

Old Union Minister's School

2010 Session

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## Cultivating Competent Christian Leaders in the Church

### Introduction

True leaders in our churches are needed more today than ever before. Why today you may ask? The fact is that our country, our states, and our respective communities that we live in are being overtaken by sin. Is it the fault of the Church? It certainly is not but who is going to lead our society away from the sin-filled lives that consume us? Jesus said in Luke 6:39, "Can the blind lead the blind? Shall they both not fall into the ditch?" Brethren, "the world" will not take on the responsibility to point the lost to Christ! If "the world" will not teach nor follow the commandments of Christ, then who will? God chose a spokesman by the name of Joel during the reign of Joash to proclaim a message that covered three short chapters. In those three chapters, there is a central message of judgment to which is literally demonstrated by the locust plague. Although the locust plague is a terrible judgment, a future judgment will be far greater unless we "wake up the mighty men" as stated in Joel 3:9. One branch of our arm forces, the Marines, proclaims a worthy praise of expression in relation to the recruitment of soldiers. They proclaim to be "looking for a few good men". To serve in one of our branches of military service is a high honor but there is one greater, to serve the one true and living God.

### Leadership in Church

The church is the only institution founded and built by Jesus Christ (Matthew 16:18). It is the most precious assembly of people on earth and was purchased by the blood of Jesus Christ. The church is to be the one that proclaims and protects the truth. The church is where an individual can grow from a babe to an adult in Christ. The church is the environment where strong spiritual leadership develops and matures.

Who do you consider to be leaders in the church? Most people would immediately think about the Pastor being a leader in the church. Pastor, as stated in Strong's Concordance, originates from the Hebrew word ra-ah, which means to tend, to keep, to feed or to be a shepherd. All of those definitions are qualities of one that is to lead. In Acts 20:28-31 and Ephesians 4:11, you will find that a pastor's role is a position denoting leadership with authority, as well as guidance and provision found in 1 Peter 2:25, 5:2-3. \*As a Pastor you will come in contact with various people at different times during your ministry, those being weddings, additions to the home, sickness, death/funerals, church growth or lack of, and church discipline.\*

As referred to in I Timothy 3:1-7, certain characteristics have to be present for a man to be biblically qualified to Pastor. These verses go without saying that the Pastor's desire should always be to see the church prosper. I saw these words on a church sign one day, "Where shepherds fail, the flock suffers, where they flourish, the flock thrives". There is a lot of truth in those words whether you are speaking about Pastors or other leaders in the church. A good pastor is a man that possesses leadership qualities and will be noticed by others. Not by self proclamation, but by the flock, the outside community, and most importantly, acknowledged by God. Self-proclamation is definitely an example of poor leadership (notice how much one will say "I did this, I did that").

How does a pastor demonstrate leadership qualities? By being obedient to the call and making full proof of the ministry. There are five examples found in 2<sup>nd</sup> Timothy that I would like to focus on in speaking about the leadership of the Pastor: as a Teacher, a Soldier, a Farmer, a Worker and as a Servant.

- 1) Teacher—II Timothy 2:2, Matthew 4:23 As a pastor, we should teach and preach to the flock, whether it be messages of love or discipline. By preaching against ungodly doctrines, (by the aide of God's Holy Spirit) you will enable the flock to watch out for landmines that may come before them in the following week. In I Timothy 3:2, one of the qualifications of being a pastor or bishop, (Greek- word for bishop is episkope, meaning-overseer, inspector,) is to be able to teach. As the Pastor of Oak Grove Missionary Baptist Church, my role is to teach the congregation. Remember, we are all students, (one common characteristic we have with respective congregations), and we always will be. Being a pupil ourselves we have to remember that sometimes we do not learn the point the first time. Studies have shown that a person has to be taught a lesson several times to retain the information that is taught. I am always amazed by God's wisdom and how he can reiterate his point through several sermons over a two-four week period. Although, He may not have allowed us as pastors to preach the same sermon but the main idea of the message is the same idea or thought.

For example: We believe that salvation is "by grace through faith". Does God point us in the direction to use Ephesians 2:8 (for by grace are ye saved through faith; and that not of yourselves: it is the gift of God) every time when we expound upon the subject of salvation? Although Ephesians 2:8 is a wonderful scripture, don't preach a sermon strictly from Ephesians 2:8. Use the rest of the Bible that God has given us to pull examples of your thought. All of the scriptures in the Bible are vital to our growth as a Christian. There are several examples that you can use to expound on salvation: Acts 8:26-40 of the Ethiopian Eunuch, Acts 9:1-19 of the Apostle Paul's conversion, Acts 10 of Cornelius and his household, Acts 16:25-34 of the Philippian jailor and his household. I have heard comments such as: "Our Pastor is a good man but he preaches the same thing", or "Why does he read from the same scripture and use the same example all the time?" Brethern he has called us to carry the message. We should study to show ourself approved and be able to rightly divide the Word of God. The scripture is never boring. Our desire should be that we would lift up God for who He is and that, my friend, is One that is never BORING.

- 2) Soldier—II Timothy 2:3-5 Who is a soldier? When I think of a soldier, I envision a man leaving his family that he loves dearly, traveling to foreign soil, being involved in combat, under a lot of stress at times, and even often times injured in the battle. Brethren we are compared to a soldier in the scriptures that I just read. The first item mentioned in this scripture is to endure hardness. What does that mean? According to the Strong's Concordance, hardness (kakoucheo) means to suffer adversity, to suffer torment, to feel the effects of harm, to be injurious. Now, that does not sound very pleasant, so why would an individual endure any of those things. It's about being a LEADER! Remember the shepherd is to protect the flock. In protecting the flock you may sometimes take the hits, shots, or blows to protect the body, or the church. Look at the example of the Centurion in Matthew 8:5-13, Verse 9 references obedience. Brothers, we will endure hardness because we are being obedient! Some pastors, deacons, or members will sidestep matters because they do not desire to face the force of the strike, (verbal not actual physical strikes) or endure the negative feedback. But brethren our first and foremost responsibility is to be obedient as this centurion. There is victory when we are obedient and stand for what is right. Look at Jesus' answer in v 10. "Verily I say unto you, I have not found so great faith, no, not in Israel. "
- 3) Farmer-- Timothy 2:6. A farmer is one who sows seed in order to make plants grow. A farmer plants and cultivates seed on various types of land. Sometimes the crop is shown to be plenty and sometimes no matter how hard the labor, the crop is scarce. Listed below are some examples in which we as preachers are found similar to the farmer:

First, I want to speak about sowing, and use for my example, the "Parable of the Soils" in Matthew 13:3, (Behold a sower went forth to sow). To labor in God's fertile ground is one thing but to go forth sowing the word of God into the world is another. One in four of the parable of the seed came forth and brought forth fruit, which would mean that 75% failed! The first seed that were mentioned were those that fell by the wayside. These are the people who come to church and are present for fashion's sake. They come in among us simply because it is the presumed right thing to do or out of duty or to be seen. When they hear the word it goes in one ear and out the other because they are not at church to hear the gospel anyway. They are lost and turn the word away. Second, you have those seed that fall on stony ground. These are the people that hear the word and receive with joy, from a natural standpoint but are not saved so they can't understand the spiritual. These are the infrequent church attendee or maybe they come with regular attendance a little while then you never hear from them again. They may even tell you "that was a good sermon" and are pleased by the word but no spiritual change takes place. The third seed that you may see has a root but falls among the thorns. These are saved individuals that may become members of church. They begin to mature from babes in Christ and begin to grow, but the thorns from the weeds begin to choke the plant. They are not firmly rooted in the Truth and can't see the damage of the thorns. The fourth seed you may see is the good seed. These are the people who are saved and become members of church. Not only are they members but they are workers in church. They not only hear the word but

understand it and apply it in their lives. These are your members who become teachers, deacons, preachers and more importantly they show a great love for God.

What is the difference in the 25% that bear fruit? That is where the water and cultivation takes place. What did the Apostle Paul say, I have planted, Apollos watered and God gave the increase, (1 Cor. 3:6). After a soul is saved, it is our duty as pastors and fellow church members to aide in the development of young Christian. If you don't, what will happen? The wolves in sheep's clothing will come and snatch the lamb from the flock, (while the shepherd is unsuspecting). It is very important that we teach about the need of consistent prayer in our lives. The reinforcement of God's Word is imperative for us to build upon the salvation that God has given us. All Christians need constant cultivation in their lives, to rid the weeds that may stunt growth. What is cultivation? The definition of cultivation is to prepare, to care for, to refine, or to foster growth. How do we foster growth in the lives of the different congregants? We must acknowledge that unfortunately not all will desire to grow. Some will desire to stay at an elementary level no matter who the pastor or what church they are a member of! Before you can cultivate a crop, there must be a crop that has grown, (same logic applies to the Lord's Church). Some will desire to be fed and to grow. That is part of our job. Jesus said, in John Chapter 21, speaking to Peter, three times, do you love me? Peter, Yes Lord, thou know that I love thee. Feed my sheep.

What should we feed them? The Word of God is the best source of spiritual food which provides nourishment. Now again, we have to remember that we have very diverse group of members in our congregation. Some have to be spoon fed, while others will be able to take the cup themselves and sup from it. By teaching and preaching the principles of God we can lead them to be workers in God's vineyard.

4) Worker-- II Timothy 2:15 The fourth characteristic summarizes the other three but is needful for the church to continue today. II Timothy 2:15 states, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". Whether you are recently called into the ministry or a seasoned preacher, missionary, evangelist, or pastor, being a preacher is hard work! I Timothy 3:1 backs up this point: "If a man desire the office of a bishop, he desireth a good work." What are the pastor's duties? Listed below are some common responses that you would find among God's people.

- A. Preach-Sunday Morning/Sunday Night
- B. Teach lesson on Wednesday Night
- C. Chairman of Committees, (ex. VBS, etc.)
- D. Visiting the sick
- E. Visiting the shut- in
- F. Funerals of friends, church members or those you don't know
- G. Weddings of friends, church members, or those you don't know
- H. Marital or other counseling
- I. Clean the Church Building

Based on the list above, you had better be willing to work. Some occupations require more effort than others. Some occupations are more physically challenging while others are mentally challenging. Some jobs are more stressful than others. Indeed, the office of the pastor requires a lot of effort and sacrifice of your time. However, pastors receive bountiful blessings to accompany their work. II Corinthians 9:6, "But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." God rewards his children here on earth and will reward his faithful in heaven. It is very important that the pastor not belittle his position as the leader of the congregation simply because he becomes "weary in well-doing." We must be like Paul and finish our course as stated in II Timothy 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

- 5) Servant- II Timothy 2:24-26 This fifth characteristic is very closely associated with number four and is demonstrated by the Apostle Paul in the book of Colossians. Colossians 1:25 "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God." What is he saying? He does not see himself above the church, but is called and commissioned to serve the church which Christ bought with his own blood. Again quoting from the Apostle Paul in I Corinthians 9:16-17-"For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. "Each one of us need to realize that our lives are not our own, it is God's. Our purpose in life is to serve God. God's purpose for our life is to preach the Gospel. If it wasn't he wouldn't have called us to preach. There are times in our ministry that we have to sacrifice: time with spouse, children, and others to preach the gospel. In addition being a leader, (shepherd) is not necessarily about pleasing the sheep, nor to tickle the ears but nourish the soul. Sometimes we have to sacrifice friendships for the cause of Christ. When we pastor a church we have to realize that we may be the shepherd or leader of the church but we are not the head of the church. Jesus will always be the head of the church as stated in Ephesians 5:23. There is so much wisdom in God proclaiming that Jesus is the head of the church rather than one particular member being the head of the church. We are all servants to one another. When one member is lifted up above the other, pride has a tendency to take over and we all know what happens when pride comes on the scene. When we as pastors shepherd or lead our flock by teaching them the gospel we are serving them the way God intends.

### **TRANSITIONING FROM A FOLLOWER TO A LEADER**

First of all I would like to point out that not all people have the characteristics to be leaders. We should never force anyone into a position of leadership. In my opinion, too many young preachers have been forced into the role of pastor before they were properly prepared. Too many men have been ordained into the role of deacon because they felt pressure due to the death of older brethren who had served with much esteem. Too many men and women are forced into teaching positions because of the fatigue of others who had served in the respective roles for some time. We should all teach our

congregations to search their hearts to find where they belong in God's service. God has a plan for each person and He wants us to know His purpose for our lives. By following God, Christians will reap blessings when they find themselves in the center of God's will. The same is definitely true for preachers.

Remember the title of the lesson this afternoon is Cultivating Competent Christian Leaders in the Church. The definition of competence is being capable, fit or qualified. Before a church chooses a man to be pastor or deacon, there must be a season of prayer, and examination of the qualifications in I Timothy 3. John 4:24 tells us that "God is a Spirit: and they that worship him must worship in spirit and in truth." A church should not call a man to pastor who does not meet the qualifications. Some congregations may say they are led by the spirit for Brother X, when Brother X is not even qualified. In order to be led by the Spirit there must also be truth. If Brother X does not meet the qualifications.....the truth is he should not be called! The same reason and logic applies to the deacon if he is not honest or is two-faced, the scriptures say he will not be a good deacon. He is not competent, not fit, and not capable and should not be ordained!

Look at this example with me. A new convert joins the church. A member that has served as teacher for few years talks the new convert into taking their teaching position. The church votes for the new member to become the teacher. What is wrong with this example? The new convert is a babe in Christ and he or she needs an opportunity to be nourished, taught, and edified. They certainly are shown an injustice to be thrown in as a teacher. In addition I have witnessed men and women of the church, some members for 30-40 years and their growth has been stunted due to the fact they do not desire to be weaned from the milk. Some members will never be willing to sacrifice of themselves to fill the leadership positions. They simply do not want any extra responsibility other than showing up on Sunday morning for worship. In I Peter 2:5, the Bible tells us to be a living stone, that we are chosen of God, precious built up as lively stones, to a spiritual house, where we will offer up spiritual sacrifices acceptable to God by Jesus Christ. This scripture states the importance of being lively or alive, working stones in His Church. He expects ALL of us, whether we are pastors, evangelists, missionaries, preachers and all Christians to put forth effort for the advancement of His cause.

Where do we see successful transitions from followers to leaders in the bible? In Acts Chapter 1, we find the eleven apostles assembled at the Mt of Olives after the Jesus' ascension into heaven. Two men in white apparel ask of them a question, "Why stand ye gazing up into heaven?" The eleven apostles had followed Christ around for 3.5 years and Judas, who was counted among their own, had betrayed Christ. Obviously, they were very hurt and disappointed that one of their own had betrayed Jesus. But now Jesus was gone they were going to have to step up and be the leaders and not the followers. Although life is sometimes uncertain and unpredictable, we must choose to make the best of it. In each one of our lives there are forks in the road. The direction we go will determine the success or failure in serving an omnipotent God. They were at a crossroads in life: should they have folded up their tent, because life was too hard and just exist until they die mentally or should they have picked someone to fill Judas slot and continue "for the cause". The first opportunity that was presented to them was the replacement of Judas. The scriptures tell us that Peter, the same Peter who denied Jesus three times at Christ arrest, stood among the 120 and stated the scriptures must be fulfilled in respect of Judas Iscariot

and we must find a replacement. They became leaders instead of followers by: 1) Praying to God about whom they should choose, 2) They followed through on their prayer with action by casting lots to choose the replacement. The young church (all-120) rallied to the charge of Peter and they chose Matthias. In the next chapter we see there were at least 3,000 that were baptized.

Whether in politics, business, sports, or the church, a key benchmark to being useful or being used is humility. Look to the example of the apostle Paul in I Corinthians 4:1, 4, 6. These verses reiterate the importance of being humble as you serve God. Unless spiritual men devoted to these principles lead the church, the next generation of churches will not be the same body for whom Christ sacrificed himself. Leadership is a position of humbleness and produces loving service.

The definition of leadership is to be in front of, to guide, or an example. A leader is one that has an influence over others. In discussing Christian Leadership, the basic definition of a Christian is to be Christ-like. Therefore, we need to follow as close as possible to Christ's example to be "the salt of the earth", having an influence or being an example to the lost world and not the lost having an influence over us.

Individuals cannot be leaders when their attendance is infrequent and the followers see the inconsistent pattern without the importance being placed on God in their lives. If we as Christians don't see an importance to frequently worshipping God, how can we expect those who haven't been saved to see the importance of worshipping God? In Romans 12:11 it states that we are not to be slothful but to be fervent in Spirit and serve the Lord. Is this the reason that we do not have more Christian Leaders in our Churches? We need to carefully select spiritual leaders for the church on the basis of their giftedness, godliness, and virtue. (I Tim Ch. 3:1-13) We should also not neglect the women of the church. We need to charge the women of the church to fulfill their God-given role of submission and to raise godly children, setting the example of faith, love, and sanctity with self-restraint.

Commitment, faithfulness, and competence all go hand in hand. In order to be a leader, we must be committed, faithful and competent. Competence does not mean that we have to be super intellectuals or that we score perfect on an ACT Test. To be competent we must "Study to show ourselves approved unto God."

When David was preparing to battle Goliath, King Saul put the king's cloak upon David to go out to battle. Although the King's cloak was very majestic and provided David with more protection, David stated that this was not his cloak and that he could not wear it. He had to face the giant the way God wanted him too. He had to go as himself. A good leader will choose to be himself rather than someone else. The bible gives us the cloak to wear in Ephesians Chapter 6: 1) breastplate of righteousness 2) feet shod with the preparation of peace 3) shield of faith 4) helmet of salvation and the 5) sword of the Spirit. If we wear the protection that God provides, we will be prepared to face any giant that may come our way.

Therefore, we see the need for leadership and knowledge in God's word. As we are born a babe into the world, we are also born a babe in Christ. Just as a child grows in knowledge when he attends school, so should we grow in Christ as the children of God. In order to be a competent Christian Leader, our life

should be consistent with God's Word. In I Peter, Chapter 2 verse 6, the scriptures states, "Behold I Lay in Zion a Chief Corner Stone" a good leader will align his life with such a foundation. In the commission to the Church, Jesus instructs us to 1) go into the world, 2) to preach or teach the lost about salvation, 3) baptize them as they give evidence of repentance, 4) teaching them (the saved members of the church) to observe all things whatsoever as He commanded us.

Brothers, we must not fall prey to Satan's devices by becoming complacent or slothful. We must continue to plow the fields and plant seed. In I Corinthians 3:6, Paul said, "I have planted," Apollos watered but God gave the increase." We must plant, but just like the scripture states, we must also water and foster the growth in our churches. Without cultivation we will find gaps as stated in Ezekiel 22:30. "And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it but I found none." How sad when we see a generation of people not worshipping God? A gap exists in many places. Are we missing 40-50 year old men or were they led away by sin? What about the 20-30 year olds, where are they, out sowing sinful seed? Do we have many young people among in our congregations? Are we to give up, lie in pity, and moan that we cannot compete with the modern churches? That type of thinking is just what Satan would like but we must plant, water, and cultivate. Leadership is about self-responsibility, seeing where you are and desiring to change a bad situation. A good example of this would be George Crabb of the Crabb Family. There was a difficult time in his life that he had strayed from God and found himself in a backslidden condition. He was engaged in heavy drinking and working at a car wash. One day it was raining and no cars would stop. He had no liquor around and he saw how low he had fallen. He fell upon his knees and first words out of his mouth-please forgive me. He ended up turning around his life and he began to serve the lord. Out of this bad experience came the song "Please Forgive Me."

A biblical example to follow is the nourishing by Moses in the development of young Joshua. As Moses became older, he knew that it was not God's will that he lead the children of Israel to the Promised Land. There had to be a new leader chosen by God and, by the grace of God, with Joshua, Israel reached the Promised Land. When gaps are created there is an opportunity for Satan to fill the void. We should keep our eyes open to not allow this to happen. Ephesians 4:27 states "Neither give place to the devil".

Paul states in II Corinthians Chapter 5, "If a man be in Christ, he is a new creature, old things are passed away, behold all things are become new." Many in the world today use the name Christian but are not a new creature in Christ. These are wells without water, clouds that are carried with a tempest, to which the mist of darkness is reserved forever." For when they speak great selling words of vanity, they allure through the lust of the flesh, through much desires those that were clean escaped from them who live in error." We are not describing bad people but simply those whose hearts are not right with God. They have been blinded by the false prophets who have come in sheep's clothing but inwardly are ravaging wolves. Again, "If the blind lead the blind both shall fall into the ditch." Matthew 15:14. True Christian leaders should be able to recognize these types of false teachers. Paul told the Church at Ephesus, be no more children tossed to and fro and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby, they lie in wait to deceive." Ephesians 4:14.



So how do we cultivate or raise the leaders for the church of tomorrow? First, we teach them to pray by word and example. James 5:16, "The effectual fervent prayer of a righteous man availeth much." Second, we teach them to serve and worship an omniscience God, (by the example of Abraham, (father) and Isaac, (son) in Genesis Chapter 22). Abraham took Isaac up to the land of Moriah and worshipped God. Genesis 22:7 -8, Isaac spoke, "My father Abraham said, Here am I, my son. Behold the fire and the wood but where is the lamb for the burnt offering?" Abraham spoke, " My son, God will provide himself a lamb for the burnt offering, so they went both of them together." The lesson Abraham taught Isaac was to trust and worship God only. Isaac lived 180 years and though he was not perfect, he heeded the lesson of his father. Third, we are to teach young Christians and reiterate doctrine from scriptures. 2 Timothy 3:15, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." As leaders today we will foster growth by encouraging young converts to heed to the scriptures which were inspired by God, (whether we stand in times of reproof or correction or live by instruction following the ways of righteousness).

Finally, we all know that our primary leadership comes from God. (Isaiah 48:17), "I am the Lord Thy God which teacheth thee to profit, which leadeth thee by the way thou should go." Therefore we must seek his counsel in ALL decisions for our churches. Choosing those to serve in leadership roles in our churches is no exception. We must not be careless and fill positions with people who are unfit and unqualified. If we choose poorly not only will we suffer but the church of tomorrow will suffer. Let us, each individual church and each individual preacher, work more efficiently to grow helpers in the cause. Jesus himself saw a need that the harvest truly is plenteous, but the labourers are few. With the tremendous responsibilities of leading God's flock come the potential for either great blessing or great judgment. Good leaders are doubly blessed (I Timothy 5:17) and poor leaders are doubly chastened (v.20).



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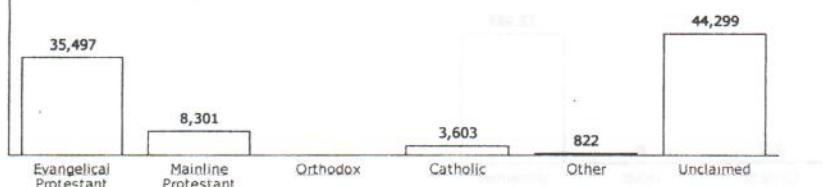
### County Membership Report

Maps & Reports > Select County > County Report

EXHIBIT B

#### Warren County, Kentucky

#### Denominational Groups, 2000



Congregational "adherents" include all full members, their children, and others who regularly attend services. The historically African American denominations are not included in the 2000 congregation and membership totals. Many are also missing in 1990 and most historically African American denominations are missing in the 1980 reports.

[More information on the data sources]

Reports

2000 Report	1990 Report	1980 Report	1980-2000 Change	1990-2000 Change
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Religious Bodies	Theology	Congregations	Adherents	Adherence Rate <sup>†</sup>
Assemblies of God	Evangelical Protestant	3	381	4.1
Bahá'í	Other Theology	0	13	0.1
Baptist Missionary Association of America	Evangelical Protestant	1	118	1.3
<b>Calvary Chapel Fellowship Churches</b>	Evangelical Protestant	1	n.a.	n.a.
Catholic Church	Catholic	2	3,603	38.9
Christian and Missionary Alliance, The	Evangelical Protestant	2	90	1.0
Christian Church (Disciples of Christ)	Mainline Protestant	3	973	10.5
Christian Churches and Churches of Christ	Evangelical Protestant	5	498	5.4
Church of God (Anderson, Indiana)	Evangelical Protestant	1	20	0.2
Church of God (Cleveland, Tennessee)	Evangelical Protestant	2	187	2.0
Church of God of Prophecy	Evangelical Protestant	1	60	0.7
Church of Jesus Christ of Latter-day Saints, The	Other Theology	2	702	7.6
Church of the Nazarene	Evangelical Protestant	3	444	4.8
Churches of Christ	Evangelical Protestant	24	4,032	43.6
Cumberland Presbyterian Church	Evangelical Protestant	2	500	5.4
Episcopal Church	Mainline Protestant	1	666	7.2
Evangelical Lutheran Church in America	Mainline Protestant	1	49	0.5
Free Methodist Church of North America	Evangelical Protestant	3	133	1.4
<b>Independent, Non-Charismatic Churches</b>	Evangelical Protestant	1	230	2.5
Jewish Estimate	Other Theology	1	50	0.5
Lutheran Church--Missouri Synod	Evangelical Protestant	1	555	6.0
National Association of Free Will Baptists	Evangelical Protestant	2	306	3.3
<b>Old Missionary Baptists Associations</b>	Evangelical Protestant	6	1,615	17.5
Presbyterian Church (U.S.A.)	Mainline Protestant	6	1,173	12.7
Salvation Army, The	Evangelical Protestant	1	202	2.2
Seventh-day Adventist Church	Evangelical Protestant	3	314	3.4
Southern Baptist Convention	Evangelical Protestant	46	25,812	279.0
Unitarian Universalist Association of Congregations	Other Theology	1	57	0.6
United Methodist Church, The	Mainline Protestant	19	5,440	58.8
<b>Totals (Unadjusted)*:</b>		<b>144</b>	<b>48,223</b>	
<b>Total (Adjusted)**:</b>			<b>56,613</b>	

The population of this county (or equivalent) in 1990 was 76,673; in 2000 it was 92,522. The total population changed 20.7%. The unadjusted adherent totals of the religious groups listed above (48,223) include 52.1% of the total population in 2000. The *adjusted* total adherents (56,613) include 61.2% of the population.

Source

\*The "Unadjusted Totals" come from the 1990 and 2000 data collected by representatives of the Association of Statisticians of American Religious Bodies (ASARB). While quite comprehensive, this data excludes most of the historically African-American denominations and some other major groups. As a result, these numbers will be an underestimate of the total adherence rate, particularly in areas with a large African-American population. The 2000 data included 149 religious groups and the final results are published in Religious Congregations and Membership in the United States 2000. Copyright © 2002, All rights reserved. The 1990 data included 132 groups and the final results are published in Churches and Church Membership in the United States 1990 Copyright © 1990, All rights reserved. Published by Glenmary Research Center, 1312 Fifth Ave., North, Nashville, TN 37208. www.glenmary.org/grc [More information on the data collection]

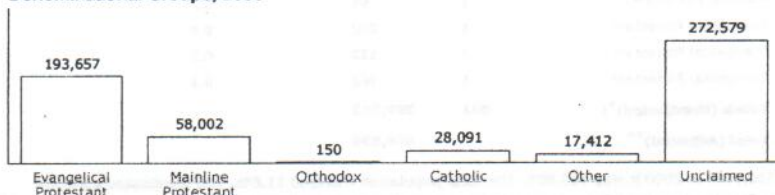
**County Membership Report**

Maps & Reports > Select County > County Report

EXHIBIT C

**Davidson County, Tennessee**

**Denominational Groups, 2000**



Congregational "adherents" include all full members, their children, and others who regularly attend services. The historically African American denominations are not included in the 2000 congregation and membership totals. Many are also missing in 1990 and most historically African American denominations are missing in the 1980 reports.

[More information on the data sources]

Reports

2000 Report 1990 Report 1980 Report 1980-2000 Change 1990-2000 Change

Religious Bodies	Theology	Congregations	Adherents	Adherence Rate <sup>†</sup>
American Baptist Association, The	Evangelical Protestant	2	668	1.2
American Baptist Churches in the USA	Mainline Protestant	2	485	0.9
Apostolic Christian Church of America, Inc.	Evangelical Protestant	1	18	0.0
Armenian Apostolic Church / Catholicosate of Etchmiadzin	Orthodox	1	150	0.3
Assemblies of God	Evangelical Protestant	14	6,661	11.7
Bahá'í	Other Theology	1	357	0.6
Buddhism	Other Theology	6	n.a.	n.a.
Calvary Chapel Fellowship Churches	Evangelical Protestant	2	n.a.	n.a.
Catholic Church	Catholic	16	28,091	49.3
Christian Church (Disciples of Christ)	Mainline Protestant	9	3,319	5.8
Christian Churches and Churches of Christ	Evangelical Protestant	4	1,457	2.6
Christian Reformed Church in North America	Evangelical Protestant	1	176	0.3
Church of God (Anderson, Indiana)	Evangelical Protestant	2	335	0.6
Church of God (Cleveland, Tennessee)	Evangelical Protestant	7	2,117	3.7
Church of God General Conference	Evangelical Protestant	1	25	0.0
Church of God of Prophecy	Evangelical Protestant	7	412	0.7
Church of Jesus Christ of Latter-day Saints, The	Other Theology	4	1,456	2.6
Church of the Nazarene	Evangelical Protestant	30	7,603	13.3
Churches of Christ	Evangelical Protestant	110	39,145	68.7
Community of Christ	Evangelical Protestant	1	282	0.5
Coptic Orthodox Church	Orthodox	1	n.a.	n.a.
Cumberland Presbyterian Church	Evangelical Protestant	13	3,642	6.4
Duck River and Kindred Baptists Associations	Evangelical Protestant	1	164	0.3
Episcopal Church	Mainline Protestant	14	7,679	13.5
Evangelical Lutheran Church in America	Mainline Protestant	6	2,430	4.3
Friends (Quakers)	Mainline Protestant	1	78	0.1
Hindu	Other Theology	2	n.a.	n.a.
Independent, Charismatic Churches	Evangelical Protestant	2	3,300	5.8
Independent, Non-Charismatic Churches	Evangelical Protestant	6	10,000	17.6
International Church of the Foursquare Gospel	Evangelical Protestant	4	272	0.5
International Churches of Christ	Evangelical Protestant	1	891	1.6
International Council of Community Churches	Mainline Protestant	1	91	0.2
International Pentecostal Holiness Church	Evangelical Protestant	1	61	0.1
Jewish Estimate	Other Theology	4	6,000	10.5
Lutheran Church--Missouri Synod	Evangelical Protestant	6	1,378	2.4
Mennonite Church USA	Evangelical Protestant	1	45	0.1
Muslim Estimate	Other Theology	7	9,046	15.9
National Association of Free Will Baptists	Evangelical Protestant	22	2,598	4.6
National Primitive Baptist Convention, USA	Evangelical Protestant	26	3,391	6.0
Old Missionary Baptists Associations	Evangelical Protestant	4	1,177	2.1
Pentecostal Church of God	Evangelical Protestant	1	180	0.3

Presbyterian Church (U.S.A.)	Mainline Protestant	23	10,929	19.2
Presbyterian Church in America	Evangelical Protestant	7	5,157	9.1
Primitive Baptist Churches--Old Line	Evangelical Protestant	5	n.a.	n.a.
Reformed Baptist Churches	Evangelical Protestant	1	n.a.	n.a.
Salvation Army, The	Evangelical Protestant	3	519	0.9
Seventh-day Adventist Church	Evangelical Protestant	12	4,853	8.5
Sikh	Other Theology	1	n.a.	n.a.
Southern Baptist Convention	Evangelical Protestant	114	96,596	169.5
Southwide Baptist Fellowship	Evangelical Protestant	2	n.a.	n.a.
Unitarian Universalist Association of Congregations	Other Theology	2	553	1.0
United Church of Christ	Mainline Protestant	3	387	0.7
United Methodist Church, The	Mainline Protestant	67	32,509	57.0
Universal Fellowship of Metropolitan Community Churches	Mainline Protestant	1	95	0.2
Vineyard USA	Evangelical Protestant	1	250	0.4
Wesleyan Church, The	Evangelical Protestant	3	122	0.2
Wisconsin Evangelical Lutheran Synod	Evangelical Protestant	1	162	0.3
<b>Totals (Unadjusted)*:</b>		<b>591</b>	<b>297,312</b>	
<b>Total (Adjusted)**:</b>			<b>404,536</b>	

The population of this county (or equivalent) in 1990 was 510,784; in 2000 it was 569,891. The total population changed 11.6%. The unadjusted adherent totals of the religious groups listed above (297,312) include 52.2% of the total population in 2000. The adjusted total adherents (404,536) include 71.0% of the population.

Source

\*The "Unadjusted Totals" come from the 1990 and 2000 data collected by representatives of the Association of Statisticians of American Religious Bodies (ASARB). While quite comprehensive, this data excludes most of the historically African-American denominations and some other major groups. As a result, these numbers will be an underestimate of the total adherence rate, particularly in areas with a large African-American population. The 2000 data included 149 religious groups and the final results are published in Religious Congregations and Membership in the United States 2000. Copyright © 2002, All rights reserved. The 1990 data included 132 groups and the final results are published in Churches and Church Membership in the United States 1990 Copyright © 1990, All rights reserved. Published by Glenmary Research Center, 1312 Fifth Ave., North, Nashville, TN 37208. [www.glenmary.org/grc](http://www.glenmary.org/grc) [More information on the data collection]

\*\*The "Adjusted Totals" include all adherents in the denominations counted by the Association of Statisticians of American Religious Bodies (ASARB) and estimates adherent totals for the historically African-American denominations and other religious groups not listed in the ASARB totals. An article by Roger Finke and Christopher P. Scheitle (2005) reviews how these estimates were computed.

†The adherence rate provides the number of adherents of a particular group per 1,000 population. For example, in 2000 the Episcopal Church had an adherence rate of approximately 8 (8.1) in Autauga County, Alabama. This means that 8 out of every 1,000 people in Autauga county are Episcopalian.

[More information on the data source]

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