



Leading Like Jesus:

A Character Formation Curriculum
for Teachers and Administrators of the Amharic Bible Schools
based on **Leader's Covenant**© a Resource of MentorLink
www.mentorlink.org

Facilitated by
Tim Jacobson and Bob Kirk with local colleagues
A partnership between EKHC, SIM, and MentorLink
Indibir, Ethiopia
August 2015



Table of Contents

Introduction	2
Back to the Basin: The MentorLink Story	4
How to Use These Materials	7
Transformational Bible Reading	9
Preparing an Exposition	12
Developing an Expository Outline	13
About Dialogue Education (graph)	18
Leader's Covenant	21
#1 – I Am Accountable to Jesus	22
#2 – I Will Live Like Jesus	26
#3 – I Will Serve Jesus	30
#4 – I Will Lead Like Jesus	39
#5 – I Will Develop Leaders	43
#6 – I Will Seek His Face	46
#7 – I Will Seek Spiritual Fruit	52
#8 – I Will Collaborate	56
#9 – I Will Faithfully Steward Money	60
#10 – I Will Use Wineskins to Serve	64
Journal Pages	70

Leading Like Jesus

Introduction

The “**Leading Like Jesus**” curriculum was designed for the annual administrative and continuing education gathering of Amharic Bible School teachers in Ethiopia at Imdibir in August 2015. It is based on the **Leader’s Covenant**© which was developed as a response to the global crisis of leadership in the Church, The purpose of this curriculum is two-fold: 1) to help the participants themselves become more like Jesus in the way they lead, and 2) to help the participants facilitate the learning of others, particularly in Amharic Bible School settings, to become more like Jesus in the way they lead.

The curriculum is designed to closely align the content of the Leader’s Covenant with the way it is taught. The educational philosophy used is based on **Dialogue Education**© as taught by Global Learning Partners©. It is the prayer of the curriculum developers that the methods, motives, and character of Jesus will be reflected in the learning process. The expectations and the process of this type of “learning oriented” education will be further explained and modelled.

One other important piece of the curriculum is the understanding that our heart attitudes, our character, and our habits need the work and power of the Spirit of God in order to be transformed. The primary agents of transformation are not the curriculum, nor the Leader’s Covenant itself, nor even interaction with other servants of God. Primarily, it is the Spirit of God using the Word of God that must transform us. But how do we interact with the Bible in a way that is transformative, not just informative? There is grave danger in reading the Bible for information and not obeying what it says. Len Thompson, director of Urban Sanctuary Canada, has contributed his expertise around the theme of “**Transformational Bible Reading.**” Part of interacting with the Bible transformatively will be the encouragement to memorize Scripture.

The Leader’s Covenant© includes Scripture passages that the points of the covenant are based on. Each lesson in this curriculum will develop an exposition (teaching that exposes the meaning) of one or more of these passages. This is a critical part of the lesson and shapes the interactive activities that follow. Not all of the passages can be treated because of time limitations, but participants are encouraged to develop their own expositions as they facilitate this training with others. As an aid to that, the curriculum includes a summary called “**Preparing an Exposition**” along with a few models. This section was contributed by Marty Culy and Bob Kirk. The expositions are not full sermons, just very focused teaching that lays bare the meaning of Scripture. We believe that exposition and transformational Bible reading should work together.

This training attempts to align all of these factors in order to allow the Spirit of God opportunity to change the lives of leaders to lead more like Jesus. It is the prayer of the facilitators as they

join the participants at the feet of Jesus that together we would be transformed more and more into his image.

The development of the curriculum and the project to facilitate the training is an example of Leader's Covenant principle #8, "I Will Collaborate." The grace and joy of "serving and collaborating harmoniously with...fellow leaders" was experienced organizationally between the Ethiopian Kale Heywet Church, MentorLink (Canada, Ethiopia, USA), and SIM (Canada and Ethiopia). Some individuals, in particular, who experienced this joy and grace include Berhanu Wolde, Wondimu Abebe, Marvin Brubacher, Len Thompson, Bob Kirk, and Tim Jacobson. But there are, in fact, many others – those who serve these organizations to facilitate administrative functions, those who donated financially, those who pray and encourage, and many others on whose shoulders we all stand. God's Kingdom is, indeed, wide and diverse. When it works harmoniously together, the Body of Christ is a wonder to behold.

Back to the Basin: The MentorLink Story

<http://www.mentorlink.org/index.php/about/the-mentorlink-story/>

As the 20th century drew to a close, countless mission agencies and ministries mobilized to saturate the globe with evangelism. God answered prayer! Hundreds of thousands of new churches were planted as the new century dawned.

But...capable leaders did not spring up magically. In many places the fruit of the church planters, new believers, stopped growing or withered away.

Many parts of the globe could tell a story like this: the Philippines saw 51,000 new churches planted in the 1990's. However (and this is a big however), an official Filipino study found that of the churches that failed, 91% cited "lack of coaching/mentoring of the leader" as the cause. Jesus said exactly the same thing. "The harvest is plentiful...but the laborers are few."

If you look for the roots of Mentorlink, you will find them in a mission phenomenon known as CoMission. In the early 1990's, 84 mission agencies partnered together to answer the call to come to the former Soviet Union to teach Christian ethics and values in their educational institutions. Dr. Stacy Rinehart, then with The Navigators, led the team conducting training for the 1800 missionaries sent.

MentorLink International was birthed at the end of this time, in a strategic meeting of 13 leaders representing 12 different ministries. Nearly a hundred mission and ministry leaders contributed to MentorLink's mission and approach. Everywhere the cry was the same: the Church needs leaders...leaders with passion, training, and character.

MentorLink International was formally founded as a ministry in January 2000 with a large anonymous financial gift. As the MLI staff began to tackle the issues of developing leaders for the burgeoning global church, we found the rift to be greater than anyone knew. Yes, there was a huge shortfall of leaders.

But even more disturbing was the model of leadership accepted as the pattern to follow. This fallen, human model has many forms:

- the success and production emphasis of the western business professional
- the centralized power boss in the Former Soviet Union
- the distant "strong man" in China
- the chief in Africa
- the all-knowing guru in India
- the dictator in Latin America

Whatever the form, the desired outcome is the same: power, control and success for the leader and his or her organization. The cost in crushed lives, dejected spirits and scarred testimony of the church is beyond quantifying.

Christ gave one holy model and it works in every culture! It's the posture of a Servant bent over a basin, gently washing dirty feet. The desired outcome was the deliverance of people from the bondage of evil and into God's Kingdom. This Servant was crushed, dejected and scarred for a testimony of God's power to redeem through sacrificial love.

The only path from the human to the holy is following in the footsteps of Jesus. He set down His leadership philosophy simply:

You've observed how godless rulers throw their weight around, how quickly a little power goes to their heads. It's not going to be that way with you. Whoever wants to be great must become a servant. Whoever wants to be first among you must be your slave. That is what the Son of Man has done: He came to serve, not be served—and then to give away his life in exchange for the many who are held hostage. (Matthew 20:25-28, The Message)

As the MLI staff meditated on this passage and 'watched' Jesus lead in the gospels and Acts, we saw that the timeless solution for the present problem was Jesus' mentoring model:

Jesus' method focused on character transformation through close mentoring relationships. Christ demonstrated it daily with his disciples and changed them from the inside out. The apostles followed Jesus' model - intentionally investing as freely in others as He had invested in them.

The result: exponential growth in Kingdom leaders for an expanding Kingdom movement.

This caused us to shift the focus of developing leaders from content and skills to character and Spirit. In His Word and life Jesus gave us a relational, character- transformation pattern which calls leaders to communicate from their heart and life, and to minister through transparency and honesty, embodying Christ-like values as they serve and lead.

This "inside-out" leadership development is summed up by our Transformational Goals:

- Building God's Kingdom
- Living the Gospel of Grace
- Leading as a Servant
- Operating in Teamwork and Community
- Accomplishing Intentional Multiplication

Returning to Jesus' model has yielded results that can only be accounted for by God's blessing! Even as the number of nations MentorLink reaches increases, our core staff remains small. Mentorlink is able to work through partnerships and existing networks within a country to develop the next generation of Christ-like leaders. Our role as a servant team is to equip these national and local brothers and sisters and release them into full Kingdom service among their people. Our long-term investment is in the lives of people not in buildings or an organization – just like Jesus.

God has honored this return to “the basin and towel.” A vision which began in a fellowship not much larger than Jesus' original following is now beginning to touch all parts of the globe. It is our prayer that Mentorlink will play a significant role in developing leaders who lead like Jesus.

How to Use These Materials

These materials are designed to follow a “learning centred” approach as promoted by the Dialogue Education© learning model. In a traditional teacher-centred classroom, information is transmitted from the instructor to the student who then reproduces it on an exam. In contrast, a “learning centred” approach relies strongly on oral discussion between learners organized in small groups. These groups ideally should include 4-6 learners, but no more than eight. The facilitator may give a brief exposition, or students may develop their own expositions. The exposition, case study or story is provided to initiate an activity, often with a “rich” question carefully designed to challenge learners to deeper reflection and thinking about an issue. Learners may then take a few moments to think about the question, and then respond and share their thoughts within their small group, or in pairs. The time allotted for these discussions can be flexible. For some discussions, five minutes will be enough. For other questions or issues, the discussion may need to be brought to a close after 15-20 minutes.

At this point, when discussion is closed, the groups may “report out” their findings or conclusions to the whole group. In this way each small group can contribute to the learning of the whole group.

In some cases, there may be several parts or questions associated with an activity. Here, groups could be numbered off 1-2-3, for example, with all the “one’s” being assigned the first part of the question or activity, all the “two’s” being assigned the second part, and so on.

This oral, dialogue education learning model allows room for the facilitator and learners to be flexible and creative in approaching learning activities. Groups should feel the freedom to experiment with this approach to learning, and not be afraid to make mistakes.

The facilitator should carefully go through the introductory material with the class so that they understand the philosophies, practices and approaches used in this course. This should include **Back to the Basics: The MentorLink Story, Transformational Bible Reading, Preparing an Exposition, and About Dialogue Education**. This could take 2 – 4 hours.

There are ten major lessons based on the Leader’s Covenant materials, with multiple activities within each lesson. Within each lesson, the major statement is followed by a paragraph of 6-8 sentences which clarify, extend and enlarge upon the major statement. This paragraph is followed by a selection of key Scriptures that provide a biblical foundation for the statement.

Task 1 always begins with a few brief points drawn from a prepared exposition of one of the Scriptures, or sometimes a related Scripture. Facilitators should model how to do the expositions and then they are encouraged to mentor the students in developing at least one outline and exposition of their own per lesson, using the I-C-E model provided in the introductory section as their preparatory homework before the lesson. Some of the students should be selected to one to have the opportunity to present their expositions in the lessons.

Then a sentence from the Leader’s Covenant statement is presented **in bold typeface**, followed by an alphabetically labelled learning activity (e.g. A, B, etc.). It is these alphabetically labelled small group activities that are the focus of the group work.

Another key element of the learning process is for students to take notes in their discussion, and make lists or points as suggested, both in the group activities, and in the personal reflection or “On your own” activities. Students should also take notes when other groups are sharing their findings in order to add to what they discovered and learned on their own. In this way, all students can contribute to and learn from the work of other students. Facilitators can use their discretion as to when the learning of the group will be enhanced by reporting to the large group at the end of an activity.

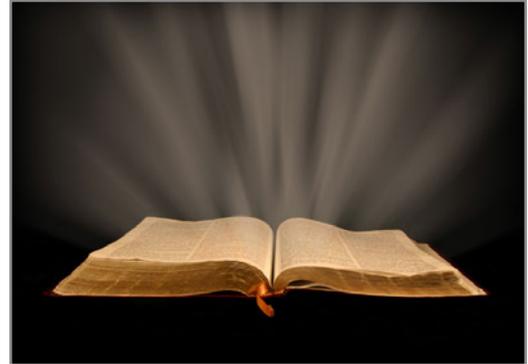
Transformational Bible Reading

Urban Sanctuary, July 2015

Len Thompson

www.urbansanctuary.ca

Our interaction with the Bible is not just for our intellects, but for our obedience, not just for information, but for transformation. But how do we actually allow God's Spirit to change us through the Word of God? This teaching addresses that question.



1. Why do some people change when reading Scripture?

- a. Something more than reading is happening when it becomes transformative.
- b. It becomes very personal.
- c. Images, meaning and motivation all line up so that decisions and action follow the reading.
- d. Some times it happens quite naturally but other times a method can help us do more than read.

2. Reading Books Versus Reading The Bible

- a. We are taught in school to read quickly and to find information to add to our store of knowledge.
- b. In reading the Bible, we meet Jesus (the Word) and find ourselves confronted with a decision about discipleship. (John 1)
- c. Or we may see ourselves as in a mirror and see things that need to change. (James 1)

3. Brain science and transformation

Action requires alignment of three things:

a. Image

b. Meaning

- 1) This food may be the best dish that my mother made every Sunday night.
- 2) This food may have made me sick once and so I do not like it.
- 3) I may be very hungry and I really need to eat something.



c. Motivation

- 1) If I remember longing and joy, I will take action to find this food and eat.
- 2) If I remember pain, I will not want to eat anything.
- 3) If I am feeling hunger, I will decide this food is good enough to eat and I will eat it.

4. Images and Imagination

An important step in transformative reading of Scripture

Psalm 1

a. The Image

- 1) A tree planted by a river
- 2) It does not die when there is no rain.
- 3) It flourishes.



5. The Bible Is Full of Images

a. 80% is narrative

- 1) You can imagine being one of the characters
- 2) Then you can imagine being another character and note what difference it makes
- 3) A picture is worth a thousand words

b. Even the teaching is full of metaphors that evoke images.

- 1) God made your imagination so go ahead and use your imagination within the boundaries of the meaning of the text.
- 2) Jesus was a master of images and stories so that His hearers would learn and also be transformed.
- 3) You will remember an image far longer than an idea, concept or doctrine.

6. Meaning

Make sure you know what Jesus (the Word) is telling you!

a. Some bad examples

- 1) Paul told Timothy that a deacon must not be a “striker.”
- 2) Someone asked me if it was wrong for him to go on strike (not go to work in protest of the amount of money he was making) with his union (an organization that negotiates with the management of a company on behalf of its members).
- 3) He misunderstood the idea being taught by Paul.
- 4) We must do the hard work of understanding the text.

b. Some tools

- 1) Hermeneutics
 - (a) Dictionaries
 - (b) Commentaries
 - (c) Other tools
- 2) Memorization
 - (a) At the very least, multiple readings
 - (b) Let it soak in your soul until you really know what it means
- 3) Reading Scripture Together
 - (a) Listen to how others understand the text
 - (b) Often we will correct our wrong ideas by listening to other people



7. What is your script from God?

- a. God wants you to become like Jesus and so everything in Scripture is designed to help you know how you are to live your life.
- b. What does this Scripture mean to you?
- c. What is Jesus, or the Holy Spirit, talking to you about?
 - 1) John 14 – 16 Comfort
 - 2) Correction
 - 3) Teaching
 - 4) Guidance

8. Emotions and Motivation

God wants to use both your mind and your emotions

- a. What emotion do you feel when you read the text?
- b. Our motivations come out of our emotions
- c. Emotions are made by God and are not to be ignored but respected.
- d. If the emotion does not line up with the meaning and the image then you need to pay attention and bring alignment.
- e. Sometimes we call this resonance: What is the Spirit of God saying to your spirit?

9. What action is God asking of you?

- a. Obedience is very important.
 - 1) Otherwise you will be like the tree without water.
 - 2) Your spiritual life will die even though you might know a lot of Scripture and have flawless theology.
- b. Immediate obedience is very important
 - 1) Just like the tree needs regular water or rain rather than rain once a year so you also need to obey the things God is saying to you every day.
 - 2) The Bible is a story from beginning to end of God talking to his people and when they obey they are blessed but when they ignore Him, they eventually die.

TAKE ACTION AND GROW!

Preparing an Exposition

by Dr. Martin M. Culy, Director, Cypress Hills Ministries; Editor, *Baylor Handbook on the Greek New Testament*; used with permission.

Prayer and confession will thus be the critical starting point. We should always ask God to fill us with His Holy Spirit as the first step in preparing an exposition. This, of course, can only happen if we are pure before Him. Where there has been sin, we need to first confess. If there is a pattern of habitual sin, we should deal with our need to repent.

Beyond prayer and a life of holiness, the best preparation for preparing an exposition is reading through the entire Bible regularly. As you study your passage, do not simply ask yourself how it relates to the rest of the chapter or book in which it is found, but also ask how it relates to the rest of Scripture. What other passages shed additional light on the message of your passage? How might Old Testament passages be used to illustrate what God is saying in your passage?

As you prepare your exposition, remember that you are preparing to *shepherd* a congregation. Your job is to lead them to the rich pasture of God’s Word and help them to feed deeply on it. You may need to give them a gentle (or strong) nudge with your shepherd’s staff to keep them from danger. You may need to protect them from wolves. You may need to point them to the wonder of what God has done for them or the transforming power of the Gospel. These are the sorts of things that preaching and teaching are all about. It is not about entertaining; it is not about impressing; it is not about being eloquent. It is, though, about using all of the skill and energy God has given you to urge the sheep in a compelling manner to walk in the paths of life and to live for God’s glory.

For that to happen, you have to first understand the passage and then present God’s message for your congregation with clarity. Clarity doesn’t just happen. You have to work hard at it.

You also have to own the message. This means you have to have both wrestled with the Word and met with God. The driving priority is not to figure out what to preach on Sunday, but to hear from God through His Word and let Him first confront you, encourage you, comfort you, teach you. Only then will you be prepared to bring God’s message to the congregation.

Keep in mind that *how* you preach the Word of God says a lot about what you think about the Word of God. Do we believe that “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,¹⁷ that the man of God may be complete, equipped for every good work” (2 Tim 3:16-17)? If we do, we will not fill our expositions with endless anecdotes, jokes, etc. We will put the emphasis on Scripture itself—what it means, and what it means for our lives today. Our exposition will actually demonstrate our firm belief in the sufficiency of Scripture.

Developing an Expositional Outline

WHOLE COUNSEL OF GOD PREACHING

Three-Step Process: I-C-E

1. **Information:** Summarize in list form the content being communicated in the passage.
 - a. Use simple propositions
 - b. Include any important connections with the preceding (or sometimes following) context
 - c. Include background information that sheds light on the passage

2. **Configuration:** Determine how all of the propositions in Step 1 fit together, and list Step 1 in an exegetical outline.
 - a. [[Bracket out]] information that does not appear to be central to the message of the passage.
 - b. Note if there are one or more key ideas in the list of information.
 - c. How do the propositions fit together?
 - d. Construct an exegetical outline that makes the connections clear.

3. **Exposition:** Convert your exegetical outline from an information focus to an exhortation focus
 - a. What is God saying to *us* through the key ideas in this passage?
 - b. To shift from an exegetical to an expositional outline often primarily involves changing from third person language to first or second person language. When the passage is primarily informational or serves to setup background for what follows, you may choose to preach from a more exegetical outline and intersperse application where appropriate.
 - c. See if it's possible to adjust the language of the exegetical outline to make it easier to remember (e.g., through alliteration or parallel structures), but only spend time on this if you have time left over after preparing your exposition.
 - d. What title would capture the overall focus of your exposition?

Illustrating the I-C-E Process: Romans

Note that the following examples are intentionally basic and simple. The expositional outlines would be refined as the sermon is prepared.

ROMANS 1:8-15

INFORMATION

- [[This passage illustrates what it looks like to be “set apart for the gospel” (1:1)]]
- Paul thanks God for their visible faith (1:8)
 - [[Other have brought about “the obedience of faith” among those in Rome]]
 - [[Note connection to 1:21?]]
- Paul serves God with all his strength (1:9); he is gospel-focused
- Paul constantly prays to visit them (1:9-10); he longs to see them (1:13)
- Paul wants to strengthen their faith (1:11, 13-15)
- [[Paul expects to be encouraged by them (1:12)]]
- Paul is obligated to preach the gospel (1:14-15)

CONFIGURATION

As a servant of Jesus Paul

1. Thanks God for their *visible* faith (1:8)
2. Serves God with all his strength (1:9)
3. Prays for an opportunity to visit them (1:9-10)
4. Longs to strengthen their faith (1:11, 13-15)
5. Is eager to preach the gospel to them (1:14-15)

EXPOSITION

As servants of Jesus we must be

1. Encourage others by acknowledging God’s work in their lives (1:8) *Paul’s purpose in sharing his thanks to God*
2. Serve God with wholehearted devotion (1:9) *Focus here on avoiding distractions or even other “good” things*
3. Prayer-focused (1:9-10) *Focus on responsibility toward those God brings into our lives*
4. Other-centered (vv. 10-11) *Or, “make disciples”*
5. Gospel-driven (vv. 9, 13-15)

Note: These could be expressed more effectively, but they illustrate how to move from exegesis to exposition. The first two points could be converted to something similar to the last three.

Working Title: “Introducing Gospel Ministry” (*continues using “gospel” in sermon series titles*)

ROMANS 1:16-17

INFORMATION

- The “For” connects this section to verse 15 and explains why Paul is eager to preach the gospel to Christians
- Paul is not ashamed of the gospel
- The gospel is the power of God that saves people
- The gospel is for both Jews and Gentiles who believe
- God’s righteousness is revealed from faith (justification)
- God’s righteousness is revealed for faith (sanctification)

CONFIGURATION

Paul is not ashamed of the gospel because the gospel

1. Is God’s powerful tool to save people
 - a. All who believe
 - b. Both Jew and Gentile
2. Reveals the righteousness of God
 - a. Saves by faith (justification)
 - b. Leads to faith (sanctification)

EXPOSITION

We must not be ashamed of the gospel because it

1. Is God’s powerful tool for saving people
 - a. All who believe
 - b. Both Jew and Gentile
2. Showcases the righteousness of God by
 - a. Justifying us by faith
 - b. Sanctifying us by faith

Notes:

- Under 2b return to “the obedience of faith” and “Spirit of holiness”
- Under 2b flesh out how Paul *would* be ashamed if the gospel didn’t also sanctify people. This may be the point of using the expression “the power of God.” It is not powerless like the Law to either save or transform. Its transforming power is evident in every life that has truly been regenerated.

Working Title: “The Transforming Power of the Gospel” (again, keeps “gospel” in series titles)

1 PETER 1:13-21 (Bob Kirk)

INFORMATION

- [[The “Therefore” connects to and sums up what has been said in v. 1-12] (1:13)]]
- Set your hope on the grace to come when Jesus is revealed [connects with 1:3, 4, 7b] (1:13)
 - (note imperative/command)
- [[Do not conform to the passions of your former ignorance (1:14)]]
 - (note imperative/command)
- Be holy in all your conduct (1:15)
 - (note imperative/command)
 - The one who has called us is holy (1:16)
 - Be holy like him [Deut. 11:44] (1:16)
 - (note repeat imperative/command for holy living)
- [[We call on God as Father (1:16)]]
- The Father judges each person according to their deeds (1:17)
 - Conduct yourselves with fear (1:17)
 - (note imperative/command)
- [[This life is a time of exile for followers of Jesus [connects with 1:1] (1:17)]]
- You have been ransomed from your former futile ways (1:18)
 - [[You inherited these ways from your forefathers (1:18)]]
 - [[You were not ransomed by perishable gold or silver [connects with 1:7] (1:18)]]
 - You were ransomed by the blood of Jesus [connects with sanctification in 1:2] (1:19)
 - Jesus blood is precious, like that of a lamb without blemish or spot (1:19)
- [[Jesus was foreknown before the foundation of the world (1:20)]]
- [[Jesus was made manifest in the last times for your sake (1:20)]]
- You are believers in God through Jesus (1:21)
- God raised Jesus from the dead and gave him glory (1:21)
- “Therefore” (so that) your faith and hope are in God (1:21)

CONFIGURATION

Hope should result in holy behavior (the key idea, main focus of this passage)

1. Your hope is set on Jesus
2. Be holy in all your conduct (because)
 - a. The one who called you (to salvation) is holy
 - b. The Father judges each one impartially based on your deeds
 - c. You have been ransomed with Jesus’ precious blood
3. You believe in God through Jesus
 - a. God raised Jesus from the dead
 - b. God gave Jesus glory
4. Your hope is in God

EXPOSITION

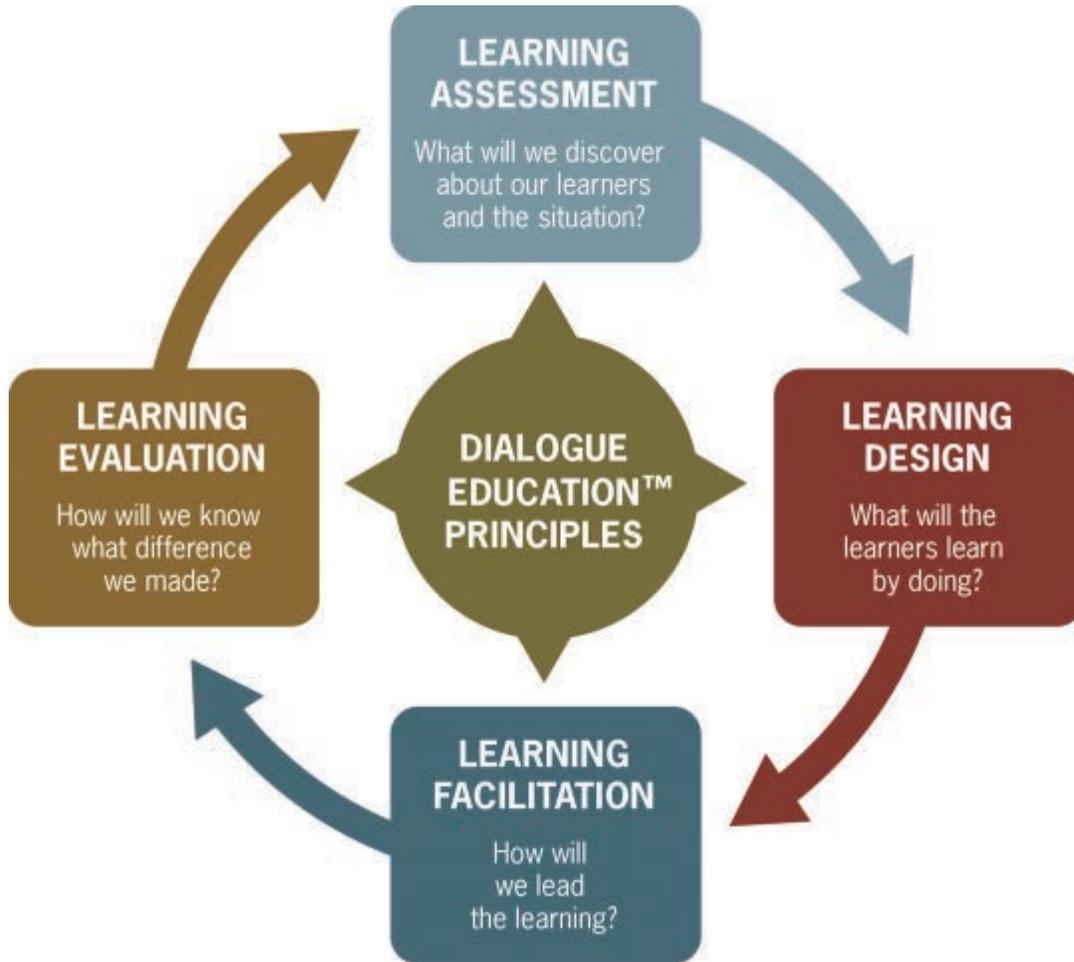
Hope should result in holy behavior

1. Our hope is in Jesus (v. 13)
2. We are called to live holy lives (because) (v. 14, 15)
 - a. The one who called us is holy (v. 16)
 - b. The Father judges each of us based on our deeds (v. 17)
 - c. We were ransomed with Jesus' precious blood (v. 18, 19)
3. We believe in God through Jesus (v. 21)
 - a. God raised Jesus from the dead
 - b. God gave Jesus glory
4. Therefore, our hope is in God (v. 21)
 - a. God has raised us from the dead spiritually
 - b. God will give us glory

Working title: "Hope should result in holy behavior"

"The means is dialogue, the end is learning, the purpose is peace."
~ Founder Dr. Jane Vella

About Dialogue Education



The Power Of The Learner

Traditional teaching or training is usually one-sided: the expert talks; the learner listens. But how much does the learner actually retain? Typically, not enough for the long-term. While it's true that instructional methods have evolved to incorporate more discussion and participation amongst learners, it's also true that it's often done without consideration of how that activity is linked to what the learner had hoped to learn or what the trainer had hoped to teach.

What if you could experience training or teaching that genuinely inspires you – not just during the learning event, but in a way that creates lasting and profound changes in your knowledge, skills, and attitudes, years after the session ends? Training based on deep theory, and structured to be responsive and accountable to your needs? In other words, training that is designed to profoundly change your experiences.

Global Learning Partners uses Dialogue Education™ as the framework for exactly this type of experience. Whether you are an individual seeking a [great learning opportunity](#) or a training/teaching professional wanting to create [amazing learning events](#), Dialogue Education will ensure that transformative, lasting learning takes place.

What sets Dialogue Education apart from other methods is the shift in focus to the learner and their learning. (See the chart that compares Dialogue Education to other teaching methods.) We recognize that when people have the power to be active decision-makers in their own learning, they are likely to experience real and lasting development. We do this by creating a framework that is uniquely tailored to each learner’s goals and needs (see the diagram, above). Our methods are based on theory, facilitated by teachers who are compassionate, creative, skilled, responsive, and attentive, in sessions that are both focused and fun. With Dialogue Education, the learning atmosphere is safe and respectful, a place where people are both challenged and supported to maximize learning. As a result, you’ll experience a higher, more organic retention of skills and knowledge for the long-term.

The 10 Principles at the Heart of Dialogue Education

1. Learning needs and resources assessment to ensure the workshop is responsive to the learner’s specific challenges and objectives
2. A safe environment and process for all types of learners and learning needs
3. Content sequence and learning reinforcement that continuously support learners in reaching their goals
4. Active learning through praxis: the synthesis of action enriched by reflection, or learning by doing
5. Respect for each unique learner as the focus of their own learning
6. Addressing all three learning domains: cognitive (ideas), affective (feelings) and psychomotor (actions)
7. Workshop design that gives learners an immediate experience of their desired learning
8. Collaboration through teamwork, small groups and pairs for lively interaction, discussion and purposeful dialogue
9. Content and methods that keep people immersed and engaged in the learning experience

10. Mutual accountability: the instructor's accountability to the learners, and the learners' accountability not only to the instructor but – most importantly – to themselves

These principles of Dialogue Education draw on the work of [Paulo Freire](#), [Malcolm Knowles](#), and other acknowledged visionaries in the field of adult education. In expanding on these principles, [Dr. Jane Vella](#) has synthesized and codified the concepts into six practices that have enormous power to help you gain direct, measurable and effective results. In some places, people still refer to Dialogue Education as "The Vella Approach" in honor of its founder, Jane Vella.

The 6 Practices of Dialogue Education

1. **8 Steps of Design**: Each learner's needs influence how we design and structure each step of every learning event.
2. **Learning tasks**: An immersive approach that maximizes results by guiding learners to: reflect on their own experience; actively engage with the workshop content and apply it immediately; and review the relevance of what was just learned and how it applies to each learner's own situation.
3. **Achievement-based objectives (ABOs)**: These give learners concrete terms for understanding their actions and progress in each phase of the learning event. We use [Bloom's taxonomy](#) of cognitive learning to define each objective so learners know exactly what they will have accomplished with the content during the learning event (e.g. solved, categorized, diagrammed, developed, evaluated).
4. **Recognizing and supporting different learning styles**: For each individual's best results, our methods and content are designed to work with each preferred learning style and strength (visual, auditory or kinesthetic), learning domain (cognitive, affective or psychomotor), and multiple intelligences.
5. **Weaving, waiting and affirming**: Our facilitators use these and other techniques to facilitate a safe and respectful atmosphere where each learner is valued and supported, and therefore open to his or her own possibilities.
6. **Warm-ups, safe feedback, synthesis, and evaluation**: All are integral practices built into the learning experience to maximize each learner's results.

<http://www.globallearningpartners.com/about/about-dialogue-education>

Leader's Covenant

<http://www.mentorlink.org/index.php/resources/leader-s-covenant/about-the-covenant/>

Welcome to the Leader's Covenant. This Covenant was developed for the Lausanne Leadership Development Working Group as a resource for Lausanne's Cape Town 2010 Congress on World Evangelization. In the "spirit of Lausanne," our goal is to make this available to you and to your fellow leaders in the Kingdom.

Jesus and the Apostles had much to teach about leaders in His Kingdom.

- What they do
- How they relate to people
- How they view themselves
- What are appropriate motives
- What they teach by their words and actions.

In contrast, Jesus and the Apostles also warned about false leaders. In almost every letter in the New Testament false leaders are identified or described. So this topic is not to be taken lightly.

The Leader's Covenant was developed to simply state these facts for leaders around the world today. We encourage you to read and study the Covenant. When you are ready to commit yourself, sign it in the presence of some of your trusted colleagues or friends. Then pass it on to others.

INTRODUCTION

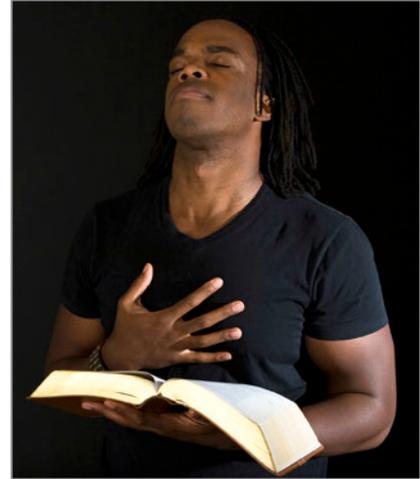
I praise God who called me to serve Jesus Christ as a leader among his people. With all my heart I want to follow my Lord and leader, Jesus, in the way he lived, led and developed people. I affirm that I want to grow in Christ-likeness as a leader and help others in my sphere of influence do the same. By his grace I commit myself to be and lead more like Christ.

(Note: A "leader" in this Covenant could be a pastor, apostle, elder, bishop, deacon, evangelist, teacher, missionary, parachurch worker, prophet, market-place leader, small group leader, educator, house church leader or anyone who wants to lead like Jesus. This includes men and women, young and old, vocational ministry workers and 'laity'.)

There is no cost to you for this. Our burden and vision is that leaders in the Kingdom will lead and develop other leaders to be more like Jesus.

1. I AM ACCOUNTABLE TO JESUS

I am responsible to Christ my Lord. He will evaluate and reward me. I have been called to a life of service, joy and sacrifice for my Lord, his kingdom and his people. I admire leaders around the world who make significant sacrifices, even giving their lives for the sake of my Lord. I take comfort that God rewards those who serve and sacrifice for him and his people. I grieve that some leaders act as though Jesus has nothing to say about their ministry, the way they treat people or the way they lead. They also do things to be noticed publicly and in so doing, have their temporal reward. Yet I know that my Father, who sees in secret, honors and rewards those who do the right thing even if no one sees it. I humbly ask for courage, boldness and faith to be pleasing to my Lord in the way I lead.



(Matt. 6:1-6; Matt. 16:24-27; Luke 18:28-30; John 5:22-23; 1 Cor. 3:10-15; 1 Cor. 4:5; 2 Cor. 4:11-18; 2 Cor. 5:9-10; 2 Cor. 10:12-18; 2 Tim. 4:1-8)

Meaning: Whatever you do is to please God, not self, or others. Matt 6:1-6

Emotion: Responsibility that will be rewarded. Selfishness that will be punished.

Action: Obedience to all that Jesus asks.

By the end of Lesson 1, you will have...

- Considered what it means to be responsible to / accountable to Christ as my Lord
- Identified ways you anticipate Christ will evaluate and reward you
- Discussed with your colleagues your own calling to service, joy, and sacrifice
- Identified leaders whom you admire for leading like Jesus
- Grieved for how leadership in the Church of Jesus Christ is often not like what he taught and modelled
- Confessed your own personal failings as a leader
- Been renewed with hope because of the promises of God
- Prayed with renewed humility for courage, faith, and boldness to be pleasing to the Lord in the way you lead
- Participated in corporate confession and received assurance of forgiveness
- Made a commitment to meditate on and to memorize Matthew 6:1-6; John 5:22-23

Task 1 Responsibility and Reward

Exposition of Matthew 6:1-6; compare also John 5:22-23 (less than 15 minute exposition)

- **Theme – The Kingdom of God is the sphere where Jesus is Lord and King; we are subject to him and accountable to him; we will be rewarded by him and judged by him**
- **Rewards – seeking public recognition and attention getting behaviour will result in loss of reward but secret service toward God will be rewarded**
- **Dangers – Hypocrisy (contradiction between appearance and reality) and heresy (misrepresenting God’s will and leading people astray)**

I am responsible to Christ my Lord.

- A **In your small groups**, have each person in the group read the sentence above out loud each one stressing a different word. Then go around your circle two times and name something for which you are directly accountable for to Christ your Lord that other people might not normally ask you about. “I am responsible to Christ my Lord for ...” Consider: use of time, thoughts, attitudes, words, actions. Place these in a context: ...toward my wife, neighbor, colleague, etc.

He will evaluate and reward me.

- B Continue **in your small groups** and read the second statement. Discuss whether this will bring you joy or fear. Now in your notebooks, list three things for which you might expect reward and list three areas where you might fear the evaluation of your Lord.

Task 2 Calling and Commitment

Exposition of Matthew 16:24-27

- **Calling – Turn from your selfish ways; take up your cross; follow Christ in radical faith**

I have been called to a life of service, joy and sacrifice for my Lord, his kingdom and his people.

- C **In your small groups**, each of you briefly tell the people in your group about your call. Be sure to use the words “service,” “joy,” and “sacrifice” at least once each.

I admire leaders around the world who make significant sacrifices, even giving their lives for the sake of my Lord. I take comfort that God rewards those who serve and sacrifice for him and his people.

Story of Tommy Devers and Cliff Mitchell

Tom Devers and his fiancé, Gertrude Pogue, were early graduates of what was to become Tyndale University College and Seminary. Sent by Forward Baptist Church in Toronto, Tom went to Ethiopia with SIM in 1934 and Gertrude followed shortly thereafter. When the country was invaded by the Italians in 1936, it fell into chaos. Tom and Cliff Mitchell, from New Zealand, were stationed near Yerga Chafe and wanted to go to the capitol to be with Gertrude and Cliff's wife and child. They set out by foot with a convoy to walk the 350 km, but were all brutally killed by a mob. They were leaders who, counting the cost, even gave their lives for the sake of their Lord. In May 2015 Ato Kursie Shefeno, General Secretary of the Ethiopian Kale Heywet Church, thanked Forward Baptist Church for sending Tom and Gertrude and reported that today there are over 800 churches among the Gedeo people group among whom Tom and Cliff worked.

Task 3 Lament and Confession

I grieve that some leaders act as though Jesus has nothing to say about their ministry, the way they treat people or the way they lead. They also do things to be noticed publicly and in so doing, have their temporal reward.

- E Watch a role play on leaders who are not acting like they are responsible to Jesus. Discuss **in your small groups** what you observed and, without naming anyone, relate it to a real-life experience you have had.
- F In your journals, write out a personal prayer of confession for when you may have acted like you were responsible only to yourself or others and not to Jesus.
- G One person lead in a prayer of corporate confession.
- H After confessing to God, it is helpful to hear a reminder of God's assurance of forgiveness. Assign a person to read the following:

Assurance of Forgiveness

Almighty God, the Father of our Lord Jesus Christ, does not desire the death of a sinner, but rather that he should turn from his wickedness and live.

He has given authority and commandment to his ministers to declare to his people that he pardons and forgives the sins of all who truly repent and believe his holy gospel.

Therefore, let us ask him to grant us true repentance and his Holy Spirit, that we may please him now, and that the rest of our life may be pure and holy so that at the last we may come to his eternal joy through Jesus Christ our Lord. Amen.

Task 4 Promise and Prayer

Yet I know that my Father, who sees in secret, honors and rewards those who do the right thing even if no one sees it. I humbly ask for courage, boldness and faith to be pleasing to my Lord in the way I lead.

Read 2 Timothy 4:1-8

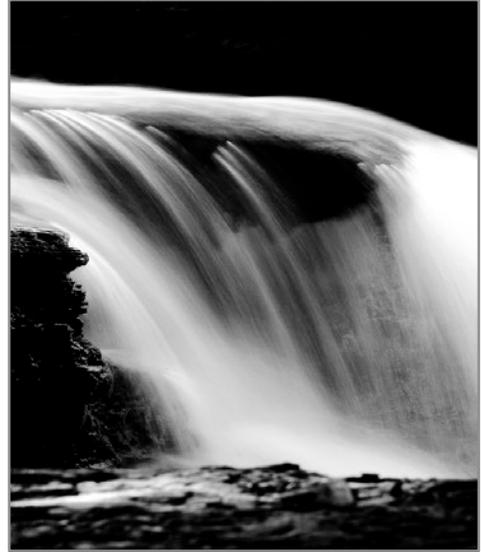
In this passage, listen for the ideas of responsibility and reward and for characteristics of Kingdom leaders as contrasted with false leaders.

I **In your groups**, thank God for the reward he has promised and pray for courage, boldness, and faith to be pleasing to your Lord in the way you lead.

J Memorize one or more of the following passages: **Matthew 6:1-6; Matthew 16:24-27; John 5:22-23**

2. I WILL LIVE LIKE JESUS

Christ-like character is required for leadership, and maintained by walking in Jesus' ways. I want to avoid being like the Pharisees of Jesus' day, who gave significant attention to external indicators of their leadership roles but whose hearts and character were far from the Father. I acknowledge that in our day sexual temptations are all around, yet our Lord calls us to live a life of purity and godliness in thought and action. I grieve that sometimes leaders do not act with integrity or speak truthfully with those they seek to serve. I am saddened that leaders sometimes act out of envy or jealousy toward other leaders or ministries and slander them or work to cause and maintain divisions. I desire to be more like Jesus from the inside out and to reflect his character in heart and life.



(Matt. 23:23-28; John 15:1-5; Phil. 1:15-17; Phil 3:17-19; 1 Thess. 2:1-12; 1 Tim. 3:1-13; Titus 2:11-15; 2 Peter 3:11-14; 1 John 2:6)

Meaning: I want to become like Jesus.

Emotion: Clean and pure

Action: Listen to Jesus every day so I can be like him.

By the end of Lesson 2, you will have...

- Considered how a Christ-like character requires a life of personal holiness
- Identified ways that the ungodly misuse of positional authority can lead to corruption and destruction within the church
- Discussed with your colleagues how healthy boundaries can be put in place to help avoid situations that could lead to sexual temptation and failure
- Identified leaders you admire whose lives are characterized by humility and holiness
- Grieved for how sexual failure in the Church has brought shame on the name of Jesus and ended the effectiveness of formerly respected leaders
- Confessed your own personal failings to always model a life characterized by holiness and purity
- Been renewed with hope because of God's promises
- Prayed with renewed humility that the Lord through His Spirit would help your life to be an example of personal holiness to those you lead
- Made a commitment to meditate on and to memorize one of the passages of Scripture that the lesson examines

Task 1 Responsibility and Reward

Exposition of 1 Peter 1:13-21 (less than 15 minute exposition)

- **Theme:** Our hope should lead to holy living
- **Action:** Live holy lives, even as He who has called us is holy; we are to be holy in all of our conduct
- **Rationale:** We were ransomed from our old ways by the precious blood of Jesus
- **Rewards:** The Father judges impartially according to our deeds; we should conduct ourselves with fear; God raised Jesus from the dead and gave him glory; therefore our hope is in God

Christ-like character is required for leadership, and maintained by walking in Jesus' ways.

A **In your groups:** Paul's letters to Timothy and Titus contain instructions for discerning godly leaders. Consider the passages of 1 Timothy 3:1-7; 8-13; Titus 1:7-9; 2:7-8. Make a list of those qualities that specifically target a leader's **character**, regardless of whether the person in a leadership position is a man or a woman. Note: this activity is not looking at qualifications for elders; rather, character qualities in general for a leader.

Share with others in your group where you believe you are meeting God's standards, and where you may need to ask His help in making changes.

Exposition and background of Matthew 23:23-28 (less than 10 minute exposition)

- **Theme:** *Jesus condemns self-serving hypocritical leadership that abuses His flock*
- **Warning:**
 - **4th Woe:** Jesus condemns a "rule-keeping" approach to holiness that ignores heart issues
 - **5th Woe:** Jesus is contrasting the "inside" vs. the "outside" in holiness
 - **6th Woe:** Jesus is condemning the cover up of internal filth by outward appearances
- **The Lord's condemnation and "woe to's" could apply to each of us**
- **Action:** repentance of ungodly use of power results in forgiveness and restoration

I want to avoid being like the Pharisees of Jesus' day, who gave significant attention to external indicators of their leadership roles but whose hearts and character were far from the Father.

B **In your small groups.** Compare Jesus' condemnation of the Pharisees in Matthew 23:23-28 with his warning to the Churches of Sardis and Laodicea in Rev. 3:1-6, and Rev. 3:14-17. How are the warnings alike, and how are they different? What does Jesus specifically warn the church of Sardis about? List the consequences for ignoring his warning (i.e. "will not wake up"; see Rev. 2:5, 16; 3:3, 15). Contrast that with His promises to those who repent, or who have not soiled their garments (i.e. have lived lives characterized by faithfulness and purity).

Task 2 Calling and Commitment

I acknowledge that in our day sexual temptations are all around, yet our Lord calls us to live a life of purity and godliness in thought and action.

- C **In your small groups**, discuss how you have seen the sexualisation of your culture over the last 20 years (“sexualisation” refers to the increased emphasis on the promotion of sexuality in advertising, movies, internet, pornography, and the rejection of biblical values). What things have made Christian leaders vulnerable to temptation? What things have made Christian youth in Ethiopia vulnerable to sexual temptation? In your group, discuss what guidelines might be put into place in your work situation (church or school) to help you and your colleagues avoid compromising situations related to sexual temptation. What strategies could the Church use to help rescue the next generation from the destruction of sexual temptation?

I grieve that sometimes leaders do not act with integrity or speak truthfully with those they seek to serve.

Teaching piece: Introduce the idea of a “circle of mentors” (see Lesson 7 for more information)

- **for the development of Christ-like character for those in positions of leadership and trust**
- **for accountability in living a life of holiness that models Christ-like characteristics for others**

- D **Working in pairs:** Make a list of two or three peer-friends outside of your immediate workplace who know you well and whom you trust. If appropriate, share with each other examples of how one or more of these friends has been able to speak into your life, either with encouragement or correction based on Scriptural principles.

If you do not have any mentorship relationships like this, what steps might you take to establish accountability relationships that will assist you in becoming more like Christ?

Task 3 Lament and Confession

I am saddened that leaders sometimes act out of envy or jealousy toward other leaders or ministries and slander them or work to cause an maintain divisions.

Case study: A teacher in a school, or a pastor in a church, perhaps motivated by jealousy or possibly by insecurity in his own role, began questioning the competency of another leader behind their back. This slander began to undermine the effectiveness of that person and even had a damaging effect on the entire ministry.

- E **In small groups**, discuss how you would respond if this were to happen in your school or church. Based on biblical principles, how should you respond? Cite a Scriptural reference for each of your biblical principles.

In your notebooks, write out a personal prayer of confession.

Task 4 Promise and Prayer

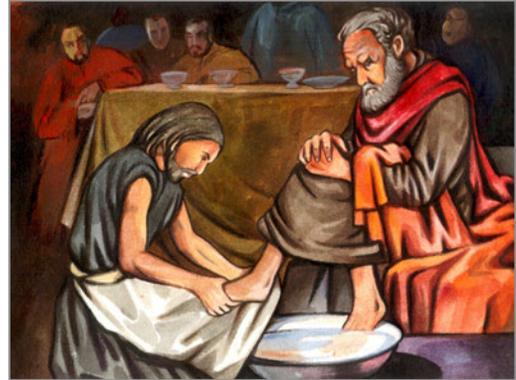
I desire to be more like Jesus from the inside out and to reflect his character in heart and life.

Read Titus 2:11-15: In these verses Paul is instructing Titus on the long term perspective that leaders should maintain while doing their daily work and making decisions. Briefly outline the arguments and points Paul is making.

- F **In your group:** Share your answers to these questions: When you are immersed in the busyness of your daily duties—leading, teaching, administrating—what specific reminders do you use to keep an eternal perspective in view? How should this act as a standard by which you evaluate whether you are living, leading, pastoring, teaching, administrating like Jesus? How might Paul’s instructions encourage you to act humbly but with confidence as you exercise your gifts?
- G **Group prayer:** Have one person in each group lead in a prayer of corporate confession for our sins of envy and slander and jealousy and divisiveness. Thank God for the grace he gives for salvation and living lives of holiness. Ask the Lord for wisdom to live self-controlled, upright and godly lives in this present age; to have the courage to renounce and repent of un-Christ-like habits of character; and to live our lives in light of the hope of our Savior’s blessed appearing in all his glory.

3. I WILL SERVE JESUS

Jesus came preaching the kingdom of God – the rule and reign of God in the hearts and lives of his people. By contrast, human nature presses leaders toward building their own “kingdoms” or “empires”. I am saddened that some leaders seek glory and accolades from people and in so doing replace a focus on Jesus with a focus on themselves. I affirm that my mission is to build Jesus’ rule and reign in the hearts of his people. I also acknowledge that in serving Jesus, I am called to serve and nourish my family in a godly manner. I want to serve Jesus with all my heart.



(Matt. 5:1-12; Acts 28:30-31; 2 Cor. 4:1-2; Phil. 2:9-13; 1 Tim. 3:1-5; 2 Peter 2:1-3; 3 John 9-11)

Meaning: I will build Jesus’ kingdom, not my own.

Emotion: Humility

Action: I will give away glory to further God’s kingdom

Coptic icon of Abba Bishoy washing the feet of our Lord Jesus Christ.

By the end of Lesson 3, you will have...

- Identified practical characteristics of the Kingdom of God and helped develop a word cloud with these observations
- Observed, reflected on, and discussed a role play about a proud, self-serving leader
- Observed and discussed a role play about a leader who is failing to serve his family well
- Identified personal successes and failure in serving the needs of your family and committed to improving in two areas
- Written a personal mission statement of how you will serve Jesus
- Considered how your personal mission statement fits with God’s mission in the world
- Memorize **Matthew 5:1-12**

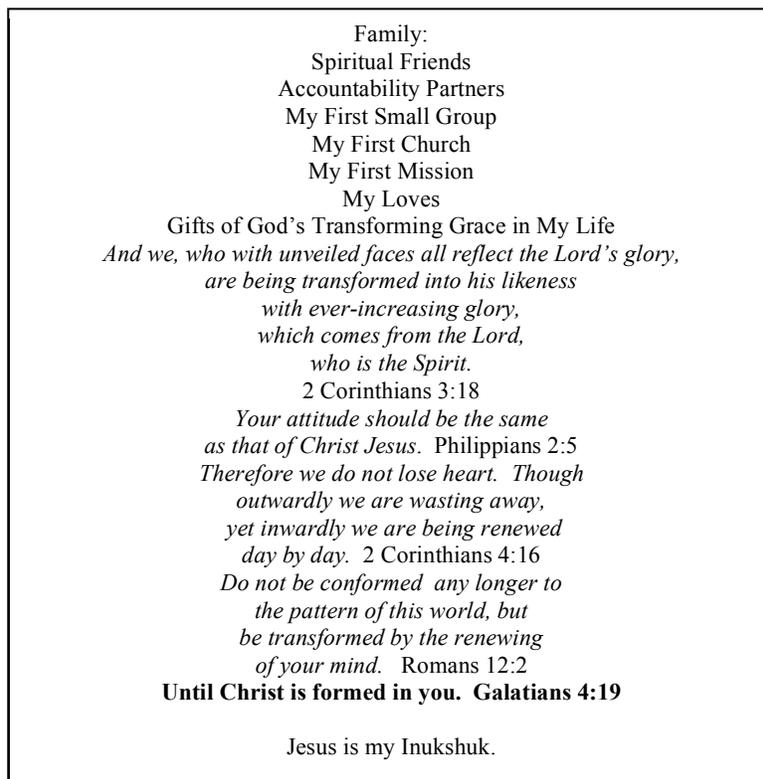
Case Study: QUESTION

I am deeply in love with a godly man. We started dating/courting after seeking God and believe God brought us together. We share the same desire to further the kingdom of God and to be who He created us to be.

The other night my boyfriend told me that before we marry, he wanted to be sure I understood that God and ministry will always come before family for him. He knows that I have been raised to believe that family is your first ministry. Yes, Jesus is absolutely first, but I believe family should be a priority. His words cut me because I love him, and I want to marry him. But it's hard to think that serving in the church will be more important to him than me and our children. I love God with all my heart and have prayed for a man that loves Him first. I also prayed for a man that would love me and see me as a partner in his ministry. My heart is hurting. I told my boyfriend that I understand that about him and that if we marry, I accept that as his view. But it stings. What do you think about this? Is it wrong for me to feel hurt by his words?

<http://www.boundless.org/advice/2014/should-a-husband-place-ministry-or-family-first>

- G. Discuss **in your small groups** how you would respond to the woman in the case study. Then contrast the perspective of the boyfriend with the image below. The image below is in the shape of a Canadian *Inuksuk*, typically a pile of stones in the shape of a man. In the far northern wilderness of Canada, an *inuksuk* shows direction, may be a place to find provision (food), and reminds travelers that there has been the presence of other humans. This figure represents the place of the family in the life of one Christian leader. Discuss what you see.



The Relationship between the Missionary Family and the [Ministry]

God instructs parents to nurture their children in the ways of God (Deut. 6:6,7). This is also vital to the strengthening and building up of the church.

Just as the family is the best place for children to grow and develop according to God's plan, the local church is the best place for believers to be disciple and taught (1 Cor. 12:4-7, 13, 27).

Another important correlation between God's plan for the family and His plan for the local church has to do with united prayer. Husbands and wives are instructed to pray together (1 Peter 3:7) and believers are encouraged by the promise of God's presence (Matt. 18:19,20) when they pray together.

The family was created for the mutual support, encouragement and edification of its members and the church is to provide the same help for believers (Eph. 5:22, 33; 1 Cor. 12:25-27; 1 Peter 4:10).

We should observe that in His Word God places an equally high priority on the moral and spiritual integrity of the family and the church.

SIM Position Paper on: The Tension between Missionary Family and Assigned Responsibilities, p. 5

Task 4 Writing a Mission Statement

Explain the meaning and purpose of a personal mission statement and how to write one.

A **Mission Statement** clarifies the passion, direction, and calling of a person or organization. If you don't have a mission statement for your life, you might be like the Cheshire Cat in the famous story, *Alice in Wonderland*, who said: "If you don't know where you're going, it doesn't matter which way you go."

A **Mission Statement** should be a one-sentence, clear, concise statement that says who you are, what you do, for whom and where. Period. Keep it short and memorable.

Here are a few examples:

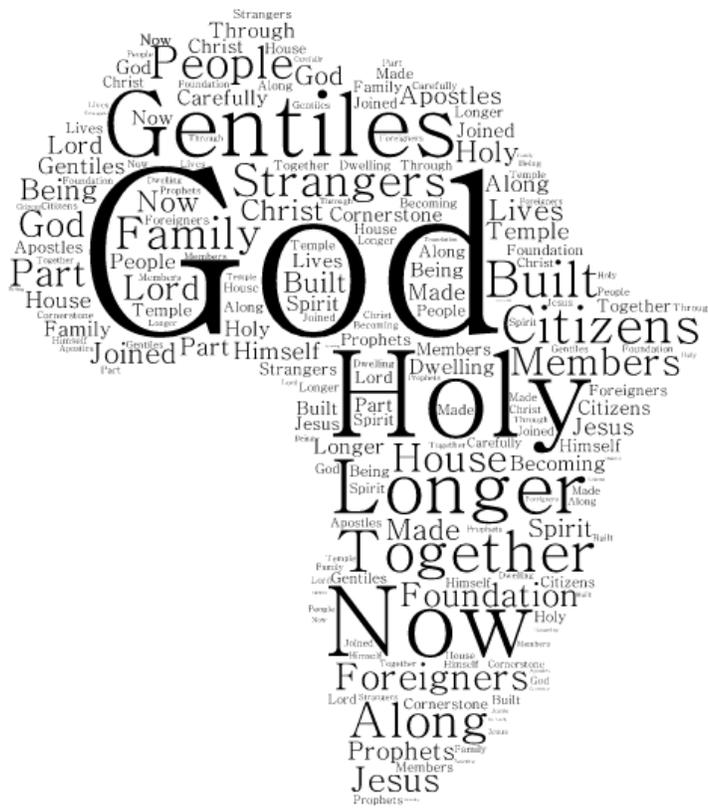
1. One version of Jesus' Mission Statement can be found in Mark 10:45: *For even the Son of Man came not to be served but to serve and to give his life as a ransom for many.*
2. Another time Jesus explained his life mission this way: *I have come that they may have life, and have it to the full.* (John 10:10)
3. SIM – *SIM is a community of God's people who delight to worship him and are passionate about the Gospel, seeking to fulfill the mission of Jesus Christ in the world.*
4. MentorLink – *Accelerating mentoring within the worldwide body of Christ.*

You might want to start your mission statement this way:

I want to serve Jesus with all my heart by...

- G. **In your journal** write a personal mission statement. Leave some space to continue to work on it and write a final copy. Is your statement broad enough to include your family? Share your statements with your group and then go around the group praying for the person to your right.
- H. **In the large group,** look at this vision for Africa based on a word cloud of Ephesians 2:19-22. Discuss how your mission statements relate to God’s vision and mission for the world.

Ephesians 2:19-22



Appendix for Lesson #3:

ANSWER: Should a Husband Place Ministry or Family First?

Thank you for writing to ask about competing priorities in marriage. I'm not surprised by your conversation — not by his words nor by your response. Both display the beauty in diversity between male and female, even as they hint at the effects of the fall. He wants to boldly pursue the work God has called him to do. You want to create a secure and nurturing home conducive to family life. Neither of you are wrong to want these things, but neither of you are unaffected by your sin nature. No matter how fervently we feel something to be right, we cannot rely on our hearts for true guidance. Jeremiah reminds us, "The heart is deceitful above all things, and desperately sick; who can understand it?" (17:9). As with all issues, you both need the corrective Scripture provides. In the New Testament church, leaders were required to demonstrate faithfulness at home *before* they were considered eligible for leadership (Titus 1:5-9, 1 Timothy 3:1-13). Too often in our context, we consider leadership to be so important that it's worth neglect of home life. This gets it backward. And it's dangerous because it's built on the assumption that "without me, God's church can't survive." But God says, "I will build my church" (Matthew 16:18). It's *God's* church. But if you marry, you will be *his*wife and he, your husband. You will both give an account on the last day of how you stewarded your marriage, your parenting, your family.

Does this mean work doesn't matter? Far from it. We are called to expend ourselves for the Gospel. And many couples did so side-by-side at great cost (see Adoniram and Ann Judson, John and Sarah Edwards, and especially David Brainerd and Jerusha Edwards who were prevented from marrying by death).

Scripture does say we must be willing to leave everything for Christ. Jesus said, "And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life" (Matthew 19:29). What this cannot mean, however, is that a man is justified in neglecting the duties he owes to his wife and children. Why is that? Because it is God who requires those duties of him. Earlier in this same chapter Jesus quotes what God said in Genesis about the utterly unique and permanent relationship of marriage: *He said, 'Have you not read that he who created them from the beginning made them male and female, and said, "Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh"?' So they are no longer two but one flesh. What therefore God has joined together, let not man separate'* (Matthew 19:4-6).

The ESV Study Bible commentary says about this passage:

From the moment they are married, they are unified in a mysterious way that belongs to no other human relationship, having all the God-given rights and responsibilities of marriage that they did not have before. Being "one flesh" includes the sexual union of a husband and wife ... but it is more than that because it means that they have left their parents' household ... and have established a new family, such that their primary human loyalty is now to each other, before anyone else.

There's a reason Paul tells husbands to love their wives the way Christ loves the church and that Peter tells husbands to live with their wives in an understanding way (Ephesians 5:25, 28-29, 1 Peter 3:7). Both command husbands to strain against their bent, against that desire to conquer the world to the neglect of home, hearth and wife. But they challenge wives, too. Paul writes, "Wives, submit to your own husbands, as to the Lord.... Now as the church submits to Christ, so also wives should submit in everything to their husbands" (Ephesians 5:22, 24). And Peter tells wives to submit to their own husbands, do good, and not fear anything that is frightening (1 Peter 3:5-6). Both apostles command wives to do what isn't natural: namely, to trust their husbands and follow their lead, even when it's difficult.

How husband and wife relate to one another couldn't be more central to the building of God's kingdom. Why is that? Because God designed marriage to refer to, or be a picture of, a cosmic reality (Ephesians 5:31). He intends that how the husband treats his wife will tell us something about how Christ treats His bride, the church. And He intends that how the wife relates to her husband will tell us the truth about how the church is to relate to Christ. Marriage is ministry. The stakes are high — infinitely higher than we realize.

Where does this leave you? I think you need to ask your boyfriend what he means by his declaration of commitment to ministry. Does he mean that if his wife and children are dangerously ill but the weekly church business meeting needs him to run smoothly that he'll leave his family in their need in order to be at the meeting? Or does he mean he will choose hard ministry assignments, maybe even in dangerous places, that will make family life more difficult? These are just a few possibilities, and there are endless other options along a spectrum of family first versus kingdom first. The goal in everything must be faithfulness to God's commands.

Family is a priority for the godly husband and father not because of some sentimental Ozzie and Harriet vision of the traditional family — far from it. Joining God in the creation of new life and training them in the fear of the Lord is spiritual warfare (Genesis 3:15).

When Malachi says God made them one for the purpose of a godly seed (2:13-15), he shows that it's not enough to make babies. Husbands and wives are called, in the words of John Piper, to make babies ... disciples of Jesus Christ. It's not enough to be procreative. We must also, as disciples of Christ, be generative. Our children are given to us for a season to disciple. It is up to fathers and mothers to train their children in the way they should go. This isn't something you do in your down time or between other "more kingdom-minded" work. This is the work of the kingdom ("let the little children come to me" Matthew 19:14). And fathers, especially, are charged to teach their children the ways of God at every point of the day: "You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deuteronomy 6:7).

All of this is not to say families should never sacrifice for the sake of the kingdom. We are called to do hard things, and often that means we must lay down our desires for God's greater purposes. The

patriarchs of old went on dangerous journeys and often took their families with them. You must decide if this man is the one you will honor and obey, the one you will follow and support in sickness and in health. If he says, "We're moving to Africa to take the Gospel," will you willingly, even joyfully, go? There's not a wrong answer here. I'm not trying to guilt you into anything. I just hope you will be brutally honest about what marriage demands. And I hope you will not gloss over deep disagreements with him because you feel a certain way about him. He, too, should be assessing your ability to fit in with the plans he's making, in view of where God's calling him to go.

I think the more important question is what does your boyfriend believe is the overarching authority in his life? Is he willingly submitting himself to God's Word? Does he have a high view of Scripture and all it teaches? Is he working hard to know what God's Word says, to understand what it means, and to apply it to his life? And for that matter, in all these things, are you? How the two of you answer these questions will determine so much about how you live as husband and wife, should you decide to marry each other. The issue of family versus church is just the first of many that will come up. Life is full of ethical dilemmas. This is but one example. And so what's even more important than knowing what exactly he means by his conviction that ministry comes before family, is knowing what he believes about the authority of Scripture.

There are many benefits and blessings that come from a fruitful marriage, but marriage requires sacrifices of *both* husband and wife. I urge you both to search the Scriptures together and with the help of a pastor in order to better understand the sacrifices God requires as well as His will for your relationship. It is there that we find everything we need for life and godliness. May the Spirit guide you into all truth.

Sincerely,
CANDICE WATTERS

Copyright 2014 Candice Watters. All rights reserved.

<http://www.boundless.org/advice/2014/should-a-husband-place-ministry-or-family-first>

4. I WILL LEAD LIKE JESUS

When our Lord came to earth, he modeled and taught what he wanted leaders in his kingdom to be and do. He taught that we must operate in humility and meekness, take up our cross daily, and treat people with grace and gentleness. He did not force his authority on anyone. Jesus used his positional authority to guide, bless and benefit those he led. He calls on us to lead in the same way. Many leaders use their positional authority to “lord it over” people and instead use the world’s way of power leadership practices and values. I am saddened that some leaders, even while speaking accurate doctrine, do not live as Christ-like leaders. Their actions distort Christ’s teaching on leadership, confusing those they are called to serve. I humbly ask for a heart to lead like Jesus.

(Matt. 18:1-4; Matt. 23:1-12; Mark 10:42-45; 2 Cor. 11:12-21; 2 Tim. 3:1-13; Heb. 1:1-2; 1 Peter 5:1-5)



Meaning: I am called to die to power and to suffer hardship for the sake of the kingdom.

Emotion: Gratitude for Christ’s suffering on the cross

Action: I will stop grumbling about hardships in my life.

By the end of Lesson 4, you will have...

- Considered what it means to lead effectively with humility
- Identified ways you can model humility through living a “crucified life”
- Recognized the Scriptural correlation between living the crucified life and “walking in the Spirit”
- Discussed with your colleagues you can use lead by example to guide, bless and benefit those you lead
- Identified leaders whom you respect for their genuine humility
- Understood that one can lead with a strong, godly vision without using un-Christ-like values and methods
- Grieved for how Christian leadership often defaults to worldly practices of “power leadership”
- Prayed for renewed humility and courage to be the effective leader God has appointed you to be
- Made a commitment to initiate a mentoring relationship that will enable accountability in your areas of leadership
- Made a commitment to meditate on and to memorize Matt. 16:24-27; Gal. 2:20; 5:16, 24-25

Task 1 Responsibility and Reward

Exposition of Matthew 18:1-4; 16:24-25

- **Theme: Leading Jesus' way requires humility**
- **Jesus' word pictures –**
 - **one's humility must be like that of a child to even get into the Kingdom of Heaven**
 - **we must daily take up our cross—an implement of humiliation and death—to follow Jesus**
- **Leading through living a crucified life can only achieved by “walking in the Spirit”**

When our Lord came to earth, he modeled and taught what he wanted leaders in his kingdom to be and do. He taught that we must operate in humility and meekness, take up our cross daily, and treat people with grace and gentleness.

- A. **In pairs:** Jesus was a master at using visual metaphors, or word pictures, to open the minds of his listeners to understanding truth. Discuss how the picture of becoming like a child (Matthew 18:1-4) is similar to the picture of daily cross-bearing / crucifixion (Matthew 16:24-25).

In your group, read Galatians 2:20 and 5:16, 24-25. Compare how Jesus painted a picture of taking up one's cross daily with Paul's description of how it must be done. Consider the John 15:1-5 and how it relates to walking in the Spirit, specifically in your role as a leader.

He did not force his authority on anyone. Jesus used his positional authority to guide, bless and benefit those he led.

- B. **In your group,** find a story from the Gospels where Jesus used his positional authority to guide or benefit people. Develop a brief role-play that will communicate the principle to those observing.

Task 2 Calling and Commitment

He calls on us to lead in the same way.

- C. **In pairs:** Read Mark 10:42-45. Identify leaders who have exhibited the qualities of servant leadership and humility that Jesus taught. Give examples from their lives. These could be contemporary leaders or leaders from the past in your church. For each leader, give an example from their lives and how it has influenced your own leadership style.

Task 3 Lament and Confession

I am saddened that some leaders, even while speaking accurate doctrine, do not live as Christ-like leaders. Their actions distort Christ's teaching on leadership, confusing those they are called to serve.

Content piece: Story of Cyril of Alexandria vs. Nestorius of Constantinople (5th century)

- Both were significant theologians whose writings were helpful to the Church, but both had large egos and were very prideful.
- Nestorius challenged the popular use of the term "Mother of God" to describe Mary because he thought it was elevating her to a level similar to God. He wanted more attention given to the humanity of Jesus' incarnation.
- Cyril emphasized the Deity of Jesus, and thought that Nestorius was suggesting there were two persons in the Incarnation: the Second Person of the Trinity, and a human person, Jesus.
- Each misinterpreted key elements of the other's theological writings.
- They wrote public letters to each other using very insulting language.
- The ensuing fight for power and influence caused deep divisions within the Church.
- The Council of Chalcedon (451) resolved the theological questions and incorporated elements from both their positions in the important Creed of Chalcedon.
- Nestorius spent his last years exiled in the Egyptian desert, and Cyril unwittingly laid the groundwork for a subsequent heresy by his successor in the Alexandrian church.

D. **In your group:** Read 2 Corinthians 11:12-15 and 1 Timothy 4:16. Discuss whether it is possible to teach accurate doctrine while engaging in sinful methods and practices of leadership that go against the ways Jesus taught us to lead. Think of leaders who have failed in their personal lives or leadership lives while still appearing to teach doctrine that was biblically accurate in its content.

Discuss the impact of their un-Christ-like behaviour on other people in the organization under their leadership. Discuss the impact of their failure on those observing from outside the church. How does it impact their perception of Jesus and his saving work on the cross?

Task 4 Promise and Prayer

I humbly ask for a heart to lead like Jesus.

Case Study: Leadership within your marriage: Daily prayer with your spouse

A mature ministry friend reports: “It is surprising how many men don't pray with their wives on a daily basis. My wife wanted that for a long time, and of course we did pray together over issues. But to come together as a couple before the Lord daily as a life habit took me more than thirty years as a Christian. And the central issue, I believe, was male pride and male ego. It was only when the Lord had thoroughly dealt with me that I began to pray daily with my wife. It has changed our lives over the last decade.”

- E. **In your group:** Read Ephesians 5:28-29; Ecclesiastes 4:10-12; and 1 Peter 3:7. Discuss this question: If you are a man, have you and your wife tried praying together lately? If you are a woman, has your husband initiated daily prayer times with you? What was your experience? If someone in your group has made a lifetime habit of praying daily with their spouse, ask them to share what the impact has been, both in their marriage and on their ministry.

In your notebook, write out any commitment you might want to make regarding this.

- F. **In your group:** Discuss how being involved in a mentoring relationship with peers, or with an older, more mature leader, might help you grow in your leadership abilities. How might a mentor help you evaluate your ministry according to the principles in this passage? What would need to change in your life for you to better model leadership that demonstrates “walking in the Spirit?” What commitment are you prepared to make to initiate a mentoring relationship?

In your group: Pray and ask the Lord to enable you to be worthy to receive the “unfading crown of glory” (1 Peter 5:4) which he has promised to those leaders in the church who model Christ-like behaviour and values to those under their authority.

5. I WILL DEVELOP LEADERS

One of Jesus' top priorities was to develop leaders. He did not mass-produce leaders but intentionally focused on a small number of them. I affirm that developing leaders as Jesus did calls me to build close, personal relationships with promising men and women, and to invest time in mentoring them. I affirm that the heart cry from many younger leaders around the world is for a spiritual mentor. I also acknowledge my calling to equip saints for ministry and to release them to serve as the Holy Spirit directs. I am aware that many leaders ignore this priority. I ask for grace and insight to intentionally equip saints and strengthen the hearts and lives of younger leaders.



(Matt. 4:18-22; Matt. 28:16-20; Luke 6:12-16; John 17:6-19; Acts 11:22-26; Acts 15:39-16:5; Eph. 4:11-16; Phil. 2:19-30; 2 Timothy)

Meaning: Godly leaders personally build into the lives of potential leaders through mentoring.

Emotion: Love, patience and humility

Action: I will pray for the right people to mentor and set about doing it in a way that allows for personal close relationships.

By the end of Lesson 5, you will have...

- Listed and discussed how you are currently developing leaders
- Discussed how selected Scripture passages model good leadership development
- Observed a video on Jesus' interaction with his disciples and reflected on his example
- Contrasted the Old Testament Law with Jesus' incarnation as educational models
- Observed the power of multiplication for producing disciples of Jesus
- Reflected on how to develop a small number of leaders within a Bible school context
- Identified people you are currently mentoring and those whom God might be calling you to mentor
- Identified ways to better equip and release saints for ministry
- Prayed to become better at intentionally equipping younger leaders
- Memorize **2 Timothy 2:1,2 and Ephesians 4:11-16**

Task 1 Narrow the Focus

One of Jesus' top priorities was to develop leaders. He did not mass-produce leaders but intentionally focused on a small number of them.

- A. Take two minutes to list **in your journal** all the ways that you develop leaders. In your small group, compare your answers with others.

Exposition of Matthew 4:18-22, Luke 6:12 – 16 & 2 Timothy 2:1-2

- Theme: the Messiah begins building his Kingdom by calling a few people to be with him
- The calling was to follow Jesus; the outcome was to learn to fish for people; the method was that Jesus would show them how
- Model: Jesus began to expand his circle with prayer; he was zealous that his closest human relationships reflect the Trinitarian relationship of intimacy, love, and mutuality
- Multiply: Timothy was given a model to follow for expanding his ministry

- B. Observe a role play about a Bible school teacher or pastor who is trying to mass produce leaders. **In your small group**, reflect on the role play that you observed and on the Scripture passages we looked at. How do these passages model good leadership development?
- C. Continue **in your small groups** and calculate together how long it would take to make eight billion disciples (the projected population of the world in ten years) if you made 100,000 disciples per day.

Illustration of the contrast between mass producing and multiplying starting with small numbers:



This model reveals how powerful the principle of multiplication found in 2 Tim 2:2 can be. It shows the effect of 1 person winning another person to Christ in a 12 month period and then discipling that person to do the same. The existing disciples need only see one other person saved and disciplined by them personally over the following 12 month period for the process to continue.

<http://gospel-outreach.org/countries/nz-visionfornz>

Task 2 Build Deep Relationships

I affirm that developing leaders as Jesus did calls me to build close, personal relationships with promising men and women, and to invest time in mentoring them. I affirm that the heart cry from many younger leaders around the world is for a spiritual mentor.

- D. **In your small group**, discuss the question, “If you were the teacher at a Bible School or a pastor of a church, what would you do to focus on developing a small number of leaders? What would you need to stop doing in order to do this?”
- E. **In your journal**, write the names of the people whom you are intentionally mentoring right now. Who have you called to follow you as you follow Christ? In a separate list, write names of people who come to mind that you will pray about whether God is calling you to mentor them. These are probably people with whom you already have close relationships and are promising mentees.
- F. **In your small group**, list some things that you can do to focus on the development of individuals in the context of a Bible school or local church.

Task 3 Equip and Release

I also acknowledge my calling to equip saints for ministry and to release them to serve as the Holy Spirit directs. I am aware that many leaders ignore this priority.

Exposition of Ephesians 4:11-16 – Who is called to “equip the saints”?

Theme: The central purpose of those God has gifted to the church for leadership roles is to equip God’s people to do his work and to build up the body of Christ

Vision: That all would come to such unity in the faith and knowledge of the Son of God that they would be mature and complete in Christ

- G. For the next two activities, you are released to walk about town in groups of three to discuss what your Bible school or church is doing and how you might do more to “equip saints for ministry and release them to serve as the Holy Spirit directs.”

Task 4 Repentance and Prayer

I ask for grace and insight to intentionally equip saints and strengthen the hearts and lives of younger leaders.

- H. Conclude your walk with prayer for your Bible school or church area to intentionally equip younger leaders and strengthen them. Pray also for the right people that you can mentor and for the ability to do it in a way that allows for close personal relationships.

6. I WILL SEEK HIS FACE

Our Lord esteems and honours those who walk in humility and dependence on him and who seek his face in fellowship and communion. Jesus gave us a pattern of regularly spending time alone with the Father to seek his heart and commune with him in prayer. He did this even in the midst of many demands, pressures and even harsh circumstances. Following Jesus' model, I want to seek him regularly in personal communion and prayer. I know this will please him and enable me to more align myself with him, his ways and his will. I also want to live within my human limits by taking regular times of rest (Sabbath) to restore my soul. I know this will mean withdrawing from the pressures of my world for periods of time. My heart is to serve him in faithfulness all my days until he takes me home or returns in his glory. By his grace I want to seek his face.



(Isa. 66:1-2; Matt. 14:23; Matt. 26:36-39; Mark 1:35-39; Luke 4:42-43; Luke 5:16; Phil. 4:5-7; 1 Peter 5:6-8)

Meaning: Leaders listen and discern the direction of God in their ministry decisions.

Emotion: Openness and rest

Action: Prayer and knowing my limits and Sabbath Observance.

By the end of Lesson 6, you will have...

- Discussed the spiritual disciplines of worship, prayer and meditation on Scripture
- Identified ways that meditation on Scripture leads to deeper fellowship with the Lord
- Evaluated New Testament patterns for prayer, fasting and worship before making important leadership decisions
- Understood the necessity as a leader to take times of “personal Sabbath” for rest and fellowship with the Lord, for both spiritual and physical renewal
- Identified individuals whom you respect for their exemplary prayer lives
- Recognized the value of a mentor relationship in monitoring your need for times of withdrawal from the pressures of leadership for rest and renewal in the Lord
- Confessed your own personal failings in the area of prayer and meditation on Scripture
- Prayed with renewed humility to be pleasing to the Lord in seeking His face through regular times of prayer, worship and meditation on Scripture
- Made a commitment to meditate on and to memorize **Isaiah 50:4-7; Mark 6:31**

Task 1 Responsibility and Reward

Exposition of Isaiah 66:1-2; Isaiah 50:4-7; Psalm 27:7-14

- Focus: the leader's absolute dependence on a life of prayer
- Both Isaiah passages are Messianic, and speak to Jesus' prayer life in His Incarnation
- Hebrews 5:7, written under the inspiration of the Holy Spirit, reinforces this
- We should model our prayer lives after Jesus
- Grasp the connection between prayer, meditation on Scripture, and worship

Our Lord esteems and honours those who walk in humility and dependence on him and who seek his face in fellowship and communion.

Background: The Psalms were Jesus' hymnbook and prayer book. Early Church Fathers were known for memorizing vast amounts of Scripture and praying them back to God in meditation and prayer. In Athanasius' time (4th century) memorizing all four Gospels was a pre-requisite for being a bishop. Augustine's book, *Confessions* (5th century) is written entirely as a meditative prayer of confession and praise to God, adorned with references and allusions to Scripture, particularly the Psalms. Martin Luther, who ignited the Protestant Reformation, had memorized the entire Bible in Latin, later the New Testament in Greek, and rose at 4:00 a.m. to start each day with two hours of prayer. The Puritans (17th century) further developed this method of praying Scripture, which they called "pleading the promises"—reciting God's promises back to Him—as the supporting foundation for their petitions.

- A. **With a partner:** share how you have used the Psalms, or other Scriptures, as part of personal times of praise, meditation and prayer. Share a favourite Psalm and how it has helped you draw closer to the Lord.
- B. **In your group,** think of a church leader in your area (living or passed on to glory) who has been faithful all of their days. Discuss what you know of their prayer life, and how it enabled their lives of faithfulness.

Task 2 Calling and Commitment

Jesus gave us a pattern of regularly spending time alone with the Father to seek his heart and commune with him in prayer. He did this even in the midst of many demands, pressures and even harsh circumstances.

Background: Jesus made a practice of praying early in the morning (Mark 1:35), praying in the evening (Matthew 14:23), praying during the day (Luke 11:1), praying in times of great stress (Luke 22:41) and sometimes praying all night before making a major leadership decision (Luke 6:12).

- C. **In your group:** Reflecting on the past three months (or one year), how many times were you able to withdraw from the pressures of your world for a period or time of extended prayer? What about your wife or husband?

On your own, list in your journal what draws you to spend time with God, and what hinders you from setting aside time to seek His face and commune with Him in prayer.

Following Jesus' model, I want to seek him regularly in personal communion and prayer.

- D. **In your group,** pick one of the following three options to discuss. Feel free to do two or all three if time permits. Groups will report out to the whole at the end of the activity.
- **How did Jesus prepare** for major leadership decisions? Examine the following passages of Scripture and write out the event and Jesus' preparation for it: Isaiah 50:4-7; Matt. 14:23; Luke 6:12-19 (two events); John 17:1-26 (who was Jesus preparing?); Luke 22:41-44
 - **How did Jesus instruct** his disciples—leaders-in-training—about when to pray? What was the circumstance and what was Jesus' instruction? Luke 6:28; Luke 10:2; Luke 11:5-13; Luke 18:1-8 (parable); Luke 22:40, 46; if time permits, consider additional examples from the other Gospels.
 - **How did the New Testament Church** approach leadership-related decisions? What was the issue and how did leaders or the church respond? Acts 1:24-25; Acts 4:23-24, 31; Acts 12:5,12; **Acts 13:1-4**; Acts 16:25; Acts 20:22-23, 36-38; Acts 21:5-6

I know this will please him and enable me to more align myself with him, his ways and his will.

Case study: leadership in conflict – does one deal with it as a “carnal man” or a “spiritual man”? (use Acts 13:1-4; Acts 15:36-41 as examples)

- In Acts 13:1-4, the Antioch Church prayed and fasted until the Holy Spirit revealed His decision to them.
- In Acts 15:36-41, Doctor Luke is silent about whether prayer was involved in this decision, but speaking “from silence” one might assume that Paul and Barnabas neglected this way of resolving their disagreement. Nevertheless, the result was under God’s sovereign control: two strong missions teams went out, and John Mark was mentored to where Paul would later declare him “needed.”

F. **In your groups**, based on this lesson, as well as those covered earlier, make two lists, contrasting and comparing leadership traits that would characterize a leadership style as “carnal” or according to the world’s way of leading, vs. “spiritual”, where one walks humbly, in dependence on the Lord. Which list best describes you?

Personal reflection: think about a conflict situation you are involved in or are aware of. Recognizing that while you may have positional authority to impose a solution, or ‘political’ options to manoeuvre using rules and policies, ask yourself whether you exhibit the traits of a “carnal man” or a “spiritual man” in how you would naturally respond to the circumstances. Reflect on the role that prayer and fasting could or should have in seeking the Lord to move and bring resolution to the situation. What personal action steps will you take, based on your prayerful reflections?

Task 3 Lament and Confession

I also want to live within my human limits by taking regular times of rest (Sabbath) to restore my soul. I know this will mean withdrawing from the pressures of my world for periods of time.

Case study of Jesus in Matthew 14 (parallel passage: Mark 6)

- Jesus attempts to get away to a desolate place to deal with his grief and pray
- Instead, he ends up working for 48 hours straight without rest; Point of interest: Mark 6:31
- This makes the point that Jesus sought withdrawal from ministry for rest, even when it was difficult to do so

G. **Small groups:** describe an ideal sabbath. Talk about rest, play, renewal. With respect to taking a sabbath rest (not “Sunday”), what elements are under your control? What things need a cultural change within your organization?

H. **With a partner,** discuss the value of having a mentor relationship with an older, more experienced leader. How that might assist you with recognizing patterns of stress and burnout that could lead to failure or reduced effectiveness in your place of service.

On your own: what steps would you need to take in order to plan and schedule a rest retreat away from the daily pressures of leadership? As an exercise, write up a proposal, addressed to yourself, describing such a sabbatical rest. How would you structure this sabbatical or retreat, balancing rest, play, renewal and prayer and meditation?

Task 4 Promise and Prayer

My heart is to serve him in faithfulness all my days until he takes me home or returns in his glory. By his grace I want to seek his face.

Read 1 Peter 5:6-8

- I. **In your notebook**, make a brief list of the top three worries in your life right now. Write out a personal prayer of confession using 1 Peter 5:6-8. Ask the Lord to help you cast all your anxieties on Him, be watchful in prayer, and rely on His strength to guard against Satan's designs to undermine you in your family relationships and in your leadership situation. Read Psalm 139:23-24 and make it a part of your prayer, reading it back to the Lord and claiming it as your promise.

After this workshop is over, invite two trusted friends to give you feedback on how you can improve your times of rest and renewal. Then talk to your wife or husband about how you can support them in getting the rest and renewal they need.

Group Prayer:

Our Father in heaven, thank you for your design in creation and the command for your children to develop a pattern of work and rest. Forgive me for times when I have not trusted you and have not ceased my work to rest. Father, it is my desire to rest on a daily, and weekly basis by trusting you with the work of the Kingdom and with my own personal well being. Jesus, I remember that you kept the Sabbath when You were on earth and if my Lord and King was able to find the time to rest then I also will find that time. Spirit, you draw me into a place of radical and eternal rest and dependence on all the members of the Trinity and I embrace and celebrate the friendship given to me by the Trinity and will take time each day and each week to keep that relationship strong.

We ask this in the strong Name of Jesus, Amen.

7. I WILL SEEK SPIRITUAL FRUIT

I am chosen to bear fruit. Jesus taught and modeled that spiritual fruit comes from “abiding in him”. I acknowledge that I cannot manipulate spiritual results or spiritual changes in the lives of people by means of my human wisdom or self generated pressures. My role is to faithfully give myself to people through my gifts and calling and leave the results to God. My heart is to follow Jesus in his ways, walk in the Spirit and abide in him so that he works through me to bear much fruit for his glory.

(Matt. 7:15-20; Matt. 16:21-23; John 15:1-11; 1 Cor. 3:5-9; 2 Cor. 1:12; 1 Tim. 4:6-16; 1 John 2:3-6)



Meaning: Leaders pray and long for inner transformation in themselves and others as a result of their work.

Emotion: Wish and desire

Action: Obedience and Prayer

By the end of Lesson 7, you will have...

- Evaluated your own fruitfulness in the last five years
- Been reminded what is at the very core of your life and ministry
- Listened to your colleagues share their practical secrets of abiding in Christ
- Observed role plays and reflected on the practice of manipulating spiritual results
- Analyzed your emotions about being a public servant
- Been refreshed by recalling how your union with the Triune God is the means for generosity, joy, and love to flow from you to others
- Memorized **Matthew 7:15-20 & John 15:1-11**

Exposition of Matthew 7:15-20 & John 15:1-11

- Theme: Recognizing the false from the true, in yourself and in others
- Approach: Words and appearances are unreliable measures; depend on discerning by actions
- The Holy Spirit continues the work of Jesus and his presence in believers' lives
- To remain in the Vine describes a profound, intimate, enduring, fruitful relationship

Task 1 My Responsibility: To Abide

I am chosen to bear fruit. Jesus taught and modeled that spiritual fruit comes from “abiding in him”.

A. **In your journals**, answer these questions:

1. Is my life more or less fruitful today than it was five years ago?
2. Has anything changed in relation to my “abiding”?
3. Where do I see positive growth and fruitfulness happening in my life?

Worship as the Core and Context of Ministry:

“The greatest commandment” is to love God with all our hearts, all our souls, all our minds, and all our strength. The greatest commandment for missionaries / pastors / Bible school teachers is the same as the greatest commandment for everybody else.

If the whole world longs to see true spirituality genuinely modelled and lived, my personal worship of God as a missionary / church leader / Bible school teacher will have a far greater impact on the people I serve than anything that I am able to “do” for God.

If “The Chief End of Man” is to love God and enjoy him forever, then the main purpose for missionaries / church leaders / Bible teachers’ lives is not to win the world for Christ, but to be absorbed in the love and enjoyment of God.

- B. If your group is small enough, place posters around the room with the above three statements, one statement per poster. In groups of 3, go to three stations and have one person pray at each station that the statement would be true of your group. If you are with many people, stay in the small group and read the three statements above, one at a time, and have a different person pray that that statement would be true of your group.
- C. **In your journals**, complete this sentence: “The thing that God most wants me to do is to...”

Building Character and Fighting the Negative Effects of Culture

On CBC Radio (Canadian Broadcasting Corporation), a medical doctor talked about always looking for the harder way to do something because it was good for his body and it was good for his mind. He could have added “character.” Instead of taking the car, he would take his bicycle to work. Instead of taking the elevator, he would walk up the stairs, instead of using a snow blower, he would shovel his snow by hand. Our culture encourages us to be comfortable and efficient. We end up becoming soft and lazy.

- D. **In your journal**, answer these questions: What are you doing to fight the negative effects of your culture? What are you doing to “make your body your slave” (1 Cor. 9:27)?
- E. **In small groups** discuss what it looks like to abide. Share something that you practice that helps you obey this command.

Task 2 God’s Responsibility: To Produce Fruit through Me

I acknowledge that I cannot manipulate spiritual results or spiritual changes in the lives of people by means of my human wisdom or self-generated pressures.

What is the difference between the fruit of the Spirit and spiritual fruit?

- Both are the result of the work of the Spirit
- Fruit of the Spirit is the work of the Spirit in you developing Christ-like character
- Spiritual fruit is the work of the Spirit through you in the lives of others
- Fruit of the Spirit relates to the nature of the tree – is it good or bad?
- Spiritual fruit relates to the product of a good tree

- F. **Observe two role plays** of someone who is attempting to manipulate spiritual results (produce fruit in their own power). **In your small group**, discuss what you saw happening. Can you think of real life situations when you have tried to do that?

Task 3 My Role: To Give Myself to People

My role is to faithfully give myself to people through my gifts and calling and leave the results to God.

- G. **In pairs**, discuss what you have learned about being faithful to God and the way he made you. Discuss, also, one time when you expected a certain kind or amount of fruit and you had to learn to leave the results to God. In what ways does your role call on you to “faithfully give yourself to people”? How do you feel about that?

A Story and the Nature of God

A Story

A mother was dying of brain cancer. Her daughter sat at her bedside and thanked her for the many ways that she had served and blessed her life. Silence for 20 minutes. Finally the mother said, "It was my joy." Those were her last words. The daughter had those words engraved on a necklace to keep them as a reminder for her life that she would have joy in serving others.

The Nature of God

God is love because he is triune. There is eternal love between Father, Son, and Spirit. This outgoing, radiating love is characteristic of his nature (c.p. Rom 8:29; Eph. 1:3-5). His mission is to bring all of his creation into the same joyful fellowship and loving purpose that is characteristic of the relationships between Father, Son, and Spirit. He is the Creator who creatively guides and sustains what he has made. Because we can trust his loving nature, we his creatures can trust the paths he has created for us to walk. The reason the Father sends the Son is so that his love might be in others also. According to John 17:24-26, God's entire purpose in creation and salvation is that the Father's love for the Son might be shared. Every part of God's calling and guidance of us is a part of this desire to share the love that is within the Trinity. God does not hoard his life or the knowledge of his will. He gives his life away; he gives his self-revelation away. Michael Reeves says, "The Father finds his very identity in giving his life and being to the Son; the Son images his Father in sharing his life with us through the Spirit." (*Delighting in the Trinity*, Reeves, 45)

- H. In small groups, discuss how this mother is like the Trinity. Share some ideas in the large group.

Task 4 My Response: Follow, Walk, Abide

My heart is to follow Jesus in his ways, walk in the Spirit and abide in him so that he works through me to bear much fruit for his glory.

- I. Abiding in Christ and walking in the Spirit are parallel ideas. **In your journal**, list three things that you can do today to live out the joy of abiding in Jesus, the Vine. Share these with your group and close by praying for each other that you will abide in Christ and bear much fruit.

8. I WILL COLLABORATE

God the Father, God the Son and God the Holy Spirit are One, with each Person fulfilling unique roles, yet acting in perfect harmony. Their collaborative leadership operates in the context of mutual submission yet each with the appropriate authority for their roles and functions. I want to follow collaborative leadership modeled by the Trinity as the standard for leaders. I ask for grace to grow in serving and collaborating harmoniously with my fellow leaders.

(Matt. 28:16-20; John 5:22-23; John 16:13-15; John 17:21; Acts 13:1-3; Rom. 8:14-17)

Meaning: Leaders are to work together in harmony for the glory of God.

Emotion: Love for God and others, generosity.

Action: I will listen to other leaders in other organizations and share resources and ideas whenever possible.



*"None of us is as smart as all of us."
-Kenneth R. Blanchard*

By the end of Lesson 8, you will have...

- Considered the unique roles of Father, Son, and Holy Spirit within the Trinity and how they work together harmoniously and in mutual ministry
- Evaluated Scripture's description of Trinitarian collaborative leadership within the functional relationships of authority and responsibilities for Father, Son and Holy Spirit
- Discussed with your colleagues how you might apply principles of collaborative leadership to make your school more effective in its role of training leaders for the Church.
- Made a commitment to meditate on and to memorize John 16:13-15; Romans 8:14-17

Task 1 Responsibility and Reward

Exposition of Matthew 28:16-20; Acts 1:6-9

- Theme: We are responsible to work collaboratively to make disciples of all nations
- The Father: fixes the times and seasons through His authority
- The Son (Jesus): commissions us to be His witnesses
- The Spirit: enables us to obey Jesus' commands, guides us into all truth

God the Father, God the Son and God the Holy Spirit are One, with each Person fulfilling unique roles, yet acting in perfect harmony.

“Defining” the Trinity:

The Bible teaches that God is One Being, yet three ‘Persons’ sharing the same essence—eternally existing in a relationship of mutual love as the Father, the Son, and the Holy Spirit. Having one will within the Godhead, these three share equal honour, glory and power, yet fulfill complementary roles: “functioning in a set pattern whereby the Son obeys the Father and the Spirit subserves both” (J.I. Packer).

A. **In groups**, choose one of the following:

* Examine John 3:3, 5-8, 13-18. Explain what Jesus tells Nicodemus about the unique role each member of the Trinity plays in effecting (bringing to pass) the plan of redemption.

* How do the members of the Trinity work together in perfect harmony today when someone comes to Christ? (Consider, for example, Ephesians 1; Romans 8:1-4.)

Task 2 Calling and Commitment

The collaborative relationship within the Trinity operates in the context of mutual submission yet each with the appropriate authority for their roles and functions.

B. **Group or pairs:** In terms of the Christian life and the life of the Church, examine the sample verses below. In your groups, work in pairs choose one of the following three activities. Write in your notebook the roles and functions described for one member of the Trinity. Note examples of collaborative activity. Each pair should study a different member of the Trinity. How do these Scriptures illustrate collaboration yet differentiation in roles and responsibilities within the Trinity?

God the Father: I John 5:11; Rom. 8:15, Eph. 1:5; Rom. 6:5; 1 Cor. 15:27, 28

God the Son (Jesus): John 14:2; John 5:19; Hebrews 2:18; 7:25; 9:15; 1 Cor. 15:24-28; 1 John 1:9; 5:18; Rev. 3:19; Colossians 1:19-20

God the Holy Spirit: John 14:25; 16:7, 8, 13-15; Acts 13: 2, 4; Romans 8:11; 8:26, 27; 1 Cor. 12:11

Share your findings: After a few minutes, share your findings with your group. Take notes on the answers from groups who studied a question different from your own.

On your own: The above Scripture references are only a small sample of what Scripture teaches about the Trinity. On your own, do a study of Scripture—including the Old Testament—in order to better understand unity and diversity in the operations of our Holy Triune God.

C. **In your group**, discuss:

- Does your school or church reflect the relational qualities of the Trinity? Justify your answer.

- What would “collaborative leadership” modeled after the Trinity look like at your school or in your church? What attitudes would have to change?
- How might management relationships be adjusted to be more collaborative, while still respecting God-appointed positional authority roles?

Task 3 Lament and Confession

I want to follow collaborative leadership modeled by the Trinity as the standard for leaders.

Case study from Philippians:

In Philippians 4:2-3, Paul slips in a gentle request intended to resolve an interpersonal conflict between fellow-workers—leaders who had worked alongside Paul for the Gospel. Without knowing the details about what led to the break in fellowship, how is Paul modeling collaborative leadership in dealing with this leadership problem? Although Paul has positional authority to command reconciliation, what approach does he choose to use to persuade all the participants, including the local church leaders, to bring resolution?

- D. **In your group:** Discuss a management or leadership issue that you are aware of which does not involve personality conflicts. Discuss how your school or church leadership could model Trinitarian collaboration, while respecting the legitimate roles of positional authority that have been assigned to different leaders and employees. Thinking back to what was discussed in Lesson 6 on seeking to understand the mind of the Lord before making major leadership decisions, propose ways of approaching your management or leadership issue that honour the principles laid out in this lesson.
- E. **Prayer:** Have someone in your group lead in a prayer of confession regarding the issues of collaboration you have discussed.

Task 4 Promise and Prayer

I ask for grace to grow in serving and collaborating harmoniously with my fellow leaders.

Read Philippians 2:1-11

- F. **In your notebook:** Write out a prayer based on this passage of Scripture, asking God to enable you to be more like Christ within your area of leadership responsibility; that Christ might be exalted in all your labors for him; that you would avoid any action based on pride, rivalry or conceit; and that you might look to the interests of others rather than those of your own. Thank the Lord for his example and ask for grace to follow Him as a servant, and use your leadership authority for His glory.

9. I WILL FAITHFULLY STEWARD MONEY

Jesus and the Apostles regularly had others steward money entrusted to them. They taught and modeled stewardship and operated above reproach in the sight of God and people. I grieve that some leaders take financial advantage of people or fail to seek financial accountability of other godly leaders for funds given to the ministry. I acknowledge that the love of money corrupts and distorts a leader's ability to serve Jesus' kingdom and causes many leaders to fail the test of godliness. I also acknowledge that leaders need to support their families and can rightly expect support from those they serve. I humbly ask for grace to walk above reproach before God and people with the finances entrusted to me.



(Matt. 6:25-34; Luke 16:14-15; Acts 4:32-5:11; Acts 6:1-7; Acts 20:25-35; 1 Cor. 9:1-18; 2 Cor. 8:16-22; 1 Tim. 6:9-11; 1 Peter 5:2-3; Jude 11- 12)

Meaning: A leader is to be blameless, wise and fair in using money.

Emotion: Honesty & Trust

Action: I will be accountable to others in my use of money and always be fair in my dealings with money.

By the end of Lesson 9, you will have...

- Discussed how a model church ensures good financial management
- Reflected on the protections you have in place in your personal life and in your ministry to ensure good financial management
- Discussed how to protect yourself from the love of money
- Identified a change you need to make related to your stewardship, identified an accountability partner who can check on your stewardship, and identified a comfort you will forego for a significant period of time.
- Discussed Jesus' teachings from a video on the heart and money
- Written down one step you intend to take to protect your stewardship
- Listed principles related to supporting your family and the responsibility of the church for supporting its ministers
- Initiated open discussion about how to improve the financial situation of those who are struggling
- Identified some people you admire for their use of money and prayed that you might be above reproach
- Memorized **Matthew 6:25-36 & 1 Tim. 6:9 - 11**

Task 1 Stewardship and Honesty

Jesus and the Apostles regularly had others steward money entrusted to them. They taught and modeled stewardship and operated above reproach in the sight of God and people.

- A. Case Study: **In your small groups**, read through the case study below and discuss how this church ensures good financial stewardship. How relevant is it to Ethiopia? Does the Ethiopian Church have a group who provide organizational accountability and detailed guidelines and annual training for people who have to handle money?

Case Study: EastRidge Church belongs to the Canadian Council of Christian Charities who provides detailed guidelines and annual training for treasurers on how to ethically and legally handle money and steward resources. In their handling of finances, the pastors have no access to donor giving. They do not know who gives or how much is given – this information is only seen by the treasurer, bookkeepers, auditor, the stewards (people who count the offering – but never see yearly totals), and the administrative assistant who keys in the info and runs off the receipts. Pastors, ministry leaders and staff do not handle cash funds but all monies collected are turned into the office and the treasurer issues checks for reimbursing expenses. All ministries of the church are required to pass all monies through the office for record keeping and accountability.

Stewards are one category of people in the church who handle money. Stewards have the weekly responsibility of collection, counting, and preparation of the bank deposit of all donations received during our Sunday worship time. The stewards are to work as a team (no less than 2) at all times.

1. Collect all offering envelopes and loose cash from locked offering towers.
2. Check the safe for post-dated cheques and anything that may have come in during the week for deposit
3. Open offering envelopes verify that contents equal amounts written on front of envelope.
4. Verify cheques have been properly filled out to prevent returns/rejection from the bank.
 - a. Valid date
 - b. Signature
 - c. Amounts filled in and written out correctly
5. Person checking envelopes will write their initials on each envelope once checked.
6. Fill in a deposit envelope for loose cash/change.
7. One person to total cheques and cash
8. One person to total envelopes – reconcile to cheques and cash total
9. Fill in Count Sheet
10. Attach a tape of all cheques (separate tape – duplicate to be attached to bank deposit slip)
11. Split out totals by budget line – reconcile to total deposit amount on count sheet
12. Two signatures required on the count sheet.
13. Fill in Bank deposit slip.
14. Attach a cheque calculator tape to the cheque bundle.
15. Deposit slip goes inside the TD Drop Box Pouch.
16. Put cheques and cash into pouch.
17. Write deposit total and date on removable tape on flap of pouch. Remove tape and staple to Count Sheet.
18. Seal pouch – lock in safe for office staff to deposit next day.
19. Submit Count Sheet with tapes and envelopes to the office for data entry.
20. Check offering towers at the end of the service also, and put any additional donations in safe for next deposit.

B. Draw a “Map”: **In your journal**, draw a map of the hedges of protection that you have around you to protect you as a steward of God’s money. Illustrate both personal and ministry finances. Discuss in pairs. Share some helpful examples with the large group.

Exposition of Matthew 6:25-36 & 1 Tim. 6:9 - 11

- Theme: The heavenly Father’s care makes a worry-free existence possible
- We have “little faith” when we lack knowledge of God’s character and love or when in a particular instance we act against our knowledge or calling
- Theme: True godliness with contentment is great wealth
- Wrong desires lead us in a false direction. We can be very poor and have wrong desires.

Task 2 The Love of Money Corrupts

I grieve that some leaders take financial advantage of people or fail to seek financial accountability of other godly leaders for funds given to the ministry. I acknowledge that the love of money corrupts and distorts a leader’s ability to serve Jesus’ kingdom and causes many leaders to fail the test of godliness.

- C. **In your group**, have someone tell a folktale from your culture about covetousness. Covetousness is desiring more of what you have enough of already. What moral do you take from it? How do you protect yourself from the love of money?
- D. Jesus said it is more blessed to give than to receive. Someone else **in your group** tell a story of how giving helped to protect you from the love of money.
- E. Watch the Days with Jesus video and discuss the questions. “Heart and Riches” Luke 12:32-34
- F. **In your journal**, write out one step you need to take to protect yourself and your stewardship. Name one person to whom you will make a further commitment of accountability. Then choose a comfort that you will do without for 40 days. Share these in pairs.

Task 3 Responsibilities and Expectations

I also acknowledge that leaders need to support their families and can rightly expect support from those they serve.

- G. **In your groups**, come up with a list of 2 – 3 principles for each of the two issues in the statement above.

- H. **Open Forum:** This is a large group question and answer time to discuss how Bible school teachers and church ministers who may not be paid enough to support their families in today's economy might survive. After some discussion, discuss in your clusters some ideas of "what is in your hand" and how you might be "stronger together."

Task 4 Walking above Reproach

- I. **In your small groups,** discuss who do you admire for how they use money?
- J. **In the large group,** one leader humbly ask for grace for all of us to walk above reproach.

10. I WILL USE WINESKINS TO SERVE

Systems and organizations (“wineskins”) are aspects of stewardship for churches and ministries. I am stunned that in Jesus’ day the Pharisees and Scribes opposed Jesus by using their wineskins of traditions, organizations, laws, credentials and theology against him. I am saddened that many leaders are similarly tempted and often succumb to drawing people’s allegiance to themselves, their organization, methods, materials or theological systems rather than to Christ. I observe that sometimes leaders want to be the ones in charge and so they create hierarchies, positions and titles to enforce their control and dominance. It is easy to “lord it over” or abuse people by imposing plans, vision or organizational mandates on people. I long to purify myself and to serve my King in holiness and gentleness and draw those I serve into a closer walk with him.



(Matt. 23:13-33; John 11:47-48, 53; Acts 20:18-35; Phil. 2:19-21; James 4:13-16; 1 Peter 5:2-3; 3 John 9-11)

Meaning: The container/package or structure is not important; treating people with Jesus’ love and respect is the important thing.

Emotion: Love

Actions: Respect, gentleness and acceptance.

By the end of Lesson 10, you will have...

- Considered ways that Scripture mandates and blesses organizational and administrative structures for the effective functioning of the Church
- Examined in detail the way Nehemiah used the organizational “wineskins” available to him to accomplish an overwhelming task
- Reflected on what Scripture says about false teachers and their abuse of organizational structures
- Identified ways that God used faithful leadership and organizational systems to preserve and grow the church in Ethiopia through difficult times
- Grieved for how leadership in the Church of Jesus Christ is often not like what he taught and modelled
- Evaluated your own use of organizational “wineskins” in your area of leadership or shepherding
- Prayed with renewed humility for courage to improve how you use systems and policies within your sphere of leadership influence
- Made a commitment to meditate on and to memorize 1 Peter 5:1-5

Task 1 Responsibility and Reward

Exposition of Matthew 23:13-33; 1 Peter 5:1-5

- Theme: Misuse and distortion of the temple systems and worship by the priestly class
- Sadducees had contracted with the Romans for tax collection and religious power
- In contrast, Peter outlines how a true shepherd should exercise oversight and authority
- Note the similarities with 1 Peter 1:13-21 covered in Lesson 2. There, Peter is exhorting everyone to live holy lives. In 1 Peter 5:1-5, he is specifically addressing elders and leaders in the church. These two passages contain several interesting parallels.
- Reward: Jesus will give the “unfading crown of glory” to faithful shepherds of His flock

Background:

The use of the concept of a “wineskin” in this context is taken from Matthew 9:17 where Jesus says, “Neither is new wine put into old wineskins ... but new wine is put into new wineskins.” He is referring in part to the “old wine” of the Old Covenant and its Mosaic Law structures, vs. the new wine of the Holy Spirit and Jesus’ New Covenant ministry which was being poured out into the new structure (new wineskin) of the Church as the Body of Christ, to put it in abbreviated terms.

Systems and organizations (“wineskins”) are aspects of stewardship for churches and ministries.

- A. **In your small groups**, consider the following passages of Scripture. In what ways does Scripture authorize and bless and direct the use of human management and organizational systems in order to further the work of God? In each example, note the organization problem, issue, or goal, and discuss the solution or response given in Scripture.
(Exodus 35:30-34, 36:1; Exodus 18:13-23, 26; Numbers 11:14-17; 1 Kings 7:13, 14; 11:28; Acts 6:1-7; Acts 13:1-4; 1 Corinthians 1:10-11, 2:1-5; Ephesians 4:11-16; Titus 1:5, 3:1-2)
- B. **On your own**: the book of Nehemiah is a case study in godly, inspired leadership. Nehemiah face the seemingly overwhelming task of rebuilding the wall of Jerusalem in the face of opposition and death threats. By the grace of God, he organized and managed the project by delegating and assigning responsibility, using the “wineskins” available to him. In 52 days (Nehemiah 6:15) the walls of Jerusalem were rebuild. On your own, read through the book of Nehemiah carefully. Observe and make notes about the organizational principles Nehemiah used to accomplish the work God had called him to. Are there any principles that you might be able to learn from and adapt in your area of ministry and leadership? For additional background, also read through the book of Ezra.

I am stunned that in Jesus' day the Pharisees and Scribes opposed Jesus by using their wineskins of traditions, organizations, laws, credentials and theology against him.

- C. **In your groups**, divide up the Scripture passages listed that relate to false leaders, and list what each one says is false leader is like (Matthew 23:13-33; John 11:47-48, 53; 3 John 9-11). Can your group find additional examples of how Paul identifies or characterizes false teachers in the Epistles he wrote?

Task 2 Calling and Commitment

I am saddened that many leaders are similarly tempted and often succumb to drawing people's allegiance to themselves, their organization, methods, materials or theological systems rather than to Christ. I observe that sometimes leaders want to be the ones in charge and so they create hierarchies, positions and titles to enforce their control and dominance.

Case study of L.E. Maxwell, founder of Prairie Bible Institute

- Started out in humble personal circumstances, worked his way through Bible school
- His first class was only 8 students; he received no pay, except for lodging and food
- At the beginning, the school had no real resources and had to rely on God's provision on a daily basis
- Was a strong, visionary leader who drove hard to achieve God's purposes for the school and developed, by God's leading, a great vision for training and sending missionaries around the world
- Worked collaboratively with his board and staff without sacrificing decisiveness and purpose
- Early management approach was based on much prayer, including monthly half days of prayer, and regular weekly prayer meetings for different mission fields and missionaries
- In terms of organizational "wineskins," responsibilities were assigned and positional authority structures established
- Maxwell, and other faculty, received the same allowance for food and personal needs as those taking out the garbage and doing clean up
- The school didn't have indoor plumbing and toilets for its first 30 years, and toilet buckets were emptied daily by assigned work crews. One night, to ensure a visiting speaker would have a "fresh" toilet, Maxwell went and emptied the bucket of excrement for the crew.
- He turned down an honorary doctorate to avoid temptation to pride and create a false hierarchy of authority amongst other faculty members
- His teaching emphasized living the "crucified life" (Galatians 2:20) as the model of Christ-like leadership

- D. **In your groups**, think about leaders (past or present) in the EKHC who have combined, vision, hard work and purpose with an attitude of humility and service. How did they use organizational structures and systems to develop new leaders and further the growth of the church in Ethiopia? How did they rely on the leading of the Holy Spirit to do this?

In what ways might they have shared control in order to mentor and raise up new leaders to be able to succeed them? Discuss how you can emulate the good leadership qualities you observe in these people.

Task 3 Lament and Confession

- E. **It is easy to “lord it over” or abuse people by imposing plans, vision or organizational mandates on people.**

Summary case study: present a case study about how systems and organizations can get rigid and hardened and become unhealthy vessels (wineskins) for carrying the Gospel.

- This organization was founded by a work of God in the hearts of a few people.
- Initially it grew slowly through hard times but depended on God to supply needs and bless, and was powerfully used to fulfill its mission.
- The organization then went through a period of growth and increased effectiveness, but the original leadership was aging, retiring, moving on to other ministry.
- Over time, new leadership shifted toward helpful, modern methods of business management, but at the expense of theological competency in leadership selection.
- The organization began to introduce more modern, “culturally attractive” strategies to maintain growth and popularity, and relaxed its theological standards.
- Theology began to move toward an emphasis on a rule-keeping, formalistic approach to holiness, and ignored real the real biblical issues of justice and personal holiness, although underneath the management levels, there always remained a strata of faithful, God-fearing employees committed to prayer and holiness.
- As growth stagnated, leaders began to focus on protecting their positions, prioritizing organizational traditions over adaptability, and forced out those people they perceived as threats to their positions.
- Today the organization faces high turnover, static or declining attendance/ enrolment and financial uncertainty.
- Its impact as a Christian ministry has declined compared to earlier years, and its future effectiveness is being questioned.

- E. **In small groups:** Imagine that your small group is a new leadership team that has been asked to propose a way forward for this ministry organization. Discuss ways to deal with this case based on all the points covered in the Leadership Covenant. Create a list of proposed actions, and prioritize them. What are your top five action steps? If time permits, groups will report out to the whole.
- F. **On your own:** Reflect on how the instructions from Jesus through the Apostle Peter in 1 Peter 5:1-4 reflect on your own leadership and shepherding where the Lord has called to you to serve. The situation could be in a church you pastor or in a school where you are an administrator or teacher. Consider the points that Peter makes, and think of an example of how you have shepherded well, and an example of where you might have fallen short of the standard, and how you desire to improve going forward.

In your notebook: Write out a prayer of confession based on 1 Peter 5:1-4. Thank the Lord for His grace, and commit to him your desire to use the “wineskins” of your organizational structures and policies in ways that better serve the needs of those entrusted to your care.

Task 4 **Promise and Prayer**

I long to purify myself and to serve my King in holiness and gentleness and draw those I serve into a closer walk with him.

Backgrounder: The EKHC Church, by the grace of God, has been blessed with significant growth in recent years. By the grace of God, it came through the difficult years of 1974-1991. What “wineskins” or organizational structures and relationships were used by the Holy Spirit to sustain and grow the church during 1974-1991? What about the period since 1991?

- G. **Whole Group Round Table:** Move into a “round table” format with the participants and the senior leaders who are present. In the time available, initiate an interactive, collaborative discussion of management, organizational and policy issues related to church growth, theological education, and sustainability, and share your ideas for addressing the challenges.

Guidance for the discussion: For any issue or problem a participant raises, they must also attempt to offer at least one solution. The solution doesn’t have to be perfect, but may form the basis for others to modify, add to, or respectfully critique. Whether one agrees with or disagrees with any speaker, remember to speak respectfully of them as a brother or sister in Christ even if you wish to take a different view of their proposal.

Consider using the “sandwich” approach if you wish to critique a situation, practice, or proposal: **First**, identify and recognize something positive about the policy or management situation or people involved, and offer a compliment. **Then** respectfully indicate where you perhaps disagree, or feel improvements might be made. **Finally**, end your contribution by acknowledging respect or gratitude for something that person or organization has done that you appreciate or should be recognized. In this way we can honor the Lord and each other even while discussing and evaluating issues. See **Acts 15:1-35** for the example of the Jerusalem Council from the New Testament Church.

At the beginning of this activity, pray and ask the Holy Spirit to be present and guide the discussion in ways that will bring glory and honor to the Name of Jesus and build up His Church.

At the end of this activity, have one, or two, or three people lead the assembly in a prayer of corporate confession and praise to the Lord, calling upon Him to give wisdom as the EKHC Church considers ways to move forward in obedience to the leading of the Holy Spirit

JOURNAL - #1 I AM ACCOUNTABLE TO JESUS

JOURNAL - #2 I WILL LIVE LIKE JESUS

JOURNAL - #3 I WILL SERVE JESUS

JOURNAL - #4 I WILL LEAD LIKE JESUS

JOURNAL - #5 I WILL DEVELOP LEADERS

JOURNAL - #6 I WILL SEEK HIS FACE

JOURNAL - #7 I WILL SEEK SPIRITUAL FRUIT

JOURNAL - #8 I WILL COLLABORATE

JOURNAL - #9 I WILL FAITHFULLY STEWARD MONEY

JOURNAL - #10 I WILL USE WINESKINS TO SERVE