

# Development Leadership in Ministry

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## Biblical Perspectives on Leadership Models/ Models of Leadership Style

*Leadership is difficult:* After all, where is it that we find genuine Christians leaders? In the forefront, taking the flack, on their knees, finishing something someone didn't, behind the scenes, dreaming dreams others may follow. Nothing is easy about that.

*Leadership is necessary.* “Without vision a people perish.” Sheep without a shepherd are scattered. Someone must preach and teach sound doctrine. So God supplies leaders—some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers—to build up the body of Christ.

*Leadership is ours.* For a number of reasons we wear the mantle of leadership. We have been given responsibility for this generation and for learning something of value for the next. We have a trust; leadership has been bestowed. How will we handle that leadership?

### Biblical Leadership

Biblical leadership takes place when divinely appointed men and women respond in obedience to God's call. They recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands. They carry out their leadership roles with great conviction of God's will and an acute awareness of the contemporary lives they and their followers face. Above all they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others and mutual membership with others in Christ's body.

### Leadership In the Old Testament

In this part of the scriptures, a theology of leadership is best learned by a study of people whom God has used. The early centuries of Israel's life show us how God dealt with individuals called to lead. Finding people whose hearts were right toward him, developed within those leaders a vertical relationship that affected their horizontal relationships with others.

In the Pentateuch, Jehovah is the chief leader. He rules a divinely ordained theocracy but he shares his role with mortals.

#### Abraham and Moses

No Hebrew or English words for “lead” appear with Abraham's name. He certainly demonstrates distinctiveness of call, the unique choosing by God for a special leadership task (Genesis 12:1-3).

The dominant human leader in the Pentateuch is clearly Moses. God so often reminds him of his leadership task that he responds: Read Exodus 33:12.

Moses learned to share leadership with others under the guidance of his father-in-law, Jethro. The dynamic 18th chapter of Exodus describes the appointment of numerous leaders. Read Exodus 18:25-26. This pattern looks strangely similar to ministers equipping

Elders, Elders leading a congregation and setting apart deacons and deacons working with Christians.

### Joshua, David, and Nehemiah

As Israel expands into a monarchy, Joshua plays the role of tribal leader, assuming military command. David represents the epitome of the theology of kingship and Nehemiah shows us an Old Testament lay leader who is thrust into service without the training afforded Joshua or David.

In the early verses of Joshua, the word *success* appears. It is a term obviously connected with prosperity and material things—such as the conquest of land. Yet the modern concept of success is quite different from the biblical concept, because the Bible rejects mere wealth or power as the only basis of success. Rather, biblical success means discovering and doing the will of God. In the historical books of the Bible, both dimensions stand clearly in view—the physical acquisition and protection of land and the spiritual maintenance of devotion to Jehovah.

Jehovah clearly tells Joshua, “You will lead these people” (Josh. 1:6), and he does so by heading up numerous subordinates referred to as “the leaders of Israel.” (8:10), “the leaders of the assembly” (9:18) and the “leaders of the community” (22:30). The intricacy of organization in the latter days of Joshua’s control appears in 23:2 where we read about “elders, leaders, judges and officers.”

In 445 B.C. Nehemiah served as a special cupbearer to the king, a noble representative of the people who had long since left spiritual leadership behind and had forgotten how God had called them to lead other nations of the world. Nehemiah follows through with a strong sense of mission and accomplishment. We can learn much today from the example of Nehemiah.

### **Old Testament Leadership Principles**

From Creation to Moses and then beyond several lessons seem to stand out:

- *Biblical leadership begins by divine appointment.* In every case, the call seems clear both to the intended leader and to those who follow.  
*Leadership moves from Single to Multiple.* Noah and Abraham stand above. Once the nation is formed Moses parcels out leadership responsibilities to others, shares authority, and exercises what we might call participatory leadership.
- *Leadership requires accountability.* The Law spelled out the greater responsibilities of those called by divine appointments. Lev. 4:22
- *Leadership requires a time of preparation.* Joshua served for years as Moses’ servant. David learned at home and then lived as an active soldier before anointing as king.
- *Leadership requires a heart sensitive to spiritual things.* 1 Samuel 16:7. “Heart” and “passion” are key elements developed over time.
- *Leadership requires skill.* Leadership and administration are not synonymous. There is an overlap.

- *Leadership Requires Vision.* (The Ability to see a Preferable Future that produces passion in peoples hearts.)

### **Leadership in the New Testament**

The key to understanding Christian leadership is learning to lead like the Lord. In Matthew 11:25-30, Jesus describes his leadership as gentle and humble. Jesus' work with the disciples provides a pattern of group leadership worthy of diligent study. If there was one modern management trait that carried Jesus from nobody to somebody, it was his **service** to and for the benefit of others—his servant leadership.

### **Servant Leadership**

Servant leaders lead with a style not reflective of popular culture. Jesus instructed his followers to walk away from the prevailing Gentile and Jewish models of prideful leadership, where dominance, coercion, titles and public recognition were not the goals. Jesus spoke of leaders who serve. Servant leaders still do the things leaders do—direct, organize, envision. But with servant leadership, the **Kingdom of God**—not one's personal fiefdoms—becomes our motivations and shapes our style of leadership.

### **Characteristics of the servant leaders**

When servant leadership is incarnate in the church, certain characteristics will be present.

- *Servant leaders are secure, knowing God values them.*  
Only when we accept our worth before God can we freely attend to the needs of others. In John 13:3-4—Jesus was at liberty to wash dirty feet because he knew who he was before the father.  
If affirming others somehow diminishes our sense of importance, servant leadership will be seen as a threat and we will not practice it.
- *Servant leaders find joy in encouraging and supporting others.*  
They enable others to develop their spiritual gifts in the context of ministry, and they publicly recognize the growth and contribution of others. 1) Appreciate them for what they are. 2) Believe they will do their very best. 3) Praise them for their accomplishments. 4) Accept personal responsibilities as a leader. Acquiring and training and keeping good leaders is your most important task, you cannot do ministry alone.
- *Servant leaders don't need credit for their ideas or visions.*  
Servant leaders glory is in the growth of the Kingdom of God.
- *Servant leaders are high on relationships and low on control and coercion (manipulation in doing something)* It is all about relationships. God is not interested in religion but in a relationship. Man created religion. Develop good and healthy relationships. Be an encourager of people.
- *Servant leaders shun the trappings of authority and status.*  
Realizing we are all equal before Christ, they avoid hierarchical pecking orders.
- *Servant leaders base their authority on character, not the position they occupy.*  
Servant leaders give people an attractive model to follow rather than coercing people to do their bidding.

These characteristics can be seen in Jesus as well as others who followed in the emerging church.

### James & Barnabus

James was moderator of the church in Jerusalem. Though not directly trained by the Lord himself, James models a participatory leadership style, able to moderate a public assembly

with a broad view to the greatest possible benefit of the body of Christ. He was able to allow all viewpoints to be appropriately aired, summarizing the consensus of the assembly and preserving the unity of the saints.

Barnabus arises from an apparent layman's role in Jerusalem to become leader of the second New Testament church in Antioch. He gives a brilliant example of secure leadership, being willing to trust others to exercise the greatest potential of their gifts.

## **BARNABAS SON OF ENCOURAGEMENT**

### **INTRODUCTION**

1. Up With People—that was the motto of Barnabas. He was supporter and encourager of people. Saw in people things that no one else could.
2. He sought to bring out the best in people even if it meant criticism or being outside the in group.
3. Sought potential rockets for God, lit their fuses. He didn't for a second care if they went beyond him. His ministry was fulfilled by spotting others and putting them on a launching pad for God.
4. This was so much a part of Barnabas' lifestyle the 1<sup>st</sup> time he is referred to we find how he got his name. **“Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement” Acts 4:36.**
5. Story is told of two farmers side by side one negative one positive.
6. It is hard to let someone get credit without putting in a bit of criticism. How do you score. Notice how many times in the next week you say or get ready to say something negative. You can stop if you notice you're doing it.

### **I. Barnabas Was Encourager of Poor**

1. Made no difference what kind of people he supported and helped them. **Acts 4:34-37 There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need. Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement), sold a field he owned and brought the money and put it at the apostles' feet.**
2. Serious economic problem in Jerusalem because Christian and persecution.
3. Needless to say they were discouraged, but Barnabas was there to encourage. Didn't say sure it could be worse—he went to action.

### **II. Encourager of a New Comer**

1. When Paul became Christian he began preaching, which upset the Jews
2. He had to escape Damascus by night to save life. **Acts 9:1-25** Where did he go to Jerusalem to Disciples and Apostles. **When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple. Acts 9:26.** No trust because of a persecutor
3. Paul needed friend to break down walls of unfamiliarity and doubt. **Acts 9:27 Act 9:27 But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.** Look around—is there

someone who does not get feel welcome—feels isolated and lonely—you be Barnabas to them

### **1.1 III Encourager of a Church**

1. When first racially integrated Church began. **Acts 11:19-21** Barnabas natural choice to send. Never said it never done that way.
2. How did he handle it. Sized it up. Didn't make up mind first. **Acts 11:23 When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts.** He encouraged them all vs. **24 Result He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.** Grew so rapidly. Sent for someone to work full time.
3. He sent for a man who as far as we know had no experience working in the local church. Preached a few places, but not stayed long. No program for building new congregation. In fact he had dropped out of sight and Barnabas had a hard time finding him. **Acts 11:25** Then Barnabas went to Tarsus to look for Saul. **Look = in Greek with difficulty.**
4. Paul is who he was looking for. They prospered. Church balanced local evangelism (vs. 21 & 24) with edification (vs. 26) benevolence (vs. 29) and world wide evangelism (13:1-3).

### **IV. Encourager of Fellow Worker**

1. Continued to encourage when troubled with Paul. Barnabas then Paul. **Acts 14:12** God thing.
2. It wasn't long till scripture referred to them as Paul and Barnabas. Second but did not mind. I can see Barnabas passing out Paul's writing wherever he went.

### **1.2 V. Encourager of a Quitter**

- Although Barnabas helped Paul not always agree. Barnabas discovered someone with potential not allow any to dissuade him.
- Barnabas wanted to take John Mark on next journey. Paul said NO Way. Mark quit before real work done on previous trip. **Acts 13:13-15:38** Mark had a chance and blow it.
- Barnabas felt he deserved another chance. He saw potential **Acts 15:39** Barnabas took him and we see Mark grew and glistened for God. Barnabas was right.

### **1.3 Conclusion**

Not perfect (**Gal. 2:11-13**) **When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.1 occasion did not see best in others. Down on Gentiles.**

1. God always accepted and used people who goofed in past
2. We must acquire Barnabas characteristics. Get involved with others and encourage them. Look for potential. Maybe there is Paul or Mark for you to encourage and become

## *Paul, Timothy and the Elders*

It was Paul and the other New Testament Epistle writers to formulate New Testament doctrines, including a biblical theology of leadership. His constant modeling and mentoring, encouraging and exhorting, teaching and training, exemplifies New Testament leadership at its best.

He describes his own leadership approach in 1 Thessalonians, offering a contrast to the first-century pagan understandings. Compare and contrast 1 Thessalonians 2:1-6 with 1 Thessalonians 2:7-12.

As you examine Paul's leadership it brings us to Timothy—the end result of modeling and mentoring. Much of what we know about church leadership is linked with Timothy because of Paul's two letters.

In looking at the life of Timothy, we learn that biblical servants:

- 1.) Avoid false doctrine
- 2.) They aim toward godly living
- 3.) They use their spiritual gifts
- 4.) They accept the challenge God placed before them. We must note a group known as “the Ephesian elders”, who demonstrate what God expects of lay leaders in local congregations. These elders (v. 17) and overseers (v. 28) were to serve as “shepherds,” *Presbyteros, episcopos, and poimen*, all appearing in the same context and describing the same people. We link Acts 20 and Ephesians 4:11-16 to see how this leadership creates strength in the unified body of any congregation.

### **New Testament Principles of Leadership**

- *Leadership is servanthood.*
- *Leadership is stewardship.*
- *Leadership is shared power.* Phil 2:4. The proper climate for leadership development emphasizes a decentralized institutional philosophy. Our goal is to push decision making and authority as far down the ranks as possible, so that the people who live with actual implementation have a major voice in the decision.
- *Leadership is ministry.* The emphasis on *deakonias* and the thrust of the gift of leadership in Romans 12:8 show us that if New Testament leadership means anything, it means serving other people.
- *Leadership is modeling behavior.* The spiritual leader who is a servant does not *demand*. He serves. In his service the spiritual leader sets an example for the body—an example—an example that has compelling power to motivate heart change.
- *Leadership is membership in the Body.* The leader must identify with the members of the congregation. Romans 12:4-5. Belonging to the others, the Christian leader serves in meekness. I am a part of you.

### **How Do We Lead?**

This first step is creating a climate—an environment in which biblical leadership styles can blossom and thrive.

This is a climate of:

- a) respect
- b) trust

- c) acceptance
- d) discovery
- e) depth

## SIX ESSENTIALS FOR EFFECTIVE MINISTRY

- values, dedications, commit myself, if G use me
- standards step by themselves, great leaders expect more from themselves, put forth more effort, do your best, central values of leadership
- take every efforts, personal
- keep you ineffective, unproductive
- increase your leadership

### 1 I will vow to maintain my integrity you are a person of your word, what you say, you do – demonstrate, you are a christian, live so, foundational.

2Peter 3:14

- spotless, blameless, none of us is perfect
- but how?
- proverbs 28:13
- dont hide my faults, those who hide they will fail, those who confess have second chance  
honest with weaknesses, no perfection, thats ok, but this area I have to grow what I say, I do, I live so – telling the truth, is built in trust
- reputation for telling the truth even its difficult – people have to trust you
- keep your promises, truth teller
- forgiveness is eternal, instant
- trust is a process, is growing
- if somebody fails time to prove, and get back to ministry (trust)

### 2 As a leader I will vow to forgive those who hurt me (every effort)

Heb 12:14-15

- fact is you will be hurt, véletlenül-direkt sometimes
- direct, or they dont recognize, cant be leader without this
- bitterness (keserűség) root of this, emészt
- if you dont make this decision, dont promises
- going to be tempted to be
- require forgiveness – Jesus perfect leader, was betrayed, Judah close friend, other disciples as well, even if you a perfect leader – not your fault, but if you bitterness is growing
- Moses were criticized, refused to follow
- dont let himself to be bitter
- 2 people who is asmic (humble) – jesus, moses who is learnt how to handle the critics

why?

- they want to defend me, others
- rebellious nature, problems with authority, dont like they say what to do
- sometimes we
- transforming anger, to another person,
- upset at home – at work, come to church and let it pour
- sometimes we cant explain, non-popular decision
- personal problem with his wife, wasnt affair another woman, force with his wife

- we will removed him from teaching, my purpose was not take him out, reputation
- this issue was not a public, people was upset to me, why? I am not going to tell you
- I want the right thing for the church
- counselling for 2 years – rehabilitating, G use him great way
- let people to be upset to me, instead of others

3 reasons why:

- how much you have been forgiven
- bitterness hurts you, not them
- realize you going to have more forgiveness, as you forgive, you will be forgiven

### 3 I will vow relax and trust God

Heb 4:11 every effort,

relaxed concerned, others need relaxation, but you are not God, can't fill all needs

pray more, less worrying

your job to be faithful, do your best, but it's God's ministry

don't get a hurry to push the things

other ways quit time – not always speaking the problems, if you gave it to God don't get back

meditate his promises

he promises and keeps his word

Josafat

2 Cron 20 was facing 3 enemies, prays this famous prayer

ask 3 questions, to let himself, and trust

7. God are you not?

8. did you not?

reminding himself, who God is, what he did

did you not do this? will you not do this again?

stay at God's word

share the respo, share the faults, let them make mistakes

be effective if we learn through mistakes

other thing is humour!

tremendous stress, don't take God seriously, me not seriously

proverb 17:22

cheerful heart is good medicine, but tries

humour and humility: same base in hebrew

1 Tim rich are everything good, don't wait until the heaven

do you tired from ministry? no, to honest but in it, not of it

enthusiasm, passion – comes from relaxing and trusting God

#### 4. As a leader I will vow to be an encourager. Rom 14:19 build up not tear down.

How? Be sensitive to their needs. People respond to responsibility. Let people share, credit, control, creativity, involve them listen to them. When you are listening to someone you are loving them.

5. AS A LEADER I WILL VOW TO be a peacemaker. Make every effort to reduce conflict. Ephes 4:3. How? Put other before yourself. Stop gossip. You do not pass on. Name it. Is it that gossip? Tolerate diversity. Believe every body is important. Great people makes people feel great. As a peacemaker you want to give them: Attention,

affirmation, appreciation. People are hungry today for these 3 things. 1 Cor 12: 7 Rom 15:7, Fil 2:2. God will not overlook in a church is division. Promote unity in the church. Ten times in the first book of Acts- one accord,,,,when you have the unity of Acts, you have the power of Acts.

**6. AS A LEADER I WILL VOW TO never stop growing.** See Peter 1:5-8, keep on growing, add to your faith. Learning is the life style of the leader. The goal of education is to teach how to learn so that you will learn all your life. Growing ministries requires growing leaders. How? Try new things. If it does not work call it an experiment. If it works you are genius. Do not accept the last seven church. Let new people be involved. Listen to new people in the church. Creativity is the ability to take things from other churches. Ask questions? Learn to ask questions that shows teachability. Vital study. Do not get too comfortable. Amos 6:1. Comfortable leads to laziness. Have a mentor. Mentors can give you advice, show how to do it. Be open to positive criticism- feed back. The quality of your feedback will determine the quality of your ministry.

## **10 principles how would Jesus do your ministry**

**1. Identification. Known who you are.** Know my strengths and my weaknesses, my limitations. I am the one who testifies for myself John 8:18

If you knew who I am you would ask me for some living water John 4:10

If you know who you are other people will decide that for you. If you do not seal this issue you will fall to these extremes: comparisson and copying.

Be yourself. God wants that, He made you so only you can be yourself. insecurity, too critical

You know who you are by knowing whose you are, and by knowing that God has given you specific gifts. You are different and unique.

**2. Motivation: Clarify why I am in the ministry.**

I seek not to please myself but him who sent me John 5:30.

You can not last in ministry if you have not have the right motive. Jesus dedicated his entire life to please God. you can not please everybody. Jesus was perfect and could not please everybody.

No matter what you do some people will love you or criticize you.

Everyone has all kind of expectations. 1 Tes 2:4

learn to live for an audience of one. What matters most is what Jesus thinks about what I do.

**3. DEDICATION: I must keep my life pure.**

I am the truth. He did not tell I have I tell the truth. Integrity is the basis of all ministry. You will not fool God. 2 Tim 2:21 He can overlook intelligence, gifts but not a dirty vessel.

**4. Concentration: I must focus on what is important.**

John 8:14, Luke 2:49 John 17:4

There are many good things that you can be involved in your life. I have completed the work you gave me“ Have everyone been healed? Became christian? Heard the Gospel? NO. God does not expect to do everything . I have enough time to do the will of God. Luke 10:41

„One thing is needed“ The enemy of the best is good. This one thing I do. Phil 3:13

Some things are just activities.

There is a difference between fool schedule and result, activity and proactivity.

In our church we have four priorities: membership, maturity, ministry, mission. Know, become mature, serve reach out for Jesus.

many priorities means no priority.

The people who made the greatest difference in the world were the focused people.

If you do not live by priorities you live by pressures. If you do not determine what is important other will do it for you. Jesus was focused, determined.

**5. DELEGATION : involve other people in your ministry.**

God call my to ministry but did not call me to do it alone.

The reason many quite the ministry si that they fill that all depends on them. Jeus who was perfect enlisted 12 man to help him.

your ministry shoud abbroad you so that you will share the load with other people. Why we do not delegate:

Perfectionism-nobody can do it as I so.

Insecurity- what if they do a better job thajt I do.

**6. Meditation (isolation): I have got to meet with God every day.**

John 8:26 1 Tim 4:7

**7. RELAXATION: I need to také time out to enjoy life**

Mark 6: 32 Rest and relaxation is soimportant tha the put it in the 10 Commandment.

We need balance in ministry.

Jesu came enjoying life. you need to dever daily, withdrow weekly, abundant annually.

**8. EDUCATION: I must never stop learning.**

Luke 2:52 Jesu was balanced statue, wisdom, spiritually, socialy. The more balance we are the most efective we will be in ministry. 2 Tim 3:17

Growing ministries require growing ministers.

**9. Expectation: I need to expect God to use me.**

Jesus and Lazarus. nothind g ever pressed him, He was never in a hurry. John 11: 41-42

He will work in you life how much you expect him to work - no more no less. |You must expect God to work in your life, church, family, ministry, nejghberhood.

**10. Determination: I must never give up.**

I must fulfill the mission that God gave me in the world, church,

Luke 4: 42-44 They had another agenda for Jesus.

**Leadership is serving others Mat 20:25-28**

“serventhood is leadership.

The more I serve other the more God will rais eme in leadership.

**Why? Here are 7 motivations**

The way you are a servant of God is to serve others. God is most intersted in why you do that wha tyou do.

1 Because we were created for service. Ef 2:10

2 It proves that I belong to Christ. Rom 7:4

3 Serving others is the way to serve God. Col 3:24, Matt 25:40

4 Because I owe God everything. Rom 12:1

5 Because service is the best use of my life. 1 Cor 15: 58 nothing you do is without t value if you so it for the Lord. Playing with your kids is so important as preparing the sermon.

6 because service makes life meaningful. Mark 8:35 If you are not serving you are not living you are just existing.

7 Because it will be rewarded for eternity. John 12:26, Mat 25:21 Life is a test. God is taesting us to see what faithfulness do se have. Well done, faithfull servant.

**Day 2 ! The model servant Leadership**

## Nine traits of a servant hearted leader

- 1. A true servant is totally dedicated to God's service.** Ps 119:10, Ps 86:11  
every Christian is in full time service. „I am catholic but I am not practising“
- 2. A true servant sees service as an opportunity not an obligation.** Ps 100:2, 1 Tim 1:12,  
God uses ordinary people. If he would use only perfect people nothing will get done.
- 3. A true servant is motivated by what God thinks , not what others think.** In smaller  
churches, big fish in the small glass. Gal 1:10
- 4. A true servant does not judge others' service.** Rom 14:4
- 5. A true servant gives credit to God.** 1 Peter 4:10
- 6. A true servant is more concerned with ministry to others than making money.** Luke  
16:13. Number one excuse for not doing ministry : I am too busy ..making money.
- 7. A true servant serves with a spirit of humility.** 1 Peter 5:5
- 8. A true servant is a peace maker not troublemaker.** 2 Tim 2:24
- 9. A true servant is faithful to the ministry he or she has been given.** 1 Cor 4:2  
Obedience not out of the convenience but out of the conviction.

### A STUDY OF THE ELDERSHIP IN THE NEW TESTAMENT (A Model of Servant Leadership)

#### Scriptural Words For Elder

**ELDER** (*Presbotes*) Usually translated Elder or Bishop

This word is used in secular Greek for an ambassador, a spokesman, or an authority figure. It seems to denote an appointed or delegated authority. A leadership type of authority is what is always being referred to.

In Old Testament it is used for the Elders of Israel—heads of patriarchal clans (Exodus 12). In Old Testament and New Testament the older and spiritually mature men are referred to by this word.

In New Testament the members of the Sanhedrin are referred to by this term. In the Christian churches, those who are being raised up and qualified by work of the Holy Spirit, were appointed to have the spiritual care of and to exercise oversight over the church. The maturity and spiritual experiences of the person are important here (Titus 1:5-9 and 1 Peter 5:1-4).

**BISHOP** - (*Episcopos*) Usually translated - overseer or guardian.

The root meaning of this word is to inspect or visit. It denotes the activity of looking at or paying attention to a person or thing with a view of taking care of or caring for.

It is used in taking care of widows and orphans (James 1:27). In Luke and Hebrews it is used for the loving seeking care of God.

The word in New Testament and Old Testament stresses loving care and seeing with a heart that is moved to action.

**SHEPHERD** (*Poimēn*) Usually translated - shepherd or by the Latin, pastor)

A shepherd, one who tends herds or flocks (not merely one who feeds them), is used metaphorically of Christian "pastors," (Ephesians 4:11). Pastors guide as well as feed the flock; Acts 20:28, with verse 17, indicates that this was the service committed to elders (overseers or bishops); so also in 1 Peter 1-2 "**tend the flock ... exercising the oversight**" this involves tender care and vigilant oversight (Vine p. 167).

This word is basically the ideas of A and B above combined.

### **Elders As Officials**

It is commonly supposed that there is in the church the "office" of elder. This view has perhaps been encouraged and implanted by the King James translation which uses the term "office" in translating 1 Timothy 3: 1. **"This is a true saying, If a man desire the office of bishop, he desireth a good work"** (KJV).

Let's examine the validity of this idea. A literal translation of this verse would not contain the word 'office,' but would read: **"Here is a valid statement, if anyone longs to be an overseer he desires a worthy task."** We need not strain too hard at the "office" idea from this text. It isn't actually there.

### **A Historical Development Of The Eldership.**

To set the scene for understanding the Biblical pattern perhaps we must first recall that the Lord Jesus is presented in the New Testament as The Chief Shepherd (1 Peter 5:4) and the Great Shepherd of the sheep (Hebrews 13:20).

So we can ask the question, who leads the flock, the shepherd or the sheep? The answer is readily apparent; no one ever expects a flock to lead the shepherd.

Then, too, Christ is set forth as the Head of the Church which is his Body (Ephesians 1:22-23). And it is obvious that orders proceed from the head to the body, not visa versa. It seems clear that the church is not to be a democracy, but a theocracy, with it's rule coming from the Lord Jesus Christ, it's exalted head (Col. 1: 18; 2:10, 18, 19).

It seems then, that a theory for church government is quite clearly spelled out in these concepts. But how is this worked out in practical detail? What human agency of governing authority has been stipulated in the New testament? And could not the Head communicate directly through each member of the body and govern through democratic procedures?

To answer the last question first, there is no doubt that he could govern through a democratic structure, but that is not what He chose to do. Rather, He chose to say through his Apostles, **"Appoint elders in every town"** (presbteros) Titus 1:5 and **"let the elders who rule well be considered worthy of double honor"** (1 Timothy 5:17-22 presbteros).

Even as early in church history as Acts 20, Paul was able to call together the Elders of the Ephesian church and admonish them, Acts 20:28 (Episcopos). Notice it is called **"The Church of the Lord,"** and the leaders are appointed as **"guardians, to feed the church."**

Also, it was the Spirit of God who appointed them, not a democratic electoral process. Two words used in these verses describe those whom God made responsible for governing the church; 'elders or guardians.' 'The word elder speaks of maturity—in this case of spiritual maturity—an obvious necessity for those who rule. And the guardians are those charged with the responsibility of oversight, to see the welfare of the flock and care for the well-being of God's people (Hebrews 13:7 and 13:17).

The biblical pattern of church government is laid out for us in terms of men who were called and appointed to the office of governing and leading the flock of God. But who appoints these elders or guardians? In actuality, the Holy Spirit does the appointing (Acts 20:28). He is the one who gives gifts for ministry. He knows who has spiritual maturity and the leadership qualities which He Himself imparts, then He alone is qualified to make these appointment.

What human Agency does He use to let us know who it is He wants to lead and rule? Could he still not do this through a democratic election? Yes, He could. But what did he do?

## **The First Appointment Of An Elder.**

The first appointment of an Elder in the New Testament is reported in John 21 in a scene between the Lord and Peter (John 21:15-17). Note that our Lord changed the wording each time he charged Peter. It is significant to observe that the primary charge, "**feed,**" is twice repeated and in between the two he says "**shepherd my sheep.**" The emphasis is clearly that feeding the flock is the main business of the elders but not the total of his responsibilities; it is also his job to care for the sheep just as the Chief Shepherd does.

John 21:15-17 is a clear assignment that Peter recognizes. In 1 Peter 5:1-4 Peter relates the term elder and shepherd of the flock to the same person, in this case, Peter, himself. In John 21:16, shepherd my sheep is equivalent to Peter's appointment and assignment to be an elder or what we might call ordained into the ministry. Peter's command to "**tend the flock of God,**" (1 Peter 5:2), is literally "**shepherd the flock.**" From this idea we get the term "pastor." A pastor is to be the shepherd of God's flock. Though the term elder could just as easily be used.

To summarize, we have, inherent in the words used for the "elder," the basic qualification for this leadership position; that is **spiritual maturity**. In guardian we have set forth the responsibility of oversight and accountability to the Lord. And in the term "pastor" we have reflected the heart Attitude necessary to fulfill the job. A pastor must be one who really has the care and feeding of God's flock on his heart and is willing to lay down his life for the sheep as the Good Shepherd did, not necessarily dying for them, but living for them as a living sacrifice. In all this there is accountability in one direction—to the Chief Shepherd. No mention is made of accountability to a board.

## **Early Action In Acts.**

The next step in tracing the appointment of elders leads us to the history of the early church as recorded in Acts of Apostles. One of these acts was the appointment of elders; as the Apostle Paul and Barnabas did in Acts 14:23 as God's representatives.

It is clear from references in Acts 15:2, 4, 6, 22, 23 that there were already elders in the Jerusalem church as well. They are mentioned in all these scriptures in addition to the apostles giving us additional evidence of the structure of the church administration and government. These elders, in company with the apostles, were consulted on the problems of early church life, when making binding decrees without benefit of congregational approval, as seen in the account of the first church council are recorded in Acts 15.

The next thread of evidence in the New Testament comes from Paul's instructions to Titus and Timothy in the Pastoral Epistles, especially 1 Timothy and Titus.

When Paul instructs Titus (Titus 1:5) this moves the appointment of elder down one succeeding step to those whom the apostles, themselves, designate in this case, Titus.

Continuing through Titus 1:9 we see the apostles lay down the qualities of elder or guardian. The word bishop here in some versions and overseer in others, is the same Greek word translated guardian in other places mentioned previously.

The instruction of Titus is augmented by that in 1 Timothy 3:1-7 and 1 Peter 5:1-4 in the emerging church order reflected by these pastoral epistles it seems apparent that these specifications were recorded for future reference for more than passing interest.

The final safeguard in appointing elders is Scriptural self evaluation: Titus 1:5-9, 1 Timothy 3:1-7, 1 Peter 5:1-4.

**Elders were and are those called of God and set apart by the Holy Spirit to fulfill a special ministry in the body of Christ. Their responsibility is to oversee the entire**

**functioning of the body and help to maintain its health by following the principles outlined in the scriptures. They are to be a model of servant leadership, accountable to God, each other, and the body they serve.**

As we review the qualities it would seem that no one qualifies—until we reflect that God is not demanding perfection, but rather a heart commitment and a quality of life consistent with the character of Christ. God knows how imperfectly we perform, but he is concerned with our heart commitment to His standards and a willingness to conform to this pattern. Because of the seriousness of the office, special instruction are given (1 Timothy 5:11-21).

### **The Function of Elders**

1. Elders are to *shepherd* the flock of God.
2. Elders are to *disciple* the flock of God.
3. Elders are to *protect* the flock of God.
4. Elders are to *refute* contradictions to sound doctrine.
5. Elders are to *make* decisions on doctrinal issues.
6. Elders are to *pray* for the sick.

**Elders are responsible for the "the whole" of the body of Christ.**

### **A STUDY OF DEACONS (AND DEACONESSES)**

#### **IN THE NEW TESTAMENT (A Word Picture of Servanthood)**

#### **Service in The Words of Jesus**

It took the ministry of the Lord Jesus, in the New Testament record, to elevate diakonia to its full expressiveness. By His life and in His teaching He elevated this word above its usage in both Greek and Hebrew thought patterns.

Jesus completely reversed the existing order of things when he said: **"It will be good for those servants whose master finds them watching when he comes. I tell you the truly, he will dress himself to serve, will have them recline at the table and will come and wait on them"** (Luke 12:37). Here the picture is that of the master serving the slaves.

He portrayed the normal order of things when he asked: **"Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat? Would he not rather say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink?'"** (Luke 17:7-8). 'Men He made it clear that He himself came to serve by these words.- **"For who is greater, the one who is at the table or the one who serves (diakoneo)? Is it not the one who is at the table? But I am among you as one who serves (diakoneo)"** (Luke 22:27).

Our Lord supremely demonstrated His servant attitude in John 13 when he took the slave's place and washed his disciples' feet. The word diakonia is not in this text, but the idea that it conveys is clearly portrayed in the action of this scene. Our Lord further expanded and dignified the idea of serving by linking it with the ultimate service of giving his life on our behalf in the service rendered at the cross **"...just as the Son of Man did not come to be**

served(diakoneo), **but to serve (diakoneo), and to give his life as a ransom for many"** (Matthew 20:28).

The meaning of diakonia is further widened by our Lord to encompass a wide spectrum of services such as giving food and drink, providing shelter, providing clothes, and visiting the sick and imprisoned (Matthew 25:42-44). Here too, the Lord Jesus brought in another element of loving service rendered to another person—the idea that for His people service given to men was also service rendered to Him. **"I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me"** (Matthew 25:40).

In all of this we see that diakonia comes to mean the full range of expressions of active Christian love to one's neighbor. Jesus himself was the living example of this attitude, it was the hallmark of discipleship to him: **"By this all men will know that you are my disciples, if you love one another"** (John 13:35). Jesus makes it clear in the context of this verse that love finds its fullest expression in acts of loving service to one another.

Perhaps the capstone of our Lord's words on this subject are these **"...You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant (diakoneo)"** (Matthew 20:25-26).

Here we see service linked to dying, the sacrifice of one's own desires for the sake of another's well being. The Christian's service is clearly to parallel the service rendered by his Lord.

### **Diakonia In The New Testament**

The scope of this word in the New Testament is broad and inclusive. It covers.

- Timothy and Erastus as assistants in preaching the gospel (Acts 19:22)
- Onesiphorus in his service to Paul at Ephesus (2 Timothy 1: 16-18)
- The apostles' service to the church (2 Corinthians 3:3)
- The Old Testament prophets' service to the church (I Peter 1. 10-12)
- Paul ministering to the needs of the saints at Jerusalem (2 Corinthians 8:10 and Romans 15:31)
- Ministry of the saints in general (Ephesians 4:1 1 and Hebrew 6: 10). The household of Stephanas devoting themselves to the service of saints (1 Corinthians 16:15).
- The ministry of angels (Hebrews 1: 14, Mark 1: 13).

Service is coupled with other words to describe a particular form of ministry:

- Preaching the gospel as a ministry of the Word, in which the preacher is the one who serves up the Bread of Life (2 Timothy 4:5, Acts 6:4).
- This is also called a ministry of reconciliation (2 Corinthians 5:18) All self-effort to keep the law is called a ministry of death and condemnation (2 Corinthians 3:7-9)

- While in the same passage, by contrast, the life of faith is characterized as a ministry of the Spirit and a ministry of righteousness (2 Corinthians 3:7-9).

One can also be a servant of:

- Satan (2 Cor. I 1: 14- 15)
- God (2 Cor. 6:3, 1 Thess. 3:1-3)
- Christ (1 Tim. 4-6)
- The gospel (2 Cor. 11:23)
- The new covenant (2 Cor. 3:6)
- The church (Col. 1:25)

### Deacons As Officials

It is commonly supposed that there is in the church the "office" of deacon in addition to, or as opposed to the general functioning of a Christian in a service or ministry described up to this point in our study. This view has perhaps been encouraged and implanted by the King James translation which uses the term "office" in translating 1 Timothy 3:13. **For they that have used the "office" of a deacon well purchase to themselves a good degree .... "**

Let's examine the validity of this idea. A literal translation of this verse would not contain the word "office," but would read: **"For the ones having served well acquire for themselves a good standing and much boldness in the faith..."** We need not strain too hard at the "office" idea from this text. It isn't actually there.

### Deacons And Bishops

In Philippians 1: 1, the deacons are linked with the bishops (or overseers) which could lead us to believe that there were two kinds or groups of officials in the church. This may be so, but we could argue with equal weight that the apostle is here covering a spectrum of saints in this address. He could be saying, **"...to all the saints in Christ Jesus who are at Philippi, with the overseers and household servants ... "**(Phil 1: 1). There is no real warrant for thinking Paul is addressing two groups of officials, even though we have been conditioned to think this way.

However, there seems to be some sense in which deacons are representatives of a local church, for they are addressed with the bishops (*episcopos*) when the Apostle sets forth the requirements for these men in 1 Timothy 3:1-13 (*episcopos*)(though Titus 1:5-9 and 1 Peter 5:1-4 [*presbuteros*] omit any mention of deacons in reviewing the requirements of the bishops).

We could infer from this reference to God's qualifications for deacons in 1 Timothy that they were in a recognized place of authority along with the bishops but this is nowhere actually taught. We could equally well decide that all we really know is that deacons, as household servants, were called upon to live out a godly quality of life. This could be because they are to portray before men the same character as the One who came as a servant—the one who Isaiah prophetically called "servant" in 52:13, the Lord Jesus.

It appears we cannot arbitrarily conclude that there was an "office" of deacon. Rather it seems more in keeping with the biblical evidence to conclude that:

**Deacons were and are those called of God to fulfill a special ministry in the household of God of value to the whole body of believers and acting as representatives of the local church,**

thus the specifications in 1 Timothy.

### **But How About Acts 6?**

'The sixth chapter of Acts sheds a great deal of light on the appointment and function of deacons in the early church. And though diakonos is not used to identify those appointed in the scene, diakonia and diakoneo are used in Acts 6:1-2 of the ministry they performed, which was serving tables. To review the action, you may recall that there was a problem regarding the distribution of food between the Hellenists (or Greek-speaking) and Jewish widows, so the church leaders (in this case the apostles) called a meeting of the church to solve the problem. Their approach was direct and to the point: **"it would not be right for us to neglect the ministry of the word of God in order to wait on tables."** So, we want to delegate this job. You choose seven men from your number to handle it. But, they must fit these specifications;

- (1)"They must be men of good repute,
- ☎📖🕉 men filled with the Spirit,
- ☎📖🕉 (3) and full of wisdom' (Acts 6:3).

### **Wise Leaders**

It is apparent that they acted in God-given wisdom, since this was no simple problem: there were racial and religious implications.

The men chosen had to satisfy the people involved; thus the church was to select them. They had to be men whose fairness was well known, hence "men of good reputation." They needed the wisdom that God alone can provide, to handle this delicate matter between believers, so they must be "full of the Spirit and of wisdom." Thus we see that the apostles were wise in their stipulation of the method of handling the problem as well as outlining the qualifications of the deacons. But notice too, the rest of their handling: **"choose seven men ... and we will turn this responsibility over to them"** (Acts 6:3).

The seven deacons were (1) picked by the congregation, and (2) appointed by the apostles—an interesting combination of congregational action and apostolic oversight. Note, however, that the apostles reserved to themselves the appointive role. This is consistent with their spiritual leadership responsibility and overseeing ministry to the church. This responsible action was confirmed when **"they presented these men (deacons) to the apostles, who prayed and laid their hands on them"** (Acts 6:6), an expression of identification and approval.

### **Deacons - But Not Always**

One more observation: in Acts 7, Stephen, one of the men appointed in Acts 6, is seen preaching his marvelous sermon to the Jewish council. And in Acts 8 we see Philip also one of the seven, evangelizing a Samaritan city, so it seems clear that they were not exercising the 'office' of deacon in the Jerusalem church as permanent officials. Their appointment was performing a loving service in solving a problem in the assembly.

### **Can We Follow.?**

The twentieth-century church should follow this example: Allow the assembly to choose its own leadership for areas of ministry, but consistent with the scriptural and spiritual qualities set forth by the church leaders (apostles in the early beginning, then elders), and the appointments to be made and backing confirmed by the leaders, as responsible before God for the spiritual overseeing of the local body. In practice this approach would seem to apply to the selection of committees, leaders of men's and women's fellowship groups, etc. The duration of service can be long or short, depending on the demands of the task and extent of need.

### **Sure, There Are Problems**

There are undoubtedly problems attendant with this procedure, but given the genuine exercise of the lordship of Christ and the love of the brethren in each case, they should not be insurmountable. Where the situation parallels Acts 6 this solution should be applied, as it appears to have solved the problem and restored harmony in this instance.

This example is an explicit use of the word diakonia to mean "waiting on tables" and as "a service of love rendered to another person." Here, too, deacons were to be godly men, ministering in the name of Christ and exemplifying the character of Christ, as representatives of the local body.

In summary it can be said that the Scriptures do not teach that there is a governing function or "office" of deacon, or that a board of deacons is to govern the church, but that deacons are many and varied in the local church scene, as servants ministering out of love to meet the needs of the local body.

There do seem to be two categories, however: (1) the general broad based ministry of household servants and (2) deacons appointed as representatives of the local body of believers.

### **Function Of Deacons**

1. Serve not the whole welfare, but a specific ministry.
2. Specific people working on specific tasks (Acts 6).
3. Called to existence because of predetermined needs.
4. Need determines the number of deacons to have.
5. To eliminate problems by meeting need creatively,

### **The Gift Of Service**

How does the gift of service or administration as listed among the spiritual gifts in Romans 12:7 fit into our understanding of diakonia? This is not hard to see if we recall that spiritual gifts are given for the building up of the body as a special measure, over and above the lowest common denominator level of Christian life and expression. For instance, every Christian has faith, for this is the way he became a Christian, by grace through faith. But every Christian does not have the gift of faith, which is evidently a greater measure of the same quality. Again, every Christian is expected to give, as an expression of Christian love, but every Christian does not have the gift of giving or making contributions. Barnabas is a

classic example of a Christian with the gift of exhortation so much so that Barnabas, meaning "son of encouragement," was actually his nickname.

So it is with the gift of service. Those who have this gift are to be an example and encouragement to the rest "to go and to do likewise," since they represent the One who came to serve.

TO SUMMARIZE, THEN, THE FUNCTION OF A DEACON IN THE NEW TESTAMENT WAS:

1. NOT TO SERVE THE WHOLE WELFARE OF THE CONGREGATION BUT A SPECIFIC AREA.
2. DEACONS WERE SPECIFIC PEOPLE WORKING WITH SPECIFIC AREAS.
3. CALLED INTO EXISTENCE BECAUSE OF A PRE-DETERMINED NEED.
4. NEED DETERMINES NUMBER OF DEACONS TO HAVE.
5. THE DEACONS ARE BASICALLY TO ELIMINATE PROBLEMS BY MEETING NEEDS CREATIVELY.

DEACONS CARRY A SPECIFIC FUNCTION—THEY ARE NOT OVER THE WHOLE.

Communication team – web page

Mission Team – 3 areas of responsibility: 10% to missions of total income,

Outreach Team

Finance Small group

maintainance team

Financial

Worship team

### **Qualification for a deacons**

Worthy of respect

1. Not a gossip
2. Not indulging in much wine or excessive drinking. Rom 14:21
3. Honest with my money.
4. They must love the word of God. If you feel guilty you overlook these passages.
5. They must be tested.
6. Women must be worthy of respect
7. women are not to be gossips
8. husband of one wife.
9. he must manage his children and household well.

## Day 3

### Seven habits of a Leadership Lifestyle

#### ***1. Be Proactive***

*Genetic determinism*- your parents did it to you.

*Psycho determinism* – your parents did it to you in the way they raised you

*Environmental determinism* – your spouse, boss,

**Victor Frankl** – Freud says: what happened to you as a child are as parameters that are set for the future and you can not do much about it. The last of the human freedom. This is a freedom that cannot be taken from him. They could control the environment, circumstances, his body, but he could decide how everything will affect him. The freedom to choose how to respond.

We are responsible for our lives. We can subordinate feelings to values.

Responsibility – ability: ability to choose your response in any situation.

*3 central values in life: experiential (happened to us), creative (what we bring into existence), attitudinal (response to difficult situations)*

*When you are proactive your circle of influence increases.*

*Think about the choices you can make.*

*Reactive focus pushes you down and you have less and less influence.*

*Being bitter is a choice. This is a reactive. Negative energy reduces the circle of influence. Nobody can take away your right to choose.*

**Proactivity:** means I do not let the world control me. My feelings, my circumstances do not determine who I am. Being active from inside out.

#### ***2. Begin with the end in mind***

Is your funeral---people are there ..what you want to say about you? The only way to influence what they will say about you is to go back and live in that way.

It is possible to be busy without being effective.

Beginning with the end in mind is the base that all things are created twice: creation in mind and that when it takes reality.

Leadership is the first creation. Leadership is not management. Management is the second creation. Leadership has to come first.

YOU should develop your personal mission statement. It focuses on what you want to be (character) and what you want to do (achievements) and values (the basis of all of this).

#### **Les White- mission statement**

I want to succeed at home first. Affair of the pastor with another woman -church.

I want to seek God's help.

Never compromise when it comes to honesty.

Remember the people that are involved.

Heat both sides before you make a judgement.

I want to obtain the cancell of others.

I want to defeat those who are absent.

Be sincere but decisive.

Develop one new proficiency every year. Doing something well every year.

I plan tomorrow work today.

Maintain a positive attitude.

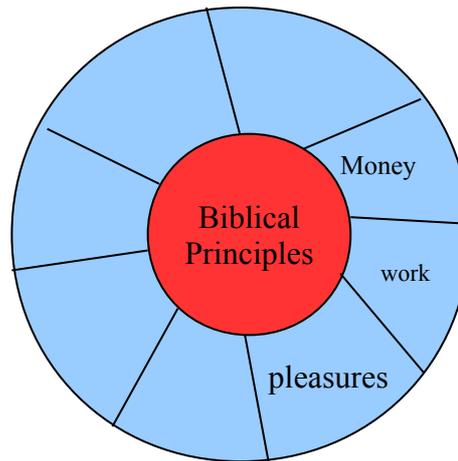
Keep a sense of humour. Learn to laugh of yourself.

Do not fear mistakes.

Listen twice of much as you speak.

Identify the center of your life. Be Principle centered.

work, money, pleasure, friends, enemies, church, self, spouse, family affect my whole life and how I relate to all things.



### **3. Put first things first.**

What one thing (in personal life or ministry) that you are not doing now, that if you did it on a regular basis will make a tremendous impact and difference.

Time management.

Organize and execute and do that around your priorities. Urgent and important.

Urgent is acting on us. It is like ringing the telephone.

Important has to do with results. It contributes to your mission, values, goals.

### **4. Think win - win**

Six paradigms of human interaction

solutions are mutual and beneficial on both sides.

1. Win-win, sees life as cooperative not competitive.
2. win-lose, damages your ability to lead.
3. Lose-win, step on me everybody does. I am loser. No standards, no demands, no vision. Are quick to please someone.
4. Lose/lose -
5. win/lose, win
6. win/win or no deal.

### **5. Seek first to understand and then to be understood.** listen to understand not to respond.

Empathetic listening. Listen to understand.

**Empathy is not sympathy.**

### **6. Synergize**

the whole is greater than some of the parts.

value differences to build on your strengths and compensate for weaknesses.

### **7. Seek renewal**

**in four dimensions of your nature:**

1. **physical:** exercise, nutrition, stress management
2. **mental:** reading, visualizing, planning, writing. You have not clearly thought **through something until you have written down.**
3. **spiritual:** values clarification and commitment, study and meditation.
4. **social/emotional:** service, empathy, synergy, intuitive security

## ***Practices in leadership***

***1. Clarify the win.*** Define what is important at every level of the organization.

most churches do not have a reliable system on what success is like.

the church should clarify the win more than any other organization, because eternity is in the battle. How do we measure success?

Too many people think attendance, and money....this does not mean you win.

Questions to understand the win.

- Do attendees feel comfortable inviting their unchurched friends?
- are members recognizing a need to give a percentage of their income?
- do people understand how to apply the scriptural truth in their daily lives? The goal is not information, but goal of education is not information but application.
- when you do not clarify the win, you force your team to guess what might be.
- you may force those in leadership to win on their own terms.

### **The advantage of clarifying the win**

- you help your team stay on the same page.
- you manage your resources more effectively
- it creates potential for positive momentum.

### **When you are winning consistently volunteers and staff:**

- work harder
- are less negative
- trust leadership
- give more generously
- stay involved.

### **Four steps in clarifying the win**

- sum it up with simple phrases.
- keep it specific; you can manage what you can not measure.
- simple, clear, specific measurable
- restated creatively.
- meet with your people to clarify win at every level.

### ***Improving your game.***

- what was your last win. celebrate the win.
- clarify the win for all aspects of ministry.
- name three areas where it would be helpful to clarify the win
- brainstorm creative ways to communicate the win in your church.
- plan retreat or meeting to clarify the win for programs or ministries.

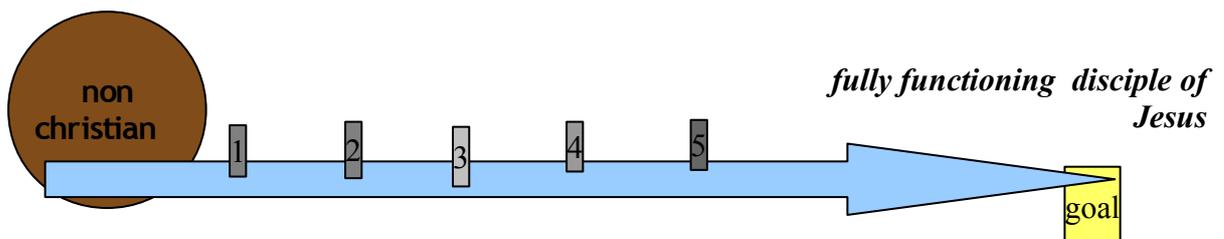
## ***2. Think steps not programs.***

Before you start anything make sure it takes you where you need to go.

***Church will become complex if you just add program upon program.***

***We must help people get where they need to go.***

***A step is a part of the systematic process that helps people go where they need to go.***



### ***do ministry with the end in mind.***

- Thinking steps for spiritual growth.
- think steps for relational growth. discipleship happens best with a group of friends

*doing life together.*

### **How to create an effective step?**

- *Every step should be easy.*
- *Every step should be obvious.*
- *Every step should be strategic.*

### **Improving your game**

- *where is the ultimate destination for the adults to experience life change? What about children and students?*
- **Create a road map.**
- *visitor a what is next? Letter form the pastor and phone call the goal is to let them know that we are warm and frindly and want them to return.*
- *next week? what septs need to be created to help people get to the destination more effectevly? It is not enough to create the step: have you communicated the step well to those people?*

### **3. Narrow the focuse leades to....**

- *Do fewer things in order to make a greater impact.*
- *you have to do less if you want to do more---IMPACT*
- *you ma need to eliminate something that works with something the works better. waht bear more fruit must be your priority. Fugure out who you are good at reaching and go reach them.*
- *greater relevance. greater level of doin gwaht really fit with people you reach and helping them.*
- *better connection.*
- *higher quality*
- *stronger impact.*

### **Improving your game**

- *Identify avy program that provice the same step—which is more effective.*
- *Is there an effective program that should be leminated becaouse is preventing a more important program frombecomming mor effective*
- *are programs that became barriers to excellence in your church?*
- *create a not to do list.*
- *assign wach on your tam to describe in one sentance wach every other team memeber's promary contribution to the churc. Share and discuss each list.*

### **4. Teach less for more.**

- *say only waht to need to say to the people who need t ohear it.*
- *most people do not learn just so that know more. The learn because they need to know something.*
- *we must know what people realy need to know.*
- *do not teach things that people are not interested in.*
- *Core principles that are most important to that tager audience.*
- *Ireducible minimums: sepratate important form interesting.*
- *teach with the end in mind.*
- *Imagine you have to retire. People are tanking you for the difference that you make it in their lives. One thing I lear form you I will never forget is..... how you will want to finish that sentence?*
- *when you teach with the end in mind you are force t prioritize what you teach.*

### **Four step to teach less for more**

- *decide what you are going to say,*
- *decide to say one thing at the time. one truth,*
- *decide how you ar egoing to say it. sai ti over and over again form the different prospective.*
- *askinstead of is this interesting, captivating, if is helpful to my people?*

- *the goal of everything is to reinforce the bottom line.*

### **5. Listen to outsiders**

- *Focus on who you are trying to reach not who you are going to keep.*
- *Avoid inside thinking.*
- *thinking outside.*
- *when to ignore insiders-listen to the insiders who listen to the outsiders.*
- *every person is responsible for the investment in someone's life.*
- *invest and invite- strategy.*
- *primary reason for the church is for the people who do not belong to the church.*
- *what have we designed in our church that is specifically for outsiders?*

### **6. Replace yourself**

- *you have who chooses: someone will replace you, or you can strategically replace yourself.*
- *learn to hand off what you do.*
- *tear down the walls of leadership. develop relationship, mentor them.*
- *applaud those who applaud others.*
- *have a time when you thank people.*
- *position your volunteers to recruit.*
- *the best recruiter of volunteers is volunteers.*

#### *Steps to handing it off*

- *break it down.*
- *hand it off.*
- *let it go.*

#### ***Identify the leaders and have a plan to replace them.***

### **7. Work on it**

- *take time to evaluate your work and celebrate the wins.*

#### **Day 4**

### **VISION**

- **the** most prominent weapon of the leader
- Christians are called to change the world. Matthew 28:18-20
- Jesus is casting the vision to his disciples.
- Proverbs 29:18

#### **How a leader receives a vision**

- Vision definition: vision is a picture of the future that produces passion.
- I was born for this.
- what makes vision important is not the power but the passion.
- a leader's passion is contagious.
- when you fully express your vision is energizing others.
- taking responsibility.
- you have to own it. Acts 20:24

#### **Maximizing a leader's receptivity**

- have you yielded yourself fully to God?
- have you asked God to reveal his vision for your life?
- have you fasted and prayed?
- have you cleaned up sinful patterns in your life?
- have you weeded out distractions, etc.
- have you read avidly?

#### **Communicate vision by embodying it**

- every church deserves a vision embodier.
- communicate vision one on one.

- communicate vision by going public. Speak to the whole church. You must give the vision talk.
- the importance of what happens behind the scenes.
- remember the who and the when matter.
- people need to know the main thing: keep it simple!
- people should walk away knowing the main thing.
- one of the toughest thing is to keep the main thing the main thing.
- „create a place where Jesus connect the people to God, one another and the world where we live” - Vision of Life Spring church.
- vision increases energy and moves people into action. Addicted to changed lives!
- vision increases ownership.
- vision provides focus. a clear statement of what a church is about offers a clear statement of what is not about. embrace a certain activity and excludes those who are not a part of your vision.
- a clear vision provides a clear picture of the future, people know their destinations and they go to it.
- vision smoothes leadership succession.
- vision provides a payoff written on faces. VISION NIGHT!
- the most important tool in the leader resources because it unleashes the power of the church.

***A vision is a clear challenging picture of the future of ministry as you believe that it can and must be.***

#### ***A vision audit***

- is my vision clear? Do the people in my ministry understand it?
- is challenging? Does it move my people to action?
- does it create a picture: can they see it in their mind?
- is it future oriented: does it present a picture of the ministry's future?
- Do I believe that it can be? Is it possible?
- Am I convinced that it can happen?
- How would a clear challenging vision help the ministry? Is a short or long term vision?

#### **Purpose driven in planning and practice**

- There is no correlation between the size and strength of a church.
- there is more than one way to grow a church.
- it takes all kinds of churches to win all kinds of people.
- church is not about what you wear but about God.
- if the principle is biblical will work everywhere.
- never confuse the method with the message.

#### **Building a purpose driven church**

- what is keeping our church from growing.
- Growth comes from **health**. Healthy things grow, unhealthy things do not grow.
- Health comes from **balance**.

***Every church is driven by something: tradition, money, personalities, programs, seekers, buildings, events. Alternative is to be driven by purpose.***

***Mat 16:18***

## **Strategic Planning**

Strategic planning is what we will be talking about today. Strategic planning is a different kind of planning. It is not long range planning. Strategic planning is not, Where do we want to be 5, 10, 20 years from now. Strategic planning is how we plan to accomplish well that which God has called us to do on a daily, weekly, monthly, annual or multi-annual basis.

To do strategic planning well, we must ask and answer several questions.

## **1. What drives your church?**

Multiple driving forces in any church will compete for attention, volunteers, money, loyalty, etc. The result is conflict and a church that is trying to head in several different directions at the same time.

If you look up the word *drive* in a dictionary, you would find the definition: “to guide, control, or direct.” When you drive a car it means you guide, control, and direct it down the street. When you drive a nail, you guide, control and direct it into the wood. The same is true with the church.

Every church is driven by something. There is a guiding force, a controlling assumption, a directing conviction behind everything that happens. It may be unspoken. It may be unknown to many. Most likely it has never been officially voted on. But it is there, influencing every aspect of the church’s life. What is the driving force behind your church?

- **Some churches are driven by the past.**

Their favorite phrase is, “We’ve always done it this way.” The goal of a tradition-driven church is to simply perpetuate the past. Change is almost always seen as negative, and stagnation is interpreted as “stability.” The seven last words of the church are, “We’ve never done it that way before.”

- **Some churches are driven by personality.**

In this church the most important question is, “What does the leader want?” This leader could be the pastor or a strong lay leader. The obvious problem here is that the agenda is determined by background, needs, and insecurities of the leader than by God’s will or the needs of the people. Another problem with this type of a church is that it comes to a standstill when the “personality” leaves or dies.

- **Some churches are driven by programs.**

In the program-driven church the energy is focused on maintaining and sustaining programs in the church. Often, the program-driven church’s goal subtly shifts from developing people to just filling positions. No one ever questions if a program still works.

- **Some churches are driven by buildings.**

We shape our buildings and then they shape us. Too often—at least in America—we spend way too much time and money on our buildings. The tail ends up wagging the dog!

- **Some churches are driven by events.**

Something is going on every night of the week. As soon as one big event is finished, work begins on the next. There is a lot of activity in a church like this, but not necessarily productivity. In an event-driven church, attendance often becomes the sole measurement of faith and maturity.

- **Some churches are driven by non-Christians.**

Sometimes, especially in America today, the needs of unbelievers becomes the driving force. While we must be sensitive to the needs of unbelievers, their hurts, interests, etc.,

and while it is wise to design evangelistic services that target their needs, we cannot allow unbelievers to drive the total agenda of the church. God's purpose for the church includes evangelism—but not to the exclusion of his other purposes.

- **The Biblical paradigm is a purpose-driven church**

We must have churches that are driven by purpose instead of other forces. There are two essential elements to this paradigm shift. It first requires a new *perspective*. You must begin to look at your church through the lens of five New Testament purposes and see how God intends for the church to balance all five purposes.

Second, the paradigm requires a *process* for fulfilling the purpose of the church. The apostle Paul said that God will judge whatever we build on the basis of whether it will last (1 Cor. 3:13-14). He also says for it to last it must be built on the right foundation (1 Cor. 3:10-11).

Strong churches are built on purpose. By focusing equally on all five of the New Testament purposes of the church, your church will develop the healthy balance that makes lasting growth possible. Proverbs 19:21 says, “Many are the plans in a man's heart, but it is the Lord's purpose that prevails.”

Nothing precedes purpose. The starting point for every church should be the question, “Why do we exist?” Until you know what your church exists for, you have no foundation, no motivation, and no direction for ministry. In an existing church that is not growing your most important task is to redefine your purpose.

If you want to build a healthy, strong, growing church you must spend time laying a solid foundation.

- *A Clear Purpose Builds Morale.*

Morale and mission go together. 1 Cor. 1:10 (LB) says, “Let there be real harmony so that there will not be splits in the church. . . Be of one mind, united in thought and purpose.” See also Proverbs 29:18 (KJV).

- *A Clear Purpose Reduces Frustration*

Isaiah 26:3 (TEV) says that God “gives perfect peace to those who keep their purpose firm and put their trust in him.” A clear purpose not only defines what we do, it defines what we do not do.

- *A Clear Purpose Allows Concentration*

Focused light has tremendous power. Diffused light has no power at all. *Illus* . magnifying glass or a laser beam. The more focused your church becomes, the more impact you will have on society (Phil 3:13). In my opinion, most churches try to do too much. The older the church gets, the truer it becomes.

- *A Clear Purpose Attracts Cooperation.*

When a church clearly communicates its destination, people are eager to get on board. This is true of time, treasure, etc. Tell people up front where your church is headed and it will attract cooperation

- *A Clear Purpose Assists Evaluation*

How does your church evaluate itself. Hopefully by asking, “Are we doing what God intends for us to do and how well are we doing it?”

If you want your church to become purpose driven, you will have to lead it through four critical phases:

1. Define Your Purpose
2. Communicate Your Purpose
3. Organize Your Purpose
4. Apply Your Purpose To Every Part Of Your Church

### **Leading Your Church To Define Its Purpose**

As you lead your congregation in a study, there are several topics you should consider.

- *Look at Christ's ministry on earth*  
Ask, "What did Jesus do while he was here?"
- *Look at the images and names of the church*  
The New Testament offers many analogies for the church: a body, a bride, a flock, a community, and an army.
- *Look at examples of the New Testament Churches*  
What did the first churches do?
- *Look at the commands of Christ*

Look for answers to four questions

1. Why does the church exist?
2. What are we to be as a church?
3. What are we to do as a church?
4. How are we to do it?

Put your findings in writing and then summarize them in a sentence. This is very important. Why? Because it has limited value if people can't remember it.

What Makes An Effective Purpose Statement?

- It is Biblical
- It is Specific
- It is Transferable
- It is Measurable

**The purpose driven church in a sentence:** A great commitment to the great commandment and a great commission will grow a great church.

Great commandment

Great commission

## The Five Purposes of the Church

(They grow out of Matt. 22:34-40 & Matt. 28:19-20)

*Purpose #1 - Love the Lord With All Your Heart (Matt. 4:10) - **worship***

Notice worship comes before service.

*Purpose #2 - Love Your Neighbor As Yourself (Eph. 4:12, Matt. 25)- **ministry***

*Purpose #3 - God Make Disciples - **evangelism***

Christ actually gave five great commands. One in each gospel and one in Acts.

Matt. 28:19-20

Mark 16:15

Luke 24:47-49

John 20:21

Acts 1:8

*Purpose #4 - Baptizing them – **identifying -fellowship***

In the Greek text of Matt. 28:19-20 there are three present participle verbs: going, baptizing, and teaching. Each of these is part of the command to make disciples. Why is baptism such an important inclusion in the great commission? It visualizes identification and incorporation into the body of Christ.

*Purpose #5 Teaching Them To Obey (Col. 1:28) -**discipleship***

If you examine the earthly ministry of Jesus, it is apparent that he included all five of these elements in his work (see John 17). The apostle not only fulfilled these purposes in ministry, he explained them in Ephesians 4:1-16.

**The church exists to:**

- **celebrate God's presence---WORSHIP**
- **communicate God's word – EVANGELISM**
- **incorporate into God's family – FELLOWSHIP**
- **educate God's people – DISCIPLESHIP**
- **demonstrate God's love - MINISTRY**

The church exists to edify, encourage, exalt, equip and evangelize. The church may differ as to how they are done. There should be no disagreement on what they should do.

**Purpose Statement:** LifeSpring Christian Church exist to make, motivate and mature disciples of worship, witness, and works for service.

**Vision:** to be the place where Jesus is connecting people to God, one another and the world where we live in.

**Purpose** is why I exist. God desire for the church. The church is to do those purposes no matter where it is.

**Vision** is why that church exist and how will fulfil its purpose. What I am supposed to be doing. Vision make it personal to you church in your context. Vision is how you take the purposes of the church and apply it in Budapest, Prague, Ohio. Vision is where you should be. To go there you need strategy. Steps to get you vision fulfilled.

Strategy is the steps to make the vision happen.



### Three Distinctives About A Purpose Statement

1. State it in terms of results, rather than activities. Results are measurable.
2. State it in a way that encourages participation of every member.
3. Arrange it sequentially progressive process.

### *Five ways to communicate your vision and purpose.*

Defining the purpose is the beginning.

- Slogan.
- symbols
- scriptures
- stories

101 Class is required. The key to application of church purposes is balance.  
Structure + strategy = BALANCE

### *How to balance to find purposes*

#### *Current church statistic*

- list of everybody who is attending the church.
- Core group statistic
- Committed group
- Congregation- members
- Crowd – attendart, not members
- Comunity – who come occasionally (at least 4 times per year attend)
- Every year you look and ask what it changed.

#### **Ten ways to be purpose driven**

- Assimilate new members on purpose.
- Program things around your pupose. have a major program for each group.
- Educate your people on purpose. ***Life developement classes.(membership, maturity, ministry, mission)***
- ***Form small group on purpose.Develop relationships, pray, reach out, Bible study***
- ***Add staff on purpose.***
- ***Structure by purpose.***
- ***Preach on purpose.One serries every year about on of 5 purposes. Answering life***

*though question. Building relationships. You are shaped for significance. Six phases of faith.*

- *Budget on purpose.*
- *Calendar on purpose.*
- *Evaluate on purpose.*

### **Priorities of a purpose driven churches.**

- 📁👉 God's purposes
- 📄👉 People
- 📄👉 Programs
- 📄👉 Property.

### **Worksheet application**

- *In your opinion what has been the driving force of your church. Tradition*
- *Which of the 5 NT purposes has your church tended to emphasize the most? Discipleship.*
- *Which of the 5 NT purposes has your church tended to emphasize the least? Fellowship, worship.*
- *Which purpose do you feel most passionate about? Discipleship, membership.*

### **Targeting your community for evangelism. *learning to fish for soul as Jesus did.***

#### ***Jesus's strategy of fishing for men. mat 10 and Luke 10***

- *what you are fishing for.*
- *Learn to think like a fish. What did the fish might eat. Tomato in the hook, forget it. Ask, strategy, results.*
- *Go where the fish are biting. Who are the more receptive people: life in transitions, under tension.*
- *catch fish on their terms.*
- *the needs of unbeliever determines our programs. Primary needs are emotional and relational. secret of success is meeting people needs.*
- *the hungups of our unbelievers determines our strategy.*
- *the culture of unbelievers determines our style.*
- *use more than one hook. The more hooks you use the more fishes you catch. Use every possible way to reach every possible people at every possible time.*
- *Fish for the kind of fish you can best reach. What kind of people are we? You attract what you are not what you want to be.*

#### **How to get started in targeting your own community.**

- probe learn all you can about your area
- prioritize choose which group to go after first. Describe the people who are already attending the church, then in the community, and then describe what kind of person you are.
- 

#### **Attracting a crowd to worship. 12 convictions about worships.**

- there is no church growth without visitors.
- Only believers can truly worship God.
- You do not need a building to worship God. (buy one)
- There is not correct style of worship.
- Unbelievers can watch believers worship.
- Worship is a powerful witness to unbelievers if God's presence is felt and the message is understandable.

- God expect us to be sensitive to the fears hangups and needs of unbelievers when they are present in our worship.
- a worship serice does not have to be shallow to be seeker sensitive.
- the needs of unbelievers and believers are overlaping.
- it is best to specialize your services according to their purpose.
- a sensitive geared toward seekers is meant to supplement personal svangeism not replace it.
- there is no standards way to design a seeker service.
- It takes unselfishmature belevers to offer seeker sensitive service.

#### **How to design a seeker sensitive service.**

- Plan it with your target in mind.
- Make it as easy as possible to attend.
- Improve the peace and the flow of sour service.
- Focus on making visitors feel confirtable. You do not ge t the second cahnce to make first impresion. Set up an information table where people can take a broshure about your church.
- brighten up your enviroment.
- print a simple order of worship.
- minimize internal churhc announcements. Anounce only events that are for everyone.
- Preach with your target and purpose in mind.
- always offer an opportunity to receive Christ and expect poeple to respond.
- continue evalutate and improve. What can we do better next week?

#### ***ESSENTIAL CHARACTERISTICS OF AN EFFECTIVE ELDER***

The development of a capable, sensitive, mature, responsible and doctrinally sound elder is a process. It is a process of experience, study, and continued intellectual and spiritual growth. The elders of the Lord's church are autonomous teams of spiritual warriors whose ministry is the protection and the growth of the 'body,' the church. Their ministry focuses on the individual congregation that has chosen them and the maintenance of an environment (church life) that encourages spiritual wholeness for those who are being healed from the brokenness of sin.

The elders serve as the evangelistic, shepherding and discipline team whose task it is to perpetuate growth by example, by teaching, and by reaching to those within the congregation to facilitate God's plan for His church.

Eldership leadership does not automatically occur because of longevity but it is enhances by the wisdom that comes from experience—The experience of one's own resolution of dysfunctional relationships and carnal desires through growth in Christ is essential. Elders know what God has done in their lives!

- The experience of having dealt with one's own fears, angers, and hurts within the light of God's word so that personal conflicts will not cloud the vision needed to care for the flock of God.
- The experience of your own testimony and having shared the gospel of Christ in such a way that another has been saved from sin.
- The experience of working with people who are hurting so that elders would have insight in caring.

- The experience of working with people who have a dividing spirit to have developed strength and skills to resolve conflict.
- The experience of life to understand the difference between office and ministry and the difference between manager and shepherd.

Opportunities to grow in the word and the practice of faith under the leadership of strong spiritual men is necessary for such experience to occur.

The eldership must have a clear grasp of the New Testament doctrine as it applies to the function of the church and God's plan of salvation. In like fashion he must also have a grasp of scriptural teachings as they apply to the resolution of the human dilemma.

The elder in the 21st century can no longer be just a board member who prays at communion and serves as watchdog on the pulpit committee. He must be a functioning part of a team— He must be "on line" as a colleague, a brother, an advocate of God's word. He must be in the full and equal partnership with the other elders including paid staff.

The development of special shepherding skills (some like the word "gifts") in youth, adults, finance, music, or evangelism, are as vital in the eldership as they are in paid ministry. In this participatory ministry the "on line" sharing and working of the team can better communicate and focus on the Lord's work.

One critical issue is to consider the sometimes adversarial relationship between elders and ministers that has affected many congregations. An elder is a team member and should be able to defer to the insight and skill of a specially-trained, hired minister. Likewise, the minister is a team member and should be able to defer to the insight and wisdom of the elders.

The eldership must be a future-oriented group in terms of intellectual and spiritual growth. All elders must be learners though this is not to be judged by the attainment of college degrees. They must be men of vision, spiritual vision for God's church both in the local congregation and in the kingdom as well.

Our churches must provide opportunities to develop shepherding skills by "in house" training, workshops locally and participation in regional and national conventions that have a large array of workshops designed to better minister.

All this training, spiritual development and experience must be an ongoing process that includes others within the church to assure stability and consistency in ministry when elders move, die or ask not to serve for a period of time and new men take their place.

The church of the 21st century will face elements of pain and conflict of the most complex form and the craftiness of the Evil One will demand an eldership that is spiritually alive and well.