

# INTRODUCTION TO IMAGES OF LEADERSHIP

You have probably already concluded that real-life leadership seldom precisely follows strict laws. As Max DePree said, "Leadership is an art," not a science, and is about shades and tones, not black and white. The advantage of thinking about images, Biblical, three-dimensional, look-at-them-from-different-angles images is precisely that they are not black and white. They have texture and shape, they can be examined at a distance or in detail. They may be contextualized, yet they have real substance. And, in fact, they are biblical. Most often, images are the ways the scripture teaches about leadership. In one form, parables, they comprise the bulk of Jesus' teaching in the gospels.

Hence *Images of Leadership*. The nine images are meant to form a package, a composite image, of leadership from scripture, in the same way that the various images on the cover combine to form a single composite picture of our Lord. Each image, each chapter of the material, can easily stand alone and doesn't need the other material to make it understandable or useable for a group. The sessions are modular so that they can be rearranged or selected to serve the needs of any group or team.

## EACH SECTION IS ORGANIZED AROUND THE FOLLOWING PATTERN:

- 1 discussion-based Biblical study,
- 2 brief summary in lecture format, and
- 3 small group discussion using case study, personal inventories, and interactive exercises. The result is a training experience that is

▶ **THOROUGHLY BIBLICAL:** the sessions are built not around alliterative lists but an inductive study of Scripture.

▶ **THOROUGHLY INTERACTIVE:** the sessions are built not around the flamboyant story-telling and personality of some presenter but the shared experience in Scripture and its application to the specific contexts of the group members.

▶ **THOROUGHLY INSIGHTFUL:** the sessions combine familiar and less familiar passages of Scripture with keen insights for ministry that can be used and built upon in your ministry today.

▶ **THOROUGHLY INTEGRATED:** the sessions emphasize the character and faith development of the leader and not simply rote application of techniques.

▶ **THOROUGHLY PRACTICAL:** with a skilled use of case studies and personal exercises, the Biblical insights are brought home with memorable and useful tools and skills.

This material has been developed and tested in countless settings with InterVarsity students around the country over decades, as IVCF staff have applied our historical strengths of Scripture study and contextualization to the question of leadership development with young adults. More recently, this material has been brought to the church in its current format. All the case studies have been reframed for the church context, but the Biblical insights remain as foundational as ever.

# IMAGES OF LEADERSHIP: CONTENTS

IMAGE	WHAT GOD OFFERS	OUR RESPONSE
<b>SHEPHERD</b> Psalm 23 John 10:1-17 Ezekiel 34 John 21:15-19 Acts 20:17-38 1 Peter 5:1-4	<ul style="list-style-type: none"> <li>• His shepherding care.</li> <li>• His fierce loyalty to us as his sheep.</li> <li>• Extravagant provision for his flock.</li> </ul>	<ul style="list-style-type: none"> <li>• To be satisfied in his care.</li> <li>• Out of our sense of provision, offer shepherd care to others.</li> <li>• When we lack what we need to be shepherds, we are to return to the Lord, our shepherd.</li> </ul>
<b>SERVANT</b> Mark 1:40-44 Mark 10:42-45 John 13:1-17	<ul style="list-style-type: none"> <li>• A model of extravagant servanthood.</li> <li>• A call to extravagant servanthood.</li> <li>• The resources with which we can serve others in God's name.</li> </ul>	<ul style="list-style-type: none"> <li>• To lead by serving.</li> <li>• To serve by leading: foresight and insight.</li> <li>• To serve by speaking.</li> <li>• To participate in the economy of God.</li> </ul>
<b>PATIENT</b> Psalm 50:7-15 Isaiah 64:4 Luke 12:35-38 Acts 17:22-25 Mark 8:34-38 Mark 10:27-31 Mark 10:41-45	<ul style="list-style-type: none"> <li>• All of his expertise and power available to heal and to save.</li> <li>• His work and mercy for those who wait for him.</li> <li>• Life, security, greatness if pursued by paradox through faith</li> </ul>	<ul style="list-style-type: none"> <li>• To stop trying to impress God and let him work.</li> <li>• To submit to the Doctor's care and his prescription for our health and wholeness.</li> <li>• To find our heart's desires met in a life of ministry</li> </ul>
<b>SAGE</b> 1 Kings 3:5-28 James 1:5-7	<ul style="list-style-type: none"> <li>• To young leaders, the resources with which to lead, especially his promise of wisdom to all who ask for it.</li> <li>• Encouragement and support.</li> </ul>	<ul style="list-style-type: none"> <li>• To believe God will give us the wisdom we need to care for his people.</li> <li>• To care about what is in people's hearts, not just their behavior.</li> <li>• To offer wisdom wisely, helping people make their own decisions.</li> </ul>
<b>SENTINEL</b> Ezekiel 33:1-9 Hebrews 3:12- 4:1 1 Samuel 25	<ul style="list-style-type: none"> <li>• For his people, a sentinel, one who sees clearly approaching danger and speaks clearly of it.</li> <li>• Promise of future provision and grace, if we listen to the sentinel.</li> </ul>	<ul style="list-style-type: none"> <li>• To embrace the message of the sentinel, rejecting the lies of sin.</li> <li>• To step in to the role of sentinel in a daily, routine way.</li> <li>• To speak in a way that people hear grace and a way out.</li> </ul>

# IMAGES OF LEADERSHIP: CONTENTS

IMAGE	WHO LEADERS ARE	WHAT LEADERS DO
<b>VISIONARY</b> 1 Chronicles 29:1-22	<ul style="list-style-type: none"> <li>• Captivated by a vision larger than themselves.</li> <li>• Receive vision as a gift and pass it on without their ego in the way.</li> <li>• Clearly see God and his great goodness and their own dependence.</li> </ul>	<ul style="list-style-type: none"> <li>• Speak about what is true but have hope for what is possible.</li> <li>• Model risky choices to move toward the vision and call others to follow.</li> <li>• Live by faith in a way that inspires others to do so also.</li> </ul>
<b>STEWARD</b> Nehemiah 1:1-2:18	<ul style="list-style-type: none"> <li>• Heartbroken over the needs of the people of God</li> <li>• Moved to pray for a work of God in response.</li> <li>• Thoughtful regarding how to participate in that work.</li> <li>• Willing to entrust the vision to others.</li> </ul>	<ul style="list-style-type: none"> <li>• Both pray and plan, neither too "spiritual" nor too practical.</li> <li>• Delegate the vision, not just a task. Responsibility with authority.</li> <li>• Evaluate afterward and learn from it.</li> <li>• Make difficult choices between competing values.</li> </ul>
<b>SPONSOR</b> Luke 9:1-6, 10 Luke 10:1-21 2 Timothy 1:1-2:7	<ul style="list-style-type: none"> <li>• Eager to turn over real ministry to others.</li> <li>• Equipped to be equip-pers.</li> </ul>	<ul style="list-style-type: none"> <li>• Give opportunity, training, authority and insight to prepare people for ministry.</li> <li>• Speak about the difficulties, not just the joys, of ministry.</li> <li>• Serve as a coach, offering vision, training, challenge and encouragement.</li> </ul>
<b>SOWER</b> Mark 3:7-19 Mark 6:7-13 John 13:1-17 Acts 20:17-36 Mark 2:18-20	<ul style="list-style-type: none"> <li>• Committed to growth and multiplication of ministry.</li> <li>• Willing to focus on a few for the sake of the many.</li> <li>• Committed to serving leaders not using them.</li> </ul>	<ul style="list-style-type: none"> <li>• Focus on partnership over coverage and depth over breadth.</li> <li>• Model and articulate the model in order to pass it on.</li> <li>• Look for ways to turn situations into multiplicative ministry opportunities.</li> </ul>

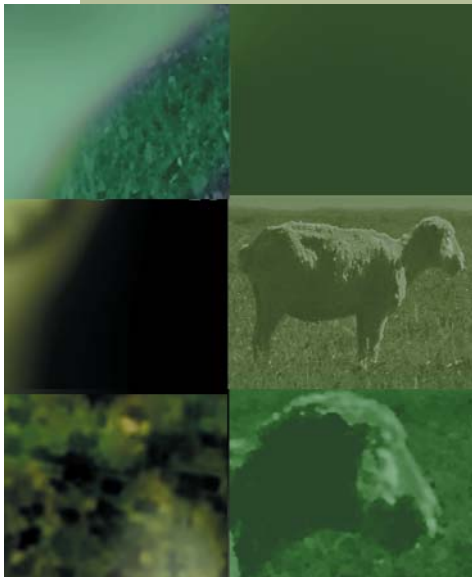
He chose his servant David,  
and took him from the sheepfolds;  
from tending the nursing ewes he brought him to be  
the shepherd of his people Jacob, of Israel, his  
inheritance.

With upright heart he tended them,  
and guided them with skillful hand.

**Psalm 78:70-72**



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# THE LEADER AS SHEPHERD

## PSALM 23

The LORD is my shepherd, I shall not want.

<sup>2</sup> He makes me lie down in green pastures;

he leads me beside still waters;

<sup>3</sup> he restores my soul. He leads me in

right paths for his name's sake.

<sup>4</sup> Even though I walk through the darkest valley,

I fear no evil; for you are with me; your rod

and your staff- they comfort me.

<sup>5</sup> You prepare a table before me in the

presence of my enemies; you anoint

my head with oil; my cup overflows.

<sup>6</sup> Surely goodness and mercy shall follow

me all the days of my life, and I shall dwell

in the house of the LORD my whole life long.

## JOHN 10

"Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. <sup>2</sup> The one who enters by the gate is the shepherd of the sheep. <sup>3</sup> The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. <sup>4</sup> When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. <sup>5</sup> They will not follow a stranger, but they will run from him because they do not know the voice of strangers." <sup>6</sup> Jesus used this figure of speech with them, but they did not understand what he was saying to them. <sup>7</sup> So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. <sup>8</sup> All who came before me are thieves and bandits; but the sheep did not listen to them. <sup>9</sup> I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. <sup>10</sup> The thief comes only to steal, kill and destroy. I came that they may have life, and have it abundantly. <sup>11</sup> I am the good

What are the benefits of having God as a shepherd?

THE LEADER AS SHEPHERD



shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away-and the wolf snatches them and scatters them. <sup>13</sup> The hired hand runs away because a hired hand does not care for the sheep. <sup>14</sup> I am the good shepherd. I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father. And I lay down my life for the sheep."

What do you learn about sheep and shepherds from these passages?



Jesus uses three images to contrast the good shepherd: stranger, thief/bandit, hired hand. What does each teach us about being a good shepherd?



What are the temptations a shepherd faces?

THE LEADER AS SHEPHERD



## EZEKIEL 34:1-16

The word of the LORD came to me: <sup>2</sup> Mortal, prophesy against the shepherds of Israel: prophesy, and say to them—to the shepherds: Thus says the Lord GOD: Ah, you shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? <sup>3</sup> You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep. <sup>4</sup> You have not strengthened the weak, you have not healed the sick, you have not bound up the injured, you have not brought back the strayed, you have not sought the lost, but with force and harshness you have ruled them. <sup>5</sup> So they were scattered, because there was no shepherd; and scattered, they became food for all the wild animals. <sup>6</sup> My sheep were scattered, they wandered over all the mountains and on every high hill; my sheep were scattered over all the face of the earth, with no one to search or seek for them. <sup>7</sup> Therefore, you shepherds, hear the word of the LORD: <sup>8</sup>As I live, says the Lord GOD, because my sheep have become a prey, and my sheep have become food for all the wild animals, since there was no shepherd; and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep; <sup>9</sup> therefore, you shepherds, hear the word of the LORD: <sup>10</sup> Thus says the Lord GOD, I am against the shepherds; and I will demand my sheep at their hand, and put a stop to their feeding the sheep; no longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, so that they may not be food for them. <sup>11</sup> For thus says the Lord GOD: I myself will search for my sheep, and will seek them out. <sup>12</sup> As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. <sup>13</sup> I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. <sup>14</sup> I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. <sup>15</sup> I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord

List characteristics of bad shepherds.

## THE LEADER AS SHEPHERD



## GOD APPOINTS SHEPHERDS

GOD. <sup>16</sup> I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.



What are the results of bad shepherding?



How does God respond to bad shepherding?

### JOHN 21:15-19

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." <sup>16</sup> A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." <sup>17</sup> He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. <sup>18</sup> Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." <sup>19</sup> (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."



What does it mean to love Jesus?

5

How does God feel about the flock?

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## ACTS 20:17-38

From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. <sup>18</sup> When they came to him, he said to them: "You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, <sup>19</sup> serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews. <sup>20</sup> I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house, <sup>21</sup> as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus. <sup>22</sup> And now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, <sup>23</sup> except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me. <sup>24</sup> But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace. <sup>25</sup> And now I know that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again. <sup>26</sup> Therefore I declare to you this day that I am not responsible for the blood of any of you, <sup>27</sup> for I did not shrink from declaring to you the whole purpose of God. <sup>28</sup> Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. <sup>29</sup> I know that after I have gone, savage wolves will come in among you, not sparing the flock. <sup>30</sup> Some even from your own group will come distorting the truth in order to entice the disciples to follow them. <sup>31</sup> Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears. <sup>32</sup> And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified. <sup>33</sup> I coveted no one's silver or gold or clothing. <sup>34</sup> You know for yourselves that I worked with my own hands to support myself and my companions. <sup>35</sup> In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'" <sup>36</sup> When he had finished speaking, he knelt down with them all and prayed. <sup>37</sup> There was much weeping among them all; they embraced Paul and kissed him, <sup>38</sup>

List characteristics of Paul's good shepherding to the Ephesians.

THE LEADER AS SHEPHERD



# SHEPHERDS APPOINT SHEPHERDS

7

grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship.

How do Paul and Peter call others into shepherding?



What are his concerns for them as he leaves?

## 1 PETER 5:1-4

Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you <sup>2</sup> to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it — not for sordid gain but eagerly. <sup>3</sup> Do not lord it over those in your charge, but be examples to the flock. <sup>4</sup> And when the chief shepherd appears, you will win the crown of glory that never fades away.



What is “sordid gain”? What is fair motivation for taking on the role of shepherd?

THE LEADER AS SHEPHERD



GOOD SHEPHERDING BEGINS WITH  AS OUR .



## BENEFITS OF THE LORD AS OUR SHEPHERD:

With God as our shepherd we lack nothing.

## THE LEADER AS SHEPHERD

**Psalm 23:** green pastures, still waters, "I shall not want," oil, overflowing cup

**John 10:** "I came that they might have life abundantly."

**Ezekiel 34:** "I will feed them on the mountains of Israel... I will feed them with good pasture... In good grazing land, and they shall feed on rich pasture."

contrast image:

They use the sheep to meet their own needs. They cannot say, "I lack nothing." They act as wolves or thieves, seeking to use, eat, take and destroy. They pursue shepherding for improper gain, seeking approval or status or power.

**Psalm 23:** darkest valley, rod and staff provide comfort, table in the presence of enemies

**John 10:** "I lay down my life for the sheep."

**Ezekiel 34:** "I will seek out my sheep. I will rescue them..."

contrast image:

They flee in the face of danger. They exhibit "hired hand" mentality. Their own survival their focus, they are unwilling to lay their life down, and hence they allow the sheep to scatter.





BENEFITS OF THE LORD AS OUR SHEPHERD:

**Psalm 23:** restores soul, guides me in right paths for his name's sake, comfort of the rod and staff; prepares a table

**John 10:** "sheep follow him because they know his voice," "I know my own and my own know me"

**Ezekiel 34:** "I myself will be the shepherd of my sheep, and I will make them lie down," "I will seek the lost, bring back the strayed, bind up the injured": tender care

contrast image:

They treat the sheep "with force and harshness". They really are strangers to the sheep, with no real knowledge of the sheep, no foresight or insight, and so give no warnings or encouragements. They shed no tears (unlike the good shepherd Paul).

Caring for Jesus' sheep is how we live out our love for him and how we follow him as his disciples.

LOVE JESUS =

HIS SHEEP =

YOUR LIFE =

JESUS

THE LEADER AS SHEPHERD



## DESCRIPTION OF A SHEPHERD

## WHAT IS THE ISSUE? WHAT COULD BE DONE? ABUNDANCE, SECURITY, INTIMACY?

**1** Kathy spoke to Irene, a Sunday-school helper, about becoming a lead teacher. Irene was hesitant, partly on the basis of time commitment and partly due to a lack of confidence that she could do a good job. Kathy said, "We really need you, Irene."

**2** You find yourself annoyed with and critical of the people who are in the small group you lead. Sometimes you are able to hold your tongue, but increasingly your impatience has come through in the way you've spoken to them as a group and individually.

**3** Over time you have noticed that Ken, your partner in the children's program at church, has a problem keeping commitments he has made. This is more obvious to you than to others, because it has affected you consistently. More than once you have thought about mentioning it to Ken, but each time you have held back.

**4** James, a pastor who began his ministry at a small church of 80, had cared deeply for his elderly flock. But over time he realized that caring wearied him and he tired of hearing only complaints. He left the pastorate to sell insurance.

**5** Cindy is a member of Luke's small group. Cindy opens up to Luke about her uncertainty about God's work in her life. As Luke takes initiative with Cindy to help her understand and feel God's presence, he begins to have feelings for her. Soon he asks her to dinner. She is confused but flattered by his attention.

**6** Ellen, an enthusiastic leader of her small group when things were going well, suddenly experienced a loss of motivation when conflict began to crop up within the group. Eventually she decided she wasn't a good fit for small group leader.

**7** On Friday night of a weekend retreat, I am excited and ready to care for members of my small group who have come. By Saturday evening, I want to shut down, not get into any deep conversations, finish cleanup quickly and go home. I show little interest in knowing how the weekend went for folks.





## DEFINITIONS AND EXAMPLES

### THIEF

Views sheep as morsels to satisfy own appetite. Perhaps carries on the charade of being a shepherd, but never looks very much like a shepherd, and never exerts self to do anything other than feed off the sheep. (See wolf.) Evidence: sheep feel unsafe, threatened. Attrition mounts.

### WOLF

Doesn't pose as shepherd but simply picks off a vulnerable sheep. The bad shepherd lets this happen. For example, predatory romantic interest on the part of an older male in the group of younger women. Even when the wolf is unsuccessful, the actions of the wolf scatter the sheep. Evidence: wise sheep avoid this character.

### HIRED HAND

Looks like a shepherd until danger appears. May be good at providing green pasture, but flees in the face of a wolf. Has a "nine-to-five" mentality. Evidence: can't be bothered when he or she is off work.

### HARSH RULER

A bad shepherd who ignores the weaker members of the flock, or those who are unpopular, slow, handicapped, or unattractive in some way. Evidence: impatience with or disdain for people who are not conforming to the ideal of strong, successful model sheep.

We begin as shepherds but can wind up as hired hands.

## THE LEADER AS SHEPHERD



## SHEEP EATER

A leader who gets needs met inappropriately from the sheep or from his/her leadership role.

A sheep eater looks at a sheep and sees mutton.

1. *Emotional needs*: Using the leadership role to meet one's own emotional needs for friendship. Ingratiating; acting in some way as to require or demand a reciprocity of friendship from those being led. Shepherding springs here from a neediness for intimacy, not an abundance found in God.
2. *Organizational needs*: Abuse of the leadership role to induce members of the flock to fulfill organizational roles because of the pressing need. Pressing people into service or even leadership with concerns and agendas beyond what is best for them.
3. *Social needs*: The leader's concern is to look like a good leader, or an attractive or successful person, and is willing to manipulate people to get them to do what will make him or her look successful.
4. *Romance*. The leader sees the sheep as romantic prospects or objects. Even for married leaders it is an issue: inappropriate dependency and attention from attractive followers is ego-satisfying.

## SILENT SHEPHERD

One who perceived needs in the flock but failed to act or speak. Cannot say, as Paul did, "I am innocent of the blood of all of you because everything I got from God I gave to you" (Acts 20:26-27). Evidence: gossip-prone but conflict-avoidant.

## THE LEADER AS SHEPHERD



## POWER-HUNGRY SHEPHERD

Interested in leadership only for the improper rewards of being a shepherd (1 Peter 5:2-3): recognition, privilege, money, approval, romance, or power. Evidence: resentment of other leaders, impatience with the flock, prayerlessness, domination and control.

## PROFESSIONAL

One who is in the shepherding line of work for the money or some other extrinsic gain. Often began as a shepherd with amateur status, but over time decided to go pro. Evidence: some work of shepherding is now beneath him or her. (See hired hand.)

## AMATEUR

From the latin, *amator* = lover. One whose motivation as a shepherd is intrinsic, founded in love for God and for the sheep, God's flock. Evidence: love, not manipulation, fear, impatience, or superiority.

Amateur shepherds see themselves also as sheep.

THE LEADER AS SHEPHERD





Hans was a little shepherd boy who lived in Germany. One day he was keeping his sheep near a great wood when a hunter rode up to him.

"How far is it to the nearest village, my boy?" asked the hunter.

"It is six miles sir," said Hans, "But the road is only a sheep track. You might easily miss your way."

"My boy," said the hunter, "if you will show me the way I will pay you well."

Hans only shook his head. "I cannot leave the sheep, sir," he said. "They would stray into the woods and the wolves might kill them."

"But if only one or two sheep are eaten by the wolves, I will pay you for them. I will give you more than you can earn in a year."

"Sir, I cannot go," said Hans. "These sheep are my master's. If they are lost I should be to blame."

"If you cannot show me the way, will you get me a guide? I will take care of your sheep while you are gone."

"No," said Hans "I cannot do that. The sheep do not know your voice and..." then he stopped.

"Can't you trust me?" asked the hunter.

"No," said Hans, "you have tried to make me break my word to my master. How do I know you would keep your word?"

The hunter laughed. "You are right," said he. "I wish I could trust my servants as your master can trust you. Show me the path. I will try to get to the village alone."

Just then several men rode out of the wood. They shouted for joy. "Oh sir!" cried one. "we thought you were lost." Then Hans learned to his great surprise that the hunter was the prince. He was afraid that the great man would be angry with him. But the prince smiled and spoke in praise of him.

A few days later a servant came from the prince and took Hans to the palace. "Hans," said the prince, "I want you to leave your sheep and come and serve me. I know you are a boy whom I can trust."

Hans was very happy over his good fortune. "If my master can find another shepherd to take my place, then I will come and serve you."

So Hans went back and tended the sheep until his master found another shepherd. After that he served the prince for many years.

retold by Ella  
Lyman Cabot  
(from Moral  
Compass by  
William Bennett)

THE LEADER AS SHEPHERD





## PAGE 8

GOOD SHEPHERDING BEGINS WITH **GOD** AS OUR **SHEPHERD** .

Abundance, thief/bandit

Security, hired hand



## PAGE 9

Intimacy, stranger

LOVE JESUS = **FEED** HIS SHEEP = **LAY DOWN** YOUR LIFE = **FOLLOW** JESUS



## PAGE 10

1

Willing to use someone rather than show first concern for them (abundance).

Perhaps she is afraid of having the burden of sunday school fall on herself (security).

James felt he had few resources himself for the ministry (abundance).

4

James tired of putting his heart out for people. He fled the flock (security).

2

You don't know the sheep well enough to have compassion and patience. You have begun to see the sheep as impediments to the group's progress, forgetting their growth is the reason for the group in the first place (intimacy).

Luke looks at Cindy and sees only a person who can meet his social needs (abundance).

5

Luke equates the intimacy of his offer of friendship to Cindy as prologue to romance (intimacy).

3

You have fled the "danger" of a confrontation with Ken. You probably have only seen in Ken a partner for your (kids) ministry, rather than one who also is a beneficiary of God's work through you in that ministry. So, you haven't cared enough for him or looked for his growth (security).

Ellen fled the responsibility of shepherding in the face of conflict (security).

6

Ellen fears intimacy herself, having no confidence that conflict can end well (abundance).

7

I am drained of energy by the retreat. Not trusting that my own needs can be met by God in the context of caring for others, I fail to take advantage of the opportunity to be a shepherd at a key time during the weekend. If I rally for a few more hours, I can rest when I return home (abundance, intimacy)

THE LEADER AS SHEPHERD



## FURTHER RESOURCES

*The Making of a Leader*, ChuaWee Hian. Downers Grove, Ill: InterVarsity Press. 1987

*A Shepherd Looks at Psalm 23*, Philip Keller. Grand Rapids: Zondervan. 1970

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"But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

**Mark 10:43-45**

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# THE LEADER AS SERVANT

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## PART 1: THE LEADER LEADS BY SERVING

### MARK 1:40-44

A leper came to him begging him, and kneeling he said to him, "If you choose, you can make me clean." <sup>41</sup>Moved with pity, Jesus stretched out his hand and touched him, and said to him, "I do choose. Be made clean!" <sup>42</sup>Immediately the leprosy left him, and he was made clean. <sup>43</sup>After sternly warning him he sent him away at once, <sup>44</sup>saying to him, "See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."

2

Jesus leads by serving.

What do you notice about Jesus as a servant in this passage?

What are the characteristics of a servant?

### MARK 10:42-45

When the ten heard this, they began to be angry with James and John. <sup>42</sup> So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. <sup>43</sup> But it is not so among you; but whoever wishes to become great among you must be your servant, <sup>44</sup> and whoever wishes to be first among you must be slave of all. <sup>45</sup> For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

What does Jesus contrast here?

Why does the comparison come up?

How does Jesus want people to lead?

What is the motivation?

THE LEADER AS SERVANT

## PART 2: THE LEADER SERVES BY LEADING

### JOHN 13:1-17

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. <sup>2</sup> The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper <sup>3</sup> Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, <sup>4</sup> got up from the table, took off his outer robe, and tied a towel around himself. <sup>5</sup> Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. <sup>6</sup> He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" <sup>7</sup> Jesus answered, "You do not know now what I am doing, but later you will understand." <sup>8</sup> Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." <sup>9</sup> Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" <sup>10</sup> Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." <sup>11</sup> For he knew who was to betray him; for this reason he said, "Not all of you are clean." <sup>12</sup> After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? <sup>13</sup> You call me Teacher and Lord-and you are right, for that is what I am. <sup>14</sup> So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have set you an example, that you also should do as I have done to you. <sup>16</sup> Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. <sup>17</sup> If you know these things, you are blessed if you do them."

How is Jesus a servant in this passage?

How is Jesus a leader?

3

Trace who knows what and who doesn't know.

THE LEADER AS SERVANT

CHARACTERISTICS OF A  
SERVANT : MARK 1

[ ]

: THE ABILITY TO SEE...

- beyond our own needs
- beyond others' obvious needs
- beyond the "presenting problem"
- beyond what is to what will be needed

[ ]

: THE DESIRE TO ACT...

- A heart of [ ]
- A reflex to be [ ]
- A choice to make it [ ]

[ ]

: THE RESOURCES TO GIVE...

- Time, availability
- Money, things
- Skills, education, training
- Healing, God's power
- Insight, wisdom
- Love, care, compassion

Getting beyond  
"I'd serve—  
just ask me!"

THE LEADER AS SERVANT

WITH...	...BUT WITHOUT...	YOU'D...
Willingness and ability	Sensitivity	<b>SAY:</b> "I'm willing to serve -- just ask me anytime!" <b>THINK:</b> "If I don't serve often its only because people don't ask me to." <b>DO:</b> Just what people ask, and no more. Finish tasks without seeing other opportunities to serve.
Sensitivity and ability	Willingness	<b>SAY:</b> "I'd love to do it but right now is not a good time..." <b>THINK:</b> "My circumstances will change soon and I will be able to be more involved." <b>DO:</b> Justify your choices, prioritize your own schedule, always postpone servanthood.
Sensitivity and willingness	Ability	<b>SAY:</b> "I wish I could do more than I am able." <b>THINK:</b> "How can I bring more resources to this need than I have at present?" <b>DO:</b> sincerely look for others to join you or to help meet the need.



## SERVING BY SEEING

- a leader sees more deeply than followers and helps them to see
- Seeing  causes  behind symptoms: approval orientation, fear of conflict, need to be needed.
  - Seeing  behind false beliefs: about God, others, parents or oneself; about relationships and  forgiveness
  - Seeing  deceptions  behind feelings: bitterness, anxiety, fear, depression
  - Seeing more deeply into seemingly intractable or ambiguous situations

- a leader sees further down the road than followers and acts on it.
- Seeing  of decisions: relational choices, mixed-up priorities, unintended consequences
  - Seeing  opportunities  for growth: conferences, leadership, risk-taking
  - Seeing potential and ability: gifts and temperament, experiences and passion

**HOW TO DEVELOP INSIGHT AND FORESIGHT: KEEP YOUR EYES OPEN. YOUR ABILITY TO SERVE IS LIMITED BY WHAT YOU ARE ABLE TO SEE.**

- *Pray* and ask God for wisdom, insight. Pray by name for the people you lead.
- *Watch* other leaders and ask them why they made the choices they did.
- *Reflect* on what has worked and what hasn't.

## SERVING BY SPEAKING

**WHAT WE DO WITH WHAT WE SEE.**

- Calling out gifts, identifying potential:
- Calling forward risk taking, urging faith and growth:
- Calling for commitment:
- Calling for repentance:

Your ability to serve is limited by your ability to see.

THE LEADER AS SERVANT



MARK 10: WHY BE A SERVANT? THE  OF GOD:

Other's needs are met  
We are blessed  
God is glorified

WHEN

we   
with his

Servanthood:  
the economy  
of God.

## IMPLICATIONS:

- 1. Leadership isn't hierarchical: the greatest is the greatest servant.
- 2. Leadership isn't appointed, it is affirmed. Anyone can be a leader.
- 3. The decision about leadership isn't essentially a decision about taking on a role, with a certain job description and time commitments. It is a decision to take on a lifestyle, with certain priorities, convictions, and attitudes.

THE BASIS OF OUR  
LEADERSHIP: TRUST  
AND AUTHORITY

**Trust:** gained through  followers.

When a leader becomes a means to the follower's

**Broken through**  followers:

When a leader views followers as a means to the leader's ends.

**Authority:** 1) The right and power to command, enforce law, exact obedience, determine or judge. 2) Power to influence or persuade resulting from knowledge or experience. [American Heritage Dictionary, 2000.]

## WHICH TYPE DID JESUS HAVE?

**Authority:** using trust to influence followers.

Sources of authority:

- Experience:
- Scripture:
- Character: the extent our lives reflect Scripture and how we teach it.

THE LEADER AS SERVANT





## TWO TYPES OF LEADERSHIP ABUSE

EXERCISING AUTHORITY WITHOUT BUILDING TRUST	BUILDING TRUST WITHOUT EXERCISING AUTHORITY
authoritarian, abusive <input type="text"/>	cozy, friendly <input type="text"/> cliques
Vision without <input type="text"/>	Affirmation without <input type="text"/>
The leader cares more about being <input type="text"/> right than being followed.	The leader cares more about being <input type="text"/> than being followed.
The leader <input type="text"/> to influence on the basis of his/her position.	The leader <input type="text"/> fears exerting influence because people may not like it.
The leader is <input type="text"/> conflict-prone but unlikely to seek forgiveness or acknowledge mistakes/sin in self	The leader is <input type="text"/> and unlikely to address sin or harmful behaviors in others.
The leader leads people to <input type="text"/> his/ her ideas not to Jesus.	The leader leads people to <input type="text"/> not to Jesus.

True servant leadership leads people to *Jesus*.

## THE LEADER AS SERVANT

Servant Leadership is a...

- : How we build trust: a
- : What we are calling people to: an
- ...participation in the economy of God!



## WHAT WOULD KEEP US FROM DOING THIS?

- Selfishness: We need 
  1. We don't care enough about people and their decisions.
  2. We don't spend time praying for them or thinking about them enough to have foresight.
  3. We haven't served them enough to build trust with them.
  4. We haven't gotten to know them enough to have insight.
- Fear: We need 
  1. We fear tension and conflict: soft love is easier than tough love.
  2. We don't believe that God's words and promises to us apply to others and we fear that He may let them down.
  3. We fear being wrong, or being thought to be wrong.
  4. We fear our lives being examined as we call people to follow Jesus; we may be found lacking.
- Isolation: We need
- Self-confidence: We need

"Have this mind in you that was also in Christ Jesus..."

THE LEADER AS SERVANT



This inventory is intended to help us think practically about how Jesus' servant leadership is relevant in our lives. Identify the strengths and weaknesses in yourself. What steps can you take to grow?

An invitation to honest self-evaluation

## SENSITIVITY: THE ABILITY TO SEE

- Looking out for people who are struggling: Where are you likely to see them? When are you likely to miss them?
- Asking questions beyond the superficial "How are you?" Do people respond as if you care? Do you?



## WILLINGNESS: THE DESIRE TO ACT

- Choosing to spend time with someone who needs to talk; Taking lunch with a co-worker even when you are under stress at work.
- Visiting people who are lonely or marginalized.
- Putting effort and time into really listening to people: When/with whom are you most impatient?
- Intercession: how available are you to pray with/for others?

## ABILITY: THE RESOURCES TO GIVE

- Having money available in settings where everyone else is low on cash
- Letting other people use your stuff (car, equipment, tools, books, etc.)
- Using your skills to help other people: counselling, tutoring, web experience, technology, writing/editing, etc.

THE LEADER AS SERVANT



## A CASE STUDY ON INSIGHT AND FORESIGHT

In general, servant leaders are more prone to abusing leadership by not exercising authority. The following is a case study of the kinds of relationships you will likely have as servant leaders. How would you exercise insight and foresight in this case?

**Jenny came alone to your small group, having picked up information at church. She is quiet during the group meeting, but as she begins to gather her things to leave you strike up a conversation, and she stays for snack. She mentions that she has only recently begun to visit the church and she's really just "checking things out." Although she doesn't come to back to your small group, you see her occasionally at church. You do what you can to be friendly without fawning or pushing, though she usually rushes out pretty quickly after church. Last week after church she asks you if there is a way to send out an email announcement request for someone looking to share an apartment. You give her the email address of the church administrator.**

### INSIGHT:



What can you see about Jenny's current situation? What more would you try to find out?



How can you help her to see her own situation more clearly?

### FORESIGHT:



Where do you see Jenny heading if things stay the way they are now?



Is there a better path you can foresee for Jenny?



What would she have to do to get on that better path? What could you do to help her take those steps?

10

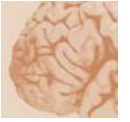
What do you see? What will you do with what you see?



THE LEADER AS SERVANT



"The idea of The Servant as Leader came out of reading Hermann Hesse's Journey to the East. In this story we see a band of men on a mythical journey, probably also Hesse's own journey. The central figure of the story is Leo who accompanies the party as the servant who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader." Robert K. Greenleaf, *Servant Leadership* (New York: Paulist Press, 1977), p7.



## PAGE 4

**Sensitivity**

**Willingness**

compassion

generous

a priority

**Ability**

## PAGE 6

economy

serve in his name

resources

serving, ends

using

## PAGE 5

**insight**, assumptions

**Foresight**, opportunities

Sponsor, visionary, steward or manager,

sentinel or prophet

## PAGE 7 (BY ROWS)

systems

love, challenge

liked

feels entitled

conflict avoidant

himself/herself

tool, means

Model, end

Love -- abundance

courage -- security

community -- intimacy

the Lord as our Shepherd

## PAGE 10, THE CASE STUDY

*What can you see...?* Jenny seems busy and relationally unavailable. She knows you as well as anyone at church, which isn't very much. She is probably in some transition with her rooming situation--this seems like an unexpected thing has come up. She is probably in turmoil about her housing.

*What more would you like to find out?* I'd ask her about her rooming situation.

THE LEADER AS SERVANT



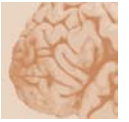
*How can you help her...?* I'd invite her to a hang-out time with folks in the small group, and ask her about her relationships with friends, roommates, etc. I'd offer friendship or help point her to people who could.

*Where do you see Jenny heading if things...?* Not staying at the church long. Alone and isolated.

*Is there a better path you can foresee for Jenny?* Getting more involved with relationships in the church, especially in a small group. Reconciling with her roommates.

*What would she have to do to get on that better path?* Take some initiative or at least respond to initiative others might take with her.

*What could you do to help her take those steps?* Invite her, show real interest. Connect her to other women her age.



## FURTHER RESOURCES

***Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness***, Robert Greenleaf. New York: Paulist Press, 1977

***Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change***, Leighton Ford. InterVarsity Press, 1991.

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Bless the LORD, O my soul,  
and all that is within me, bless his holy name.  
Bless the LORD, O my soul,  
and do not forget all his benefits--  
who forgives all your iniquity,  
who heals all your diseases,  
who redeems your life from the Pit,  
who crowns you with steadfast love and mercy,  
who satisfies you with good as long as you live  
so that your youth is renewed like the eagle's.

**Psalm 103:1-5**



# THE LEADER AS PATIENT

## PSALM 50:7-15

"Hear, O my people, and I will speak, O Israel, I will testify against you. I am God, your God. <sup>8</sup> Not for your sacrifices do I rebuke you; your burnt offerings are continually before me. <sup>9</sup> I will not accept a bull from your house, or goats from your folds. <sup>10</sup> For every wild animal of the forest is mine, the cattle on a thousand hills. <sup>11</sup> I know all the birds of the air, and all that moves in the field is mine. <sup>12</sup> "If I were hungry, I would not tell you, for the world and all that is in it is mine. <sup>13</sup> Do I eat the flesh of bulls, or drink the blood of goats? <sup>14</sup> Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High. <sup>15</sup> Call on me in the day of trouble; I will deliver you, and you shall glorify me."

What do you learn about how God relates to his people?

## ISAIAH 64:4

From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him.

## LUKE 12:35-38

"Be dressed for action and have your lamps lit; <sup>36</sup> be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. <sup>37</sup> Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. <sup>38</sup> If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves."

THE LEADER AS PATIENT





### ACTS 17:22-25

Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. <sup>23</sup> For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. <sup>24</sup> The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, <sup>25</sup> nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things.



What does each passage have in common? What picture of God emerges? Of his relationship to his people?

God is not served by human hands.

THE LEADER AS PATIENT



# MOTIVATION FOR DISCIPLESHIP

4

## MARK 8:34-38

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. <sup>35</sup> For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. <sup>36</sup> For what will it profit them to gain the whole world and forfeit their life? <sup>37</sup> Indeed, what can they give in return for their life? <sup>38</sup> Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

What motives does each passage address?

## MARK 10:28-31

Peter began to say to him, "Look, we have left everything and followed you." <sup>29</sup> Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, <sup>30</sup> who will not receive a hundred-fold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life. <sup>31</sup> But many who are first will be last, and the last will be first."

## MARK 10:41-45

When the ten heard this, they began to be angry with James and John. <sup>42</sup> So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. <sup>43</sup> But it is not so among you; but whoever wishes to become great among you must be your servant, <sup>44</sup> and whoever wishes to be first among you must be slave of all. <sup>45</sup> For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

THE LEADER AS PATIENT



What does each passage have in common? What is different?



# THE REWARDS OF MINISTRY

5

**MINISTRY IS LIKE THE SACRIFICIAL SYSTEM:  
IT IS NOT SOMETHING WE DO FOR GOD, BUT SOMETHING GOD DOES FOR US.**

THE SACRIFICE	THE REWARD
Lay down our lives for Christ's sake and the gospel's	<b>Life</b> , real life, eternal life that begins now
Leave behind everything that represents security	Homes, family, <b>security</b> : both in this life and the life to come
Choose the downward road toward servanthood and being last	<b>Greatness</b> , a life of impact, touching the lives of others

The glory goes to the worker.

**WHAT DOES IT MEAN THAT WE ARE SERVANTS OF GOD?(MOSES: 1 CHR 6:49, 2 CHR 24:9, NEH 10:29, DAN 9:11, REV 15:3; PAUL: TITUS 1:1; JAMES: JAMES 1:1)**

We serve  in God's   
 and with God's   
 in order that people might see, not  our kindness  
 but God's

The result: People are drawn   
 We are   
 Others are  served  
 God is  (The glory goes to the worker!)

## THE ECONOMY OF GOD!

What then does God want from us? Does he receive nothing from us and from our humble service? He wants offerings of thanksgiving (Ps 50:14): he wants our gratitude and our worship, our honor and the best intentions of our hearts. He desires these things and they honor him when we bring them. He simply doesn't want us to work for him.

God is the  who  !  
 He is still the King. He calls the shots. Yet we wait for him -- for his mercy!  
 He is the shepherd-Lord, the Servant King.

THE LEADER AS PATIENT





# JOB DESCRIPTION VS. DOCTOR'S PRESCRIPTION

"Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance" Mark 2:17

6

## LEADERSHIP AS A JOB

GOAL: RECEIVING [ ] IN THE FORM OF:

- [ ] or respect from others (or God)
- paying down a debt of gratitude toward God
- feeling of [ ] in having an impact on others or the group
- feeling of superiority because of being in leadership

## LEADERSHIP AS A DOCTOR'S PRESCRIPTION

GOAL: RECEIVING [ ] INTRINSIC REWARDS ASSOCIATED WITH TRUSTING GOD AND LOVING PEOPLE.

HEALING COULD INCLUDE:

- healing from selfishness and self-focus
- healing from [ ] of risk and vulnerability
- healing from low self worth or sense of inability to make a difference in the lives of others

Often we begin as patients and end up as employees.

QUALIFICATIONS:

- Bible knowledge, expertise, experience.
- Typical leadership traits (extroversion, self-confidence, etc).

QUALIFICATIONS:

- FAT: [ ] available [ ]
- Evidence of God's healing already: a testimony of God's work.

JOB REQUIREMENTS: [ ]

- Corporate worship, small group meetings
- leadership team meetings, training sessions
- conferences & retreats
- meetings with group members
- meetings with leadership team members

PRESCRIPTION FOR HEALTH: [ ]

- [ ] to learn how to love and lead others, how to depend on God
- time spent with others helps us grow in love for them
- [ ] : meetings with team members help us have insight to help others better

ATTITUDES:

- I just have to do it.
- If I don't, no one will.
- They (you, God) need(s) me.
- I am not really getting anything out of this.

ATTITUDES:

- I learn more than my SG members from each discussion.
- How is God serving me in my role here? How am I being healed?
- I need to be in leadership (in ministry) much more than I am needed.

THE LEADER AS PATIENT





## JOB DESCRIPTION VS. DOCTOR'S PRESCRIPTION

7

### LEADERSHIP AS A JOB

#### LONG TERM RESULTS:

- : I have done great things for God. The glory goes to the worker.
- : I have sacrificed a lot!-for God, for this church, for this ministry involvement.
- : I have done as much as I can do.

### LEADERSHIP AS A DOCTOR'S PRESCRIPTION

#### LONG TERM RESULTS:

- : God has done great things for me! The glory goes to the worker (i.e., God).
- : I continue to receive much more than I give!
- :  
I can never get enough!

Is our ministry our work for God, or a part of his work for us? The glory goes to the worker!

#### MOTIVATIONAL APPEALS:

- "Missed you at small group. Where were you?"
- "I am really hoping everyone will be able to come to the church retreat. You all really should go!"

#### MOTIVATIONAL APPEALS:

- "I wanted to come by to see you because I didn't get to see you at small group. How are you doing?"
- "I would look forward to the chance to spend time with you at the church retreat."

#### BIBLICAL IMAGES:

- Luke 7:35-50: Simon (proud, judging)
- Luke 10:38-42: Martha, resentful while trying to feed Jesus
- Luke 15:11-32: The older son protesting the party "I have worked for you for years..."
- Luke 18: 9-14: The Pharisee (proud)

#### BIBLICAL IMAGES:

- Luke 7:35-50: the woman (forgiven, grateful)
- Luke 10:38-42: Mary, eager to feed on Jesus' words
- Luke 15:11-32: The younger son enjoying the party (no longer a slave but a son)
- Luke 18:9-14: The tax collector (humble)

THE LEADER AS PATIENT





The Doctor-Patient Image, like any analogy, is limited in its ability fully to model our relationship with God. God is much more invested in our healthy recovery than even good doctors are in their patients; it would be more fair to compare God to a doctor who not only treats his patients, but then adopts them as his beloved children. And while the image of a father is also important in Scripture, this doesn't also capture all of it either. It is as if the Doctor goes home to live within the patient, to enable the patient to make healthier choices and to stay in the center of the doctor's plan for the patient's recovery. The Doctor-in-patient is spoken of in Scripture as the Holy Spirit. It is crucial to understand the importance of the Holy Spirit's work. We've been talking about it all along--the Holy Spirit is the shepherd of our souls and the servant giving us wisdom and insight for ourselves and those we serve and lead.



And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

"I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you." **John 14:16-20**



"When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come." **John 16:13**



With Jesus in us in the way that the Father is in Jesus, we can have confidence that our sincere efforts to allow Jesus to live his life in us will bear fruit. We also know that this doctor is patient, loving, forgiving; he understands our propensity to turn from his wise prescriptions for health, and he guides us gently into increasingly trusting his wisdom for our lives over time. This is not simply what we must **do**, but this is also **who we are** and **whose we are**.

"Apart from me you can do nothing."  
John 15:6



### Implications of the Holy Spirit for the patient-leader:

- We can believe that a real transaction has taken place when we come to God--we are his, adopted as children and given a guarantee of his consistent care (as a shepherd, as a servant, as a doctor) through the presence and work of the Holy Spirit. Ephesians 1:13-14
- We can step out in risky ways in our leadership or ministry opportunities, because God both calls us into them, and also empowers and resources us for them. This is especially significant if we're wrestling through identity formation and thus sensitive about being affirmed or criticized, struggling with deep guilt and shame, feeling emotionally fatigued, or even working through depression. Sometimes we may not feel like we have the emotional resources, self-definition, inner strength, and stamina to follow through with our doctor's recommendations. But the Holy Spirit meets us in whatever condition we are in, and empowers us in ways we might think are small, but which are deeply significant nevertheless. Acts 1:8
- The work of the Holy Spirit doesn't end with providing us the resources with which to serve. The Holy Spirit acts the way a father does teaching a toddler to walk--holding fingers, pacing the child's progress, and preventing injury while the tot is building up the muscles with which to master the act of walking. The Holy Spirit's presence in our lives makes it possible to know that our mistakes will be forgiven while we continue to try to live as we are created to live. John 16:13
- Finally, the relationship doesn't stop when the prescription first takes affect. The doctor-father-indweller has more hope for us than simply to get better. He remains in our life, continuing to work and to empower us to become more and more the spitting image of his Son and our older brother, Jesus. Ephesians 4:13-16

"Until all of us come to... the measure of the full stature of Christ."  
Eph 4:13



## 1

**THINK ABOUT YOUR OWN LIFE. IN WHAT SETTINGS ARE YOU MOST LIKELY TO STRUGGLE WITH "WORKING FOR GOD"?**

**Goal: wages or health.** Everyone is a mixture of agendas; purity of motive is impossible to attain. What would it look like to be more focused on the good change God can bring about in your own heart and life rather than any comparative feelings you might have towards others or even towards God? Perhaps spend some time identifying the good work God is doing in your heart through recent struggles or challenges in ministry.

**Long-term results:** What do you see as the most obvious long-term results of ministry in your own life: pride, resentment & burnout or gratitude, humility, & enduring motivation? How can you make choices to honor God's work?

## 2

**THINK ABOUT YOUR CURRENT MINISTRY CONTEXT. WHAT MIGHT BE THE MOST IMPORTANT NEXT STEP IN MOVING THE MINISTRY FROM A WORKING FOR GOD OUTLOOK TO A RECEIVING HEALING FROM THE DOCTOR OUTLOOK?**

**Qualifications:** How do you see people as ready for leadership? How do you consider people for ministry roles?

**Job requirements vs. Prescription for health:** Do you need to consider how you communicate the expectations for involvement in a way that connects what people do with how it is helping them grow in faith and character?

**Motivation appeals:** When you were invited into your ministry position, did the appeal focus on the opportunity for you, or the need in the ministry? What was most attractive about saying "Yes"? How do you invite others into ministry with you?



THE LEADER AS PATIENT





# ON HIS BLINDNESS

BY JOHN MILTON

In 1652 John Milton went blind. It was only after this event that he dictated his great epic *Paradise Lost*, one of the most profound pieces of English poetry. This sonnet indicates some of how he saw his affliction.

“When I consider how my light is spent  
Ere half my days in this dark world and wide  
And that one talent which is death to hide  
Lodge within me useless, though my soul more bent  
To serve therewith my Maker and present  
My true account, lest he returning chide.  
“Doth God exact day-labor, light denied?”  
I fondly ask. But patience, to prevent  
That murmur soon replies “God doth not need  
Either man’s work or his own gifts; who best  
Bear his mild yoke, they serve him the best. His state  
Is kingly; thousands at his bidding speed,  
And post o’er land and ocean without rest;  
They also serve who only stand and wait.”

11

They also  
serve who  
only stand  
and wait.

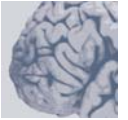
THE LEADER AS PATIENT





## PAGE 5

others, name, resources, great love  
to God, blessed, glorified  
master, serves



## PAGE 6

### FIRST COLUMN

wages, approval, significance  
what things leaders do

### SECOND COLUMN

health, fear  
faithful, available, teachable  
What things leaders need, training, partnership



## PAGE 7

### FIRST COLUMN

pride, burnout  
Obligation, Guilt, duty

### SECOND COLUMN

gratitude to God, humility, enduring motivation  
Opportunity, appeal, growth



## PAGE 9

pledge, power, trainer, perfector

## OTHER RESOURCES

"If there lurks in most modern minds the notion that to desire our own good and earnestly to hope for the enjoyment of it is a bad thing, I submit that this notion has crept in from Kant and the Stoics and is no part of the Christian faith. Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the gospels, it would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased." C.S. Lewis, "The Weight of Glory" in *The Weight of Glory and Other Addresses*. Collier Books, 1980.



**INTERVARSITY.**

If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given you. But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind; for the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord.

**James 1:5-7**

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**THE LEADER AS SAGE**

**INTERVARSITY.**  
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## 1 KINGS 3:5-28

At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask what I should give you." <sup>6</sup>And Solomon said, "You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. <sup>7</sup>And now, O LORD my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. <sup>8</sup>And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. <sup>9</sup>Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?"

<sup>10</sup>It pleased the Lord that Solomon had asked this. <sup>11</sup>God said to him, "Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, <sup>12</sup>I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you. <sup>13</sup>I give you also what you have not asked, both riches and honor all your life; no other king shall compare with you. <sup>14</sup>If you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your life."

<sup>15</sup>Then Solomon awoke; it had been a dream. He came to Jerusalem where he stood before the ark of the covenant of the LORD. He offered up burnt offerings and offerings of well-being, and provided a feast for all his servants.

<sup>16</sup>Later, two women who were prostitutes came to the king and stood before him. <sup>17</sup>The one woman said, "Please, my lord, this woman and I live in the same house; and I gave birth while she was in the house. <sup>18</sup>Then on the third day after I gave birth, this woman also gave birth. We were together; there was no one else with us in the house, only the two of us were in the house. <sup>19</sup>Then this woman's son died in the night, because she lay on him. <sup>20</sup>She got up in the middle of the night and took my son from beside

Look for principles of seeking and exhibiting wisdom.

THE LEADER AS SAGE



me while your servant slept. She laid him at her breast, and laid her dead son at my breast. <sup>21</sup>When I rose in the morning to nurse my son, I saw that he was dead; but when I looked at him closely in the morning, clearly it was not the son I had borne." <sup>22</sup>But the other woman said, "No, the living son is mine, and the dead son is yours." The first said, "No, the dead son is yours, and the living son is mine." So they argued before the king.

<sup>23</sup>Then the king said, "The one says, 'This is my son that is alive, and your son is dead'; while the other says, 'Not so! Your son is dead, and my son is the living one.'" <sup>24</sup>So the king said, "Bring me a sword," and they brought a sword before the king. <sup>25</sup>The king said, "Divide the living boy in two; then give half to the one, and half to the other." <sup>26</sup>But the woman whose son was alive said to the king—because compassion for her son burned within her—"Please, my lord, give her the living boy; certainly do not kill him!" The other said, "It shall be neither mine nor yours; divide it." <sup>27</sup>Then the king responded: "Give the first woman the living boy; do not kill him. She is his mother." <sup>28</sup>All Israel heard of the judgment that the king had rendered; and they stood in awe of the king, because they perceived that the wisdom of God was in him, to execute justice.

Look for principles of seeking and exhibiting wisdom.

## JAMES 1:5-7

If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given you. <sup>6</sup>But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind; <sup>7,8</sup>for the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord.

THE LEADER AS SAGE





THE GOAL

Helping people reflect the teachings of Jesus and faith in God in their convictions and priorities, and to reflect their convictions and priorities in their actions and decisions.

SOLOMON AS A WISE INFLUENCE LEADER	WHEN WE ARE INFLUENCE LEADERS
Solomon <input type="text"/> for wisdom.	When we consider entering into people's lives to influence them, we begin with prayer for them and for ourselves, that God would grant us wisdom. We don't need to pray, "If it be your will, O Lord, grant us wisdom." He delights to give wisdom to us.
Solomon <input type="text"/> highly valued <input type="text"/> and respected <input type="text"/> those he leads.	Our goal is not simply that people DO what we want them to DO, but rather that they make fully-owned choices that draw them closer to God. Even as we endeavor to influence people we honor and respect them.
Solomon viewed himself as a <input type="text"/> to help people toward their <input type="text"/> rather than vice versa.	We are careful not to manipulate people to choose something because that choice will serve or benefit us in some way.
Solomon was willing to be <input type="text"/> along the way.	Our goal is not simply that we tell people the correct choice to make or path to take, but that people come to see how God is working and what he is saying. We'll sacrifice quick clarity for eventual ownership.
Solomon acted in such a way as to get to <input type="text"/> .	Our strategy of influence is not directed toward others' behavior, but towards their convictions and priorities.
Solomon <input type="text"/> <input type="text"/> for the wisdom he has received.	When we have received wisdom from God, we must acknowledge him as the source and thank him.

Conformity is not the goal.



THE LEADER AS SAGE



## VERBAL TOOLS OF INFLUENCE

In general, most people do not know how to ask good questions well.

Many people prefer to talk than to listen, and the fact is good listeners are exceedingly rare. (People will even pay high hourly prices to be listened to well.) Furthermore, when people think about influence, in general it takes the form of advice: "What I think you should do is ..."

"What I would do if I were you is ..." Advice may be appropriate in some situations, but it undoubtedly is far overused. Unfortunately, for those who receive it, it is also probably under-valued.

We have many different verbal tools of influence available to us in our friendships, some of which can be very helpful while others detrimental. I think

of them in a continuum flanked by two extremes: closed strategies making the questioner the expert, and open strategies making the responder the expert.

Influence strategies focused on the  of the  often focus on spelling out approved or correct behavior. This has the advantage of being  : the actions desired may be quickly understood.

- Results:**
- confusion
  - lack of ownership
  - feeling manipulated
  - feeling controlled
  - feeling judged

Influence strategies involving  focused on  and goals (good questions, stories, statements) involve a greater investment of time and listening effort, but the payoff is found when the person being listened to comes to  about what appropriate choice would best fulfill their priorities and objectives.

- Results:**
- ownership
  - gratitude

How we use words is crucial.

THE LEADER AS SAGE

OPEN: YOU ARE THE EXPERT

GOOD QUESTIONS

STORIES

STATEMENTS

BAD QUESTIONS

ADVICE

JUDGMENTS

COMMANDS

CLOSED: I AM THE EXPERT

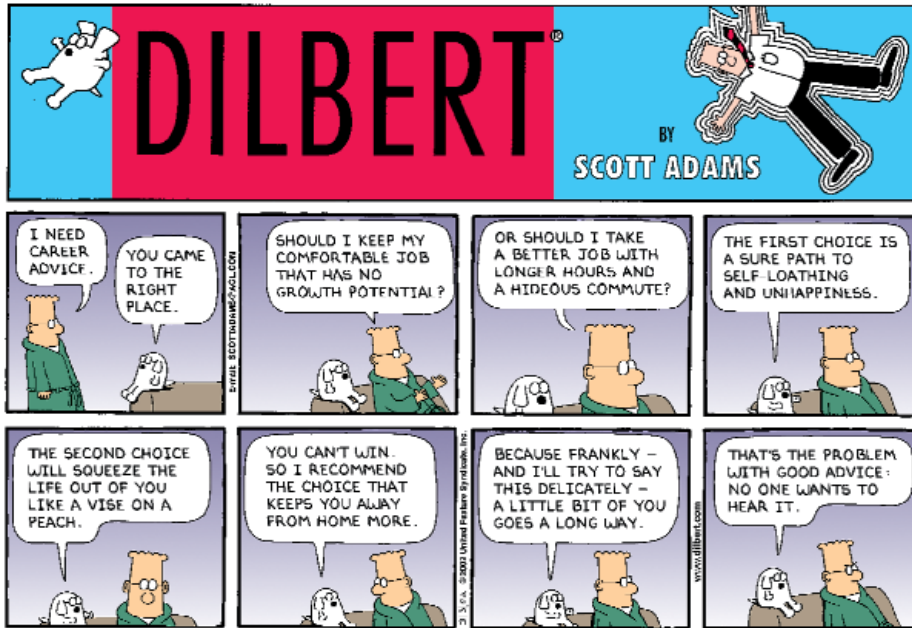
## AN EXAMPLE OF ADVICE

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Advice: over-used but undervalued.

THE LEADER AS SAGE







## GOOD QUESTION ASKING

Leadership involves two-way communication. In talking with people, the way we use words is critical. We can encourage or discourage people, open them up or close them to us; we can motivate and inspire or dampen enthusiasm and engender doubts.

We want to learn to ask questions that will involve people in the process. If we only ask Yes/No questions, then our ability to dig deeper is limited by our own familiarity with the situation or the person. Consider a decision-making discussion with someone younger. Our goal as leaders is to bring the best information to bear on any decision, so that the person making the decision can do so with ownership and confidence.

Good questions are tools for learning, not probes for self-incrimination

**It is possible to go into a conversation with someone, plan to ask questions, and it still does not go very well. This is why.**

BAD QUESTIONS	GOOD QUESTIONS
Yes/No questions: Could, would, should, do, did, will, can	What, where, when, who, how
Content-oriented: directed toward specific information the questioner desires	Process-oriented: directed toward helping the responder move through a thorough process of thinking
Leading or manipulative	Stimulates thinking without hidden agendas
Threatening: out to prove a case	Non-threatening: deeply curious with affection and honor
"Why are you ...?" Implies there are no good reasons	"What are the reasons you are...?" Implies there could be many reasons
Creates or exacerbates defensiveness	Reduces and diffuses defensiveness

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# LISTENING SKILLS CASE STUDIES

8



THE LEADER AS SAGE



PRESENTING ISSUE	THINKING ABOUT DROPPING A MINISTRY COMMITMENT.	THINKING ABOUT LOOKING FOR A NEW JOB.	THINKING ABOUT CHANGING LIVING SITUATIONS.
What does the person seek?	Your approval for their decision to drop the commitment they have made for your team.	Your advice about how much longer they should stay in their current, frustrating, stress-producing job.	Your approval for their decision and help at knowing how to tell their roommates.
What concerns do you have?	You fear that their decision to drop their ministry commitment is based in self-protection, risk-avoidance or conflict-avoidance rather than in wisdom.	You know the job is frustrating but are aware of character growth opportunities in it. You aren't sure that they should yet leave their job	You know her roommates have made different lifestyle choices which are hard for your friend. But you know her conflict avoidance and harboring resentments have increased the tension.
Advice you'd just love to give.	Don't drop your ministry commitment! Stop working so much on weekends!	Don't quit your job quite yet. You haven't learned all you can through it and your perseverance will be rewarded.	You shouldn't move out of your apartment until you have reconciled in your relationships. At that point, it may be possible to move on well.
(Bad) Questions you'd be tempted to ask.	How do you think the children will feel? How will your partners feel? What could be a higher priority than serving in this way?	Have you often quit jobs quickly when they become the least bit frustrating? What does it say about you that you don't want to stay in this job?	Do you have a string of broken relationships and unreconciled friendships behind you? Is this your usual way of dealing with relational tension?
Open-ended questions that would actually help them to better understand their own motives and priorities.	What are the commitments in your week you most enjoy? What is satisfying about them? What priorities make this choice look attractive? What priorities would be sacrificed by making this choice? How could these tradeoffs be avoided?	What are some of the things God is teaching you in your current job? How do your current stresses help your dependence on God? Hinder it? What kinds of near-term goals can you work toward that will help you to learn and benefit from your current job? When would be a realistic time frame to consider leaving?	How have your conversations gone regarding your hopes to move out? What are the tension points in your relationships? How do you contribute to those tensions? What could you do to address those tensions? What would repentance look like for you?
Goal for your helpful conversation.	That the person consider priorities, and make a good decision in light of those priorities. This could include dropping the ministry commitment, but for the right reasons.	That the person identify some of the ways God is working in their current job, and how facing and not running away could provoke more growth. Helping him/her to identify signs that it is actually time to move on.	That the person would be eager to seek reconciliation, regardless of the ultimate decision to move out or stay put. That the person would have greater hope that relational breakdowns can be reconciled and conflict isn't fatal to friendship.

# 0 OBJECTIVES, ACTIONS, RISKS



## OBJECTIVES: GOALS, PRIORITIES, MOTIVES, WHYS, ENDS

What are the reasons you are doing this? What are your hopes behind this action?

What goals do you have for this period of time?

What results are you looking for?

What is the end toward which we are working?

These things need to be stated, they are often implicit.



## ACTIONS: CHOICES, OPTIONS, MEANS, PEOPLE, RESOURCES

What can you do to accomplish these objectives?

How else could you do this?

How does that action fulfill my objectives?

What are the reasons that this action is the best?

If actions are attractive that don't meet the objectives, there must be other objectives that aren't being mentioned. Return to the discussion of objectives.



## RISKS: COSTS, CONSEQUENCES, DISADVANTAGES

Are there hidden costs that affect reaching all the objectives? What can go wrong with this action?

What's the probability of that happening?

If it happens, what are the consequences? How serious are they?

Most decisions are considered as actions. For example: Should I look for a new job? Should we get married? Where should we go on our vacation? Should we barbeque steak tonight, or chicken? Etc. Spend more time on the objectives and the action discussion will be more fun and will go more smoothly.

The leader's contribution: to consider the objectives, help people to own Biblical objectives and priorities, and to help them make THEIR OWN DECISIONS which help them accomplish their own objectives in the best way.



## ROLE PLAY IN TWOS

**ROLE 1)** Consider a real decision you are facing.

**ROLE 2)** Ask questions of person 1, using OAR and good questions.

Each person make remarks about the process. Rotate roles and repeat the process.

9

A conversational model for decision making and guidance.

THE LEADER AS SAGE





Presenting Issue (current or common)

What does the person seek?

What concerns do you have?

Advice you'd just love to give.

(Bad) Questions you'd be tempted to ask.

Open-ended questions that would actually help them to better understand their own motives and priorities.

Goal for your helpful conversation.

**Q:** What is your date of birth?

**A:** July 15th

**Q:** What year?

**A:** Every year.

**Q:** The youngest son, the 20-year-old, how old is he?

**Q:** Were you present when your picture was taken?

**Q:** Was it you or your younger brother who was killed in the war?

**Q:** Did he kill you?

**Q:** How far apart were the vehicles at the time of the collision?

**Q:** How many times have you committed suicide?

**Q:** You were there until the time you left, is that true?

**Q:** She had three children, right?

**A:** Yes.

**Q:** How many were boys?

**A:** None.

**Q:** Were there any girls?

**Q:** How was your first marriage terminated?

**A:** by death.

**Q:** And by whose death was it terminated?

**Q:** Can you describe the individual?

**A:** He was about medium height and had a beard.

**Q:** Was this a male, or female?

**Q:** Doctor, how many autopsies have you performed on dead people?

**A:** All my autopsies are performed on dead people.

**Q:** Do you recall the time that you examined the body?

**A:** The autopsy started around 8:30pm.

**Q:** And Mr. Dennington was dead at the time?

**A:** No, he was sitting on the table wondering why I was doing an autopsy.

**Q:** Doctor, before you performed the autopsy, did you check for a pulse?

**A:** No.

**Q:** Did you check for blood pressure?

**A:** No.

**Q:** Did you check for breathing?

**A:** No.

**Q:** So, then it is possible that the patient was alive when you began the autopsy?

**A:** No.

**Q:** How can you be so sure, Doctor?

**A:** Because his brain was sitting on my desk in a jar.

**Q:** But could the patient have still been alive nevertheless?

**A:** It's possible that he could have been alive and practicing law somewhere

Actual examples of bad questions.

THE LEADER AS SAGE





## PAGE 4

depended on God, means, ends, misunderstood, motives, honored God and gave thanks  
compliance, identification, internalization



## PAGE 5

expertise, influencer, clear  
open conversation, priorities, their own clarity



## FURTHER RESOURCES

Questions are an integral part of verbal interaction in our society. As with many other kinds of responses, questions have their strengths and their limitations. Comparatively few people in our culture know how to question effectively. We often rely on questions excessively and use them poorly. Questions usually focus on the intent, perspective, and concerns of the listener rather than on the speaker's orientation. When that happens, questions are a barrier to communication.

We distinguish between "closed" questions and "open" questions. Closed questions direct the speaker to give a specific, short response. Open questions, on the other hand, provide space for the speaker to explore his thoughts without being hemmed in too much by the listener's categories.... Closed questions are like true/false or multiple choice test questions, while open questions are like essay questions....

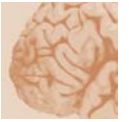
When used skillfully and infrequently, open questions may help the listener better understand the speaker without directing the conversation. In the report on their study of open and closed questions, Moreland, Phillips, and Lockhart write:

*Crucial to the giving of open-ended questions is the concept of who is to lead the interview. While the interviewer does ask questions while using this skill, his questions are centered around the concerns of the client rather than around concerns of the interviewer for the client. Questions should be designed to help the client clarify his own problems, rather than provide information for the interviewer... If the interviewer relies on closed questions to structure his interview, he usually is forced to concentrate so hard on thinking up the next question that he fails to listen to and attend to the client.*

From Robert Bolton, *People Skills*, Simon & Schuster, 1986, pages 44-45.

Scriptures taken from New Revised Standard Version of the Bible,  
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THE LEADER AS SAGE



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Then David's anger was greatly kindled against the man. He said to Nathan, "As the LORD lives, the man who has done this deserves to die; he shall restore the lamb fourfold, because he did this thing, and because he had no pity". Nathan said to David, "You are the man!"

David said to Nathan, "I have sinned against the LORD." Nathan said to David, "Now the LORD has put away your sin; you shall not die."

**2 Samuel 12:5-7a, 13**



# THE LEADER AS SENTINEL



## LEADER AS SENTINEL

### EZEKIEL 33:1-9

The word of the LORD came to me: <sup>2</sup> O Mortal, speak to your people and say to them, If I bring the sword upon a land, and the people of the land take one of their number as their sentinel; <sup>3</sup> and if the sentinel sees the sword coming upon the land and blows the trumpet and warns the people; <sup>4</sup> then if any who hear the sound of the trumpet do not take warning, and the sword comes and takes them away, their blood shall be upon their own heads. <sup>5</sup> They heard the sound of the trumpet and did not take warning; their blood shall be upon themselves. But if they had taken warning, they would have saved their lives. <sup>6</sup> But if the sentinel sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes and takes any of them, they are taken away in their iniquity, but their blood I will require at the sentinel's hand. <sup>7</sup> So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. <sup>8</sup> If I say to the wicked, "O wicked ones, you shall surely die," and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. <sup>9</sup> But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.



What does failure look like for a sentinel?



Make a list of people God has used as sentinels in your life.



When have I seen but not warned? What was the cost? To the person? Group? Myself?



When have I seen, warned, and found repentant hearts? What was the result?

2

What do you learn about the role of sentinel?

THE LEADER AS SENTINEL







## EXHORTATION TODAY

3

### HEBREWS 3:12-4:1

Take care, brothers and sisters, that none of you may have an evil, unbelieving heart that turns away from the living God. <sup>13</sup> But exhort one another every day, as long as it is called "today," so that none of you may be hardened by the deceitfulness of sin. <sup>14</sup> For we have become partners of Christ, if only we hold our first confidence firm to the end. <sup>15</sup> As it is said, "Today, if you hear his voice, do not harden your hearts as in the rebellion." <sup>16</sup> Now who were they who heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? <sup>17</sup> But with whom was he angry forty years? Was it not those who sinned, whose bodies fell in the wilderness? <sup>18</sup> And to whom did he swear that they would not enter his rest, if not to those who were disobedient? <sup>19</sup> So we see that they were unable to enter because of unbelief. <sup>4:1</sup> Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to reach it.

What do you notice about exhortation?



What is at stake?



How would you get an "evil, unbelieving heart"?



How is sin deceitful?

THE LEADER AS SENTINEL



## 1 SAMUEL 25

Now Samuel died; and all Israel assembled and mourned for him. They buried him at his home in Ramah.

Then David got up and went down to the wilderness of Paran. <sup>2</sup> There was a man in Maon, whose property was in Carmel. The man was very rich; he had three thousand sheep and a thousand goats. He was shearing his sheep in Carmel. <sup>3</sup> Now the name of the man was Nabal, and the name of his wife Abigail. The woman was clever and beautiful, but the man was surly and mean; he was a Calebite. <sup>4</sup> David heard in the wilderness that Nabal was shearing his sheep. <sup>5</sup> So David sent ten young men; and David said to the young men, "Go up to Carmel, and go to Nabal, and greet him in my name. <sup>6</sup> Thus you shall salute him: 'Peace be to you, and peace be to your house, and peace be to all that you have. <sup>7</sup> I hear that you have shearers; now your shepherds have been with us, and we did them no harm, and they missed nothing, all the time they were in Carmel. <sup>8</sup> Ask your young men, and they will tell you. Therefore let my young men find favor in your sight; for we have come on a feast day. Please give whatever you have at hand to your servants and to your son David.'" <sup>9</sup>

When David's young men came, they said all this to Nabal in the name of David; and then they waited. <sup>10</sup> But Nabal answered David's servants, "Who is David? Who is the son of Jesse? There are many servants today who are breaking away from their masters. <sup>11</sup> Shall I take my bread and my water and the meat that I have butchered for my shearers, and give it to men who come from I do not know where?" <sup>12</sup> So David's young men turned away, and came back and told him all this. <sup>13</sup> David said to his men, "Every man strap on his sword!" And every one of them strapped on his sword; David also strapped on his sword; and about four hundred men went up after David, while two hundred remained with the baggage.

<sup>14</sup> But one of the young men told Abigail, Nabal's wife, "David sent messengers out of the wilderness to salute our master; and he shouted insults at them. <sup>15</sup> Yet the men were very good to us, and we suffered no harm, and we never missed anything when we were in the fields, as long as we were with them; <sup>16</sup> they were a wall to us both by night and by day, all the while we were with them keeping the sheep. <sup>17</sup> Now therefore know this and consider what you should do; for evil has been decided against our master and against all his house; he is so ill-natured that no one can speak to him."

What is the issue? How does David respond?



<sup>18</sup> Then Abigail hurried and took two hundred loaves, two skins of wine, five sheep ready dressed, five measures of parched grain, one hundred clusters of raisins, and two hundred cakes of figs. She loaded them on donkeys <sup>19</sup> and said to her young men, "Go on ahead of me; I am coming after you." But she did not tell her husband Nabal. <sup>20</sup> As she rode on the donkey and came down under cover of the mountain, David and his men came down toward her; and she met them. <sup>21</sup> Now David had said, "Surely it was in vain that I protected all that this fellow has in the wilderness, so that nothing was missed of all that belonged to him; but he has returned me evil for good. <sup>22</sup> God do so to David and more also, if by morning I leave so much as one male of all who belong to him."

<sup>23</sup> When Abigail saw David, she hurried and alighted from the donkey, and fell before David on her face, bowing to the ground. <sup>24</sup> She fell at his feet and said, "Upon me alone, my lord, be the guilt; please let your servant speak in your ears, and hear the words of your servant. <sup>25</sup> My lord, do not take seriously this ill-natured fellow, Nabal; for as his name is, so is he; Nabal is his name, and folly is with him; but I, your servant, did not see the young men of my lord, whom you sent.

<sup>26</sup> "Now then, my lord, as the LORD lives, and as you yourself live, since the LORD has restrained you from bloodguilt and from taking vengeance with your own hand, now let your enemies and those who seek to do evil to my lord be like Nabal. <sup>27</sup> And now let this present that your servant has brought to my lord be given to the young men who follow my lord. <sup>28</sup> Please forgive the trespass of your servant; for the LORD will certainly make my lord a sure house, because my lord is fighting the battles of the LORD; and evil shall not be found in you so long as you live. <sup>29</sup> If anyone should rise up to pursue you and to seek your life, the life of my lord shall be bound in the bundle of the living under the care of the LORD your God; but the lives of your enemies he shall sling out as from the hollow of a sling. <sup>30</sup> When the LORD has done to my lord according to all the good that he has spoken concerning you, and has appointed you prince over Israel, <sup>31</sup> my lord shall have no cause of grief, or pangs of conscience, for having shed blood without cause or for having saved himself. And when the LORD has dealt well with my lord, then remember your servant."

<sup>32</sup> David said to Abigail, "Blessed be the LORD, the God of Israel, who sent you to meet me today! <sup>33</sup> Blessed be your good sense, and blessed be you, who

How does Abigail serve as a sentinel to David?

THE LEADER AS SENTINEL



have kept me today from bloodguilt and from avenging myself by my own hand! <sup>34</sup> For as surely as the LORD the God of Israel lives, who has restrained me from hurting you, unless you had hurried and come to meet me, truly by morning there would not have been left to Nabal so much as one male.” <sup>35</sup> Then David received from her hand what she had brought him; he said to her, “Go up to your house in peace; see, I have heeded your voice, and I have granted your petition.”

<sup>36</sup> Abigail came to Nabal; he was holding a feast in his house, like the feast of a king. Nabal’s heart was merry within him, for he was very drunk; so she told him nothing at all until the morning light. <sup>37</sup> In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him; he became like a stone. <sup>38</sup> About ten days later the LORD struck Nabal, and he died.

<sup>39</sup> When David heard that Nabal was dead, he said, “Blessed be the LORD who has judged the case of Nabal’s insult to me, and has kept back his servant from evil; the LORD has returned the evildoing of Nabal upon his own head.” Then David sent and wooed Abigail, to make her his wife. <sup>40</sup> When David’s servants came to Abigail at Carmel, they said to her, “David has sent us to you to take you to him as his wife.” <sup>41</sup> She rose and bowed down, with her face to the ground, and said, “Your servant is a slave to wash the feet of the servants of my lord.” <sup>42</sup> Abigail got up hurriedly and rode away on a donkey; her five maids attended her. She went after the messengers of David and became his wife.

How does David receive the words of the sentinel Abigail?

THE LEADER AS SENTINEL



What kind of person is Abigail?



What did Abigail do to change the outcome of this scene?



What are the results of Abigail’s faithful choice?



WHAT DID ABIGAIL DO TO RESOLVE THE CONFLICT?	APPLICATION
<p><b>1</b> Even before the conflict happens, Abigail is understood to be a person of action, who will not freeze up but will act to do the right thing. Her servant says (v17), "Now therefore know this and consider what you should do"</p>	<ul style="list-style-type: none"> <li>•Be ready for conflict. Think ahead; make commitments that you won't flee. For your sake, for the sake of friendships, for the sake of your future marriage, etc.</li> <li>•Otherwise, while we waffle, we gossip, complain, become fearful and resentful.</li> </ul>
<p><b>2</b> Abigail is willing to intercede on behalf of her husband. She is willing to enter in and make peace. She spares no expense, of time or money. She understood the urgency. v18: "Then Abigail hurried..."</p>	<p>Don't be casual about relational tension. Matthew 5:25 stresses this as well: "Come to terms quickly with your accuser..."</p>
<p><b>3</b> Abigail sent someone on ahead of her to make peace, as an advocate. v19: "Go on ahead of me" though she didn't decide not to come at all.</p>	<p>Find an advocate, someone who knows both parties to the conflict and who has a stake in a positive outcome.</p>
<p><b>4</b> Abigail puts herself in the one-down position. (Though in this case, she is the one in the right, while David is in the wrong.) v24: "Upon me alone, my lord, be the guilt"</p>	<p>Often, our justification for our sinful response is the original sin in the first place. "S/he started it!" Be willing to look at your own contribution to the conflict, even if the other's sin seems more egregious (and it usually will).</p>
<p><b>5</b> Abigail addresses the original need, the original complaint. She makes amends. v27: she makes a present. She addresses the injustice.</p>	<p>Start not with your own complaint, but with every way in which you were or could possibly have been in the wrong. Don't begin even with trying to be understood, which implies "You were wrong to think that I was in the wrong." Agree first; understand, and you may come to be understood.</p>
<p><b>6</b> Abigail reminds David of the promises associated with his life and future—she calls him to live up to what God is doing in him. She thinks future- perfect (v31): "when the Lord has dealt well with my lord, then remember your servant." She speaks of the future as if it were guaranteed.</p>	<p>We need to see the results of our actions clearly -- small choices now can make a huge difference later, for us, for others, for our fellowship or church, for folks who don't know God.</p>
<p><b>7</b> V32: Abigail stops speaking and must trust in God: to calm David's anger, to save her life. She didn't flee the conflict, but rode right into it.</p>	<p>We need to have faith that God will come through for us. Ultimately, it is not up to our words, gestures, or schemes. Others' hearts are in God's hands.</p>

"Leaders don't inflict pain; they bear pain."  
Max DePree

THE LEADER AS SENTINEL



## WHAT WERE THE RESULTS OF ABIGAIL'S FAITHFUL CHOICE?

- David, for his part, is extraordinarily willing to learn from someone less powerful. David receives advice from Abigail as a gift from God.
- David's reputation and conscience is kept clear from guilt.
- God responds to bring justice to the situation beyond what was in David's power. Nabal was going to die either way, but in this way it was an act of God's judgment, not David's anger.
- Through God's judgment of Nabal, David receives the confirmation of God's work in his life and as an advocate for him.
- Abigail ends up with a more reasonable husband, though it is certainly David who gets the better deal.



**CONSIDER CLOSE BUT FRACTIOUS RELATIONSHIPS: ROOMMATES, SIBLINGS, PARENTS, GOOD FRIENDS, MINISTRY PARTNERS, BOY/GIRLFRIEND, LEADERSHIP/ AUTHORITY, ETC.**

Conflict you are in or one that is typical.

With whom:

Familiar circumstances:

What will be the result if things are not addressed?

Short-term:

Long-term:

Is there anyone who can act as advocate? Intermediary, someone you both trust

What would it take on your part to address the original cause of tension?

How can you put yourself in the one-down position? To what can you confess without requiring prior initiative on their part?

What would it cost you to take the initiative in this relationship?

What do you need to receive from God if this is to end well? For what will you need to pray?

What good will come if this conflict is dealt with speedily, in humility?

For you?

For him/her/them?

For other stakeholders in this relationship?



THE LEADER AS SENTINEL



ATTITUDE OF THE HEART	SIN'S DECEPTION: WHAT IS PROMISED?	FAITH'S ANTIDOTE
Bitterness / resentment: harboring a grudge or an unforgiving spirit.	<p>Power over the person - to forgive would be to be subordinate.</p> <p>rights to complain, to be the victim, to self-pity.</p> <p>The person might do it again: "protect yourself."</p> <p>To reconcile would be too much work.</p>	<p>To understand how we've been forgiven by God. Matt 18:21-35</p> <p>To love people who have hurt us for our own heart's sake. Safety is found in forgiving.</p> <p>The punishment for others' sin is built into the system. There is no getting away with it.</p>
Impatience: the feeling that we should be getting on with something more quickly than we are, leading to a lack of peace, bouts of anger, lack of love for others, and trying to get blessing "our way."		
Despondency / despair: believing that we are at a dead-end with no way out, a no-win situation. Leads to burnout, lack of interest in prayer, Scripture, ministry.		
Anxiety: a lack of peace springing from dwelling on some dark scenario that we think will occur in the future.		
Shame: a belief that we are so totally identified by our sin that we have no value, worth.		
Regret: a belief that a mistake made in the past virtually rules out a happy future. A re-evaluation of our life and choices in the face of suffering.	<p>You can atone for your sin by feeling very, very bad about it for a long, long time. Since joy, happiness and hope are no longer possibilities for you, you at least have the consolation of not having to try to hope for them.</p>	<p>Romans 8:28-39. In all these things we are more than conquerors... I.E. things that we thought were stumbling blocks prove to be stepping stones (with faith). We will experience joy, hope and love by turning even the disappointments of our lives over to God for healing. John 21:15-17: the reinstatement of Peter.</p>
Jealousy or envy: becoming angry or upset when we see a person get something we wish we had.		



ATTITUDE OF THE HEART	SIN'S DECEPTION: WHAT IS PROMISED?	FAITH'S ANTIDOTE
Critical Spirit: exalting oneself by harshly evaluating others, leading to cruelty and unreasonable demands. Also leads to gossip.		
Drivenness: rejecting the sabbath.	Your life (and ministry) will only work out if you keep working hard.	Exodus 20:8-11; Luke 11:38-42; Psalm 23:1-3.
Sloth / laziness: avoiding hard work and suffering; devaluing the significance of what we are called to be doing. Escapism.	Rest is more important than work. Leisure will restore you. Indulgence in your own rest is required to be able to accomplish anything. I will always have tomorrow to do what I don't do today.	God was a worker (six days of creation, one day of rest).  Make the most of the time, for the days are evil (Eph 5:16).
Self-protection: covering up, withdrawing or pulling away from community and ministry in order to avoid the pain of self-revelation or intentional suffering.		
Divisiveness: acting to cause disunity in a group by exalting the distinctiveness of oneself or a subgroup to which one belongs.		
Covetousness: discontent with what we possess or with our station or situation in life. Negative comparisons with others. Lack of generosity, hospitality. Gluttony, hoarding, consumerism.		
Deceit: lying; knowingly falsifying the truth; unwillingness to confess sin.		
Lust / Immorality: lack of self-control in the sexual area. Lustful thoughts. Inappropriate sexual activity. Use of pornography, visual stimulation. Creating inappropriate sexual tension. Habitual masturbation.		
Pride / self-adulation: savoring something one has done or said (or some distinctive) as particularly good, clever, wise, creative. Positive comparisons to others. Competitiveness, provoking others, and making others look bad.		





## 1

You have often heard from Danny, a member of your small group, about his desire to develop in friendships. The small group offers him great potential in this area, but he takes little initiative during the evening meetings, and none outside of that time. Last night presented the perfect opportunity for Danny; the meeting was structured around a sharing and prayer time in 3-4 person groups. Instead of speaking up and being open, Danny just appeared sullen and distant during the meeting, and neither listened actively nor sought an opportunity to speak up. The evening ended and it seemed that nothing had changed.

- What would you like to ask Danny?
- What might be possible heart issues to address?
- How might you say what Danny needs to understand in a hearable way?
- What are the costs to Danny and to the small group if this isn't addressed?

## 2

Your ministry partner, Anne, always seems nervous about your ministry's upcoming outreach events, to which many people contribute by playing music, hosting, taking care of logistics, and inviting their friends. It seems her demeanor is affecting the faith and expectations of the rest of the team. You decide to talk with her.

- What would you like to ask Anne?
- What might be possible heart issues to address?
- How could you frame what Anne needs to hear from you in a hearable way?
- What are your hopes for Anne and for the team?

## 3

Art, a coworker at your office, is a young Christian and has expressed interest in visiting your church. You have observed Art in the office and on the road-- he is a fast moving, ambitious guy who drives aggressively and uses his horn a lot. Last week, Art received word that he didn't get an important assignment he was hoping for. Upset, Art has begun to find fault with anyone and everyone, including you.

- What might be a good way to proceed with Art?
- What questions do you have?
- What would you hope Art could come to see?
- How might you reflect what you've seen to Art in a hearable way?



## FAST FEEDBACK

- : Not simply annually.
- : Generated by actual observation.
- : Not simply "Good job" or "poor performer" but details.
- : When you observe it you say it.

## BOTH

- : Public affirmation is very powerful. Not simply on special occasions, when it might be expected.
- : Being clear but expressing hope for change.

Fear or laziness can prevent giving feedback.

## EXHORTATION PERSONAL CASE STUDY

When is the last time you had a chance to give feedback to someone who might look to you for leadership?

What did you feel?

What did you think?

What did you say to that person?

What did you say to someone else?

What part of this is hard for you?

THE LEADER AS SENTINEL





## PAGE 12

frequent

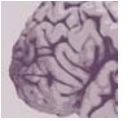
accurate

specific

timely

affirmation

critique



## FURTHER RESOURCES

The One Minute Manager is a brief narrative account of an organization led by an effective manager who is a timely sentinel, out of fierce commitment both to the people in his organization and its effectiveness as an organization. Part of the One Minute Manager's secret is in catching people doing something right, and then praising them for it. But also, he speaks about a "One Minute Reprimand":

"The One Minute Reprimand works well when you:

1. Tell people beforehand that you are going to let them know how they are doing in no uncertain terms.

*The first half of the reprimand:*

2. Reprimand people immediately.
3. Tell people what they did wrong--be specific.
4. Tell people how you feel about what they did wrong--and in no uncertain terms.
5. Stop for a few seconds of uncomfortable silence to let them feel how you feel.

*The second half of the reprimand:*

6. Shake hands, or touch them in a way that lets them know you are honestly on their side.
7. Remind them how much you value them.
8. Reaffirm that you think well of them but not of their performance in this situation.
9. Realize that when the reprimand is over, it's over." The One Minute Manager, p59.

***The One-Minute Manager***, Kenneth Blanchard and Spencer Johnson. New York:

William Morrow, 1982.

***Leadership is an Art***, Max DePree. Michigan State University Press, 1987.

***Future Grace***, John Piper. Multnomah, 1995. For a thorough treatment of the hearts of unbelief (anxiety, pride, shame, impatience, covetousness, bitterness, despondency, lust).



## ATTITUDE OF THE HEART

## SIN'S DECEPTION: WHAT IS PROMISED?

## FAITH'S ANTIDOTE

Impatience: the feeling that we should be getting on with something more quickly than we are, leading to a lack of peace, bouts of anger, lack of love for others, and trying to get blessing "our way."

- Take action, take control, make things happen.
- "God helps those who help themselves!"
- Get what you can while you can!
- I can't wait. My \_\_\_\_\_ is too important.

James 1:3-6: Pray for wisdom.  
Mark 5:21-34: Tyranny of the urgent  
John 15:6: Apart from me you can do nothing  
Matt 5:5: "Blessed are the meek"  
Luke 10:25-37: extravagant servanthood  
Isaiah 64:4: God works if we wait.  
Prov. 21:5; Isa 40:28-31; 50:10-11

Despondency / despair: believing that we are at a dead-end with no way out, a no-win situation. Leads to burnout, lack of interest in prayer, Scripture, ministry.

A reverse pride: You are so messed up, not even God loves you or can do anything to help you.  
"If you had real faith this wouldn't be happening to you."  
"Feel sorry for yourself—someone has got to." Self pity leads to encouragement.  
Tension in life comes from having reality not meet expectations. You can eliminate this painful tension by reducing your hope to zero.  
Hope = reality = 0 ( no tension)

Josh 1:7-9; Ps 16:11; 23:1-6; 42:1-11; Isa 64:4  
Ps. 73: Worship, focus on God, his help, his justice  
Romans 8:28-39: All things work together for good... we are more than conquerors...  
Psalm 40: "I waited for the LORD, ... he drew me up from the desolate pit"  
2 Corinthians 4:17; Phil 1:6; Heb 10:35-38  
Mark 9:24: "I believe, help my unbelief!"

Anxiety: a lack of peace springing from dwelling on some dark scenario that we think will occur in the future.

If you worry, you can control. Worry is productive.  
If you aren't worrying, you haven't done enough. Enough worry absolves you if you fail.  
The more worried you are, the more God will respond.

Matthew 6:25-34; 1 Peter 5:7; Phil 4:4-7, 13; Psalm 23; Isaiah 7:9; 41:10; 43:1-7; 51:12  
Luke 10:38-42, Mary/Martha  
Ps 127: "Unless the Lord builds the house..."

Shame: a belief that we are so totally identified by our sin that we have no value, worth.

Don't go to God, that'll just make your shame worse! Avoid God = avoid pain.  
You have sinned so bad not even God can forgive you. Wow! You are so remarkable!  
If you feel bad enough then God will forgive you (i.e., you yourself can atone for your sins) Enough shame will bring forgiveness.

Every sin God can forgive. (1 John 1:9).  
There is no condemnation! Rom 8:1  
But God only forgives sin because of the death of Jesus. Nothing we do adds to Jesus' work.  
Psalm 45:10, Ephesians 5:8  
John 21:15-19: The reinstatement of Peter  
Romans 6:5-14; Psalm 139, Nathan with David: "The Lord has put away your sin."

Jealousy or envy: becoming angry or upset when we see a person get something we wish we had.

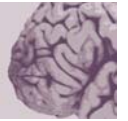
You deserve more than you have received. Life has not been fair to you. Look at your friends—they get all the breaks! Focus on your status as victim: that will help you.

Phil 4:12: contentment in all circumstances.  
Psalm 37:1-10: "Do not fret over those who prosper in their way..."  
Psalm 73; Gal 5:19-21; Phil 4:12; 1 Thess 5:18



THE LEADER AS SENTINEL





ATTITUDE OF THE HEART	SIN'S DECEPTION: WHAT IS PROMISED?	FAITH'S ANTIDOTE
Critical Spirit: exalting oneself by harshly evaluating others, leading to cruelty and unreasonable demands. Also leads to gossip.	You will be happier putting others down. Putting others down feels just like being exalted yourself. Your high standards show you are a person of remarkable stature/class/taste.	Matt 7:1-5: Judge not... also Matt 5:21-4 1 Cor 4:1-5: Let God be the judge Rom 14:13; Gal 5:13-15; 6:1-2 Micah 6:8 Walk humbly with God Matthew 7: Judge not, lest you be judged. Luke 18: Parable of Tax Collector and Pharisee Philippians 2: consider others; Phil 4:8, think on these things.
Self-protection: covering up, withdrawing or pulling away from community and ministry in order to avoid the pain of self-revelation or intentional suffering.	If you open up you will experience pain and disappointment You will be happier knowing you rely only on yourself Others don't merit your trust. Withholding it will punish them. God won't protect you; you can, however, protect yourself.	Mark 8:34-37: Lose your life to gain it Luke 10:25-37: The Good Samaritan 1 Cor 12:12-27: The parts of the body need each other Phil 2:1-11: the mind of Christ: a servant 2 Tim 2:1-13: Share in suffering like a good soldier of Christ Jesus.
Divisiveness: acting to cause disunity in a group by exalting the distinctiveness of oneself or a subgroup to which one belongs.	Causing disunity increases your own power and hence satisfaction Only by showing your distinctives will your superiority be manifest	1 Cor 1:10-13; 12:12-13, 24-26 Gal 5:19-21; 6:7-10; Col 3:11-15
Covetousness: discontent with what we possess or with our station or situation in life. Negative comparisons with others. Lack of generosity, hospitality. Gluttony, hoarding, consumerism.		Psalm 23; Matt 6:19-21; Luke 12:13-21; Phil 4:11-13; 1 Tim 6:6-12; Heb 13:5-6
Deceit: lying; knowingly falsifying the truth; unwillingness to confess sin.	If I speak the truth I will not be happy. If people knew the truth about me they would reject me.	Lev 19:11: You shall not deal falsely... You shall not lie. Psa 51:6: You desire truth in the inward being; therefore teach me wisdom in my secret heart. Proverbs 13:5-6; 20:17 Acts 5:1-10: Ananias and Sapphira Col 3:9-10
Lust / Immorality: lack of self-control in the sexual area. Lustful thoughts. Inappropriate sexual activity. Use of pornography, visual stimulation. Creating inappropriate sexual tension. Habitual masturbation.		Matt 5:27-30; Mark 7:20-23; 1 Cor 7:8-9 Gal 5:19-24 Gal 6:7-10
Pride / self-adulation: savoring something one has done or said (or some distinctive) as particularly good, clever, wise, creative. Positive comparisons to others. Competitiveness, provoking others, and making others look bad.		Deut 8:14-18; Jer 9:24; Ezek 18:29-32 Matt 23:12: All who exalt themselves will be humbled. 1 Cor 1:28-31: God chose the low ... 1 Cor 4:7: "What have you that you did not receive? ... Why do you boast...?" James 4:6-8; 1 Peter 5:5

## PAGE 11

### 1. You have often heard from Danny....

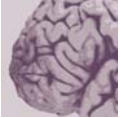
- What would you like to ask Danny? What were you feeling last night at small group meeting? I noticed you didn't participate much. After we have talked about how you could build friendships in the group, what kinds of things do you think prevented your joining in?
- What might be possible heart issues to address? It is helpful to acknowledge that two things are going on here: Danny probably has a wound to be healed as well as a deception to be debunked. He needs to receive prayer and attention in a way that registers as affirmation, that he is valuable and precious to God, and therefore to the small group. But he also needs to be called past the lies he has believed that no one cares about him or likes him and therefore he doesn't belong. His belief in those lies produces a self-reinforcing loop--it makes him less able to initiate, hence less attractive to initiate with.
- How might you say what Danny needs to understand in a hearable way? "Danny, I'd like to help you receive what you need to get from God in order to be able to take steps of friendship in the small group."
- What are the costs to Danny and to the small group if this isn't addressed? Small group will remain a frustrating time for Danny; more and more it will seem like a party to which he's not invited but which he sees being played out every week. He needs to hear clearly that he's been invited, but that he has a role to play if he wants to feel at home.

### 2. Your ministry partner, Anne...

- What questions do you have for Anne? How are you feeling about the events? How have they gone for you? What do you feel good about? Not good about?
- What might be possible heart issues to address? Anxiety, fear, lack of trust in God, inability to trust others with their role in the program, feelings of carrying the whole thing on her shoulders. Anne seems to fear that "God won't show up." Perhaps she thinks, "My worry is the only thing holding this outreach event together." These things are deceptions. Anxiety robs Anne of the enjoyment and satisfaction of the event: Jesus is taken out of the picture. It also affects the team's faith and vision.
- How could you frame what Anne needs to hear from you in a hearable way? "I normally think of you as a fairly joyful person--that's why I was excited to work with you on these events. But I've been noticing that you seem very tense. It seems like anxiety has been robbing you of your enjoyment of our outreach. I'd really love to see you enjoy it--for your own sake, and because I think if you have fun it will be contagious for the rest of the team. As it stands, it is more your anxiety that the team is catching from you. What could we do to help you receive a little more freedom from Jesus, for your sake and for the team's?"
- What are your hopes for Anne and for the team? If Anne has a valid critique of the outreach events, I want to hear her express it productively, not as worry. I want her to grow in faith. I also want the team to respond well to her, not just writing her off because of her needless worry.

### 3. Art, a coworker at your office, ...

- What might be a good way to proceed with Art? How are you doing? I've noticed these things... Are they connected? You need to build a relationship with Art without being judgmental.
- What questions do you have? Is Art aware of how he's treating people? Is he eager to grow? "Art, how do you see this decision? Where is God in it? How could this be viewed as an opportunity?"
- What would you hope Art could come to see? Art's anger, impatience, entitlement and/or jealousy. I would want him to see the way sin has deceived him to believe that it is possible for God's good intentions for him to be thwarted by someone else's decision re: his career. I would hope Art could see that God is giving him a chance to trust him.
- How might you reflect what you've seen to Art in a hearable way? It is likely you have a story of some similar kind of situation where God later made it clear to you how this decision actually worked out for your good, though you didn't recognize it at the time. It may be that you are not able to get to a sentinel relationship with Art, if it seems he's not open to taking a look at how he's responding to this situation.



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Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

**John 1:50-51**

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**THE LEADER AS VISIONARY**

# THE LEADERSHIP OF KING DAVID

## 1 CHRONICLES 29

King David said to the whole assembly, "My son Solomon, whom alone God has chosen, is young and inexperienced, and the work is great; for the temple will not be for mortals but for the LORD God. <sup>2</sup> So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones, and marble in abundance. <sup>3</sup> Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: <sup>4</sup> three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, for overlaying the walls of the house, <sup>5</sup> and for all the work to be done by artisans, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating themselves today to the LORD?" <sup>6</sup> Then the leaders of ancestral houses made their freewill offerings, as did also the leaders of the tribes, the commanders of the thousands and of the hundreds, and the officers over the king's work. <sup>7</sup> They gave for the service of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. <sup>8</sup> Whoever had precious stones gave them to the treasury of the house of the LORD, into the care of Jehiel the Gershonite. <sup>9</sup> Then the people rejoiced because these had given willingly, for with single mind they had offered freely to the LORD; King David also rejoiced greatly.

<sup>10</sup> Then David blessed the LORD in the presence of all the assembly; David said: "Blessed are you, O LORD, the God of our ancestor Israel, forever and ever. <sup>11</sup> Yours, O LORD, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on the earth is yours; yours is the kingdom, O LORD, and you are exalted as head above all.

<sup>12</sup> Riches and honor come from you, and you rule over all. In your hand are

2

Identify components of David's leadership in this scene...

THE LEADER AS VISIONARY





## THE LEADERSHIP OF KING DAVID

3

power and might; and it is in your hand to make great and to give strength to all. <sup>13</sup> And now, our God, we give thanks to you and praise your glorious name.

<sup>14</sup> "But who am I, and what is my people, that we should be able to make this freewill offering? For all things come from you, and of your own have we given you. <sup>15</sup> For we are aliens and transients before you, as were all our ancestors; our days on the earth are like a shadow, and there is no hope. <sup>16</sup> O LORD our God, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own. <sup>17</sup> I know, my God, that you search the heart, and take pleasure in uprightness; in the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you. <sup>18</sup> O LORD, the God of Abraham, Isaac, and Israel, our ancestors, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you. <sup>19</sup> Grant to my son Solomon that with single mind he may keep your commandments, your decrees, and your statutes, performing all of them, and that he may build the temple for which I have made provision."

<sup>20</sup> Then David said to the whole assembly, "Bless the LORD your God." And all the assembly blessed the LORD, the God of their ancestors, and bowed their heads and prostrated themselves before the LORD and the king. <sup>21</sup> On the next day they offered sacrifices and burnt offerings to the LORD, a thousand bulls, a thousand rams, and a thousand lambs, with their libations, and sacrifices in abundance for all Israel; <sup>22</sup> and they ate and drank before the LORD on that day with great joy.

Identify components of David's leadership in this scene...

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How does God work? What is David's role?



**ABOUT REALITY.** The ability accurately to describe what exists, to see weakness and strength. To be in touch with needs. Insight.

People will only trust your vision if they think

**FOR THE FUTURE.** The ability to see what does not exist, and to expect it to happen.

The role of a leader: maintaining **creative tension** : the difference between reality and the vision.

Vision : maintaining this tension is the work of

**REGARDING THE PROCESS.** The ability to identify steps that could be taken to accomplish change from what exists to what could exist. Foresight.

- Defining roles and opportunities for involvement.
- Making strategic choices regarding allocation of resources: time, people, energy, money.

**WILLINGNESS TO** The ability to risk failure for the sake of the potential gain of success.

The ability to describe the attainable in images that are attractive, and the ability to describe the attractive in steps that are attainable.

- Repeatedly reclarifying how roles and steps work to accomplish the vision

**IN GOD.** Knowledge of God's desire to move us from what is to what could be.







- Being a visionary faith and faith.





# VISION: AN ATTRACTIVE PICTURE OF AN ATTAINABLE REALITY

5

	PERSONAL VISION	GROUP VISION
 1	<b>Where are you now?</b> Strengths / weaknesses <div></div>	<b>Where is the group now?</b> Strengths / weaknesses <div></div>
 2	<b>What would you like to see in the future?</b> 3 months, one year or five years - you pick! <div></div>	<b>Where do you see the group going?</b> Short-term or long-term, as appropriate. <div></div>
 3	<b>What steps could you take to grow?</b> <div></div>	<b>How can you help the group grow? What intermediate steps may be possible?</b> <div></div>
 4	<b>What risks are involved if you take these steps?</b> <div></div>	<b>What risks are involved? For you? For others?</b> <div></div>
 5	<b>What will you need to say / commit to?</b> To yourself (commitments you make)? To others? To God? <div></div>	<b>What will you need to say to the group? To individuals within it?</b> <div></div>
 6	<b>What does faith look like for you in this?</b> <div></div>	<b>How will you need to trust God for the group to move forward in this way?</b> <div></div>

- 1 CLARITY
- 2 HOPE
- 3 WISDOM
- 4 RISK
- 5 ARTICULATION
- 6 FAITH



THE LEADER AS VISIONARY



Often, we only see what we want to see.



## BLINDERS

PREVENT US FROM SEEING OPPORTUNITIES. WE WEAR BLINDERS BECAUSE THEY KEEP US FROM GETTING DISTRACTED. THEY HELP US FOCUS. BUT THEY LIMIT WHAT WE CAN SEE, HENCE OUR VISION.

**Categorical blinders:**

**Ministry strategy blinders:**

**Past failure:** "We already tried that..."

**Past success:** Routines- large structural commitments we cannot afford to question.

## SHADES

COLOR OUR PERCEPTION OF REALITY. PERHAPS THE HARSH BRIGHTNESS OF THE LIGHT OF DAY IS JUST TOO OVERPOWERING FOR US TO TAKE, SO WE PUT ON OUR SHADES AND SOFTEN REALITY MORE TO OUR LIKING. BUT THESE TOO LIMIT AND DISTORT WHAT WE ARE ABLE TO SEE ABOUT THE THINGS AROUND US. WE NOTICE LESS. WE ARE MORE COMFORTABLE. IT'S EASIER TO REMAIN DELUDED.

**Measurement:** what we measure = what we value.

**Attention:** what we listen to or read shapes what we notice: music, media, criticism, affirmation. When we start paying attention to new sources, we will start seeing new things.

**Dismissing disconfirming data:** how we deal with complaints, critics, competitive ideas, failure of outcomes to match expectations. We dismiss disconfirming data to maintain our current paradigm.

**Continuity Assumption:** what worked last year is working this year and will work for years to come.

**Familiarity Generalization:** "From where I stand, the ministry looks great."

**Value dogmas:** "We are seeker sensitive." "We develop leaders."



## LENSES

HELP US SEE THINGS MORE CLEARLY. BRINGS THINGS INTO FOCUS.

Lenses take much more time to make than blinders.

Taking the team into these as a team will help build a common vision.

Scripture

Prayer — listening to God

Reading broadly; cultural analysis (others' and our own)

A formal corporate visioning process : emphasis, time, process over time, thinking critically, empowerment of quieter voices.

Disillusionment  
is our friend.  
Illusions aren't  
real.



## DIS-ILLUSIONMENT

WHEN WE HAVE OUR ILLUSIONS FORCIBLY REMOVED FROM US (WE RARELY BLITHELY SET THEM ASIDE) WE ARE OPENED TO SEEING THINGS WE COULDN'T BEFORE. PAUL EXPERIENCED HIS DISILLUSIONMENT ON THE DAMASCUS ROAD. IT BLINDED HIM, BUT HE COULD SEE MUCH MORE CLEARLY.

Conflict of any kind, especially ethnic or gender

Reports, objective data, surveys, honest feedback: hmmm, we aren't doing as well as we thought.

Sabbatical or wilderness experience

Personal Failure. Pain. Tragedy. Death. "Now we see in a mirror dimly, but then we will see face to face." Death is the ultimate disillusionment.

THE LEADER AS VISIONARY



## 1

Peter is an enthusiastic and experienced leader of a new and growing small group. The focus of the small group is training for ministry and leadership. He has said to his group, "Every person in this group will start another group in a year." After a few months, Peter must go away for a week but sees it as an opportunity for his group to develop. He asks two key members to lead the upcoming meeting, and they agree. The day of the meeting, Peter finds out via e-mail that one of them, the strongest potential leader of the two, was not planning to come to the meeting at all, due to some relatively weak excuse about needing to work late.

- What has Peter done right as a visionary leader? What has been missing?
- What does he need to be able to lead?

## 2

James and Eileen have long been frustrated by the lack of community among their church friends. The church is structured so that it is hard to get to know people as families. Several years ago they became convinced that a family camp with five to ten families with kids in grade or middle school would be a great start. They have mentioned this idea to the pastor to announce to the church, but this pastor is only really committed to all-church retreats and it never got a plug from the pulpit. For these last several years they mention their concern and idea to people who always express similar concerns and interest, but nothing ever comes of it.

- James and Eileen have some vision for change in their church. Why hasn't that vision been effective?
- What needs to be their first step to see it become reality?





## PAGE 4

Clarity, you can see clearly  
 Hope, leaks, leadership  
 Wisdom  
 take risks  
 Articulation  
 Faith, requires, inspires



## FURTHER RESOURCES

"[Some months ago someone asked me,] 'What is one of the most difficult things that you personally need to work on?' He seemed very surprised when I said, 'The interception of entropy.'"

"I am using the word entropy in a loose way... I choose to define it as meaning that everything has a tendency to deteriorate. One of the important things leaders need to learn is to recognize the signals of impending deterioration.

"I have made a list of these signals over the years. As you read this list, remember that many people in large organizations relish apathy. They often fail to see the signs of entropy.

- A tendency toward superficiality
- A dark tension among key people
- No longer having time for celebration and ritual
- A growing feeling that rewards and goals are the same thing
- When problem-makers outnumber problem-solvers
- When folks confuse heroes and celebrities
- Leaders who seek to control rather than liberate
- When the pressures of day-to-day operations push aside our concern for vision and risk. (I think you know that vision and risk can never be separated.)
- Manuals
- Leaders who rely on structures instead of people
- A loss of confidence in judgment, experience, and wisdom ..."

*Max DePree, at the time CEO of Herman Miller, in Leadership is an Art, p105-106.*

- **Leadership Challenge: How to Get Extraordinary Things Done in Organizations**, James M. Kouzes and Barry Z. Posner. San Francisco: Jossey-Bass, 1991.
- **Visionary Leadership**, Burt Nanus. San Francisco: Jossey-Bass, 1992.
- **The Hungry Spirit: Beyond Capitalism: A Quest for Purpose in the Modern World**, Charles Handy. New York: Broadway Books, 1998.
- **How Organizations Learn: An Integrated Strategy for Building Learning Capability**, Anthony J. DiBella and Edwin C. Nevis. San Francisco: Jossey-Bass, 1998.





## PAGE 8

### 1. Peter is an enthusiastic and experienced leader ...

- What has Peter done right as a visionary leader? What has been missing? Peter has a bold hope for the future, and has had faith enough to spell it out to his folks. He also has been willing to act in faith to move toward its accomplishment. Yet his problem is that he has lacked, of the six elements of visionary leadership, clarity about reality and wisdom about next steps. He has spoken more confidently about his expectation that his group members will be ready to lead than any evidence indicates is warranted. People in his group may admire his vision, but they probably don't trust him in this vision because they may not be sure he really has seen them clearly, as individuals, not simply as projects in the completion of his grand scheme.

- What does he need to be able to lead? If Peter were able to be patient with his folks, looking for simpler next steps (like leading portions of the meeting while he is there, not the whole of it when he is absent), then he may find a few of his folks ready to move with him to the next level of ownership and leadership. Probably he'll need patience with those who may not be ready to lead in a year, and to communicate greater freedom and grace will build trust with everyone.

### 2. James and Eileen have long been frustrated ....

- James and Eileen have some vision for change in their church. Why hasn't that vision been effective? While we could say that James and Eileen have had vision, it might also be possible to say simply that they've expressed a need. They haven't been willing to take any risky step of leadership other than to speak with their pastor, who hasn't told them "no" as much as he's indicated that he cannot be counted on to speak with vision toward this need. They have been unwilling to take risks and to articulate the vision in the form of a call. "We're in, how about you?"

- What needs to be their first step to see it become reality? If they could gather two or three other families, with whom they have the most relationship, and could spell out their vision and the needs that their idea would meet, perhaps they could get these other families to join them in committing to the idea of a family camp. Then, as they talk to others, they could speak about something that was already going to happen, not simply something that could one day, if someone picked it up and ran with it, become reality.

Scriptures taken from New Revised Standard Version of the Bible,  
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And the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task."

They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

**Acts 6:2-3, 6-7**



# THE LEADER AS STEWARD

# THE CHARACTER OF A MANAGER

## NEHEMIAH 1:1-2:18

The words of Nehemiah son of Hacaliah. In the month of Chislev, in the twentieth year, while I was in Susa the capital, <sup>2</sup> one of my brothers, Hanani, came with certain men from Judah; and I asked them about the Jews that survived, those who had escaped the captivity, and about Jerusalem. <sup>3</sup> They replied, "The survivors there in the province who escaped captivity are in great trouble and shame; the wall of Jerusalem is broken down, and its gates have been destroyed by fire." <sup>4</sup> When I heard these words I sat down and wept, and mourned for days, fasting and praying before the God of heaven. <sup>5</sup> I said, "O LORD God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments; <sup>6</sup> let your ear be attentive and your eyes open to hear the prayer of your servant that I now pray before you day and night for your servants, the people of Israel, confessing the sins of the people of Israel, which we have sinned against you. Both I and my family have sinned. <sup>7</sup> We have offended you deeply, failing to keep the commandments, the statutes, and the ordinances that you commanded your servant Moses. <sup>8</sup> Remember the word that you commanded your servant Moses, 'If you are unfaithful, I will scatter you among the peoples; <sup>9</sup> but if you return to me and keep my commandments and do them, though your outcasts are under the farthest skies, I will gather them from there and bring them to the place at which I have chosen to establish my name.' <sup>10</sup> They are your servants and your people, whom you redeemed by your great power and your strong hand. <sup>11</sup> O Lord, let your ear be attentive to the prayer of your servant, and to the prayer of your servants who delight in revering your name. Give success to your servant today, and grant him mercy in the sight of this man!" At the time, I was cupbearer to the king.

<sup>2:1</sup> In the month of Nisan, in the twentieth year of King Artaxerxes, when wine was served him, I carried the wine and gave it to the king. Now, I had never been sad in his presence before. <sup>2</sup> So the king said to me, "Why is your face sad, since you are not sick? This can only be sadness of the heart." Then I was very much afraid. <sup>3</sup> I said to the king, "May the king live

2

What do you learn about Nehemiah? About his heart?

THE LEADER AS STEWARD



forever! Why should my face not be sad, when the city, the place of my ancestors' graves, lies waste, and its gates have been destroyed by fire?"

<sup>4</sup> Then the king said to me, "What do you request?" So I prayed to the God of heaven. <sup>5</sup> Then I said to the king, "If it pleases the king, and if your servant has found favor with you, I ask that you send me to Judah, to the city of my ancestors' graves, so that I may rebuild it." <sup>6</sup> The king said to me (the queen also was sitting beside him), "How long will you be gone, and when will you return?" So it pleased the king to send me, and I set him a date. <sup>7</sup> Then I said to the king, "If it pleases the king, let letters be given me to the governors of the province Beyond the River, that they may grant me passage until I arrive in Judah; <sup>8</sup> and a letter to Asaph, the keeper of the king's forest, directing him to give me timber to make beams for the gates of the temple fortress, and for the wall of the city, and for the house that I shall occupy." And the king granted me what I asked, for the gracious hand of my God was upon me.

<sup>9</sup> Then I came to the governors of the province Beyond the River, and gave them the king's letters. Now the king had sent officers of the army and cavalry with me. <sup>10</sup> When Sanballat the Horonite and Tobiah the Ammonite official heard this, it displeased them greatly that someone had come to seek the welfare of the people of Israel.

<sup>11</sup> So I came to Jerusalem and was there for three days. <sup>12</sup> Then I got up during the night, I and a few men with me; I told no one what my God had put into my heart to do for Jerusalem. The only animal I took was the animal I rode. <sup>13</sup> I went out by night by the Valley Gate past the Dragon's Spring and to the Dung Gate, and I inspected the walls of Jerusalem that had been broken down and its gates that had been destroyed by fire. <sup>14</sup> Then I went on to the Fountain Gate and to the King's Pool; but there was no place for the animal I was riding to continue. <sup>15</sup> So I went up by way of the valley by night and inspected the wall. Then I turned back and entered by the Valley Gate, and so returned.

<sup>16</sup> The officials did not know where I had gone or what I was doing;

What do you learn about Nehemiah? About his mind?

THE LEADER AS STEWARD



## THE CHARACTER OF A MANAGER

I had not yet told the Jews, the priests, the nobles, the officials, and the rest that were to do the work. <sup>17</sup> Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace." <sup>18</sup> I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, "Let us start building!" So they committed themselves to the common good.



Identify the steps Nehemiah took from complacent in Susa to rallying the Jews in Jerusalem.



What did he know? Feel? See? Say?



Where was faith necessary?

4

What helped Nehemiah build ownership of the task?

THE LEADER AS STEWARD



# P

## ANNING CYCLE

### DEFINITIONS

The responsibility or capacity to lead. "A leader is a person with God-given capacity and a God-given responsibility who influences a group of people towards God's purposes for that group." (*Robert Clinton, The Making of a Leader, NavPress.*)

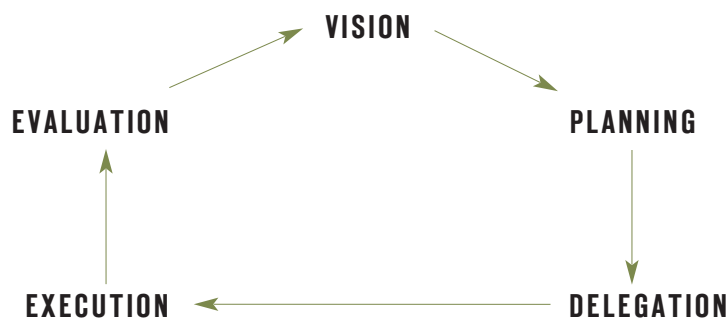
Marshalling limited resources to carry forward the vision in specific ways.

If you don't have  you don't need to  them.

If you don't have  you don't have .

**ENLISTMENT:** marshalling limited resources of  and . Building ownership of the vision and the plan.

How to build ownership of the vision? The way Nehemiah did it—through  and .



Management is a form of leadership.

THE LEADER AS STEWARD



## PLANNING is based on:

- Vision: determines the [ ]
- Reality: determines the [ ]

## : pitfalls

- Delegating responsibility without [ ] : we still retain decision-making control and are able to yank from people's leadership any part of the task at any time. When we delegate both responsibility and authority, we submit to those to whom we've delegated.
- Micromanagement: when we delegate the [ ] but not the [ ]



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## EXECUTION

- The fundamental quality of a steward: [ ]
- A manager's effectiveness is based on his trustworthiness.
- Integrity: We say what we do, and we do what we say.

WHAT WE SAY TO PEOPLE	WHAT WE DO
Planning and preparation	Execution: follow through of the plan
Delegation and empowerment	Evaluation: follow through of the delegation

## PITFALLS

- Failure to trust others: the [ ] syndrome (Elijah in 1 Kings 19:10: "I alone am left")
- Failure to count the cost: the [ ] approach (the five foolish virgins in Matthew 25:1-10)
- Failure to be trustworthy: dropping the ball (the son who said "Yes" but didn't, Matthew 21:28ff)
- Failure to trust God: [ ] of those not carrying the weight (Martha resenting Mary, Luke 10:39)

Good delegation involves mutual submission.



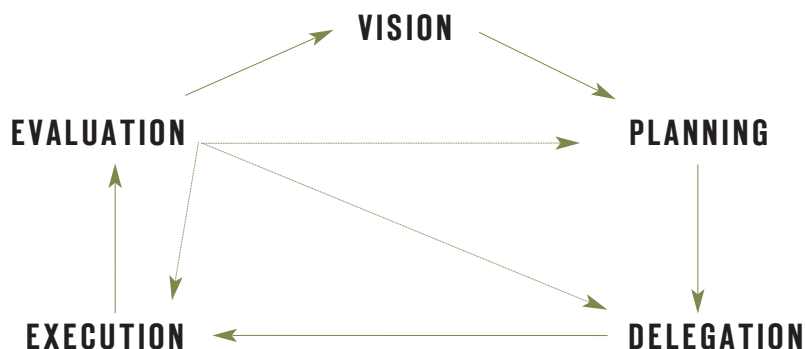
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**EVALUATION** has something to say about the entire process:

- **Vision:** Were we trying to do the right thing?
- **Planning:** How did the process go?
- **Delegation:** Did we build ownership? Did people join in?
- **Execution:** Did everyone do what they said they'd do? Did it work?
- **Evaluation:** Did we learn?

Those who do not learn from the past are doomed to repeat it.



The focus is **growth** and **gratitude**, not grading.  
**Improvement** and **acknowledgement**, not justification.

**PITFALLS** of evaluation:

- Not
- Not being brutally honest (focus only on the )
- Not acknowledging and thanking contribution (focus only on the )
- Not

THE LEADER AS STEWARD



## YOUR OWN CASE STUDY OF THE PLANNING PROCESS

### VISION AND PLANNING:

- Vision - What was it? Goals?
- Reality- On what reality did we base our plans?

### DELEGATION:

- How did communication work?
- Task oriented or vision oriented?
- Did we fall into any pitfalls of delegation?

### EXECUTION:

- How did it go?
- Did we meet the goals? Did it accomplish our vision?
- Who did what they were supposed to? Who didn't? Why not?
- How did partnership work?
- What kind of ministry experience was this for those involved? How could it be improved?

### EVALUATION:

- Did we do it? Did we learn from it?
- How can we build evaluation into our planning cycle?

Those who do not learn from the past are doomed to repeat it.



THE LEADER AS STEWARD





**What are some of the tensions you feel in your leadership right now?**  
**Chart where in the navigational channel you feel you are.**

Depth of relationships	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Breadth of outreach
Investigative Bible studies (openness to new people.)	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Intimacy and prayer in small groups
Incarnation in the culture	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Prophetic stance toward the culture
Appreciation for authority and structure	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Ability to think "outside the box" and take risks
Spontaneity	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Planning
Initiative	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Responsiveness
Risktaking in leadership selection	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Concern for maturity in leaders
Expansive new initiatives	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Building as we go
Quality of product	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Ownership and empowerment of new leaders
Multi-ethnic outreach and reconciliation	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Ethnic specific outreach and contextualization
Close supervision and lots of feedback	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Empowerment and delegation
	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
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How you navigate is, in part, a function of what extreme you fear most.



THE LEADER AS STEWARD





## PAGE 5

Leadership, management  
 Limited resources, manage  
 Vision, management  
 Commitment, attention  
 Planning, delegation



## PAGE 6

direction of movement, appropriate next steps  
 delegation, authority, task, vision  
 integrity, lone-ranger, last minute, resentment



## PAGE 7

doing it, positive, negative, learning from it,



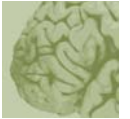
## FURTHER RESOURCES

*Heads, You Win! How the Best Companies Think*, Quinn Spitzer and Ron Evans. New York: Simon & Schuster, 1997.

*Enlightened Leadership: Getting to the Heart of Change*, Ed Oakley and Doug Krug. New York: Fireside, 1991.

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THE LEADER AS STEWARD



Then Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called "Christians."

**Acts 11:25-26**



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## LUKE 9:1-6, 10

Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, <sup>2</sup>and he sent them out to proclaim the kingdom of God and to heal. <sup>3</sup>He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money-not even an extra tunic. <sup>4</sup>Whatever house you enter, stay there, and leave from there. <sup>5</sup>Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them." <sup>6</sup>They departed and went through the villages, bringing the good news and curing diseases everywhere....

<sup>10</sup>On their return the apostles told Jesus all they had done. He took them with him and withdrew privately to a city called Bethsaida.

How does Jesus prepare his disciples? What does he give them?

## LUKE 10:1-12, 16-21

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. <sup>2</sup>He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. <sup>3</sup>Go on your way. See, I am sending you out like lambs into the midst of wolves. <sup>4</sup>Carry no purse, no bag, no sandals; and greet no one on the road. <sup>5</sup>Whatever house you enter, first say, 'Peace to this house!' <sup>6</sup>And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. <sup>7</sup>Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. <sup>8</sup>Whenever you enter a town and its people welcome you, eat what is set before you; <sup>9</sup>cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' <sup>10</sup>But whenever you enter a town and they do not welcome you, go out into its streets and say, <sup>11</sup>'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.' <sup>12</sup>I tell you, on that day it will be more tolerable for Sodom than for that town....

THE LEADER AS SPONSOR



<sup>16</sup> “Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.”

<sup>17</sup>The seventy returned with joy, saying, “Lord, in your name even the demons submit to us!” <sup>18</sup>He said to them, “I watched Satan fall from heaven like a flash of lightning. <sup>19</sup>See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. <sup>20</sup>Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.”

<sup>21</sup>At that same hour Jesus rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. <sup>22</sup>All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

<sup>23</sup>Then turning to the disciples, Jesus said to them privately, “Blessed are the eyes that see what you see! <sup>24</sup>For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.”

Anything different in the second passage?

THE LEADER AS SPONSOR



## 2 TIMOTHY 1:1-2:7

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus, <sup>2</sup> To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup> I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. <sup>4</sup> Recalling your tears, I long to see you so that I may be filled with joy. <sup>5</sup> I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. <sup>6</sup> For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; <sup>7</sup> for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.

<sup>8</sup> Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, <sup>9</sup> who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, <sup>10</sup> but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. <sup>11</sup> For this gospel I was appointed a herald and an apostle and a teacher, <sup>12</sup> and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. <sup>13</sup> Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. <sup>14</sup> Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

<sup>15</sup> You are aware that all who are in Asia have turned away from me, including Phygelus and Hermogenes. <sup>16</sup> May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain; <sup>17</sup> when he arrived in Rome, he eagerly searched for me and found me <sup>18</sup> —may the Lord grant that he will find mercy from the Lord on that day! And you know very well how much service he rendered in Ephesus.

How does Paul encourage Timothy?

THE LEADER AS SPONSOR



<sup>2:1</sup> You then, my child, be strong in the grace that is in Christ Jesus;  
<sup>2</sup> and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well. <sup>3</sup> Share in suffering like a good soldier of Christ Jesus. <sup>4</sup> No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer. <sup>5</sup> And in the case of an athlete, no one is crowned without competing according to the rules. <sup>6</sup> It is the farmer who does the work who ought to have the first share of the crops. <sup>7</sup> Think over what I say, for the Lord will give you understanding in all things.

Notice Paul's high standards for Timothy.



How does Paul serve as a coach or sponsor for Timothy?



How does he feel about Timothy?



What does he want for/ from Timothy?

THE LEADER AS SPONSOR



# MINISTRY LEADERSHIP INVENTORY

6



## THINK ABOUT AREAS OF STRATEGIC INITIATIVE.

- 1 I am making good progress on long-term development. 1 2 3 4 5
- 2 I am good at strategic analysis and diagnosis. 1 2 3 4 5
- 3 I care about my efforts in this area. 1 2 3 4 5
- 4 I feel free to initiate in directions I determine. 1 2 3 4 5
- 5 I love to think creatively and try new things. 1 2 3 4 5

LOW = 1  
HIGH = 5



## THINK ABOUT THE ADMINISTRATION AND LOGISTICAL COMPONENTS OF YOUR MINISTRY ASSIGNMENT:

- 6 I feel able to handle the logistical components of my job well. 1 2 3 4 5
- 7 I value this part of my job as a significant part of my ministry. 1 2 3 4 5
- 8 How I organize this part of my ministry is up to me. 1 2 3 4 5
- 9 I am able to stay on track toward my long-term goals. 1 2 3 4 5
- 10 I enjoy administration, organization, and details. 1 2 3 4 5



## THINK ABOUT YOUR RELATIONAL CONTACT WITH MINISTRY PARTNERS AND RECIPIENTS:

- 11 I have a sense of freedom in what I am doing with people. 1 2 3 4 5
- 12 I value highly what I am doing in this area. 1 2 3 4 5
- 13 I see these relationships growing and developing as I had hoped they would. 1 2 3 4 5
- 14 My ministry efforts have significant impact in these relationships. 1 2 3 4 5
- 15 I am good at relational ministry and do it well. 1 2 3 4 5
- 16 I love my work and enjoy my relationships. 1 2 3 4 5
- 17 I am able to choose whom to focus on and how to pursue these relationships. 1 2 3 4 5
- 18 I am able to see satisfying growth in these relationships. 1 2 3 4 5
- 19 I bring satisfactory skill and wisdom to my relational ministry. 1 2 3 4 5

THE LEADER AS SPONSOR







**THINK ABOUT YOUR FEELINGS AS YOU BEGIN A NEW DAY OR NEW WEEK IN THIS**

**MINISTRY:**

- 20** I feel that I will use my time doing important work. 1 2 3 4 5
- 21** I expect to be able to make progress toward deadlines. 1 2 3 4 5
- 22** I am able to choose how best to spend my time in a productive manner. 1 2 3 4 5
- 23** I enjoy the expectation of a new day or week beginning. 1 2 3 4 5
- 24** I expect that I will be able to meet the challenges of the day or week. 1 2 3 4 5



**THINK ABOUT THE VARIETY OF INITIATIVES AND RESPONSIBILITIES THAT MAKE**

**UP YOUR MINISTRY JOB:**

- 25** I am making good progress on my long-term projects. 1 2 3 4 5
- 26** I am good at my job. 1 2 3 4 5
- 27** I care about what I am doing. 1 2 3 4 5
- 28** I feel free to select different paths or approaches in my work. 1 2 3 4 5

LOW = 1  
HIGH = 5

THE LEADER AS SPONSOR



# SCORING THE EMPOWERMENT INVENTORY

8



Write in the number that you circled for each of the items listed (skip #s 5, 10, 16, 23)

FEELINGS OF CHOICE	FEELINGS OF COMPETENCE	FEELINGS OF MEANINGFULNESS	FEELINGS OF PROGRESS
4:	2:	3:	1:
8:	6:	7:	9:
11:	15:	12:	13:
17:	19:	14:	18:
22:	24:	20:	21:
28:	26:	27:	25:
TOTAL:			
CHOICE	COMPETENCE	MEANINGFULNESS	PROGRESS

JOB/MINISTRY AREA	SUM OF SCORES FOR QUESTIONS	DIVIDE BY NUMBER OF QUESTIONS	RELATIVE RANK
STRATEGIC INITIATIVE	1 to 5:	/5=	
ADMIN/ LOGISTICS	6 to 10:	/5=	
RELATIONSHIPS WITH PARTNERS, RECIPIENTS	11 to 19:	/9=	
OVERALL FEELINGS ABOUT THE MINISTRY	20 to 28:	/9=	

THE LEADER AS SPONSOR



	SENSE OF OPPORTUNITY	SENSE OF ACCOMPLISHMENT
<b>TASK ACTIVITIES</b>	<b>Choice:</b> the <i>opportunity</i> you feel to select task activities that make sense to you and to perform them in ways that seem appropriate.	<b>Competence:</b> the <i>accomplishment</i> you feel in skillfully performing task activities you have chosen. The sense that you are doing good quality work.
<b>TASK PURPOSE</b>	<b>Meaningfulness:</b> the <i>opportunity</i> you feel to pursue a worthy task purpose. The sense that your purpose matters in the larger scheme of things.	<b>Progress:</b> the <i>accomplishment</i> you feel in achieving the task purpose. The sense that the task is moving forward and that your activities are really accomplishing something.

## BUILDING FEELINGS OF CHOICE

BUILDING BLOCKS	TEAM ACTIONS	PERSONAL ACTIONS
<b>AUTHORITY</b>	Giving staff the right to pursue their task in their own way, including the allocation of time & money.	Ask for the right to make your own decisions on matters that are important to your task.
<b>TRUST</b>	Trusting team members' judgment; giving them space to exercise it.	Listening to your own judgment, not simply to the opinions of others.
<b>SECURITY</b>	Supporting members' experimentation; no blame or punishment for honest mistakes or failed risks.	Having the courage to try things you believe will work; not yielding to your own fears.
<b>PURPOSE</b>	Deciding upon a clear team objective or direction to guide decision-making.	Clarifying a clear purpose for your task activities.
<b>INFORMATION</b>	Sharing with team members all the information they need to make their own decisions.	Contacting people to request any information you need.

## BUILDING FEELINGS OF COMPETENCE

BUILDING BLOCKS	TEAM ACTIONS	PERSONAL ACTIONS
<b>MODELS</b>	Providing models of ministry competence through training, mentoring, and partnership.	Networking and researching to find models, mentors and training opportunities.
<b>POSITIVE FEEDBACK</b>	Helping members build on what they do well rather than simply highlighting mistakes & weaknesses.	Appreciating your own success; saving personal thank you notes from people you lead or work with.
<b>SKILL RECOGNITION</b>	Giving people credit for what is going well & attributing it to their growth or skill.	Recognizing the role of your own competence in what is going well.
<b>GROWTH OPPORTUNITIES</b>	Allowing members to "stretch" by gradually taking on more demanding or challenging tasks	Trying tasks that require you to use new skills or further develop old ones.
<b>NON COMPARATIVE STANDARDS</b>	Not putting members in competition.	Avoiding self-defeating comparisons to others; learning from the success of others without feeling threatened.





## BUILDING FEELINGS OF MEANINGFULNESS

BUILDING BLOCKS	TEAM ACTIONS	PERSONAL ACTIONS
<b>NON-CYNICAL CLIMATE</b>	Providing a non-cynical climate that encourages caring.	Seeking out supportive teammates who help you nurture your ideals.
<b>CLEAR VALUES</b>	Developing a shared value system that identifies what is important.	Understanding your own values and passions & making them explicit.
<b>AN EXCITING VISION</b>	Developing an exciting vision of the future the team wants to create.	Buying in to the vision to make it your own. Proposing a vision if none exists.
<b>RELEVANT TASK PURPOSES</b>	Adopting task purposes that are clearly related to the vision; protecting members from busywork tasks that have little value.	Making sure your task purposes contribute to the vision. "What can be done here that is meaningful?"
<b>WHOLE TASKS</b>	Delegating to team members whole projects when possible, or at least, major identifiable portions of the whole.	Ask for responsibility for whole, identifiable tasks.

## BUILDING FEELINGS OF PROGRESS

BUILDING BLOCKS	TEAM ACTIONS	PERSONAL ACTIONS
<b>COLLABORATION</b>	Collaborating with team members when coordination and support are needed.	Building collaborative relationships with others involved in your tasks.
<b>MILESTONES</b>	Providing a clear picture of the key events that will occur in achieving the task.	Developing your own picture of the milestones you will reach.
<b>CELEBRATIONS</b>	Drawing attention to members' task progress by celebrating important milestones.	Celebrating your own milestones achieved.
<b>CONTINUOUS IMPROVEMENT</b>	Using feedback, looking for ways to help members continuously improve their task performance.	Looking for ways to improve your own task performance.



# RESOLVING THE DEMAND / RESOURCE CHALLENGE

11

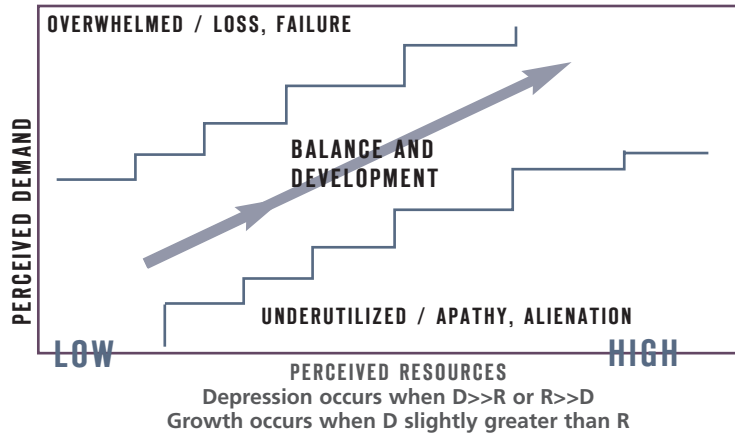


Diagram from Wendy Ulrich as cited in Dave Ulrich, Human Resource Champions, p127ff. Discussion from Ulrich.



## WHERE ARE YOU IN THE DEMAND/RESOURCE GRID?

1. Do you feel underutilized in your role in ministry? If so, you need to talk to your supervisor about increasing the demands placed upon you in your job. This can happen during a transition time, or right after a move to a new assignment, when relational demands are still fairly superficial or introductory.
2. Do you feel overwhelmed in your role in ministry? This is perhaps the more common of the two disequilibrium states. If so, you may need to speak with your supervisor about either reducing the demands placed on you in your role, or else increasing the resources you have available to meet those demands. Consider the following:

## REDUCE DEMANDS

- Set Priorities: What is essential for the mission?
- Focus: Reduce multiple roles or initiatives
- Restructure: Accomplish goals through rethinking how to achieve them more simply

## INCREASE RESOURCES

- Control: To what extent do staff control the demands in their schedule?
- Commitment: To what extent has vision been embraced and direction fully owned by staff?
- Challenging Work: To what extent is the work challenging and developmental, not repetitive?
- Partnership & Teamwork: Are meaningful team relationships consistently prioritized?
- Culture: Is it expected that ministry is fun and enjoyable?
- Compensation & Honor: Is the ministry being compensated fairly? Is honor being generously distributed?
- Communication: Are staff feeling in on decisions that will affect them? Do they understand "Why?"
- Concern: Is staff busyness or lifestyle complaint taken seriously? Are efforts made to help staff cope and evaluate?
- Technology: Do staff have access to a computer? (Staff shouldn't have to do their job w/o one!)
- Competence: Do staff need additional training to be able to accomplish their mission? Are they being developed in the campus assignment they have?

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## FURTHER RESOURCES

*Everyone's A Coach: Five Business Secrets for High-Performance Coaching*, Ken Blanchard and Don Shula. New York: Harper Business, 1995.

*Good Company: Caring as Fiercely as You Compete*, Hal F. Rosenbluth and Diane McFerrin Peters. Reading, Massachusetts: Addison-Wesley, 1998.

*Human Resource Champions*, Dave Ulrich. Harvard Business School Press, 1997.

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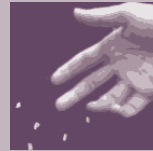
"Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold." And he said, "Let anyone with ears to hear listen!"

**Mark 4:8-9**

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# THE LEADER AS SOWER

## MARK 3:7-10, 13-19

Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him; <sup>8</sup> hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon. <sup>9</sup> He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; <sup>10</sup> for he had cured many, so that all who had diseases pressed upon him to touch him. ...

<sup>13</sup> He went up the mountain and called to him those whom he wanted, and they came to him. <sup>14</sup> And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, <sup>15</sup> and to have authority to cast out demons. <sup>16</sup> So he appointed the twelve: Simon (to whom he gave the name Peter); <sup>17</sup> James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the Cananaean, <sup>19</sup> and Judas Iscariot, who betrayed him.

## MARK 6:7-13

He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. <sup>8</sup> He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; <sup>9</sup> but to wear sandals and not to put on two tunics. <sup>10</sup> He said to them, "Wherever you enter a house, stay there until you leave the place. <sup>11</sup> If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." <sup>12</sup> So they went out and proclaimed that all should repent. <sup>13</sup> They cast out many demons, and anointed with oil many who were sick and cured them.

Identify principles of multiplication in each section.

THE LEADER AS SOWER





## JOHN 13:3-5, 12-17

And during supper <sup>3</sup> Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, <sup>4</sup> got up from the table, took off his outer robe, and tied a towel around himself. <sup>5</sup> Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him...

<sup>12</sup> After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? <sup>13</sup> You call me Teacher and Lord-and you are right, for that is what I am. <sup>14</sup> So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have set you an example, that you also should do as I have done to you. <sup>16</sup> Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. <sup>17</sup> If you know these things, you are blessed if you do them.

## ACTS 20:17-21, 32-36

From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. <sup>18</sup> When they came to him, he said to them: "You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, <sup>19</sup> serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews. <sup>20</sup> I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house, <sup>21</sup> as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus. ...

<sup>32</sup> "And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified. <sup>33</sup> I coveted no one's silver or gold or clothing. <sup>34</sup> You know for yourselves that I worked with my own hands to support myself and my companions. <sup>35</sup> In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'" <sup>36</sup> When he had finished speaking, he knelt down with them all and prayed.

Identify principles of multiplication in each section.

THE LEADER AS SOWER





## MARK 2:18-22

Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" <sup>19</sup>Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. <sup>20</sup>The days will come when the bridegroom is taken away from them, and then they will fast on that day. <sup>21</sup>No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. <sup>22</sup>And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins."

- Multiplicative ministry is dangerous, because when our ministry is multiplied in people we lead, we multiply both 1) our convictions from scripture, and 2) the specific ways those convictions are contextualized. Scripture is transcendent, and will speak afresh to every generation, but our own models and strategies are not.
- The Pharisees were once a reform movement within Judaism, calling people not to turn away from God, the scriptures, and the temple. But 150 years later, they were a part of the religious establishment. What had once been fresh wine of renewal put in new wineskins of faithful zeal became over time the old and crusty wineskins, empty of the Spirit of God and devoid of real faith. These, in turn, needed to be replaced by new wine of the Kingdom poured into fresh wineskins.
- Unfortunately, this pattern has repeated itself many times in the history of the people of God, right up until the present. What begins as a renewal ministry, a fresh outpouring of God's spirit, becomes rigid and stale as it is multiplied through succeeding generations. This warning from Jesus becomes a crucial byword to those who would reproduce their ministry in others through multiplicative ministry.
- Therefore, we are not done multiplying our ministry until we have also reinforced the need for every generation to get fresh wine and put it into new skins. Many of the principles will stay the same, but the context for those principles, and the strategies thus employed, will change. Each generation needs to hear from God anew, a fresh outpouring of God's Spirit. Get new wine, and put it into fresh skins.

Put new wine  
in fresh skins.

THE LEADER AS SOWER



**CONTRAST MULTIPLICATIVE AND ADDITIVE MINISTRY:**

ADDITIVE MINISTRY	MULTIPLICATIVE MINISTRY
Preaching to a crowd. The leader focuses on the needs of the weakest members.	Training a few leaders. The leader focuses on developing the most faithful leaders.
Leading a Bible study. The leader enjoys teaching.	Leading a Bible study prep session for leaders. The leader hands over teaching and empowers people to lead.
Leading a prayer meeting. The leader stays at the spiritual center of the group.	Helping a person lead their first prayer meeting. The leader is willing to get out of the way.
Leading worship. The leader looks for opportunities to use his/her gifts.	Gathering a team of worship leaders for a jam session to learn songs and styles. The leader looks for opportunities for others to use and develop their gifts.
Praying one-to-one for a small group member. The leader expects that his/her relationship with a member will be key.	Leading a small group in concerted prayer for one of its members. The leader looks for ways to help group members to develop trusting relationships with one another.
Talking to a follower about lifestyle issues. The leader uses his/her insight to help others.	Talking to a leader about his/her team members' growth and development. The leader tries to help younger leaders develop insight into the people they lead.
Serving people: the leader is special and available for anything.	Calling people to commitment: the people are capable and available to try anything.
People may think, "I could never do what he/she does." Ministry frequently is daunting and intimidating.	People may think, "I think I'd like to try to do that." Ministry is accessible and attractive.

You cannot train a crowd.

**THE LEADER AS SOWER**

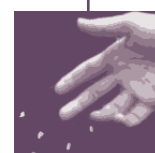


WHAT ARE THE BARRIERS TO LEADERSHIP DEVELOPMENT IN YOUR CHURCH OR FIELD OF MINISTRY?

You cannot achieve development when your mentality is recruitment.

MINDSET	LEADERSHIP RECRUITMENT	LEADERSHIP DEVELOPMENT
<b>THE FOCUS</b>	Filling empty slots or supplying people for needed roles	Investment in the people involved, providing tools, training, support, and partnership.
<b>TOP PRIORITY</b>	The task, the ministry, the program: growth at the outside.	Leaders' own growth and development: growth at the core.
<b>PEOPLE FOCUS</b>	The fringe at the expense of the core. If newcomers are having a good time, then the costs leaders pay are all worthwhile.	The core for the sake of the fringe. While vitally concerned about the experience of newcomers, unwilling to sacrifice the support and development of the leaders.
<b>EVIDENCE</b>	<ul style="list-style-type: none"> <li>• "We really need you."</li> <li>• "You haven't served as _____ in a while."</li> <li>• Guilt, manipulation, getting people to do what they don't want to do.</li> <li>• People do a year of ministry leadership then want out.</li> <li>• Commitment is stressed, but meetings aren't seen as integrally connected to the ministry or as resourcing the leaders.</li> <li>• When people even think of ministry, they get tired.</li> </ul>	<ul style="list-style-type: none"> <li>• "I think this opportunity will help you grow in these ways: _____."</li> <li>• People want to be leaders.</li> <li>• They hear about the experiences of previous leaders and want to experience leadership for themselves, not to achieve status but to grow.</li> <li>• People get into leadership and don't want to leave. They begin to organize their lives around it.</li> <li>• People fall in love with ministry. They can't get enough of it.</li> </ul>
<b>RECRUITMENT STRATEGY</b>	Lower the net so everyone can get over: make requirements for leadership as low and as flexible as possible. Use extrinsic rewards or threats: "You cannot be a leader if you don't go to the church retreat."	Ask for big commitments and make it worth their while. Take the people who'll make those commitments and give everything you can to them to make their experience strong. Intrinsic rewards of leadership and commitment are stressed.
<b>RESULT</b>	<b>USES LEADERS = BURNOUT</b>	<b>SERVES LEADERS = GROWTH</b>

THE LEADER AS SOWER



## IMPLICATIONS OF A LEADERSHIP DEVELOPMENT STRATEGY

- vs.  recruitment: We spell out clearly the costs and benefits of being involved in leadership. No one is manipulated or influenced by guilt or need. We stress the opportunity to learn and be developed.
- Regret vs. resentment: I'd rather have three prospective leaders decide not to be leaders and  it later than even to have one person decide to be a leader and  it later.
- Selection  vs.  : The leadership selection process is not fundamentally about dispassionately evaluating the prospective leader (Can she do it? Is he mature enough?) but rather it is about talking with that person about their gifts, interests and experiences and trying to find the best place (team or ministry context) in which they can be developed.
- vs.  : We will not be pressured by the scope of the need to spread people too thin, especially in their training. Everyone is given partnership; no one goes it alone.
- Gifts  inventory vs. Gifts  : While gift inventories can be helpful, we expect that gifts will emerge and develop in the course of exercising leadership in a ministry context. This emergence may guide a further focusing or refocusing of the leader's ministry role as time goes on.
- Character and skills: While leadership development sharpens skills for ministry, it also addresses  : people fall in love with loving God and people.

Ask for commitment and make it worth it.

THE LEADER AS SOWER

## LEADERSHIP DEVELOPMENT IMPLICATIONS FOR TRAINING.

- We don't train people so we have leaders; rather we invite people into leadership so we can develop them as disciples, as ministers, as leaders, as multipliers of leaders.
- Leadership =  role +  role  
*Leadership development involves ongoing training for both roles.*
- What keeps people in leadership? Fundamentally, leaders need to know

and

**TEAMWORK AND PARTNERSHIP — TRAINING AND SUPERVISION**





## LEADERSHIP DEVELOPMENT INVOLVES CALLING FOR COMMITMENT.

- How do we communicate the value of on-the-job leadership training?

By making it

- Biblical: Scripture is the text, not the latest leadership guru.
- Purposeful: don't leave it to last minute planning.
- Relational: interactive, but not sharing.
- Fun: multiple learning styles.

- The crucial question of time.

- Fear of burnout leads to

- Multi-year leadership development strategy:

Optional →

Required →

## STRUCTURES FOR LEADERSHIP DEVELOPMENT:

- Regular small group leader meetings.
- Periodic leadership training time for all leaders, regardless of task role, focusing on relational influence dynamics of leadership
- Pre-leadership on-ramps aimed to invite people into ministry and leadership..
- Youth ministry teams, Cross-cultural mission teams, urban/social justice teams, evangelistic teams, worship teams, prayer teams, etc.

Honor people's time: make training high density.

THE LEADER AS SOWER





Pastor Bob is a really good guy. He's been at his church 5 or 6 years, and he's noticed a trend. People tend to serve in their lay ministries from about September to June. If they don't enjoy what they're doing come June, they resign, to take the summer off, and then they don't sign up again the following fall. Bob has been noticing that the numbers of people serving in his church have been dwindling, and he wants to turn this trend around.

So Bob gets all pumped up one summer. He decides he's going to preach a sermon series that will make a difference. The first sermon is entitled, "Whatever Happened to Commitment?" He says at the end of the sermon, "If you want to show your commitment, you need to fill one of the open serving positions on the sheet at the table in the foyer." Next week he preached from the text, "Deny yourself, take up your cross, and follow Christ." He said, "Deny yourself" basically means whatever you like to do, stop doing it. "Take up your cross" means "There are chores around the church that need to be done. Of course, you don't like doing it, but you've got to pick up something like a cross and carry it for the sake of Christ."

The third week he spent the entire sermon reading from Foxe's Book of Martyrs. He says, "Our ancestors in the faith were thrown to the lions and burned at the stake. All I'm asking you is to teach fourth grade Sunday School. If you mean business like these heroes of the faith did, I'm asking you to go back there and sign up."

The next week he pulled out all the stops. He brought little Jamie, a fourth grade girl, up to the podium with him. He said, "Jamie, I'd like to ask you a couple questions. How's it going to feel to be down in your classroom with no teacher for a whole year? Isn't it true that if kids like you don't get loving instruction in the faith that you wind up becoming an alcoholic and using drugs and falling away from God?" Jamie shyly mumbles the appropriate responses. Bob then says to the congregation, "I don't care if you don't like to teach. I don't even care if you don't like kids. But we need somebody to help Jamie and her friends this next year learn about God."

Pastor Bob went home that day thinking, "I won the August recruitment war. I filled every position."

- How has Pastor Bob "won"? By what strategies did he fill his slots?
- What has he lost? What are some of the predictable results of his strategy?

*[adapted from Bill Hybels, Willow Creek Association, Network: The Right People... In the Right Places... For the Right Reasons.]*





## PAGE 7

Invitation; regret, resent; deployment; Partnership, coverage; Emergence; the heart.

task, influence; they are not alone, they are going to grow



## PAGE 8

worth their while; burnout; recommended, prerequisite



## PAGE 9

1. Bob has lost by "winning". His stress of commitment, apart from the promises of blessing, work against the very attitudes that would in the long-run yield multiplicative ministry and motivated servant leaders and teachers in the church. When Jesus says, "deny yourself" he says it in the context of his promise, "Whoever loses his life for my sake, and the sake of the gospel's, will save it." Failure to stress the blessing associated with the call to commitment produces people who work for God, failing to see how God is at work for and in them.

Bob's heart-string pulling and guilt-manipulation may have yielded results for the day, but very soon after his whole church will feel the cost.

- 1) The Sunday School classes who experience teachers who aren't gifted as teachers and have little or no love for kids will feel the cost of not having effective and caring people in those roles.
- 2) The task roles of the church will soon be neglected by people whose guilt trips in the moments after a Sunday sermon have been assuaged by time and lack of interest in the work.
- 3) The people who have responded to Bob's call have lost the chance to expect that they will grow and develop, learn and be blessed through their choice to serve and minister in the context of the church. This is the most costly of all. One miserable year as a Sunday School teacher could sour people on ministry for years after.
- 4) Next August, Bob will once again be cranking up for a "recruitment" war, as he once again finds the ministries of the church lacking in teachers and servants. Yet because of this years' casualties, he will find it increasingly hard to support the effort. Bob may himself eventually become a casualty to his own war, discouraged by the difficulty of drawing others into the ministry and disillusioned by defeat.



## FURTHER RESOURCES

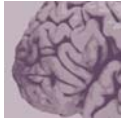
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