

Biblical Leadership

Introduction

*Part of Hope Chapel's
Leadership Training Series*



I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. (1Tim 3:15)

And He put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all. (Eph 1:22-23)

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Overview

WHAT IS BIBLICAL LEADERSHIP?

Biblical leadership is about exercising good stewardship according to the gifts that God has bestowed on a local church. God builds the house (Psa 127.1), but he uses *means*. From the beginning, God has chosen to make his people the means of working out his will in the world. His gifts are therefore given to His people, to accomplish his purposes, for his glory, and for our common good (1Cor 12.4-7). Even so, *we* must exercise our gifts in submission to God, and in proportion to our faith (Rom 12.6). We do that with the grace of God and the love of Christ, according to his word. We plant and we water with all due diligence (Luk 17.10), laboring as for the Lord (1Cor 15.58; Col 3.23; 1Th 1.2). But we must look to God, and thank God, for every increase (1Cor 3.7).

Church leadership, therefore, is not about administering money and materials to accomplish God's will. Nor is it only about instruction, as if imparting information will fulfill our Gospel calling. It's about serving God's people, administering *for* them, and ministering *through* them, so that *they* may accomplish God's will. It's **indirect** rather than direct; it's more about guiding and facilitating, than about doing the work ourselves. And that means it is not, and it *must* not be, a top-down hierarchical system, or we might be tempted to lord it over others, in violation of Christ's command.

Even so, that doesn't mean there's no order, structure, or hierarchy. *There is*. But it's a bottom-up structure, in which the pyramid of leadership is turned upside down.

But Jesus called them to *Himself* and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave — just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Mat 20:25-28 ^{NKJ})

We are called and gifted to be servants of all, to sacrifice ourselves for the good of all, even as all those whom we serve are called to submit to us (Heb 13.17). Christ is head over all, and yet he has appointed some to rule, exercising *his* grace and love.

And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head — Christ — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

(Eph 4:11-16 ^{NKJ})

That's the goal and the process in general terms. But how do we accomplish that? At Hope Chapel, we have intentionally created a family atmosphere, as if we gather in a one-room Schoolhouse. Christ is our only Teacher and Lord (Joh 13.13-14; Jas 1.5). While there are special needs during the various stages of our earthly life, and also of our Christian walk, we address them as a church united, rather than dividing ourselves by age or status (Jas 1.9-10; 2.1-9). This is one of our values, and part of our "DNA."

CONDUCTING OURSELVES IN GOD'S HOUSE

How do we actually raise up and administer God's tabernacle, where he meets with his people? The Bible says that God "tabernacles among us." There is a "Tent of Meeting", constructed according to God's design, in which we encounter God together corporately.

What does it look like, in the sense of the pattern that was shown to Moses on the Mount? The pattern of the physical tabernacle in the Old Testament, was the pattern of Christ. And we are called to *grow in the grace and the knowledge of our Lord Jesus Christ* – the pattern of Christ. How may we rule in such a way, that those in our care may grow straight and true in those things? Every ministry is a means to do that.

Now, "ruling" may be an offensive term to some. How can we rule, if we must have a servant's heart, and labor as a servant? The answer is that we rule under the authority and direction of Christ, according to his word. The Bible contains everything we need to know for life and godliness (2Tim 3:16-17; 2Pet 1:3). It establishes the standard of rule. "Let the elders who **rule well** be counted worthy of double honor, especially those who labor in the word and doctrine." (1Tim 5:17 ^{NKJ}) The word for "rule" is *proistemi*: to stand before. It means to lead by example, to go before someone in what we're asking of them, or to set before them what is expected of them.

That means we not only *preach* and *proclaim* the truth, but we must *live* it. What we say, or expect of others, must correspond to what we personally believe and do. We set the pace, walking in the steps of Christ, asking others to follow us in *His* way, not our own. "Follow my example, as I follow the example of Christ." (1Cor 11:1 ^{NIV}) Literally it reads, "Become me, as I become Christ." That's a standard, and it's a *process*: "Not that I have already attained, or am already perfected; but *I press on*, that I may lay hold of that for which Christ Jesus has also laid hold of me." (Phi 3:12 ^{NKJ})

From our Policy Handbook:

LEADERSHIP QUALITIES

When looking for leadership we understand that leaders are people who are already leading. Our goal is to recognize and to release leaders to lead. We have developed the following acronym, "Leader" to help us in this process. We want leaders who are filled with potential.

Lives an influential life — We understand that a basic principle to leadership is influence. Therefore good leaders have followers because they model a life worth living.

Effectively models the church values — We realize that values are the glue that holds relationships together. Therefore it is imperative that our leaders clearly model and align themselves with the values of Hope Chapel as stated in "What We Value."

Available and willing to serve — Jesus is our highest model of a leader. His availability and willingness to serve is the criteria we look for in leadership. At Hope Chapel, serving is significant.

Develops their own spiritual maturity — Leaders are to be an example of Christ to their followers. Therefore, they should strive to grow in their personal application of the Word in prayer, giving, and living.

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Embraces the big picture — Leaders are able to work with a team, not against it. A team player is teachable and looks at the overall picture, pursuing what will best benefit the whole group.

Refers positively to the current leadership — We recognize that the mouth eventually reveals the heart. Therefore we look for leaders who speak well of the leadership of Hope Chapel and of their own team. Any team is only as strong as the words they speak of each member.

Things we expect in Ministry Leaders:

- Visible evidence of an authentic relationship with God.
- Able to explain his or her spiritual journey (gospel conversion).
- Has attended Hope Chapel consistently for a minimum of one year.
- Regularly attends one of our weekend gatherings.
- A regular financial investor in the work of Hope Chapel.
- Has attended the Distinctives Class, or will attend the next one.
- Agrees with our “Statement of Beliefs.”
- Consistent and active participation in a care group.
- Has already served faithfully in some capacity at Hope Chapel.
- Values people as God does, and treats them with love, care, and respect.
- Shows a positive attitude toward the ministry of Hope Chapel.
- Has an open and teachable attitude.

OK. But how do any of us acquire these qualities? *Where* did we learn them? *Who* raised us up in the faith, invested in us, and spoke into our life? *What* have we been taught? Listening to sermons and reading books about the Bible and the doctrines of the faith, will not, of themselves, grow us up in Christ. We must be *taught* Christ, and we must *learn* Christ (Eph 4.20).

That’s the primary purpose of the Church: “to equip the saints for works of ministry.” (Eph 4.12) We are therefore a School of Christ (Eph 4.20), a House of Prayer (Isa 56.7), the City of God (Mat 5.14), and a Light to the Nations (Rev 21.23-24). The Church is where God is worshipped in spirit and in truth (Joh 4.23), and His name is praised by His people (Heb 13.15). We speak to one another with psalms, and hymns, and spiritual songs, making melody in our hearts to the Lord (Eph 5.19). We learn to present our bodies living sacrifices, holy, acceptable to God – *that’s* our reasonable service (Rom 12.1).

Biblical leadership in the local church does everything it can to provide and promote these things. It allows and urges each of the saints to do their part, according to the grace God has given them, in proportion to their faith (Eph 4.16; Rom 12.6).

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EXERCISES.

For each of the biblical characters below, in the context of the passages listed, what do you think makes each a *good* leader? Each was flawed; and yet each was well-used by God.

Abraham (Gen 12.4; 13.6-12; 23.4-18)

Jacob (Gen 28.12-21; 32.6-24; 49.1-33)

Moses (Exo 3.11; 18.7; 18.14-24; 24.13; 32.25-26)

Joshua (Jos 1.3-7; 19.49-50; 24.15-20)

Deborah (Jdg 4.4-10)

Samuel (1Sam 3.10; 15.11, 22-33)

David (1Sam 17.26, 33-37; 1Kng 1.30; 1Kng 2.5, 6, 29; 1Chr 22.5)

Paul (Act 9.26-30; 11.22-30; 18.18-21; 20.24-31; 22.25-29; 1Tim 1.1-4, 18; Tit 1.5)

1. A Plan to Prosper

It is the hope and desire of the leadership of Hope Chapel to be abundantly fruitful in our ministry, according to God's grace and enabling. "*By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.*" (Joh 15:8 ^{ESV}). We recognize that God has blessed our church in many ways. And yet we also acknowledge that we are capable of ministering better to this generation, and to coming generations. We see Hope Chapel as a good work, worth perpetuating, if God so wills. And we trust that by *bringing glory to God, through the transforming of lives, by the gospel of Jesus Christ*, He will bless the work of our hands (Deu 28.12).

One of the blessings we have enjoyed up to now, is having pastors who are tent-makers. It has given us a chance to lay a firm foundation, and to put things in place, without the cost normally involved in paying a pastor. And so we have been able to direct our funds toward a facility, to invest them in the ministries of the church, to provide for the physical needs of some in our midst, and to set aside provisions for the future.

But that may not be feasible for the next generation of leaders. A pastor who works outside the church to pay for his needs, cannot devote himself effectively to directing the church, because his mind is necessarily divided, as is his time. The Bible tells us that an elder must be "devoted to prayer and to the ministry of the word." (Act 6.4)

To minimize this challenge, the leadership of Hope Chapel chose to follow what we believe is a biblical model. We lead with a plurality of elders. Each is qualified according to biblical standards; each is equal in authority; all are variously gifted by God for the common good. Together we have pursued consensus, and made determinations concerning the needs of the body, according to the wisdom God has given us.

Every church has Christ as its Head (Eph 1.22). His personality is to predominate. And yet any church will take on the personality of its leadership. As those persons change, the church necessarily adjusts to fit them. The only personality that doesn't change, is Christ. But regardless of its leadership, there are certain things that characterize each church. The congregation itself has a personality. These personalities, the way a church operates, its values, its worship and fellowship, and the purpose God has for it, give it a recognizable "nature." They make that church what it is. They comprise its unique "DNA."

As we plan for the future, we don't want to surrender or change our DNA, even though we accept the fact that as personalities and needs change, we'll need to adjust. In many ways, Hope Chapel is a unique and special church. Only someone who has enjoyed the benefit of its ministry, and who understands what makes it "tick," can appreciate the need to preserve our DNA. Leaders are thus chosen from within our congregation; leadership is collaborative; and a "leader among leaders" rotates according to how well a leader's gifts match the needs of any particular matter at hand.

The other thing we recognize is that healthy churches go through seasons. We have just finished a season of planting and establishing. What lies ahead is a season for this branch to produce further fruit from the Vine — a season in which, we hope, the nature of what has already been planted, will be expressed in fuller and richer form.

However, we don't want to impose restrictions on the leadership beyond what is prudent. That will only inhibit the operations of the Holy Spirit among us. But we do want to put

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in place safeguards for our leaders, protecting them from temptations that may arise, preserving our character as a church, fostering spiritual growth for all, and avoiding both a C.E.O. and a head-pastor form of government. Those may work well for many churches, but they are not part of our DNA.

WHAT IS THE DNA OF HOPE CHAPEL?

1. Cross-centered teaching and fellowship.

We bring the gospel to bear not only from the pulpit in exegetical preaching, but also in counseling one another (Isa 11.2), sanctifying one another in our care groups (Joh 17.17), worshipping together (Eph 5.19; Col 3.16), and proclaiming the reason for the hope that is in us (1Pet 3.15). Our worship songs are therefore “content rich,” as a means of teaching sound doctrine through music. The cross reminds us of God’s grace, love, and mercy, of our utter inadequacy apart from Christ, and of our mission to proclaim the good news of Jesus Christ to the nations.

We are not only evangelical and Protestant, but Reformed in our theology. We believe and teach that we are saved by grace alone, through faith alone, in Christ alone, for the glory of God alone, with Scripture alone as our authority in all aspects of our ministry.

2. A plurality of elders.

A plurality of elders may be less efficient than other forms of church government, but we believe it has benefits that outweigh its drawbacks. There is less chance for a leader to burn-out, or for pride to go unrestrained. There is a better chance to obtain the counsel and wisdom of many, for mutual accountability, and for continuity of ministry. There is more opportunity for the congregation to receive comfort and counsel from the leadership as a whole, instead of becoming reliant on, and seeking out, only a single individual.

Closely tied to this is a plurality of teachers. The burden is not on one man, but is spread across a group of teachers. There may not be consistency in teaching style, but there is consistency in the doctrine taught. That has a number of benefits for the congregation. They receive multiple viewpoints of the same biblical truth. They get to know their leaders better. The teachers get a “break” from time to time, and so does the congregation. When the time comes for a pastor to take on a different role, or if the church were to multiply, the congregation has continuity of leadership going into a new church plant.

3. A highly relational congregation.

The small size of Hope Chapel (100-200 individuals), allows for general relationships to be built across the breadth of the congregation. This facilitates church unity. And our care groups allow for deeper relationships to be built between four to six families. We have church-wide potlucks four times a year, a campout once a year, birthday celebrations on a Sunday morning, and a number of other gatherings that promote relationships beyond just doctrinal instruction. Learning is done relationally and interactively, rather than predominantly in a lecture format.

Caring for those in need is often accomplished face to face, by the congregation as a whole – such as preparing meals for those who are sick, pregnant, or in need. Phone calls are made by individuals and not just by ministries or the deacons. The care groups are the first point of contact, where friendships are built. And for those who don’t attend one, the deacons are tasked with ensuring they don’t fall through the cracks. The greeters at the

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front door on Sunday, welcome new attenders with a smile, a conversation, and some information about what to expect. Those new attenders not only receive a welcome letter from the office, but a call from one of the deacons.

4. Family-Friendly ministry.

We not only conduct ourselves as a large family, but we come alongside parents in their own families, to help them raise their children without taking over for them. We minister to singles and married, young and old, rich and poor, male and female, new believers and mature, in a family setting. We do not separate believers by those categories because we are all one in Christ (Rom 12.5; 1Cor 12.12; Gal 3.28).

On the other hand, we recognize that in the various seasons of life, we deal with issues specific to that season, and need to acquire knowledge and discipline for that season. A new believer has different needs, less knowledge, and fewer skills than a mature believer. And so we minister to each according to that person's need, but not exclusively. It's a "one room schoolhouse" model. We have a Children's Ministry, Women's Ministry, Men's Ministry, financial and parenting seminars, etc. — but we try to integrate them within the ministry of the church as a whole.

Desired Outcomes

What are we not attaining now, that we want to attain in the next year or two, related to equipping the saints? Spiritual growth varies in scope and depth for every believer. It is not "one size fits all." So that's not objectively quantifiable either. But we want to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." (2Pet 3.18) We want it by "the grace given to each of us according to the measure of Christ's gift" (Eph 4.7).

We desire that every member of Hope Chapel grows in his and her ability to understand and proclaim the gospel clearly, for themselves and others. We desire that every visitor hears the gospel spoken from the "pulpit" and from the "pews." We desire that everyone who attends Hope Chapel receives the love of Christ from his people. We desire that the people of God are visibly growing in their desire to live to God, and to be a godly people, *because* of the gospel. We desire to be a joyous, peaceful, and gracious people, who celebrate Christ and God's plan of salvation, and who increasingly hope in his return — *bringing glory to God, through the transforming of lives, by the gospel of Jesus Christ.*

As the body of Christ matures in faith, we should be learning these graces more and more:

- to grow beyond the basic principles of Christ (Heb 6.1-8; 1Cor 3.2).
- to rightly divide the Word of Truth (2Tim 2.15)
- to abide in Christ through personal obedience (Joh 15.5, 10).
- to press on, letting go of what hinders us (Heb 6.1; 12.1).
- to not be blown about by every wind of teaching (Jas 1.6).
- to renew our minds, having the mind of Christ (Rom 12.2; 1Cor 2.16).
- to love one another as Christ loved us (Joh 13.34).
- to walk by faith and not by sight (2Cor 5.7).
- to be content in every circumstance (Phi 4.11).
- to be committed and faithful (Luk 9.62; 1Cor 4.2; Rev 2.10).
- to delight in God and in his Law (Psa 119.35,70; Rom 5.11; 7.22)
- to become Salt and Light in the world (Mat 5.13-16).

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The actual evidences of these, the means to attain them, and the goals to set, are all part of the *Plan of Action*. Considering the trend towards pastors being tent-makers, we hope this form of collaborative leadership is better able to determine, develop, and implement that plan, as a church-wide endeavor, than burdening a single leader with it.

Our **VALUES** are part of our DNA. We teach and affirm them in our Distinctives Course, and we reaffirm them when we recognize new members:

AFFIRMATIONS OF THE CHRISTIAN LIFE

The basis for our joining together as members of Hope Chapel is our relationship with God the Father, through the atoning work of His Son Jesus Christ, communicated to us by the Holy Spirit, through the Scriptures. As members of Hope Chapel, we recognize and agree that God, by His Word, as revealed in Scripture, has exhorted us to grow in the grace and knowledge of our Lord and Savior, Jesus Christ, and to live our lives together in a manner worthy of the Gospel. *We do this by:*

- Rejoicing in the grace of God, privately and corporately, giving thanks to the heavenly Father for the sacrifice of His son Jesus for the forgiveness of our sins, and for the gift of the Holy Spirit who empowers us to believe and to live for the glory of God
- Living our lives together with our brothers and sisters in love, just as God has loved us, seeking their good through relationships that promote holiness, discipleship, worship, and sound doctrine.
- Caring for our brothers and sisters in Christ in distress, sickness, and poverty as the Holy Spirit leads.
- Regularly gathering together in corporate worship and in small group fellowship.
- Devoting ourselves to the study of Scripture and to prayer both privately and through group contexts.
- Seeking to advance the proclamation of the Gospel locally and globally through contexts of family, workplace, and community as God provides.
- Cheerfully serving the church's ministries through the regular giving of our time, effort, and financial resources.
- Pursuing reconciliation when offense occurs with another, and rejecting opportunities to speak or to hear gossip or slander.
- Watching out for church members and gently admonishing those members whose practice of sin requires it.
- Supporting the efforts and direction of the church, as led by its pastors, to call members requiring church discipline to repent of their sins.
- Upholding marriage as a reflection of Christ's relationship with His church; bringing up any children God graciously provides in the discipline and instruction of the Lord.

These affirm and express our **VALUES**, which are listed on the next page. Those values establish the framework of our Distinctives Course. That course describes our church to new attendees, and potential members. It contains what we believe, and how we conduct ourselves in the House of God. Our discipling and leadership courses form (we hope) a coherent, practical, and comprehensive view the Christian Life, lived in community, at Hope Chapel.

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VALUES OF HOPE CHAPEL

Our standard for all that we do is the Bible, the word of God; and certain components of the Bible's teaching have come to be particularly precious to us. These are reflected in the following core commitments of this church:

The Gospel: *This finds expression* in our confidence in the gospel to transform lives, in our heart for evangelism, as a foundation for our sanctification, as a source of our joy in God, and as an impetus for worship.

Passion for God: *This finds expression* in our corporate worship, our intentional pursuit of the spiritual disciplines, our love for God's word, the joy and gratitude that we seek to cultivate – hopefully, this will be seen in all that we do as a church.

Sanctification: *This finds expression* in our emphasis on small groups, our pursuit of Biblical fellowship, and our desire to apply the truth of God to our lives in every way possible.

Sound Doctrine: *This finds expression* in our commitment to Scripture, our high view of preaching, the emphasis on application of truth in our care groups, and even in our bookstore selections.

Holy Spirit: *This finds expression* in our emphasis on corporate worship, our appreciation of and earnest desire for spiritual gifts, times of personal ministry in care groups and after the Sunday morning gathering, and an overall desire to cultivate a lifestyle of faith-filled dependence upon God.

Relationships: *This finds expression* in our care groups, our pursuit of Biblical fellowship, our emphasis on family life, marriage, parenting, our appreciation of and care for singles, the practice of hospitality, and countless other ways.

Servanthood: *This finds expression* in a wide variety of ministry teams and small groups, in our cultivation of spiritual gifts, and in an endless array of both formal church contexts (e.g., the Sunday gathering) and informal life settings (e.g., meals for exhausted new mothers!).

Evangelism/Mission: *This finds expression* in Biblical training, outreaches, church planting ventures, and countless, faithful expressions of care and witness by the members of Hope Chapel.

Biblical leadership communicates, promotes, and preserves the character (the DNA) of Hope Chapel, and strives to instill the values of our church in its members.

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EXERCISES.

Leaders are not Loners. All Christian leaders are *mature believers*; and all mature believers are *leaders*. Leaders learn to be increasingly successful at leading others to a common destination. For each of the following qualifications of a **mature believer** in Christ, describe why it matters. The things you'll learn next time about our church, and afterwards about leadership in general, are expressions of these qualities in 1Tim 3:2-7:

1. above reproach _____
2. faithful to vows _____
3. sober-minded (serious) _____
4. self-controlled _____
5. respectable _____
6. hospitable _____
7. able to teach _____
8. not a drunkard (prone to excess) _____
9. not violent (forceful) but *gentle* _____
10. not quarrelsome _____
11. not a lover of money _____
12. manage his household well * _____

- 12a. with all dignity _____
- 12b. keeping children submissive _____
13. not a recent convert * _____
14. well thought of by outsiders * _____

Other thoughts:

* *Why it matters is described in the verse*

2. Church Leadership – Practical Duties

THE OFFICERS OF THE CHURCH

There's a difference between offices, and gifts, and these must not be confused. Our Lord Jesus "gave some to be apostles, some prophets, some evangelists, and some pastors and teachers." As we said earlier, he gave "gifts" to the church in the form of people. These gifts are not offices; they are qualities or expressions of an office. Not every pastor is an evangelist. Some are administrators, which is a quality or skill that isn't listed here; and yet it's hard to rule well if you can't administer or manage.

We believe, as most Protestants do, that there are only two offices in the church: ELDER and DEACON. And we believe that the character qualifications for each of those is the same. But the roles of these two offices is different. We'll examine those in detail as we go through the course. The office of elder has various roles that are expressed according to the needs and circumstances of those they minister to.

The New Testament uses three main terms to speak of what we typically call a "pastor": elder (*presbuteros* – Tit. 1:5; 1Tim. 5:17), overseer or bishop (*episkopos* – 1Tim. 3:1-2; Tit. 1:7), and pastor (*poimen* – Eph. 4:11).¹ Scholars have long agreed that these terms, instead of indicating separate offices, are actually used interchangeably,² giving us three different facets of the same office.

- *Overseer/bishop* indicates the role of oversight
- *Pastor/shepherd* indicates the role of care
- *Elder* indicates the necessity of spiritual maturity

While deacons also have a role of care, their responsibility is predominantly (but not exclusively) for the physical needs of the body. The elders predominantly meet the spiritual needs of the body. If we look at these as the two pegs on which the law hangs, the elders focus on our "vertical" relationship with God, and the deacons focus on the "horizontal" relationship we have with one another. The vertical drives the horizontal, and not the other way around. Deacons are called by God, and identified by the congregation. But they are appointed by and serve at the discretion of the elders. The same is true of every ministry leader. When a church is small, the two offices of elder and deacon may be combined in the same person. As the church grows, the two roles may become distinct. Church planters and missionaries tend to perform both roles.

We also have ministry leaders who are overseen by the officers of the church. They lead their own teams in various aspects of church life. This includes Children's Ministry, Adult Ministries, Administration, Facilities, and Outreach.

All of these operate under the care and guidance of the Board of Directors, comprised of elders, and advised by the Deacons. They are all governed by legal documents and constraints, such as the Articles of Incorporation, By-Laws, and Policy Handbook. This is not to limit our ministries or biblical responsibilities, but to aid them, and to bring order and consistency to them. It eases transitions in leadership, by establishing structure, cohesiveness, coherence, and accountability in all that we do.

¹ The verb form of the word pastor appears in 1Pet. 5:2.

² For example, compare Tit. 1:5-6 with v. 7; 1Pet. 5:1 with v. 2; 1Tim. 3:1-7 with 5:17-19.

2. Church Leadership

MINISTRIES AND MINISTRY LEADERS

In a very real sense, the local church is a collection of ministries and the ministers who lead them. Those ministries have a common purpose: to fulfill the Great Commission. And the Great Commission is to minister the Word of God to those around us — believers and non-believers alike. Proclaiming the gospel is our duty. And believing the gospel is also our duty. But believing the gospel must produce gospel *living*, and gospel living requires a community of believers with whom to live. The fellowship of the saints is found in the local church. And their fellowship derives from, and is driven by, our shared faith in Christ: in who he is, and what he has done to redeem us and make us children of God.

That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

(1Joh 1:3 NKJ)

The duty of church leaders is to further that fellowship by equipping the saints for *works* of ministry (Eph 4.12). Those works are conducted within the context of our various ministries — each with a focus on some necessary aspect of our church’s mission, and carried out in alignment with our church’s values and convictions. Each ministry helps to further the mission of Hope Chapel, which is *bringing glory to God, through the transforming of lives, by the gospel of Jesus Christ*.

Each ministry therefore is a component part of the overall mission. Its leader seeks those who (1) share a passion for it, (2) are willing to devote their time and energy to see it done well, and (3) are qualified in some way for that ministry. Both ministry leaders and ministry participants, must be qualified for that particular ministry, and/or can be trained and equipped for it.

Each ministry defines its own goals and procedures, but they’re all under the umbrella of the church. Their funds and materials belong to the church, and are administered under the authority of the church, and receive direction and a framework (a strategy) from the church. Those things ensure that what we do is coherent, consistent, and cooperative. We don’t want to micro-manage, but we need to lend order to what we do together. We must learn to work together as a team, as a family, *collaboratively*.

Ministry leaders are overseen by the elders and deacons, who comprise the leadership team of the church. The elders may also serve on the Board of Directors, which carries legal responsibilities with it. That’s another reason for oversight: to ensure we’re meeting our legal obligation. Ministries are not *managed* by that elder or deacon. Their oversight role is to provide counsel when asked, direction when needed, and to coordinate the various activities of the church. This minimizes conflicts and working at cross-purposes.

Each ministry leader is “in charge” of that ministry; but he or she remains accountable to the elders. The Board needs to be notified of any action that might impact other ministries, or the use of the facility, or invites participation by the larger body. In some cases it’s just a matter of *notifying* the Board so that we all know what’s going on. In other cases, it may need to be *approved* by the Board. Our Policy Handbook identifies those situations, or the specific strategy or guidelines that ministry should address.

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MINISTRY QUALIFICATIONS.

Each ministry leader develops or supplies an application form for prospective participants in that ministry. The application lets applicants know what's involved, and what's required of them. It defines their qualifications, duties, and the procedures to be followed. The application has some standard features defined by the Board, but it also has things that the ministry leader oversees and determines. Even so, the application and other paperwork, needs to be coordinated with the Board, or with the elder or deacon that oversees that ministry. A list of ministry leaders and the overseeing elder or deacon, along with contact information, is kept in the lobby for the congregation to see.

There is likewise a document containing the *Ministry Leader Qualifications and Duties*. These are distinct from the ones for the participants. While we have general qualifications, listed on pages 2 and 3 of this manual, there are also specific duties for each ministry leader, which relate to that particular ministry. What a ministry leader does for facilities, is different than what a ministry leader does for administration, or worship, or adult ministries. Those distinct duties need to be specified in that document. They may vary with experience, and as things change over time.

This ensures that when a new leader takes over, a list of responsibilities for that ministry is clearly articulated. This provides continuity and consistency, and it makes for an easier transition. Changes may be made to the duties and procedures; but again, those need to be made in cooperation with the Board. What we do, we want to do corporately, not individually – considering the impact on other ministries and the church's mission.

SCHEDULING EVENTS

All activities, meetings, and events should be shown on the church calendar. To put something on the church calendar, contact and coordinate with the Office Administrator. There may be other events scheduled at that time or place, or there may be particular requirements for that sort of event. This avoids scheduling conflicts.

EFFECTIVE COMMUNICATION

Leaders are communicators. When, how, and with whom you communicate, will make a huge difference in how effectively you lead your ministry. If your team doesn't know what's expected of them, or how things are organized, or how well they're doing, they can feel uneasy and abandoned. That's because they don't know what's going on, or if the *role* they're playing is valuable and appreciated.

That means they won't know if *they* are valued and appreciated. You need to let them know that they are, and how well they're serving, and what effect your ministry is having on the church as a whole. You need to help them see the big picture, so they know where they fit – “as each member does its part.” You need to be sure they have all the information and tools they need to serve with excellence. And you need to do that regularly.

Not only do you communicate “down” to your team, but you should communicate “across” to other ministry leaders, to encourage one another, and learn from one another. And you should communicate “up” to the one overseeing you. If they don't contact *you*, then you need to contact *them*. Communication is two-way. Listen as much as you speak.

While emails are helpful for conveying details like dates, times, places, and procedures, ministry is *relational*. Emails tend to be impersonal, and easily misperceived. Pick up the

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phone, meet face to face, call regular meetings of your team. Get to know them all. Discuss challenges they might be having, and frustrations they're having, not only with your ministry, but personally. Minister to them; don't just manage them. Love on them, and demonstrate Christ's love to them. Share yourself with them – your passions and even your aspirations. Let them get to know you too.

Communication with the Body

At times you'll also want to communicate with the congregation. This can be done with flyers, announcements from the front, bulletin notices, and email. Other ministries will have the same need, and often at the same time. There are policies governing these sorts of communications, polls, sign-ups, events, etc. And that means these communications need to be coordinated with the church leadership, so we don't over-communicate. We have limited resources, and limited time. So this can be a concern. Ask the one overseeing you, for guidance in how best to do this, and when.

Communication with the Public

If your ministry is going to be out and about in the public eye, keep in mind that what you do and what you say, represents our church, and not just your ministry. So be sure to follow our guidelines on proper dress. Any announcements, including flyers, posters, and news items, need to be approved by the Board. When we deal with the media, we want to make sure that we're speaking with a single voice. We have someone designated to speak to them, and so we ask you not to speak to them separately. Facebook and other social media are public communications, and they likewise represent our church. Care must be taken that what is said, and how it is said, reflects well on Christ and on His church.

MINISTRY BUDGET

In October each year, the ministry leaders are charged with developing a budget for their ministry for the coming year. The Board Treasurer or his designee will supply you with a *Budget Request Worksheet*, a list of expenditures made by your ministry the previous 12 months, and your quarterly year-to-date statement of expenses against budget. A meeting will be called for all ministry leaders, where these will be made available to you, and explained. The Budget Request must be completed in the time frame specified.

At the end of each quarter (March, June, September, and December) you will be supplied with your original budget request submitted for that year, and a list of all expenditures for your ministry year-to-date. These let you know if you're under or over budget, how much remains in your budget, and what you spent your budget on.

If there are errors in the quarterly reports, meaning you had an expense you did not submit for reimbursement, or you see expenditures listed that belong to another ministry, you need to let the office accountant know what it is, so that it can be accounted to the right ministry. Please review those reports carefully.

If you find that you need to exceed your budget, submit a *Change of Budget Form* which must be approved by the Board. You may obtain one from the Office Administrator.

2. Church Leadership

EXERCISES.

Looking at your own home, or your workplace, apply what you've just learned about what it takes to rule God's household well. What makes an effective leader in his/her area?

1. How can a leader earn the **respect** of others? _____

Why does it matter? _____

2. How can a leader show everyone's needs were considered *before* making a decision?

3. What are some ways a leader can **communicate** *effectively* with others?

4. Why is it important to communicate in a **timely** way? (why does timing matter?)

5. How might you research, plan, and coordinate a **social event**?

5. Why should you record, plan, and coordinate **financial activities**?

6. How are you planning for the **future** *now*? Savings, insurance, retirement, etc.?

7. Who holds you **accountable to God**?

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8. How do you help *others*, help *you* to be accountable? Why does the “how” matter?

9. What things do you most admire in other leaders? Why?

10. Looking at your answers, what makes an effective leader *in the eyes of others*?

What makes an effective leader in the eyes of God? Why is that important?

Jer 3:15 “And I will give you shepherds according to My heart, who will feed you with knowledge and understanding.

Jer 23:4 “I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,” says the LORD.

Heb 13:17 “They watch out for your souls, as those who must give account.”

Now compare the shepherds in Ezekiel 34.

Read 1Pet 5.2-4. Why is it essential that Christ remain our ‘Chief Shepherd’?

3. The Conviction to Lead: 25 Principles

For Leadership That Matters ³

There are certain convictions, habits, and skills that mark every effective leader. And there are things we need to know and believe in order to lead well. We're not born with these things. Instead they're acquired and developed over time. We want to serve Christ with excellence. Embracing and pursuing these things, as God enables us, can help us serve Christ and His people better.

1. THE CONVICTION TO LEAD

True leadership starts with a purpose, not a plan

Management is not the same as leadership. You can manage something into the ground. Effective leadership is transformational. It is persuasive, drawing others to believe what the leader believes. *Administration* is not the same as leadership. It's a necessary means to an end, but if it is not leading the church to accomplish its mission, if it lacks a purpose and clear direction set by leadership, then it's just a mechanism, like an engine in a ship, without propeller or rudder.

"Wherever Christian leaders serve, in the church or in the secular world, their leadership should be driven by distinctively Christian conviction." [p. 18] The problem with leadership is not ignorance of what to do, or how to do it. "The problem is a lack of attention to what leaders *believe* and why this is central." [p. 19]

"*Leaders...* are passionate about leadership. They're tired of seeing organizations and movements die or decline, and they want to change things for the better... They talk leadership wherever they go, and are masters of motivation, vision, strategy, and execution... If our leaders are not passionately driven by the right beliefs, we're headed for disaster. [pp. 19-20]

2. LEADING IS BELIEVING

The leader is driven by beliefs that lead to action.

The leadership that matters most is convictional – *deeply* convictional. This quality of leadership springs from foundational beliefs that shape who we are, and establish our beliefs about everything else. [p. 21]

Convictions are not merely beliefs that we hold; they are those beliefs that *hold us* in their grip. We need the *conviction* to lead; it is essential to our Christian faith and discipleship. Christianity is founded on certain non-negotiable truths, and these truths, once known, are translated into beliefs. The beliefs that anchor our faith, are those to which we are most passionately and personally committed. Put simply, a conviction is a belief of which we are thoroughly *convinced* — not just persuaded that it's true, but convinced that it is essential and life-changing. We live out this truth, and are willing to die for it. [p. 22]

Convictional leaders propel action precisely because they are driven by deep convictions; and their passion for these convictions is transferred to followers who join in concerted action, to do what they know to be right. Without conviction, nothing significant is passed on. Without conviction, you might be able to manage, but you cannot really lead. [p. 26]

³ Adapted from Albert Mohler's Book, *The Conviction to Lead* (Bethany House Pub., Minn. MN, 2012)

3. The Conviction to Lead

3. CONVICTIONAL INTELLIGENCE

The leader develops the capacity to think in convictional terms, and leads followers to do the same.

Christian leaders must develop and operate out of *convictional intelligence*. Leaders without *emotional* intelligence cannot lead effectively, because they cannot connect with the people they're trying to lead.

Convictional intelligence begins with knowledge. It's the product of learning the Christian faith, diving deeply into biblical truth, and discovering how to *think* like a Christian. [p. 31] But knowledge alone isn't enough. A leader might have great intellect, charisma, people skills, communication skills, media presence, and organizational ability. But none of these can qualify a Christian leader, when conviction is absent or weak.

Convictional intelligence is more than knowledge. Knowledge is fundamental, but leaders also make decisions and chart a direction. [p.32] Intellectual habits must be aligned with biblical truth and knowledge... Our mental *reflexes*, the way we instinctively respond to circumstances, words, and people, making judgments about them (good or bad), must likewise correspond to biblical truth. [p. 34]

So how does convictional intelligence happen? It comes by the ordinary means of grace: hearing the Word of God preached, celebrating the ordinances, and living in the fellowship of believers in a faithful local church. These things are extended through the leader's personal devotional life, prayer, reading the bible and Christian books, etc. In that context, convictional intelligence emerges naturally. [p. 36]

4. LEADERSHIP IS NARRATIVE

The leader draws followers into a story that frames all of life

The most important truths come alive through stories, and faithful leadership is inseparable from the power and stewardship of story. The excellent leader knows how to lead out of the power of the narrative that frames the identity and mission of the people he will lead; and the leader knows how to put his own story into service for the sake of the larger story. God made us to be the keepers of stories. We cannot tell each other who we are without telling a story, nor should we try. [p. 37]

At the heart of a good story is some problem to be solved, someone needs rescue, a battle must be fought. The story has *power* because it tells us how the trouble was resolved, how the child was saved, how the battle was won. That story frames the mission and identity of the organization. The excellent leader is steward-in-chief of that story, and his responsibilities flow from that story – bringing others into the story, and keeping the organization accountable to the story. The leader tells the story over and over, refining it, updating it, and driving it home. [p. 38]

Leadership that matters grows out of the leader's own belief that the story is true, that it matters, and that it must both expand and continue. The story must be believed with conviction, told with conviction, and stewarded with conviction... The credibility of the leadership is based on the leader's identification of his own story within the organization's story. He must articulate how he came to be part of this story, how it came to possess him, and why he now gives his life to it, because it's *true*. [pp. 39, 41, 42]

3. The Conviction to Lead

5. LEADERS UNDERSTAND WORLDVIEWS

The leader shapes the worldview of followers

People don't think issue by issue or question by question. We operate out of a *vision*, a basic understanding of reality. That vision or view of life – our *worldview* – shapes our thoughts, silently and unawares. It governs how we receive information, process it, draw conclusions from it, and determine how to respond to it. It's a *belief system*.

Leaders need to recognize that if we're not shaping these "silent shapers," we are failing to lead. [p. 43] Leaders, therefore, must shape the vision of followers – cause them to think about their vision of life – about what life is *for*. Worldviews organize ideas, or create sets of ideas, that help us make sense of the world. And they assign values to things. *We form a worldview, and then our worldview forms us.*

A God-centered worldview brings every issue, question, and cultural concern, into submission to the Bible. It frames all understanding within the ultimate purpose of bringing greater glory to God. Developing a biblical worldview is the task of the *church*, not merely the concern of individual believers. [p. 46]

It requires shaping the way followers see the world – the way they think about what is *real*, what is *true*, what is *right*, and what is *important*. Leaders must work to put every member of the group on the same field of reality. [p. 47] Beyond that, leaders must lead followers into a growing maturity that enables them to discern the true from the false – what is most important, most urgent, and most essential, or else they'll go off in different directions. Aim at the heart *and* the head of followers. "Ideas have consequences." [p.48]

6. THE PASSION TO LEAD

*Passionate leaders, driven by passionate beliefs,
draw passionate followers.*

Without passion, nothing important happens. [p. 51] We cannot buy passion, nor can we simply decide to be passionate. Passion can't be artificially generated or transmitted.

What produces passion? Passion must arise out of conviction. It cannot come any other way. [p. 52] And what our conviction arises from, must be based on truth, and what is good, or whatever passion we have for it will quickly die. Passion is not a temporary state of mind. It is the constant source of energy for the leader, and the greatest cause of attraction for followers. [p.53] No one who has truly experienced the transforming and redeeming power of the gospel can think of life without passion. Leadership arises from this passion and is driven by it. [p. 54]

Passion is contagious. Passionate leaders attract and motivate passionate followers. Together they build passionate movements. Leaders with passion transfer that passion to others.

The language of passion. Leaders must learn to use the language of passion. They must use their brains; but they need to speak from the heart, with passion rather than the language of bureaucracy and dispassionate analysis. They must emphasize morality and purpose. A decision should not only be workable, it must also be *right*. It must *bless* the lives of those who receive it. [p. 55] As new people come in, they must be trained in the *convictions* if they are to share the *passion*. [p. 56]

3. The Conviction to Lead

7. LEADERS ARE THINKERS

*Leadership begins when you learn to think like a leader,
and leadership is not achieved until followers learn to think as well.*

Before anything else, leadership is an intellectual activity; all other actions are the result of thinking. It's in this first stage of leadership that the seeds of eventual success or failure are sewn. Our actions may never reach the heights of our thinking, but the quality of our actions will never exceed the quality of our thinking. Leaders must think strategically, consistently, and critically. [p. 59]

1. Face the Facts. The leader must know the organization *as it is*, the needs *as they are*, and the world *as it exists*. The leader must demand to know everything critical and essential to the organization: its tasks, operating status, finances, policies, history, and opportunities. He surrounds himself with those who know the information he needs and will give it to him. He assumes the responsibility to work until the facts make sense, and a clear picture emerges. [p. 61]

2. Lean into the Truth. The disciplined leader is unafraid of the truth. He demands to hear the truth, and he leads by being the chief teller of truth. He does not allow the organization to be tempted by either dishonesty or self-deception. [p. 62]

3. Apply the Right Principles. Once the right facts are determined and affirmed. The next step is to analyze and consider what these facts *mean*, and where they *lead*. We must act as the facts demand, and think about how things connect. Ideas must be tested, and the truth trusted. False data is rejected, and extraneous data is put aside. [p. 63]

4. Acknowledge the Alternatives. If the right decision were always clear to everyone, we wouldn't need leaders, or wisdom. Too often, leaders come to a prompt decision and pull the trigger, without first considering alternatives, and choosing the best option. The leader serves the body, by constantly articulating the alternatives. The body needs to understand how and why that option was chosen. [p. 64]

Making the Right Decision. To make right decisions consistently, we must have the courage of our convictions, the discipline of critical thinking, and *steady* leadership.

8. LEADERS ARE TEACHERS

The effective leader is the master teacher within a learning organization.

Teachers change the way we see the world, and often the way we understand ourselves. A great leader is a great teacher, and the greatest leaders seize every opportunity to teach well. Ideas drive the world, and beliefs determine actions. The leader therefore teaches, in order to transform the organization, by changing minds. [pp. 67-68]

The Rise of the Learning Organization. Organizations that don't learn will be left behind. We need to learn fast, learn well, learn together, and learn to keep on learning. The leader who makes the greatest impact will be a master teacher who trains leaders at every level, to likewise teach with faithfulness, enthusiasm, and confidence.

Teaching is at the heart of Christianity. The Bible elevates teaching to the first mark of the church, and the church's primary responsibility (Mt 28.20; Deu 6.6-7, 20-23; 1Cor 14.1; 2Tim 2.2; Heb 5.12). Because it is so essential, it's held in trust, and those who teach are held to greater strictness, Jas 3.1. [pp. 69-70]

3. The Conviction to Lead

A Revolutionary Understanding of Teaching. Why do we teach? Why should we be concerned with developing the skills and passions of teaching?

First, the only worthy *motivation* for teaching, is love for the students. It undergirds the entire process of learning. The teacher not only imparts knowledge to his students, but he knows there is no gain for him unless that knowledge is a benefit to the student.

Secondly, the teacher must love *what* he teaches. It's his love for the subject matter, that creates his passion to teach it, which infects his student. The best teachers can't wait to teach something they truly love. [p. 71]

Thirdly, but most important, is that we teach because *we first love Christ*, who first loved us. Wherever the Christian leader leads, he must do so out of the love of Christ.

Lastly, the *goal* of teaching is to see every student *instructed, delighted, and moved*. Our job isn't done until these three things happen. Leadership happens when followers develop their own delight in knowing the convictions that shape the organization, seeing themselves as part of the organization's story, finding themselves in its narrative, and *moved* to action. [p. 72] *Leaders Teach, and Teachers Lead.* [p. 73]

9. LEADERSHIP IS ALL ABOUT CHARACTER

Leaders are trusted when their lives are in alignment with their convictions.

People know better than to follow someone they do not trust. [p. 75] Character is therefore the only secure foundation of leadership itself. We gravitate towards those we trust, and look warily at those we don't. But what is character? Christians understand that the moral terms to which we are accountable are not set by us; they are revealed in God's word. "As a man thinks in his heart, so is he." (Prov 23.7) Character is the condition of our hearts, which governs our actions. Our light is to so shine before men, that they may see our good deeds, and glorify our Father in heaven (Mat 5.16). [pp. 77-78]

As Jesus made clear, the moral credibility of the gospel depends on those who have been transformed by the grace and mercy of God, *demonstrating* that change in every aspect of our life. In the eyes of the world, what sets us apart is living by God's word. They wonder how we could live like this. Why do we love one another? Why are we so generous? Why do we stay married to our spouse?

Within the church, leadership falls on those whose light shines with integrity and power. The effective leader knows that this expectation of character begins at the top. Those we lead will expect us to live and to lead in alignment with our convictions. They are hungry and thirsty for real leadership and real leaders. They've seen in society where leadership without character leads, and they want no part of it. Convictions come first, but character is the product of those convictions. If not, our leadership will crash and burn. [p. 79]

We're not perfect. We will fail, and we must be answerable for those failures. But here's the thing: character is indispensable to credibility, and credibility is essential to leadership. The great warning to every leader is that certain sins and scandals can spell the end of our leadership. When our lives are at odds with our convictions, we destroy everything we have sought to build... On the upside, leaders of character produce organizations of character, because character, like conviction, is infectious. And it's also attractive to those who want it for themselves. [pp. 80-81]

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10. LEADERSHIP AND CREDIBILITY

Leadership happens when character and competence are combined.

A good leader stands out when *character* is matched by *competence*, and the central virtue of knowing what to do. Most of us think of credibility in moral terms, and with good reason. Credibility defines our ability to trust, and that trust is a matter of character. But leadership requires trust in something beyond who the leader is. True credibility rests in the ability of others to trust what the leader can *do*. [p. 83]

Leadership is about a sense of direction and purpose, and a competence that puts the room at ease. Yet, no leader is competent to fill every leadership position. You must be competent in the skills and abilities of the leadership role to which you've been called. That's how is credibility earned. You need to have done the work necessary – the studies and preparation – to acquire the skills and abilities that are requisite to the position. [p. 85] Be willing *learn* and willing to *assist*, until you're ready to *lead*. Be determined to get the job done at every level of advancement. *Experience counts*. [p. 86]

Part of credibility is learning from our mistakes by admitting them, taking responsibility for them, choosing to move past them, and committing not to repeat them. The effective leader cannot afford to lose credibility –he needs to stockpile it and build it in reserve, because followers are prone to ask, “What have you done for me lately?” [pp. 88-89]

11. LEADERS ARE COMMUNICATORS

*The leader's most essential skill is the ability to communicate
— over and over again.*

Leaders have many tasks and responsibilities; but the one central duty that stands out above all others is that the leader *communicates*. He may have a brilliant strategy, a breathtaking vision, and an irrepressible passion, but if these are not communicated to others, real leadership doesn't occur. [p. 91] The effective leader communicates constantly, skillfully, intentionally, strategically, and persuasively. The best are always learning how to be more effective communicators... Leaders know that words are powerful when memorable, and delivered with conviction, at the right time and place.

The message flows out of your deepest convictions and most passionately held beliefs. The message is compelled by them, and it compels others. [p. 92] If you don't have a message, don't try to lead. If you do have a message, your task is to communicate it effectively. The good news is that the art of communication can be learned. [p.93]

The Hallmarks of Powerful Communication. Communication is a form of warfare. The leader is always fighting apathy, confusion, lack of direction, and competing voices. He aims for three essential hallmarks of powerful communication.

The first is CLARITY. Some leaders, the more they speak, the more they confuse. They get wrapped up in phrases and messages and ideas that create fog rather than light. We must communicate directly and clearly, and avoid cluttering up our own message, and thus confusing those we're called to lead. [p.94]

The second hallmark is CONSISTENCY. The effective leader knows to communicate with unvarying consistency. If you do not, inconsistencies will weaken or fatally compromise your leadership. Convictional leadership requires a constant and consistent message, no

3. The Conviction to Lead

matter the context, the audience, or the occasion... and no matter what may come. *A reputation for inconsistency betrays a lack of conviction.*

The third hallmark is COURAGE. Leadership is a risk, and those who are afraid to take that risk need to stay far away from the responsibilities of leadership. Communication requires courage for the very simple reason that, if your convictions mean anything at all, someone will oppose you. If that offends you, don't attempt to lead. Every leader experiences rejection and opposition. [p. 95]

Finally, the effective leader understands that the message has to be communicated again and again and again – the intentional, symphonic, and strategic repetition of central truths, cherished beliefs, common strategies, and shared principles. [p. 96]

12. LEADERS ARE READERS

When you find a leader, you find a reader, and for good reason.

There's no substitute for effective reading when it comes to developing and maintaining the intelligence necessary to lead. It requires a constant flow of ideas and information. Reading establishes mental disciplines, and convictions require continual mental activity. The leader is constantly analyzing, considering, defining, and confirming the convictions that rule his leadership. [pp. 99] The experience of reading words in print is different from hearing words spoken, and we miss much by merely hearing it. Reading is the most important means of developing and deepening understanding. Therefore, set aside significant time for reading. [p. 100]

READING IS A SKILL. It can come naturally, or you may have to work hard to develop it. The key is to *keep improving over a lifetime.*

Read for *understanding*. If you don't, reading will add little to your life and leadership abilities. If it doesn't spark new thoughts and reflections as you read, set it aside.

Read *critically*. [p.101] Ask questions; filter the contents through your worldview and convictions. Make marginal notes, underline, circle, and connect passages. [p. 102]

What should you read? The highest reading priority is the Word of God. Our spiritual maturity will never exceed our knowledge of the Bible. *Plan* your reading. Invest first in those books that are most relevant to your work and mission. [pp.103-104] Those who *lead* with conviction, must also *read* with conviction. [pp. 105-106]

13. THE LEADER AND POWER

The faithful leader knows that power is never an end in itself.

There's no escaping power, and no way to lead without it. The real issue is what kind of power a leader should possess, and how that power is exercised. [p. 107] Leaders get things done. Faithful leaders get the *right* things done in the right way, by motivating and influencing followers to do the same. The leader is the one who defines the reality, announces the plan, and directs every part of the organization toward the goal.

Power is involved at every stage, and power is unavoidably expressed through personality. But faithful leaders must never allow personality to be the defining mark of leadership. There are two dangers: the first is the "cult of personality," in which the *persona* of the

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leader becomes the hallmark of the organization. The other danger is that the leader will come to rely on personality as a substitute for conviction and competence. [p. 108]

Power also comes from the OFFICE the leader holds. There must be proper stewardship of the power of the office itself. A leader who is unwilling to exercise the responsibility of the office, has no business accepting it. Someone has to answer for the organization, have the authority to hire and fire, propose a budget, and have spending authority. [p. 109]

The power of the office works in two ways. *First*, it allows leaders to define reality, and to speak for the organization. Others may speak, but the office carries weight and amplifies the voice. *Second*, the power of the office allows the leader to force change without the organization. Any leader unwilling to force change is destined for ineffectiveness. Use it sparingly, but use it nonetheless. The leader's first job is to use influence and persuasion and focused collaboration to get the job done. When those fail or flag, the leader has to step in and *force* action. [p. 110]

The Morality of Power. We must not lord it over others, but be servant of all (Mt 20-25-27). [p. 111] Left to themselves, leaders can and will turn into power-hungry predators. Christians understand that with power and responsibility must come accountability. A leader without accountability is an accident waiting to happen.

14. LEADERS ARE MANAGERS

Not all managers are leaders, but all leaders are managers.

Leadership and management are inseparable. Leaders who cannot manage, quickly become leadership failures. Leaders who leave all management to others are no longer leading the organization, no matter how they flatter themselves by pretending otherwise. [p. 115] Leaders must "put people with different skills and knowledge together, to achieve common goals." That's why leadership exists, and why management is essential to what leaders do. [p. 116] If the leader isn't a manager, the actual mechanics of the organization, its policies and procedures, will be in the hands of others. That means a disconnect between conviction and operation, which means the organization will fail. [p. 117]

The fundamental task of management is "to make people capable of joint performance by giving them (1) common goals, (2) common values, (3) the right structure, and (4) the ongoing training and development they need to perform and to respond to change."

(1) Common GOALS are the product of intensive communication, enduring influence, and constant affirmation. There must be a structure in place to inculcate, define, and affirm these goals *throughout the organization*. (2) Common VALUES are the evidence of leadership by conviction. The leader's task is to define and articulate certain values, and then work to see them driven *throughout the organization*. [p. 118] (3) The right STRUCTURE is what allows everyone to do his or her job; it serves rather than impedes the work. A leader who doesn't know how the work is done, cannot lead effectively.

Practical Tasks: The budget of any organization represents what the organization is committed to doing. It sets priorities by opening some doors and closing others. It reveals what the organization believes and is committed to accomplishing. A leader who takes a hands-off approach to the budget isn't leading, but merely suggesting. A leader who cannot read a financial audit or an accounting spreadsheet, is at the mercy of those who can, and that is indefensible. If you don't know how, then *learn*.

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15. LEADERS ARE SPEAKERS

Leaders give voice to conviction and mobilize hearts and minds with a message.

The ability to speak with power and persuasion is central to the leader's task. People expect to hear the human voice deliver a message, explain events, channel enthusiasm, and mobilize others for action. Most of all, we like to hear a story told well, by one who relishes its telling. The call to public speaking produces fear in many people; but leaders overcome this fear in order to accomplish their task. Leaders are speakers. And Christian leaders speak for the *church*; they speak for their *congregation*. [p. 123]

Convictional leadership requires the communication and transmission of that conviction through the leader's voice. This normally requires delivering a speech to more than a handful of people. Let's be honest – if you are truly unable or unwilling to stand up in front of people and speak with conviction, you are not called to the role of leadership.

Remember, leadership is narrative. We speak in order to invite others into a narrative that grows out of deep conviction. Our confidence is that this narrative, put into action, changes lives, and sometimes even history. How we should speak:

FIRST, *know what you want to say*. If you don't know what you want and need to say, don't speak. It's just that simple. [p. 128]

SECOND, *know your audience*. Your convictions remain constant, but your delivery varies with your audience and with the occasion.

THIRD, *outline your message*. The outline is a road map for your speech, flowing from one point to the next with data, major points, and emphases clearly identified.

FOURTH, *frame your presentation*. What's the big picture, and how does this fit into the larger mission and agenda of the organization, and within its larger strategy? [p. 129]

FIFTH, *punctuate and illustrate*. To punctuate a message, you must insert particularly powerful and memorable content to drive home certain truths, points, and convictions. Punctuate it with stories and illustrations to fit your message and its points.

SIXTH, *get yourself ready*. You need to get yourself mentally and physically ready for the speaking event. Then pray that God will use you and your message to His glory. Pray that the people you are addressing will receive truth and ignore errors. Then speak.

SEVENTH, *speak like you mean it*. Deliver your message with confidence and zeal, letting your audience know how much you believe what you're saying, and how much you want them to believe it with you.

EIGHTH, *tell the audience what to do*. Don't just leave them informed and emotionally moved, but ensure they know what to do about it. Give them an action plan!

Develop a feedback loop so that you get accurate constructive criticism from folks who will tell you the truth – *learn from it*.

Keep it to the point, and economical. Hubert Humphrey's wife once said to him, "Hubert, to be immortal, you don't have to be eternal." Long speeches often bury the message.

3. The Conviction to Lead

16. LEADERSHIP AS STEWARDSHIP

*Leaders never lead for themselves;
they are stewards in service of another.*

Christian leadership is defined by beliefs that are transformed into corporate action. This means that leadership is a theological enterprise, in the sense that our most important beliefs and convictions are about God. They determine everything else of importance about us... The most important reality that frames our understanding of leadership, is nothing less than the sovereignty of God... We are secure in the knowledge that God's sovereign purpose will be fulfilled. That means that human leaders are not in charge. We are merely stewards, not lords, of all that is put into our trust. The sovereignty of God puts us in our place, and that place is in God's service. [pp. 133-135] A steward is someone who manages and leads what is not his own, and he leads knowing that he will give an account to the Lord as the owner and ruler of all... What exactly are we stewards of?

We are the stewards of human lives and their welfare — people whose lives are precious to God and to those who love and depend on them.

We are the stewards of time and opportunity. Leaders set the pace and determine which opportunities are taken and which are lost. Missing an opportunity can spell disaster.

We are the stewards of assets and resources. The financial health and wealth of your organization are hardly irrelevant. Assets should be deployed in the service of the organization and its mission, and managed so the wealth of the organization grows.

We are the stewards of energy and attention. Leaders bear the stewardship of the energy of others, determining where and when the organization and its people should and should not invest energy. Attention is also a limited resource, and must be spent wisely.

We are the stewards of reputation and legacy. Faithful leaders know that our legacy rides on our reputation and the reputation of those we lead; so we protect and enhance them.

We are the stewards of truth and teaching. Leaders are entrusted with truth, with deep beliefs and framing convictions. Those convictions must be taught and retaught, affirmed and reaffirmed, protected and cherished. Otherwise everything we believe can be lost into confusion, corruption, or worse. [pp. 137-138]

17. THE LEADER AS DECISION MAKER

*Organizations expect many things from leaders;
most of all, the trusted ability to decide.*

Leaders cannot avoid making decisions. To be effective, the leader must earn the trust of the organization and its stakeholders — he must be trusted to make decisions, and then to take ownership of them. Most of these decisions *must* be the *right* decisions, or that trust will erode. But organizations can suffer worse when leaders refuse to make any decision at all. Indecisiveness is a leadership killer, and it also paralyzes the organization. There's a simple structure for decision making — *six simple steps*.

But even before you make a decision, determine if a decision has to be made. Moral commitments and the beliefs of the organization necessarily eliminate some decisions from the start. When we say, "That's not an option," we mean there's no decision to be made here — our only option is to do the right thing, whatever the cost. [pp. 141-143]

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(1) *Define the reality.* We ask, “What are the realities that define this particular decision? We need adequate intelligence and information to determine what’s at stake. What timetable fits this decision? Whose voices need to be heard? How far and long will its consequences reach?”

(2) *Identify the alternatives.* Every decision comes with an array of alternatives, and the leader needs to identify each of them. Honest and creative thinking is necessary because, although the most obvious alternative is usually best, sometimes the best is not obvious.

(3) *Apply analysis.* Analyzing something means taking it apart. We do that by applying certain tests. Which alternative will serve best, and *why*? How does each alternative fit within the organization’s purpose and mission? Do we have the talent and commitment needed for it? Logistics, budget, personnel, and investment, are all parts of this analysis. [p. 144] Which alternative best fits our beliefs, our convictions, and our values?

(4) *Pause for reflection.* This isn’t a step measured in *time*, but in mental *action*. It doesn’t mean *delay*; it means *reflection*. Did we leave anyone or anything important out of the equation? Does it feel right to both head and heart? Are we ready to own it, and stand on it? Given our convictions, will we be proud of it later? If so, press on. [p. 145]

(5) *Make the decision, and make it count.* Weak leaders make weak decisions. Indecision is a fatal flaw, but equivocating afterward is just as deadly. Convictional leaders make the decision, communicate throughout the organization, and stake their reputation on it.

(6) *Review and learn.* The stewardship of decision-making doesn’t end in the declaration and announcement of the decision. We learn from good decisions and from the process of making them; but we learn even more from bad decisions. Though they can be costly and embarrassing, they offer crucial lessons that leaders must not neglect or miss. [p. 146]

All we can do is make the best decisions we can at the time, using the information we have at hand, according to our convictions. That means we don’t second-guess ourselves later. “Let God be my judge...” [p. 147]

18. THE MORAL VIRTUES OF LEADERSHIP

Leadership and morality are inseparable.

God created us as moral beings. We think and reason in moral terms. Our consciences demand attention, and we continually observe others around us for moral signals. This means there are certain virtues that the leader cannot do without. [pp. 149-150]

Honesty. Truth-telling is central to leadership. We need to know the situation we’re in, the reality we face, and the price to be paid, or we can’t address it in a healthy way. Not telling the truth is a recipe for calamity and embarrassment. It takes courage to be honest.

Dependability. The leader shows up when it matters, every time. The leader is where he needs to be, always. It’s not so much physical presence, as an affirmation that the leader is always there in his attention, in charge and ready to lead. He’s never disconnected from those he leads – and the leader who complains about that, is not qualified to lead. [p. 152]

Loyalty. Without loyalty, human endeavors are doomed. Loyalty starts with fidelity to conviction and the mission. It radiates out toward those who serve that mission and give their lives and labor to it. Loyalty grows where it’s cultivated and admired. Celebrate those who demonstrate tenacity and sacrifice for the cause. *Loyalty starts at the top.* [p. 153]

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Determination. You can't lead without tenacity and unconditional commitment to getting the job done. Others draw strength from the leader's determination. Slogans, strategic plans, and flow charts, cannot deliver determination – only a leader can. Tenacity of purpose is what defines great leadership. The greater the purpose, the greater the tenacity.

Humility. Leaders will be humble, or they will *be* humbled.⁴ It's not understanding that we have nothing we didn't receive (1Cor 4.7). It's understanding that what we received is for the common good (1Cor 12.7). It's not about us. The minute we forget that, and begin to believe our own press, we set ourselves up for humiliation. [pp. 154-155]

Humor. We're not called to be comedians, but the effective leader knows that generous, self-deprecating humor, is a gift that leaders can give to the people they serve. Humor humanizes and warms the heart. Those who follow you, know that you have weaknesses and foibles; so let them share in the humor you direct at yourself. Never use it at another's expense; use it to put others at ease, relieve tension, and affirm our shared humanity.

19. THE LEADER AND THE MEDIA

*The Medium is the not Message: You are;
and the leader must know how to deliver that message.*

When the cameras and mics are in our face, some leaders feel right at home; others break out in hives. It doesn't matter which one you are, media is part of your world. It's a reality no leader can ignore. Be ready to answer confidently, honestly, and in a way that you can live with for endless rebroadcasts. Count on being the topic of some news interest. [p. 157]

Beyond this, you have a message you want to communicate. *Keep this firmly in mind:* Never apologize for having a message, and for wanting that message to receive the widest possible coverage and exposure. That is *why* you are leading! Your organization exists to serve the mission defined by your beliefs, and you have been charged to lead it. So *lead*, and never apologize for leading. [p. 158]

Here is one of the KEYS to all communication: people simply tune out the things that don't interest them. Your goal is to *not* be tuned out. *On television, you have just seven seconds* in which viewers and the host will decide if you're interesting.

Newspapers and print media. Get to the point quickly. Have a good clear point to make about an issue of very current concern, and write it well.

Radio. Remember, you have one central asset – your voice. Speak in a clear, expressive, responsive voice, or your message will be lost in the fog. Understand that radio hates dead air. So *speak*. Hesitation kills interest. [pp. 159-162]

Television. The rules are similar to those for radio, except that you must keep in mind that the audience is now reading your appearance, your dress, your facial expressions, and your gestures. The camera will capture everything, so be prepared. Learn to face a camera with confidence, and lead with something interesting; answer the interviewer's questions; be warm and unflappable on the outside, even when you're frustrated or agitated inside.

When a reporter calls. (1) Be honest. (2) Be direct. Answer only what you're asked, and only what you actually know, not hearsay or conjecture. (3) Realize that you can say no.

⁴ Jas 4.10; 1Pet 5.6; Pro 29.23; Isa 25.11-12; Eze 17.24; 1Cor 1.28.

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(4) Respect the reporter or program host. If a reporter gets hostile, end the conversation respectfully. (5) Don't blame the reporter for the headline or the editing. (6) Some appearances don't go as expected, or they may not go at all. (7) Know that everyone operates out of his or her own worldview. (8) Explaining what you believe is the very mission that brought you to leadership; so get your message out. [pp. 163-165]

20. THE LEADER AS WRITER

*The written word remains one of the most powerful ways to lead.
So leaders write.*

Leaders who want to make a difference, and to make that difference last, must write. You can write this down — *leaders are writers*. Email has now become the standard means of communication, displacing not only the printed letter, but also meetings, phone calls, and oral discussions. We're all writing again. Not writing well, perhaps, but writing. [p. 167]

Leadership is about communication, and much of that is written; thus leadership can be undermined with poor writing. The written word can do what the spoken word can't. [p. 168] [It records thoughts, evidence, observations, and directions for distribution and later action. It creates an accessible and lasting legacy for others. It preserves which decisions were made and why. It establishes consistency between successive leaders.]

When the leader writes, he writes to inform, to motivate, to explain, and to inspire. Sometimes the leader has to clarify, correct, or even sound an alarm. Whatever the context, the effective leader works hard to develop the ability to write clearly, cogently, and powerfully. [p. 169]

The only way to become a better writer, is to read and write as much as possible. There is no shortcut. It starts with reading, and then moves to writing. [p.169] Once the piece is written, edit it. Make certain that it says what you want to say, and with the style and tone you intended. [pp. 171-172]

Again, leaders write because words matter and because the written word matters longer and reaches farther than the words we speak. The conviction to lead means the conviction to write. If you can't make this a priority now, make it a goal for later. Collect words and examples of writing that you admire, and develop the messages you want to communicate by writing. Sportswriter Red Smith once said, "Writing is easy. All you do is sit down at a typewriter and open a vein..." [p. 173]

21. THE DIGITAL LEADER

*Leaders understand that the digital world is a real world
— a world in which they are called to lead.*

If you are not on the Internet, you simply do not exist as far as anyone under thirty is concerned. [p. 177] Leaders are readers, in print or on the screen. And leaders belong in the digital world, leading with conviction. Use every appropriate platform to get your message out. [p. 182]

Develop an Internet presence. If you're a leader, you're responsible to see that your organization's Internet presence is useful, attractive, inviting, and well-designed. *Content is king*. People come to your website because they are looking for information. The information on your website must be regularly updated and worthy of attention. You have

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a message to communicate, and there is no virtue in failing to communicate that message. Make sure search engines know you exist, so you can be found. [p. 178]

The Blogosphere. Nothing can broadcast ideas as quickly and inexpensively as a blog. But it requires constant feeding. If you don't enjoy writing, you won't be good at blogging. But if you do, make sure it's clear, interesting, and serves the mission of your organization.

Social Media. These can be used for good or evil. They can connect people or disconnect them. But it is dominating all other forms of digital communication. That's reason enough for leaders to be engaged in social media. [pp. 179-180]

Podcasts and Streaming Media. These open an opportunity for your organization to become a producer of online content without a massive investment. But they must be done well, fitting your personality, time, interests, and available resources. [p. 181]

22. THE LEADER AND TIME

Leaders know that time is the great equalizer of humanity.

Time is the scarcest resource, and unless it is managed, nothing else can be managed... Effective executives do not start with their *tasks*. They start with their *time*... Leaders are distinguished by their tender loving care of time. – Peter Drucker. [pp. 183-184]

For everything, there is a season, and a time for every matter under heaven. Ecc 3.1-8 We want our lives to serve an eternal purpose. How do we exercise the faithful stewardship of time? First, be honest about how you use it. Time wasters abound. Leaders have to be available, but the effective leader learns to be available at the right times – the times that will make the most difference [p. 186] — the times that reinforce the transmission of conviction into the mission of the organization. Cultural trends towards instant information, instant access, and instant response, can affect this balance. Leaders must protect against constant interruption and distraction — but people in their care are not, in themselves, interruptions or distractions.

Leadership by conviction is an intellectual enterprise. It requires large blocks of *uninterrupted time*. Planning, strategy, conception, analysis, evaluation, framing messages, continual learning — these *all* take time. Faithful leaders know that time has to be protected, or it will be lost. Once lost, it can never be regained. [p. 187]

Personal time. Time passes; a leader needs to *sense* its passing. Seasons pass; a leader needs to *recognize* and adapt to the season he's in. A leader knows there's a time to work and a time to rest, a time to plan and a time to act, a time to read and a time to speak, a time to play and a time to fight. Is a leader a faithful steward of his time? *Time will tell.* [pp. 188-189]

23. LEADERSHIP THAT ENDURES

The leader's goal is not only to last, but to endure.

We rightly admire good things that last. The leaders who make the biggest difference are those with long tenure. The leader who wants to make a difference had better make a public commitment to stay. [Yet, long-term leaders can unintentionally create a cult of personality, by always being there. Provision must be made for the day when that leader is no longer present – the torch *must* be passed. Part of the organization's culture must be to expect leadership change, and to make all necessary preparations for it.]

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Patience. This is a virtue that is highly honored by Christians, because we're willing to wait only a *short time* for gratification. A servant leader must be willing and ready to bear the burdens of leadership and influence over a *long time*. Otherwise he'll over-estimate what can be accomplished in a decade. [pp. 193-194] He'll be "time-optimistic" and quickly become frustrated. If that's the case, he may not endure.

Endurance. Leaders face countless frustrations, mind-boggling complications, and pockets of resistance. It's lonely at the top; the burdens of leadership can be demoralizing and wearying. Leaders know unbelievable highs and heart-rending lows. [p. 194] If you lead faithfully, you'll make decisions that are unpopular, costly, and sometimes filled with risk. There are days when you'll have to take the blame for a bad decision made by others, and other days when those bad decisions were *yours*. More frequently, leaders have to bear the burden of *right* decisions, which nonetheless hurt. [p. 195]

It takes time to see fruit grow on trees, and even longer for the fruit of leadership to show itself in abundance. *There are no short-cuts for truth to endure.* We must not adopt the lifestyle of a tourist, seeking only tourist attractions and highlights. The Christian life cannot mature under such conditions and in such ways. Nor can leadership. It requires maturing, learning, adapting, rethinking, and retooling. None of these things come fast or easily. The truth of God endures, and so must we. [pp. 196-197]

24. THE LEADER AND DEATH

Mortality frames the horizon of leadership.

We're all going to die. The reality of death frames the urgency and importance of making the most of the time we're given. [p. 199] That gives stewardship of our time an entirely new dimension. We lead knowing that our time is limited; someone else will inevitably take over for us. Our leadership, no matter our age, is *temporary* stewardship.

We are made for a specific time and a specific opportunity and a unique stewardship of influence, life, and energy. This knowledge limits our pride and temptation to hubris; we live with the constant awareness that everything we've built can be undone when we're gone. We have a limited opportunity to make a difference, and to make it last. Mortality is not only the great equalizer, it's the great motivator. [p. 200]

The Leader Aims for Legacy. Legacy is the continuation of our influence and leadership after we are gone. It's what the great leader leaves in his wake. His influence remains essential to the direction and culture of the work he led. Once again, conviction is central. Remember: leadership is conviction transformed into united action. If our convictions are right, the right actions follow. Don't perpetuate style, or programs. Perpetuate *conviction*.

(1) Every organization must develop a strategy to perpetuate the convictions that constitute its basis for existence. Its convictions are part of its DNA. (2) When it comes to choosing leaders who have a role in directing the work, conviction is non-negotiable. You cannot lead without convictions, or the movement will die. (3) Promote and advance on the basis of conviction. How did candidates come to your attention? Conviction must be at the top of that list. (4) Build your core leadership based on *strength* of conviction. (5) Document and communicate your convictions everywhere you can. The key issue is *perpetuation* of conviction, so that the truths you've given your life to serve, will stay at the heart of the organization. (6) When conviction is lost, the organization is lost; and for the church, that would be a tragedy. [p. 203-204]

3. The Conviction to Lead

25. THE LEADER'S LEGACY

In the end, the leader's goal is to leave a lasting imprint.

What will you leave behind? The leader who is unconcerned about leaving a legacy, is a leader who will leave the job undone. No one stays forever. Leaders serve for a time, long or short; but that term of leadership *always* expires. Without a legacy, our lives and leadership amount to little more than holding patterns in a world of decay. Don't discount the value of that, or of the lives reached and transformed by the mission we serve. [p. 207]

We lead because we're possessed by deep beliefs that mature into convictions. Leadership consists of instilling those convictions in others who will act together in the service of those beliefs. They are motivated to common action in sharing those convictions, and living them out before the watching world. As convictions die, we see the "dying of the light," and the decline and fall of the institutions created to sustain that light. [p. 208]

Most leaders are not very good at managing succession. Just hoping for the best is one way to ensure that the worst will happen. A faithful succession requires a great deal of planning and determination.

- (1) The leader's first task is to make certain that the organization's core commitments and convictions are shared by those who will select the new leader, and that both they and the successor hold them with tenacity and passion. [p. 209]
- (2) The leader bears the responsibility of building a leadership team of outstanding individuals who fully share the leader's convictions and vision, "without hesitation or mental reservation."
- (3) The leader must communicate those convictions to the organization's various constituencies, laying a solid foundation for a healthy succession. In a healthy institution, the younger members are more openly and deeply committed to the group's convictions than the older members are.
- (4) The leader should strive to drive the convictions and beliefs so deeply into the culture and ethos of the organization, that alteration or abandonment is seen as betrayal.
- (5) This means that every hiring or selection decision is a legacy decision. New people will bring their convictions and influence into the position. If they don't align with and further the convictions of the organization, their lack of enthusiasm (if not open antagonism) will weaken the work, and threaten the mission. [pp. 210-211]
- (6) When your tenure of leadership is over, your responsibility is to get out of the way!

The Scandal of Retirement. The American ideal of retirement does not meet the Christian standard of faithfulness. Considering the longer life spans that we have now, to think that between ages 65 and 85, these years will be non-productive, is a scandal. The issue for Christians should be *redeployment* rather than *retirement*. It can be more time with spouse and children, or a different aspect of ministry. But we should be "zealous in our few remaining years, to spend ourselves in the sacrifice of love, not in the accumulation of comforts." (John Piper) [p. 212] *Do you have any idea what your legacy will be?*

Answering that question honestly is part of what it means to have the conviction to lead.

4. Real Life Discipleship – Part I.

Synopsis of the Discipleship Process

Leaders are mature believers; making other mature believers is part of leading. We are charged with equipping the saints for works of ministry, and that means *discipling* them.

Discipleship requires real teaching and real learning. It requires conversation, modeling, encouragement, debriefing, and practice, all of which need to happen in the context of relationship. Without relationship between believers, there is no model to follow, no authenticity, no accountability, no application, and no support for the journey. These things come through personal contact... Discipleship demands intentionality and relationship, by which each person is invested in specifically. (Jim Putman, *Real Life Discipleship*, p. 22-23)

What is a disciple?

The Greek word ***mathetes*** means a pupil (of a teacher), or an apprentice (to a master craftsman), or simply, a learner. To learn an existing method of doing something, you need someone who already knows it, and can teach it to you in a way that effectively conveys it to you. But you also must be *willing* to learn it (Joh 1.35-39), and put in the required *effort* (Luk 9.57-10.3), not only making yourself *available* to your teacher, but submitting to your teacher's instruction, i.e. *you must want to be taught*, and *you must be teachable* (Joh 6.60-70).

Definition of a Disciple (Matthew 4:19)

- **“Come, follow me”**: a disciple knows and follows Christ (*head*).
- **“And I will make you”**: a disciple is being changed by Christ (*heart*).
- **“Fishers of men”**: a disciple is committed to the mission of Christ (*hands*).

Step 1: The Goal

What is “winning”? (Mat 28.18-20): making obedient disciples of the nations.

How do we obey Jesus' command? (Joh 17.4-9) Jesus completed his work by making 12 men into mature disciples who could disciple others. His message needs a messenger, someone to “go” and make disciples.

Make disciples as you go. (Mat 16.15-18) The Greek suggests an ongoing process and might be worded, “As you are going, make disciples...”

The Church is God's team – (Rom 12.4-8) Christianity is a team sport and a cooperative process: together we encourage one another to follow Jesus, not ourselves.

Everyone plays on this team; it's not a spectator sport. (1Cor 12.14-20) Get in the game, get started, and let others play.

Step 2: The Invitation

Jesus invites us to be disciples (Luk 5.1-11): follow me (*knows and follows Christ*), I will make you (*being changed by Christ*), fishers of men (*committed to the mission of Christ*.)

Follow me (Joh 12.26) – Christ is in the lead, expecting to be our Lord (head), and we are surrendering to him as our Savior. We leave the world behind to take up our cross.

5. Real Life Discipleship (cont'd)

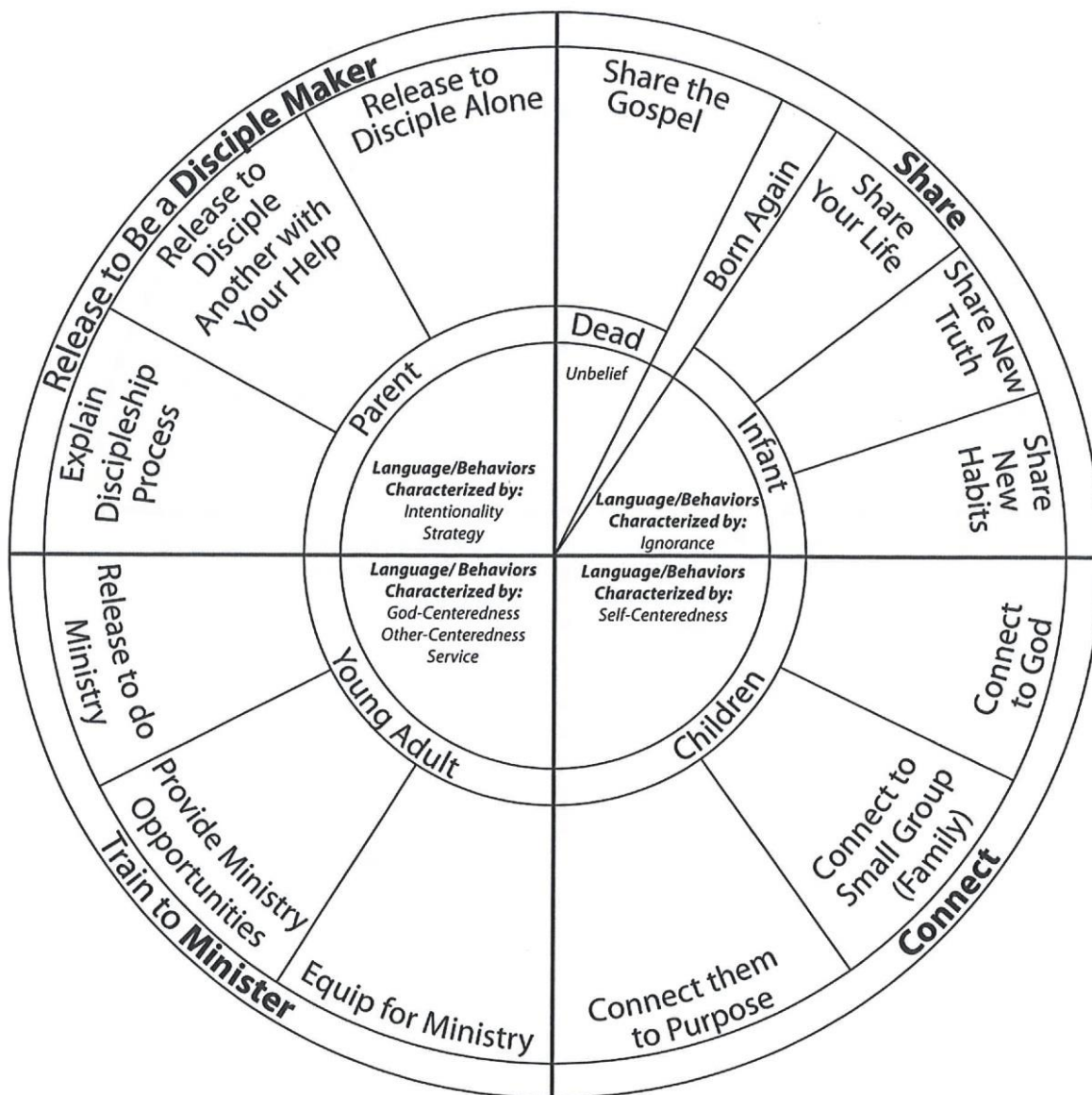
And I will *make* you (Rom 12.1-2) – A disciple's growth and change is a heart-change provoked by regular prayer, Bible reading and study, meditation, hymns, serving, worship...

Fishers of men (Luk19.1-10) – Jesus' mission is to seek and save the lost. To be a fisher of men is to become a shepherd of men (Jn 21.15-19). It's an active, hands-on task.

The Invitation is the Definition of a disciple, which is to follow, so as to allow Christ to make you, a fisher of men – moving from knowledge of Christ (head-change), to a desire to serve Christ (heart-change), to the actions which obey Christ (hands-change).

THE DISCIPLESHIP WHEEL

*Discipleship isn't cyclical, or linear, or event-driven.
It is a cooperative, and progressive, and repetitive process.*



Step 3 – The WHY of disciple-making

The Five Segments of the Wheel.

1. THE SPIRITUALLY DEAD. (Eph 2.1-5)

Characteristics: unbelief, rebellion, willful, flesh-driven.

Phrase from stage: I don't believe there's a God; the Bible is myth; God is a crutch; religion is the cause of most wars; there are many ways to God; there is no hell (God is Love); I'm a good person; there is no absolute truth; I'll take my chances.

Needs: an explanation of the gospel; to see the gospel lived out; answers to questions; an invitation to receive Christ.

2. THE SPIRITUAL INFANT. (1Pet 2.2-3)

Characteristics: ignorance, confusion, dependence.

Phrase from stage: why do I need to go to church? I've been hurt so it's just me and God/Jesus; I pray and read the Bible, that's enough; I don't have time for church; what should I do about my old friends? I didn't know the Bible said that; I know Jesus is Lord and Savior, but is karma real? Does God let dead people visit us?

Needs: they need someone to care for and feed them the pure milk of the Word; new habits.

3. THE SPIRITUAL CHILD. (1Thes 2.10-12)

Characteristics: A parent-child mindset, which involves discipline and authority; they are self-centered, idealistic, and either over-confident or under-confident.

Phrase from stage: I believe in Jesus and my church is nature; I like things as they are; I like being comfortable and small; my small group isn't taking care of my needs; no one is spending enough time with me; no one is disciplining me; I don't like the music; I'm not being fed; no one notices me.

Needs: relational connections; help to start feeding themselves; teaching who they are in Christ and how to have a relationship with him; teaching about community; teaching about appropriate expectations concerning other believers.

4. THE SPIRITUAL YOUNG ADULT. (Phil 2.3-4)

Characteristics: God-centered and other-centered; service-oriented; know they are shaped for a purpose, and so are eager to use their gifts.

Phrase from stage: I love my group, but others do too; I could lead a group with a little help; look how many in church today, awesome! Somebody missed group, so I called them; in my devotions I found...; we don't have old folks visitation – can I be involved?

Needs: a place to learn how to serve; a spiritual parent to debrief them about ministry experiences; ongoing relationships for encouragement and accountability; help setting boundaries; guidance regarding their expectations of others as they serve them; training them in specific skills.

5. Real Life Discipleship (cont'd)

5. THE SPIRITUAL PARENT. (Heb 3.12-13)

Characteristics: intentional about building relationships to facilitate discipleship; able to reproduce the process they learned as a disciple; able to feed themselves on God's Word; work within a team of disciples because they know their limitations.

Phrase from stage: someone asked me to explain the gospel – pray for me; we're baptizing someone soon – which ministry can we plug them into? Our group is going on a mission trip and I've given each person a different responsibility; will you hold me accountable to disciple my kids? I have a person in my group passionate about kids – will you have someone in children's ministry call me?

Needs: accountability, fellowship, encouragement, and to 'stay the course'

Step 4 – The HOW of disciple-making (Act 2.42-46)

A "successful" discipleship journey requires a biblical foundation. There are three keys evident in Scripture:

- (1) a **driver** (the INTENTIONAL LEADER who knows where he's going);
- (2) a **vehicle** (a RELATIONAL ENVIRONMENT that provides a way to get there),
- (3) a **map** (the REPRODUCIBLE PROCESS that sets an example anyone can follow).

Key #1 – An Intentional Leader; he leads "on purpose." He makes sure the person wants to be a disciple; develops a personal relationship; has definite goals [and a timeline]; gives assignments that help the person move forward; assesses person's specific needs; holds the person accountable. **Jesus was an intentional leader** – (Lk 22.7) he sent a team that had to trust him by following specific instructions; (Jn 6.5) he presented a challenge to see how the disciples would respond; (Mt 14.28) he allowed a disciple to fail to teach a lesson about faith; (Lk 10.1) he organized teams for the next phase. Personal one-on-one meetings are intended to move disciples along the journey. *"Even if you've never been intentionally disciplined, you can learn to be a disciple-maker."*

Key #2 – A Relational Environment. God is relational, in the Trinity and with His people: (Ge 3.8-9) personal, present, interested, (Ex 33.11) friendly face-to-face, (Ps 36.5-10) faithful, just, protective, loving, kind, giving, trustworthy, and (Jn 15.13) sacrificial.

Creating a relational environment: groups should be small (~12 people) to allow time to care for each one, hold each accountable, become familiar with them, allow deeper discussion.

Key #3 – A Reproducible Process: *Share, Connect, Minister, and Disciple* (SCMD). It is measurable, biblically accurate, and reproducible. Skipping a state of growth or bypassing a phase in the process will result in a person who only *pretends* to be spiritually mature.

SHARE with the spiritually dead or with spiritual infants; they need to be *given* the "milk of salvation" which is the gospel content – the one is called by it, the other responds to it.

5. Real Life Discipleship (cont'd)

CONNECT with spiritual children – their needs are highly relational; they need to be *challenged* and encouraged to grow up, taking on responsibilities and ministering as they move to the “meat of salvation”, which is obedience (sanctification).

MINISTER with spiritual young adults – they need the steady influence of a spiritual parent so they will learn how to minister well; but they need to understand that we make disciples of Jesus, not ourselves. They must be *enabled* to minister.

DISCIPLE spiritual parents by working with them to help them become independent disciple-makers themselves. They must be *released* to disciple.

The Limitless potential of God’s Plan. (Act 1.8) Our personal circles of influence expand ever-outward as we evangelize and disciple those around us. Ask yourself, “What can stop the mission of Christ?” “Who can stop the mission of Christ?” and “What holds you back from making three disciple-makers in the next 5 years?”

Step 5 – How to be an Intentional Leader. (Joh 6.2-14; Luk 19.1-10)

Intentional leaders imitate Jesus. He asked questions to test others, for he had in mind already what *he* was going to do. He intended to teach something before he asked a question. He used opportunities as they along (e.g. Zacchaeus in the tree). He was intentional, but he was not rigid, allowing people to be themselves (Mat 9.20-22; Jn 12.1-8).

Intentional Leaders understand “the game” – its rules, purposes, advantages, and skills so they can coach the “players”.

(1) *Understand the Spiritual Battle* (Eph 6.13-17);

(2) *Maintain a Biblical Worldview*; it doesn’t require an exhaustive knowledge of Scripture – but you ought to know where we came from, what’s wrong with the world, that there is only one way to God, that there are moral absolutes, that the Bible is an accurate and reliable source of God’s truth, what happens after this life, that hell is real, and that God has ultimate authority over the universe today (providence).

(3) *Avoid dependence on a formal classroom* – it’s not about the *theory* of discipleship, but about actually discipling someone.

Intentional Leaders Evaluate the Players – Don’t read “evaluate” as “judge.” Jesus listened to what his disciples were saying so he could teach them what they needed to learn. Step 3 contains the primary needs at each stage. We want to meet those needs, not for the purpose of ranking that person’s value, but to assess their current skills and gifts so we can help them grow in areas of weakness, and help them exercise their areas of strength.

Intentional Leaders listen to disciples. Ask yourself if the person is confused about the truth (infant); using self-centered language (child); making statements that indicate love for others and is maturing in the faith. Ask questions that help identify their needs and their aspirations; restate their answer to them so you’re sure you heard them correctly.

5. Real Life Discipleship (cont'd)

Intentional Leaders help people find their fit. Because the Holy Spirit distributes gifts as He sees fit, not everyone is gifted the same or to the same extent. We are all members of the same body with Christ as our head; each member must do its part to build up the body in love (Eph 4.16). Helping others find a fit isn't too hard if you are intentional about evaluating their aptitudes and gifts, and you ensure their gifts match their area of service.

Intentional Leaders Create an Environment for Growth. (Eph 4.11-14) It is not an *environment for growth* where existing leaders are the “star players” who never hand off their duties and responsibilities. Doing everything will stunt disciples' growth.

A Place to Play (to get in the game): each disciple needs a clear role to play (Joh 6.5-11); clear instructions as to what to do (Luk 10.8-12); and clear responsibilities so they know what is expected of them (Luk 22.7-13).

Coaches Create Environments to Win: In each area of service there are skills a disciple needs if he or she is to be effective in that area. In week 2 we looked at *head*, *heart*, and *hands*. A disciple must have a certain level of Bible knowledge (head) to meet the requirements of their area of service – teaching requires more biblical knowledge than greeting; the disciple must have certain character and relational skills (heart) to lead effectively; and the disciple must have certain ministry skills and abilities (hands) to perform the duties expected.

Understanding God's role, our role, and the disciple's role (Act 8.26-40) Spiritual parents cannot guarantee spiritual growth. All they can do is perform their own role. “The best intentional leader cannot make people be relational against their will. We can only do our best to create an environment where relationships can happen.” *Leave to God what is God's role, and to the disciple what is the disciple's role.*

Step 6 – A Closer Look at the Relational Environment (2Tim 2.1-2)

Small Group Priority (Mk 3.13-19; Mk 9.33-37; Mk 10.32-34)

Relationships are intentional – Spiritual growth happens best with others who share the goal of being a disciple of Jesus. “If a group is not intentional about building relationships, it is just another class.”

God is relational – Jesus modeled relationship with his disciples, a select group.

Are you relational? How much do you know about each person in your small group?

An intentional leader can guide and strengthen a small group's relational environment by encouraging people to share about their lives through simple personal questions about their *past*, their *present*, and their *future*. Drive those questions toward *relationships*.

Opening Relationships so Disciples can grow (1Joh 1.6-7)

Authentic relationships – adults tend to hide their fears, struggles, hurts, and questions. Hiding creates *pretend* relationships. Honesty creates *trust*. “God is light, and we are to walk with God as Jesus walks with Him: in the light – living

5. Real Life Discipleship (cont'd)

out God's character, speaking the truth in love, not judgment; forgiving others; taking no offense.

A relational environment is characterized by authenticity and mutual accountability.

An intentional leader creates an accountable and **encouraging** environment by sharing personal struggles and victories. Such transparency encourages others to stop hiding.

An intentional leader creates a **safe** relational environment, by being authentic and providing a model others should follow (Pro 28.13; Jas 5.16; Gal 6.1-2)

REAL TEACHING, REAL LEARNING.

People learn best in a **small group**. A teacher cannot respond well to the individual learning needs of a student if the class is large: there's not enough time to answer all the questions, it's difficult to include everyone in the discussion, and the teacher is forced to lecture. "Jesus preached to large crowds, but he did not ... lecture ...to make disciples."

Modeling: As disciple-makers, we do all we can to let those we disciple see how we follow Jesus ourselves: how we long to save the lost, show our love for believers, and desire to glorify God in all we do.

Telling Bible stories: Jesus used stories to convey the truth of God. The stories convicted the listeners who condemned themselves; they let the listener actively draw conclusions (engage their minds) instead of passively being told the answer; they were more poignant and impactful – a drama in which the listener is a participant or direct observer.

Healthy Dialogue: Question and Answer is better than a monologue (a lecture). "It is through dialogue that that disciples understand and apply the message. A group that is relationally "safe" lends itself to open discussion and application. "You are not making disciples if you are doing all the talking."

Shepherding *Disciples* (Eze 34.2-5)

Spiritual sheep need a shepherd, but they are **not** livestock. They are God's children who deserve our honor, respect, grace, and love. Each one is dearly loved by Christ, and for that reason alone, deserves our full attention.

Share the Shepherding: Christ is the primary Shepherd of his people (1Peet 5.4). Our role is to cooperate with him in providing a relational environment in which shepherding occurs through our efforts and the efforts of others. The members of the group then own the group, experience God at work through them, begin to see themselves as disciple-makers, and overcome their fears of relational risk. *Shepherding is everyone's job.*

Value shepherding; it is not an obligation: Don't risk the joy of making disciples by looking at it as an obligation, and thereby being burdened by it.

Shepherding *Each Other* (Act 2.42-47; 4.32-35) - Shepherding one another is a testimony to the world of the love of Christ for his sheep. It has a "spill-over" effect in

5. Real Life Discipleship (cont'd)

our neighborhoods so that “outsiders” witness a caring community which will have a far greater impact than just talk. We love with our actions, not our lips. (1Joh 3.16-19)

Step 7 – A Closer Look at the Reproducible Process (the Wheel)

The SCMD Process: This process helps people think in terms of what to *do*, not just what to *know*. It helps disciple-makers be intentional as they lead others through the stages of spiritual growth.

SHARE: We intentionally share the gospel, its truth, and our lives with those who are spiritually dead. We purposely look for such opportunities. With spiritual infants, we share what it means to follow Christ as his disciple.

CONNECT: As people begin to grow, the intentional disciple-maker helps them connect to God, to others, and to their purpose in the church.

MINSTER: As the disciple begins to mature, the intentional disciple-maker trains spiritual young adults to use their gifts and abilities to minister to others.

DISCIPLE: In the fourth stage, disciples are becoming spiritual parents. The intentional disciple-maker equips and releases the disciple to disciple others. During this stage we become peers, and come alongside to support them.

Jesus Modeled Sharing.

Sharing with the Spiritually Dead: (Joh 4.4-42 *Woman at the well*) ask leading questions to pique an interest in spiritual things; ignore social prejudices as to whom you may speak (but don't give the appearance of impropriety or of condoning sin). Be sensitive to their spiritual needs; be careful not to condemn their lifestyle.

Sharing with Spiritual Infants. Help them understand the gospel, and help them to form new habits for their new life in Christ: regular Bible reading, church attendance, prayer, tithing, commitment to a small group.

Jesus modeled **Connecting**. “*Discipleship is not simply a transfer of information.*”

Individualism vs. Other-Oriented: (Mk 12.29-31) – (1) Love the Lord your God with all your heart, soul, mind, and strength; and (2) love your neighbor as yourself. The first must lead to the second. God's design is that we be connected to others (Gen 2.18). Disciples who are not connected are not growing as disciples, and are unable to fulfill Christ's command (Mt 28.18-20). We must be in relationship with the disciple at a deeper level than just a weekly meeting (see Col 3.12-17).

Jesus modeled **Ministering**. (Joh 6.1-13 – feeding the 5000)

Young Adult Phase	Ministry Phase
Heart change from self to others	Equip for ministry/serving
God-centered motivation	Provide opportunities to minister/serve
Others' needs are important to them	Provide opportunities to minister/serve
Desire to serve and lead	Release to do ministry independently

Hands-on Training: *Spiritual young adults need training and opportunities to serve. The disciples served as they were learning: organizing, distributing, and gathering. Ministry was part of the process. They learned that we are responsible*

5. Real Life Discipleship (cont'd)

for meeting others' needs; we must depend on God to provide those needs; we must be involved in meeting those needs; *they learned things through serving that they could not have learned as well through listening.*

Jesus modeled **Releasing Disciples**. (Mat 28.18-20) – Spiritual parents can share the gospel they can help disciples connect and get into the game; they are ready to learn how to cooperate with God to help others become disciple-makers. They are “sandwiched” – both under someone, and over someone (1Cor 11.3).

EXERCISES

Look at the Discipleship Wheel on page 35 and the five descriptions on pages 36-37. Be honest with yourself. Which one best describes your spiritual stage *right now*?

CIRCLE ONE: Dead Infant Child Young-Adult Parent

1. What should be your primary focus in this stage of your spiritual walk?

2. Now look at the **three keys** to progressing to the next stage (Step 4 page 37). Which key do you MOST need, to progress to the next stage?

3. How will you put yourself in a position to obtain that key? Who can best help you?

4. Reviewing Steps 5 and 6, what can you do to help **others** grow, as **you** grow?

5. Step 7 looks closer at the “Reproducible Process” – SCMD. No matter where you are in the process, you can disciple others as you’re being disciplined; you can help others grow in knowledge and grace, as you’re growing in knowledge and grace yourself. Thinking about how Jesus modelled it, what would you say is the most important thing to have if you want to minister to others effectively?

Do you have that? What makes you think so? _____

And therefore?

5. Real Life Discipleship – Part II.

WHAT TO DO AT EACH STAGE OF A PERSON'S SPIRITUAL GROWTH

Step 8 – Share

Being intentional with the Spiritually Dead and Spiritual Infants.

Sharing your testimony. (1Cor 3.6-7) Disciples grow because God is at work in them. SCMD is a way to intentionally cooperate with God in the process of growth.

Discipleship-making begins with sharing the gospel. You're not trying to make a sale, close the deal, or force a decision. We trust that God is playing His role, drawing people toward Himself. But because everyone is different, we are better able to answer questions, and evaluate where someone is at, if we are in relationship with them. *"They don't care how much you know until they know how much you care."*

Preparing your testimony: your life before Christ; how you accepted Christ; your life after.

Sharing the Gospel message:

What am I being saved from?

1. God's perfect world – Garden of Eden (Gen 1.1, 26; Joh 6.40; 10.10)
2. Man's broken relationship with God – The Fall. (Ge 3.8-9; Isa 53.6; 59.2; Ro 3.23)

How can I be saved?

3. God's remedy: Jesus Christ – the Bridge. (Prov 14.12; Joh 3.16; Ac 4.12; 1Pe 3.18; Rom 5.8; 1Cor 15.3-4)
4. Our response – Faith in Christ for who he is (God incarnate) and for what he has done (perfect life, atoning death, and resurrection to intercede for us eternally).

Sharing your life. (heart-change)

For spiritual infants to be healthy and grow, they need someone to take the time to care for them, pray for them, eat together, have fun, hang out, and be available. You should be transparent, letting them see how you live. And continue to share timely answers to their questions (some things can and *ought* to wait).

Sharing New Truth. (head-change)

Though infants require personal attention, the sooner we can help them build relationships with maturing Christians, the sooner others can support the disciple-maker's nurture. Such connections help the infant grow and develop into spiritual children.

Teach the basics – Spiritual Milk (Act 2.42; Heb 5.12):

- The apostles' teaching – key scriptures from the Old and New Testaments.
- The Lord's Supper – its meaning.
- Prayer – how to talk with God, and how to "listen" through His word.
- Fellowship – attending church and small group to be encouraged and edified.

5. Real Life Discipleship (cont'd)

- The Bible – give a broad overview of Scripture (its structure, God's Redemptive Plan, major personalities, key events, and important stories), and how to read it profitably.
- The Gospel – core doctrines of the faith; assurance of salvation.
- The Church – What is it? Who's in it? What's its purpose? Where do they fit?

Sharing New Habits (hands-change): regularly reading the Bible; sharing the gospel; praying; and church attendance. **Why** these things are important (heart-change).

Step 9 – Connect: helping spiritual children grow.

Relationships matter – No one is immune from loneliness and isolation. Connecting has a cost, however. **Three essential connections** are to God, to small groups, and to our purpose. To connect requires taking time to get to know someone, listening to their story, sharing your own personal stories, checking up on their well-being, holding them accountable for what they're learning about being a Christian (by *asking* them what they're learning, or what changes *they* want to make), and empathizing with their growing pains.

Helping spiritual children connect to their heavenly Father. It begins with you. Disciple-makers must be connected to God themselves, in a deep and abiding relationship. We can't help them build a relationship we don't have. Ask them who God is and what He's like – give them answers from Scripture. *Show them how to journal* – show them your *own* journal, and what God has been teaching you from His word. Help them understand that God hears and answers prayer; that God uses other Christians to “speak” to us; that corporate worship helps us connect to God; and that the Word of God is authoritative and provides direction for our lives.

The goal: to help them be more dependent on *God* and less on *you*. Teach them how to feed themselves on God's word – not that you're indifferent to them, or are telling them to figure it out for themselves – but show them how you would go about answering their questions (e.g. using a concordance, Nave's, word-search, etc.)

Connecting spiritual children with God's family. It's easy for a spiritual child to be overwhelmed by all the lifestyle changes, and sheer volume of information coming at them. Small groups give them and others a chance to sift through it all, find out what's important, correct any misperceptions, and provide encouragement through personal example. Small groups model Christian living, just like individuals model it. When we model, it's not to compare ourselves to others, but to provide a Christlike example; it's not to condemn others, but to edify and build them up. Modeling, however, requires a student that is willing to imitate, and not take offense (1Cor 11.1). “I know how you **feel**. I **felt** that way too. Here's what I **found**.” – feel, felt, found.

Connecting Spiritual Children to their purpose in Christ. (Eph 4.12) The spiritual child grows when their connection to God and their church deepens. The Holy Spirit works through their devotional times and prayer to help them understand biblical truth. The intentional leader helps a spiritual child see beyond themselves to God's *kingdom purposes* for them.

5. Real Life Discipleship (cont'd)

Handling Conflicts – **conflicts are normal**. But we must have *the right attitude* (Mat 7.3-5; 1Joh 2.9-11; Col 3.13-15; Eph 4.1-3); and the *right process* (Mat 18.15-19). Briefly:

1. Acknowledge the conflict or offense; go quickly to the person involved (see Mat 5.23-25).
2. Talk to the person in private.
3. If you offended that person, confess and ask forgiveness.
4. If you're the one offended, consider overlooking it (Prov 19.11)
5. If the other sinned, humbly identify their fault using the Bible.
6. Restore the relationship with the same grace Jesus extended to you.

Step 10 – Minister: helping young adults help others.

Making the Transition: growth from spiritual childhood to young adulthood happens in the context of ministry. It comes from connecting to God's greater purpose. The game is much bigger than our own personal comfort and preferences. As intentional leaders model service/ministry, God prompts the disciple to start looking beyond his or her own needs; and they must be willing to make the *transition* to being **God-and-Others-focused**.

Equipping to Minister: The intentional leader trains disciples to serve and to develop the attitudes and behaviors of a spiritual young adult – it does not require formal training, but only a willing heart. It is not task-oriented, but people-oriented. We must minister *relationally* and *realistically*. Equipping involves preparing a disciple for disappointment and for success – they may not get the response they expected or the success they hoped for. They must be sure they're not serving out of pride, to exalt themselves, but out of humility, to exalt Christ.

Providing Ministry Opportunities: Intentional leaders must give disciples a place to serve and grow as they mature. The goal is to release young adults to serve on their own. **See one, do one, teach one.** Training begins with watching a procedure, then participating, and *with enough experience*, teaching another. The disciple should be *debriefed* with each step (this is what I did & why; here's what you did: why? Here's how to improve.). Remember, serving is community-wide, not just church-wide.

Released to do Ministry (2Tim 2.2): Releasing disciples for ministry helps prepare them to lead. The "coach" must give them more responsibility and authority; only then will they take ownership and become confident, and depend less on the coach. In Acts 6.1-7, some were identified with the requisite maturity, and released to serve the body. Ensure that the ones who are released to serve understand their priorities (prayer and ministering the word), and set healthy boundaries as they serve.

Review: Jesus' command; definition of a disciple; the discipleship journey.

Step 11 – Disciple: being intentional with spiritual parents.

Making the transition to parenthood. "Knowing your Bible is necessary for disciples; however, knowing all about it, and [yet] doing little to intentionally make disciples, is *not* a characteristic of a spiritual parent."

5. Real Life Discipleship (cont'd)

Explaining the Discipleship Process: To move into the *disciple phase* and become *spiritual parents*, they must have a clear explanation of the process. It provides a common language for others on the team; it clarifies what needs to happen when making disciples; it helps disciple-makers evaluate where they are in the process, so they can be intentional in making disciples; it shows disciples what *they* will do someday with people *they* disciple.

Discipling Together: New spiritual parents need help as they try on the responsibility of disciple-making *solo*. They have been “released to disciple *with your help*” and being prepared to disciple *alone*. They should begin with prayer, and then identify potential disciples, such as family members, and then those outside their family. God is always at work; we pray to align ourselves to the mission of Christ – if we do, God will show us who to disciple. “If we lead someone to the Lord, God has committed that person to us to disciple.”

Recognize the Spiritually F.A.T. - They are,

(F)aitiful – committed to the things of God, not sporadic, impulsive, or unwilling,

(A)vailable – allocates time and priority to growing in his walk with Christ, and does not have to be begged, or is too busy to study outside your meeting together.

(T)eachable – willing to learn and open to seeing new truth through honest questions, not proud and argumentative at every turn.

Releasing new spiritual parents begins with helping them find people to disciple.

Releasing to Disciple alone (Joh 15.1-8): Spiritual parents are now *ready* to do what they have been *trained* to do. As we “commission” spiritual parents to their ministry, they become our *peers* in disciple-making; they are now making disciples without depending on our direct leadership, and are relying on the Holy Spirit. **A clear transfer of responsibility** (1) changes the way disciples look at the ministry they’ve just taken on as their personal responsibility and (2) it gives them confidence that they will be supported when circumstances demand it.

Maintaining relationships among spiritual parents. You are no longer fully responsible for them; you have released them to make their own decisions, relying on God’s Word and His Spirit for guidance. Therefore, assume that the spiritual parent already knows the answer to whatever question may be asked of you. Ask what he or she thinks the answer is; don’t just give the answer. If necessary, research the answer *together* to demonstrate the process. When spiritual parents make mistakes – and they will – allow them to experience the consequences and learn from them. That’s how they grow. Finally, make a *mutual* accountability commitment as proof that you’re now working *together*.

Step 12 – One necessary tool: a curriculum.

Bible Storying. Learn to tell the stories of the Bible in your own words – almost 60% of Americans never read another book after High School, so they are functionally illiterate. Stories are easier to understand and remember. And God wired us to like stories. It engages the listener and encourages dialogue; it’s easy to apply that truth to real-life situations; it’s easy to reproduce; it applies to life-experiences easily; it helps

5. Real Life Discipleship (cont'd)

identify where a person is at. Ask a simple question or two before that encourage the others to listen for the answer(s). Ask questions afterward (see below, “Guiding the Story”), rather than giving the meaning or application yourself.

How to use Bible stories to make disciples. Teach how to introduce a story. The past hook (what happened when you told last week’s story?), present hook (a personal experience about being challenged to be a Christian), and future hook (preparatory questions so they know what to look for in the story). Learn to involve the listeners in verifying the story *as it is told*.

The Phrase from the Stage. ***The benefit of storying “is that people at all stages of development can grow at their own pace, much like children grow in a family.”***

SPIRITUALLY DEAD: characterized by *Unbelief*.
INFANT STAGE: characterized by *Ignorance*.
CHILD STAGE: characterized by *Self-Centeredness*.
YOUNG ADULT STAGE: characterized by *Service*.
PARENTS: characterized by *Intentionality*.

Guiding the story in their heads, hearts, and hands by asking specific questions.

Head - facts	Heart - meaning	Hands - application
What?	Why?	How?
What?	So what?	Now what?
Observations	Implications/Interpretations	Application

“Rebuild” the story by asking head questions to get the facts straight. Let the group rebuild it – stay out of it except to ask questions and avoid heresy. Let them learn by doing and chewing, just as Jesus’ disciples did when they didn’t understand about the bread (see Mat 16.5-11). Then have someone read the story aloud from Scripture so that, like the Bereans, they can verify the truth of it and settle it in their minds.

EXERCISES

Using the table above (*head, heart, and hands*) pick a favorite personality from Scripture, and tell an important part of his or her story to someone else, interactively.

Are you spiritually F.A.T.? (p. 46) If yes, what’s your evidence? If not, how *can* you be?

Which pieces of this discipling process are missing, or need improvement at our church?

How can you help fill those gaps?

Organization vs. Organism

Our church is a non-profit corporation under the laws of the state of Colorado, and under the rules of the U.S. Internal Revenue Service. On the following pages are our founding documents, and our By-Laws which govern how we operate, and also a list of Policies that direct and coordinate our activities as a church.

Together, they show how we operate as an organization. But we're also a relational church, which behaves more like an *organism*, than an organization. It's not about policies and processes and procedures; it's about *people*. But to work together, people need order, not chaos. These documents are designed to create and maintain order, so that the work of Christ may be conducted in a reproducible way – for this generation, and if it is God's will, for the generations to follow. But without biblical leadership, they're just words.

Having completed this *Introduction to Biblical Leadership*, consider for yourself, how your own life is organized. How are you ensuring an orderly progression from the life you live to God, privately, to the life you share with others, whether in your family, or publicly? How are you collaborating with others called by God, to fulfill the Great Commission? What reasons, what *evidence* can you provide to those who ask, for the hope you have? What are you building for the future? And what is the foundation on which you build?

What's your plan for growing in the grace and knowledge of our Lord Jesus Christ? How will you include others as you follow in the footsteps of Christ?

NOTES:

ARTICLES OF INCORPORATION

OF

Hope Chapel of Colorado Springs

a Colorado Non-Profit Corporation

The undersigned natural person, being more than twenty-one years of age, hereby establishes a Colorado nonprofit corporation pursuant to the Statutes of the State of Colorado and adopts the following Articles of Incorporation:

ARTICLE I

NAME

The name of the corporation is Hope Chapel of Colorado Springs.

ARTICLE II

DURATION

The corporation shall have perpetual existence.

ARTICLE III

PURPOSES AND POWERS

The purposes and powers for which this corporation is organized are the transaction of business for which nonprofit corporations may be incorporated pursuant to Colorado Law and specifically to include to introduce people to Jesus Christ, encouraging them to love God and love others, equipping them through Bible teaching, relationship, personal ministry, worship and prayer. Said corporation is organized exclusively for charitable, religious and educational purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code. Toward this purpose, the corporation may receive gifts and grants of money or property and administer same for religious, educational, charitable and benevolent uses, but limited by the requirements of section 501(c)(3) or other corresponding federal tax code section.

ARTICLE IV

MEMBERSHIP

There shall not be members. The affairs of the corporation shall be conducted by the Board of Directors, through elected executive officers as set forth in the by-laws. No part of the income or profit of the corporation is distributable to directors or officers except that income or profit may be distributable to a member which is another nonprofit corporation. The corporation may pay reasonable compensation to its officers or directors for services rendered.

ARTICLE V

REGISTERED OFFICE AND AGENT

The address of the initial registered office of the corporation is 13850 S. Perry Park Rd., Larkspur, CO 80118 and the name of its initial registered agent at such address is Scott Dontanville. *[NOTE: the current President of the Board is the Registered Agent. Each year, the CO Secretary of State contacts us to confirm or change the Registered Agent's information.]*

ARTICLE VI

PLACE OF BUSINESS

(A) The principal business of the corporation shall be carried on in the County of El Paso and State of Colorado, provided, however, said corporation may transact its business in such other cities, counties, states or countries as the Board of Directors may, from time to time, determine.

Articles of Incorporation

(B) The principal office of said corporation shall be kept in the County of Douglas and State of Colorado, and unless otherwise determined by the Board of Directors, and the original books and records required to be kept by the Statutes of the State of Colorado shall be kept at the principal office of the corporation which shall be at 13850 S. Perry Park Rd., Larkspur, CO 80118, Colorado Springs, Colorado, unless and until some other principal place of business is designated by the Board of Directors and changed according to the Statutes of the State of Colorado.

ARTICLE VII BOARD OF DIRECTORS

(A) The number of directors of this corporation shall be not less than three nor more than nine, and the Board of Directors shall manage the business of the corporation. The Board of Directors, by unanimous vote of the whole Board, may at any meeting of the Board sell, lease or convey any of the property or assets of the corporation, including good will, on such terms and conditions and for such considerations as the Board of Directors shall deem expedient and for the best interests of the corporation, provided the transaction does conform to Colorado law for the conduct of the affairs of a nonprofit corporation. An exception is made for any vote on the removal of a director or officer. The person in issue for proposed removal shall not vote and the remaining vote must be unanimous.

(B) The number of directors constituting the initial Board of Directors of the corporation shall be three persons and the names and addresses of the persons who are to serve as directors until the first annual meeting of directors, or until their successors are elected and shall qualify are:

Scott Dontanville
Address

Rick Costa
Address

Joni Costa
Address

(C) The Board of Directors shall have full power to make such prudential By-Laws as they may deem proper for the management of the affairs of this corporation, not inconsistent with the laws of the State of Colorado, and these Articles of Incorporation, and shall have the right to alter, amend and repeal the same at any regular or special meeting by unanimous vote of the directors present at such meeting. The Board of Directors may, from time to time, fix the salary and compensation of officers of the corporation.

(D) Personal liability of Directors shall be limited to the fullest extent allowed by Colorado Law, pursuant to CRS 7-108-402, or its successors or replacements.

ARTICLE VIII GENERAL PROVISIONS

(A) The corporation reserves the right, by vote of its directors, to amend, alter, change or repeal any provision or provisions in these Articles of Incorporation in the manner now prescribed or which may hereafter be prescribed by the Statutes of the State of Colorado, and all rights conferred on directors, directors and officers are granted subject to this reservation.

(B) The private property of the directors shall not be subject to the payment of corporate debts or obligations to any extent whatsoever.

(C) In the event of termination, dissolution or winding up of this corporation in any manner or for any reason, its remaining assets shall be applied and distributed as follows:

1. All liabilities and obligations of the corporation shall be paid and discharged or adequate provisions shall be made therefor;

Articles of Incorporation

2. Assets held by the corporation on condition requiring limitation of use, return, transfer or conveyance, which condition occurs by reason of the dissolution, shall be limited, returned, transferred or conveyed in accordance with such requirement;

3. All assets not otherwise specially limited shall be distributed only to such persons, societies, organizations or corporations which are operated for the same or similar purposes as this corporation and qualify under Section 501(c)(3) of the Internal Revenue Code, or its corresponding future provisions or requirements.

(D) This corporation is not a private foundation and all the assets and earnings shall be used exclusively for the purposes herein set forth, including the payment of expenses incidental thereto, and no part of the principal and net earnings shall inure to the benefit of any individual, officer or director, and no substantial part of the activities of the corporation shall be for the carrying on of propaganda or otherwise attempting to influence legislation or for activity not in accord with the provisions of the Internal Revenue Code and its Regulations addressing Section 501(c)(3) qualifications or the provisions for corporations, contributions to which are deductible under Section 170 of the Internal Revenue Code or its corresponding future provisions.

ARTICLE IX INCORPORATOR

The name and address of the incorporator of this corporation is:

Scott Dontanville

Address [NOTE: *We notify the Secretary of State if the address changes*]

Dated this 2nd day of February, 2000.

Scott Dontanville
Registered Agent

I, Scott Dontanville, hereby consent to my appointment as the initial registered agent for this corporation.

Scott Dontanville
Initial Registered Agent

STATE OF COLORADO

ss.

COUNTY OF EL PASO

I, Mary A. Josefiak, a Notary Public, hereby certify that on the 2nd day of February, 2000, personally appeared before me Scott Dontanville, who, being by me first duly sworn, declared that he is the person who signed the foregoing document as incorporator and initial registered agent and that the statements therein contained are true.

IN WITNESS WHEREOF, I have hereunto set my hand and seal the day and year first above written. My commission expires: My Commission expires Dec. 10, 2000

{SEAL}

Mary A. Josefiak
Notary Public
Address

Articles of Incorporation

BY-LAWS
OF
Hope Chapel of Colorado Springs
2011

ARTICLE I - OFFICES

The offices of the corporation shall be in Colorado Springs, Colorado. The principal place of business of the corporation shall be in El Paso County, Colorado.

ARTICLE II- BOARD OF DIRECTORS

The property and affairs of this corporation, as provided by these By-Laws and the Articles of Incorporation thereof, and as provided by the laws of the State of Colorado concerning corporations, shall be managed and controlled by the Board of Directors. Any vacancy on the Board of Directors caused by death, resignation, inability, disqualification, or otherwise, shall be filled by a qualified person, who shall hold office for the remainder of the term to which such vacancy applies. Each director shall hold office from the time he is appointed until the next succeeding annual meeting of directors or until his successor is duly appointed and has qualified.

ARTICLE III - MEETINGS OF DIRECTORS

Section 1: The annual meeting of directors for the appointment of new directors and for the transaction of such other business as may be proper shall be held at the principal office of the corporation. Notice of the time and place of such meetings shall be given as prescribed by law and may be waived.

Section 2: Special meetings of directors may be called by the president, or in the case of his refusal, absence, or inability, by the Board of Directors, upon notice as prescribed by law. At all directors meetings, annual or special, absent directors of record may vote by proxy authorized in writing. The record holders of the majority of outstanding directorship represented at such meetings, either personal or by proxy, shall constitute a quorum.

Section 3: The regular annual meeting of the directors of the corporation shall be held on the ***first Monday*** in the month of **DECEMBER** each year for the purpose of selecting directors for the ensuing year, and transaction of such other business as may properly come before the meeting. If for any reason the annual meeting of directors shall not be held at the time fixed by these By-Laws, or the selection of directors has not yet been made, the directors then in office shall hold over until the new selection. Such new selection may be had at any annual or deferred annual meeting of the directors or at any special meeting of the directors duly called for that purpose.

Section 4: The president of the corporation, or in the case of his absence or inability, the Board of Directors shall call to order all meetings of directors which may then proceed to the transaction of business, provided a quorum is present in person or by proxy.

ARTICLE IV - OFFICERS

Section 1: The appointed officers of the corporation shall consist of a president, secretary, and treasurer. At the discretion of the Board, an assistant treasurer, an assistant secretary, and such other officers, agents, attorneys, representatives, or employees, as the Board may deem necessary, may be appointed: their duties and authorities shall be only such as the Board may assign to them or these By-Laws prescribe.

Section 2: the same person may hold any two (2) of the offices, excepting those of the president and secretary. All officers, agents, attorneys and employees shall hold their respective offices or positions entirely at the pleasure of the Board and may be removed by the Board. The Board shall

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itself fix the salaries or compensations of all the officers, agents, attorneys or employees, or the Board may delegate this authority to the president to be exercised subject to ratification by the Board.

ARTICLE V - DUTIES OF OFFICERS

Section 1: *President*. The president shall be the chief executive officer of the corporation and shall exercise general supervision over all its affairs, officers, agents, and employees, and general management of the corporation subject to these By-Laws. He shall, when present, preside at all of the meetings of the directors and of the Board of Directors. He shall sign all certificates of directorship and countersign all notes and obligations of the corporation; execute all contracts and instruments in writing when authorized by the Board; have authority to sign checks drawn upon the funds of the corporation; and have the power and perform the duties which, by general usage, appertain to the office of president.

Section 2: *Treasurer*. The treasurer shall be the custodian of the funds of the corporation and shall keep full and accurate accounts of receipts and disbursements. He shall deposit all monies received by him in the name of and to the credit of the corporation in such banks or other places of deposit as the Board shall designate; for that purpose and no other purpose whatsoever, he shall have the power to endorse checks, notes, bills of exchange, drafts, or other written instruments for the payment of money drawn, payable to his order or to the order of the corporation. He shall render a full statement of the accounts and financial condition of the corporation whenever requested by the president or the Board of Directors, and shall at all reasonable times during business hours, exhibit his books and accounts to any director. An assistant treasurer shall exercise all powers of the treasurer during the absence, inability, or disqualification of the treasurer; such assistant treasurer is to be elected by the Board of Directors or appointed by the president.

Section 3: *Secretary*. The Secretary shall be present at all meetings of the directors and record the minutes of the proceedings thereat. He shall give notice of the meetings provided for in these By-Laws; he shall keep all letters, contracts, and instruments in writing not properly belonging to the office of the treasurer, and he shall perform all duties lawfully required by the Board of Directors. He shall, during the usual hours of business, exhibit the directorship and transfer books of the corporation, for the inspection of the directors, as and when prescribed by law. He shall attest the signature of the president to all contracts and instruments authorized by the Board of Directors. He shall disburse the money of the corporation by check, which shall bear authorized signatures. In case of his absence or inability to act, the assistant secretary shall exercise his powers and perform his duties as the Board of Directors may direct. The assistant secretary may be elected by the Board of Directors or appointed by the president.

ARTICLE VI- DUTIES OF THE BOARD

Section 1: It shall be the duty of the Board of Directors to exercise general supervision over the affairs of the corporation, to receive and pass upon the reports of the officers of the corporation. It shall have power to remove from office any employee or agent of the corporation at any time. The Directors shall enjoy the fullest extent of personal immunity from liability for their actions as may from time to time be proscribed by Colorado law.

Section 2: The Board of Directors shall have the power to purchase real or personal property of a corporation or person.

Section 3: The Board shall cause the officers of the corporation to make full exhibits and reports of their respective departments from time to time and to prepare reports for submission to the annual meeting of the directors.

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Section 4: It shall elect a president and, in its discretion, a vice president; it shall also elect a secretary and a treasurer or, in its discretion, combine these two offices. The above-named officers shall hold office until their successors are elected.

Section 5: The Board shall hold such special meetings from time to time as the Board, in its discretion, shall determine are necessary to properly conduct and supervise the affairs of the corporation.

Section 6: The amount of compensation to be paid to the various officers of the corporation shall be reviewed annually and passed upon the meeting of the Board held immediately following the annual directors meeting.

Section 7: The Board of Directors may also provide for and elect such other officers and agents as it may deem necessary to properly conduct the business of the corporation.

ARTICLE VII- FISCAL YEAR

The fiscal year of the corporation shall terminate on December 31 of each year, and the president or treasurer shall present at the annual meeting of directors held next thereafter a full report or reports of the conditions and affairs at the end of the fiscal year.

ARTICLE VIII - CHANGES IN THE BY LAWS

These By-Laws may be altered, amended, added to or repealed at any meeting of the Board of Directors by the vote of a majority of the full Board.

ADOPTED as the By-Laws of the Corporation this __24th__ day of August 2011.

Director

Director

Director

Director

Director

Director

Director

Director

Director

NOTE — Colorado Revised Non-Profit Act of 2011, Section 7-121-401(5):

(5) “Bylaws” means the code or codes of rules, other than the articles of incorporation, adopted pursuant to articles 121 to 137 of this title for the regulation or management of the affairs of the domestic or foreign nonprofit corporation irrespective of the name or names by which such rules are designated, and includes amended bylaws and restated bylaws.

That means our POLICY HANDBOOK, which contains specific rules to implement these By-Laws, would carry the same weight as these By-Laws, regarding the obligations of the Board and its designees. As much care needs to be taken with changing and implementing those, as with these.

By-Laws

POLICY HANDBOOK CONTENTS

What is the Policy Handbook, and why do we have one? Some see policies as bureaucracy and red tape — inconveniences that keep us from getting things done quickly. Well, it's true that they restrain us, but that's not necessarily a bad thing.

Imagine one person wants to do something, and is told that it's OK. Another person wants to do something similar, but is told it's *not* OK. Why is the one OK, and the other *not*? Did it depend on the person they asked? Did it depend on the mood of that person (which might be fickle)? Was it favoritism? Did we needlessly offend someone, or cause division? Policies take personalities, moods, and favoritism out of the equation. Everyone should be able to get the same answer, for the same reasons, every time.

Policies help keep things fair for everyone in the congregation. They can prevent charges of bias, racism, and whim. Uniform policies are one means to protect the flock from wolves. They can help bring order to church business. They remind us to abide by state and federal laws. When properly used, they avoid the appearance of impropriety.

Nonetheless, policies may change to accommodate changing circumstances or laws, or to streamline our processes. Too many policies, vague policies, or overly complex policies, can cause confusion and hinder the work of the church, rather than facilitating it. *Policies are therefore worth reviewing and updating from time to time.*

What follows is a list of the policies we currently have in our Policy Handbook, so that you know there is an established policy for these particular things, and where to find it.

1 BY-LAWS

2 FINANCIAL POLICIES

2.1 ALLOCATION OF GENERAL AND DESIGNATED FUNDS

2.1.1 Deductible and Non-deductible Giving, and Designated Funds:

2.1.2 Financial Gifts to Staff by a Church Member:

2.2 BUDGET POLICY

2.2.1 Spending and Reimbursement

2.3 FACILITY RENTAL AND USE POLICY

2.3.1 Facility Rental/Usage Fees and Charges

2.3.1.1 Deposits and Fees

2.3.1.2 Facility Rental Charges

2.3.2 Unauthorized Use

2.3.3 Facility Use Request Form

Hope Chapel Rental and Use Agreement

2.4 BENEVOLENCE POLICY

2.4.1 General Guidelines

2.4.2 Benevolence Procedure

2.4.3 Detailed Benevolence Guidelines

3 GOVERNANCE POLICIES

3.1 THE BOARD

3.2 ELDER POLICY AND REQUIREMENTS

3.2.1 The Elders' Function

3.2.2 Specifics of an Elder

Policy Handbook Contents

- 3.2.2.1 Elder responsibilities for overseeing ministries:
 - 3.2.2.2 How an Elder is approved
 - 3.2.2.3 Biblical Standards for Elders (Act 6:2-4; 1Tim 3:1-7; Titus 1:6-9)
 - 3.2.2.4 Elder Sabbaticals:
 - 3.2.2.5 Removal of an elder:
 - 3.2.3 Board Meetings
 - 3.2.4 Methods of Decision Making
 - 3.2.5 Questions to Ask Before Agreeing to Serve on the Board
- 3.3 DEACON POLICY AND REQUIREMENTS
 - 3.3.1 Elder-Deacon comparison
 - 3.3.2 The Gift of Teaching vs. The Office of Teacher
 - 3.3.3 Biblical Standards for Deacons (Act 6:3; 1Tim 3:8-13; 1Pet 4:7)
 - 3.3.4 How a Deacon is approved
 - 3.3.5 Deacon Nomination Form (next page)
- 3.4 MINISTRY LEADER QUALITIES WE LOOK FOR:
 - 3.4.1 Things we expect in Ministry Leaders:
 - 3.4.2 Dress and Appearance Guidelines
- 4 STAFF AND VOLUNTEER POLICIES
 - 4.1 STAFF AND VOLUNTEER QUALIFICATIONS
 - 4.1.1 BACKGROUND CHECK REQUIREMENTS
 - 4.1.1.1 Effect of inconsistent information on the CBI form.
 - 4.1.1.2 Use of Criminal Background Investigation
 - 4.1.1.3 Effect of Criminal Background Investigation
 - 4.1.1.4 Right to Challenge the Results of a CBI
 - 4.1.1.5 Notifying the Board of a Change in Status
 - 4.1.2 STAFF HIRING AND RETENTION POLICY
 - 4.1.3 VOLUNTEER SELECTION AND RETENTION
 - 4.2 LEAVE POLICY
 - 4.2.1 VACATION POLICY FOR FULL TIME EMPLOYEES
 - 4.2.2 VACATION POLICY FOR PART TIME EMPLOYEES
 - 4.2.3 SICK LEAVE FOR FULL TIME EMPLOYEES
 - 4.2.4 SICK LEAVE FOR PART TIME EMPLOYEES
 - 4.2.5 PAID HOLIDAYS
 - 4.2.6 LEAVE OF ABSENCE
- 5 MINISTRY POLICIES
 - 5.1 NURSERY VOLUNTEER DUTIES
 - 5.2 CHILDREN'S MINISTRY POLICIES
 - 5.3 HOSPITALITY MINISTRIES
 - 5.3.1 Hospitality in Church Gatherings
 - 5.3.2 Greeting at the Door on Sunday
 - 5.3.3 Facilities Maintenance – Building access, Heat, Light, and Clean-up
 - 5.3.4 Ushering
- 6 COUNSELING POLICY
 - 6.1 GENERAL POLICY
 - 6.2 WHO MAY BE COUNSELED?
 - 6.3 DISTINGUISHING TWO TYPES OF COUNSELING.
 - 6.4 BIBLICAL COUNSELING
 - 6.4.1 Definition

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- 6.4.2 Qualifications – Who may counsel?
- 6.4.3 Context – Where does counseling take place?
- 6.5 PROFESSIONAL COUNSELING
 - 6.5.1 Definition
 - 6.5.2 Qualifications – Who may counsel?
 - 6.5.3 Context – Where does counseling take place?
- 6.6 DISCLOSURE OF REPORTING REQUIREMENTS
- 7 MISSIONS POLICY
 - 7.1 DEVELOPING A MISSIONS STRATEGY
 - 7.1.1 Strategic Principles
 - 7.2 HOPE CHAPEL MISSIONS STRATEGY:
 - 7.3 MISSIONS POLICY GUIDELINES
 - 7.4 GENERAL GOALS FOR CREATING A CULTURE OF MISSIONS
 - 7.5 MISSIONS FINANCIAL REQUEST FORM
 - 7.6 SHORT TERM MISSION ARTICLES
- 8 MISCELLANEOUS POLICIES
 - 8.1 ORDERING POLICY:
 - 8.2 SCHEDULING POLICY:
 - 8.3 WAIVER POLICY:
 - 8.4 DRIVER POLICY:
 - 8.5 OFFICE-USE POLICY:
 - 8.6 PETITIONS POLICY
 - 8.7 ANNOUNCEMENT POLICY
 - 8.7.1 Paper Announcements:
 - 8.7.2 Verbal Announcements:
- 9 APPENDIX
 - 9.1 FORMS APPENDIX
 - 9.2 HOPE CHAPEL STATEMENTS (Stored in the Distinctives Manual Appendix)
 - Statement of Beliefs
 - Statement on Church Discipline
 - Statement on Confidentiality and Counsel
 - Statement on Conflict, Disputes, and Lawsuits
 - Statement on Marriage
 - Statement on Divorce and Remarriage
 - Statement on Leadership – Plurality of Elders
 - Statement on Women in Leadership
 - Statement on Women’s Role in the Church
 - 9.3 Ministry Guidelines for each ministry, with templates for Ministry Leader Qualifications and Duties, and Member Application forms with a list of duties and expectations.

These guidelines and forms are developed by each ministry leader. A current copy should be stored in the Policy folder on the Church Office computer, so leadership has access to it.

POLICY HANDBOOK EXCERPTS

Governance Policies

The Board

The Board consists of elders, who are also called “pastors” or “overseers.” The Board must not have less than three members. These two bodies, the *Board* and the *Elders*, have differing roles: the Board is comprised of ruling elders, while other elders, for example, may serve pastoral or teaching functions only. Thus all Board Members are elders, but not all elders are necessarily Board members. Yet their overall function is to oversee and govern the affairs of Hope Chapel. All Board members are expected to sign the *Board Member Commitment*.

Elder Policy and Requirements

Elders must set a Christ-like example for others, and must be willing to live according to a high standard. This section lists the biblical requirements for elders which govern their leadership at Hope Chapel, and establish a standard of conduct. It is the basis by which an elder may be held accountable, and either disciplined or removed as necessary. If a pattern of behavior is substantially at odds with these standards, an elder may be removed from office. If the elder is a board member, then he must be removed from the Board by an action of the Board, at a Board meeting called for that purpose, upon sufficient notice to the elder. Elders who do not serve on the board may be removed by the elders as a whole. See below for further details concerning removal.

The Elders’ Function

The function of the elders is to develop, guide and decide in matters of church direction as well as oversee Ministry Leaders and church discipline.

Specifics of an Elder

- An elder is not someone who serves on a term basis. This commitment goes further than a time commitment. It is a calling.
- An elder, oversees and possibly leads one or more ministries.
- An elder is a regular financial investor in the work of Hope Chapel.
- An elder will be in direct relationship to the other elders, and he is able to lead and develop other leaders.
- An elder carries the vision and is a link to the Ministry Leaders.
- An elder must be able to think through and provide constructive input during Board or elder meetings.
- An elder may or may not be in a paid position, but is committed to his duties.
- An elder must be confirmed by the elders and the Church body.

Elder responsibilities for overseeing ministries:

- To meet regularly with Ministry Leaders.
- To help Ministry Leaders determine budgets.
- To build relationships for providing encouragement, spiritual support and accountability to Ministry Leaders.
- To be a link between Ministry Leaders and the elders.
- To pursue an ongoing process of leadership training and development with Ministry Leaders.

Benevolence Policy

General Guidelines

1. Ways in which assistance is given to those who have needs at Hope Chapel.
 - Person to person within the body.
 - Food given through a food pantry.
 - Using the Benevolence Application Process.
 - Gifts from the people of Hope Chapel to individuals resulting from a Deacon-approved announcement from the platform.
2. Approved assistance cannot be given only to those regularly attending Hope Chapel, though regular attendees may be given first access to available funds.⁵
3. If requests for assistance happen simultaneously all will be considered. The greater of the needs will be met first.
4. Only the financial amount requested will be disbursed. If the request is made public, and the giving exceeds the request, the balance will be put into the Benevolence fund.
5. The following restrictions will apply to the Deacon-approved Assistance:
 - Assistance will not be given for *bail*.
 - Assistance will only be given for *current* needs, not future needs.
 - Assistance as a general rule will *not* be given for paying off school loans, credit cards, car loans etc.
 - Assistance will not be given for first or last month's rent. Moving is something that should have been planned. *We will only help in exceptional circumstances.*
 - All assistance is considered a gift and must not be re-paid; it is not a loan.

Benevolence Procedure

1. Person-to-Person Assistance – This happens from one person to another. The church is not involved in this type transaction, and *it does not qualify for a tax deduction*.
2. Food Pantry and other Public assistance – See the church secretary for details. There are a number of sources for public assistance.
3. Church Assistance.
 - When someone has a need for financial assistance, they must contact the office to begin the process.
 - The person must pick up an *Application* at the church office and return it to the office.

⁵ “The benevolence ministry must go beyond helping church members only. The benevolence ministry should help church members and others alike. The IRS does not allow churches to help only individuals in a defined group like church members only. The indefinite charitable class must be “hard” to count.” *Church Financial Guide* 2012, Stewardship Development Association. www.stewardshipdirect.com

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- Two Deacons will meet with the person to evaluate the application and ensure good stewardship of the funds in question. This will help show the person we really care and allow for the wisdom of many to focus on the problem.
- The Deacons will then discuss in private how the matter will be addressed. They can do one of three things:
 - (1) Decline the request.
 - (2) Approve the request and disperse the assistance out of the Benevolence Fund.
Deacons may expend up to \$750 per request, on their own authority. Amounts above that must be approved by the Board.
 - (3) Make a general announcement to the whole body. The person's name cannot be kept anonymous because any checks written must be made out to the individual, not to the church. Even though funds are collected by the church, and handed to the individual, such gifts are being given directly to the individual by others in the body. Therefore *these gifts are not tax deductible* (see PERSON TO PERSON above). The church keeps no accounting of the funds; they are not deposited in any church bank account.⁶ No consolidating church check may be made out to the individual. This type of giving does not involve the Benevolence Fund or the church.

However, if the need is not fully met by the body, two things can happen: (a) Only the amount collected will fund the need; or (b) the Deacons can choose to make up the difference from available Benevolence funds.

A Deacon will advise the person requesting the assistance of the decision reached. If approved, the finances will be distributed as soon as they become available. If disapproved, the Deacon should simply tell the person "The Deacons have decided not to approve the assistance." The Deacon need not explain the reason for the disapproval unless he feels that an explanation is needed as part of ministering to that individual.

It is prudent to pay approved assistance directly to any creditors, e.g. the utility company, landlord, etc. Obtain the necessary information beforehand so the check(s) can be made payable to the creditor(s) – ask for the actual invoice or bill containing the account number, account name, mailing address, etc., so payment can be made on their behalf.

Detailed Benevolence Guidelines

Detailed *Benevolence Guidelines* and forms are available in the *Appendix*.

⁶ "The IRS is clear that churches cannot collect benevolence offerings for specific individuals or families. If the donors want to help a particular individual, then the donors should not involve the church in the gift giving process. The donors should give the financial assistance directly to the needy individual and not involve the church in the transaction." *Church Financial Guide* 2012, Stewardship Development Association. www.stewardshipdirect.com

“Apt to Teach”

Do you sense that you are being called to eldership? Are you qualified for it? I’d like to begin by pointing out that eldership is NOT a calling. We are NOT called to the ministry at all, despite all we’ve heard and been taught – despite the way that Puritan Richard Baxter has written about it. If you do a search throughout the NT for “call”, “called”, and “calling” you’ll find that all of us have been generally called to follow Christ, but none of us is called to an office in the church. The way the word is used, both inside and outside the Bible, it refers to our employment, our service. When asked if eldership is our calling, we are being asked if it is the *place* in which we **want** to serve the Body of Christ with our giftings. Everyone in the Body is asked to serve someplace with his or her gifting. That’s a given. And eldership, like any other place of service, requires us to be qualified for it. We must be *gifted* for it; and we must *want* it.

Now, in 1Tim 3:1 it says, “This is a trustworthy statement: if any man ASPIRES to the office of overseer, it is a fine work he DESIRES to do.” And then it lists the qualifications. It is a “fine work”, a thing done, a service rendered. Not one of the qualifications in this passage speaks of being gifted by the Spirit in the areas listed. What I mean is that none of the things listed in verses 2-7 is included in the list of the gifts of the Spirit in any part of the NT. It doesn’t say that he must have the *gift* of teaching, or the *gift* of preaching, or the *gift* of knowledge. It says that he must be *apt* to teach, or as some translations have it, *able* to teach. If you think about them, every one of the qualifications listed here is a **character** trait, not a skill. They all deal with reputation, not with inherent talent. They all deal with some aspect of relationships, not with personality.

We all recognize that *teaching* is the big bugaboo for anyone who aspires to the office. Does it seem to you, as it does to me, that teaching is an exception in this list, that it doesn’t fit, that it’s out of place as translated? It seems to be the only thing that requires either the *gift* of teaching, or the *skill* to teach, or a *talent* for teaching, or some aspect of personal *capability* that is divorced from character. I find it hard to believe that this was Paul’s intent: that teaching is the deal-breaker. You either have it or you don’t. What does he mean by “able to teach”? He repeats it in 2Tim 2:24 as a qualification for... who? Is that passage directed at elders only? Is he referring to Timothy only? Or is Paul speaking to anyone who would be a worthy servant of Jesus Christ? I think it’s the latter. We all have something to teach with our life, our walk, our testimony of personal transformation. And here is where we begin to get a feel for what Paul probably meant when he threw teaching in the middle of all those other character traits. A literal translation of 2Tim 2:24 might read, “an instructor to patience.”

Let’s do a little grammatical study. Patience is in the accusative case. It receives the action of the verb. But the verb here, curiously, is not “instruct”. Instruct is an adjective. The verb is “be”. So, does this mean he must BE an instructor? No, because instruct, or teach, is an *adjective*, not a *noun*. Is that how “teaching” is used in 1Tim 3:2? As a matter of fact, it is. It’s an adjective there too. It’s descriptive. That’s why it is translated “*apt* to teach” or “*able* to teach”. Except that we don’t see any qualifier like *horme* (inclination or tendency) or *dunamis* (power or ability). Now, hold onto your seat. It could just as well have been translated, “teachable.” THAT is a character trait. THEN this qualification fits perfectly with the rest of the list.

In both First and Second Timothy, it comes at the end of a list of adjectives which describe the elder's character. Being *teachable* is core to being a good disciple (2Tim), and it is also essential to being a good elder (1Tim). It governs our relationships. Every good teacher is first a good student. But if the elder is to be *able* to teach, by being teachable himself, then *how* does he teach? And the answer likewise fits with all the other traits that are listed in 1Tim 3: he is to be **exemplary** in ALL these things, demonstrating them, and having a reputation both inside and outside the church of being a man of character in these aspects of his life. A man who is not teachable is rebellious, inconsiderate, rude, arrogant, self-centered, and prideful. Such a man cannot exhibit the sort of loving consideration that pervades every other character trait listed here. And therefore his teachability itself must be exemplary. He may not know *everything*, but he can be taught *anything*, because he is a humble man who knows his limits; he is willing to submit to instruction.

That being said, what are we to do with the qualifications given to Titus? Is the meaning there supposed to be “teachable” as well? Obviously *not*. It is clear in Titus that the *purpose* of the qualification is “so that he may be able both to exhort in sound doctrine and refute those who contradict.” But notice where this “ability” comes from: “He must hold firm to the trustworthy word as taught.” In other words, if he is teachable, then he will receive his proper instruction from those gifted with teaching in sound doctrine. And because of that, he will be able to stand firm against the naysayers, those who deny the truth, and oppose sound doctrine. He is not the one who must come up with sound doctrine, and be first and foremost a systematic theologian, someone grounded in the original languages, and having an extraordinary facility with language. He must be exemplary in his doctrine, just as he is exemplary in his life. And that's because the way that we live flows from our doctrine. Right *orthodoxy* leads to right *orthopraxis*; sound doctrine leads to sound practice; right thinking leads to right living. The elder is to be a man grounded in sound doctrine so that it pervades his life. And that's all ANY of these passages mean. The **gift** of teaching, I submit, is therefore independent of the office. And that's why, throughout church history, some of our finest teachers have been deacons.

I hope that puts to bed some of the doubts and reservations you may have had about this need to be apt to teach. Are you teachable? Will you submit to sound doctrine, and live it out, and defend it against any and all who would undermine it? Are you willing to help correct those in the flock who might stumble, or who have difficulty understanding and applying sound doctrine – because you've already wrestled through these things yourself, and are therefore “apt to teach” them? If so, then I believe you have met this particular standard of Scripture in regard to eldership.

The more important and definitive question is this: ***Do you have a pastoral heart?***

W. H. Gross 2007