

# PREACHER'S LIFE AS A TOOL FOR PROMOTING CHURCH REVITALIZATION IN A CONTEMPORARY CHURCH

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## Abstract

Revitalization of churches is one of the vision Churches are embarking on today especially in the Nigerian Church. In a dying church, some of the signs discovered are nominalism and syncretism, gross reduction in transformational discipleship, and reduction in dedication to evangelism and mission of the gospel. A fundamental factor that can pursue church revitalization are preachers; because of the leadership role they play in Churches. The preacher's life is a significant driving force that propels and influences many things about church life including church revitalization. The thrust of this paper is therefore to expose different influences that preacher's life will contribute to the achieve church revitalization. The methodology applied in writing this paper is qualitative approach, using literature reviews to produce needful information that helps to achieve this purpose of this paper. To achieve this focus, this paper looked into the concept of church revitalization, overview of preacher's life and establish some contributions that preacher's life does to church revitalization. There are different influences that preacher's life does contribute to achieve church revitalization. These influences are Preacher's moral life as a motivation for correct personal life model, preacher's spiritual life becomes a catalyst for revival, Preacher's mindset influences church revitalization, and manifesting a personality that promotes the kingdom of God.

**Keywords:** Preacher, Church Revitalization, Contemporary Church, Church Policy, Healthy Church

## INTRODUCTION

Revitalization of churches is one of the vision Churches are embarking on today especially in the Nigerian Church. In a dying church, some of the signs discovered are nominalism and syncretism, gross reduction in transformational discipleship, and reduction in dedication to evangelism and mission of the gospel. A fundamental factor that can pursue church revitalization are preachers; because of the leadership role they play in Churches.

A preacher being the communicator of Gods' mind in His word, the Bible, has more than just this task to do if church revitalization will become achievable. The preacher's life is a significant driving force that propels and influences many things about church life including church revitalization. The thrust of this paper is therefore to expose different influences that preacher's life will contribute to the achieve church revitalization. To achieve this focus, this paper shall be looking into the concept of church revitalization, overview of preacher's life and establish some contributions that preacher's life does to church revitalization.

## CONCEPT OF CHURCH REVITALIZATION

A good understanding of the church is essential for understanding church revitalization. The study of the church is termed ecclesiology. The word church is derived from the Greek word “ecclesia,” meaning “called-out ones.”<sup>1</sup> Some metaphors have been used to name the church from the Scripture. One metaphor is “Body of Christ” found in I Corinthians 12:12. The “body” image represents unity. Different parts make up a body, but they all form one body. Colossians 1:8 also clarify that the power within the body comes from Christ, the head of the body. In this metaphor, the members or parts are the believers. This group of believers may be a specific congregation (Ephesians 1:22-23) or the universal church.<sup>2</sup> So the church as the body of Christ is an extension of Christ's ministry, the work of Christ is the work of the church (John 14:12). The church, which is the body of Christ, is a living entity and it is expected to be healthy just as the human body changes, the church has to grow by adjusting to remain healthy.<sup>3</sup>

Another metaphor is the “community of the saints” found in I Corinthians 11: 17-22. The New Testament references the metaphor “community of the saints,” meaning communion of holy men and women. The word “communion” comes from the Greek word “koinonia,” which means “fellow.” The fundamental concept of the church being a fellowship of holy men or women is that they experience God and one another in a reconciled relationship based on what they share with Christ.<sup>4</sup> This reconciled relationship leads to fellowship that only believers can experience. This is one of the defining characteristics of a revitalized church.

One other significant metaphor is “The people of God.” “The people of God” emphasizes that God chose the church (II Corinthians 6:16). Just as God chose the Abrahamic tribe that created Israel, God chose the church to be the people of God. With this in mind, church revitalization depends on every character of every member of the congregation. The new brand of life made possible by the living water of Christ is the lifeblood of every Christian's spiritual life.<sup>5</sup> The church is a people of God through the life of Jesus.

The concept of church revitalization, one of the recent subjects being discussed in this twenty-first century, can be described as assisting a dying or declining church to recover healthiness and liveliness and consequently be capable of accomplishing the reason for her existence.<sup>6</sup> To revitalize means to repair, renew, quicken, replenish, reinvigorate, restore, give new life, or revive a thing's original state of function; it simply means revival.<sup>7</sup> To Kevin M Brosius, revitalizing the

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<sup>1</sup> Thom S. Rainer, *The Book of Church Growth: history, theology, and principles* (Nashville: B&H Publishing Group, 1993), 145.

<sup>2</sup>Rainer, 145.

<sup>3</sup> Michael R. Tucker, *The Church: Change or Decay* (Wheaton: Tyndale House publishers, 1978), 14.

<sup>4</sup> C. Peter Wagner, *The Healthy Church* (Ventura: Regal Books, 1996), 51-53.

<sup>5</sup>Hyung Woo Park, 20.

<sup>6</sup>Olusegun Adeleke, “Church Revitalization” in *Revitalizing the Church: Ministry Enrichment Series, Volume 7*, eds. Emiola Nihinlola and Folashade Oloyede (Ogbomosho: Kingdom Impact Publishing and Media Ltd, 2020), 22.

<sup>7</sup>Olusola Lawal, “Church Revitalization through Prayer” in *Revitalizing the Church: Ministry Enrichment Series, Volume 7*, eds. Emiola Nihinlola and Folashade Oloyede (Ogbomosho: Kingdom Impact Publishing and Media Ltd, 2020), 84.

church is not just about adding more people and building more essential buildings, it is also to bring the church back to its purpose of creating zealous followers of Christ and effectively leading people to Jesus.<sup>8</sup>

Anthony Svajda opined that church revitalization is making a church that is dying to return to a healthy state again, bringing back its purpose in glorifying God and mission to reach out to people who have not been regenerated in their community.<sup>9</sup> This actualization of this concept is not a day step or a onetime event. To some churches experiencing decline, their original function has long since been fulfilled. Most churches were founded on a vision for the gospel and a "first love" for Jesus. Most of these churches enjoyed years of successful service, reaching out to their neighbourhoods and the rest of the globe.

They lost that first love somehow, at some point, for some cause or a combination of circumstances, and the ministry was put in peril.<sup>10</sup> They have been ineffectual and empty despite being in their neighbourhoods for many years. Many more churches have members passionate about the gospel and desire to share Christ with their neighbours. They could have been disconnected from the changing demographics of their areas or suffered from bad leadership.<sup>11</sup> These congregations can receive assistance if they desire it, but most churches that are in decline are not even aware of the deadly erosion that has taken place in their congregation.

Some fail to accept that there is a problem and that significant changes are necessary to experience the vitality the church once enjoyed.<sup>12</sup> Church revitalization brings the church back to its original mission of forming devoted followers of Christ and effectively introducing others to Jesus, not merely adding more members and fantastic facilities. Anybody can use the ideas about making a church grow to help bring life back to a struggling church, but revitalizing a church is not the same as starting a new church, church growth, or church replanting.<sup>13</sup> Churches should be interested in church revitalization because they should aim to be more successful in completing the great commission and creating disciples.

It is essential to state that dying churches should be revitalized, and churches that want to increase their growth can also revitalize. Leaders of churches that desire more productive changes in the church can embrace church revitalization.<sup>14</sup> Some churches that want to improve their

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<sup>8</sup> Kevin M. Brosius, "There is Hope: Church Revitalization," *The Journal of Ministry & Theology*, Vol. 25, Issue 2, (2021): 113, [https://baptistseminary.clarksummitu.edu/wp-content/uploads/sites/3/2022/09/6\\_Brosius\\_Church-Revitalization.pdf](https://baptistseminary.clarksummitu.edu/wp-content/uploads/sites/3/2022/09/6_Brosius_Church-Revitalization.pdf), accessed May 10, 2023.

<sup>9</sup>Anthony Svajda, "Church Revitalisation", <https://caffeinatedtheology.com/> accessed 23 June, 2023.

<sup>10</sup> R. Albert Mohller Jr, ed., *A guide to Church Revitalization: Guide Book No. 5* (Louisville: SBTS Press, 2015), 9.

<sup>11</sup>Mohller Jr, ed., 15.

<sup>12</sup> Brosius, 113.

<sup>13</sup>Anthony Svajda, "Church Revitalisation", <https://caffeinatedtheology.com/> accessed 23 June, 2023.

<sup>14</sup>Hyung Woo Park, "An Effective Strategy for Church Revitalization through a Case Study of Hosanna Church" ( A Thesis project, Liberty Baptist Theological Seminary, Lynchburg Virginia, 2009), 32, <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1170&context=doctoral>, accessed May 11, 2023.

worship service, increase in making disciples, etc., engage in church revitalization. John 15: 1-5 explains God's desire to revitalize churches and that they should bear many fruits, not just regular fruits. This is the basis for revitalizing churches. Revitalizing the church begins with healthy congregations, leadership, and culture. Healthy spiritual leadership is the foundation of all Christian ministering opportunities and positive church transformation.<sup>15</sup>

### Areas of Church Revitalization

Since the church is like a building that cannot be built in a day, some areas needed church revitalization. A template of some areas of church revitalization was discovered through Pastor Choi. It starts by focusing on the individual lives of church members and moves to small groups in the church to revitalize the entire Church. These processes are:

**Personal Life Revitalization:** The first place where rejuvenation took place was in churchgoers' hearts. When Pastor Choi was appointed senior pastor, he carefully studied the congregation. He tried to assess the spiritual state of churchgoers by making house visits and attending several meetings.<sup>16</sup> This pastor was devoted to teaching the Bible and putting forth grace in sermon preparation. The church looked to be unchanged in every way. Although the Sunday worship session format remained unchanged, the preaching and praise songs inspired the congregation.

**Follow-up System revitalization approach and Church Policy revitalized:** People were eager to advance spiritually due to the personal improvement mentioned above; thus, a follow-up method was required. Making disciples who collaborate with the pastor from the NFC to the Ministry Class was the main goal of the revamped follow-up strategy. As for pastor Choi in his Church, he applied this process by establishing an elder group that meets weekly for 15 minutes of prayer after Wednesday's church programme.

2. **Worship:** A fifteen-minute elders prayer meeting turned into a thirty-minute gathering with a brief sharing of God's Word, which helped revitalize the church.<sup>17</sup>

3. **Values and culture should be revitalized:** Changing a church's culture is challenging, but if the church has made Disciples of Christ via a revived follow-up system, the effort is not that challenging. In reality, a church that has undergone both individual and systemic renewal frequently produces rejuvenated cultures and ideals spontaneously.<sup>18</sup> Members of each small group gain support, show love to one another and find delight in God's Word. These individuals represent a revived culture in the church and the wider community.

### Indices of a Healthy Church

There are some indicators of a healthy church. These indicators help to give a clear understanding of the purpose of the church. The dying signs of a failing church reveal a failing church. Therefore, the concept of church health within a failing church cannot be overlooked. Church health assessment has become the preferred tool for evaluating the “success” of a church. In

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<sup>15</sup> John C. Maxwell, *Developing the Leader within You* (Nashville: Thomas Nelson, Inc., 1993), 3.

<sup>16</sup> Hong Jun Choi, *Awakening a Sleeping Church* (Seoul, South Korea: Kyujang, 1998), 89-92.

<sup>17</sup> Adeleke, 94-95.

<sup>18</sup> Hyung Woo Park, “An Effective Strategy for Church Revitalization through a Case Study of Hosanna Church” (A Thesis project, Liberty Baptist Theological Seminary, Lynchburg Virginia, 2009), 56.

his book, “The Purpose Driven- Church,” Rick Warren posits that each church is driven by programs, finances, building, tradition, personalities, seekers, and events. A healthy church needs to be purpose-driven with five New Testament purposes given to the church: the body of Christ.<sup>19</sup> The early church in Jerusalem is a model that shows the five driven purposes of a healthy church. The early church recognized its purpose, practised it, and was driven by it: worship, fellowship, ministry, mission, and disciple-making. The early church in the New Testament was a group of people who have repented and reconciled with God as a result of the gospel declared by Peter.

Therefore, a church that wants to show healthiness will assemble regenerated believers. And they always lived according to the teachings of the apostles. They always lived a life that was purposeful and gospel-oriented. And because of that, the church grew. Secondly, this early church was a fellowship-centred congregation. They were dedicated to fellowship, to break bread, and to share everything in common as they sold their land and belongings. These gatherings could be called a community of love. Thirdly, this early church was a worship-centred congregation. They came together in the temple with a single heart, praising the Lord. Fourthly, this early church was a ministry-centred congregation. They were loved by all, not just by those within the church. This implies that the early church served the church and the community through miracles and signs in the name of Jesus Christ.

Finally, this early church was a mission-centred congregation. They defended and spread the message of Jesus as the Savior despite the persecution and suffering of the Jewish people. And the Apostles rejoiced that they were seen as worthy of suffering disgrace for His name. Brain Allen Law, in his thesis, identified eight traits of healthy churches. These traits are Transforming Discipleship, Intentional Evangelism, Empowering Leadership, Engaging Worship, Mobilized Laity, Authentic Community, Functional Structures, and Passionate Spirituality.<sup>20</sup> In Stephen A. Macchia’s discovery from an 1899 survey of opinions by 100 churches, he stated ten features of a healthy church.<sup>21</sup> They are spiritual disciplines, servant-leadership development, God’s empowering presence, learning and growing in community, a commitment to loving and caring relationships, God-exalting worship, an outward focus, stewardship and generosity, networking with the body of Christ, and wise administration and accountability.

## OVERVIEW OF PREACHER’S LIFE

There are some professions where the personal life of such a practitioner does not significantly influence the effectiveness of their job. For example, a doctor, teacher, or lawyer's life is unrelated to work.<sup>22</sup> That of a preacher is different. The life of a preacher has an influential, solid link to the preaching work and other works of the ministry. The personal life of a preacher is linked to the sanctity of the person holding the office. Although the preacher is

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<sup>19</sup>Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids: Zondervan Publishing House, 1995), 17.

<sup>20</sup> Brain Allen Law, “The Relationship between Church Health and Church Growth in United Methodist Churches in the West Ohio Annual Conference” (DMin Diss, Asbury Theological Seminary, 2002), 45-69.

<sup>21</sup> Stephen A. Macchia, *Becoming a Healthy Church: Ten Traits of a Vital Ministry* (Grand Rapids: Baker Books, 1999), 27-214

<sup>22</sup>William N. Read, *The Life of a Minister*, [https://biblicalstudies.org.uk/pdf/tsf-bulletin/32\\_read.pdf](https://biblicalstudies.org.uk/pdf/tsf-bulletin/32_read.pdf), accessed on October 10, 2023.



set apart for the service of the Gospel, the conditions of his life are not much different from those of any parish or congregation. If he is married and has children, his children will likely go to the same school, and his wife will shop at the same stores with most of his parishioners, who may also share the same social services. Maybe read a newspaper like other congregations will read, too.

Through all these contacts, there is a human relationship, the possibility of evangelizing life through the way of his life, but here, there is more. Here is the raw material of sanctification because the priest receives sanctification in his relationships, not his private life.<sup>23</sup> A preacher's life in this twenty-first century is mainly sectioned into the preacher's call and character.<sup>24</sup> The call of a preacher gives attention to the call to salvation, the all to sanctification, the call to service, and the call to separation. The first effort of God's Spirit is to enable a human being to understand the divine work of salvation. He opens the eyes of the individual for conviction of sin and directs such a person to the reality of eternal life. The Holy Spirit crowns his effort by drawing the individual into a relationship with God.<sup>25</sup> This invitation makes a person accept Jesus Christ, the son of God, as his Lord and personal saviour by faith. Wayne Grudem alludes to God's word in I Peter 2:9, showing to every reader that God calls people out of darkness into His Light and a life of fellowship with Jesus Christ, His son.<sup>26</sup>

The second focus is on the preacher's life and character. The preacher's life draws attention to his character in living out his faith, relating to his family, and leading the flock.<sup>27</sup> The first jurisdiction of relationships is home and family (for ministers who are married). Here, he regularly gains experience and training basics. Paul wrote to Timothy, "Whoever rules his household rightly." For if anyone does not know how to rule his own house, how can he care for God's Church?<sup>28</sup> God demands an exemplary lifestyle from a preacher. Dan Dumas establishes that God doesn't care as much about what a preacher has learned as a leader or even what such a preacher is good at because he cares most about who such a preacher is. The quality of the man or woman who leads the people of God is the most important thing.<sup>29</sup> The well-being of others is dependent on the trustworthiness of those in charge. If leaders are not faithful in their lives and their work, the people they are shepherding will suffer. Preachers as leaders will be held accountable before God for stewardship of those under their care (Heb. 13:17). This verse should give individual pastors sleepless nights.

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<sup>23</sup>Read,

<sup>24</sup>Seth N. Polk, "The Twenty-First Century Pastor: His Calling, Character and Competencies" (A Thesis Project, Liberty Theological Seminary, Lynchburg, 2007), vi-viii.

<sup>25</sup> George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 490-491.

<sup>26</sup>Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 692.

<sup>27</sup>Polk, vi-viii.

<sup>28</sup>Read, 3.

<sup>29</sup> Dan Dumas, "The revitalizer, who you must be," in *A Guide to Church Revitalization*, ed. R. Albert Mohler Jr (Louisville: SBTS Press, 2015), 19.

In the Book of Jeremiah 23:1, the Lord speaks to the spiritual leaders of Israel, declaring a woe unto them for prosecuting and driving sheep out of the pasture.<sup>30</sup> There are two opposite risks, one of neglecting the family due to pressure from the ministry, and the other of allowing infiltration of the family into the issues in ministerial duty. A pastor must create time for his family. If the preacher does not do this, the family and the ministry will suffer loss.

On the other hand, the minister must be careful to protect his church from internal interference.<sup>31</sup> This can happen only if there are certain hours of study and prayer in the home, where neither the wife nor the child can interfere. With this, home and family can positively affect service work. Much can be said about the church office system regarding administration flow and time for prayer and study, except for the church office where the minister resides is no longer the primary centre of activity.

Bill Bennett attested that some so-called good preaching is without power despite the need for good preaching. It is possible for an excellent preaching to be well-crafted, grammatically sound, cleverly illustrated, verbally, and correctly concluded, yet lacks power.<sup>32</sup> Therefore, there is a need for well-prepared, skilfully delivered preaching containing the power of God with such statements as “thus said the Lord” to the hearings of the congregation. A preacher should primarily meditate on the text until he senses fire in the bones of his body before he prepares the manuscript of the preaching. God accomplishes his purposes in the life of believers using two instruments: the word and the spirit. These two instruments add a dynamic interdependence and relationship.

Another key area a preacher needs to display an exemplary life is the exhibition of faith to lead God’s people through the revitalization task. In Henard's view, church leaders are not to give up or lose hope. He noted that leading the church through renewal is hazardous. It takes time, patience, and the teachings of the Bible. Nonetheless, Jesus assured that He would not abandon the church; any preacher who wanted to carry out a revitalization move should not.<sup>33</sup> According to Jesus, there is a reward for anybody who does not give up on his sheep. An extra reward subject emerges as a shepherd looks at that, as a congregation that will have a fruitful revitalization needs to have a minister who will remain with the church for not less than a decade. This implies that any clergy who wants to perform the role of a church revitalizer should be willing to love, preach, pray, and stay.

## CONTRIBUTION OF PREACHER’S LIFE TO CHURCH REVITALIZATION

### A. Preacher’s moral life as a motivation for correct personal life model:

A preacher's primary role in a church is to represent Christ (2 Cor. 5:20). His or her life should accurately represent the person and message of the Lord as they stand in Christ's place. Several passages in the Bible, such as 1 Timothy 3:1-7, Titus 1:6-9, and 1 Peter 5:1-4, define the

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<sup>30</sup> Ibid.

<sup>31</sup> Dumas, 18.

<sup>32</sup> Bill Bennett, “The Secret of Preaching with Power,” in *Text-Driven Preaching: God’s Word at Heart of Every Sermon*, eds. Akin, Daniel L., David L. Allen & Ned L. Matthews (Nashville: B&H Academic, 2010), 49.

<sup>33</sup> William Henard, *Can These Bones Live: A Practical Guide to Church Revitalization* (Nashville: B & H, 2015), 218.

requirements for pastoral service, including preaching. These requirements serve as the biblical benchmark for evaluating pastors. Temperance, kindness, caution, and contentment are traits of a blameless life (1 Tim. 3:2-3).<sup>34</sup>

According to Titus 1:7 and 1 Peter 5:2, no one should be able to accuse the preacher of selfishly pursuing their personal financial gain. The preacher's dedication to Christianity should be evident even to people who are not members of the church (1 Tim 3:7). As a result, the preacher's behaviour serves as a reliable example for others to emulate. This illustrates the transformative reality of Christ's redemptive work (1 Cor. 11:1). Additionally, this confirms that the preacher's message is one of strength and truth.<sup>35</sup>

It must be acknowledged that different preachers may be prone to different sins based on their individual personalities and environmental factors. A preacher who has led extremely successful ministries in the past, for instance, might struggle with pride more than a preacher who has always worked in a low-key ministry. However, moral integrity is one of the recurrent problems that a preacher must always deal with.<sup>36</sup>

### **B. Preacher's Spiritual Life becomes a major catalyst for revival:**

The concept that preachers are intended to become progressively more of who we were created to be (2 Cor 3:18)" is central to spiritual development. The growth of connection with the Holy Spirit is a sign of spiritual development.<sup>37</sup> However, it is erroneous to believe that preachers will develop spiritually just because they have been really serving the Lord and attending to members' spiritual needs.

Preachers may become so engrossed in the spiritual growth of others that they overlook their own, which is one of the risks associated with the pastoral ministry.<sup>38</sup> Not only is this circumstance ironic, but it also has disastrous outcomes. Unchecked, these preachers may exhibit "a form of godliness but denying its power" (2 Timothy 3:5, NIV).

According to Bicker (2011), the majority of preachers with minimal training and experience can carry out sufficient ministry activities with little to no spiritual growth. Without spending much time studying Scripture or enjoying moments of private prayer, we can visit hospitals, provide consoling words, and even say a little prayer. We can build our churches while our own souls are slowly starving spiritually.

### **C. Preacher's mindset influences church revitalization:**

Every leader needs to be an optimist, but not all optimists are leaders. Preachers are Leaders. It is your duty as a preacher to give your congregation a message of hope. People are taken to a better place by preachers. Preachers guide their followers to a better place. Even if you try to pass it off as

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<sup>34</sup> Pelham Lessing & Alton Chua, "The Life of a Pastor the Worker is as Important as the Work" (A paper presented at South African Theological Seminary, Sandton, 2012), 4, [The Life of a Pastor The Worker is as Im.pdf](#) accessed November 10, 2025.

<sup>35</sup> Ibid.,

<sup>36</sup> Ibid., 5.

<sup>37</sup> RS Armstrong, *The pastor as evangelist* (Philadelphia: The Westminster Press, 1984), 176-179.

<sup>38</sup> A Prime & A Begg, *On being a pastor*, (Chicago, IL: Moody Publisher, 2004), 85.



realism, pessimism has no place in leadership and won't make others happier. Leaders are not pessimists. The worst scenario is always seen by pessimists. Pessimists believe that evil will triumph over good. Because the gospel is by its very nature hopeful, pessimists are by God's design incapable of being effective preachers or church leaders.<sup>39</sup> Preachers cannot accept unfavourable influences and results. Translating the message of hope into your own environment is your responsibility as a preacher. Naturally, don't dispute the facts. Any effective revitalisation strategy must start with problem identification, and it's critical to understand your church's existing situation. However, you and your congregation are not doomed to follow a negative path.

Actually, your role as a preacher is to inspire people to have fresh optimism and hope. What if all churches embraced a new hope? Imagine if every church declared, "We can do this!" What if we all reassured one another that Jesus ultimately triumphs and that the gospel defeats evil? My thesis is really quite straightforward: Optimism is necessary to move your church towards the hope of tomorrow.<sup>40</sup> Historians look backward, journalists report what is happening today, and leaders move people to the other side of tomorrow. Optimism at its most basic level simply means seeing that something better is possible. Optimism reassures us that we don't have to stay stuck where we are.

#### **D. Manifesting a personality that promotes the kingdom of God:**

As preachers and church leaders, we want to see the Kingdom of God grow so that His name is known all over the world. The local Church, Christ's Body, is the New Testament model that Christ started and left for us to carry out this great job. Jesus left us a dynamic, breathing organism made up of many kinds of people in His Kingdom, not a stale organisation.<sup>41</sup> His strategy for changing the world is for the local Church to be expressed in every nation, tribe, and culture. We have a wonderful chance to contribute to this movement and develop practical strategies for church revival. Preachers should prioritise church health before church expansion. Our approach to church needs to fundamentally change.<sup>42</sup> Therefore, the preacher must embody Jesus's zeal for souls and take the lead in living a kingdom lifestyle. via discipleship and soul-winning.

Armstrong lists a number of spiritual benefits that preachers can experience, especially if they are actively involved in sharing the gospel with others. These benefits include theological, spiritual, and emotional development, all of which support preachers' entire personal development.<sup>43</sup> As they devote themselves to soul-winning and discipleship, preachers must personally exhibit this personality and inspire the congregation to be hopeful about producing health via their practical lives. This kind of influence can aid in the revitalisation of the church. Such influence can help the church to be revived. This act will therefore align with the life of Jesus as recorded in Acts 1:1 explaining the things Jesus did and also taught.

## **CONCLUSION**

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<sup>39</sup> Sam Rainer, *The Church Revitalization Checklist A Hopeful and Practical Guide for Leading Your Congregation to a Brighter Tomorrow* (Illinois: Tyndale House Publishers, 2021), 14.

<sup>40</sup> Ibid., 16

<sup>41</sup> David O. Dykes, *What Healthy Churches Do 10 Common Qualities of Healthy Churches Volume I* (Tyler, TX: Fluency Organization, Inc., 2013), 5.

<sup>42</sup> Ibid.,

<sup>43</sup> RS Armstrong, *The pastor as evangelist* (Philadelphia: The Westminster Press, 1984), 176-179.

This study has been able to explore the influenced of preacher's life to church revitalization. This study exposed the concept of church revitalization, overview of preacher's life and establish some contributions that preacher's life does to church revitalization. The thrust of this paper is therefore to expose different influences that preacher's life will contribute to the achieve church revitalization. These influences are Preacher's moral life as a motivation for correct personal life model, preacher's spiritual life becomes a catalyst for revival, Preacher's mindset influences church revitalization, and manifesting a personality that promotes the kingdom of God.

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