, VA. His church leadership style is democratic. Consequently, his members share the responsibility in making decisions for the church. Also, Mahatma Gandhi argues by deploying this leadership style, "he freely expresses to his

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[7] Ibid.

congregation that everyone in his church is somebody. By hearing the views of all of his

congregants, it allows him to be able to seek the Holy Spirit on how he will lead the church,

based on their needs."[8]

Mahatma Gandhi asserts, "that most critical aspect of a pastor's leadership style is fair

and consistent with everything and everyone."[9] Simply stated, the pastor must remain unbiased

with their decisions that they must make on every decision, while not allowing their personal

feelings to cloud their judgment.

The hierarchal organization chart that Mahatma Gandhi has with his churches depicts

biblically based Baptist structure. The church is under the leadership of two Unions, where

communities come together and seek to make their community better than it currently is.

Specifically, within Crooked Road Baptist Church, their hierarchical organization is Senior

Pastor, Assistant Pastor, Deacon and Deaconess Ministries, Trustees, Music, Usher and Choir,

Missionary and Senior Citizen. As his organizational chart is depicted, Mahatma Gandhi asserts,

"this hierarchy gives everyone a chance to buy into the respective area they are responsible for

and help reach the overall vision of the church."[10]

For Mahatma Gandhi to ensure that his leaders remain in the big picture of what is

expected under him, leadership meetings are held bi–monthly with the Assistant Pastor and

Deacons. Likewise, he meets with the Trustees and the Finance Team quarterly with called

meetings in between, as needed. Their typical agenda would include only significant issues that

are necessary, opening with prayer, Scripture, old business, new business and discuss any

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[8] Mahatma Gandhi, "An Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses," (MP3 of the interview, Royal Baptist Church, Emporia, VA, December 1, 2018).

[9] Ibid.

[10] Ibid.

activity that may have transpired within that quarter. Mahatma Gandhi also feels that as he has been in leadership for over thirty years, it has become second nature to direct those whom he leads.

On a related note, as it deals with Mahatma Gandhi's preaching preparation, it typically takes three to four days to craft his sermons effectively. Similarly, he contends that expository preaching is taking a Scripture passage and breaking it down to a meaningful explanation into today's society. Expository preaching influences his congregation to attend to Bible Study so that they would be able to further dissect the Word of God. While the Word is furthered examined, his congregants would be able to ask questions and become actively involved in knowing His Word deeper than surface level.

Also, Mahatma Gandhi's preaching style is allowing God to use him spiritually at that moment to do what He has called him to do. A part of his preaching style will enable them to be able to illustrate their points via props during their sermons, consequently, allowing the hearer to understand the Word deeper. As a consequence of his leadership style, Mahatma Gandhi's congregants have grown in the Word so that they can apply the Word to their everyday living better than they have before.

Malaclypse the Younger

Malaclypse the Younger has been pastoring for eleven years total. He was initially pastoring Lighthouse Baptist Church, Emporia, VA, for three years; however, due to his job relocation, he became the pastor of Living Waters Baptist Church, South Chesterfield, VA for the past eight years. His leadership style is more democratic, transactional and transformation, where all of his members share the responsibility in making decisions for the church. However, as the Senior Pastor, he uses delegation within his African–American Baptist congregation that

he believes is most influential and effective for those whom he leads. Also, Malaclypse the

Younger argues by deploying this leadership style, "it allows him to lead and love the

congregation as they need. He states, "this style has shown the church how a pastor loves their

congregation, and their pastor leads them God's way."[11]

Malaclypse the Younger asserts, "that most critical aspect of a pastor's leadership style is

demonstrating the seeing of a sermon rather than preaching a sermon."[12] Simply stated, the

pastor must be a people person and live the life in which they preach before their congregation

for them to build a genuine bond with their congregation.

The hierarchal organizational chart that Malaclypse the Younger has within his church is

Senior Pastor, Deacon, Trustees, Church Clerk. As his organizational diagram is depicted,

Malaclypse the Younger asserts, "this hierarchy is functional. However, there are several leaders

that he oversees that feel as if they are the pastor and want to make executive decisions on their

behalf."[13] To further address this issue and concern within his church, he will begin a series of

sermons and teachings on the two spiritual offices of the church and precisely what their roles

include. Additionally, Malaclypse the Younger expressed that highlighting these roles according

to Scripture will provide insight into the offices. In the same manner, it will also depict to

laymen on how God requires order and where the order initially begins.

For Malaclypse the Younger to keep unity within the church among his leaders,

leadership meetings are held quarterly. Being that Malaclypse the Younger effectively

communicates with his leaders, they are in the process of moving their meetings to every six

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[11] Malaclypse the Younger, "An Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses," (MP3 of the interview, Royal Baptist Church, Emporia, VA, December 6, 2018).

[12] Ibid.

[13] Ibid.

months, while called meetings will take place, should the pressing issue come about before that time. Malaclypse the Younger feels that when meetings are held monthly and quarterly as such, it demonstrates the under shepherd as seeking to micromanage those whom they lead, rather than working with them as teammates. Malaclypse the Younger also feels that as he continues to grow in the Word of God, it becomes less intimidating to provide direction to those whom he leads.

As it deals with Malaclypse the Younger's preaching preparation, it typically takes about four to five days to gather his weekly sermons effectively. Similarly, Malaclypse the Younger contends that expository preaching is "taking a particular passage of Scripture and you pull out everything that's within that Scripture, without using a lot of supplemental Scripture."[14] Expository preaching influences their congregation because it has allowed his congregation to see the passage more cleary. It also gives the context and helps apply to their everyday living.

Also, Malaclypse the Younger's preaching style is having a good introduction, main points and then bring the sermon back home with Jesus being on the Cross. A part of his preaching style allows his congregation to be more receptive with their response to God's Word. As a consequence of his leadership style, Malaclypse the Younger's congregants have grown in the Word and can handle life's challenges much better than they were doing when he arrived in 2010.

Brother Andre

Brother Andre has been the servant leader at two different churches, Sanctified Witness Baptist Church, Lawrenceville, VA, and Peach Street Baptist Church , Littleton, NC, for a total of eleven years. Brother Andre's leadership style is on the Transformational Style where he works with the church in identifying changes, creates the vision and guides via the Holy Spirit to

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[14] Ibid.

lead God's people the best way he sees fit. Likewise, Brother Andre feels that deploying the transformation leadership style causes his church to grow and also assists them to see how they relate God's will and their calling visually to the church.

Brother Andre feels that the most critical aspect of a pastor's leadership style is demonstrating compassion and love for the people of God. If the people can witness that the pastor displays the characteristics of God before them, they are more inclined to take heed and follow under his leadership more cooperatively. Brother Andre feels very strongly that the one thing that should be avoided within a pastor's leadership style is leaving a disagreement with church leaders and members unresolved. As the under–shepherd of their flock, the pastor needs to ensure that those whom they are leading have clear instructions, expectations or answers to all issues that may have come before them.

Likewise, the hierarchical organization that exists in Brother Andre's church is God the Father, Son, and Holy Spirit, Senior Pastor, Associate Ministers, Deacons. Consequently, utilizing this hierarchical organization demonstrates obedience and it is based upon the Word of God, in which order should be established for churches in general.

To keep order and unity within his church, Brother Andre conducts leadership meetings with his Associate Ministers, Deacon and Deaconess Ministry quarterly. During those meetings, the leadership team would typically discuss the needs of the people, God and church growth for their youth ministry.

As it relates to Brother Andre's preaching preparation, Brother Andre states that it takes only roughly a few hours a week to prepare his weekly sermons for his congregation. His preferred preaching style is that of expository preaching. Brother Andre defined expository preaching as "going to the depth of the Word of God to bring out clarity and understanding. It

influences the church because it allows the members to have a clear understanding of His Word."[15]

Brother Andre's preaching style is one of preaching with conviction and authority. He seeks to deduce the Word of God in the manner that shows the compassion, respect, and behavior of Jesus Christ, whom we are all attempting to imitate. The significant observation of Brother Andre's preaching style is that the emotion and illusion he illustrates through his deliveries depict an unequivocal message to the people he serves while remaining authentic and pure to his congregation.

Moses David

Moses David, pastor of Whosoever Will Baptist Church, Boykins, VA, has been the servant leader of this church for twelve years. Moses David's preferred leadership style is democratic. He wholeheartedly believes that the entire church body agrees to participate in all decisions, freely share and exchange their ideas, while engaging in discussions to solve problems. Moses David asserts that through implementing the democratic leadership style, "he can tap into the spiritual gifts as Romans 12:8 teaches. If it is to encourage, then encourage; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully; realizing that all these gifts differ as well as their approach differs."[16]

Moses David believes that the most critical aspect of a pastor's leadership style is treating each member of his congregation decent and fair. If he remains unbiased towards all matters in

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[15] Brother Andre, "An Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses," (Lynchburg: Liberty University 2019), 2.

[16] Moses David, "An Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses," (Lynchburg: Liberty University 2019), 1.

the church and assesses individuals based upon their behavior and actions, the respect which will come to him will occur from demonstrable activities rather than personal.

The hierarchical organization that Moses David operates within his church for order is Pastor and Deacons. Likewise, Moses David further states, "This hierarchal organization affects his function in effectively leading his church by assisting the functions of the church. Whether it's communion, baptism, visiting the sick, being involved in helping others realize the will of God."[17]

To keep order established within the church, along with keeping the leadership team abreast of pertinent information, Moses David meets monthly with the leadership or whenever it is necessary. A typical agenda would consist of the movement of the body of the church. The two main areas in which Moses David captures in all of his leadership meetings is the church's position on moving towards Kingdom building and divisive issues needing to be addressed.

While Moses David leads democratically, he seeks to demonstrate a textual preaching style. It takes Moses David about 24 hours to adequately prepare the Word of God for the people of God. David asserts, "This is how I use textual to preach on a section of the Bible without preaching the entire book of the Bible."[18] Specifically, with his textual preaching style, it has influenced the church to become unified and remain evident in an articulate manner. David also incorporates expository preaching into his sermons. According to David, expository preaching explains what the text means by what it says, seeking to motivate. Likewise, it demonstrates one's ability to trust and obey God solely. Furthermore, expository preaching influences leaders to rightly handle the Word of God in Spirit and Truth.

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[17] Ibid.

[18] Ibid., 2.

Lord Mahavira

Lord Mahavira has been a servant leader for fifteen years in Lancaster, PA and Emporia, VA. For the past sixteen months, he has been serving as the Senior Pastor of Imperfect People Baptist Church, Emporia.[19] Lord Mahavira's current leadership style is a combination of transformational and democratic. He seeks guidance from the Holy Spirit as to how to lead the congregation, creates a vision for them to follow and executes the proper steps for the congregation to meet the goal. Likewise, he desires to have everyone included in the decisions of the church business to demonstrate the unity among his congregation. Mahavira asserts, "This leadership style has created a sense of involvement where everyone feels their voice matters and is taken seriously."[20]

Lord Mahavira feels that the most critical aspect of a pastor's leadership style is the ability to trust others in leadership and not micro–manage situations. Most importantly, a pastor should avoid being a dictator, rather an advocator.

The hierarchical organization that Lord Mahavira institutes at his church are the following: The Trinity, Senior Pastor, Deacons, Trustees along with the variety of other ministries within their church. In the same manner, "this hierarchical organization affects his leadership style by permitting him to stay focused on the God–given vision, while, at the same time treating the spiritual leaders to do what God has called and sent them to do with decency and in order."[21]

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[19] Lord Mahavira has been pastoring for at least seven years; however, his transition to Emporia, VA, as a pastor only reflects sixteen months. Before then, he was pastoring in Lancaster, PA, until his job relocated him to VA.

[20] Lord Mahavira, "An Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses," (Lynchburg: Liberty University 2018), 1.

[21] Ibid.

To keep order and harmony throughout the leadership team, Lord Mahavira meets with them once a month, and the agenda involves the needs of the congregation as well as the ministries within the church. These meetings allow for every ministry to be heard objectively while looking to the Bible to solve their problems and address their concerns.

Furthermore, Lord Mahavira takes about fifteen and twenty hours to prepare his weekly sermons for his congregation, along with prayer and study. Lord Mahavira describes expository preaching as "inspired preaching that justly presents the outline and importance of the sermon to the identity and prominence of Scripture."[22] Rightly stated, Lord Mahavira believes that rightly dividing the Word of God to his congregation is close to his heart for the continual growth in Imperfect People Baptist Church. Lord Mahavira's preferred preaching style is topical. This style of preaching allows Lord Mahavira to focus on the central theme and direct the main points back to the topic or title. Topical preaching has influenced Lord Mahavira's church by allowing the congregation to follow the sermon succinctly in an orderly fashion, as well as keeping their interest throughout the sermon presentation and sermon delivery. As Lord Mahavira preaches and leads his congregation, he acknowledges that his preaching affects his leadership style by allowing him to stay focused on his preaching and molding his walk with God day by day.

Analysis of Leadership at Royal Baptist Church

As the researcher has assessed Royal Baptist Church current leadership style, there were a few anomalies discovered through the analysis. Firstly, the church leader's summation of the hierarchal organization within the church consists of God the Father, Son and Holy Spirit, Church Body, Pastor, Deacon, and Deaconess Ministry and lay members. Their reasoning behind the church body following God the Father, Son, Spirit relies on the church being

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[22] Ibid., 3.

congregationally based and that they elect the pastor to adhere to the rules set forth by the church. If for some reason the pastor does not comply with the rules set forth by the church, then the church would be able to remove the pastor as a whole for not fulfilling the agreed upon responsibilities.

Secondly, the church leaders assert, "The pastor of Royal Baptist Church has general oversight of spiritual and temporal affairs, however, they solely control the pulpit."[23] Their reasoning behind this assertion demonstrates that while a pastor's job is to preach to teach the people about spiritual growth, they are not able to make decisions about the church's vision or a way of moving forward with things without the congregation giving consent to do so. From a spiritual perspective, this limits a pastor's ability to make decisions on behalf of the church as the Holy Spirit leads, guides and directs him, because, if the congregation does not agree with the proposition, they will always oppose the vision.

Thirdly, the church leaders feel that for an area of ministry to be added to the church, it must meet the needs of more than one person, and the church will need to vote on establishing the need for the church. While acknowledging there is a noticeable need for a particular ministry area, it has become transparent through the entire interview process that the church body must have the final decision about every aspect of the church while a pastor is in place, except the pulpit. As the need to make decisions can be a challenge for many churches, when decisions are being made, they must be done in the correct manner. Acts 6:1–6 shows us where the Twelve Apostles had called all the disicples together and made a proclamation to them. They stated,

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[23] Royal Baptist Church Leadership, "An Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses," (MP3 of the interview, Royal Baptist Church, Emporia, VA, December 1, 2018).

It would not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually prayer and to the ministry of the word.[24]

In Scripture, there are several references to voting. Unequivocally, Paul speaks of this subject in Acts 26:10. As Paul ascribes to voting in the passage, he explicitly acknowledged that it was sinful to do so, unhealthy for the church, and caused disunity among the people.

As the researcher briefly described the discoveries of Royal Baptist Church, he will further assess the results of the interviews with the seven pastors. Furthermore, he will use the proposed dossier, delineating effects along with the proposed dossier, delineating a biblical, strategic path for congregational growth and spiritual development.

Throughout this chapter, the researcher thoroughly discussed the seven participants leadership style. The ministers selected provided in-depth responses to the twenty-five questions presented in section 3. After carefully assessing their responses, the researcher provided the assessment of the Royal Baptist Church in this chapter, examining the Deacon and Deaconess Ministry answer to the same twenty-five questions.

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[24] Acts 6:2–4.

# CHAPTER FIVE: PASTORAL RESULTS & TRAINING CURRICULUM FOR RBC LEADERS

After assessing Royal Baptist Leadership style along with Living Waters Baptist Church, Faith Baptist Church, Elkridge Baptist Church, Freedom Hill Baptist, Imperfect People Baptist Church, Union Baptist Church, Silver & Gold International Ministries, Crooked Road Baptist Church, Peach Street Baptist Church , Mason Grove Baptist and Whosoever Will Baptist Church, there are a few similarities and differences in the manner that the church's leadership style is organized.

There was a total of seven pastors with twelve churches included in this examination. The two focal areas within the examination consisted of a pastor's preferred leadership style and their preaching style. Figure 5 (below) depicts each of the participating churches and their respective leadership style.

Of the twelve churches, there were five churches where their preferred leadership style is democratic: Royal Baptist Church, Living Waters Baptist Church, Silver & Gold International Ministries, Crooked Road Baptist Church, and Whosoever Will Baptist Church. These five churches are a part of the Southern Baptist Convention, where they uphold that their assemblies are autonomous "self–governing," and their guidelines are solely granted by the majority of the members within the church. Consequently, this leadership style was selected by a majority of the researcher's participants.

 Essential principles surrounded by the democratic leadership style which affect these churches to the core are the dissemination of leadership, enabling of followers and the aiding of decision–making in deliberations. Being that everyone has a buy–in into the decision, the power is shared among the congregation and leaders. Simply stated, the leaders can only execute and exercise their power, if and only if the congregation agrees with their proposal to be executed.

Figure 5 – Participating Church Leadership Styles
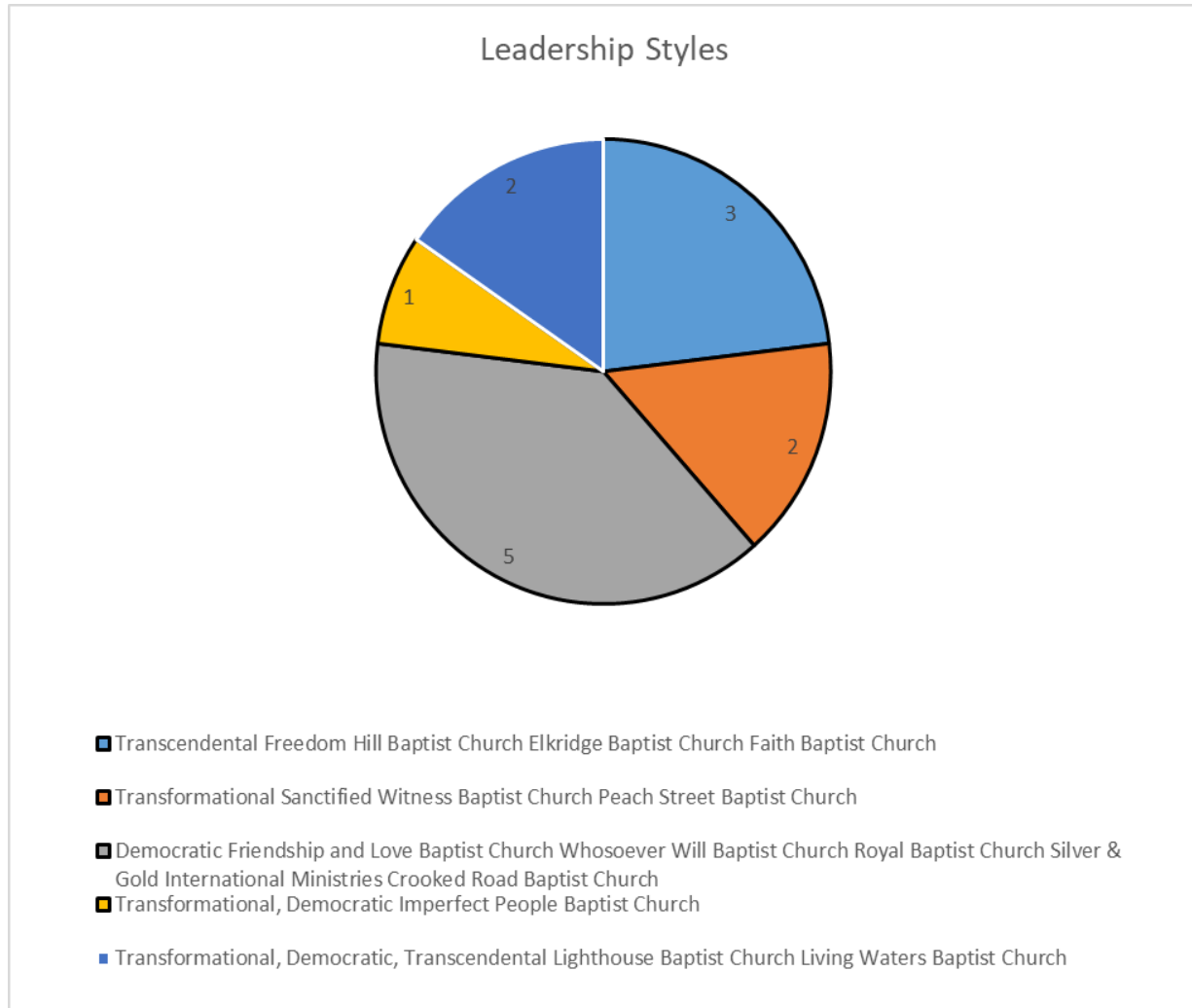
Likewise, these five churches seek to allow their congregation to develop their skills openly. As the congregant's desire to want to do more in their church, the pastors, along with their leadership team, will encourage and support the members in augmenting the abilities to enhance the church.

Lastly, Royal Baptist Church, Union Baptist Church, Silver & Gold International Ministries, Crooked Road Baptist Church, and Whosoever Will Baptist Church all have leaders who assist in the decision making process for their church. Although the leaders may not make the final decision, they are a part of the problem–solving process. As a consequence, the

ultimate solution must reflect the entire group's effort and understanding of the situation(s) with a collective awareness of the group being fundamental to the solution.

Three of the twelve churches' preferred leadership style was identified as transcendental. They are Rising Star, Macedonia Baptist, and Elkridge Baptist Church. These churches also are a part of the Southern Baptist Convention. Contrary to the aforementioned five churches, the pastor of these three churches demonstrates a sense of integrity where the interest of her parishioners comes before the importance of herself. She also seeks to go above and beyond the limits of what many feel she is unable to perform and overcome those limitations whereby others might consider adequate or achievable.

Two of the twelve churches preferred leadership style was identified as transformational. They are identified in this research as Mason Grove and Peach Street Baptist Church . Their leadership style ultimately seeks to stimulate changes in the congregation. Ideally, Brother Andre's goal is to produce prized and productive servants of Jesus Christ from followers into leaders. He seeks to assist in identifying areas that need to be changed and create an approachable and relatable plan to reach the goal. Additionally, he wants to ensure that everyone part of the program is thriving as much as they can be.

Malaclypse the Younger, former pastor of Lighthouse Baptist Church, and current pastor of Living Waters Baptist Church, contends his church leadership style is a combination of intellectual, democratic and transformational. Malaclypse the Younger feels the need to go above and beyond the call of being his congregation's pastor on some instances. He shares the decision process with his congregation on temporal matters of the church. Most importantly, Malaclypse the Younger identifies the needs for the church, creates a vision, being led by the Holy Spirit to lead, guide and direct those whom he leads down the path that God sees fit.

Lord Mahavira of the Imperfect People Baptist Church observes his leadership style is transformational and democratic. Lord Mahavira's philosophy is centered around identifying a change to advance the kingdom of God, creating a God–given vision to alter the shift, while including the entire church body as part of the process and decision–making solution. The motto that Lord Mahavira regularly gives his congregation is "Follow me as I follow Christ, and what we need will work together for our good."[1]

As with the seven pastor's leadership styles, they also discussed their preferred preaching style that has been the most effective within their church. Figure 6 (below) depicts each of the participating churches and their respective preaching style.

Youth and Music Ministries

All seven of the pastors have strong feelings and commitments towards the youth and music ministry of their churches respectively. For their church to promote congregational growth and spiritual development continuously, they all recognize that youth are the future and they will carry on the torch of spreading God's Word to the masses. Similarly, they realize that while their goal has been on the overall spiritual growth, the method in which they seek to attract youth requires a change. The change primarily deals with implementing programs and forums where the youth can better understand the Word of God on their respective level and not changing the message of God's Word.

Likewise, the music ministry is an entity that not only promotes congregational growth, it sets the environment for the people of God to receive the Word of God from the servant of God in spirit and truth.

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[1] Lord Mahavira, "An Examination of Preaching and Church Leadership with Royal Baptist Church Interview Responses," 1.

Figure 6 – Participating Church Preaching Styles
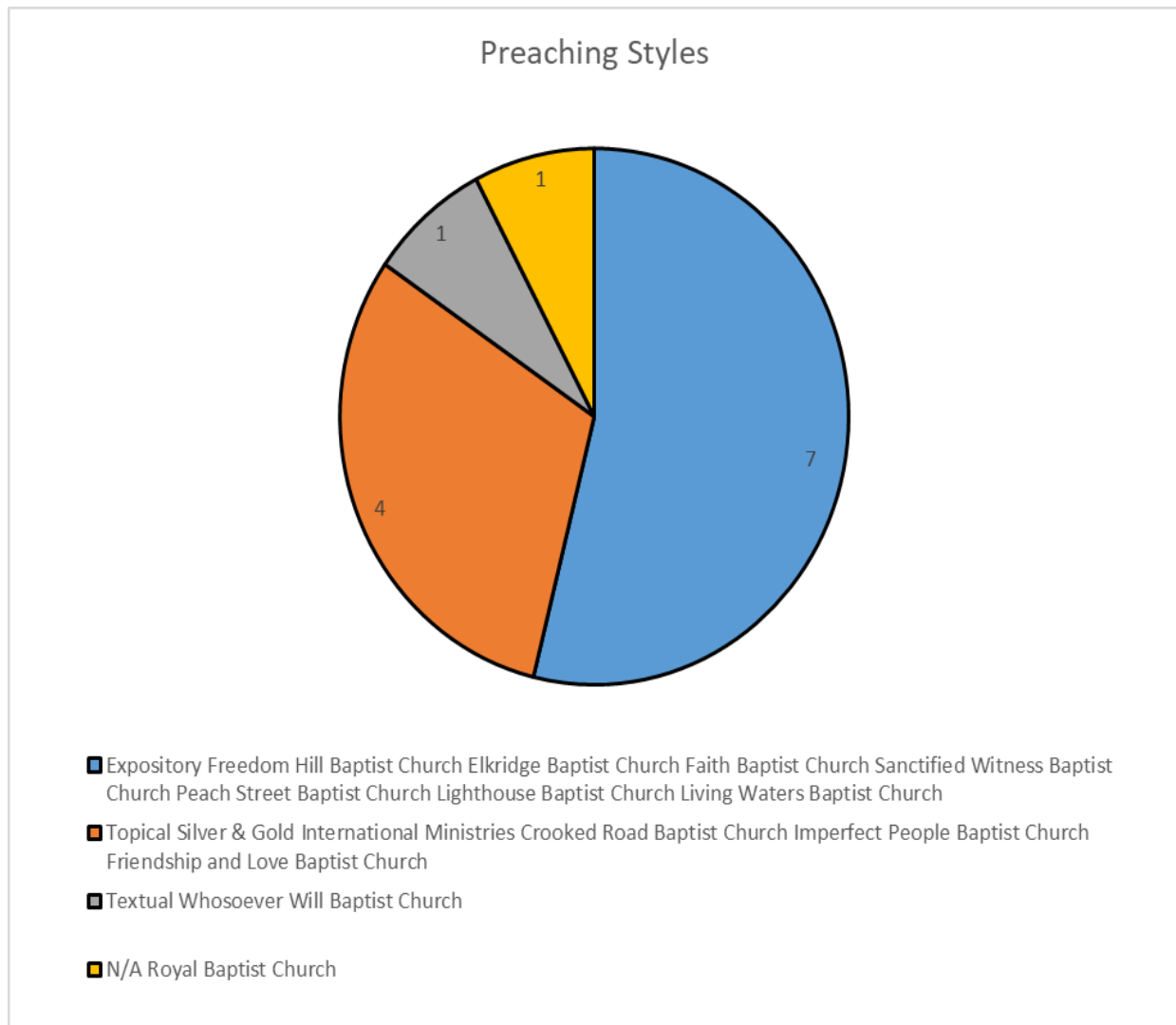
The music ministry should complement the Word of God with its intent. All of the pastors contend that music should teach the truth, avoid worldliness, advance the kingdom of God, avoid extremes, be appropriate for the intended audience, agree with Scripture and meet the approval of the pastor. If these seven items are always at the forefront of the music ministry within a church, it is almost sure that congregational growth along with enhanced spiritual development will transpire alone.

Discussion of Training Class for Royal Baptist Leaders

As previously mentioned throughout this study, an organized dossier will be provided to the Royal Baptist Church Leadership to promote congregational growth and spiritual development. For purposes of the training, the researcher requested to have not only the Deacon and Deaconess Ministry but also the ministerial staff to be a part of the training class because of their role in ministry. The Deacon Ministry unanimously refused to attend the leadership training; however, the Deaconess Ministry and Ministerial Staff agreed to attend the leadership class to advance the church. Consequently, the researcher was able to train only a portion of the leadership team. Due to the Deacons having the ultimate decision in the execution, it would be wise for the church to reassess the results. Therefore, they chose not to permit the dossier to be used as an instrument for reassessment. As previously stated, the two biblical officers of a church are the elders and deacons. Therefore, to provide an oversight training course biblically to the leadership team of the church should include, at a minimum, those groups of individuals.

The training class began with an ice breaker that involved the leaders simply discussing what motivates them in ministry. Motivation is an essential trait to leadership and is very necessary for leaders to be encouraged. Figure 7 (below) shows a list of the questions that were asked of the participants in the training class.

With this personal ministry motivation assessment, all participants were asked to rank each statement from 1–14, with one (1) being the most and fourteen (14) being the least. The leaders had 90 seconds to complete the ranking of the statements. They also provided discussion about their ranking and why they ranked their questions in the manner they did.

After the icebreaker, the researcher opened the training class by talking about what leadership was to the leadership team and how important leadership is to their role. Many of the leaders described leadership as a role that can influence others to complete an assigned task.

Figure 7: Motivational Questionnaire

	Rankings
Recognition from peers	
Feedback from leadership	
Opportunities to be Creative	
Receiving payment for ministry involvement	
Great Ministry Working Environment	
Personal Achievement	
Making sure others are satisfied	
Knowing that your views and opinions are valued	
Opportunities to learn and grow	
Working together as a team	
Opportunities for promotion	
The ability to make decisions	
Open communication– no hidden agendas, secrets, or information	
Balance of Ministry and Life	

While leadership was discussed, the group mutually came to an agreement that leadership is merely art that motivates a group of individuals to act accordingly to achieve a common goal. As the researcher delved deeper into leadership, four main components were discovered about the importance of leadership within a ministry. Leadership ultimately involves determining a

definite idea; sharing the concept with others so that they are enthusiastic to follow voluntarily; providing accurate communication, information, and approaches to understand that idea; and organizing and evaluating the conflicting interests of everyone involved.

After defining what leadership means, the researcher also wanted the leadership group to represent management. Management is encompassed of instructing and supervising a group of one or more persons to match and merging that group towards a mutual objective. Therefore, the definition that the group reciprocally settled for management was the art to forecast, plan, organize and control activities of others. The reason this icebreaker is so essential to the training class is to demonstrate to the leaders that while leadership and management have been used somewhat synonymously, there is a significant difference between the two. Leaders will always stimulate, support and strengthen others to contribute towards the effectiveness and success of the organization in which they are a part. Managers, on the other hand, will always supervise, instruct and oversee others become high performers, applying processes to fulfill goals and ensuring tasks are accomplished well. All in all, churches need leaders and not managers.

Once leadership and management were clearly defined and discussed, the researcher began to address two of the six leadership styles: Laissez–Faire and Autocratic. With these two styles, the researcher intended to define and explain both separately. After clearly identifying and explaining both Laissez–Faire and Autocratic leadership, there was an activity called *Role Play–Leadership Style* given to the leadership team to assess themselves on these two. Specifically, with this activity, the researcher selected members from the leadership team to act out scenarios that involved characteristics of both Laissez–Faire and Autocratic leadership styles. Upon acting out the roles, the researcher divided up the group in small group discussions to

analyze each scenario and asked the group collectively to list the advantages and disadvantages of the leadership styles.

The role–play scenarios that were used during the training were the following: (This is the start of all of the stories): Michelle is a marcher for a student tour to Israel. The Tour has been going for a week now, and you know how it is – everybody is tired. The group has been in Jerusalem for the last couple of days, and they feel like they have done everything there is to do. They have visited the Wall, the Old City, been shopping a market amongst the smells of the East, been to a shopping center with the neon lights of the West. Last night the whole group went into town where they danced and drank the night away in a tourist bar. Michelle knows she told the group to meet at four to go to a museum, but she also knows that everybody is tired, and won't appreciate a museum now.

Autocratic. "If I let them sleep in, they will be so much more fresh for the programme tonight" Michelle mused to herself. "But once I start letting them sleep in when I have already told them not to.... who knows what the effects will be later." Michelle considered herself reasonable – everyone did. But if a Tour group was tired because they stayed out late, well they would have to get over it. A tour is no party. Well, it is – Michelle thought – but not all the time. She started banging on doors and shouting through the wood. Her voice hit the tour participants like a hammer on the head. "No messing," they thought to themselves, "this madricha is strict!"

Laissez–faire. "There is no way they want to go to a museum now." Michelle wasn't stupid. She knew that the Tour had been up really late and that people wanted an afternoon nap. "If I force them to a museum, they will not just hate me but museums as well" Michelle thought. "There is no point forcing the issue; sometimes it is best just to let people do

what they want. If their bodies say sleep, who am I to say museum?" Michelle left the group to

sleep and started to plan the next programme, happy that it was going to be so good.

Upon each participant reading the roles mentioned above, the leadership thoroughly

examined for role plays, identified which leadership was demonstrated, along with the strengths

and weaknesses of them both. The researcher's ultimate goal was to give the participants an

appreciation of the different styles of leadership they could use.

After completing an analysis of Laissez–Faire and Autocratic Leadership styles, the

researcher began discussing Transactional and Transcendental leadership styles. Similar to the

Laissez–Faire and Autocratic leadership styles, the researcher also clearly defined and explained

both of these styles to the participants. After clearly defining and explaining both Transactional

and Transcendental leadership styles, there was an activity called *Path–Goal Leadership*

Questionnaire given to the leadership team to assess themselves on these two areas. The purpose

of this activity was to indicate how twenty statements are true of their behavior. Each leader was

to rank each question one (1) to seven (7) on how each statement was true to their behavior.

Figure 8 shows a list of the statements which were asked to the participants:

Figure 8: Path-Goal Leadership Questionnaire

1. I let people know what is expected of them.   1 2 3 4 5 6 7
2. I maintain a friendly working relationship with people.   1 2 3 4 5 6 7
3. I consult with people when facing a problem.   1 2 3 4 5 6 7
4. I listen receptively to people ideas and suggestions.   1 2 3 4 5 6 7
5. I inform people of what needs to done and how   1 2 3 4 5 6 7
    it needs to be done.
6. I let people know that I expect them to perform at their   1 2 3 4 5 6 7
    highest level.
7. I act without consulting people.   1 2 3 4 5 6 7
8. I do little things to make it pleasant to be a member of   1 2 3 4 5 6 7
    Royal Baptist Church.
9. I ask people to follow the constitution set forth by   1 2 3 4 5 6 7
    Royal Baptist Church.
10. I set a goal for people performance that is quite challenging.   1 2 3 4 5 6 7

11. I say things that hurt people feelings.   1 2 3 4 5 6 7
12. I ask for suggestions from people concerning how to   1 2 3 4 5 6 7
    carry out tasks.
13. I encourage continued improvement in people performance. 1 2 3 4 5 6 7
14. I explain the level of performance that is expected of people. 1 2 3 4 5 6 7
15. I help people overcome problems that stop them from   1 2 3 4 5 6 7
    carrying out their tasks.
16. I show that I have doubts about people ability to meet   1 2 3 4 5 6 7
    most objectives and goals.
17. I ask people for suggestions on what tasks should be made. 1 2 3 4 5 6 7
18. I give vague explanations of what is expected of people   1 2 3 4 5 6 7
    performing tasks.
19. I consistently set challenging goals for people to attain.   1 2 3 4 5 6 7
20. I behave in a manner that is thoughtful of people personal 1 2 3 4 5 6 7
    needs.

Each participant ranked themself based on how accurate each statement closely resemble

their behavior. As the participants ranked the questions and discussisions held among their

peers, it was determined that majority of the participants ranked questions 1, 2, 5, 6, 9, 12, 13,

15, 17 and 20 were rated 7. The other 10 questions were assorted answers for the Deaconess

Ministry, however the elders ratings were pretty consistent with their behaviors.

After completing an analysis of Transcendental and Autocratic Leadership styles, the

researcher began discussing Transformational and Democratic leadership styles. Similar to the

Transcendental and Autocratic leadership styles, the researcher also clearly defined and

explained both of these styles to the participants. After clearly identifying and explaining both

Transformational and Democratic leadership styles, there was an activity called *The*

Marshmallow Challenge given to the leadership team to assess themselves on these two styles.

The two teams were both provided with five–minute introductions on how the contest would go.

After thoroughly explaining the rules, the researcher provided each team with the following

materials to complete the assigned task: one pair of scissors, one yard of tape, one yard of string,

twenty pieces of uncooked spaghetti, and one marshmallow.

The researcher sought to divide the group members into teams of three to five members. Along with the materials mentioned, the researcher informed the teams that they had eighteen minuted to build the tallest, free–standing structure. The one marshmallow must be attached to the structure they form. After eighteen minutes, the researcher will measure the height of each teams' structure that remains standing with the marshmallow on top. Specifically, this activity was given to the participants to construct a tower as high as possible using limited resources, creating the tallest tower standing.

Observations of RBC Analysis

Upon successfully assessing the six leadership styles with Royal Baptist Church Leadership, the researcher discussed the findings from his initial assessment of Royal Baptist Church. As it relates to the spiritual growth and development of the church, the entire leadership team agreed that changes needed to be made for them to become effective. Moreover, changes must occur in the church for overall growth among the congregation and spiritual development.

The researcher emphasized three areas in the assessment where immediate changes needed to be made: attendance of weekly Bible Study, Worship Service and Sunday School; hierarchal organization within Royal Baptist Church; and areas of the church where the pastor is solely responsible. The researcher informed the leaders that for a transformation to occur within this local assembly and congregational growth to begin, it must start with the leaders taking the first step.

Consequently, the researcher informed the leadership team that only 71% of them are active within the church, according to the constitution that has been approved by the church. This means that 29% of the leaders of Royal Baptist are not contributing to the welfare of the church through their tithes and offerings nor are they attending at least two of three services held

at church as required: Bible Study, Worship Service and Sunday School. The researcher emphasized that if the expectation is for the members of the church to remain committed to the adherence of the constitution and following God's command, they must first ensure that they are adhering to the command themselves.

In addition to the leadership being committed to adhering to the principles outlined in the constitution about their tithes, offerings, and attendance, their philosophy on how the pastor/elder leads the church is one of great concern. According to the Deacon and Deaconess Ministry, the pastor is solely responsible for the pulpit. The pastor has the authority to say who can and will preach in the pulpit, whereas the pastor does not have power over any other part of the ministry. This is primarily because the chairman of the Deacon's Ministry philosophy is that, while the pastor is over the pulpit, the Deacon and Deaconess ministry is primarily concerned with leading the church members.

As the researcher discussed this component of their response from the interview with the ministerial staff being present, the pastoral staff strongly opposed the response that was given on behalf of the church representatives as it relates to the areas of the church the pastor is solely responsible for. During the training, the ministerial staff provided Scripture to support why they strongly opposed the philosophy of the Deacon and Deaconess Ministry, who were a part of the initial research. The chairman of the Deacon's Ministry did not feel that ministerial staff were a part of the leadership team; therefore, the discussion about the results was a little extensive.

Six of the nine ministers, who were present at the training, expressed that any pastor who is leading and following after God's commandment will not only have control over the pulpit in which they supply, but their expectation is to be influenced by the Holy Spirit on what is needed for the people they are leading. The researcher provided biblical reasoning for both parties to

consider with their deliberation, which was found in Acts 20:17–32: Paul challenged the church

at Ephesus to continue the work they had done for the expansion of the kingdom of God. Paul

tested them to preach all the Word of God without fear. Consequently, a pastor must preach. Paul

dared them to guard over their own lives as well as the lives of the flock. Hence, a pastor should

be an example to the church. Paul challenged them to manage the crowd by trusting in the Holy

Spirit. Thus, the obligation of a pastor is to be a shepherd to the congregation. Paul confronted

them to feed the church of God by providing discipleship using the Word and teaching them to

live like Christ. Therefore, the duty of a pastor is to be a teacher. Paul tested them to remember

that they were obtained with the blood of Jesus Christ. Then, the responsibility of a pastor is to

be a theologian. Paul cautioned them to watch out for those who would come into the flock like

wolves and teach misleadingly to get people to follow them.

Consequently, the responsibility of a pastor is to protect the flock. Finally, Paul

challenged them to become passionately devoted, committed to prayer and warn everyone with

tears. Consequently, the responsibility of a pastor is to be a loving friend. The researcher's

primary objective was to provide information that was biblical to the Royal Baptist Church

leadership team that would be imperative to their congregational growth and spiritual

development.

The third observation of the Royal Baptist Church Leadership the researcher wanted to

discuss was the current hierarchal organization chart of Royal Baptist Church. According to the

Deacon and Deaconess Ministry, the hierarchical organization of Royal Baptist Church is God

the Father, Son and Spirit, Church, Pastor, Deacon, Deaconess, and laymen. The hierarchal chart

presented here does not reflect the biblical meaning of order as God commands. Therefore, this

comment was also discussed with the Deacons, Deaconesses and Ministerial Staff.

The Bible clearly outlines in Colossians 1:18, "And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence." The Deacon and Deaconess Ministry agree that this is an accurate statement. However, they are opposed to the pastor being next in organizational structure. As the researcher conducted the seven interviews with the other pastors on their leadership and preaching style, all of the participants agreed that the pastor would be next on the chart because they are responsible for feeding the entire congregation. Through the discussion, it was apparent that while Christ remains the Head of the Church, the pastor is accountable to God for the sheep they are feeding. As the pastor is held responsible to God, they, in return are responsible for the flock on how they teach, train, disciple and nurture them. Likewise, the Associate Ministers of the church have an obligation in assisting the pastor with those duties as needed, as long as their teaching remains in alignment with the Word of God. Additionally, the Associate Ministers should preserve the vision that the pastor has set forth by physically, emotionally, spiritually and psychologically living what they preach and teach. Furthermore, the Deacon and Deaconess Ministry should fall beneath the Pastor, Associate Minister's realm, where they would assist in taking care of the needs of the members of the church with temporal issues.

As the researcher wrapped up the training class, he provided the leadership team with a survey to complete of the overall material provided for the course, as well as how informative the information delivered was to the congregational growth and development. Figure 9 (below) depicts the content asked of the participants of the leadership training.

Overall, the training class went well, and the participants were well pleased with the content provided to them. Of the six leadership styles that were presented to them and the activities presented, they have committed to begin working together as a cohesive team and

believe that to promote congregational growth and spiritual development effectively, Royal

Baptist Church would be most effective with a hybrid of transformational and democratic style.

Figure 9: Training Survey Questionnaire

	Strongly agree				**Strongly disagree**
1. The content was as described in positive materials.	1	2	3	4	5
2. The workshop applied to our ministry.	1	2	3	4	5
3. I will recommend this workshop to other churches.	1	2	3	4	5
4. The program was well paced within the allotted time.	1	2	3	4	5
5. The facilitator was an excellent communicator.	1	2	3	4	5
6. The material was presented in an organized manner.	1	2	3	4	5
7. The facilitator was knowledgeable on the topic.	1	2	3	4	5
8. I would be interested in attending a follow–up, more advanced workshop on this same subject.	1	2	3	4	5

9. Given the topic, was this workshop: ❑ a. Too short ❑ b. Right length ❑ c. Too long

10. In your opinion, was this workshop: ❑ a. Introductory ❑ b. Intermediate ❑ c. Advanced

11. Please rate the following:

	Excellent	Very Good	Good	Fair	Poor
a. Visuals	❑	❑	❑	❑	❑
b. Acoustics	❑	❑	❑	❑	❑
c. Meeting space	❑	❑	❑	❑	❑
d. Handouts	❑	❑	❑	❑	❑
e. The program overall	❑	❑	❑	❑	❑

12. What did you most appreciate/enjoy/think was best about the course? Any suggestions for improvement?

_____

Throughout this chapter, the researcher discussed the findings of Royal Baptist Church

and all other participants involved in this examination. The results depicted which areas of all

churches were similar, different and the participants' responses on how they expository

preaching, youth ministry and music ministry.

Likewise, the researcher also discussed the overview of an analysis of the Leadership Training offered to Royal Baptist Church Elders, Deacons and Deaconesses ministry. After reviewing the overview of the training course offered, the researcher discussed the results and his findings of Royal Baptist Church present leadership style.

CHAPTER SIX: CONCLUSION

This thesis project examined prevalent preaching and leadership styles to promote congregational growth and development. Many churches face challenges as they relate to leadership and how things are handled. This research was designed to create an organized dossier for Royal Baptist Church. It will be implemented, delineating a biblical, practical, compelling leadership style. This thesis is expected to encourage leadership to institute biblical leadership and preaching styles that will continually promote congregational growth and spiritual development.

Strengths of This Research Project

This analysis provides an abundance of knowledge to African American churches within the same circumstance of the researcher. Specifically, this study provides six unique leadership styles and three preaching styles that will promote congregational growth and spiritual development, depending on what type of congregation and doctrine it possesses. This research on preaching and leadership styles conceivably can cross denominational lines, insofar that it provides biblical principles that demonstrate how leadership should be seen.

Weaknesses of This Research Project

There is much more information that could be included in this research and examined. The limited participation of this research was to pastors within a sixty–five–mile radius of where Royal Baptist Church is located. Only seven pastors were selected for this qualitative research.

This thesis project was also limited in the following ways: First, it did not examine all of the local churches within Emporia, VA, where the Royal Baptist Church was located. It only focused on a select group of pastors within a sixty–five–mile radius that the researcher requested to interview. As previously mentioned, this research does not seek to probe into the spiritual,

psychological or mental aspects of the participants; instead, it illustrates the respondent's mentality preceding the leadership training to promote congregational growth and spiritual development of the church leadership.

Second, this study did not address churches of all denominations. This study only examined African American Baptist and Non-Denomination churches who had pastors that have been pastoring for at least seven years with at least fifty members.

Third, this research provides anonymity. Participants of the interview are hindered long–term examination and evaluations of preaching and leadership styles. However, the lack of lengthy inspection and investigation will not constrain the effectiveness of the leadership and preaching styles.

Writer's Recommendation

The researcher's personal experience with church leadership was an incentive for the enhancement of this project. Church leadership, especially in ministry, will determine if a congregation is willing to follow their leadership in achieving their goal, or if they will not comply. Hence, it is essential to have a leadership model that is always biblically based and have spiritual people holding the spiritual offices within the church.

Based upon on the results of this study on preaching and church leadership among African-American Baptist pastors, the researcher suggests the following recommendation for Royal Baptist Church handling issues with congregational growth and spiritual development:

Dossier for Royal Baptist Church in Promoting Congregational Growth and Spiritual Development

Proper Church Governance

This dossier is a proposed solution for the Royal Baptist Church to promote

Congregational Growth and Spiritual Development. According to biblical principles, the

establishment of church governance and order is as follows:

God, the Father/God, the Son/God, the Holy Spirit
Senior Pastor
Associate Pastor(s)
Assistant Pastor(s)
Associate Minister(s)
Deacon/Deaconess Ministry
Other Auxiliaries/Ministries
Laymen

Having established governance of order within the church is critical to every moving part of the

ministry. The Bible clearly states that there are two offices within the church, and they are

Elder/Pastor and Deacon. The qualifications of pastors/elders are explicitly discussed and laid

out in further detail in 1 Timothy 3:1–7 and Titus 1:6–9. Likewise, the requirements of the

deacons are clearly laid out in 1 Timothy 3:8–13 (since Royal Baptist Church considers the role

of Deaconess equivalent to that of the Deacons, the same applies). Paul clearly instructs us in 1

Corinthians 14:40, "Let all things be done decently and in order." As a result, if the church

governance is aligned according to biblical principles, spiritual development is fail–safe to take

place and often, congregational growth also occurs.

Essential Characteristics to Promote Growth and Development

In addition to church governance being established, the church must possess spiritual

leaders who demonstrate the essential characteristics of being a leader. The eight traits that they

should possess, at a minimum, are decision, wisdom, integrity, sincerity, self–discipline,

humility, vision and courage. Self–discipline shows that a leader understands chastisement from

without and takes on a more difficult power from within. Visionaries rely heavily on the Holy

Spirit to lead, guide and direct them as they carry their followers along the path. Wisdom

requires a leader to use both conventional and spiritual guidance. Spiritual leaders must always

remain unbiased with the decisions they make based on the information they received. If they

are unable to stay impartial about specific situations, then they should recuse themselves from

assessing the case to avoid making irrational decisions.

Spiritual leaders must take courage when faced with opposition. This trait will allow

them to face struggle, peril or agony without fear. Most importantly, a spiritual leader must

exhibit humility in all that they do. Effective spiritual leaders must remember that they never

came to be served. However, they came to serve those whom they are leading. If they lead with

humility, their followers will respect and revere them even more.

Similarly, spiritual leaders must exhibit integrity and sincerity. While spiritual leaders

will encounter issues in their personal, professional and spiritual lives, they must recognize that

their attitude and demeanor are always under scrutiny. God requires his servants to remain

transparent, exposed and acquitted of deceit.

Increase Attendance in Weekly Bible Study and Worship Service

For attendance to increase in both weekly Bible Study and Worship Service at Royal

Baptist Church, the spiritual leaders must decide that they are sincerely committed to wanting to

grow the church. Things much change from their current status and shift the focus more on

Christ. Jesus declares in John 12:24 "Most assuredly, I say to you, unless a grain of wheat falls

into the ground and dies, it remains alone; but if it dies, it produces much grain." Church leaders

must understand that some things must die for the newest to come anew. They have to be

willing to relinquish their authority in individual decisions and areas for growth to take place. While tradition is essential with certain functions in ministry, it should not be the contributing factor that precludes members from being able to grow spiritually. The spiritual leaders must be ready to expire some of the customs, moods, and affairs for the Kingdom of God to expand exponentially.

Once they have become committed to growing the church, the spiritual leaders must reach each targeted audience strategically with their method. Jesus states in Matthew,

> All authority has been given to Me in heaven and on earth, "All power has been given to Me in heaven and on earth. [19] Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age. Amen.[1]

Reaching disciples can be a daunting task if you solely isolate the ministry to within the four walls of the church. The spiritual leaders must be committed to going to Bible Study and worship service if they are looking for others to come. If only the spiritual leaders of the church attended faithfully, that would increase the numbers for weekly Bible study from ten to thirty–five. Considering every leader can invite or bring at least one other person with them to Bible study, that would immensely double the attendance to seventy.

Jesus promoted congregational growth in advancing the Kingdom by spreading the Gospel beyond the synagogues where He initially went. Luke 5 discusses the parable of Jesus Christ preaching on the Sea of Galilee, where enormous crowds began to gather around where He was. While He was at the Sea of Galilee, He took notice that there were two boats that were left on the edge where the fishermen had left them to go fishing. Throughout this parable, Jesus instructs Simon, one of the boat owners to take the boat into the water. While Jesus was

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[1] Matthew 28:19–20.

preaching to the crowd from the ship, He taught Peter to go further into the water. Peter

informed Jesus that he, along with the other fisherman had been out all night, attempting to catch

fish; however, they were unsuccessful. Being that Jesus instructed him to do it, he followed the

command. When Jesus told Peter to lay his net down this time, their nets were so filled that they

began to tear due to the amount of fish he was catching. Peter called for his other partners,

James and John to assist so they came to help Peter with the fish. When Peter realized what had

happened, he was afraid and began to tell Jesus how much of a sinner he was, and that Jesus

should not be around him. Jesus reply was, "Don't be afraid. From now on you'll be fishing for

people." As soon as Peter, James, and John got back to the shore, they left their boats and

immediately followed Him, while spreading the Gospel!

Jesus reached others, while not remaining confined to the four walls of the synagogues,

and this caused an exponential increase in disciples. Consequently, the leaders of Royal Baptist

Church will need to employ the same manner of reaching others to increase their numbers.

While the message remains the same for Christ, His method in which He delivered it to the

people changed.

While the leaders remain committed to growing and they go beyond the four walls to

reach the unchurched, they should also consider expanding the ministry virtually. Many

members have expressed interest in wanting to take ministry to another level by spreading the

Gospel of Jesus Christ through Bible Study and Worship Service via online. As the Word is

being delivered within the walls of the church, the Word should also be delivered to the masses

online. As ministry becomes expanded virtually, many people will not only be able to hear the

message, but they will also be able to experience the presence of the Holy Spirit, as members in the vicinity of the church are experiencing.[2]

Although the researcher was unable to execute the proposed dossier as presented fully, the researcher believes that spiritual growth is plausible for the Royal Baptist Church. For there to be rapid growth, the religious leaders must be sincerely committed to exhibiting essential traits and being agents of Christ. Consequently, they will go beyond the walls of the church spreading the Gospel and began to live stream their weekly Bible Study and Worship Services. It should promote congregational growth and spiritual development exponentially. While these proposed methods are a baseline, it is not an exhaustive list to expand the Kingdom of God.

Final Thought

Church leadership and preaching are imperative to spiritual leaders, especially pastors. If the leadership of a church is not successful, then the followers within the church are ineffective. Therefore, to manage a church efficiently, we must seriously take our lead from Scriptural principles and not popular trends. Likewise, useful spiritual leadership matters because it guides a community through changes, provides encouragement and motivation, engages and brings in new disciples. Most importantly, it should bring unity among God's people.

As the researcher conducted an examination of church leadership and preaching styles through this study, the lessons learned and information obtained from the interviews and research proves that effective leadership within churches will either produce disciplined disciples or undisciplined members.

Furthermore, this research has provided an examination of preaching and leadership styles among Royal Baptist Church and seven other pastors within a sixty–five–mile radius.

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[2] This statement is not suggesting people avoid church attendance through an online preaching ministry, because the Spirit most often works through God's people corporately.

Chapter one discussed an overview of the problem being addressed throughout this thesis. Additionally, the limitations of this research, theoretical basis, statement of methodology and review of the literature were addressed.

Chapter two of this thesis discussed the eight essential qualities of spiritual leaders, six leadership styles and three preaching styles. The eight qualities covered were the following: discipline, visionary, wisdom, decision, courage, humility, integrity and sincerity. The six leadership styles addressed in this research were autocratic, transactional, transformation, intellectual, democratic and laissez–faire. The three preaching styles examined in this analysis were expository, textual and topical.

Chapter three discussed the initial assessment of Royal Baptist Church. Individually, the interview questions were given to the leadership team, the overall current depiction of what the leadership style looks like is examined with charts on average attendance for weekly bible study, Sunday School and worship. The contemporary preaching and leadership style of the church is also examined.

Chapter four discussed overall assessments of the seven pastors examined for this research. The researcher interviewed all pastors with the same twenty–five questions that were initially asked Royal Baptist Church leadership Team to assess their current church's preaching and leadership style.

Chapter five discussed the results of the churches included in this thesis. The manners in which the churches compared and contrasted were discussed. Additionally, the training class presented to the Royal Baptist Church Leadership Team was analyzed and assessed.

Chapter six discussed the conclusion of this project. Specifically, the researcher created an organized dossier to train the leaders of Royal Baptist Church on the varied leadership styles

in comparison to what they are currently utilizing. Unfortunately, the organized dossier that was presented within the training was not able to be executed. However, if it was implemented, the probability of the congregational growth and spiritual development would increase at a rapid rate.

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INSTITUTIONAL REVIEW BOARD APPROVAL LETTER

October 2, 2018

Jeffie L. Powell Jr.
IRB Approval 3482.100218: An Examination of Preaching and Church Leadership within Royal Baptist Church

Dear Jeffie L. Powell Jr.,

We are pleased to inform you that your study has been approved by the Liberty University IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

  6. Collection of data from voice, video, digital, or image recordings made for research purposes.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School

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