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TRAINING DEACON CANDIDATES FOR MINISTRY AT  
FIRST CHINESE BAPTIST CHURCH OF WALNUT,  
CALIFORNIA

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

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

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by  
Hanley Liu  
December 2017

**APPROVAL SHEET**

TRAINING DEACON CANDIDATES FOR MINISTRY AT  
FIRST CHINESE BAPTIST CHURCH OF WALNUT,  
CALIFORNIA

Hanley Liu

Read and Approved by:

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[Name of Committee Chair] ([Chair or Faculty Supervisor])

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[Name of Committee Member Two]

Date \_\_\_\_\_

I dedicate this project to my beloved bride and best friend Meryl—a gift from God and a constant reminder of Christ's love for his bride—the church.

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## LIST OF ABBREVIATIONS

AYB	Anchor Yale Bible
BDQRS	Biblical Deacon Qualification and Role Survey
BECNT	Baker Exegetical Commentary on the New Testament
FCBCW	First Chinese Baptist Church Walnut
ICC	International Critical Commentary on the Holy Scriptures of the Old and New Testaments
NAC	New American Commentary
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
PNTC	Pillar New Testament Commentary
TNTC	Tyndale New Testament Commentary
WBC	Word Biblical Commentary
ZECNT	Zondervan Exegetical Commentary on the New Testament

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## PREFACE

God has given me the blessed joy of serving on the pastoral team at First Chinese Baptist Church of Walnut, California (FCBCW). It is my love for the members and leaders of FCBCW that motivated this project on deacon training. Faithful and godly deacons are essential for the health of the local church. God has gifted FCBCW with faithful deacons—many of them have helped to shape my faith in Christ. I am eternally grateful for their constant example of servant leadership. My hope is that the implementation of this project will continue the legacy of these faithful men for generations to come.

With a great sense of awe, I thank God for the opportunity to study at the Southern Baptist Theological Seminary (SBTS)—an institution with an unwavering commitment to proclaim the gospel and glory of Christ. The professors and support staff in the Applied Theology and Professional Doctoral offices have invested in my learning for the past three years; I am grateful for each of them. As I graduate from Southern Seminary, I leave more equipped and enlivened to serve Christ!

Hanley Liu

Walnut, California

December 2017



TRAINING DEACON CANDIDATES FOR MINISTRY  
AT FIRST CHINESE BAPTIST CHURCH OF WALNUT,  
CALIFORNIA

Just as churches need godly men to fulfill the office of elder, the same is true for the office of deacon. As the early church began to expand, the apostles found themselves overwhelmed by the demands of preaching God's Word. They could not oversee the physical care of the saints in an efficient manner. The solution was the appointment of seven godly men—who were spiritually qualified—to care for the physical needs of the widows (Acts 6:1-7). Eventually, the role occupied by the godly seven became the office of deacon (1 Tim 3:8-13). Spiritually qualified deacons are essential for the health of every local church in every generation. Throughout the past thirty years, God has gifted First Chinese Baptist Church in Walnut, California (FCBCW) with godly deacons; but the growth of the congregation, along with the age of the current deacons reveal the need to train the next generation of deacons at FCBCW.

**Context**

This ministry project will take place in the context of First Chinese Baptist Church (FCBCW) in Walnut, California. Four contributing factors related to the ministry context at FCBCW are relevant to this project. First, FCBCW is one church composed of three congregations distinguished by language and culture including an English, Mandarin Chinese, and Cantonese Chinese congregation. Despite offering worship services in three languages, English is the official operational language used among church leaders and within the infrastructure of the church. Therefore, the ministry project is aimed at developing future deacons from all three congregations, but will be conducted and implemented in the English language.

Second, FCBCW is congregational in polity. In regard to the leadership dynamics at FCBCW, the ordained pastors function as the elders of the church. The deacons support the pastors when it comes to major financial decisions, building plans, the calling of staff, and major changes to church policy. Though the majority of the deacons have taught Sunday school at some point, being able to teach was never a requirement for fulfilling their office. While deacons at FCBCW are not lay elders, many in the congregation still view their function as that of lay elders. For this reason, in 2011, the pastors and deacons went on a weekend retreat to examine the New Testament teaching regarding elders. Upon the conclusion of the retreat, the deacons did not see themselves as being lay elders, and did not feel that the church was ready to establish lay elders. The function of elders and deacons was clarified at the leadership level, but not the congregational level. There remains a need to clarify the qualifications and practice of deacons for the church at large.

Third, a lack of leadership development exists at the deacon level. At FCBCW, the office of deacon is reserved for men who meet the qualifications in 1 Timothy 3:8-13. The present deacon body is faithful and exemplary, but aging and shorthanded. Currently, six active deacons exist for a church of eleven hundred people. The average age of the current deacon body is fifty-eight years old. Consequently, the need to equip the future generations of deacons is evident.

Fourth, contributing to the lack of leadership development is the large generational gap that exists within all three of the adult congregations. Two dominant age groups constitute the demography of FCBCW: those in their fifties and those in their twenties. This age gap is most prominent within the English congregation because it encompasses all of the young adults—who are predominantly English speaking. As a result, intergenerational discipleship is lacking between the two generations. The lack of discipleship ultimately impacts the future of the church.

## **Rationale**

Based on contextual factors described above, several related reasons reveal the need for training future deacons at FCBCW. First, because many in the church are confused about the role of deacons, with some viewing them as lay elders, it is essential to clarify the biblical qualifications and practice of the office. Training new deacons for all three language-congregations creates a church-wide platform for teaching on the biblical offices of elders and deacons. More importantly, the public and private examination of deacon candidates will highlight the importance of the biblical qualifications for the diaconate provided in 1 Timothy 3:8-13. Consequently, the training of new deacons will reinforce the importance of godly character for all spiritual leaders in the church.

Second, because the present deacons possess a better understanding of the diaconate, they are supportive of training the next generation of deacons to reflect the supportive, non-ruling role exemplified by the first appointed deacons in Acts 6:1-7.

Third, because the present deacon body is aging and shorthanded, the need for training future deacons is vital. Six aging deacons for a church of eleven hundred people can not sustain future church growth and leadership. In addition, the deacons hold the highest office of lay leadership at FCBCW. By equipping younger deacons, the project aims at training the future leaders of the church.

Fourth, because the deacon candidates will mostly be younger members than the current deacons, training new deacons will build a bridge between multiple generations of servant leaders. The older deacons should serve as mentors to the younger deacons, and intergenerational discipleship will occur at the highest level of lay leadership, thus serving as an example for the rest of the church.

## **Purpose**

The purpose of this project is to train deacon candidates for ministry at First Chinese Baptist Church of Walnut, California.

## **Goals**

The training of the deacon candidates at FCBCW will be guided by four goals. The goals will be based upon the biblical qualifications and practice of deacons as mentioned in Acts 6:1-7 and 1 Timothy 3:8-13. These goals include the following:

1. The first goal is to assess a group of deacon candidates regarding their current knowledge of the qualifications and practice of deacon ministry.
2. The second goal is to develop a curriculum to train the deacon candidates.
3. The third goal is to increase the knowledge of the deacon candidates by using the developed curriculum.
4. The fourth goal is to develop a strategic plan for training and incorporating future deacons, as well as improving the structures of the candidacy process at FCBCW.

The completion of each goal will be dependent on a defined means of measurement and a benchmark of success. The research methodology and instruments used to measure the success of each goal will be detailed in the following section.

## **Research Methodology**

The research methodology for this project will include a pre-series survey, a post-series survey, and an evaluation rubric.<sup>1</sup> Four goals will determine the effectiveness of the project.

The first goal is to assess a group of deacon candidates regarding their current knowledge of the qualifications and practice of deacon ministry. This goal will be measured by administering a Biblical Deacon Qualification and Role Survey (BDQRS) to the candidates.<sup>2</sup> Included in the survey are questions regarding the understanding of the biblical definition, qualifications, and practice of deacons. This goal will be considered successfully met when all of the candidates have completed and returned their surveys for pre-project analysis. These analyzed surveys will provide a clearer picture of the current

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<sup>1</sup>All of the research instruments used in this project will be performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

<sup>2</sup>See Appendix 1.

understanding possessed by the deacon candidates.

The second goal is to develop a curriculum in order to train the deacon candidates. A five-week curriculum will be designed to increase the understanding of the biblical definition, qualifications, and practice of deacons. An examination of Acts 6:1-7 and 1 Timothy 3:8-13 will serve as the basis for the curriculum. This goal will be measured by a panel composed of FCBCW's seven pastors, six current deacons, and two pastors from prominent Chinese churches in the Los Angeles area. The curriculum will be written in English, but it is important that the content be adaptable to Mandarin and Cantonese deacons. The expert panel will utilize a rubric to measure the biblical faithfulness, teaching methodology, scope, and applicability of curriculum.<sup>3</sup> This goal will be considered successfully met when a minimum of 90% of the evaluation criteria meet or exceed the sufficient level. Should the initial feedback yield less than 90%, the curriculum will be revised until it meets or exceeds the sufficient level.

The third goal is to increase the knowledge of the deacon candidates by using the developed curriculum. This goal will be measured by administering the BDQRS survey at second time—as a post series survey, which will be used to measure the change in content knowledge.<sup>4</sup> This goal will be considered successfully met when the t-test for dependent samples demonstrates a positive statistically significant difference in the pre and post survey scores. A t-test for dependent samples compares the means from each group of scores and focuses on the differences between pre and post-survey results.<sup>5</sup> The t-test is used to ensure that the variations in score are not due to chance, but that actual learning has occurred.<sup>6</sup>

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<sup>3</sup>See Appendix 2.

<sup>4</sup>See Appendix 1.

<sup>5</sup>Neil J. Salkind, *Statistics for People Who Think They Hate Statistics*, (Thousand Oaks, CA: Sage Publications, 2008), 189-191.

<sup>6</sup>Ibid.

The fourth goal is to develop a strategic plan for training and incorporating future deacons, as well as improving the structures of the candidacy process at FCBCW. The plan will include dividing the deacon candidates into cohorts to be mentored by one of the current deacons, assigning ministry task to observe the candidates in the practice of the diaconate, and having the current deacons evaluate the readiness of the candidates for deacon ordination. This goal will be measured by a panel of FCBCW's seven pastors and the six current deacons, who will utilize a rubric to evaluate the functionality of the plan, training elements, and action steps.<sup>7</sup> This goal will be considered successfully met when a minimum of 90% of all the rubric evaluation indicators meet or exceed the sufficiency level. Should the initial feedback yield less than 90%, the plan will be revised until it meets or exceeds the sufficient level.

### **Definitions and Delimitations**

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

**Deacons.** The term “deacon” is derived from the Greek word διάκονος meaning “servant” or “minister,” and designates an officer in a local church.<sup>8</sup> For the purpose of this project, “deacons” refers to a group of male officers in the church; “deacon candidates” are male deacons in training.

**Deaconesses.** Deaconesses refer to the female office of the diaconate. In Romans 16:1, Paul commends Phoebe as a “deacon” or “servant” of the church in Cenchreae.<sup>9</sup> It is uncertain whether Phoebe held an office, or if Paul was using “deacon” in a generic sense to commend her acts of service.<sup>10</sup> Though there is sufficient warrant for

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<sup>7</sup>See Appendix 3.

<sup>8</sup>Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 589.

<sup>9</sup>Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 364.

<sup>10</sup>C.E.B. Cranfield, *Romans Vol. II*, International Critical Commentary (Edinburgh, UK: T&T Clark, 1979), 781. Thomas Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Books, 1998), 787. Support for deaconesses renders γυναῖκας in 1 Tim 3:11 as

female deacons, this project will train male deacons for FCBCW, not deaconesses. The office of deaconess does not presently exist at FCBCW.

**Congregationalism.** Congregationalism denotes the exercise of church governance, which affirms the autonomy of local churches wherein the highest human authority is vested in the congregation, not the leadership.<sup>11</sup> Under the form of congregationalism, FCBC Walnut is led by pastors, served by deacons, and governed by the members.

There are two delimitations to this project. First, this project will be limited to fifteen weeks, which will include pre-assessment, curriculum development, curriculum instruction, post-assessment, and developing a strategic plan. The entire deacon candidacy process, which includes mentorship and the practice of deacon ministry, will extend beyond the fifteen-week limit of this project. Second, this project will be conducted in English and designed around biblical foundations. The effectiveness of this project for the Cantonese and Mandarin speaking cultures will depend on the deacon candidates as they apply the biblical practice of deacon ministry to their respective cultures.

### **Conclusion**

Deacons are a critical component of spiritually healthy churches. As the early church continued to grow, a clear organizational structure began to take shape. Two offices were developed in the New Testament: pastors and deacons. The need to train new deacons for FCBCW is imperative, not only because of the practical need, but to uphold the biblical office.

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“women” and not “wives.” For more on this, see Bruce Ware, “Putting It Altogether: A Theology of Church Leadership,” in *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas Schreiner (Grand Rapids, MI: Kregel Ministry, 2014), 301-303.

<sup>11</sup>John Hammett, *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology* (Grand Rapids, MI: Kregel Academic & Professional, 2005), 143.

## CHAPTER OUTLINE

### Chapters

#### **2. THE BIBLICAL AND THEOLOGICAL BASIS FOR DEACONS (20-25 pages) Thesis: Scripture provides a clear list of qualifications and roles for deacons, providing a foundation towards a robust deacon ministry for Baptist church polity.**

- A. First Timothy 3:8-13 provides the qualifications for the office of deacon that distinguish them as exemplary leaders, but not elders.
  - 1. Dibelius, Martin, and Hans Conzelmann. *The Pastoral Epistles; A Commentary on the Pastoral Epistles*. Hermeneia. Philadelphia, PA: Fortress Press, 1972.
  - 2. Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary*. Anchor Bible Commentary. New York, NY: Double Day, Yale University Press, 2001.
  - 3. Knight, George W. III., *The Pastoral Epistles: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press, 1992.
  - 4. Lea, Thomas D., and Hayne P. Griffin. *1, 2 Timothy, Titus*. Vol. 34. New American Commentary. Nashville, TN: Broadman & Holman Publishers, 1992.
  - 5. Liefeld, Walter, L. *1 and 2 Timothy, Titus*. NIV Application Commentary. Grand Rapids, MI: Zondervan, 1999.
  - 6. Marshall, I. Howard. *Pastoral Epistles*. Edinburgh, Scotland: T&T Clark, 1999.
  - 7. Mounce, William D. *Pastoral Epistles*, Word Biblical Commentary Vol. 46, Edited by Ralph P. Martin and Lynn A. Losie. Nashville, TN: Thomas Nelson Publishers, 2000.
  - 8. Towner, Philip H. *The Letters to Timothy and Titus*. New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2006.
  
- B. Acts 6:1-7 prescribes the role for the office of deacon today.
  - 1. Bock, Darrell L. *Acts*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2007.
  - 2. Bruce, F. F. *The Book of the Acts*. New International Commentary on the New Testament. Rev Sub edition. Grand Rapids: MI, Wm. B. Eerdmans Publishing Company, 1988.



3. Fernando, Ajith. *Acts*. NIV Application Commentary. Grand Rapids, MI: Zondervan, 1998.
4. Fitzmyer, Joseph A. *The Acts of the Apostles: A New Translation with Introduction and Commentary*. Anchor Bible Commentary. New York, NY: Double Day, Yale University Press, 1998.
5. Keener, Craig S. *Acts 3:1-14:28: Exegetical Commentary*. Vol. 2. Grand Rapids, MI, Baker Academic, 2013.
6. Marshall, I. Howard. *Acts*. Tyndale New Testament Commentaries. Downers Grove, Ill: IVP Academic, 2008.
7. Peterson, David G. *The Acts of the Apostles*. Pillar New Testament Commentary. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2009.
8. Polhill, John B. *Acts: An Exegetical and Theological Exposition of Holy Scripture*. New American Commentary. Nashville, TN: Holman Reference, 1992.
9. Schnabel, Eckhard. *Acts*. Zondervan Exegetical Commentary on the New Testament. Edited by Clinton E. Arnold. Grand Rapids, MI: Zondervan, 2012.
10. Witherington III, Ben. *Acts: A Social-Rhetorical Commentary*. Grand Rapids, MI: Eerdmans, 1997.

**3. THEORETICAL/PRACTICAL/HISTORICAL ISSUES RELATED TO YOUR PROJECT (20-25 pages). Thesis: Contrary to trends within twentieth century Baptist polity, deacons are to be exemplary servant leaders that function under the leadership of pastors**

- A. For successful Baptist church polity, deacons must be exemplary servant leaders.
  1. Anyabwile, Thabiti. *Finding Faithful Elders and Deacons*. Wheaton, IL: Crossway, 2012.
  2. Keller, Timothy J. *Resources for Deacons: Love Expressed through Mercy Ministries*. n.p.: Christian Education and Publications of the Presbyterian Church in America. 1985.
  3. Merkle, Benjamin L. *40 Questions About Elders and Deacons*. Grand Rapids, MI: Kregel, 2008.
  4. Merkle, Benjamin L. "The Office of Deacon." In *Baptist Foundations: Church Government for an Anti-Institutional Age*, edited by Mark Dever and Jonathan Leeman, 311-324. Nashville, TN: B&H Academic, 2015.
  5. Merkle, Benjamin L., and Thomas R. Schreiner, eds. *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*. Grand Rapids, MI: Kregel, 2014.
  6. Sheffield, Robert. *Deacons As Leaders*. Nashville, TN: Convention Press, 1991.
  7. Strauch, Alexander. *The New Testament Deacon: The Church's Minister of Mercy*. Colorado Springs, CO: Lewis & Roth Publishers, 1992.
- B. Deacons should function under the leadership of the pastors, contrary to trends observed in twentieth century Baptist polity.

1. Burroughs, P.E. *Honoring the Deaconship*. Nashville, TN: Sunday School Board of the Southern Baptist Convention, 1929.
2. Cowen, Gerald P. *Who Rules The Church? Examining Congregational Leadership and Church government*. Nashville, TN: Broadman & Holman, 2003.
3. Davis, Andrew. "Practical Issues in Deacon Ministry." In *Baptist Foundations: Church Government for an Anti-Institutional Age*, edited by Mark Dever and Jonathan Leeman, 325-329. Nashville, TN: B&H Academic, 2015.
4. Dever, Mark. *9 Marks of a Healthy Church*. Wheaton, IL: Crossway, 2004.
5. Dever, Mark. *The Church: The Gospel Made Visible*. Nashville, TN: B&H, 2012.
6. Dever, Mark. "Elders and Deacons in History." In *Baptist Foundations: Church Government for an Anti-Institutional Age*, edited by Mark Dever and Jonathan Leeman, 229-242. Nashville, TN: B&H Academic, 2015.
7. Dever, Mark. *A Display of God's Glory: Basics of Church Structure, Deacons, Elders, Congregationalism & Membership*. Washington, DC: Center for Church Reform, 2001.
8. Dewese, Charles W. *The Emerging Role of Deacons*. Nashville, TN: Broadman & Holman, 1979.
9. Foshee, Howard B. *The Ministry of the Deacon*. Nashville, TN: Convention Press, 1968.
10. Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan, 2000.
11. Hammett, John S. *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology*. Grand Rapids, TN: Kregel Academic & Professional, 2005.
12. Haykin, Michael, A.G. "Some Historical Roots of Congregationalism." In *Baptist Foundations: Church Government for an Anti-Institutional Age*, edited by Mark Dever and Jonathan Leeman, 27-45. Nashville, TN: B&H Academic, 2015.
13. Howell, R. B. C. *The Deaconship*. Philadelphia, PA: American Baptist Publication Society, 1846.
14. Laniak, Timothy, S. *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible*. Downers Grove, IL: InterVarsity Press, 2006.
15. Naylor, Robert. *The Baptist Deacon*. Nashville, TN: Broadman Press, 1955.
16. Newton, Phil A., and Matt Schmucker. *Elders in the Life of the Church: Rediscovering the Biblical Model for Church Leadership*. Grand Rapids, MI: Kregel, 2014.
17. Sheffield Robert, *The Ministry of Baptist Deacons*. Nashville, TN: Convention Press, 1990.
18. Webb, Henry. *Deacons: Servant Models in the Church*. Updated Edition. Nashville, TN: Broadman & Holman, 2002.
19. Wellum, Stephen J. and Kirk Wellum, "The Biblical and Theological Case for Congregationalism." In *Baptist Foundations: Church*

*Government for an Anti-Institutional Age*, edited by Mark Dever and Jonathan Leeman, 47-78. Nashville, TN: B&H Academic, 2015.

**4. DETAILS AND DESCRIPTION OF THE PROJECT (15 pages).**

- A. Description of preparation period (Weeks 1-5).
  - 1. During Week One, the author will administer the BDQRS to the deacons and analyze the results.
  - 2. During Week Two, the author will write Lesson One of the training curriculum.
  - 3. During Week Three, the author will write Lesson Two of the training curriculum.
  - 4. During Week Four, the author will write Lesson Three of the training curriculum.
  - 5. During Week Five, the author will write Lesson Four of the training curriculum.
  - 6. During Week Six, the author will write Lesson Five of the training curriculum.
  - 7. During Week Seven, the expert panel will measure the training curriculum.
  
- B. Description of implementation period (Weeks 8-12).
  - 1. During Week Eight, the author will teach Lesson One of the training curriculum.
  - 2. During Week Nine, the author will teach Lesson Two.
  - 3. During Week Ten, the author will teach Lesson Three.
  - 4. During Week Eleven, the author will teach Lesson Four.
  - 5. During Week Twelve, the author will teach Lesson Five. After the Lesson Five, the deacon candidates will take the BDQRS survey.
  
- C. Description of follow-up period (Weeks 13-15).
  - 1. During Week Thirteen, the author will compare the pre and post-series surveys utilizing a t-test for dependent samples.
  - 2. During Week Fourteen, the author will develop a strategic plan for training and incorporating future deacons, as well as improving the structures of the candidacy process at FCBCW.
  - 3. During Week Fifteen, the expert panel will measure the strategic plan.

**5. EVALUATION OF THE PROJECT (15-20 pages)**

- A. Introduction.
- B. Evaluation of the project's purpose.
- C. Evaluation of the project's goals.
- D. Strengths of the project.

- E. Weaknesses of the project.
- F. What I would do differently.
- G. Theological reflections.
- H. Personal reflections.
- I. Conclusion.

## CALENDAR

Proposal Approval	October 2015
Start Chapter 2	October 2015
Chapter 2 Submission	March 2016
Start Chapter 3	May 2016
Chapter 3 Submission	July 2016
Project Implementation	August 2016
Start Chapter 4	January 2016
Chapter 4 Submission	May 2017
Start Chapter 5	June 2017
Chapter 5 Submission	August 2017
Graduation	December 2017

## APPENDIX 1

### BIBLICAL DEACON QUALIFICATIONS & ROLES SURVEY (BDQRS)

#### **Agreement to Participate**

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

By completion of this survey, you are giving informed consent for the use of your responses in this research.

- I agree to participate personal ID# \_\_\_\_\_  
 I do not agree to participate

#### **Section I**

The first section of the BDQRS will obtain some demographic information about the individuals taking this survey.

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

1. What is your current age? \_\_\_\_\_
2. How long have you been a born again Christian? \_\_\_\_\_
3. How long have you been a member of FCBCW? \_\_\_\_\_
4. Are you married?  
\_\_\_ A. Yes  
\_\_\_ B. No
5. Do you have any children age 18 or younger living in the home?  
\_\_\_ A. Yes  
\_\_\_ B. Yes

## **Section II**

The second section of the BDQRS will assess your knowledge of the biblical qualifications for deacons.

6. Which of the following constitute as biblical qualifications for deacons?  
Check all that apply:

- A. Be well respected and not deceitful
- B. Not a heavy drinker
- C. Able to preach and teach God's word
- D. Good steward of personal finances
- E. Not greedy for money, power, or prestige
- F. Able to refute false teaching
- G. Hold firm to the gospel and sound doctrine
- H. Tested in enduring faith before assuming the office of deacon
- I. Not a brand new believer
- J. Faithful in marriage—prioritizing one's marriage
- K. Manage your children/household well—prioritizing family life
- L. Spouse must likewise be of good/reputable character

## **Section III**

The third part of the BDQRS deals with your knowledge of the biblical role of deacons.

7. Which of the following apply to the *primary* role of a deacon? Check all that apply:

- A. Critically examine all pastoral decisions
- B. Hospital visitations
- C. Manage church finances
- D. Share the gospel with confidence
- E. Disciple new believers

F. Sit on the ruling council of the church

G. Preach and teach God's word

H. Manage the building program

8. Which of the following apply to the *primary* role of a pastor? Check all that apply:

A. Lead the congregation

B. Preach God's Word

C. Care for the spiritual needs of church members

D. Serve as part of the ruling council of the church

E. Manage the finances of the church

F. Care for the physical needs of the church

G. Manage the building program

H. Refute false teaching

#### **Section IV**

The fourth section of the BDQRS is a self-assessment of your character—as it pertains to the qualifications for deacon.

Directions: The questions in this section ask you to give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

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

9. I consider myself to be a spiritual leader in my speech.

SD    D    DS    AS    A    SA

10. I consider myself to be a spiritual leader through in my actions.

SD    D    DS    AS    A    SA

11. I consider myself to be well thought of by other church members.

SD    D    DS    AS    A    SA



12. I consider myself to be a faithful servant towards others.  
SD D DS AS A SA
13. I consider myself free from addiction to substance abuse.  
SD D DS AS A SA
14. I consider myself to be a good steward of my finances.  
SD D DS AS A SA
15. I consider myself to be generous towards others.  
SD D DS AS A SA
16. If asked, I could articulate the gospel with confidence.  
SD D DS AS A SA
17. I consider myself to be grounded in sound doctrine.  
SD D DS AS A SA
18. My marriage impacts my ability to lead spiritually (if applicable).  
SD D DS AS A SA
19. My parenting impacts my ability to lead spiritually (if applicable).  
SD D DS AS A SA
20. My spiritual health directly impacts my ability to lead spiritually.  
SD D DS AS A SA
21. I am willing to have my life publically examined for the office of deacon.  
SD D DS AS A SA

### **Section V**

The fifth section of the BDQRS is a self-assessment of your practice of the basic spiritual disciplines.

22. I read my Bible (check only one)  
 A. more than once per day  
 B. once per day  
 C. several times per week  
 D. once per week  
 E. several times per month  
 F. Never
23. I meditate on Scripture (check only one)  
 A. more than once per day  
 B. once per day

- C. several times per week
- D. once per week
- E. several times per month
- F. Never

24. I pray (check only one)

- A. more than once per day
- B. once per day
- C. several times per week
- D. once per week
- E. several times per month
- F. Never

25. I have a specific time set aside for prayer.

- A. Yes
- B. No

APPENDIX 2

CURRICULUM EVALUATION RUBRIC

<b>Deacon Training Curriculum Evaluation Tool</b>					
<b>Lesson One Evaluation</b>					
<b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>					
Criteria	1	2	3	4	Comments
The lesson is clearly relevant to the issues of deacon ministry.					
The material is faithful to the Bible’s teaching on deacons.					
The material is theologically sound.					
The thesis of the lesson is clearly stated.					
The points of the lesson clearly support the thesis.					
The lesson contains points of practical application.					
The lesson is sufficiently thorough in its coverage of the material.					
Overall, the lesson is clearly presented.					

APPENDIX 3

STRATEGIC PLAN EVALUATION RUBRIC

<b>Strategic Plan for Deacon Candidacy: Evaluation Tool</b>					
<b>Lesson One Evaluation</b>					
<b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>					
Criteria	1	2	3	4	Comments
The element of mentorship improves the overall structure of the deacon candidacy process.					
The element of mentorship helps to incorporate the candidates into deacon ministry.					
The element of mentorship helps to indicate the deacon candidate's readiness for ordination.					
The ministry assignments accurately reflect the biblical role of deacons.					
Successful completion of the ministry assignments help to indicate the candidate's readiness for ordination.					
The element of ministry assignments improves the structure of the deacon candidacy process at FCBCW.					
Overall, the deacon candidacy plan is clearly stated.					
The action steps of the deacon candidacy process are clearly stated.					

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## ABSTRACT

### TRAINING DEACON CANDIDATES FOR MINISTRY AT FIRST CHINESE BAPTIST CHURCH OF WALNUT, CALIFORNIA

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This project is designed to train deacon candidates for ministry at First Chinese Baptist Church of Walnut, California (FCBCW). The training process involves assessing and increasing the knowledge of deacon candidates in regard to the biblical qualifications and practice of deacon ministry. Included at the end of the initial training process, is a strategic plan for incorporating future deacons, as well as improving the structures of the candidacy process at FCBCW.

Chapter 1 introduces the ministry context of FCBCW, along with the rationale, purpose, goals, research methodologies, definitions, and delimitations of the project. Chapter 2 provides the biblical and theological basis for deacon ministry. Foundational to the design of the training curriculum are two biblical passages: Acts 6:1-7 and 1 Timothy 3:8-13. Together, these passages serve as the basis for the qualifications and roles of deacons in the local church. Chapter 3 addresses the practice of deacons in light of Baptist church polity. Contrary to trends within twentieth century Baptist polity, deacons are to be exemplary servant leaders that function under the leadership of pastors. Chapter 4 details the curriculum and lesson plans. Chapter 5 concludes with an overall evaluation of the project, and suggestions for improvement and further development.

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