

CHRISTIAN LEADERSHIP

Teacher's Manual

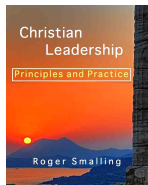
Part One

Christian Attitudes and Philosophy In Leadership

by

Rev. Roger Smalling, D.Min

The book for this course is available for [KINDLE](#).



Presbyterian Church In America

[Textbook for this course](#)

About the Author

Rev. Roger Smalling has been in the ministry since 1964, when he went out as a missionary to Europe with an independent mission organization. His leadership experience during his career has included serving as Field Leader for France, then later in South America as Team and Field Leader for Ecuador, as well as Assistant Regional Director for Latin America with that mission.

Later, while serving with the Presbyterian Church in America in Ecuador, he was instrumental in creating a successful leadership training system for the national Presbytery. This manual is part of that system.

At this writing, Rev. Smalling is presently serving with [Ministries In Action](#) and [Miami International Seminary](#) as "Co-ordinator For Hispanic IONA Study Centers For Latin America and the Caribbean." This operates under the title, "Visión R.E.A.L", an acronym in Spanish for Reformation In Latin America. This involves establishing and supervising leadership training centers throughout the region.

The Author's Philosophy of Leadership.

The Bible teaches ONE style of Christian leadership. Christ himself modeled and summarized it in Matthew 20. Principles of service and suffering form the basis of the leader's relationship to his subordinates. The leader also portrays equality and mutual respect toward his ministerial colleagues.

This author is Presbyterian in his theology of church government. He is anti-hierarchical regarding relationships between ministers. Scripture and experience reveal that Christian hierarchies among ministers often generate abuses resulting in the nullification of the spiritual authority of those ordained to the holy offices.

Christian leadership philosophy in the modern world is profoundly affected by modern hierarchical corporate business management ideas. Most Christian leadership books are merely warmed-over American business culture expressed in religious language. Christians who have been successful in business leadership in a secular setting may imagine that by writing books, they can take their 'success' and bring it into the church and thus make God's Kingdom efficient...as though efficiency were a high value in the Kingdom of God. Doing this may indeed augment the efficiency of the church, but at the price of the same abuses that exist in the business world. With their hierarchical mind-set, these writers fail to see the forest because of the trees.

Nevertheless, a few modern managerial techniques are helpful. The author has included some where they build relationships without being manipulative. People, not products, are the focus of God's Kingdom.

Teacher's Guide

Introduction

This course was written originally in Spanish for the preparation of leadership candidates in the Quito, Ecuador Presbytery of the Presbyterian Reformed Churches of Ecuador. The idea is a self-reproducing system in which the teacher uses a manual which he reproduces as he goes along and gives to his students. At the end of the course, the student not only knows the material, but has the tool necessary to teach it himself.

The course is therefore *not* auto-didactic. Nor is it principally academic in nature. A mature teacher must be prepared to play the role of mentor to his students, rather than a mere communicator of information.

The number of students in the class should be small, to allow for the interchange necessary in the mentoring process. Eight to twelve students is the ideal number.

Purposes of Course

The purposes of the Spiritual Leadership course are to:

1. Establish in the mind of the student the biblical concept of servant leadership, by comparing it with the authoritarian hierarchialism generally practiced in worldly contexts such as business, government and some religious institutions.
2. Create in the student a strong sense of integrity with regard to leadership, help him identify unbiblical motives for desiring offices in the church, and replace those motives with the right ones.
3. Identify and practice non-manipulative techniques for assisting his subordinates to grow in Christ.

Content of Course

The course uses Oswald Sanders' book "Spiritual Leadership", but is not dependent on this text. Sanders' book is excellent for the character development aspect of the training, which is central to the nature of the course. It deals adequately with correct motivations as well as the biblical requirements for the spiritual life of a leader.

However, Sanders' book lacks specific and practical managerial information that the student needs to begin the practice of leadership in the context in which he lives. Therefore, the teacher should NOT focus on the content of the book during class sessions. The teaching should not be a mere review of the content of the book. The teacher may do a brief 'review' of the general contents of the homework reading, but the majority of classroom time should be taken up with discussion of more concrete applications. It will be a temptation for the teacher to depend too much on Sanders, but this must be avoided.

The teacher must also be aware that this course overlaps with two others: Ecclesiology, and Personal Revival. The nature of the course touches unavoidably on aspects of church government, especially when we get to issues such as discipline or parity of elders in the church. Likewise, when the course touches on decision-making, then some of the material in Personal Revival becomes relevant, (such as the part on Divine guidance). The teacher should avoid making the classes a lecture in Ecclesiology or devotional life, although aspects can be mentioned briefly.

The course, therefore, should be as practical as possible, dealing with real life situations and problems that the leader will encounter in the context of his ministry.

It will be noted that different social classes vary to some degree in the kinds of problems that a Christian leader encounters. The teacher will need to be flexible and sensitive to these variables. The Lesson plans are therefore general guides and the teacher may use his own judgment as to format, without eliminating important content.

Finally, the teacher must keep in mind at all times, that this class is *training* in leadership, not a teaching *about* leadership. The student will have profited very little if he finishes the course with nothing more than an increased knowledge of leadership theory.

Group Dynamics

Educators have found role-playing to be one of the most useful teaching devices known. The group dynamics in this course use, therefore, the role-playing technique as a key element in the training. The manual contains examples of role-playing dynamics. If the dynamic does not suit the context of the student, the teacher should change the dynamic to something relevant.

It is recommended the teacher give plenty of time to the dynamics, since these are fun and give a nice atmosphere to the class.

The Group Dynamics page normally contains three or more identical copies of the instructions on one page. This is to help the teacher avoid having to photocopy instructions. The teacher needs only to cut the page into the respective sections and distribute them.

The Manual

As the teacher teaches the course, he should give out copies of each page of the manual, including Lesson plans. This way, when the student finishes the course, he will have a copy of the manual to assist him in training others.

The Exams

The little warm-up exams were designed to get the students to class on time. In Latin America, where the course was prepared, we have a perpetual problem with tardiness. If the students are already responsible about time, the teacher may consider dispensing with these.

The Notes Sheets

These are optional. The teacher may give them out at the beginning of each class to help the student follow the outline of the lecture. In developing communities especially, the student may not be used to taking notes, and this can help orient him in the class.

Homework

At the end of each chapter of Sander's book is a series of questions. The teacher may assign some or all of these to be filled out during the week, kept in a notebook, and turned in at the end of the course for credit. This motivates the students to read the book carefully during the week.

Discussion Questions

These questions were written by Rev. Billy McKillop, Assistant Pastor at Pinelands Presbyterian Church in 2004. They are optional.

Class Length

Experience shows that about 90 minutes is ideal, with breaks.

Course Contents

Lesson Plans

Note: The number of Lessons does not correspond to the number of classes because some Lessons require more than one class. Sometimes, however, it may be possible to deal with two subjects in one class session, depending on the maturity of the students.

The Philosophical Basis Of Christian Leadership.
The Leader: His Motives And Attitudes.
Establishing Goals/The Leader And His Style Of Communication.
Communicating With Subordinates/Positive And Negative Affirmation.
Negative Affirmation/How To Correct.
Dealing With Serious Sins In The Church.
Dealing With Serious Sins, Cont./ Lack Of Repentance.
Problem People In The Church.
Conflict Resolution
Creative Thinking
Decision Making
Verbal Self-Defense
Relationships Between Leaders/ General Review
Hierarchicalism
Final Exam

LESSON: The Christian Philosophy of Leadership

MATERIALS TO GIVE OUT: Book: *Spiritual Leadership*. Sanders

Introduction

1. Take the role of students.
2. Hand out the Prospectus. Give the students a few minutes to read the Prospectus and to ask questions about it. .
3. Give out copies of Sanders' book to the students who do not have it.

Note: It is easier to wait until the end of the course to hand out the completed manuals. The outline sheets for note-taking help the student concentrate on the material. Nevertheless, the teacher may prefer to hand out the individual sheets of the manual during the course.

Note: The entire basis for the philosophy of leadership of this course is taken from Mt.20:20-28. The teacher needs to be very familiar with this text, and prepared to use it to show the key elements of Christian leadership. He ought to be familiar also with harmful styles of leadership, even though such styles may be common in Christian circles.

Lecture: INTEGRITY: The virtue that is central to Christian leadership.

1. Use here the illustration of the West Point Lieutenant (which follows this lesson) to introduce the concept of integrity as central to the Christian leader. Explain that this kind of personal discipline is what God is looking for.
2. Memory verse: IICor.1:12 Explain that Paul is clarifying here that he has no hidden agendas. He will not indulge in politicking nor does he plan to manipulate anyone. Explain that the principle of transparency is really a question of profound personal integrity. What you see is what you get.
3. The Key Text of the entire Course is: Mt.20:20-28 Three key points form the entire philosophical basis of the course. Integrity and Humility in leadership are manifested by these.

PARITY This means that elders in the body of Christ are equal in authority, though not in function. Biblical government is an association of ministers, working together in mutual respect as equals. Complex hierarchies have no place in God's kingdom and are essentially worldly.

SERVICE The leaders have a *servant* attitude rather than a *ruler* attitude.

SUFFERING The pressures of leadership are enormous. A leader must be prepared to suffer, often in secret, to fulfill his calling.

PARITY: At this point, the teacher may discourse on the absolute prohibition of Jesus against authoritarian styles of leadership and against hierarchicalism in church government. (The two disciples in the text thought that the Kingdom of God was a hierarchy like terrestrial kingdoms and wanted to assure for themselves a good ranking.) Jesus rebukes the search for positions of honor. But seeking avenues to *serve* is a legitimate ambition. Exhort here the students on the dangers of the fine line between these two things.

1. Jesus also rejects the carnal process of *politicking* to obtain honor, position or status. The two sons of Zebedee came to Jesus via their mother. They tried to use the influence of another person to gain advantages. This is carnal politicking.
2. The offices are given by the Father, not by human declarations or via politicking. V.23
3. The World's Philosophy of Leadership is generally characterized by Authoritarianism and Hierarchicalism. (Mention that in the next Lesson we will discuss in greater detail the dangers of hierarchicalism in Christian organizations.)
 1. What did Jesus mean by the phrase, "it shall not be so among you"? He is prohibiting his disciples from appointing to leadership with authoritarian temperaments like those in worldly hierarchies. Note: Jesus was speaking in Aramaic, a dialect of Hebrew. In that language, future tenses can be used as imperatives. Jesus was probably saying, "**I categorically forbid you to put authoritarian people in office.**"
2. The wrong kind of confidence characterizes worldly leadership.

A large degree of self-confidence is what characterizes the 'leaders' of this world. Confidence in God characterizes the leaders of God's people. The two disciples, James and John, showed the wrong kind of confidence when they said that they were capable. It was shortly after this that they, along with the others, abandoned Jesus and fled. (Explain to the students here that there is no job in the Kingdom of God that we are completely fit for. If that were so, we would not have to rely on the Lord. God always gives us jobs bigger than we are so we learn to rely on Him. This is why self-confidence in Christian leadership is so absurd. A strong confidence in God may *look* like self-confidence to others, but God knows the difference.)

SERVICE:

1. Exhortation: Christian leadership focuses more on helping others than commanding them. It is a life given over to service. V.28
2. Be careful about your motives. Leadership brings a certain status and honor. Many are attracted to Christian offices for such motives but wind up being negligent leaders and generally dictatorial since they have more concern for their own comforts than the welfare of the people. Such people often do harm to themselves as well. *There is a time in which one man rules over another to his own hurt. Eccl. 8:9*

SUFFERING: *Matt. 20:22 But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be*

1. These disciples were unaware that the call to Christian leadership is in fact, a call to suffering. The 'suffering' involved in Christian leadership, especially in the modern world often take the form of psychological pressures and stresses that other believers neither bear nor understand.
 1. Frequently people have high expectations of the leader which he is unable to meet. They may be looking to a Pastor, rather than to Christ, to meet their own needs. When the Pastor is unable to perform to their expectations, they may consider him incompetent.
 2. Others may have an attitude of insubmission to authority and will only submit to the ministry of the leader when it is absolutely necessary.
 3. Sometimes the leader must hold the line on godly principles that others may not understand or agree with.
 4. Often the leaders must apply biblical discipline when it may be unpopular or misunderstood to do so. The leader may simply have to suffer in silence. God in His wisdom knows how to arrange circumstances so the titles and honors accompanying the office are insufficient compensation for the sufferings and stress. Those who value the titles and honors more than serving the people of God, soon find themselves disappointed.

Divide the class into groups of 3-4 people. Give them the group dynamic sheets to discuss. Afterwards bring the students together to discuss the conclusions.

Questions For Discussion

Parity

1. What is Jesus saying about authoritarian styles of leadership in Matt. 20?
2. How were the two disciples in the text confused about the nature of the kingdom of God in wanting to assure for themselves a good ranking?
3. Is seeking the office of elder or deacon a legitimate ambition? Why or why not? On what does it depend?
4. How does Jesus reject the carnal process of politicking to obtain honor, position or status, (using the influence of another person to gain advantage)?
5. Who is the one authorized to grant positions of authority or honor (in the church, the offices of deacon or elder)? (see V.23)
6. The World's Philosophy of Leadership is generally characterized by Authoritarianism and Hierarchialism. What are the implications for choosing elders and deacons from Jesus' words, it shall not be so among you? (v. 26)
7. The wrong kind of confidence characterizes worldly leadership. A large degree of self-confidence is what characterizes the 'leaders' of this world. Confidence in God characterizes the leaders of God's people. How did the two disciples, James and John, show the wrong kind of confidence?

Service

1. Rather than commanding people, on what does Christian leadership focus? (V.28)
2. Leadership brings a certain status and honor. Many are attracted to Christian offices for such motives but wind up being negligent leaders and generally dictatorial since they have more concern for their own comforts than the welfare of the people. Such people often do harm to themselves as well. There is a time in which one man rules over another to his own hurt. Eccl. 8:9 How can Christian leaders guard against such abuses of leadership?

Suffering

These disciples were unaware that the call to Christian leadership is a call to suffering. The 'suffering' in Christian leadership often takes the form of psychological pressures other believers seldom bear nor understand.

1. Frequently people have high expectations of the leader which he is unable to meet. They may be looking to a Pastor, rather than to Christ, to meet their own needs. What is often the result of unrealistic expectations of leaders?
2. Others may have an insubmissive attitude toward authority and will only submit to the ministry of the leader when it is absolutely necessary. What is the result of such attitudes?
3. Sometimes the leader must hold the line on godly principles that others may not understand or agree with. Often the leaders must apply biblical discipline when it may be unpopular or misunderstood to do so. Can you think of an example from Scripture where a leader had to make unpopular decisions and simply had to suffer in silence?

God in His wisdom knows how to arrange circumstances so the titles and honors accompanying the office are insufficient compensation for the sufferings and stress. Those who value the titles and honors more than serving the people of God, soon find themselves disappointed.

Homework: Read the first three chapters of Sanders, and answer the questions connected with the first study, with a brief paragraph, to be turned in at the next class.

The Honorable Lieutenant

(This anecdote goes with Lesson 1 to illustrate integrity in leadership.)

The West Point Illustration

West Point, the U.S. army officer training college, is known for its strict code of honor. In response to any question, cadets may give only 4 answers: "Yes sir, no sir, I don't know sir, and no excuse sir." Making excuses is practically a crime. If a person under a cadet's responsibility makes a mistake, then the cadet takes the blame. This is to teach them responsibility and honor.

One of these officers arrived in Vietnam after graduation and was sent out into the jungle to supervise the construction of a runway. Unfortunately, he knew nothing about runways, but a sergeant there said he had done it before. So he said to the sergeant, "Are you sure the direction of this runway is correct?" The sergeant assured him it was. So the Lieutenant said, "Well, continue on therefore and I'll trust your judgment."

An hour and a half later, a Colonel came by who was an expert in runways and said, "Who is the *idiot* who ordered this runway to be built in this direction!?" The Lieutenant almost said, "Well this sergeant here, he said he knew...etc". But the words that actually came out of his mouth were, "I did, Sir."

At this moment the sergeant approached, with his hand upraised as though to speak. The Colonel apparently deduced what had happened and asked the Lieutenant, "You just came out of West Point, didn't you?" The Lieutenant said, "Yes Sir." The Colonel looked at the sergeant, then at the Lieutenant and said, "Well in that case, it was an honest mistake."

Later on the Colonel invited that Lieutenant to join his staff. This represented a substantial promotion.

Student Notes
Mt.20:20-28

The key virtue in Christian leadership: _____

Three Fundamental Principles And Attitudes

1. Suffering
 - 1.
 - 2.
 - 3.
2. Parity
3. Service

Homework: Homework: Read the first three chapters of Sanders, and answer the questions connected with the first study, with a brief paragraph, to be turned in at the next class.

GROUP DYNAMIC FOR LESSON 1:
ATTITUDES OF THE LEADER.

Instructions.: In your group, come to agreement about each of the two questions below. Write a brief paragraph, no more than two or three sentences, agreed upon by the group.

1. Compare the following two people and come to conclusions about the differences in their leadership. Timothy, (Ph:2:18-21) vs Diotrophes (III Jn 8-9)
2. Why did Paul command the Corinthians to submit to the family of Stephen? What characteristics were notable in this family?(1Cor.16:15-16)
3. Did Paul deserve to be an Apostle? 1Tim.1:12-14;1Cor. 15:9-10 What should be the attitude of a christian leader as regards his own abilities?

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Warm-up Exam
(At the beginning of Lesson 2)

Time: 10 minutes

Name _____

True and False Questions

Instructions: In the line next to the sentence, put T for True or F for False.

- _____ There is a difference between 'authority' and 'authoritarianism.'
- _____ A call to leadership is a call to suffering.
- _____ It is always healthy for a person to exercise an office of leadership.
- _____ Christ forbade authoritarian leadership styles.
- _____ The fundamental concept in Christian leadership is 'service'.
- _____ According to Sanders, it is acceptable to desire a position of leadership if the person is genuinely motivated by the concept of service to others.
- _____ According to Sanders, it is perfectly legitimate and normal that a Christian should seek ecclesiastical offices because of the honor and status involved.
- _____ The word 'ambition' in its worldly sense, means, 'campaigning for promotion.'
- _____ The prophet Jeremiah said that it is good to seek greatness for oneself.
- _____ There is a lack of good leaders.

The three basic principles of Christian leadership according to Mt.20:20-28 are:

- A. _____
- B. _____
- C. _____

Write here the memory verse of this course, with the correct reference.

Answers to the Warm-up exam before Lesson 2.

1=T//2=T//3=F//4=T//5=T//6=T//7=F//8=T//9=F//10=T

11= Parity, Service, Suffering (in any order.)

12= II Cor.1:12 (The version for the memory verse should be at the discretion of the teacher.)

LESSON: The Dangers Of Hierarchicalism. Right Attitudes In Christian Leadership.

Introduction

1. Distribute the warm-up exam.
2. Take the role.
3. Collect the homework from the previous class.
4. Review briefly the Lesson from last class. After review, start on lecture attacking hierarchicalism in Christian government.

Review:

1. Last week you lectured on the Christian style of leadership. You explained that there exists only ONE style of Christian leadership, the one Jesus taught and exemplified. You explained that temperament has nothing to do with it. There was a large variety of temperaments among the disciples but all were called to leadership.
2. To reinforce the concept of Integrity as central, you may use the illustration of the courageous pastor on the page following this Lesson.

Definitions:

Hierarchicalism is an organizational structure based on ascending ranks, like a ladder. The military is a hierarchical structure with generals, colonels, sergeants, down to privates. Authority is entirely vertical with no accountability at the top. No number of privates could ever hold a general accountable for his actions. Blame is always shifted downward. Large corporations are also structured hierarchically, with high-paid CEO's, vice presidents and department managers, down to the stock boys. Again, authority is always from the top down with no accountability at the top. Lower ranks always take the blame for the errors of the management. Officers of hierarchies do not represent the will of their subordinates.

The opposite is Presbyterian government, which is more like a round table. Everyone has voice and vote. There are no ranks, just differences in functions. If there is blame, it is supposed to accrue to the group as a whole.

The difference between the two is comparable to a ladder versus a round table.

What problems do hierarchies generate in Christian government?

1. **Hierarchies Tend To Stimulate The Worst In Fallen Human Nature.** Have the students here discuss with the teacher what aspects of our Adamic nature tend to be stimulated by hierarchicalism nature, before letting them know the answers. These are:
2. **Arrogance.** People have a tendency to want to feel superior to others. Hierarchies provide for this by giving ranks, one superior to the other. The assumption is, 'I have a superior rank because I am a superior person.'
3. **Unholy Ambition And Jealousy.** A person sees another in a rank above his and says to himself, 'he is no better than I. In fact I may be better at this than he. So why shouldn't I have that rank?'
4. **Dirty Politicking.** If a person wants a superior rank, he may be tempted to try to pull strings and make deals to get it. This is morally doubtful, not to mention the waste of effort that could be spent in productive work.
5. **Blame Shifting.** This is a form of moral cowardice. Human nature has a tendency to blame a subordinate when something goes wrong. Imagine several men on a ladder carrying loads. If the man on the top of the ladder drops his load, where does the load go? It goes on the man beneath, who in turn drops it down the ladder to the man below him. The guy on the bottom gets the load. The load in this case, is the blame. It is common in hierarchies for the leadership to pick a lower-level fall-guy for serious errors.
6. **Man-Pleasing.** Since a person's rank in the hierarchy depends on the good will of the rank above him, this tempts him focus on pleasing the man above rather than pleasing God.
7. **Hierarchies Tend Toward Mediocrity And Incompetence.**

In his classic, "The Peter Principle", sociologist John Peters describes how each member of a hierarchy tends to rise to his level of incompetence. As a person performs well at one level, he may be promoted to the next one, until he attains a position that he cannot handle. He will remain at this position generating problems for himself and others. With time, incompetence of this sort multiplies until the organization as a whole becomes mediocre.

Note: Good Christian leaders try to mitigate these negative effects. These efforts are laudable, though often futile. Human nature, including among Christians, is susceptible to the temptations generated by hierarchical systems. It is questionable if a hierarchy could exist without generating these negatives.

(Here, the teacher may open the class for discussion of this point. Is it possible for a Christian organization to be structured hierarchically without generating any of these negatives?)

Humility of the Christian Leader.

The great myth about spiritual leadership is this:

When God wants a leader, He looks down over a group of brothers and chooses the one with the most wisdom. He especially looks for those endowed with a special *gift* of wisdom along with a profound spirituality. This is why God chooses some and not others.

1. This is a ridiculous myth. Leadership is by grace and thus no one *deserves* the titles. We will never be entirely qualified. If it were otherwise, then leadership would not be a gift.
2. This author has known many Christian leaders, some of whom have expressed the belief that God chose them for leadership because they possessed a special gift of wisdom. I have observed two points in common among such so-called leaders. First, all were under 40 years old. Second, all of them ended up making fools of themselves. It seems that something about the maturity that comes with years gives a man time to learn about his own weaknesses and the humility which comes from genuine self knowledge.

This is not to suggest that we refrain from choosing leaders under 40 years old. That would be unscriptural. Nevertheless, the term 'elder' in Scripture derived its meaning from the concept of a maturity that normally comes with years. Though we ordain men younger than 40, nevertheless we expect them to possess the wisdom, maturity and humility of an 'elder'.

Homework: No reading in Sanders this week. Students are to concentrate on memorizing the text of the course II Cor.1:12 and studying the basic principles explained so far. The help the students think, the teacher may encourage the students to write suggestions on how the effects of hierarchialism can be mitigated in a Christian organization.

Illustration:

Taking Responsibility For Subordinates

The Pastor On The Missions Committee.

At a meeting of the Western Carolina Presbytery in Asheville, NC, the moderator asked for a report from the Missions Committee. The secretary of the committee rose and began to give his report. At one point the moderator interrupted him and asked if the Committee had completed a certain assignment that the Presbytery had given them in the previous meeting. The secretary explained that it had not been done because of a misunderstanding about the measure to be taken.

Immediately the moderator began to reproach the secretary for his negligence. Toward in the back of the assembly, one of the pastors, Rev. Bill Laxton, rose and said, "Sir, I am the chairman of the Missions Committee. If there is any blame for this mistake, I am the one to blame and you may address any reproaches to me." The moderator asked him if he knew about the error. He replied, "No sir, but that is beside the point. I am the person in charge, and if there is any reproach to be made, you may address it to me." The moderator dropped the point and continued with other business.

I thought at the moment, 'it is no wonder that Pastor Laxton has 1000 members in his church.' Like the proverbial lamp on a hill, integrity that kind of that sort cannot be hidden.

LESSON: Principle Activities of the Christian Leader

Lecture: What are the principle activities of the Christian Leader?

1. **His Function:** Feed the Flock, Acts20:28 The spiritual welfare of his subordinates is his main concern.
2. **His Strategy** = Put the church to work. II Tim. 2:2 Eph.4:11-12 According to Eph.4:11-12, it is the church as a whole that is to be doing the work of the ministry. Everyone in the church should have a job. The leaders job is to be a supervisor. That's what 'bishop' means (Gk. 'Episkopos'). Illustrate here how absurd it would be for a construction site to consist of one guy doing all the work and everyone else sitting around applauding.
 1. A primary trap for the fledgling leader is to focus on the weakest members rather than the strongest. The smart leader spends his best efforts with the winners, not the losers. The big danger for the novice leader is imagining that his job is to heal all the wounded, sooth all the feelings, and support the weak. This is like trying to feed all the poor. (Jesus said this is impossible. There is no end of them.)
 2. Prepare your messages for those few who are listening and taking you seriously. Show the strong how to help the weak. (Beware of the old educational trap of speaking to the lowest common denominator in order to *reach* all. This results in mediocre teaching with mediocre results.)
3. **His Product: Other leaders!** 2Ti. 2:2 A wise leader focuses on producing other leaders. This is the most important thing a Christian leader can do.

Three Kinds of "Leaders" In The Church: The difference between a leader, a manager and a spiritual janitor. Definitions:

1. A leader is the pioneer who has a vision for something new. He is the trail-blazer, going out and taking the risks, to go where nobody has gone before. He has enthusiasm, drive and self-initiative. He is impervious to criticism and impatient with the petty minds around him. These make good pioneers, but lousy administrators.
2. Managers are people who follow in the footsteps of a leader, and carry forward the vision the pioneer has established. He puts order and administration into the vision, without being satisfied with the status quo. Though the vision is his also, he sees more clearly the means to accomplish the goals.
3. Spiritual janitors are the kind of people who manage to get appointed to ecclesiastic offices and simply maintain things as they are. These people tend to lack goals and vision. Their primary concern is to see that the congregation is 'spiritual', i.e., morally clean and with sound doctrine. They spend a lot of their time dealing with disciplinary case, discontent people, or people with deep problems. Leadership development is not their priority. They perceive themselves as spiritual leaders, erroneously so, because of success in these activities. It is likely that they will approve any spiritual activity in the church that is good because they have no specific goals, and their focus is more on keeping everybody happy so that they won't leave the church. They like a very wide variety of good activities in the church for that reason, and also because they lack specific goals. If these people are allowed primary leadership in the church, then it is highly unlikely that the church will grow much.

Homework: Chapters 4-6 in Sanders, Plus questions at end.

Group Dynamic Lesson 2

Have each group read the question and the adjoining verse. The group shall agree on a brief answer.

1. Compare II Cor. 1:24 with II Cor. 13:10, and explain what seems to be a contradiction of attitudes in Paul regarding the use of his authority.

2. In ICor.2:1-4, Paul explains his style of preaching and teaching.. How does Paul's style differ from the world?

3. In II Cor:4-5 Paul expresses something that 'commends' him to the ministry. What is it?

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Student Notes

Review: The three basic principles of Christian leadership in Mt. 20:20-28 are:

- A.
- B.
- C.

The great myth about Christian leadership.

1 Cor. 15:9-10; Gal. 1:12-16; IITim.2:2

Principle activities of the Christian leader.

- 1. His Function
- 2. His Strategy
- 3. His Principle Product

Homework: Chapters 4-6 in Sanders, Plus questions at end. Memorize 2 Cor. 1:12

Warm-Up Exam
At the beginning of Lesson 3

Multiple Choice: The question below have 3 possible answers. Only one is correct. Put an 'X' in the space next to the correct answer.

1. God chooses some for leadership and not others because:

- _____ some are wiser or more spiritual.
- _____ some are more eloquent.
- _____ leadership is a gift of the grace of God.

2. The principle function of a leader according to Acts 20:28 is:

- _____ winning souls to Christ.
- _____ shepherding the people of God.
- _____ preaching well.

3. According to 2 Tim:2, the Christian leader should principally produce:

- _____ effective programs for the church.
- _____ sermons appropriate for the occasion.
- _____ other leaders.

4. A good ministerial strategy for the Christian leader is:

_____ focus his efforts largely on the weakest people so that the church as a whole will be stronger.

_____ focus his efforts largely on the strongest so that they in turn may help him with the ministry.

_____ not focus on anyone in particular.

1. C
2. B
3. C
4. B

LESSON: Vision And Planning

Definitions: What Is A "Vision"?

(Here the teacher must take a little time to define his terms without preaching. It is tempting sermonizing because the concept of "vision" sounds ethereal. If you do move on to the practical aspects of planning, the students will lose interest. Define vision with some good examples and proceed to the practicalities of planning.)

1. "Vision" Is An Attainable Dream. It involves two aspects:

1. A dream. This means a goal of great value, difficult to attain, requiring long-term investment of time and resources.
2. A workable plan with intermediate goals.

3. Examples

1. The Latin American revolution under Bolivar was the result of a vision. Bolivar had a dream for the liberation of an entire continent. It was costly and required a life-time investment of resources, but the outcome was worth it.
2. The Protestant reformation was the result of the vision of several men like Luther, Calvin and Knox. It took a long time at the cost many lives. The religious freedom we enjoy today is the result of that vision.
3. A vision need not be as ambitious as the above. Every large and successful church or Christian organization was started by a person with the vision to see it happen.

2. A Person Without A Vision Is Not A Leader.

He is, at best, a good worker. Yet having a vision does not in itself make one a leader. He needs two other elements: a workable plan and the personal drive and commitment to implement it.

1. A Vision Without A Plan Is Visionary.

1. If all a person has is vision without a plan to implement it, he is merely a visionary and will accomplish nothing.
2. Eloquence is not a vision either. There exists a certain type of intelligent and eloquent person who discourses in ambiguous terms about what needs to be done. They seem more adept at analyzing the deficiencies of others than creating workable plans. They may appear knowledgeable and confident, but listening to them is like catching smoke. One never quite grasps exactly what they saying or planning. (Politicians are often like that.) Such Christians are visionaries at best and leaders, not at all. They are wind-bags to be ignored.

The Basics of Vision.

1. Why A Vision With A Plan?

1. It keeps you on track.
2. It helps you prioritize.
3. It attracts the commitment of other people. A leader attracts followers. But nobody will follow you if it is unclear where you are going. Your vision, plan and drive will draw people behind you like the wake of a ship drags the water behind it.

2. Characteristics Of A Good Vision And Plan.

1. **Simplicity.** If you cannot explain the basic idea of the vision in a few seconds, it is too complex. People will not understand and support you.
 1. Your promotional literature should project the vision in the first line or two.
 2. Slogans help. If you can come up with a slogan this will help people grasp the idea.
2. **Difficult** But Not Impossible.

If it were easy, somebody would have already done it. If the goal is attainable and desirable, but has not been done, it is because of only two possible reasons: Either nobody believes it is possible, or no one has the drive to accomplish it.

To accomplish a vision, it takes a person who can distinguish between *impossible* and *difficult*. The ability to take what others see as impossible and evolve a plan for doing it, is the difference between a Christian worker and a Christian leader.

How To Invent A Plan.

1. Get The Facts.

1. Learn all you can about what is involved in your vision.
2. Find out who else is attempting the same thing. Determine what they are doing is different from what you would like to do.
3. If your vision is something that has been accomplished elsewhere, find out all you can about it.
4. Find out what efforts have failed and why, so you do not duplicate mistakes.

2. List The Resources

you would need to accomplish this goal. Here is where the word 'impossible' comes to mind. If the resources existed to fulfill the vision, someone would have already done it. Here is where the moral courage and drive enters the picture. After listing the resources you need, you will have to start researching how to get the resources. If the vision and plan is from God, right here is where you will see God begin to work and open doors.

Example: Suppose you have the vision to establish a Christian college in a major city. You would first research everything you can find about Christian colleges, how they are organized, financed and governed. You would then list the resources you need: funding, property and professors.

Note: God rarely supplies all the resources at once. He usually has us start small, and build up from there. "He that is faithful in little will be faithful in much."

Characteristics Of A Godly Vision.

1. It Must Advance The Kingdom Of God, Not Your Own Self Esteem.

How does your vision advance the Kingdom of God and produce holy people? Remember, God's goal is to create a holy people for His Kingdom. Anything we do must fit into this goal or our idea did not come from God. Some have built their own empires as monuments to themselves in the name of God's Kingdom.

1. It Must Be Based On A Personal Call From God.

1. Just because it is a good idea does not necessarily mean it is God's call for us to do it. David had a great idea for building a temple to honor God. Nathan the prophet informed him that God was pleased with the idea, but it was Solomon who should actually do it.
2. We'll know the vision is from God if you cannot get rid of it. It sticks to your soul like paint on a wall.

2. It Must Be Reproducible By The Participants.

This is a basic ministry principle. When the apostles established churches, they trained key men to do the same.

1. It Must Incorporate A Plan To Become Self-Sustaining.

Part of the plan must be to make the ministry self supporting. Otherwise, you will have created a system of dependency. This hinders Christian maturity. Make yourself dispensable. If your vision requires your perpetual existence to make it work, then it is your own nest you are building rather than God's kingdom.

E. Create Plans For Getting Resources.

Every successful Christian leader can tell how he started with next to nothing and how God supplied bit by bit. God will rarely put everything into our hands at once. Everything God does, He does by starting small. Look on each bit of resource as God's down payment on the vision.

LESSON: Goal Setting

Review: Briefly review the key points of the previous Lesson. Build the bridge here by showing this lesson can help in the process of establishing intermediate goals toward the vision.

1. Goal Setting :After the leaders have ascertained, through prayer and fasting, what they believe is God's will for them, they need *define* it so that it can be communicated clearly to the people involved. They must also see that everyone keeps in track with the stated vision. This is not easy.
 1. Statement of Goal: Write in one brief paragraph what is the goal. It must be simple, without eloquence.
 2. Means to the End: Add brief points to indicate how you plan to reach the goal.
 3. Check-points: Answer the question, "We will know that we are reaching our goal when..."
 4. Review the goal with your subordinates regularly, asking for their input on how to attain it. This is a good way to help them 'own' the goal. A good idea is set fixed dates to review your 'goal progress'. If you have a goal for this year, for example, then set dates every 2 months to review your progress. You can do this at your Session meetings.
 5. Problems inherent in having clear goals:
 1. There will always be dissenters, no matter what you do. Example: Suppose your goal is win 5 younger-aged couples to the Lord. Then one sunday someone approaches you in the church and says, "A group of us would like to start a ministry to the elderly in the nursing home." How do you react? You say, "That's a laudable goal, but how does it fit in with our vision this year of incorporating 5 young couples into the church? Show me how your idea fits in with the vision of the church and we can approve it. Otherwise, no." In short, you are helping your members stay focused on the task without getting sidetracked. You will receive criticism for this. ("Brother Joe has no compassion for the elderly.")
 2. There will always be problems coming up in the church that will tend to distract from the goals. These will tend to take up all your time. Watch out for this. Example: At the invasion of D-Day in World War Two, everything that could go wrong, did go wrong. There were far more casualties than anticipated. But the generals gave the order to keep advancing, and therefore the allies won, despite the errors and casualties.
2. Group Dynamic Here: Divide the students into groups of three. (Odd numbered small groups like this help identify people that have a tendency to want to be alone or do not like to interact with others.) Have them write together a brief paragraph on a goal to be accomplished in the church, with at least two 'means' to the goal. Explain that this is an exercise only and that you are not requiring them to do anything in the church. This will help them to think creatively and interact with one another. Observe their interaction. Have each group sign their statement and turn it into you for points.

Homework: Sanders, Chap. 7-10 plus answer questions on P.173.

Student Notes
For Lesson 3

Kinds of Christian Leadership

1. The Pioneer
2. The Manager
3. The Janitor

Establishing Goals

1. Determining the will of God.
2. Spiritual Discernment versus human reasoning: A big danger.
3. Defining the Goal.
4. The means to the end.
5. Frequent check-points: Reviewing the goal.
6. Problems in establishing goals.
 - 1.
 - 2.

Example::

GROUP DYNAMIC FOR LESSON 3
Establishing Goals

Divide the students into groups of three. have them write a brief paragraph about a hypothetical goal to be accomplished in the church. They must have at least two 'means' for accomplishing the goal. Afterwards, each participant shall sign the paper and give it to the teacher who will give a common grade for the three students.

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Answers to Warm up, Lesson 3

1. 2 Cor.1:12 is the correct text. The version cited should have been arranged by the teacher beforehand.
2. (Any order)
 - A. Parity
 - B. Service
 - C. Integrity
3. C
4. B
5. C
6. B

LESSON: Communication with Subordinates/Positive and Negative Affirmation, Cont.

Introduction

1. Pass out warm-up exam
2. Take the role
3. Collect homework and have assistant check to see that it is done.
4. Give out copies of the Lesson plan of the previous class for their manual.

Review Previous Lesson

Lecture: Communication With Subordinates

General Principles

1. Honest and clear communication is the only form that the Bible recognizes in leadership. Nothing of flattery. Make the students read 1Thess.2:5 and discuss what is flattery.
2. Constant feedback. (Never *assume* your subordinates understand clearly. This is a principle in didactics. Assume *nothing* of your people.) The second most common error in spiritual leadership is the lack of adequate communication with subordinates. The immediate result is a discrepancy between what the leader *thinks* the subordinate ought to do, versus what the subordinate actually winds up doing. Frequently the subordinate imagines that he is doing an excellent job, and afterwards is reproached by the leader. Invariably the subordinate feels that has been treated unjustly.
3. Communicate that you have confidence in them by permitting them to do the work in their own way. Don't choke creativity by giving them the impression that you are watching each step they take.
4. Nevertheless, you will have to oversee the final products. Tell them beforehand that you are going to 'check' from time to time to see 'if they need anything'. The correct attitude to take is to look for something to praise, not for something to criticize. (See the section below on this point.)

Positive Affirmation, the practice of praising your subordinates.

1. Why praise?

it makes people want to live up to your expectations of them.

1. it creates a positive atmosphere in general, and makes you a more approachable person.
2. If you give a job to a person in the church, and they do it well, always take a minute and explain to them what they did well. Don't use general terms. Be specific. Describe briefly exactly what it was that they did well and why you like it. Describe how you *feel* about their work. (This makes a leader look

human and vulnerable.) Let them know you appreciate their work. Example: People often like a doctor for the way he speaks to them and deals with them, rather than the competence of their decisions. The layman has no competence for judging the quality of medical service, but judges the doctor's medical competence more on social skills than anything else. This is irrational of course, but it is reality.

3. Likewise, people will judge your value as a christian leader more on the way you treat them personally than on the quality of your sermons, the accuracy of your decisions or administration of the church.
 4. You will be astonished at how this works to make people feel that you are approachable. They will start to come to you with their problems because they will feel that you value them.
 5. How to praise: The follow are quoted from "The One Minute Manager"
 1. "Tell people up from that you are going to tell them how they are doing."
 2. "Praise people immediately."
 3. "Tell people what they did right-- be specific."
 4. "Tell people how good you feel about what they did right, and how it helps the organization and the other people who work there."
 5. "Stop for a moment of silence to let them 'feel' how good you feel."
 6. "Encourage them to do more of the same."
 7. "Shake hands or touch people in a way that makes it clear that you support their success in the organization."
 8. Give them affirmation before other people, whether they are present or not. It will get back to them, and though they may say nothing, they will really appreciate you. Speak good of them before others.
- There seems no good reason why these principles cannot be applied in a church context. Everyone, including those not doing well, need encouragement.

Notice how Paul began the letter to the Corinthians: 1Cor.1:4-10. Legitimate praise for the few things that he found good in them. Assignment this week: Praise 5 people in the manner specified above.

Negative Affirmation: Minor Corrections, matters of procedure that do not involve profound or serious moral conduct. (Suggestions from One Minute Manager, P.59, with some personal elaborations.)

1. Let people know beforehand that you will let them know how they are doing and in clear terms.
2. Reprimand people immediately. (Do not let a series of incidents accumulate and then explode. Do not reprimand people for things they did weeks or months ago.)
3. Tell people what they did wrong. BE SPECIFIC.
4. Tell them how you *feel* about what they did wrong.
5. Stop for a few seconds of uncomfortable silence to let them *feel* how you feel.
6. Make them accountable. Make a contract with them (if appropriate); such as, "will you agree that I can help you with this?" (By rights as a spiritual leader, this should be a given, but in fact it helps psychologically to do this.)
7. Shake hands, or touch them in a way that lets them know you are honestly on their side. (Don't let them perceive you as an enemy. You aren't out to *get* them. Their problem is something you and they are going to work on together.)
8. Remind them that you highly value them. Let them know you appreciate them as a person, but not of their performance in this situation.
9. When the reprimand is over, it is OVER. (Don't harp on it. Treat it as an anomaly, until it is repeated.) (Note Paul's exhortation in Eph.4:1- 'walk worthy' of their calling. That is, this conduct is beneath your dignity.)
10. Note Paul's manner of correction of the abuse of the Lord's supper, as an example of correction. 1Cor.11:2 - He starts by 'praising' them for a good thing, and elaborating on it. Later, in V.17-22, he says "I praise you not...", specifying exactly what they are doing wrong, giving examples. Then he follows it up with instructions on how to do it right.

Negative Affirmation: Matters of a more serious moral nature.

1. People with gross moral defects: Insubordinate, gossips, deceivers, liars, lazy. These generally do not respond to anything but sharp rebukes.
2. Divisive people: Tit.3:10- Have no patience with them. No more than two rebukes. Then remove him.
3. Heretics: Rom.16:17-18

Observations of certain leaders in the experience of this author.

1. A certain leader never gave feedback to his team members. Result: No team member knew when he was disapproved or not. His subordinates began to ignore him completely and did exactly what they pleased. The lack of feedback was therefore reciprocal. They did not bother to inform the leader of anything going on. When the time came for the leader to give evaluations of his teammates, he had to do it based on second hand rumors, because he had lost contact with reality. This occasioned him a series of rebukes from his subordinates.

B. Another leader makes appointments with his subordinates only when he is displeased. This creates an atmosphere in which his subordinates resent his presence and avoid him. They show him respect outwardly, but in private they neither esteem his person nor his counsel.

C. One leader tended to make unilateral decisions without consulting the other ministers in his team. This caused that his teammates feel that their opinions and viewpoints lacked value, which resulted in complaints to the headquarters of the mission. The complaints were that this leader disregarded the fundamental principles of parity of eldership. The mission, dedicated to a form of hierarchialism, responded by removing the leader from his position. They did so in the manner typical of hierarchies.... they gave him a promotion!

Homework: Sanders Ch.11-14 and answer questions on the Fourth Study.

Student Notes
Lesson 4

Communication With Subordinates

General Principles

A. Honest and clear communication.

B. Constant positive feedback

C. Communicate your confidence in your subordinates.

D. Positive oversight

Positive Affirmation: Practice of praising your subordinates.

1. Why praise?

1.

2.

3.

1. The effects of positive affirmation.

1.

2.

2. How to praise a subordinate

1.

2.

3.

4.

5. Group Dynamic

Lesson 4

Practicing Positive Affirmation

Form up students into pairs. Each student will practice these exercises with the other, changing roles in turn. Use the four steps below. Students should critique each other's performance.

1. Explain what the person did well, being specific.
2. Explain how this makes you feel and how it helps the church (or situation.)
3. Encourage the person to continue in the same good work.
4. Shake his hand or touch the person to communicate sincerity. (Same sex only and if appropriate to the culture.)

1. Practice One: Freddy and the Chairs.

A new believer in the church, Freddy, has asked to help in something to serve the Lord. You agreed that next Sunday, Freddy could arrange the chairs correctly. When you come to church on the following Sunday, you notice that Freddy has done an excellent job. Congratulate Freddy, applying the steps taught in the Lesson.

2. Practice Two: The elder candidate and his first sermon.

One of your elder candidates has taken a course in Homiletics (preaching). It seems he may have a talent for this, although he does not do an outstanding job because of a lack of practice. Next Sunday, he preaches a sermon, more or less well. Encourage him, applying the steps taught in the Lesson.

On Repentance

How to tell when a person (including yourself) is not truly repentant.

1. Blame shifting:
 1. The other person: He did such and such and so I reacted such and such. Or, I repent but the reason I sinned is because you did so and so to provoke me.
 2. The circumstances, caused me to do it. The fact of the case is that the only 'cause' that God recognizes is our own sinful hearts. Another slick way is to indirectly blame God.
 3. I'm only human. (God made me and so if I sin He is responsible. God is the sinner, not me.)
 4. Calling sin something else.
 1. Wrong choice (The fault is really and ultimately a lack of understanding on my part rather than a sinful heart.)
 2. Immaturity (The fault is a lack of growth, not my sinful heart. This actually blames *time* for our sin rather than ourselves. Time is not something that I control, therefore the blame is shifted to something that is not me, and I am not therefore responsible.)
 3. Misfortune (*Ifell* into. Sin was therefore like a hole in the ground that I did not see, i.e., cannot be held responsible for it because I did not put it there. The reality is that was attracted to the hole in the first place because there was something in the hole my heart likes.)
 4. A Trial (Calling sinful conduct a trial rather than a sin. The Bible never does this.)
2. Self-pity. Acting like a victim of sin rather than a sinner.
3. Excuse making
4. Trivializing
 1. The sin I committed is an isolated act non-typical of what is in my heart.
 2. The consequences are benign and therefore the sin is important. (All sin is important, although not all acts are equally sinful.) *My sin of gossip is not murder...therefore my sin of gossip is trivial.*
5. Generalized confessing. (Asking forgiveness in vague terms for wrong-doing or sin in a very general sense. As in 'I'm sorry I offended you'; rather than 'I am sorry that I committed the sin of XYZ against you.')

What to do when a christian 'apologizes' to you for offending you in vague terms. Two questions to help both parties see the need of repentance.

1. Exactly what sin did you commit that caused you to ask my forgiveness?
2. Exactly what sin did I commit that provoked you to do that?

Student Notes
Lesson 5

Negative Affirmation
Minor Corrections

The Process

Homework: Instead of a reading this week, the students will write a brief page explaining what they feel is their most serious difficult in leadership. In the next class, we can discuss these and offer some help in the matter.

Group Dynamic For Lesson 5
Practice Correcting Subordinates

Form up students into pairs. Each student will practice these exercises with the other, changing roles in turn. Use the steps below. Students should critique each other's performance.

- Explain what the person did wrong, being specific.
- Explain how this made you feel and how this conduct can do damage to the church.
- Explain how you would like to help him progress in this area of his life.
- Make a verbal contract. Both of you are going to work on the problem.
- Mention that you appreciate him as a person and that his action is not worthy of the kind of person he is.
- Give him you hand or touch him (if same sex and appropriate the culture.
- (Do not forget: Once the correction is over, do not repeat it.)

1. Practice One: Henry and the White Lie.

You noticed that brother Henry, one of the members of the church, practices the 'white lie'. You wait for an opportunity to correct him. One Sunday he doesn't come to church. The following Sunday you mentioned you missed him at church. He tells you that he traveled to another city to visit his sick grandmother. But through other means you knew in advance that he had gone to a ball game. Correct Henry, using the steps taught in the Lesson.

2. Practice Two: Mrs. Lucifera and Gossip

A certain lady in the church, Mrs. Lucifera, is a new convert. She is about 40 years old and her favorite pastime is gossip. It is habitual and already causes problems in the church. Correct Mrs. Lucifera, using the steps taught in the Lesson.

Warm-Up Exam
(At the Beginning of Lesson 6)

True-False Questions

In Corrections for minor matters:

- _____ It is important to repeat several times to the person the nature of his offence so he will remember the correction thoroughly.
- _____ Never touch the person you are correcting, neither before nor afterwards, in order to maintain a certain psychological distance.
- _____ We should put off corrections as long as possible to accumulate more examples and evidence of the person's errors so as to present more reasons why you are correcting him.

According to Sanders:

- 4. _____ A life of prayer is important for the leader, but not absolutely essential.
 - 5. _____ A leader should read nothing else but the Bible.
 - 6. _____ It is important that the leader read a book only once so as to avoid wasting his time on one theme.
-

LESSON: Dealing With Medium-Level Moral Issues

Introduction

- 1. Take the role.
- 2. Distribute the Warm-up exam. (Note: The answers to this exam are all 'false'.
- 3. Review the basic points on how to correct. Use the same type of dynamics as in the previous class. The teacher may play the role of the person to be corrected, giving each student an opportunity to practice. the students may then give an analysis of each example. Most of the class time may be taken up with this dynamic. This skill is important enough to warrant the use of the time.

Corrections Involving More Serious Moral Issues.

- 1. Persons with serious moral defects: Rebels, habitual gossips, habitual liars, lazy, spiritual pride. These, in general, do not respond except to strong reproaches.

(Tit.1:12-13) However, strong rebukes need not be with a loud voice nor with an authoritarian attitude. The first session may be along the lines of counselling, the second time, with stern rebuke, etc..

1. Note: Gossips are especially dangerous to the unity of the Church. Leaders must be especially alert to the potential damage. They must not hesitate to apply immediate correction.
2. Note: Spiritual Pride: This sin usually produces rebellion and a spirit of division if it is not dealt with quickly. The devil knows how to take advantage of this sin. It also opens the person to spiritual deception. The way to deal with this sin is to tell the person that he is manifesting a spiritual pride far beyond his level of growth. One can try to get the person to study the holiness of God and His commandments, but it is unlikely that individual will accept such a task. Spiritual pride is accompanied with false humility. Like other forms of rebellion, it is difficult to treat.
3. Note: People who cause divisions, such as heretics and rebels, will be addressed in the next Lesson.

Counselling For People With A Medium Level Moral Problem, And Who Accept To Be Counseled.

1. The Three Hammers: Progressively stronger rebukes.
 1. Rubber hammer=Firm but with some gentleness.
 2. Wooden hammer=Stern rebuke.
 3. Steel hammer=Hard, with discipline applied.

B. Make verbal 'contracts' with the person in order to make him accountable to you for his progress. This may include a series of counseling sessions, a progress report periodically or a promise to notify you of relapses of the problem.

C. Clarify with the person that you have the moral obligation to deal with the matter. You do not need 'permission' because this is inherent in your office of leadership.

D. General Observations and Suggestions.

The 'mental' effect of serious sin: It has been noted that people in deep sin are normally incapable of reasoning soberly about their spiritual condition. Sin perverts the mental ability to reason about moral issues. (In theology, this is called, 'the noetic effect', from the greek word NOOS, 'mind'.) You as counselor must be prepared to confront this inability in the person. This can be frustrating.

To counter the noetic effect:

1. Be direct and clear, repeating yourself.
2. Require feedback from the person to assure that he is tracking along with you.
3. Be conscious of typical techniques for evading responsibility. (See the Lesson on Repentance.)

Homework. Read Sanders Chap.11-14 and answer the questions corresponding with those Lessons.

Student Notes
For Lesson 6
Dealing With Moral Problems Of A More Serious Nature

Types of Moral Problems

- 1.
- 2.
- 3.
- 4.

Dealing With The Problems

1. The Three Hammers
 - 1.
 - 2.
 - 3.
2. Establishing Your Authority
3. The Verbal Contract
4. Observations And Techniques
 - 1.
 - 2.
 - 3.

Homework. Read Sanders Chap.11-14 and answer the questions corresponding with those Lessons.

**LESSON: Dealing With More Serious Moral Problems, Cont/
Repentance**

Review

1. Types of Moral Problems
2. The Three Hammers

Indications of a lack of repentance in serious moral problems. (Sorrow for consequences, not for the offense.)

1. In many cases especially of adulterers, the persons involved complain that they were not treated *with love*. Or, within Presbyterian Government, the person will complain that "you did not follow proper procedure."
2. They will go to other people for counseling. They do this to get the kind of counseling they want to hear. This is a form of self-justification.
 1. Clarify that if they do this, you will consider it to be a form of rebellion. This will add to their sin which already exists. Make it clear that God put them under the jurisdiction of the church and it is to the church that they will submit. Otherwise they may be disciplined for contumacy.
 2. Try to make the person understand that he is not in a condition to judge his own spiritual condition because of the debilitating effect of sin. For this reason, the steps in restoration will be decided by the church leadership, not by himself. The mental effect of sin deceives a person into thinking that he is capable of

treating himself.

3. If the person tries to go to another member of the church for counsel, he needs to understand that it is the leadership of the church, not the members who are responsible for counseling him. In some cases, it may be necessary to talk to family members or friends who are members of the church to clarify this point. Cases have occurred in which members or family have contradicted the counsel of the church leadership, thus creating further confusion.
4. There is a technique that sometimes works to prevent a person seeking counsel outside the church. Warn him that a letter may be sent to any counselor explaining that according to the regulations of the church, seeking counsel outside of church authority is an act of contumacy on the part of the counselee and thus hinders his restoration.

Suggestions

1. In the bylaws of the church, there should exist clauses explaining that if a member of the church under discipline, or under investigation for possible discipline, leaves the church to join another church, then a letter will be sent to the leadership of that church explaining that he has left the church to escape discipline.
2. In the bylaws, a clause should exist prohibiting members to seek counsel outside the leadership of the church if they are under discipline, under investigation for discipline or begging counseled for a serious moral problem that could result in discipline.
3. A typical tactic of the devil is to try to make the leaders feel that they are incompetent. In nearly every disciplinary case that this author has observed, this sort of attack comes from some source or other. Family members will sometimes come to the 'defense' of a member under discipline. The leaders can explain all they want that it is counter productive to 'defend' the person because the leaders are not the enemy. The leaders *ought* to do this, although experience shows that it rarely does any good.

The leaders' dilemma in disciplinary cases:

Counseling situations contain elements that the leadership cannot share outside the boundaries of the counseling session. When it comes time to apply restrictions or discipline, the news will get out to the church members quickly, but without all the facts. The result is inevitable. Some in the congregation will disagree with the discipline applied because they do not have all the facts, though they may think they do. This makes the leaders look like culprits in the eyes of some people. In a large church, it is rare to apply discipline without losing a member, even if the offending party remains. What to do about this?

The bad news: There is nothing you can do about it. You may try explaining that there are aspects of the problem that the leadership cannot share. Some dissenting members will have the good sense to just trust your judgment. Others will not. This is part of the cross that leadership must bear.

The good news: In every situation in the experience of this author in which the leadership has held their ground on godly discipline, and suffered loss as a result, God blesses the church above and beyond any losses. For every member who leaves offended at the leaders for applying godly discipline and counsel, God sends others because He knows He can entrust His sheep to good hands.

Homework: Read Sanders Chap.15-18 and answer the questions corresponding to these Lessons.

Student Notes For Lesson 7

Things that the leaders should not permit those under treatment for serious moral problems to do or say.

1. "You didn't treat me with love." or, "You did not follow the right procedure."
2. Go elsewhere for counseling.
 - 1.
 - 2.
 - 3.
3. Question your competence
4. Question if the discipline is appropriate.

General Suggestions: Providing beforehand for problems that may arise as a result of dealing with disciplinary situations.

Homework: Read Sanders Chap.15-18 and answer the questions corresponding to these Lessons.

Lesson: Special Cases-Problematic People, Habitual Rebels, Heretical Or Divisive Individuals

Materials: Article by Smalling on 'Dealing With Wolves'. Follows this Lesson. A copy should be handed out to each student as homework reading.

Note: The best book currently on the market on this subject is Antagonists In The Church by Haughk. This book is a MUST purchase for the library of any leader. Many of the ideas in this Lesson are amplified and illustrated in this Haughk's book. Several of the observations on problematic or antagonistic people are influenced by concepts in this book.

I. Definition of Problematic People: Problematic people are those who, motivated by a desire for control, cause division and confusion through constant complaining, criticism and resistance to authority.

II. The Basic Motivation Of Problematic People: **Control**. Behind any of the complaints of problematic people, the desire for control and power reigns. NEVER give it to them. This is the worst possible thing you could ever do.

III. Characteristics Of Problematic Types. (These characteristics need to be taken as whole. Not all will apply to a given individual.)

- A. Incredibly tenacious
- B. Extremely high self-esteem.
- C. Aggressive
- D. Tendency toward anger
- E. Rigid attitudes

F. Very manipulative and very charming.

G. Independent attitudes.

H. Frequently very intelligent.

IV. First Signs Of When A Problematic Person Is About To Attack.

A. Begins to express 'concerns' (complaints) about the condition of the church, especially the leadership. Goes around seeking support for his 'concerns'.

B. Meddling in church affairs which are none of his business.

V. Common errors in dealing with them:

A. Being as patient with them as with other malefactors. This is the most serious mistake in dealing with them. Notice Ti. 3:10

B. Trying to reason with them.

C. Trying to please or placate them.

D. Giving them any authority or recognition.

E. Taking a lot of time listening to their complaints.

VI. Dealing with the problematic.

A. General principles

1. Do not warn him more than twice. (Ti.3:10) This is the most common error in dealing with this sort of person. Paul's instructions here are clear. These people represent more danger to the church than any other type of problem. They are capable of tearing a church apart in short order. The feeling of sympathy and patience that a leader may show toward members with other types of sin, is inappropriate here. Paul's commands in Ti.3:10 are not suggestions. Give the person *no more than two warnings*. Then get rid of him. (But make sure first that he is a genuine antagonistic problematic.) You cannot afford to play games with this sort of person. This may seem compassionless. We must keep in mind, however, our compassion for the flock as a whole.

2. Clarify, in one form or another, that they will never be allowed any control in the church. (Normally, when it becomes clear to them that they will never have the control they secretly crave, they will usually leave on their own accord.)

3. Problematic people will waste your time. In the mind of the problematic, you are an idiot, incapable of understanding who he is completely right. Thus, he will take up as much time as he can to persuade you as to how totally wrong you are.

4. Forbid them to discuss their 'concerns' with others in the church. Make it clear that if they do so, you may view it as contumacy. If they cannot agree with the decisions of the Session, (church board or leadership), and are unwilling to adapt to it, then it would be better to look for another church. Make it clear that you will not tolerate decisions of the board to be challenged by appeal to the congregation. There will be no appeals to the congregation. If they attempt to do so by any means whatever, you will consider that an act of rebellion meriting discipline.

5. Clarify that if they persist in their aggressive attitudes, they will be disciplined.

VII. First Step: Meeting with the Problematic. Have one or two elders with you.

1. Choose the place and the time. Do not let them choose it. The meeting should be brief. It should not be over a meal or in a family atmosphere. State the amount of time you can give to them.
2. Permit them to start the conversation. Speak as little as possible and give them no information of *any* sort. They will likely take anything you say, however innocuous, and twist it to make you look foolish. They will *always* quote from you, out of context, to show how wrong you are. Be sure that anything you say, can and will be held against you.
3. Limit the sessions to 20 minutes and stick to it. Make him see that you are a man of your word.
4. Take notes. (Do not permit them to see the notes.) Report the facts to the other leaders.
5. If they ask questions, answer ambiguously.
6. Do not allow their accusations to put you on the defensive. Maintain a professional attitude.
7. Do not argue with him. You will not change his minds and will only provoke him more.
8. End with the warning that the church leadership will not tolerate persistence with his 'concerns' since it may tend toward dissension in the church. Ti. 3:10

. Second Step: A meeting with a warning.

1. This ought to be done on Session (board) level.
2. In this meeting the Session will establish clear limits on the activities of the problematic person, with the warning that if he crosses the boundaries, it will be necessary to excommunicate him for the sake of the unity of the church. Since this is the second warning, make it clear that there will be no further warnings.

Teach your people how to work together to prevent problematic people from causing trouble.

Teach in your membership course that all churches have internal problems from time to time and that one of these is the inevitable discontent of some people in the congregation. Show them the signs of the problematic person and teach them how to resist. Make a 'covenant' with the congregation between them and the leadership to work together to prevent this sort of thing. Point simply the key marks of an habitually problematic person.

A. Habitual complaining or gossip against the leadership.

B. Complaining about petty things.

C. Campaigning behind the scenes to get support for their petty complaints.

X. Homework: Read Smalling's article, Dealing With Wolves.

Dealing with Wolves

Acts 20:28-31

One of the key functions of the New Testament elder is to watch out for wolves that may destroy the flock. By wolves we mean false persons who may come in to provoke divisions and/or steal sheep. Paul had to fight wolves constantly and we do too. He had his judiaizers. Today we have false Christians and false cults.

Two Kinds Of Wolves

EXTERIOR: Acts 20:29 "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock."

Notice that they usually wait until the missionary is absent to enter in because they know that the missionary is likely to have discernment to spot them. The phrase "enter in" shows that they are from outside the fellowship. These are usually false cults and can be dealt with by warning the people in advance about what are the current false

cults: Jehovah's Witnesses, Mormons, Jesus Only, Church of Christ, etc. These wolves are usually recognizable by name and are therefore not as dangerous as the other kind. Simple instruction to the converts about what groups to watch out for is usually sufficient. Note that Paul spoke about wolves as being a certainty.

INTERIOR: "Also of your own selves shall men arise speaking perverse things to draw away disciples after them" Acts 20:30. These are the most dangerous kind, because they are good Christians gone bad, and are already in the church. This kind is therefore the most difficult to detect and deal with.

These are often believers who have pride and ambition in their hearts (James 3:14-16) or are dissatisfied for some reason and then the devil begins to use them to draw away a following after them, rather than after Christ.

Note: Both classes of wolves are usually people who are self-deceived and therefore do not realize that they are wolves.

Why does God allow wolves to come into the church? "For there must be also heresies among you, that they which are approved may be made manifest among you" 1Cor. 11:19. At no time will you learn more about the people under your charge than when wolves come in. Their loyalties and stabilities will be put to the test. People that you thought were key people, may turn out not to be so. Others that you thought were weak will turn out to be stronger than you thought.

How to recognize wolves 1. They always operate behind the backs of the leaders. Jn. 10:1-2 They will often visit the people in their homes without the permission of the church leaders. They will try to obtain authority or position in the church without going through the leaders. Jesus taught that they come disguised as God's sheep. Mt. 7:15-17.

A simple key basic way to detect them is when they start to steal sheep.

Sheep don't steal sheep. Only wolves do.

2. They are critical of the leaders; usually behind their backs. II Jn. 9-10 Everyone has weaknesses in his ministry, but this does not give people the right to go cutting them down with criticisms. The difficulty lies at times in the fact that some of the things that a wolf may say may be true. But this is not justification for undermining the ministry of a person by criticisms, especially to weaker members in the church. Note some things that wolves said about Paul. II Cor. 10:10

3. They boast of their own spirituality. 2Cor. 10:12. Note here how Paul sarcastically mocks the spiritual pride of the wolves. They are often comparing themselves with others and the comparisons always seem to turn out in their favor. They frequently claim to have more light on some things than the missionary and may imply that they have more to teach than the missionary. II Thess. 3:6

4. They tend to provoke divisions. Ro. 16:18 5. They invariably seek out the weaker believers. Ro. 16:18 Wolves seem to have a kind of internal radar by which they seem to detect the believer. It may be a satanic form of discernment. They will invariably do directly to the weak believer and try to get in their favor.

How to deal with wolves Titus 3:10 "A man that is an heretic after the first and second admonition reject."

Rebuking and Rejecting: With nearly any other kind of problem with people, you normally demonstrate patience, compassion and mercy, but not so with wolves. You must show no patience, compassion, or mercy. Paul's instructions are clear: a wolf does not deserve more than two rebukes before throwing them out. Be very firm with them. Example: A Jesus only comes into your church. He sits quietly and makes no disturbance but after the meeting sidles over to some weak believers. You discover he is getting addresses. You take him apart and warn him. He comes back again another time and does the same. Again you warn him and make it clear that one more offense and you will have to close the door to him. Again he ignores you.

You then tell him to leave and not come back. A warning from the pulpit to the people may be necessary.

Running Interference: The whole church, especially the mature believers should be trained in how to run interference when a wolf enters.

This means simply intercepting the wolf before he or she has an opportunity to get to the weaker ones after the meeting, and engage them in conversation so that they will not have opportunity to do damage. All mature believers in the church should understand that they can be called upon to do interception duty if necessary.

Dealing With Problematic People

Definition of Problematics

Motivations of Problematics

Characteristics of the Problematic Personality

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

First Signs That A Problematic Is Getting Ready To Attack.

- 1.
- 2.

Common Errors In Dealing With Problematics

- 1.
- 2.
- 3.

4.

General Principles

- 1.
- 2.
- 3.
- 4.

First Step: The Interview With The Problematic

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.

Second Step: Meeting And Warning

- 1.

Teaching Your People To Help In Dealing With Problematics

LESSON: Conflict Resolution

Introduction

1. Distribute Warm up Exam
2. Review homework. Continue practicing correction techniques with the students.

Lecture: Conflict Resolution

Introducing The Theme

1. This Lesson will deal with the role of the leader as regards resolution of conflicts between two persons. The leader, in this scenario, will not be a party involved in the conflict. Other kinds of situations will be dealt with in another Lesson. The material below will be to assist the leader to play the role of mediator.
2. It is assumed that the nature of the conflict is relatively minor, among people who know each other, involving questions such as how to proceed in a project, etc. More serious matters involve ecclesiastical discipline and will be dealt with in another Lesson.

How do you know when a conflict is brewing between two people in the church when you have not been formally notified?

1. Typical symptoms are:
 1. Cliques: It seems that certain people are making a point of avoiding each other.
 2. Absenteeism: People begin to attend irregularly.
 3. Silence: Some people stop communicating and isolate themselves when they feel in conflict.
 4. Work teams seem to fail to produce as expected.
 5. Sarcasm: This symptom is an overflow of a heart full of malice. It should be dealt with as malice, not as mere comments.

Determine if you ought to be involved as mediator. You intervene:

1. When one of the parties asks you to mediate in the conflict. (Though your office as 'leader' gives you the right to be involved whenever you think it necessary, it is more effective to obtain 'permission'. It is more effective to approach them as a servant offering to help, rather than as an authority figure bringing order.)
2. When the effectiveness of a work-group is hindered by the conflict and you have no other option but to interfere.
3. You are respected by *both* parties. If you lack the respect of either party, it would be better to ask another leader to do the job.

Initial Procedures

1. First, clarify to the disputants how the conflict is affecting production. This helps change the focus from feelings to the facts of the case. People are generally more interested in their own feelings more than any other factor. As soon as they see how their conflicts are affecting outcomes, you will have earned the 'right' to intervene. Let them know that this conflict is not acceptable and needs to be resolved.
2. Establish a joint meeting to resolve the conflict, expressing that "this is a problem that we three are going to resolve together" so we can work together more effectively. Clarify that you are not a judge. You are there to help get matters back on track and that you are not interested mutual accusations.

During the meeting:

1. Establish rules of procedure. Make it clear that you are in charge of the meeting. The rules you establish depend on the situation. You will establish rules such as 'when one person speaks, the other will not interrupt.'
2. Make it clear that each person should present his view objectively, without attacking the other person. Be specific, not general. Try to get them to present their

- views as though they were a third party observer. The idea is to keep emotion out of it as much as possible.
3. Key: Do not permit that people weep in order to deviate the issues from the central points. People sometimes use weeping as a means of gaining undeserved sympathy.
 4. Seek to come to an agreement on the nature of the problem to be resolved. Stop and pray asking for guidance.
 5. Ask each person to generate possible solutions. If the situation is emotionally charged you can ask that the parties *write* their solutions on the spot instead of expressing them verbally. Compare them with your own. Afterwards you can express those solutions which they have in common. This forms the basis for the solution.
 6. Ask each person to commit to resolving the problem.
 7. Summarize and fix a follow-up meeting to insure that the conflict has been resolved and each is keeping his commitment.

Homework: Sanders 15-18. Answer corresponding questions.

Some General Diplomacy Techniques For Lesson 9

TRIPLE OPTION PLAY: Instead of a simple choice between doing or not doing a thing, give to the person several options and allow them to choose the one they think is better. Example: Do NOT say, "Would you like to help on repairing the church this Saturday?" This requires a yes-no answer. It's easy for the person to simply say 'no'. Instead, put it this way: "In which of these three areas do you feel most comfortable helping this Saturday?...painting, washing windows or repairing furniture?"

CUTTING THE CAKE: Example: Two children are fighting over a pile of candies, some of which are more desirable than others. Each child, of course, wants the best ones. The solution is to have one of the children divide the candies into two piles. Then the other child will choose the pile she wants. Thus, the first child is motivated to divide the piles as equally as possible to avoid losing. This kind of technique is useful for adults for dividing responsibilities, rights or other things.

HOLIER THAN THOU: Joe and Bill could not come to agreement regarding responsibilities in the church. Ask them to write down what each thinks is the most equitable plan. Let them know that you will submit these to a neutral party for evaluation which will decide which plan is best. It is remarkable how this technique brings agreement. Frequently the plans turn out nearly identical. The reason this happened is because it focuses the parties involved on the task rather than their rights.

SUBSTITUTION: Due to a mix-up, both John or Bill were scheduled to do the announcements next Sunday. One of them will be put aside. How do you handle this diplomatically? Tell one of them you have a job for him that is more important than the announcements such as taking up the offering because he does a good job at that. It's the old technique of getting the bone away from the dog...give him a piece of meat instead and you won't have to fight him for the bone.

TOSSING A COIN : The idea of casting lots to determine who gets which share of the inheritance is found in the Bible in Ps.16:6.

TEMPORARY MEASURES: "Let's try this for a month and see how it works.

GIVE ME A HAND: Instead of assigning a job, ask the person to 'help' you. Do not say, "I want you to arrange the seats next Sunday." (The person may be thinking, 'I don't give a hoot what he wants.'). It is better to say, "Can you help me with a problem? I will not be able to arrange the seats next week and I need someone I can rely on to do it. Will you be able to do this for me?"

THE REAL NEED: Sometimes people hide their real motives when complaining. A person may argue a point when all they want is a little appreciation. Sometimes you can find a way to meet this need in a way that is different from what they are asking.

Student Notes Conflict Resolution

Clues That There Exists A Conflict Among The Members.

- 1.
- 2.
- 3.

How To Determine If You Are The Right Person To Resolve The Conflict.

- 1.
- 2.

First Steps

- 1.

Procedures During The Meeting.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Student Notes General Diplomacy and Negotiation Techniques

1. Triple Option Play
2. Cut the Cake

3. Holier Than Thou
 4. Substitution
 5. Flip a coin
 6. Temporary Measures
 7. Help Me
-

LESSON: Creative Thinking

Introduction:

Start off with an illustration about someone who used creative thinking in a project. My favorite is the following:

At a missions conference in the states, the Sunday school teachers needed a way to get the 5&6 year old class, first grade, to understand what is a missionary and why we were having the conference. One of the ladies had a shower curtain at home with a world map printed on it. They took the shower curtain, and bought some cans of shaving cream spray.

Then they had the kids take the spray cans and fill up the USA with a shaving cream. They did the same with great britain and a few other countries. The teachers said that the cream represented the message about Jesus. Where is there the most cream? That is where there are the most churches that preach the Gospel. Then they asked the kids why there was no cream on other countries. They explained something about the people in certain countries and that they did not have the Gospel. So somebody must take the Gospel to them. How? The kids now could be the missionaries. They had the kids take their shoes off, get into the pile of cream in the USA, pick up some of the cream in their hands, and walk it over to the countries in which there was none. The next day, the children were able to articulate in their own simple words what is a missionary.

Remind the students of the difference between real leaders and spiritual janitors that we discussed in a previous Lesson.

Define here what is creative thinking: The ability to invent original ideas for accomplishing your goals.

Why are some leaders only able to maintain the status quo? Part of the reason is lack of creative thinking. The germ of it comes from our imagination. This is a faculty of mind given by God, which He expects us to use. Guidance from God often comes through the application of our own mental faculties.

(Illustration of how the natural faculty of imagination gets repressed as we grow. Illustration of the dot on the board: A high-school teacher put a small chalk dot on the blackboard. Then he asked the class what it was. The students all agreed that it was nothing but a dot of chalk on the blackboard. The teacher replied, "I did the same exercise yesterday with a group of kindergartners and they thought of many things it could be, such as a star, or the eye of a bird, an insect egg, or the top of a bald man's head seen from an airplane.

What is the difference between these two groups of students? In the 10 years between the two groups, the high school students were losing their faculty of imagination. Why? Because they were learning to be 'specific' about things; learning the 'right answers'; and learning what 'can and can't be done.'

Learning facts is not the same as learning how to use your mind. Imagination is not something to kill in Christians, but something that needs to be used rightly, sanctified, just like all other faculties of our mind. Christians sometimes have erroneous concepts about the mind. They wait for God to give Divine revelation, while God in turn is waiting for them to put to work the faculties that He gave them. Result: neither they nor God do anything, and nothing gets accomplished.

What are the barriers to creative thinking in a Christian leadership context? (Ask the students here what THEY think are the barriers. They will probably come up with some of these same things. You can then help them with the aspects that they don't come up with.)

Fear of failure; fear of ridicule ("If this new idea fails, we'll look like fools and the people will lose confidence in us.")

Negative thinking: Seeing first all the reasons why a thing can't be done, and talking yourself out of it. The key difference between a leader who gets things done, and those who only manage, is that the former ignores all the reasons why it can't be done. There is a natural tendency in the human mind to look at a new and apparently impractical idea, and say why it can't be done. All great entrepreneurs think the opposite. That is the difference. They do not say, 'is this going to work?', but 'how can we make it work?'

Comfort Zone: We establish limits in our minds of the sort of things that we are comfortable with doing, and limit what we are really willing to do. Sometimes it is good to get out of our 'comfort zone', and do something new that we don't feel gifted in. ("That's not my gift.")

Laziness: ("I'm not creative.") Creativity is thinking, and thinking is hard work. It is easier to do that which is familiar.

Explain the concept of 'brain-storming'... Sitting around in a group and coming up with all sorts of ideas until we hit on one that is really valuable.

Example: In a business meeting in a paint company, the technicians were discussing the problem of removing paint. One man said that they could mix dynamite into the paint so that years later they could just set a match to it and it would blow off the wall. This silly idea was re-worked by the group until they came up with a practical solution: Mix a chemical with the paint in such a manner that later if another substance were pasted over the paint, it would react with the chemical in the paint and dissolve the paint. From this the idea of paint remover was invented.

Group Dynamic for Creative Thinking

Divide the class into groups of 3 or 4. The assignment is to invent an idea for evangelism under the condition that the idea is as silly and strange as possible. The idea is to help them break the limits of their imagination and be creative. They will have 15 minutes to do this exercise, and it must be in writing. The only limitation is that the idea must not be harmful to anyone. After they are finished with this, collect them and read them. Then re-distribute the same exercises but to different groups. That is, give the idea of group no.1 to group 3, etc. Then have the groups take the same idea and re-work as they wish, to make it feasible.

This dynamic should help them see that it is fine to come up with weird ideas, because they can be made to work.

If time is left over, have them do the same dynamic, this time using the idea of a novel way to present a sermon. Use as an example an idea we saw applied in one of our churches: The preacher preached for about 10 minutes on the subject of concern for one another. Then he divided the congregation up into small groups of 4, to pray for one another's concerns for 10 minutes. Then he continued his sermon. This happened 3 times. It was a novel approach to sermon applications.

No homework.

Student Notes
Creative Thinking

What Is A Creative Thinker?

Illustrations Of Creative Thinking

- 1.

Barriers To Creative Thinking

- 1.
2.
3.
4.
5.

LESSON: Decision Making

Introduction: This Lesson is based on the previous one, Creative Thinking. Your goal is to help the students understand the process of inductive reasoning in decision making. Getting creative ideas is not the same as putting them into action, however.

Making Decisions

- 1. The Process Of Inductive Reasoning. Note: With poorly educated people it is preferable not to use the term 'inductive.' Avoid philosophical discourse which deals with the difference between inductive and deductive logic. Show-offs will create confusion at this point. Use instead something like, 'The logic of the detective.' With scientific or medical personal, they will be familiar with this term and it will present no problem for them.
1. The 'detective' example of inductive reasoning: How detectives use induction to come to conclusions. "Give me the facts, nothing but the facts." This is their attitude before making decisions. He doesn't go about to prove anyone guilty or innocent. Likewise, leaders must make decisions and must be careful to gather all relevant information. (Some of these sources of information may be subjective, such as what God seems to be indicating in their quiet time.)
2. Sources of 'spiritual' evidence.
3. Note: Decision making in Christian leadership is primarily a spiritual process rather than intellectual. Often the evidence gathered for making the decision is a mixture of spiritual and material. In a church situation, God will normally have already spoken to one or more of the other leaders about the situation. Comparing notes of what God seems to be saying through their quiet times will often help indicate His will. Leaders should consider such evidence to be valid, and take them seriously. These are not inferior to the concrete 'facts' of the case. Avoid excessive human reasoning in making decisions. Do not permit your board or session meetings to degenerate into a business meeting. We serve God principally in our spirit. Rom. 1:9 For God is my witness, whom I serve with my spirit in the gospel of His Son
4. The Quiet Time: As a leader, it is imperative for you to listen to God in your devotional life and note what God is indicating to you out of His word.
5. Prayer and fasting for seeking God. The Bible clearly teaches this as a practice among church leaders when it comes to making important decisions. It is something that to take serious. Acts 13:1-2;14:23
2. The "Incubation" Principle

God created us with a subconscious. This is subliminal part of our brain that functions by itself with its own type of logic of which we are not usually conscious. If we encounter a complex and serious problem, we can put it to work by a process we can call 'incubation'. We simply put in our minds all the relevant data and then forget it for the moment. Frequently the answer will appear in our mind a few days later. This is a process scientists use for 'inspiration' in there research. Like the greek philosopher Archimedes who found the answer to a difficult math problem while taking a bath. He had given up temporarily on the problem and during the relaxation of the bath, the answer was suddenly clear. "Eureka!", he shouted, ("I have found it!") His subconscious had been working on the problem in the relaxation of the bath.

Student Notes
Decision Making

Types Of Reasoning Process In Making Decisions.

- 1. Deductive
2. Inductive

Sources Of Evidence

- 1.
2.

The "Incubation" Of Ideas

Lesson 12
Verbal Self-Defense For The Leader

Note: Circumstances may occur when it is legitimate for the leader to defend himself. Sanders explains a couple of techniques for dealing with criticism. These involve paying no attention the criticisms unless they come from the united voice of your ministerial colleagues. The sheep do not correct pastors.

When Is Self-Defense Legitimate?

- 1. Self-defense is legitimate when the truths you preach are attacked.

(Note the pattern of the entire book of Galatians. Paul defended the gospel he preached as the only true one. Notice his comment in 1:1-2, "...all the brethren who are with me." and 2:7-9, in which he presents his gospel to the Apostles for validation. If this is not a Presbytery exam, I don't know what else it could be. Not that his appeal is to the body of ordained elders who have approved his ministry.

B. You Defend Yourself When The Legitimacy Of Your Call Is Put In Doubt.

The Epistles of First and Second Corinthians exist to show how the Apostle Paul defended his calling. Not. 1Cor.4:1 Paul considers the critics of his ministry as inadequate judges. He simply said so. If there are persons in the congregation who question the legitimacy of your ministry, tell them that you are indifferent to what they

think. There exist within the church (or *ought* to exist) responsible courts such as a board of Presbytery for determining if your ministry is meeting biblical standards. If people in the congregation have complaints, they can present those complaints in writing, with evidence, to the appropriate body. But we see also Paul's warning that those who lodge complaints may subject themselves to discipline as slanderers of the brethren.

What if the criticism is correct? Just use Sander's technique and say, "Pray for me."

Basic Verbal Self-defence principles.

Note: These techniques are intended for a certain kind of habitual complainer and assume that the criticism is unjustified. Such devices may not be recommendable for ordinary people.

1. Never reply to the attack on your person. Divert it to the *issue*. The intent of the attack is always to get you to defend your person. Don't fall into the trap. Remember: You have no moral obligation to defend your ministry to the congregation as whole. According to 1 Tim.5, the leader is never obliged to prove his innocence. The burden of proof is always on the accuser.
2. Return the attack back to the other person by asking questions which divert the theme from your person to something abstract.

Verbal Self-Defense Techniques

Time Travel Technique

Attack: "Why do you always....?"

Defense: "Since when did you first begin to imagine that I"

1. Wrong application of the Time Travel technique.

Critic: "¿Why do you always preach about condemnation?"

You: (WRONG approach) "I *don't* always preach on condemnation! I preached on grace last Sunday. I don't think that my emphasis on condemnation is excessive, etc."

(Note that the attack presupposes the truth of the accusation. It is a mistake to try to refute the presupposition because this simply embroils you in a fruitless whether or not it is true you preach excessively on that subject. What you are doing is defending your person and conduct, which is precisely what the critique wants you to do. He wants you on the defensive.)

1. Correct Application of the Time Travel technique.

Critic: "Why do you always preach about condemnation?"

Defense: "Since when did you first begin to imagine that I preach excessively on condemnation?"

(Note that this defense returns the accusation on the other person. It focuses first on a past event in the mind of the critic, rather than his attack on you. It also brings into question the validity of the critics perception. This insinuates that the problem is *really* located in the critic rather than in your preaching.)

Another Example Of The Time Travel Technique

(Note: This attack is identical to the one above. Only the form of expression changes.)

Critic: "Doesn't it matter to you that...?"

Correct Defense "Since when did you first begin to imagine that it does not matter to me."

Example:

Critic: "Doesn't the condition of the Sunday School matter to you?"

Defense: "When did you first begin to imagine that the Sunday School does not matter to us?"

(Note: This defense, like the other, focuses not only on an event in the past, but insinuates that the problem is only in the imagination of the critic.)

Alternate Defense...Shock effect.

There is another defense which should be used with caution, and only with people with whom you are fed up. To the question, "Doesn't it matter to you...", simply reply, "No, it doesn't." Then walk away.

Critic: "Doesn't it matter to you what the people think of the your preaching?"

Defense: "No. Why should it matter to me?" (Then turn your back and walk away.)

This is sometimes the last thing that the critic expects. It is totally disarming. It rarely works twice with the same person, however.

Computer Technique

1. This technique involves acting emotionally detached. Computers are impersonal because they have no emotions. In this technique, you act as though you did not realize that your person is under attack. Instead, you speak as though the critic were referring to some abstract concept in which you are not personally involved.
2. Any criticism involves two parts: An attack on the person, plus a situation.

Do not respond defensively to the attack on your person. Speak to the situation as though it were an objective and impersonal question having nothing to do with you.

Wrong Application:

A. Attack: "Since we have the new church board which you organized, the church has not grown."

B. Defense: "Are you saying the board is incompetent or that I put it together wrong? I think the board is doing a good job...etc."

The attack insinuates you were wrong in the way you organized the church board and that both you and the board are incompetent. If you address that point, you will have fallen into the trap. The person will claim that they never actually said that you or the board are incompetent and you are accusing them falsely. This is a half-truth.

They never actually *said* those things, but only implied them. It embroils you in a dispute over whether or not they have attacked you and the board personally. If you let this happen they have already won. Their whole strategy was to accuse you and the board before others without standing accountable for it. Thus it doesn't really matter to them if you win the argument over what they *really* meant. He may even 'apologize' for giving that impression. That's fine with him because the impression has already been given and that is exactly what he wanted.

This kind of attack is always in a public setting because you are not really the audience he is speaking to. If the person has said this to you in private, you may want to sit down with the person and discuss their feelings. Notice I said, *their feelings*.

Right Application

A. Attack: "Since we have the new church board, the church has not grown."

1. Defense: "Church growth is an interesting science. The differences between the city and the country and between social classes makes it a complex question. Have you read a book on church growth lately?"

(This defense turns the tables on the person. First, it deviates his comments as an abstract problem, not a personal attack on you. Second, you reveal his ignorance by showing he has not studied the question. This implies he is simply shooting his mouth off ignorantly.)

Student Notes Verbal Self-Defense

When Is It Legitimate To Defend Oneself?

- 1.
- 2.

Basic Principles Of Verbal Self-Defense

- 1.

Basic Techniques

1. Time Travel
 1. Variation 1
 1. Incorrect Application
 2. Correct Application
 2. Variation 2
 1. Incorrect Application
 2. Correct Application
2. Computer Mode
 1. Incorrect Application
 2. Correct Application

LESSON: Ministerial Ethics

Ethics In Our Relationships With Other Ministers

Ordained ministers have certain rights and privileges. No one may disregard these rights without due process. If we understand these rights, we can more easily avoid treating our fellow ministers unethically. These are:

The Right To Respect

1Tim. 5:17 *Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.*

1. The preaching and teaching of the Word is so central to Christian ministry that we must honor those engaged in it. This includes:
 1. Avoiding derogatory comments about a fellow minister which questions his competence. Exceptions:
 1. We have the right and mandate to speak against heretics since these are not fellow ministers. Rom.16:17-18
 2. This does not apply to disciplinary cases.
 3. Evaluating a fellow minister for consideration of future work is not speaking derogatorily of him.
2. We treat fellow ministers as equals, because that is what they are before God. (In Reformed ecclesiology, there is no other rank higher than the ordained minister in this dispensation. Some ministers have earned more respect than others because of their experience or accomplishments. But in no circumstance are we to treat any minister as less than a minister of Christ.)

The Right To One's Own Domain Of Ministry

2Cor. 10:16 *to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.*

Rom. 15:20 *And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation,* Even the apostle Paul recognized the concept of 'territory' in ministry. Every minister has his 'sphere' of accomplishment which we respect. If a minister is working in a certain area, we avoid infringing there. We avoid building our church next door to another legitimate evangelical work. We avoid evangelizing villages where others are evangelizing. By the term '*another man's foundation,*' Paul recognized others have ownership of the ministries they found.

The Right Of Authority Over Our Own Flock

Acts 20:28 *Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God*

which He purchased with His own blood. (29) For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

The Holy Spirit gives a particular flock to each minister to shepherd. From this we conclude certain ethical principles:

1. We do not steal sheep from another minister's flock. Some consider themselves and their denominations so superior that they feel justified in taking people from other legitimate evangelical groups. This is a religious form of thievery.
2. The mere fact that the "sheep" of other ministers are Christians gives us no right to minister to them without permission from their "shepherd."

Freedom From Accusations Without Due Process

1Tim. 5:19 *Do not receive an accusation against an elder except from two or three witnesses. (20) those who are sinning rebuke in the presence of all, that the rest also may fear.*

1. The Right To Be Judged By One's Own Peers.

No congregation has the right to receive accusations against a minister. Timothy, not the congregation, had the authority to receive accusations against the elders. Even then, substantial eyewitness evidence is necessary.

1. The Burden Of Proof Is On The Accusers.

The accused ministers have nothing to prove. All burden of proof is on the accusers. If they fail to prove their accusation, then they are slanderers and must be rebuked before all.

The Right Of Voice And Vote In All Matters Concerning His Ministry

We see in several instances how even the apostles did not impose their authority over ordained elders to oblige them to accept their decisions. The Apostles recognized the right of others to be consulted in matters affecting them.

1. At the Jerusalem council, Acts 15, all the elders present had voice and vote, even though they were not apostles.
2. To Philemon, Paul says, Philemon 1:14 *But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary.*
3. Regarding Apollos, Paul says, 1Cor. 16:12 *Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; Paul 'urged' him but did not command him.*

Important Note: Christian hierarchies sometimes disregard these rights in their treatment of ministers within their ranks. If you are an officer in a Christian hierarchy, be aware of this tendency and take measures to avoid it.

LESSON: Relationships Between Leaders//Preparation For Final Exam

Relationships Between Leaders

The 'Secret Contract' Among Leaders.

1. Two or more leaders can make a contract among themselves to defend each other always when the one of them is verbally attacked. This includes the agreement never to talk negatively about one another to others. This presents a solid and united front to critics.
2. How does this work when leader commits a mistake that others know about? If the leader commits a mistake of a public nature, tell the critics that the other leaders are aware of it and will deal with the matter. Defending the honor of the office may involve defending the leader.

It is important to recognize that God frequently defends the leader even when he is wrong in a decision. This is to defend God's own honor in His appointments. Beware of your pride at this point. Some leaders imagine that they are always right because things seem to work out despite confusion. This is a self-deception.

Review Before Final Exam

Your general appearance before others: 2Cor. 6:3 *"We give no offense in anything, that our ministry may not be blamed."*

1. Manner of speech: Talk with confidence, but without an arrogant nor imposing attitude.
2. Manner of dress: Clean but not ostentatious.
3. Manner of Repentance: Never blameshifting, nor minimizing your mistake nor explaining it away.

Review the basic elements of Lesson One, using Mt.20:20-28.

1. The importance of the virtue of INTEGRITY as the core of your entire ministry. You earn a reputation as a man of integrity by:
 1. Keeping your word once it is given.
 2. Being frank, simple and clear in your manner of communication.
 3. Repent when you make mistakes, hiding nothing nor blaming others.
 4. Consistency in your pattern of communication with your subordinates. People learn what to expect from you.
 5. Remember: This kind of reputation cannot be earned from one day to the next. It is earned over time.
2. Repeat here the illustration of the Honorable Lieutenant.
3. The three principles of Mt.20:20-28.
 1. Parity
 2. Service
 3. Suffering

Give time for the students to ask questions about the course. sometimes they have questions about real problems.

Remember to distribute the course evaluation sheets to the students.

Remember to check homework in Sanders. You can do this during the exam.