

**Practical Skills
for
Spiritual Leaders**

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Practical Skills for Spiritual Leaders

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Lesson 1: Beginning to Think Strategically

TRANSCRIPT

This lesson is entitled “Beginning to Think Strategically”. The lesson aim is to introduce you to the concept of strategy. Strategy can help Apostolic people to be more effective.

This entire series of lessons is about thinking differently. We studied the visions of Biblical leaders, and your personal responsibility to achieve your own vision. We learned some terms associated with project plans. We practiced making some simple project plans, then some more complicated project plans as well. We learned how to make adjustments to project plans. We studied conflicts, both personal conflicts and church conflicts. We learned about budgets, again, both personal budgets and church budgets. We practiced using some simple time management tools: files, calendars and lists. We learned the importance of delegation. We have found that spiritual people can be organized. In fact, being organized will help you to be more effective. Planning and organization require that we think differently. Strategy also requires us to think differently.

What is strategy, and how is strategy different than a plan? In their book Business Policy and Strategic Management, Lawrence Jauch and William Glueck define “strategy” as follows: “A strategy is the means used to achieve the ends. A strategy is not just any plan, however, A strategy is a plan that is *unified*: it ties all the parts of the enterprise together. A strategy is *comprehensive*: it covers all major aspects of the organization. A strategy is *integrated*: all the parts of the plan are compatible with each other and fit together well A strategy begins with a concept of how to use the resources of the firm most effectively in a changing environment. It is similar to the concept in sports of a game plan. Before a team goes into the field, effective coaches examine a competitor’s past plans and strengths and weaknesses. Then they look at their own team’s strengths and weaknesses A game plan is not exactly a strategy, however. A game plan is oriented toward only one game. A strategy for a firm is a long-run plan A strategy is oriented toward basic issues such as these: What is our business? What should it be? What are our products, functions and markets? What can our firm do to accomplish objectives?” We see from what these two gentlemen wrote a strategy is not a goal, but the means to the goal. A plan is also a means to a goal. So how are they different? Strategy is more than a plan. Strategy must be unified; it ties all the parts of an organization together. It must be comprehensive; it covers all major aspects of the organization. It must be integrated; all the parts of the plan are compatible with each other and fit together well. So strategy is unified, comprehensive and integrated. A project plan defines tasks and commits resources. A strategy requires analyzing an organization’s strengths and weaknesses. The focus of a strategy is on the long-run. The focus is on effective use of resources. The focus is on the overall direction of the organization.

Given that planning and organization challenge us to think differently, strategic planning challenges us even more. For strategic planning is different from other kinds of planning. In typical planning the objective is already determined. The focus is on how to get something done. The view is on how to use things as they are now. Strategic planning is much different. Strategic planning determines objectives. The focus of strategic planning is more on determining what to do, rather than how to do it. The view is towards what kind of organization you want to become in the future.

There are three general types of strategies: stability, growth, and contraction. A firm pursuing a stability strategy will provide the same product or service to the same market. What do they want to do? They want to keep things stable. The focus is on incremental improvement. Stability strategies are pursued: when a company is doing well, to avoid risk, and when the company's environment is stable.

What about growth strategies? A firm pursuing a growth strategy will add products or services and/or add markets for those products or services. What do they want to do? They want to grow. The focus is to expand the company's business activity. Growth strategies are pursued when: the company's environment is volatile, there are great societal benefits, or management is innovative.

A firm pursuing a contraction strategy will reduce its products or services and/or its markets. What do they need to do? They need to cut back. The focus is on functional improvement through reduction of activity and/or cost. Contraction strategies are pursued when: the company's environment is threatening, or the company is not doing well.

No one strategy is always the best. In his book Marketing Management, Philip Kotler explains how different companies within the same industry can successfully pursue different strategies. Kotler used the automobile tire industry during the early 1980's as a good example. The industry leader pursued cost reduction. At the same time, the Number 2 competitor pursued technical innovation of its products, while a third competitor was expanding by diversifying. A fourth competitor was contracting by specializing in specific markets. We see that at the same time, and within the same industry, stability, expansion and contraction strategies were being employed - all at the same time, even within the same industry. The primary point is that different strategies can be equally successful.

How is this relevant to the church? This sounds strange for a church. In fact, the analogy for the church is valid. A good strategy for one church may not be a good strategy for another. There are a lot of factors that determine what an effective strategy is. For a church, its size, its culture, and the local economy are a few issues that may lead to different strategies for different churches. Contrary to common opinion, "growth" is not always the best strategy. Sometimes the best strategy is not just one strategy. Sometimes the best strategy is a combination. A combination strategy will pursue different types of strategies at the same time or use different strategies at different times. What do I mean

by that? One part of a company may pursue growth while another part of the company consciously decides to remain stable until something triggers a growth period. These are combination approaches. It's not just one strategy. Again, the analogy for the church is valid. For example, a church might pursue aggressive growth followed by a time to rest and regroup. So they may pursue one strategy at one time and another strategy later. Or a church may pursue growth in one area of the church, while cutting back in another area. This type of strategy is more likely in larger churches that have bigger programs.

Just having a strategy is not enough. Some people may boast, "I've got a plan. I have a strategy." Sometimes good plans, good strategies, fail because of poor implementation. Having a strategy alone is not enough. Strategies may be plagued with faulty assumptions or unforeseen changes in the environment. So not every strategy is a good strategy. A good strategy is a realistic strategy. Remember, we talked about goals earlier, and that they have to be measurable, specific. They have to be achievable. Strategies have to be achievable also. They have to be realistic. There must be adequate resources to accomplish and implement the plan. Sound strategic planning offers the following benefits. It stimulates thinking about the future. A good strategy inspires vision. It is easier to unite everyone around a common goal. More realistic goals are established. A good strategy inspires confidence. With a good strategy, the likelihood of success improves. So why don't you check to see how well your strategy does these things? Does it stimulate thinking about the future? Does it inspire vision? Does it make it easier to unite everyone around a common goal? Does it establish more realistic goals? Does it inspire confidence? Does the likelihood of success improve with your strategy?

I have developed a strategic model for Apostolic churches. The model is included in your handouts for this lesson. It is a full-page handout. What I have done is taken some traditional strategic planning models and adapted them for Apostolic churches. This model is also based specifically on the commitments and experiences of Apostolic churches. This is not a business model being forced on a church. This is a model for Apostolics developed by an Apostolic. The model has been designed with the local Apostolic church in mind. It can be used for Apostolic churches. It can also be easily adapted for districts, regions or countries. It could also be used, not only for churches, but for schools, Bible colleges and other kinds of ministries. In the strategic model for Apostolic churches, there are three major categories: analysis, developing strategies, and plans of action. In the first section, analysis, there are two kinds of analysis: a general spiritual analysis, and a specific spiritual analysis. Developing strategies, which is the second section, includes four parts: vision, prayer, goals, and strategies. Plan(s) of action is a part all by itself. We will briefly describe each part. There is not enough time, in this one lesson, to address each part in detail. We certainly do not have time to actually develop strategies. The goal of this lesson is to make you more familiar with the idea of strategic planning. Maybe we can learn more about strategic planning in other courses.

Let's look at the first section. The first part of strategic planning is strategic analysis. In a church, what does that mean? In a church, that means a spiritual analysis. This sounds overwhelming. It's not as overwhelming as it sounds. The first part is an

analysis of spiritual issues in general. The second part is a spiritual analysis of your specific situation. Let's get into the details, and we will see that it's not that overwhelming.

General spiritual analysis includes three things: a review of spiritual issues for society in general, an analysis of churches in general, and an analysis of the Apostolic movement as a whole. In this model, we first review spiritual issues for society in general. Spiritual trends are important. Trends, for example, in church attendance, divorce, and the attitude towards Christianity. There are also political issues that affect churches. Taxation and religious freedom are important issues affecting churches. Next, we would review the spiritual condition of churches in general. Mainline doctrinal positions are important. Your area may be dominated by another major religion. Trends in doctrinal positions may be just as important as the doctrinal positions themselves. These doctrinal positions should be contrasted to Apostolic doctrines. Just as doctrinal positions of churches are important, so too are their ministerial approaches. What are the relevant trends in ministerial approaches of churches in general? Again, those approaches should be contrasted to Apostolic churches. The general effectiveness of churches in general will present opportunities and challenges to the Apostolic movement. Then we would analyze the Apostolic movement as a whole. Highlight changes you see in the Apostolic movement. Many of these will be good. Most of them will be good. But there may be some things that trouble you.

After reviewing society in general, the general church environment, and the Apostolic movement specifically, you will probably see both opportunities and threats. A big part of your strategy will be based on these opportunities and threats. How is that? A good strategy takes advantage of opportunities, and overcomes threats. Remember the story of Pharaoh and Joseph? They turned the threat of great famine into an opportunity to amass security, great wealth and great power.

Specific spiritual analysis includes two things: a spiritual analysis of your city or community, and an analysis of your church. The analysis of your city or community is much like the general spiritual analysis, but with greater detail. Describe the general traits of the population in your community. What are the local spiritual trends? How about local political issues affecting churches. Things such as building regulations, traffic and safety are important local issues. In some areas, tribalistic or clan-oriented cultures present local issues of their own. Demographics are also important issues in a local community. What are demographics? Demographics are general statistics about the population, things such as ethnic background, age, type of employment, education, income level, church affiliation, or any other aspects important in your specific community. Gather what statistics you can. You can usually find these at a local library or political center. Gather those statistics, and then analyze them as best you can.

After you get done looking at you local community, then analyze your church. Strategically important for a church are its strengths and weaknesses. The congregation has strengths. So do key people in the church have some strengths. The church

leadership has strengths. Every church also has weaknesses. We don't like to talk about our weaknesses. We tend to ignore them. But to be effective, you must be honest about both your strengths and your weaknesses. The ministries of a church are also important spiritually. List the ministries of your church. Keep in mind that not all ministries are formal; there are many informal ministries also. Ministry is performed by every member of the church, and not just when they are at the church.

The second part of strategic planning is to develop strategies. There are four steps for Apostolic churches to develop strategies. Those four steps are: spiritual vision, prayer, setting goals, and developing strategies. Let's talk about spiritual vision. What is the spiritual vision of your church? In the church, direction is spiritual direction. Spiritual direction comes from spiritual vision. Ultimately, vision is a function of leadership. That's true for any organization. Primarily, it is the pastor who is responsible for the spiritual vision of the local church. Identify the things the Lord has put in the heart of your leadership to do.

For Apostolic churches, the most important part in the strategic process is still prayer. Without prayer, we're no different than a secular business or a social program. Prayer makes the difference. Meaningful vision only comes when we are in the Spirit. Do not go forward until spiritual leadership is convinced through prayer that it is the right thing to do. At this point, in your handout, there is a big stop sign; stop until you know it is right in the Spirit. A church's goals must be defined through prayer.

Before we develop strategies, we must set goals. There's one more step. We must define our goals. Some key things will be identified in the spiritual analysis. Opportunities and threats will be identified in the general spiritual environment. Strengths and weaknesses will be identified in the specific spiritual environment. Set goals that address these opportunities, threats, strengths and weaknesses. How can we do that? Logically, the most effective goals take advantage of opportunities and strengths, and/or compensate for threats and weaknesses. After we have analyzed, reviewed and prayed, though, it is the vision the Lord has put in our hearts that we must follow. Our logic is simply not enough: Isaiah 55:8 and 9 says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Our logic, our reasoning, is not enough. It is His will, not ours, we must follow. Matthew 6, verse 10: "Thy kingdom come. Thy will be done in earth, as it is in heaven." That was the prayer Jesus taught us to pray. It must be our prayer with regard to developing strategies for our churches. The Lord has put a vision in your heart. It is a vision of His will. It is a vision that cannot be ignored. We talked about this with regard to spiritual effectiveness. We must perform that will!

Now that we have done all of these things, we are ready to develop strategies. A goal is not enough. For you must accomplish that goal. How do you accomplish your goal? There must be a strategy to get there. What kind of strategy will best help you accomplish your goals? Do you need a stability strategy, a growth strategy, or a

contraction strategy? Perhaps you need a combination of strategies. Before you get too complicated, do keep this in mind. The strategy should be as simple as possible. You should be able to communicate the strategy simply to others. You must communicate that strategy. If you want effective change, you must communicate your strategy to others. It should be stated clearly. If you don't communicate, expect frustration. People cannot support something they haven't been told or don't understand. Communicate your strategy effectively and as simply as you can to others.

You might think that we would now be done. But the last part of strategic planning is developing a plan of action. We talked about that earlier. We talked about project plans. You must translate your strategy into programs that can be planned. The focus of strategy is on the long-term direction of the organization. You need a program now that can help you accomplish your strategy. Review the other things we learned in this course. Review the process from the lessons on Managing Projects. Create a basic plan. Analyze your plan, and make adjustments. Even before you get started, you can analyze your plan, and improve it, as you see conflicts that may arise in your plan. But most of all, you must get started! The Lord has put something in your heart; do something about it. Remember what we learned from the lessons on spiritual effectiveness. Effective spiritual leaders do more than dream. They develop a plan of action. Effective spiritual leaders take action.

This completes Lesson 12, Part II, and this course as a whole. Let me conclude this course with this. You can be organized and effective without losing the demonstration of the Holy Spirit in your life. You can plan and still be spiritual. You can develop effective strategies and still be submitted to the leading of the Holy Spirit. But you won't be effective unless you get started. I have truly enjoyed teaching these lessons. I know this has been the will of God for me. I believe these lessons can be very helpful to many people. I pray that these lessons will inspire you, and give you the motivation and the tools to get started. Let's get started, shall we? Billions need to know Jesus through the demonstration of the Holy Spirit. God bless you for your commitment to the harvest.

Remember - You can be organized and effective without sacrificing the leading of the Holy Spirit in your life!!!

OUTLINE

I. What is strategy, and how is it different than a plan?

A. In Business Policy and Strategic Management, Jauch and Glueck define “strategy” as “the means used to achieve the ends (objectives).”

1. A strategy is a plan that is:

- a. *Unified*: it ties all the parts of the enterprise together.
- b. *Comprehensive*: it covers all major aspects of the organization.
- c. *Integrated*: all parts of the plan are compatible and fit together well.

2. A strategy requires analyzing an organization’s strengths and weaknesses.

3. The focus is on:

- a. The long-run
- b. Effective use of resources
- c. The overall direction of the organization

B. Strategic planning challenges us more than other types of organization and planning.

1. In typical planning the objective is already known.

2. Strategic planning determines objectives.

- a. The focus is on determining what to do, rather than how to do it.
- b. The view is towards what kind of organization you want to become in the future.

II. There are three general types of strategies: stability, growth, and contraction.

A. A stability strategy provides the same product or service to the same market.

1. The focus is on incremental improvement.

2. Stability strategies are pursued:

- a. When a company is doing well
- b. To avoid risk
- c. When the company’s environment is stable

B. A growth strategy adds products or services and/or new markets.

1. The focus is to expand the company’s business activity.

2. Growth strategies are pursued when:

- a. The company’s environment is volatile
- b. There are great societal benefits
- c. Management is innovative

C. A contraction strategy reduces products or services and/or markets.

1. The focus is on functional improvement through reduced activity and/or cost.

2. Contraction strategies are pursued when:

- a. The company’s environment is threatening
- b. The company is not doing well

III. No one strategy is always the best.

A. In Marketing Management, Kotler explains how companies in the auto industry in the early 1980’s successfully pursued very different strategies.

1. The industry leader pursued cost reduction.
 2. The Number 2 competitor pursued technical innovation of its products.
 3. A third competitor was expanding by diversifying.
 4. A fourth competitor was contracting by specializing in specific markets.
- B. At the same time, and within the same industry, stability, expansion and contraction strategies were being employed.
- C. Different strategies can be equally successful.
- IV. The analogy for the church is valid.
- A. A good strategy for one church may not be a good strategy for another.
 1. The size of a church, its culture, and the local economy are just a few issues that may lead to different strategies.
 2. "Growth" is not always the best strategy.
 - B. Sometimes the best strategy is a combination.
 1. A combination strategy will pursue different types of strategies at the same time or use different strategies at different times.
 - a. A church might, for example, pursue aggressive growth followed by a time to rest and regroup.
 - b. A church may pursue growth in one area, while cutting back in another.
 2. The latter is more likely in larger churches.
- V. Sometimes good plans fail because of poor implementation.
- A. Strategies may be plagued with faulty assumptions or unforeseen changes.
 - B. A good strategy is a realistic strategy.
 - C. There must be adequate resources to accomplish and implement the plan.
 - D. Sound strategic planning offers the following benefits.
 1. It stimulates thinking about the future.
 2. It inspires vision.
 3. It is easier to unite everyone around a common goal.
 4. More realistic goals are established.
 5. It inspires confidence.
 6. The likelihood of success improves.
- VI. I have developed a strategic model for Apostolic churches.
- A. It has been adapted from traditional strategic planning models.
 1. The model has been designed with the local Apostolic church in mind. It can be easily adapted for districts, regions or countries.
 2. There are three major categories: analysis, developing strategies, plan(s) of action.
 - B. General spiritual analysis includes three things: review of spiritual issues for society in general, analysis of churches in general, and analysis of the Apostolic movement as a whole.
 1. Review spiritual issues for society in general.
 - a. Trends in church attendance
 - b. Trends in divorce
 - c. Trends in the attitude towards Christianity
 - c. Political issues affecting churches may be important too.

- i. Taxation
 - ii. Religious freedom.
- 2. Next, we would review the spiritual conditions of churches in general.
 - a. Trends in doctrinal positions are important (these should be contrasted to Apostolic doctrines).
 - b. What are the trends in ministerial approaches of churches in general? (Again, contrast this to Apostolic churches.)
- 3. Highlight changes you see in the Apostolic movement.
- 4. This review will reveal both opportunities and threats.
 - a. A good strategy takes advantage of opportunities, and overcomes threats.
 - b. Remember Pharaoh and Joseph: they turned the threat of great famine into an opportunity to amass security, wealth and power.
- C. Specific spiritual analysis includes two things: a spiritual analysis of your city or community, and an analysis of your church.
 - 1. The analysis of your city or community is much like the general spiritual analysis, but with greater detail.
 - a. Local spiritual trends
 - b. Local political issues affecting churches
 - c. Building regulations
 - d. Traffic
 - e. Safety
 - f. Gather what local demographic statistics you can.
 - 2. Strategically important for a church are its strengths and weaknesses.
 - a. The congregation has strengths.
 - b. Every church also has weaknesses.
 - c. To be effective, you must be honest about both.
 - d. List the ministries of your church.
 - i. Not all ministries are formal.
 - ii. Ministry is performed by every member of the church.
- D. There are four steps for Apostolic churches to develop strategies: spiritual vision, prayer, setting goals, and developing strategies.
 - 1. Ultimately, vision is a function of leadership.
 - a. Primarily, it is the pastor who is responsible for the spiritual vision of the local church.
 - b. Identify the things the Lord has put in the heart of your leadership to do.
 - 2. For Apostolic churches, the most important part in the strategic process is prayer.
 - a. Without prayer, we're no different than a secular business or a social program. Prayer makes the difference.
 - b. Do not go forward until spiritual leadership is convinced through prayer that it is right to do so.
 - c. A church's goals must be defined through prayer.
 - 3. Before we develop strategies, we must set goals.

- a. Some key things were identified in the spiritual analysis: opportunities, threats, strengths and weaknesses
 - b. Set goals that address these.
 - c. After we have analyzed, reviewed and prayed, though, it is the vision the Lord has put in our hearts that we must follow.
 - i. Our logic is not enough (Is. 55:8-9).
 - ii. It is His will, not ours, that we must follow (Mt. 6:10).
 - iii. It is a vision of His will that cannot be ignored.
4. Now we are ready to develop strategies.
- a. How are you going to accomplish your goal(s)?
 - i. Do you need a stability, growth strategy, or contraction strategy?
 - ii. Do you need a combination of strategies?
 - iii. It should be as simple as possible.
 - b. If you want effective change, you must communicate your strategy to others.
 - i. It should be clearly stated.
 - ii. If you don't communicate, expect frustration.
 - iii. People cannot support something they haven't been told or don't understand.
- E. The last part of strategic planning is developing plan(s) of action.
- 1. Translate your strategy into programs that can be planned.
 - a. Create a plan.
 - b. Make adjustments.
 - c. But most of all, get started!
 - 2. The Lord has put something in your heart; do something about it.
 - a. Remember what we learned from the lessons on spiritual effectiveness.
 - b. Effective spiritual leaders do more than dream; they take action.

HANDOUT

What is strategy, and how is it different than a plan?

- A strategy is not a goal, but the means to the goal.
- It is more than a plan.
 - It must be unified.
 - It must be comprehensive.
 - It must be integrated.
- A strategy requires analyzing an organization's strengths and weaknesses.
- Strategic planning is different from other kinds of planning.
 - Strategic planning determines objectives.
 - The focus is more on determining what to do, rather than how to do it.
 - The view is towards the kind of organization you want to be in the future.

There are three general types of strategies: stability, growth, and contraction.

- A stability strategy will maintain the same products, services and markets.
 - Stability strategies are pursued:
 - when a company is doing well
 - to avoid risk
 - when the company's environment is stable
- A growth strategy will add products, services and/or markets.
 - Growth strategies are pursued when:
 - the company's environment is volatile
 - there are great societal benefits
 - management is innovative
- A contraction strategy will reduce products, services and/or markets.
 - Contraction strategies are pursued when:
 - the company's environment is threatening
 - the company is not doing well.

No one strategy is always the best.

- Different strategies can be equally successful.
- A good strategy for one church may not be a good strategy for another.
- Contrary to common opinion, "growth" is not always the best strategy.
- Sometimes the best strategy is a combination.
 - A combination strategy will pursue different types of strategies at the same time or use different strategies at different times.
 - A church might, for example, pursue aggressive growth followed by a time to rest and regroup.
 - A church may pursue growth in one area, while cutting back in another.

Not every strategy is a good strategy.

- A good strategy is realistic.
- There must be adequate resources.
- Sound strategic planning offers the following benefits:

It stimulates thinking about the future.
It inspires vision.
It is easier to unite everyone around a common goal.
More realistic goals are established.
It inspires confidence.
The likelihood of success improves.

I have developed a strategic model for Apostolic churches.

- It is designed with the local Apostolic church in mind.
- The first part of strategic planning is strategic analysis.
- The second part of strategic planning is to develop strategies.

There are four steps for Apostolic churches to develop strategies:

1. What is the spiritual vision of your church?
2. For Apostolic churches, the most important part in the strategic process is still prayer.

Without prayer, we're no different than a secular business or a social program.

Do not go forward until spiritual leadership is convinced through prayer that it is right to do so.

3. Before we develop strategies, we must set goals.

Opportunities and threats were identified in the general spiritual environment.

Strengths and weaknesses were identified in the specific spiritual environment.

Logically, the most effective goals take advantage of opportunities and strengths, and/or compensate for threats and weaknesses.

4. Now we are ready to develop strategies.

What kind of strategy will best help you reach your goal(s)?
It should be as simple as possible.

The last part of strategic planning is developing plan(s) of action.

- Translate your strategy into programs that can be planned.
- Effective spiritual leaders do more than dream.

They develop a plan of action.

They take action.

Let me conclude this course with this.

- You can be organized and effective without losing the demonstration of the Holy Spirit in your life.

You can plan and still be spiritual.

You can develop effective strategies and still be submitted to the leading of the Holy Spirit.

- But you won't be effective unless you get started.

A Strategic Model for Apostolic Churches

General Spiritual Analysis:

<u>Society</u>	<u>Churches in general</u>	<u>Apostolic churches</u>
Spiritual traits	Doctrinal positions	Changes
Spiritual trends	Ministerial approaches	Opportunities
Political issues affecting churches	Effectiveness	Threats

Specific spiritual analysis:

<u>City/Community</u>	<u>Church</u>
Traits	Strengths
Trends	Weaknesses
Politics	Ministries
Demographics	

Spiritual Vision

STOP

Prayer

Church goals

Strategies to accomplish those goals

Plan(s) of action

Lesson 2: Vision

TRANSCRIPT

This lesson is entitled “Vision”. The lesson aim is to understand that for spiritual people to be successful, they must recognize and pursue the vision God that has given them. All of these practical skills we are studying must be devoted to divine purpose. To be successful, you must recognize and respond to your vision. Accomplish your vision!

We have already covered many subjects: Traits of Biblical Leaders, Classical Management Styles, Spiritual Leadership Styles, Your Personal Leadership Style, Using Your Talents, Spiritual Effectiveness, Developing Personal Confidence, Developing Confidence in Others, Mentoring, Maintaining Your Spiritual Commitment, and Fulfilling the Call. These topics were intended to be both practical and spiritual. Hopefully, we demonstrated the theme of this series: that Apostolic people can be organized and effective without sacrificing the demonstration of the Holy Spirit in their lives. No people should be more effective than Apostolic people.

We started by studying 10 Biblical leaders. From our study of those Biblical leaders, we concluded the following. Vision and passion are key ingredients in effective spiritual leadership. We also concluded that effective spiritual leadership is not defined by a particular leadership style. We then concluded that effective spiritual leaders can still have personality weaknesses. We all have those weaknesses. And you can still be an effective leader with personality weaknesses. The final conclusion was this: you can be an effective spiritual leader. We then studied classical management styles and spiritual leadership styles. From our study of management and leadership styles, we were exposed to some new tools and concepts, some things that you have probably not been exposed to before. We learned about Blake and Mouton’s Managerial Grid and W.J. Reddin’s Three-Dimensional Grid. The Managerial Grid showed differences in management style. The Three-Dimensional Grid, from Reddin, focused on the manager’s ability to adapt to his environment as a key in managerial effectiveness. Then I introduced you to a Spiritual Leadership Grid. I adapted some of these other tools that I had studied, and brought you a Spiritual Leadership Grid. And from that Spiritual leadership Grid we found that not only does management style vary, but spiritual leadership style also varies greatly. We do need differences in leadership style for the church to be effective. There is a place for your leadership style in the church. We studied spiritual effectiveness. We studied both spiritual frustration and spiritual fulfillment. The paths to spiritual frustration and spiritual fulfillment each have six steps, and they both start out the same way. The path to spiritual frustration has these six steps: Anointing, Vision, Dreams, Inaction, Disappointment, and Bitter Frustration. But the path to spiritual fulfillment has these six steps: Anointing, Vision, Dreams, a Plan of Action, Results, and Fulfillment. We learned that the Holy Spirit gives us anointing, visions, and dreams. The Holy Spirit gives anointing, visions, and dreams to all of us. If you are filled with the Holy Spirit, He gives you anointing, visions, and dreams. We also learned that you will

not succeed without making mistakes. You must be willing to make mistakes if you are going to be effective. You must try. We saw that effective people see it as their responsibility to take action. A key element in spiritual effectiveness is very practical. That key element is learning to develop a plan of action. We talked about developing self-confidence and developing confidence in others. From our study of developing confidence, we learned that there is a Biblical basis for healthy self-esteem. We found that you can balance confidence and humility. You can have both. To develop confidence in others, you need self-esteem. You must first have confidence in yourself. You must understand the influence that you have on others. And you must pursue edification. You instill confidence in others by: teaching confidence to them, by expressing praise, and by showing trust and commitment. From our study of mentoring, we learned mentoring is a relationship. The success of that relationship depends on both the mentor and successor. For one to do his part correctly is not enough. Both the mentor and the successor must do their part. The mentor must spend time with the successor, be an example, build confidence, stay in contact, and demonstrate commitment. The successor must do his part as well. He must submit to the leadership of the mentor, trust the mentor, show respect, and consecrate himself. From our study on maintaining your spiritual commitment, we learned that spiritual people do benefit from being organized, and to properly balance organization and spiritual sensitivity we must pursue spiritual growth, maintain our essentials, and maintain personal devotions. We then reinforced some things that we must maintain. We must maintain a commitment to these core values: our vision, the Word, the lost, the Apostolic message, a separated life, integrity, humility, anointing, and the demonstration of the Holy Spirit. From our study on fulfilling the call, we learned the following. To achieve your vision, you must remain committed to your mission, rely on leadership, think strategically, keep looking for ideas, get help from others, expect trouble, and make decisions. Struggle is going to come. That's a part of leadership. When struggle comes, remember these things. Faith requires perseverance. There are still things that you know. Yes, there are things that you don't know, but there are some things you do know. You do know what the Lord has done in your life. You do know the things He has done in you already. There are things that you know. Keep pursuing your vision. Good plans don't eliminate struggle. They help you to be better prepared for it. And struggle makes you better.

There are many other subjects yet to study. We will study Vision. We will study Project Planning. Under project planning, we will look at the basic elements of a project plan. We will study some simple projects, some coordinated projects, and how to make adjustments to your project plan. We will study Conflict Resolution, both personal conflicts and church conflicts. We will study Budgets, both personal budgets and church budgets. Then we will look at some Time Management Tools: files, calendars, and lists. We will study the issue of Delegation. And we will conclude with the subject of Strategic Thinking.

This lesson is on the subject of vision. Vision is a key in effective spiritual leadership. This was a conclusion of our study of Biblical leadership styles. We will talk about four aspects of vision in this lesson: God's calling, success, obedience, and

accomplishment. And as we discuss those four aspects, we will focus primarily on two things: examples from Biblical leaders, and your responsibility to accomplish your vision.

The most important aspect of vision is God's calling. The Biblical leaders we studied provide good examples of vision. These ten Biblical leaders demonstrated a great variety of leadership style. Though they demonstrated a great variety of style, there was a common theme in each leader. That common theme was a strong sense of vision or passion. Most of them had an unmistakable event that drove them. God called Moses from a burning bush that was not consumed. He gave Moses an unmistakable mission. Exodus Chapter 3, verses 9 through 10 says: "Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Though he was reluctant, Moses accepted that calling. As a child, Joseph had a dream that his family would bow down to him. This dream caused some resentment in Joseph's family. Genesis 37, verse 11 says: "And his brethren envied him; but his father observed the saying." Joseph knew he was destined for great things because of the dreams he had as a young boy. Elijah anointed Elisha by placing his mantle on Elisha: I Kings 19:19 says: "So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him." There was an unmistakable event when Elijah placed his mantle upon the shoulders of Elisha. That anointing was sealed by the passing of that mantle when Elijah was taken. II Kings 2, verse 14 says: "And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over." God gave Pharaoh an unmistakable sign. In Genesis 41, He gave Pharaoh a dream of seven years of famine. He then sent Joseph to spare Egypt. Paul was smitten by a blinding light on the road to Damascus. On that road to Damascus, Jesus revealed Himself to Paul. Acts 9, verses 5 through 6 says: "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." But the Lord did more than that for Paul. He also sent Ananias to speak to him. Acts 9, verses 15 and 16: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake." David was anointed by Samuel to be king. That was an unmistakable event. I Samuel 16:13: "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." Solomon was chosen to be king of Israel. He was anointed with great ceremony, again, an unmistakable event that's recorded in I Kings, Chapter 1. While he followed that calling, Solomon was a great instrument of God's purpose. Surprisingly, we do not have any record of God's initial calling of Elijah. The Bible just begins to tell us of Elijah. For Elijah steps on the scene in I Kings, Chapter 17 to defy the wickedness of Ahab. But we have no account of how or when God called him. Repeatedly, though, the Bible tells us that Elijah followed

the word of the Lord, and that the hand of the Lord was upon him. So we know that Elijah had a calling. Nehemiah's prayer of consecration, in the first chapter of the book of Nehemiah, demonstrated his strong sense of vision. He was passionate about the condition of Jerusalem. He was determined to restore Jerusalem. John the Baptist was called to the ministry before he was born. Angels prophesied to Zacharias, John's father. The greatness of John's ministry was foretold.

We said we would focus on two things: examples from Biblical leaders, which we have just discussed, and your responsibility. Recognize your vision. Do not discount your vision. You may think that it's not important. That's what we tend to think: that our visions aren't as important as visions that other people get. It is important. That's why God gave it to you, because it's important. You too can be a leader of vision. We tend to read these Bible stories and revere these people of vision. But we fail to identify with their greatness. Though we acknowledge it's a great story, we can't identify with it. It's always about someone else, and it's only about someone else. "I can't be a part of that story; it's about them." Or at least, that's the way we feel. We say, "It's a great story, but I could never do that." Yes you can! This is the attitude of the servant with only one talent. "I don't have what it takes to be great." Yes you do! You do have a talent. Don't hide your talent or you will lose it. Use that talent, and it will increase. You don't know where you could end up if you will start now to use the talents that you have. Every one that God fills with his Spirit, he fills with a vision of divine purpose and expectancy. Burden also is evidence of God's vision. When God puts a burden in your heart, He's giving you a vision of His will. Recognize the vision in you. Respond to it!

Divine vision is the foundation for success. The best foundation for true success is God's calling, or vision, for your life. The world judges things differently. The world judges success by material or carnal, standards. But true success is fulfilling God's will, no matter the opinion of others, and no matter the opinion of the world. There are many reasons for such success, and by that, I mean spiritual success. Three of those reasons are: right purpose, focus, and perseverance. Let's look at those three things: right purpose, focus, and perseverance.

To have true success, you must have the right purpose. God calls us to a holy purpose. Each of the Biblical leaders we studied was called to and pursued a holy purpose. Solomon initially pursued God's purpose, then he strayed later in his life. Though Pharaoh was not a righteous man, he did accomplish the will of God. Each of the other eight leaders that we studied, Moses, Joseph, Elijah, Elisha, Paul, Nehemiah, and John the Baptist, pursued their holy calling to the end of their lives. Divine vision gives us the right purpose. Godly leaders do not pursue personal ambition; they follow God's will for their lives. When we conscientiously pursue God's vision, our motives are pure, and our goal is righteous. We are not concerned with the acclaim or acceptance of the world, our friends, or even our families. We only want one thing. We only want to do His will. Pursuing His purpose gives us all the satisfaction we need.

True success requires focus. We all need goals to give us purpose. One of the most

frustrating things is to not know what we are supposed to do with our lives. For when we don't know what to do with our lives, life has no central purpose. We either don't know what our choices are, or we just can't decide what we want to do. We tend to think that only gifted people can have true success in life. But the contrary is often true. For many times, brilliant people have wasted opportunity through uncertainty, while others of lesser abilities have succeeded by pursuing one thing with intensity. We all need a driving, compelling purpose for our lives. Divine vision provides that focus. When you know what God has called you to do, it consumes you. All of your energy is focused on that calling. You can't think of anything else. If you want to succeed, give yourself to your calling. Give yourself to your vision. Seek direction intently. Focus on it intently. And don't let distraction rob you. Keep your eyes on the vision He has given you.

True success requires that we persevere. We found that good plans don't eliminate struggle. Divine vision doesn't eliminate struggle either. The Bible tells us that the rain falls on the just the same as it does on the unjust. Matthew 5:45 says: "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." When you have vision, you have courage to endure. Trials do not discourage you. You will steadfastly pursue that vision, even in the midst of struggle. While divine vision doesn't eliminate struggle, it does give you determination. You will succeed if you persevere. Matthew 10:22 says: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

When God gives you a vision, He expects obedience to that vision. These same Biblical Leaders that we studied were obedient to their callings. How do we know these great Bible stories? We know the stories of these great Biblical leaders because they obeyed their visions. Had they not responded to God's calling, to God's leading in their lives, we would have never heard of them. These men became great leaders because they were obedient to their vision. Though reluctant at first, Moses did confront Pharaoh. The Hebrews were delivered. Moses was faithful throughout a difficult wandering in the wilderness. Joseph endured many frustrations, including slavery and false imprisonment. But when his opportunity arrived, Joseph was obedient to his dream. He did not respond bitterly. He had good reason to feel bitter. But he kept believing his dream would be fulfilled. He could have retaliated. He had achieved a position of great power, and could have retaliated. But he did not. He controlled himself, and remained spiritually sensitive. Pharaoh listened to the wisdom of Joseph. He responded to Joseph's advice. Joseph fulfilled his vision, and Egypt and Israel were spared. David accepted the responsibility to lead Israel. He faced the viciousness of Saul with determined respect and humility. Because he obeyed, he did become a great king. Solomon obeyed his call to build the temple that his father David was denied. Elijah followed the voice of the Lord. He withstood King Ahab and Jezebel. Elisha left his family in obedience to follow Elijah. Nehemiah responded to the passion that was in his heart for Jerusalem. He obeyed that vision despite great opposition from his own people. John the Baptist obeyed. He fulfilled his foreordained calling with intensity, courage and sacrifice. He obeyed his calling. He eventually died for it. Paul's life was completely transformed on the road to Damascus.

He joined those he once sought to execute. He obeyed that voice, and his life was totally given to the propagation of the Gospel to every people. Obedience is essential in fulfilling God's will.

These men were obedient to their visions. Be obedient to your vision. Recognizing God's vision for your life is an important beginning. It may be the most difficult step, but recognition alone is not enough. For once you recognize that vision, you must obey. Just as these great Biblical leaders obeyed their vision, so too must you. We've talked about the Parable of the Talents a number of times in this series. The servant with one talent knew what he should have done. He failed to obey because he was afraid. Seldom do any of us miss God's will because of unconcern. We all want to do what is right. Even less do we miss His will because of open rebellion. Those are usually not the reasons that we miss His will. The most common reason we do not obey God's vision is fear. We question ourselves. We are afraid of failure. But when God puts something in your heart, it is the right thing to do. He put it in your heart because He wants you to do it. Moses was afraid. He questioned himself too. He didn't believe he was capable of what God had called him to do. But after questioning, he did obey the voice of God.

Success or failure is not our responsibility. In the world, it might be different. For in the world, you determine your own success, but not in the Church. In the Church, the responsibility is simply to obey. Obey the vision God has given you. In the end, success is determined by obedience.

Accomplishment is the result of obedience. By recognizing and obeying their visions, these Biblical leaders accomplished great things. Refer to the table at the end of Part I, Lesson 2. The list is impressive. Moses did deliver Israel, and he did so much more. Joseph did see his dream realized. Pharaoh seized a great opportunity to transform Egypt into a more powerful nation. David became the greatest king of Israel. Solomon did build a magnificent temple. Nehemiah did more than just restore the walls of Jerusalem. Elijah crushed Baalism on Mt. Carmel. Elisha performed even more miracles than Elijah. John the Baptist introduced Jesus as the Christ, and baptized the Savior of the world. Paul established churches throughout the world. Each of these leaders was successful because they had the courage to obey God's vision for them.

Accomplish your vision. Great accomplishment requires vision and courage. You must believe in your vision. It's easy to believe in someone else's vision. We look at what God has called someone else to do, and we believe in them. But do you believe in your vision? You must believe in He who gave you that vision. You must be willing to take risks if you are going to succeed. Remember what God has already done for you. He has filled you with His Spirit. That miracle alone is enough to trust Him. But also, look back on your life, and see what He has already accomplished in you, and He has already done through you. Remember the children of Israel. Israel failed in the Wilderness because they failed to remember. After every miracle, they murmured at the next struggle. When the spies returned from seeing the promised land, all but two forgot the parting of the

Red Sea, water that came from a rock, the manna and quails, and the glorious presence at Mt. Sinai. All they saw was today's struggle through carnal eyes. Somehow, their miraculous past accomplishments did not give them faith for today's struggle. But it can be different for you. Remember what He has already done. Have faith in Him. Have faith in the vision He has given you today. You will accomplish your vision if you have the courage to pursue it.

Let me conclude with this. Great men of vision aren't great because of their visions. We all have great visions. God gives visions to every one of us. These men were great because they obeyed God's calling in their lives. They accomplished great things through obedience to their visions. Be obedient to yours.

Remember - You can be organized and effective without sacrificing the leading of the Holy Spirit in your life!!!

OUTLINE

I. Let's review some highlights of our previous lessons.

A. Traits of Biblical Leaders

1. Vision and passion are key ingredients in effective spiritual leadership.
2. Effective spiritual leadership is not defined by one leadership style.
3. Effective spiritual leaders can still have personality weaknesses.
4. You can be an effective spiritual leader.
5. Blake and Mouton's Managerial Grid
6. W.J. Reddin's Three-Dimensional Grid
7. The Spiritual Leadership Grid.
 - a. Spiritual leadership style varies greatly.
 - b. The church needs differences in leadership style to be effective.
 - c. There is a place for your leadership style in the church.

B. Spiritual Effectiveness

1. The paths to spiritual frustration and spiritual fulfillment have six steps:

Anointing	Anointing
Vision	Vision
Dreams	Dreams
Inaction	Plan of action
Disappointment	Results
Bitter frustration	Fulfillment
2. The Holy Spirit gives us anointing, visions, and dreams.
3. You will not succeed without making mistakes.
4. Effective people see it as their responsibility to take action.

C. Developing Confidence

1. There is a Biblical basis for healthy self-esteem.
2. You can balance confidence and humility.
3. To develop confidence in others, you need:
 - self-esteem
 - to understand your influence
 - to pursue edification
4. You instill confidence in other by:
 - teaching confidence
 - expressing praise
 - showing trust and commitment

D. Mentoring

1. The success of mentoring depends on both the mentor and successor:

<u>Mentor</u>	<u>Successor</u>
spend time	submit to leadership
be an example	trust
build confidence	show respect
stay in contact	consecrate himself
demonstrate commitment	

E. Maintaining Your Spiritual Commitment

1. Spiritual people do benefit from being organized.
2. To properly balance organization and spiritual sensitivity, we must:
 - a. Pursue spiritual growth.
 - b. Maintain the essentials.
 - c. Maintain personal devotions.
3. We must maintain a commitment to these core values:

our vision	anointing
the Word	the Apostolic message
the lost	a separated life
integrity	the demonstration of the Holy Spirit
humility	

F. Fulfilling the Call

1. To achieve your vision:
 - Remain committed to your mission.
 - Rely on leadership.
 - Think strategically.
 - Keep looking for ideas.
 - Get help.
 - Expect trouble.
 - Make decisions.
2. When struggle comes, remember these things:
 - Faith requires perseverance.
 - There are still things that you know.
 - Keep pursuing your vision.
 - Good plans don't eliminate struggle.
 - Struggle makes you better.

G. Part II will deal with these practical tools:

- Vision
- Project
- Conflict Resolution
- Budgets
- Time Management Tools
- Delegation
- Strategic thinking

II. The most important aspect of vision is God's calling.

A. Each of the Biblical leaders we studied had a strong vision or passion.

1. God called Moses from a burning bush. (Ex. 3:9-10)
2. As a child, Joseph knew he was destined for great things. (Ge. 37:5-11).
3. Elijah placed his mantle on Elisha. (Ki. 19:19)
4. God gave Pharaoh an unmistakable sign (Ge. 41).
5. Paul was smitten by a blinding light on the road to Damascus. (Ac. 9:5-6)
6. David was anointed by Samuel to be king. (I Sa. 16:13)
7. Solomon was chosen to be king of Israel. (I Ki. 1).
8. The Bible tells us Elijah followed the word of the Lord (I Ki. 17:2,5,8;

18:1), and that the hand of the Lord was upon him (I Ki. 18:46).

9. Nehemiah's prayer of consecration (Ne. 1:4-11) demonstrated his strong sense of vision.

10. John the Baptist was called to the ministry before he was born (Lu. 1).

B. Recognize your vision.

1. Do not discount your vision.

a. It is important.

b. You too can be a leader of vision.

2. We revere these people of vision, but fail to identify with their greatness.

a. "It's a great story, but I could never do that."

b. This is the attitude of the servant with only one talent.

i. Don't hide your talent or you will lose it.

ii. Use that talent, and it will increase.

3. Every one that God fills with his Spirit, he fills with a vision of divine purpose and expectancy.

4. Burden also is evidence of God's vision.

a. When God puts a burden in your heart, He's giving you a vision of His will.

b. Recognize the vision in you.

5. Respond to it!

III. Divine vision is the foundation for success.

A. The best foundation for true success is God's calling, or vision, for your life.

1. The world judges success by material or carnal standards.

2. True success is fulfilling God's will, no matter the opinion of the world.

B. There are many reasons for such success.

1. Three of those reasons are:

right purpose,

focus, and

perseverance.

C. To have true success, we must have the right purpose.

1. Each of the Biblical leaders we studied pursued a holy purpose.

2. Divine vision gives us the right purpose.

a. Godly leaders do not pursue personal ambition; they follow God's will for them.

b. When we conscientiously pursue God's vision, our motives are pure, our goal is righteous.

c. We are not concerned with the acclaim or acceptance of the world, our friends, or our families.

3. Pursuing His purpose gives us all the satisfaction we need.

D. True success requires focus.

1. We all need goals to give us purpose.

2. A life without focus is a frustrated life.

a. Life has no central purpose.

b. We either don't know our choices, or just can't decide what we

- c. Many brilliant people have wasted opportunity through uncertainty, while others of lesser abilities have succeeded by pursuing one thing with intensity.
- 3. Divine vision provides focus.
 - a. When you know what God has called you to do, it consumes you.
 - b. All of your energy is focused on that calling.
 - c. You can't think of anything else.
- 4. If you want to succeed, give yourself to your calling, your vision.
 - a. Focus on it intently.
 - b. Don't let distraction rob you.
- 5. Keep your eyes on the vision He has given you.
- E. True success requires that we persevere.
 - 1. We found that good plans don't eliminate struggle.
 - a. Divine vision doesn't eliminate struggle either.
 - b. The rain falls on the just and the unjust. (Mt. 5:45)
 - 2. When you have vision, you have courage to endure.
 - a. Trials do not discourage you.
 - b. You steadfastly pursue that vision.
 - c. While divine vision doesn't eliminate struggle, it does give you determination.
 - 3. You will succeed if you persevere. (Mt. 10:22)
- IV. When God gives you a vision, He expects obedience to that vision.
 - A. These same Biblical Leaders were obedient to their callings.
 - 1. How do we know these great stories?
 - a. We know the stories of these great Biblical leaders because they obeyed their visions.
 - b. Had they not responded to God's leading, we would have never heard of them.
 - 2. Though reluctant at first, Moses did confront Pharaoh.
 - a. The Hebrews were delivered.
 - b. Moses was faithful throughout a difficult wandering in the wilderness.
 - 3. Joseph endured many frustrations, including slavery and false imprisonment.
 - a. When his opportunity arrived, Joseph was obedient to his dream.
 - i. Joseph did not respond bitterly.
 - ii. He kept believing his dream would be fulfilled.
 - iii. He controlled himself, and remained spiritually sensitive.
 - 4. Pharaoh listened to the wisdom of Joseph.
 - a. He responded to Joseph's advice.
 - b. Joseph fulfilled his vision.

- c. Egypt and Israel were spared.
 - 5. David accepted the responsibility to lead Israel.
 - a. He faced the viciousness of Saul with respect and humility.
 - b. He was a great king.
 - 6. Solomon obeyed his call to build the temple that David was denied.
 - 7. Elijah followed the voice of the Lord.
 - 8. Elisha left his family to follow Elijah.
 - 9. Despite great opposition, Nehemiah responded to the passion in his heart for Jerusalem.
 - 10. John the Baptist fulfilled his foreordained calling with intensity, courage and sacrifice.
 - a. He obeyed his calling.
 - b. He eventually died for it.
 - 11. Paul's life was completely transformed on the road to Damascus.
 - a. He joined those he once sought to execute.
 - b. His life was totally given to the propagation of the Gospel to every people.
 - 12. Obedience is essential in fulfilling God's will.
- B. Be obedient to your vision.
 - 1. Recognizing God's vision for your life is an important beginning.
 - a. Once you recognize that vision, you must obey.
 - b. Just as these great Biblical leaders obeyed their vision, so too must you.
 - 2. The servant with one talent knew what he should have done.
 - a. He failed to obey because he was afraid.
 - b. Seldom do any of us miss God's will because of unconcern.
 - c. Even less do we miss His will because of open rebellion.
 - d. The most common reason we do not obey God's vision is fear.
 - i. We question ourselves.
 - ii. We are afraid of failure.
 - 3. When God puts something in your heart, it is the right thing to do.
 - a. He put it in your heart because He wants you to do it.
 - b. Moses was afraid.
 - i. He questioned himself too.
 - ii. But after questioning, he obeyed the voice of God.
 - 4. Success or failure is not our responsibility.
 - a. In the world, you determine your own success, but not in the Church.
 - b. In the Church, the responsibility is simply to obey.
 - 5. Obey the vision God has given you.
 - 6. In the end, success is determined by obedience.
- V. Accomplishment is the result of obedience.
 - A. By recognizing and obeying their visions, these Biblical leaders accomplished great things.
 - 1. Moses delivered Israel, and much more.

2. Joseph did see his dream realized.
3. Pharaoh seized a great opportunity to transform Egypt into a more powerful nation.
4. David became the greatest king of Israel.
5. Solomon built a magnificent temple.
6. Nehemiah restored more than walls.
7. Elijah crushed Baalism on Mt. Carmel.
8. Elisha performed more miracles than Elijah.
9. John the Baptist introduced Jesus as the Christ, and baptized the Savior of the world.
10. Paul established churches throughout the world.
11. Each leader succeeded because they had the courage to obey God's vision.

B. Accomplish your vision.

1. Great accomplishment requires vision and courage.
 - a. You must believe in your vision.
 - b. You must believe in He who gave you that vision.
 - c. You must be willing to take risks if you are going to succeed.
2. Remember what God has already done for you.
 - a. He filled you with His Spirit.
 - b. Look back on what He has already accomplished through you.
3. Israel failed in the Wilderness because they failed to remember.
 - a. After every miracle, they murmured at the next struggle.
 - b. When the spies returned from promised land, all but two forgot the parting of the Red Sea, water that came from a rock, the manna and quails, and the glorious presence at Mt. Sinai.
 - c. All they saw was today's struggle through carnal eyes.
 - d. Somehow, their miraculous past accomplishments did not give them faith for today's struggle.
4. But it can be different for you.
 - a. Remember what He has already done.
 - b. Have faith in Him.
 - c. Have faith in the vision He has given you today.
 - d. You will accomplish your vision if you have the courage to pursue it.

VI. Great men of vision aren't great because of their visions.

- A. We all have great visions.
- B. They are great because they obeyed God's calling in their lives.
- C. They accomplished great things through obedience to their visions.

HANDOUT

The most important aspect of vision is God's calling.

- Each of the Biblical leaders we studied had a strong vision or passion.
 - God called Moses from a burning bush (Ex. 3).
 - As a child, Joseph knew he was destined for great things (Ge. 37:5-11).
 - Elijah placed his mantle on Elisha (Ki. 19:19).
 - God gave Pharaoh an unmistakable sign (Ge. 41).
 - Paul was smitten by a blinding light on the road to Damascus (Ac. 9:5-6).
 - David was anointed by Samuel to be king (I Sa. 16:13).
 - Solomon was chosen to be king of Israel (I Ki. 1).
 - Elijah followed the word of the Lord (I Ki. 17:2,5,8; 18:1), and the hand of the Lord was upon him (I Ki. 18:46).
 - Nehemiah's prayer of consecration (Ne. 1:4-11) demonstrated his strong sense of vision.
 - John the Baptist was called before he was born (Lu. 1).
- Recognize your vision.
 - Do not discount your vision.
 - We revere these people of vision, but fail to identify with their greatness.
 - "It's a great story, but I could never do that."
 - This is the attitude of the servant with only one talent.
 - Don't hide your talent or you will lose it.
 - Use that talent, and it will increase.
 - Every one that God fills with his Spirit, he fills with a vision of divine purpose and expectancy.
 - When God puts a burden in your heart, He's giving you a vision of His will.
 - Respond to it!

Divine vision is the foundation for success.

- True success is fulfilling God's will, no matter the opinion of the world.
- Three reasons for such success are:
 - right purpose,
 - focus, and
 - perseverance.
- Each of the Biblical leader we studied was called to and pursued a holy purpose.
- Divine vision gives us the right purpose.
 - Godly leaders do not pursue personal ambition; they follow God's will for them.
 - Pursuing His purpose gives us all the satisfaction we need.
- True success requires focus.
 - One of the most frustrating things is to not know what you are supposed to do with your life.
 - Many brilliant people have wasted opportunity through uncertainty, while

others of lesser abilities have succeeded by pursuing one thing with intensity.

- Divine vision provides focus.

If you want to succeed, give yourself to your calling, your vision.
Don't let distraction rob you.

- True success requires that we persevere.

Divine vision doesn't eliminate struggle.

While divine vision doesn't eliminate struggle, it does give you determination.

When God gives you a vision, He expects obedience to that vision.

- We know the stories of these great Biblical leaders because they obeyed their visions.

Though reluctant at first, Moses did confront Pharaoh, and delivered the Hebrews.

Joseph endured many frustrations, but when his opportunity arrived,

Joseph was obedient to his dream.

Pharaoh listened to the wisdom of Joseph, and both Egypt and Israel were spared.

David accepted the responsibility to lead Israel, and became a great king.

Solomon obeyed his call to build the temple.

Elijah withstood King Ahab and Jezebel.

Elisha left his family to follow Elijah.

Nehemiah responded to the passion in his heart for Jerusalem.

John the Baptist fulfilled his foreordained calling with intensity, courage and sacrifice.

Paul's gave his life totally to the propagation of the Gospel to every people.

- Be obedient to your vision.

Just as these great Biblical leaders obeyed their vision, so too must you.

Seldom do any of us miss God's will because of unconcern.

Even less do we miss His will because of open rebellion.

The most common reason we do not obey God's vision is fear.

When God puts something in your heart, it is the right thing to do.

Success or failure is not our responsibility.

In the Church, the responsibility is simply to obey.

In the end, success is determined by obedience.

Accomplishment is the result of obedience.

- By recognizing and obeying their visions, these Biblical leaders accomplished great things.

Moses delivered Israel.

Joseph did see his dream realized.

Pharaoh seized a great opportunity to transform Egypt into a more powerful nation.

David became the greatest king of Israel.

Solomon built a magnificent temple.
Nehemiah restored more than walls.
Elijah crushed Baalism on Mt. Carmel.
Elisha performed more miracles than Elijah.
John the Baptist introduced Jesus as the Christ, and baptized the Savior of the world.
Paul established churches throughout the world.
Each leader was successful because they had the courage to obey God's vision for them.

- Accomplish your vision.

Great accomplishment requires vision and courage.

You must believe in your vision.

You must believe in He who gave you that vision.

You must be willing to take risks if you are going to succeed.

Israel failed in the Wilderness because they failed to remember.

After every miracle, they murmured at the next struggle.

All they saw was today's struggle through carnal eyes.

Somehow, their miraculous past accomplishments did not give them faith for today's struggle.

But it can be different for you.

Great men of vision aren't great because of their visions.

- We all have great visions.

- They are great because they obeyed God's calling in their lives.

- They accomplished great things through obedience to their visions.

Lesson 3: Effective Teams

TRANSCRIPT

This lesson is entitled “Effective Teams”. We will study three successful, Biblical teams. The lesson aim is to learn Biblical principles that help teams to be effective. This lesson applies specifically to teams in the Church, but the principles are applicable to any team.

Sometimes we may think that the Bible applies only to theological or doctrinal issues. We may feel that the Bible talks about deep spiritual things, but is silent on practical issues. To the contrary, the Bible says a great deal about our interaction with each other. It gives us great insight into practical issues, such as effective team interaction.

Effective teams are important at any level in the church. They are important for individuals within a congregation. They are important for church staffs or church boards. It is important for district or national boards or committees to be effective teams as well.

In this lesson, we will study three teams from the Scriptures. We will study the team of Joseph and Pharaoh. We will also study Nehemiah and the team that rebuilt the walls of Jerusalem. Lastly, and perhaps most importantly, we will learn from the most inspirational team in history, the Apostolic missionary team, led by the Apostle Paul.

For each of the three teams that we study, we will highlight four things:

- the team’s purpose,
- the team member’s contributions,
- the team’s interaction, and
- the team’s accomplishments.

The Bible gives us principles for effective teams. After our study of these teams, we will conclude with principles that will help teams be effective. These principles are important for each member of a congregation, staff, board or committee. For the principles apply not only to team leaders; they apply to team members as well.

The first Biblical team we will study is Joseph and Pharaoh (Ge. 41-46). Interestingly, these two did not meet through mutual association at important events or successful business ventures. Fate would draw together the most powerful ruler in the world, and a Hebrew servant who had been cast into prison.

While in prison, Joseph interpreted correctly the dreams of Pharaoh’s butler and baker. As Joseph interpreted, Pharaoh’s baker was hanged. Also as Joseph interpreted, Pharaoh’s butler was restored. Though he promised to remember Joseph, the butler had forgotten him until Pharaoh had a very troubling dream.

Daniel's experience with Pharaoh's butler gave him the opportunity to interpret for Pharaoh his dreams of cattle and corn. Daniel explained that there would be time of plenty followed by time of famine. Pharaoh had seen seven fat cattle eaten by seven lean cattle, and seven fat ears of corn consumed by seven lean ears of corn. Daniel explained that the fat cattle and fat ears of corn represented seven years of plenty. The seven lean cattle and seven lean ears of corn represented seven years of famine that would consume the years of plenty.

Daniel then suggested a plan to survive the years of famine. He went beyond simply interpreting Pharaoh's dream; he now showed wisdom and insight. His counsel was to store up reserves of grain during the years of plenty to use during the time of harvest. He also urged Pharaoh to appoint an administrator to manage the program.

Pharaoh followed Joseph's advice. He initiated a plan to prepare for the famine. Joseph was elevated from incarceration in an Egyptian prison to being second only to Pharaoh in power, as Pharaoh appointed Joseph as the administrator of this critical program.

We said earlier that we would highlight four things for each of these teams:

- the team's purpose,
- the team member's contributions,
- the team's interaction, and
- the team's accomplishments.

What was the purpose of the team of Joseph and Pharaoh? It was a simple, yet critical and strategic purpose: to spare Egypt from impending famine.

The success was a team effort. Pharaoh and Joseph both contributed to the team and its success. Their contributions complemented each other. Pharaoh contributed spiritual sensitivity and strategic decisiveness. Many may not attribute spiritual sensitivity to Pharaoh. Yet when Joseph interpreted his dream, Pharaoh was sensitive to that interpretation and responded decisively. Joseph contributed spiritual discernment. When he understood the impending situation, he contributed solutions or plans of action. In implementing that solution, he also contributed strong administration. And both men contributed great leadership.

There were important characteristics that defined the interaction of this team. Though they were a team, it was a "superior-subordinate" relationship. Pharaoh was the superior, Joseph his subordinate. Authority was honored. Yet these two respected each other. They also trusted each other.

This small team's accomplishments were significant and, ultimately, eternal. Egypt was spared from famine. More than that, while the rest of the region was decimated by famine, Egypt prospered and became a dominant nation. Through all of this, the nation of Israel was spared from destruction, and Joseph was reconciled with his

family. In fact, those who were to become the nation of Israel were plucked from the famine in Canaan, and thrived in a foreign land. The natural results are easily understood: Egypt's dominance, Israel's deliverance. The more important results, though, are spiritual. Ultimately, the actions of this team spared the lineage of the Messiah.

The next team we will study is the team led by Nehemiah. This was a very effective team, but it might help to first understand the state of the Jewish people during Nehemiah's time.

Following the Babylonian captivity, the Jews had failed to fully rebuild Jerusalem. You would think that a people of such great heritage would quickly take advantage of any opportunity to restore their homeland. To the contrary, the Jews had become indifferent. Most had chosen to stay in their land of captivity, rather than return to the land promised to them. In fact, it had been 92 years since the Jews were allowed to return from captivity. Here's a summary of that 92 year timeline.

- The Jews returned from captivity in 536 B.C.
- Under Zerubbabel, the Temple was (partially) rebuilt in 520 B.C.
- Ezra completed the rebuilding of the Temple in 457 B.C.
- Nehemiah returned to rebuild the walls of Jerusalem in 444 B.C.
- From 536 B.C. to 444 B.C. is 92 years.

As it was with the team of Joseph and Pharaoh, this team's purpose was clear. There were specific details; the purpose was communicated with authority.

- They were to rebuild the walls of Jerusalem (Ne. 2:5).
- Nehemiah was given a set time to complete his work and return (Ne. 2:6).
- Artaxerxes (Ahasuerus, Xerxes) issued official, royal letters to provide him safe passage, and to provide timber for the rebuilding (Ne. 2: 7-8).

The contribution of each team member was clearly defined (Ne.3). If you will refer to the graphic in the lesson, you will see that there were 41 individuals or groups involved in rebuilding the walls of Jerusalem. Each had been given responsibility to rebuild a specific section of the walls. Starting at the Sheep Gate, near the Temple, the areas of responsibility encircled Jerusalem in a counterclockwise fashion. The list included tribes, families, cities, the High Priest, and even Nehemiah himself.

Also similar to the team of Joseph and Pharaoh, there were important characteristics that defined the interaction of this team. The team was focused (Ne. 4:7-8; Ne. 6:3). They overcame opposition from their own, corrupt people. They would not allow distraction. They were adaptive (Ne. 4:18). Simultaneously, they were both builders and defenders. They supported each other. Their schedules and even their lodging were adjusted to insure prayerful devotion and adequate rest while maintaining a 24 hour watch (Ne. 4:9; 4:22). When some struggled to accomplish their area of responsibility, others would help them to accomplish their work (Ne. 3:5). Their responsibilities varied. Nehemiah understood that some sections were more difficult than others, and that some team members were able to do more than others. He took these factors into account

when assigning the work.

This team accomplished a purpose that had been clearly defined (Ne. 4:6; 6:15). The walls were rebuilt. This sounds like a minor achievement. That is why it is important to understand the history leading up to this feat. For what had not been accomplished in 92 years, this team accomplished in 52 days.

The last team we will study is likely the most inspirational to Apostolic people: the Apostolic missionary team. It was one of the most effective teams in the Bible. They ushered in a new era in God's plan to redeem mankind. Until Ac. 13, the Gospel was predominantly a Jewish phenomenon. In Ac. 13, though, a new course was set that would accomplish God's ultimate, divine purpose. A missionary team was started by the Apostles.

The purpose of the Apostolic missionary team was to bring salvation to the Gentiles (Ac. 13:47), thereby bringing eternal hope to every man. The process was initiated by the Apostles after two key events: the conversion of Cornelius (Ac. 10), and the stoning of Stephen (Ac. 7). These two events provided the assurance and motivation needed for global evangelism. The conversion of Cornelius in Caesarea (Ac. 10) proved salvation was available to the Gentiles. Jesus died for more than the Jews; He died for every man. The stoning of Stephen (Ac. 7) spread the Gospel to Gentiles in other cities, like Antioch (Ac. 11:20-21). It was a critical start. Yet it was only the beginning.

The central figure in the beginning was Barnabas. Though Paul would later lead, Barnabas was the initial catalyst, the builder/nurturer whose role was essential. The Apostles appointed Barnabas to establish the church at Antioch (Ac. 11:22). Barnabas was a Levite. His lineage was one of ministry, and of service. He had sold all of his possessions, and given it to the Church. Through these things, he had proven he was a man of great consecration and conviction. The Apostles provided the right direction, and chose the right leader. The Holy Ghost led them to appoint Barnabas.

Barnabas involved Saul, and nurtured his ministry (Ac. 11:25-26). Barnabas was obedient to the Holy Ghost, and demonstrated great courage. Barnabas introduced Saul to the Apostles (Ac. 11:29-30). Though fraught with great apprehension, the Apostles, too, were obedient to the Holy Ghost. This was, after all, Saul, the great persecutor of the Church.

Saul was chosen to support Barnabas in distributing relief to those churches suffering from famine. Shortly, after, Barnabas and Saul were ordained for the first missionary journey (Ac. 13:2-3). They first preached to the Jews (Ac. 13:5,14). But when the Jews refused the Messianic message, they then turned to the Gentiles (Ac. 13:46-47). They would not be deterred. Some insist on rigidly adhering to their original plan. When a door closed for the Apostles, they understood Christ's passion was for every man. God's will required that they accept, yea even pursue, every soul. It still does today.

There would be yet another change in direction after the first missionary journey. Barnabas and Saul separated at the beginning of the second missionary journey. This appears to simply be conflict between two great leaders. It was much more than that. The change in direction was divinely ordained of the Lord.

Paul continued the work started during the first missionary journey; Barnabas developed another church leader. Barnabas chose to develop John Mark; Paul chose Silas (Ac. 15:39-40). Both fulfilled their missionary and leadership callings. The work of Paul overshadows that of Barnabas. Paul's missionary accomplishments are well-known. Yet John Mark was developed by Barnabas into a church leader. Though no longer at the forefront, Barnabas continued to be recognized as a great leader.

To this point, we have concentrated on Barnabas and Paul, for they were the original two members of this historic team. This team, though, grew from two members into a much larger team. Let's list the names of these great pioneers:

- Barnabas
- Paul
- Timothy
- Titus
- Silas
- Gaius
- Erastus
- Tychicus
- Epaphras
- Aristarchus

There were probably others, but these are the names mentioned in the book of Acts.

The contributions of the team members varied greatly, but all were important.

Barnabas played a vital role getting this team started. He helped Paul get started. He was an effective missionary. His calling was to develop the ministry of others like Paul and John Mark. Like many other great leaders, perhaps unrecognized by the masses, Barnabas fulfilled his crucial role, then stepped aside. It wasn't about his glory. He continued to follow the will of the Lord.

Paul provided dynamic leadership. He was a powerful preacher. He was an outstanding missionary. He was a great administrator. His Apostolic fervor, writings and effective preaching are legendary.

Timothy was one of Paul's most trusted companions. He was involved in the ministry at Troas, Philippi, Thessalonica, Berea, Corinth, Ephesus, Macedonia, Jerusalem and Rome. He became the pastor of a thriving church in Ephesus. He proved himself under strong leadership, then demonstrated strong leadership himself.

Titus too was a trusted companion of Paul. He was involved in the ministry at Jerusalem, Ephesus, Crete and Rome. He became the pastor of the church in Crete. Like Timothy, he followed great leadership, and became a leader in his own right.

Silas took the place of Barnabas on the second missionary journey. He was Paul's companion in the jail at Philippi. He also accompanied Paul to Thessalonica and Athens.

Gaius and Erastus played important roles at Corinth. At one point, Paul sent Erastus to Macedonia. Erastus was the chamberlain of Corinth. Gaius became the pastor at Corinth (III Jn 1).

Tychicus was important as a messenger. He delivered the Epistles to the Ephesians, Colossians, II Timothy and possibly Titus. It appears that either he or Artemas replaced Titus as pastor at Crete (Tit. 3:12).

Epaphras and Aristarchus are described by Paul as fellow prisoners. Aristarchus is also described as a fellow laborer. Epaphras may have founded the church at Colosse.

The interaction of this team was complex and dynamic. For not only was this team filled with dynamic leaders, but the team members changed significantly over time as well. Originally ordained by the Apostles, two strong, effective leaders worked together until their callings led them in different directions.

Under Paul's leadership, the team was diverse, coordinated and effective. Though Paul was acknowledged as the overall leader, there was no sense of superiority on this team. To the contrary, they recognized and embraced their differences in leadership roles and style. While renowned for their great evangelistic success, there was great appreciation for and focus on pastoral responsibilities.

This team was flexible, committed to each other, and focused ultimately on their purpose. Reflecting their diverse styles, the team member's assignments were diverse. They were sometimes spontaneous as well. They remained committed to each other and their common purpose through great trial and adversity. Many of them provided comfort to Paul while in prison. That commitment was reciprocated by Paul. A central purpose of the Pastoral Epistles was to support the leadership of Timothy and Titus as they dealt with great opposition.

They appreciated each other's contributions (Ph. 2:3). The focus was on purpose over position. After much struggle, Titus became established as the pastor at Ephesus. Yet he relinquished that role to serve other needs. Tychicus also became a pastor. First, though, he served as a simple courier. The team dynamic was a servant approach (Ph. 2:5-8). They served each other. Ultimately, however, they were willing to make any sacrifice to serve the Church.

It would be difficult to exaggerate what this team accomplished. Two men started on a journey of eternal destiny. From that small beginning, the team grew to a force spread throughout much of the Roman Empire. Ultimately, countless souls would be impacted. They established and sustained churches throughout Galatia, Asia, Macedonia, Greece and Cyprus. They influenced the church in Rome. This lesson has highlighted a number of church leaders that were part of this team. Many more early church leaders were trained as well.

Perhaps the most important accomplishment of the Apostolic missionary team was the transformation of The Church into a Gentile Christian movement. This was truly a new era of hope for every man. The Bible is an unfolding story of God's redemptive plan for mankind. It has always been His ultimate purpose that every man have that redemptive hope. This team set a new course. Salvation was no longer an issue of birthright or lineage; it became the eternal hope of every man.

Paul's leadership was a central element of this team's success. Of that, there is no doubt. He was a strong preacher and teacher, and developed many of these church leaders himself. Paul's epistles are a central foundation of Christian living today. Yet we should be careful to recognize every member of this team. They are each heroes in their own right. We usually give the credit for these accomplishments to Paul. In truth, these tremendous accomplishments could not have been possible without a strong, effective team.

This maxim still holds true today. Leadership is essential to success. Yet every good leader also knows that great accomplishment requires a strong, effective team, and that every team member is important to that success.

We have reviewed three successful Biblical teams: Joseph and Pharaoh, Nehemiah's team, and the Apostolic missionary team. Their purposes, contributions, interactions, and accomplishments were diverse. Yet from this study, we can see patterns that led to each of these teams being a success. We can conclude that the following principles help teams be effective.

First, define your mission or purpose clearly. Each of the teams that we studied had a clear purpose. This is a foundational imperative for a successful team. Teams are united when they share a common vision. When the purpose is unclear, resources are distracted and wasted.

Second, focus on strengths. We all have weaknesses, to be sure. Successful teams, though, focus on strengths, rather than weaknesses. Look for people with the right talents and strengths. See what they can add to the team. Focus on what they can contribute. Accept that each team member will have weaknesses. For the team as a whole, however, take more of a positive approach. Add strengths.

Next, utilize talents. See each potential team member as someone with talents and

abilities. You may discover talents you had not considered before. Recognize those talents. Consider not only the talents they can contribute now, but how their involvement in this team will develop their leadership. Change your approach to utilize their talents.

Respect differences. The temptation each leader faces is to surround themselves with others just like them. While this makes some things simpler, it is usually short-sighted. A diverse team is a stronger team. Unanimity reduces differences of opinion, but it does not eliminate conflict. In the end, those differences may be an important reason for a team's success. Do more than tolerate differences; value those differences. Every challenging project needs creative ideas. Teams from diverse backgrounds will have more ideas. Knowing that a new approach or a creative idea will be respected will keep team members motivated to contribute.

Complement weaknesses. Previously, we stressed that we should focus on strengths. By focusing on strengths, you will complement the weaknesses of individual members. Each team member can focus on what they do best. Further, a strong team will strengthen each of its members. The interaction of a diverse team and experiencing the strength of others will give individual team members insight to strengthen their own weaknesses.

Value your role. By respecting differences, we learn to appreciate the contribution of every team member. Remember that you are one of those team members. Respect what you contribute as well. Your unique background equips you to add a unique, valuable contribution. Have confidence in your value to the team. Always, though, be sensitive to the value others add. Balance a respect for others with a respect for your own value.

Help others succeed. The golden rule is a simple principle that applies to any team. Mutual success should be the goal of every team member. Too often, a team's success is attributed solely to the team leader. For the successful teams we studied, they fulfilled their missions together. Success is not an individual accomplishment, but a mutual mission. It requires full commitment by every member of the team. The team members we studied adapted to insure the success of the team's purpose. This brings us to the next principle for an effective team.

Change your approach. Some oppose planning because they know the plan will change. The problem may not be the plan, but the willingness to adapt. A plan is only a starting point; you will need to adapt. Mature leaders are resilient. They understand that plans will change. They simply don't know how. Mature team leaders understand that teams help insure a better plan from the start. Moreover, they know that a good team is more likely to successfully adapt. For a diverse team who positively contributes from their strengths and values the ideas of others will be able to adapt.

Lastly, stay focused on your goals. Start with a defined purpose. Stay focused on the goal. This will likely be the biggest challenge to any project. Focus on the team's purpose, not your personal agenda. When difficulties arise, the temptation is to change the team's goal. Most often, what is needed is not a change in goal, but a change in approach. Because they were focused clearly, Nehemiah's team was able to accomplish in 52 days what others had failed to achieve in 92 years. They had to adapt. Every successful team does. The most effective teams are focused teams.

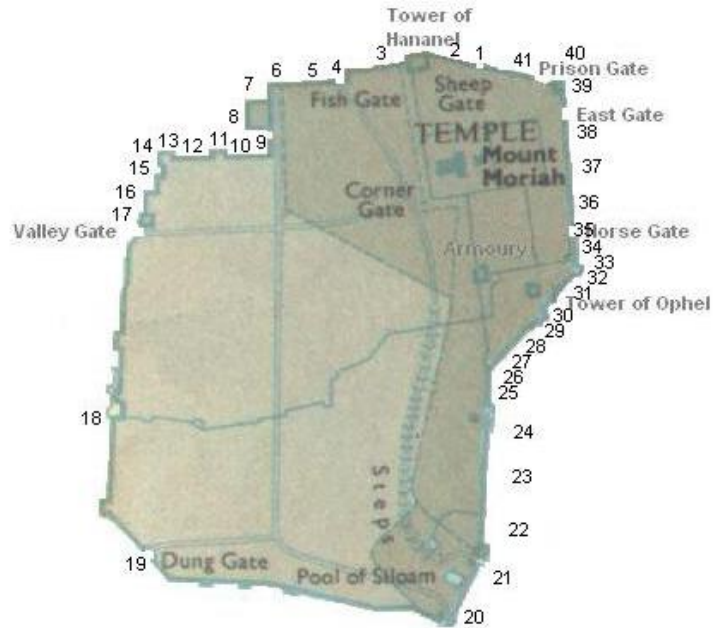
OUTLINE

- I. The Bible gives us insight into what makes a team effective.
 - A. Effective teams are important at any level in the church.
 1. Individuals within a congregation
 2. Church staffs or church boards
 3. District or national boards or committees
 - B. We will study three teams from the Scriptures.
 1. Joseph and Pharaoh.
 2. Nehemiah and those who rebuilt the walls of Jerusalem
 3. Paul's missionary team
 4. In each case, we will highlight four things.
 - a. The team's purpose
 - b. The team member's contributions
 - c. The team's interaction
 - d. The team's accomplishments
 - C. We will conclude with principles from this study that will help teams be effective.
- II. The first Biblical team we will study is Joseph and Pharaoh (Ge. 41-46).
 - A. This team was formed when Joseph interpreted Pharaoh's dreams of cattle and corn.
 1. While in prison, Joseph interpreted correctly the dreams of Pharaoh's butler and baker.
 - a. The butler was restored; the baker was hanged.
 - b. Though he promised to remember Joseph, the butler had forgotten him until Pharaoh's troubling dream.
 2. Daniel explained that there would time of plenty followed by time of famine.
 - a. The seven fat cattle and seven fat ears of corn represented seven years of plenty.
 - b. The seven lean cattle and seven lean ears of corn represented seven years of famine that would consume the years of plenty.
 3. Daniel suggested a plan to survive the years of famine.
 - a. Store up reserves of grain from the years of plenty to use during the time of harvest.
 - b. Appoint an administrator to manage the program.
 - c. Pharaoh follows Joseph's advice.
 - B. The team had a simple purpose: to spare Egypt from impending famine.
 - C. Pharaoh and Joseph both contributed to the team and its success.
 1. Pharaoh contributed:
 - spiritual sensitivity
 - strategic decisiveness
 2. Joseph contributed:
 - spiritual discernment
 - solutions or plans of action
 - strong administration

3. Both men contributed great leadership.
- D. The interaction of this team demonstrated the following characteristics.
 1. It was a “superior-subordinate’ relationship.
 2. Authority was honored
 3. They respected each other.
 4. They trusted each other.
- E. This small team’s accomplishments were significant and, ultimately, eternal.
 1. Egypt is spared from famine.
 2. Egypt prospers and becomes a dominant nation.
 3. The nation of Israel is spared from destruction.
 4. Joseph is reconciled with his family.
 5. Israel thrives in a foreign land.

III. Nehemiah led an effective team.

- A. Following the Babylonian captivity, the Jews had failed to fully rebuild Jerusalem.
 1. They were indifferent.
 2. Most had stayed in their land of captivity.
 3. It had been 92 years since the Jews were allowed to return from captivity.
 - a. The Jews returned from captivity in 536 B.C.
 - b. Under Zerubbabel, the Temple was (partially) rebuilt in 520 B.C.
 - c. Ezra completed the rebuilding of the Temple in 457 B.C.
 - d. Nehemiah returned to rebuild the walls of Jerusalem in 444 B.C.
- B. The purpose for Nehemiah’s team was clear, with specific details, and communicated with authority.
 1. They were to rebuild the walls of Jerusalem (Ne. 2:5).
 2. Nehemiah was given a set time to complete his work and return (Ne. 2:6).
 3. Artaxerxes (Ahasuerus, Xerxes) issued official, royal letters to provide him safe passage, and to provide timber for the rebuilding (Ne. 2: 7-8).
- C. The contribution of each team member was clearly defined (Ne.3).



Team responsibilities to rebuild the Walls of Jerusalem	
1. Eliashib the High Priest and the priests	22. The Levites and Rehum
2. The men of Jericho	23. Hashabiah
3. Zaccur	24. Bevai
4. The sons of Hansenaah	25. Ezer
5. Merimoth	26. Baruch
6. Meshullam	27. Meremoth
7. Zadok	28. The priests
8. The Tekoites	29. Benjamin and Hashub
9. Jehoida and Meshullam	30. Azariah
10. Melatiah, Jadon, the men of Gibeon and of Mizpah	31. Binnui
11. Uzziel	32. Palal
12. Hananiah	33. The Nethinims
13. Rephaiah	34. The Tekoites
14. Jedaiah	35. The priests
15. Hattush	36. Zadok
16. Malchijah and Hashub	37. Shemaiah
17. Shallum	38. Hananiah
18. Hanun	39. Meshullam
19. Malchiah	40. Malchiah
20. Shallum	41. The goldsmiths and merchants
21. Nehemiah	

- D. The interaction of this team demonstrated the following characteristics.
 - 1. They were focused (Ne. 4:7-8; Ne. 6:3).
 - 2. They were adaptive (Ne. 4:18).
 - 3. They supported each other.
 - a. They adjusted their schedules cooperatively (Ne. 4:9; 4:22).
 - b. When some needed help to accomplish their work (Ne. 3:5).
 - 4. Their responsibilities varied.
 - a. Some sections were more difficult than others.
 - b. Some team members were able to do more than others.
- E. This team accomplished its clearly defined purpose (Ne. 4:6; 6:15).
 - 1. The walls were rebuilt.
 - 2. What had not been accomplished in 92 years, this team accomplished in 52 days.

IV. One of the most effective teams in the Bible was the Apostolic missionary team.

- A. The purpose of the Apostolic missionary team was to bring salvation to the Gentiles (Ac. 13:47).
 - 1. The process was initiated by the Apostles after two key events.
 - a. The conversion of Cornelius in Ceasarea (Ac. 10) proved salvation was available to the Gentiles.
 - b. The stoning of Stephen (Ac. 7) spread the Gospel to Gentiles in other cities, like Antioch (Ac. 11:20-21).
 - 2. The central figure in the beginning was Barnabas.
 - a. The Apostles appointed Barnabas to establish the church at Antioch (Ac. 11:22).
 - i. Barnabas was a Levite.
 - ii. He had sold all of his possessions, and given it to the Church.
 - iii. He was a man of great consecration and conviction.
 - b. The Apostles provided the right direction, and chose the right leader.
 - 3. Barnabas involved Saul, and nurtured his ministry (Ac. 11:25-26).
 - a. Barnabas introduced Saul to the Apostles (Ac. 11:29-30).
 - b. Saul was chosen to support Barnabas in distributing relief to those churches suffering from famine.
 - 4. Barnabas and Saul were ordained for the first missionary journey (Ac. 13:2-3).
 - a. They first preached to the Jews (Ac. 13:5,14).
 - b. They then turned to the Gentiles (Ac. 13:46-47).
 - 5. Barnabas and Saul separated at the beginning of the second missionary journey.
 - a. Paul continued the work started during the first missionary journey; Barnabas developed another church leader.
 - b. Barnabas chose to develop John Mark; Paul chose Silas (Ac. 15:39-40).
 - c. Both fulfilled their missionary and leadership callings.
 - i. Paul's missionary accomplishments are well-known.
 - ii. John Mark developed into a church leader.
 - iii. Barnabas continued to be recognized as a great leader.

- B. The contributions of the team members varied greatly, but all were important.
1. Barnabas played a vital role getting this team started.
 - a. He helped Paul get started.
 - b. He was an effective missionary.
 - c. His calling was to develop the ministry of others like Paul and John Mark.
 2. Paul provided dynamic leadership.
 - a. He was a powerful preacher.
 - b. He was an outstanding missionary.
 - c. He was a great administrator.
 3. Timothy was one of Paul's most trusted companions.
 - a. He was involved in the ministry at Troas, Philippi, Thessalonica, Berea, Corinth, Ephesus, Macedonia, Jerusalem and Rome.
 - b. He became the pastor of a thriving church in Ephesus.
 4. Titus too was a trusted companion of Paul.
 - a. He was involved in the ministry at Jerusalem, Ephesus, Crete and Rome.
 - b. He became the pastor of the church in Crete.
 5. Silas took the place of Barnabas on the second missionary journey.
 - a. He was Paul's companion in the jail at Philippi.
 - b. He also accompanied Paul to Thessalonica and Athens.
 6. Gaius and Erastus played important roles at Corinth.
 - a. At one point, Paul sent Erastus to Macedonia.
 - b. Erastus was the chamberlain of Corinth.
 - c. Gaius became the pastor at Corinth (3Jn 1).
 7. Tychicus was important as a messenger.
 - a. He delivered the Epistles to the Ephesians, Colossians, II Timothy and possibly Titus.
 - b. It appears that either he or Artemas replaced Titus as pastor at Crete (Tit. 3:12).
 8. Epaphras and Aristarchus are described by Paul as fellow prisoners.
 - a. Aristarchus is also described as a fellow laborer.
 - b. Epaphras may have founded the church at Colosse.
- C. The interaction of this team was complex and dynamic, and the team members changed significantly over time.
1. Two strong, effective leaders worked together until their callings led them in different directions.
 2. Under Paul's leadership, the team was diverse, coordinated and effective.
 - a. They recognized their differences in leadership roles.
 - i. Paul's was acknowledged as the overall leader.
 - ii. There was great appreciation for the pastoral responsibilities.
 - b. They were flexible.
 - i. The assignments were diverse.
 - ii. They were sometimes spontaneous.
 - c. They were committed to each other.
 - i. Many of them provided comfort to Paul while in prison.

- ii. The purpose of the Pastoral Epistles was to support the leadership of Timothy and Titus.
- d. They appreciated each other's contributions (Ph. 2:3).
- e. The focus was on purpose over position.
 - i. Titus relinquished his role as pastor at Ephesus to serve other needs.
 - ii. Tychicus was first a courier before becoming pastor.
- f. The team dynamic was a servant approach (Ph. 2:5-8).

D. This team's accomplishments were phenomenal.

1. They established and sustained churches throughout Galatia, Asia, Macedonia, Greece and Cyprus.
2. They influenced the church in Rome.
3. The Church was transformed into a Gentile Christian movement.
4. Many more early church leaders were trained.
5. Paul's epistles are a central foundation of Christian living today.
6. We usually give the credit for these accomplishments to Paul. In truth, these tremendous accomplishments could not have been accomplished without a strong, effective team.

V. From this study, we can conclude that the following principles help teams be effective.

A. Define your mission or purpose clearly.

1. Each of these teams had a clear purpose.
2. Teams are united when they share a common vision.
3. When the purpose is unclear, resources are distracted and wasted.

B. Focus on strengths.

1. Look for people with the right talents and strengths.
2. Focus on what they can contribute.
3. Be positive.

C. Utilize talents.

1. Recognize talents you may not have considered before.
2. Consider the development of their leadership.
3. Change your approach to utilize their talents.

D. Respect differences.

1. A diverse team is a stronger team.
2. Do more than tolerate differences; value those differences.
3. Teams from diverse backgrounds will have more ideas.

E. Complement weaknesses.

1. By focusing on strengths, you will complement the weaknesses of individual members.
2. Diverse team interaction and experiencing other's strengths will give individual team members insight to strengthen their own weaknesses.

F. Value your role.

1. Appreciate the contribution of every team member, including yourself.
2. Your unique background equips you to add a unique, valuable contribution.
3. Contribute with sensitivity and confidence.

G. Help others succeed.

1. Mutual success should be the goal of every team member.
 2. These teams fulfilled their missions together.
 3. They adapted to insure the success of the team's purpose.
- H. Change your approach.
1. A plan is only a starting point; you will need to adapt.
 2. A diverse team who positively contribute from their strengths and value the ideas of others will be able to adapt.
- I. Stay focused on your goals.
1. Focus on the team's purpose, not your personal agenda.
 2. Because they were focused clearly, Nehemiah's team was able to accomplish in 52 days what others had failed to achieve in 92 years.
 3. The most effective teams are focused teams.

HANDOUT

We will study three teams from the Scriptures.

Joseph and Pharaoh

Nehemiah and those who rebuilt the walls of Jerusalem

Paul's missionary team

We will highlight four things.

The team's _____

The team member's _____

The team's _____

The team's _____

Joseph and Pharaoh

Team's purpose: to spare _____ from impending famine

Pharaoh's contribution:

_____ sensitivity

_____ decisiveness

Joseph's contribution:

spiritual _____

_____ administration

Both men contributed great _____

Team interaction:

"_____ -subordinate"

Authority

Respect

Accomplishments:

Egypt is spared from _____.

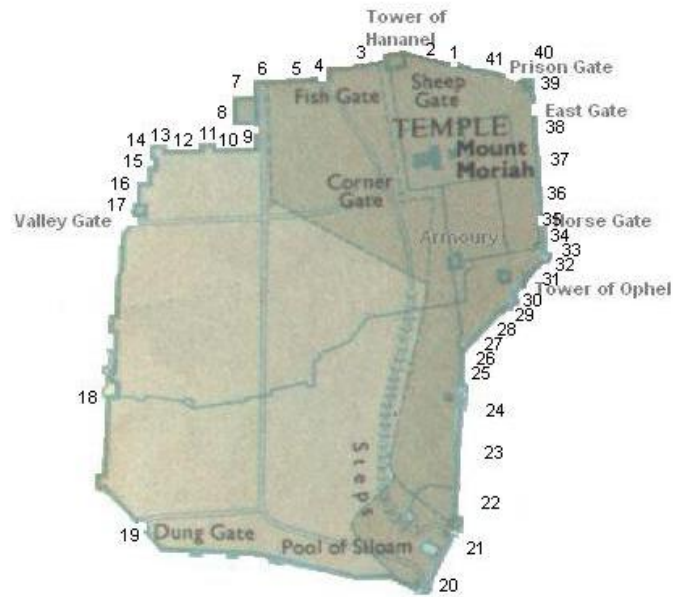
Egypt prospers and becomes a _____ nation.

The nation of Israel is _____ from destruction.

Joseph is reconciled with his _____.

_____ thrives in a foreign land

Nehemiah's team



Team responsibilities to rebuild the Walls of Jerusalem	
1. Eliashib the High Priest and the	22. The Levites and Rehum
2. The men of Jericho	23. Hashabiah
3. Zaccur	24. Bevai
4. The sons of Hansenaah	25. Ezer
5. Merimoth	26. Baruch
6. Meshullam	27. Meremoth
7. Zadok	28. The priests
8. The Tekoites	29. Benjamin and Hashub
9. Jehoida and Meshullam	30. Azariah
10. Melatiah, Jadon, the men of Gibeon and of Mizbah	31. Binnui
11. Uzziel	32. Palal
12. Hananiah	33. The Nethinims
13. Rephaiah	34. The Tekoites
14. Jedaiah	35. The priests
15. Hattush	36. Zadok
16. Malchijah and Hashub	37. Shemaiah
17. Shallum	38. Hananiah
18. Hanun	39. Meshullam
19. Malchiah	40. Malchiah
20. Shallum	41. The goldsmiths and merchants
21. Nehemiah	

Team's purpose: to _____ the walls of Jerusalem

Team member's contributions:

Team interaction:

Focused

Adaptive

They _____ each other

Accomplishments:

Walls were rebuilt in ____ days

Apostolic Missionary Team

Team's purpose: to bring _____ to the Gentiles

Barnabas' contribution:

Helped Paul get _____

Effective _____

Developed the _____ of others

Paul's contribution:

Powerful _____

Outstanding _____

Great _____

Timothy's contribution:

Involved in _____ at Troas, Philippi, Thessalonica, Berea,
Corinth, Ephesus, Macedonia, Jerusalem and Rome
_____ in Ephesus

Titus' contribution:

Involved in the ministry at Jerusalem, Ephesus, _____ and Rome

Pastor in _____

Silas' contribution:

_____ 's companion

Accompanied Paul to Thessalonica and _____

Gaius' and Erastus' contributions:

_____ sent to Macedonia

Gaius was pastor at _____

Tychicus' contribution:

Delivered _____

Replaced Titus as pastor at _____

Epaphras' and Aristarchus' contributions:

_____ laborer

May have founded the church at _____

Team interaction:

Started with two strong, _____ leaders
Under Paul: _____, coordinated and effective
Flexible
Committed to _____
_____ was on accomplishment
_____ approach

Accomplishments:

They established and sustained _____ throughout Galatia, Asia,
Macedonia, Greece and Cyprus.
They influenced the church in _____.
The Church was _____ into a Gentile Christian movement.
Many more early church _____ were trained.
Paul's _____ are a central foundation of Christian living today.

Principles for effective teams:

Define your mission or purpose clearly.

Focus on strengths.

Utilize talents.

Respect differences.

Complement weaknesses.

Value your role.

Help others succeed.

Change your approach.

Stay focused on your goals.

Lesson 4: Delegation

TRANSCRIPT

This lesson is entitled “Delegation”. The lesson aim is to learn the importance of delegation to successful spiritual leadership. Delegation is a matter of leadership. To be effective, you must learn to get things done through others.

“I’m the only one who can do this job.” “I don’t have time to teach someone else how to do this.” “In the time it would take to tell someone else what to do, I could have done it myself.” Have you heard these statements before? I bet you have. Maybe you made them yourself, or some just like them. These statements are typical reasons people give for not delegating work to others. On the surface, these seem reasonable, don’t they? Sure, you don’t want to spend more time teaching someone how to do something than it would take for you to do it yourself. That seems reasonable, doesn’t it? But in the end, these reasons are excuses that keep us from being as effective as we could be. The two most effective tools we can use to get more done are time management and delegation. Time management is making better use of your own time to get more done on your own. Delegation, though, is where you use your time to get work done through other people. We need to understand delegation is not just a time management tool, but also a matter of leadership. How is delegation a matter of leadership? Delegation helps the leader to be more personally effective himself. But it’s more than that. Delegation helps develop leadership of other people. Delegation develops talent and experience in other people. Other people need a chance. They need someone to show them, to assign them responsibility, to lead them and to help them. That’s how delegation develops talent and experience in others. All too often, capable leaders deny other people the opportunity to prove themselves. They won’t delegate. Because they won’t delegate, everybody suffers. The leader suffers because he can’t get as much done as he otherwise would if he would let people help him. The potential leader is harmed because he doesn’t develop the talent and experience he needs to develop his leadership skills either. But in the end, what’s most important is that the people suffer because their needs are not met as well as they could be, because the leadership of the church isn’t getting as much done as they could.

We’re going to look at the following things. We will look at the reasons why people don’t delegate, some Biblical examples of delegation, types of tasks, levels of delegation, accountability, attitude and success.

Let’s start by looking at the reasons people don’t delegate. Why don’t people delegate? There are four primary reasons. The first is personal disorganization. Some people are too disorganized themselves to organize their time and tasks so they could know what they could give to other people. So they don’t delegate. They are too disorganized. Maybe they don’t want to be organized. They would rather do everything spontaneously than plan their work so they could get help from other people. That’s one reason: personal disorganization. The second reason people don’t delegate is a sense of

irreplaceability. Some people actually feel they are irreplaceable. Like I said at the beginning of this lesson, “I’m the only one who can do this job.” How foolish. That is a foolish statement. Obviously, any one of us can be replaced. Maybe the leader doesn’t really believe they are irreplaceable, but wants other people to think they are irreplaceable. Either way, that is a sense of irreplaceability. The third reason people don’t delegate is distrust. They don’t trust other people. Some leaders want total, personal control of everything that goes on. They want everything to be done their way. They want to be in complete control of the whole process. It may be someone has failed them in the past when they tried to delegate. They gave an assignment to someone else who failed, and it hurt them. Distrust is another reason that some people don’t delegate. The fourth reason is inflexibility. This relates to distrust. Some leaders feel there is only one way to do a job. That is their way. “You either do it my way, or you don’t do it at all.” They cannot accept anyone else’s way of doing things. Therefore they won’t delegate. So there are four primary reasons why people don’t delegate: personal disorganization, a sense of irreplaceability, distrust of others, and inflexibility.

Let’s look at Biblical examples of delegation. We will look at Moses, Nehemiah, and Paul. We will start with Moses and his beginnings as a leader. As he came back from the land of Midian, and asked Pharaoh to let the Hebrews go, Moses had no leadership experience. He had spent 40 years in the desert of Midian, taking care of his father-in-law’s sheep. Moses started as most leaders do. He did everything himself. He made all the decisions. Certainly, there is valuable experience to be gained from taking care of sheep as we see in the life of King David, but it doesn’t develop leadership experience. You don’t learn to lead other people by taking care of sheep all by yourself out in the wilderness. But Moses comes back. He speaks to Pharaoh. Then there are 10 plagues, and Pharaoh finally lets the Hebrews go. Moses has to start now as a leader of all this people. Perhaps 3,000,000 Hebrews left the land of Egypt on their trek to the promised land. Moses started as most leaders do. He tried to do everything all by himself. He wanted to make all of the decisions. He tried to judge every matter between anybody in the Hebrew nation. He tried to judge every case. That’s not unlike a young church leader today. Perhaps a young evangelist will go from church to church preaching, seeing people saved. It’s a great experience. It’s a valuable ministry in the church. But it may not develop the kind of leadership you will need in other areas of ministry. An evangelist may not have to coordinate a lot of things, or work on a daily or weekly or long-term basis with a lot of people in the church. Let’s say that young evangelist becomes a young pastor. Now the responsibilities may be different. He will have to coordinate activities between different groups in the church. He will have to spend time with people, helping them to grow and develop. What this young leader will find is what Moses discovered. That takes us to Exodus the 18th Chapter. In Exodus the 18th Chapter we find perhaps Moses’ first lesson in leadership. As we have already mentioned, Moses was personally judging all the issues between at least 3,000,000 people. Think about that. Three million people, and he was the only one judging whenever there was an issue between any two people. He was exhausted. Of course he was. He couldn’t keep up with it. He would get up early in the morning. He would listen to people’s grievances all day long. He would go to bed late at night, still not having gotten the job done. Then he gets some advice from

his father-in-law, Jethro. Let's read from Exodus Chapter 18: "Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." It seems simple. It seems so obvious. Jethro said, "You take the important issues, Moses, and let the lesser issues be decided by lesser judges." It's like most countries in the world today that have a higher court and a lower court. It seems so obvious. Of course this is what Moses should have done. But obviously Moses didn't see it, until Jethro came and gave him good advice. Moses did follow his father-in-law's advice. Through doing this, Moses was allowed to focus on other important issues. He didn't spend all day judging people's grievances. He was able to accomplish much more. What was the effect of Moses' leadership? Moses did learn to delegate effectively. The Hebrews were transformed from a disorganized band of escapees to an organized nation. The Tabernacle in the Wilderness was built. The Levitical priesthood was established. A system of sacrifices was established. A national judicial system and a national legal system were established. All of this was under the Moses' leadership. None of these things were in place when the Hebrews left Egypt. Of course not. They were slaves. They had no control over their lives. But by the time Moses was done, and took these people to the banks of the promised land, they were now an organized nation. This could not have happened if Moses had continued to do everything all by himself. He couldn't judge every case between people that had grievances. He certainly didn't build the Tabernacle by himself. In all of these things, Moses learned to delegate, but he didn't lose his spirituality. This same Moses went up to Mount Sinai. He came down from that mountain, and his countenance was so bright from the glory of God that the people could not look on his face. This same Moses performed miracles before all the people. But Moses learned to delegate. By balancing delegation and maintaining his spirituality, Moses became a much more effective leader.

The next leader we will look at is Nehemiah. Nehemiah was a very effective administrator from the beginning. Perhaps his position before Artaxerxes gave him some helpful insight. Perhaps in the court of the king he saw some examples of effective administration. Nehemiah was a very organized person. By being organized, this allowed him to delegate effectively. Nehemiah did not rebuild the walls of Jerusalem by himself. That's how we know him. When you think of Nehemiah, you think of rebuilding the walls of Jerusalem. He didn't do that all by himself. In fact, the book of Nehemiah lists the people that helped him. What Nehemiah did do was identify specific tasks to be delegated. He identified specifically who was to do them. He knew who those people were, and he monitored their progress. The walls were rebuilt. But he did much more

than that. Many times people don't understand that Nehemiah not only rebuilt the walls of Jerusalem, he established good governance in Jerusalem as well. The governance had become corrupt, and Nehemiah established good governance. Just like Moses, Nehemiah did not lose his spirituality just because he was organized. The priesthood was also corrupt. Nehemiah cleansed the priesthood. He re-established God's covenant with the people of Israel. He didn't do all the work, but Nehemiah deserves the credit for the results. You will hear me say a little bit later in this lesson that the leader should not take all the credit when the job is done. But much of the credit does go to Nehemiah, because it was through Nehemiah's leadership and effective delegation that the work was completed. None of these things would have happened had not Nehemiah come to Jerusalem and made it happen. No one else was doing this. It was Nehemiah's burden that caused it to be.

The next leader we will look at is Paul. Paul, like Nehemiah, was an effective administrator. He also was very organized. But another strong factor in Paul's leadership was his trust in others. Paul trusted the work of the Holy Spirit in other people's lives. He knew the Holy Ghost was real in them like it was real in him. I have a daughter. Her name is Kimberly. She's 16 years old now. This girl has strong convictions, strong convictions about living an Apostolic life, strong convictions about the Holy Ghost. I remember the little girl we raised that is now a young lady. We tried to teach her. We tried to put the right values in her. I believe that we did. But this girl has strong convictions today. In the end, it wasn't those things that made the difference. What really makes the difference in her life is that the Holy Ghost is real in her. It's a wonderful thing as a parent to see your children grow up. When they are filled with the Holy Ghost, you see the difference the Lord makes in their life, just like it did in yours. I remember as a 12-year old boy, kneeling in a chair in someone's living room. I remember when the Lord filled me with the Holy Ghost and the change it made in my life, and the power of the Holy Ghost. It's no different for anyone else. It's the same Holy Ghost in her life that's in mine. The same is true with regard to the leadership of the church. Sometimes we believe the work of the Holy Spirit in our own lives, but we don't trust it in others. That's wrong. That's a tragic thing. We need to trust the Holy Spirit in other people's lives. We need to trust their callings. We need to trust their convictions. They do have convictions. There's a calling in their life. As a leader, we need to help them to achieve that calling in their life. Because he was organized, and trusted people so much, Paul delegated very quickly. His practice was to evangelize a city, then immediately train the new converts. After brief periods of effective training, Paul would entrust the new churches to local leadership. He would then move on. Why? Because he had a burden for other cities as well. He didn't have a burden just for this city. He had to move on to another city. He had to go on from Ephesus to Colosse. He had to move on to other works. Paul delegated much and he delegated quickly. How could he do that? How could Paul give such responsibility to other people so quickly. He trusted the strength of the Holy Spirit in new congregations. He trusted the work of the Holy Spirit in local leaders. He developed leadership in others he could trust. Silas, Titus and Timothy are good examples. For these men were used effectively to establish and sustain new works. Paul trusted the strength of the Holy Spirit in them. He trusted the work of the Holy Spirit in

their lives. He developed their leadership. But he didn't just give them an assignment, and say, "There, it's yours. I'm going on now." He stayed in contact with them to assure continuing success. There's a big difference between effective delegation and abandonment. Abandonment is when you turn over a problem to someone else, and leave, and don't help them with it. You go on your way, and that's the end of it. Effective delegation will assign responsibility to someone, but then that leader will be there to help them when they need help, so that they can succeed. What happened as a result of Paul's effective delegation? Through his delegation and his leadership, churches were established throughout Galatia, Asia, Macedonia, Greece and Cyprus. What a resume! This man accomplished great things. What were the keys to that success? One strong key to his success was Paul's ability to select and develop effective leaders. He delegated responsibility to people as quickly as they could handle it.

Now let's look at types of tasks. In her book The Management Guide to Delegating, Kate Keenan says work falls into four categories. There are tasks we must delegate, tasks we should delegate, tasks we can delegate, and tasks we must retain. A task that must be delegated is one you should no longer be doing. Perhaps it is something you do well, or enjoy doing. You've done it in the past. It should now be done by someone else. It's time for you to turn it over because you need to do other things. Tasks that should be delegated are tasks other people are capable of doing right now. There are tasks that must be delegated because they aren't appropriate for you anymore. Other tasks should be delegated because others are capable of doing them. Even though it may be all right for you to do them, other people are capable of doing them. You should delegate those tasks. Then there are tasks that can be delegated with a little effort. Perhaps no one can do these tasks right now, but with a little instruction, someone could do them soon. Most tasks probably fall into this category. If we would take the time to show people how, there are many tasks we could delegate to other people. We could concentrate on other things. The last category are tasks that you must retain. Those are the tasks that are the core duties of your job. It is your responsibility. You're expected to perform them. You can't delegate or assign them to anybody else. They are things that you must do.

Let's use the pastor of a growing church as a hypothetical example. Understand this is only an example. I understand pastors are different, people are different, cultures are very different. This specific example may not apply in every culture in every situation. But I provide this as an example to demonstrate that all four categories exist in the church. This pastor founded the church. He and his wife have worked very hard. In the beginning, they did everything. But through their determination and faithfulness, this church is now starting to grow. The congregation is stable. There are dependable saints in the congregation. There's a church staff. The pastor even has a secretary. What's a task this pastor must delegate? This pastor must no longer be the Sunday School superintendent. Yes, it's an important position, but it's not appropriate for the pastor to be the Sunday School superintendent anymore. There's someone else in the church that's capable of taking that responsibility. The pastor needs to focus on other things. He must appoint someone else to do that job. What's a task that the pastor should delegate? How about follow-up for visitors? Other people are capable of doing this. The pastor should

delegate it. It's not a hard thing to do. Practically anyone can call someone up and ask them if they are coming back to church, and did they enjoy the service. What's a task the pastor can delegate? Perhaps hospital visitation, or visitation of the sick. It's something the pastor could delegate. Ministering to the sick does require some skill and sensitivity. It's more than going and saying a prayer for someone. You have to have sensitivity. Someone who ministers to the sick needs not only to say a prayer. They need to comfort and encourage people in their walk with the Lord. Maybe you don't want to give that to someone without a little coaching. But with coaching and instruction, someone else could do this job. The last category are tasks this pastor must retain. The pastor is always responsibility for the doctrinal positions of the church. Yes, others will come, and preach. They will teach. But the doctrine of the church is the pastor's responsibility. That function must be retained. The pastor cannot delegate that responsibility. He cannot delegate that task. He must maintain the responsibility for the doctrinal position of the church.

What about levels of delegation? Many people might think delegation is something you either do or you don't do. Actually, that's not quite true. There's more than one way to delegate. Delegation occurs in varying degrees. Please consider the following variations. Variation number one: You gather the data, and implement the solution. Variation number two: You gather the data, and provide a recommendation to me. Variation number three: You gather the data, and I will develop the solution. Number four: You gather the data, but check with me periodically. Number five: Check every step with me. Last, number six: I will show you how. As we start from the beginning to the last of these variations, they vary from complete independence to total tutelage. The increments were small, as we went from the first to the last. But there are a number of variations in the middle you might want to use when deciding how and what to delegate. What might decide what you might want to delegate? Obviously, the person may affect whether you want to delegate or not. Some people are able to handle more responsibility than others. The task itself may determine how much you can delegate. Some tasks are a lot more complicated, or a lot more important than others. You want to be very careful assigning that task to someone. You may only want to delegate part of the task. You don't have to delegate the whole task. You may say, "I'm going to break this down into smaller tasks. I'm going to give this part to you. I'm going to do this part myself." Or you may delegate both parts, but delegate them differently. You may turn over the solution completely on one part, but ask for periodic feedback on another. So a task doesn't have to be delegated completely. Or you don't have to delegate all the tasks in the same way.

We looked at levels of delegation. How about accountability? You can't talk about delegation and ignore the issue of accountability. The leader has to always clearly define the task to be done, the level of responsibility and authority, and reporting requirements. To whom does the leader have to communicate these things? He has to communicate clearly to the person that's helping him. But not only that person, he needs to communicate clearly to others that will be working with this person. The issue of authority is especially important. It is especially important to communicate authority

clearly to all people involved. So not only the potential leader to whom you are delegating knows what his authority is, but those with whom he will be working know clearly what that authority is as well. You may delegate tasks, but you cannot delegate accountability. Responsibility and authority are delegated, but not accountability. The leader is always accountable for results. It's somewhat like the captain's watch. The captain of a ship is always responsible for whatever happens on that ship. You may say, that's not fair!. What if he was asleep? He's down below, and something goes wrong. How can that be his fault? The captain is not only responsible for the decisions he makes. He is responsible for the people he appoints to do a job. If something happens because of the person he appointed, then he is responsible, because he should have found someone who was more qualified for the job.

We need to look at risk in deciding how to delegate. Before assigning a task, consider two things. What is the risk or probability of failure? What are the consequences if there is failure? In the handout is a table. On one axis is the risk of failure. On the other axis is the consequence of failure. One is the probability that failure will occur. The other is the consequences if failure does occur. Instead of numbers that range from one to ten, we simply say that the probability is either high or low, and the consequences are either high or low. We then have four possible combinations. High-high means there is a high probability of failure, and the consequences would be high if there was a failure. There could also be a high-low combination, a low-high, or a low-low. Those are the four possibilities. As we look at those combinations then, should we or should we not delegate? If the probability of failure is low, and the consequences are also low, then delegate that task. If the probability of failure is high, but the consequences are low. That means failure is likely, but if something happens, it won't be a big problem, then that task can be delegated, but it should be monitored by the leader. That's where we get into varying levels of delegation. On the other hand, if the probability is low, but the consequences are high, you still can delegate that task, but again, you need to monitor what's going on. If both the probability of failure is high, and the consequences are high, that's a task you probably need to retain. You should do that yourself. There's too much risk to assign this task to someone else. If you look at this chart, you can see, then, that most tasks can be delegated. What varies is the level of delegation, not whether you should or shouldn't delegate, but what level of delegation should be used.

Let's talk about your attitude. Remember, delegation serves two purposes. It helps make you a more effective leader personally. It also helps develop the leadership of other people. Your attitude is critical. If you're going to delegate effectively, there are things you must do. Here are five of those things you must do. You must be willing to delegate. By that I mean you must be willing to let go, to let someone else take the task and have an influence on how the task is done. Some leaders delegate, but have a bad attitude from the start. They don't really want to. They feel they are forced to, or they have to. They don't want to let anybody else do it. "OK, I'll let you do this". But they have a bad attitude from the start. Without the right attitude from the start, the chances of success are low. You must be willing to delegate. You must demonstrate trust. This person probably won't do things exactly the same way you would. Of course they won't; they are

different than you are. You didn't do things exactly the way those that came before you did. But this person may be just as effective as you are. You need to demonstrate trust to them. You must keep your promises. For the surest way to break trust is a broken promise. You must support mistakes. Sometimes this isn't easy. You trust this person. You give them something to do. And they may make a serious mistake. It may be a small mistake. They are going to make mistakes. You made mistakes. You still make mistakes. They are going to make mistakes too. When they do, don't criticize them openly. Don't embarrass them. Support them. If you can, take the blame yourself. That seems odd, doesn't it? "They messed up. Why should I take the blame?" Remember, this is a test of your leadership too. This person is learning to take responsibility. You're also learning how to delegate to others. Perhaps you didn't give them enough guidance. Maybe if you had given them more instruction, or spent more time with them, or gotten more feedback from them, this wouldn't have happened. Maybe you could have helped them more. Even if you did all you could, and they still made an honest mistake, see past that mistake. Are you going to give up on this person because of one mistake? What if someone had given up on you because of one mistake? Would you have become the leader you are? Perhaps someone did give up on you, and you know how hard it was because they weren't supporting you. Don't give up on them. Support them when they make mistakes. The last thing you must do: you must ensure commitment. First, you must be committed to them. Don't give them things that aren't important, that don't matter. Everybody wants to do something important. They know whether what you've given them is or is not important. So be committed to them. Give them things that are significant. On the other hand, make sure they're committed to the task. Give them something that's important, but don't give it to somebody that doesn't care. Make sure they're committed to the task as well.

We will conclude by looking at the issue of success. What happens when you have delegated this task and succeeded? When the job gets done, make sure the people who helped you get credit for what they have done. I told you I would talk about this. It's wrong for a leader to ask other people to help, then take all of the credit himself. A good leader knows there are many others who helped get the job done. The leader didn't do it all. In fact, the leader probably did very little. He delegated most of it to other people. A good leader knows that important things result from everybody doing their part. And a good leader will share the success with other people. If you want people to continue supporting and helping you, make sure they get credit for the things they have done.

Delegation is a learning experience. It's a learning experience for you. You're going to learn how to delegate effectively. It's a learning experience for those to whom you delegate. The more you delegate, the easier it becomes. Successful people are successful because they get things done through others. Delegation is an important tool for successful spiritual leadership.

Remember - You can be organized and effective without sacrificing the leading of the Holy Spirit in your life!!!

OUTLINE

I. Excuses:

“I’m the only one who can do this job.”

“I don’t have time to teach someone else how to do this.”

“In the time it would take to tell someone what to do, I could have done it myself.”

- A. Have you heard these statements before?
- B. Have you made them yourself, or maybe some just like them?
- C. These statements are typical reasons given for not delegating work to others.
 - 1. These reasons seem reasonable.
 - 2. They keep us from being as effective as we could be.
- D. The two most effective means to get more done are time management and delegation.
- E. Delegation is a matter of leadership.
 - 1. Delegation helps the leader to be more personally effective.
 - 2. Delegation helps develop the leadership of others.
 - a. Delegation develops talent and experience.
 - b. Too often, capable leaders deny others opportunity to prove themselves.
 - c. Everybody suffers: the leader, the potential leader, the people.
- F. Why don’t people delegate?
 - 1. Personal disorganization
 - a. They are too disorganized themselves
 - b. They would rather be spontaneous than plan.
 - 2. Irreplaceability
 - a. The leader feels he is irreplaceable.
 - b. The leader wants others to think they are irreplaceable.
 - 3. Distrust
 - a. Some want total, personal control of everything that goes on.
 - b. People have failed them in the past.
 - 4. Inflexibility
 - a. They feel there is only one way to do things: their way.
 - b. They cannot accept anyone else’s way of doing things.

II. Biblical Examples of Delegation

A. Moses

- 1. Moses’ beginning as a leader.
 - a. Moses had no leadership experience.
 - b. Moses started as most leaders do.
 - i. He did everything himself.
 - ii. He made all the decisions.
- 2. Moses’ first lesson in leadership (Ex. 18).
 - a. Moses personally judged all the issues between at least 3,000,000 Hebrews.
 - i. He was exhausted.
 - ii. He still couldn’t do it.
 - b. The advice from Moses’ father-in-law

- i. Appoint judges to judge lesser issues.
 - ii. Judge only the difficult issues yourself.
 - c. Moses follows his father-in-law's advice.
 - 3. The effect of Moses' leadership
 - a. Moses learned to delegate effectively.
 - b. The Hebrews were transformed from a disorganized band of escapees to an organized nation.
 - c. Tabernacle in the Wilderness was built.
 - d. The Levitical priesthood, a system of sacrifices, a national legal system, and a national judiciary were established.
 - 4. This could not have happened if Moses had continued to do everything himself.
 - a. He couldn't judge every case or build the Tabernacle all by himself.
 - b. He didn't lose his spirituality either (Mt. Sinai, miracles).
 - c. He learned to delegate.
 - d. He became a more effective leader.
- B. Nehemiah
1. Nehemiah was an effective administrator.
 - a. Perhaps his position before Artaxerxes gave him helpful insight.
 - b. Nehemiah was very organized.
 - c. This allowed him to delegate effectively.
 2. Nehemiah did not rebuild the walls of Jerusalem by himself.
 - a. The book of Nehemiah lists all those that helped.
 - b. Nehemiah did identify specific tasks to be delegated.
 - c. He knew who was doing each one.
 - d. He monitored everyone's progress.
 3. Nehemiah also established good governance.
 4. Nehemiah didn't lose his spirituality by being organized either.
 - a. The priesthood was cleansed.
 - b. God's covenant was re-established.
 5. He didn't do all the work, but Nehemiah deserves the credit for the results.
 6. Through Nehemiah's leadership and effective delegation was the work completed.
- C. Paul
1. Paul too was an effective administrator.
 - a. He was organized.
 - b. He trusted others.
 - c. He trusted the work of the Holy Spirit in others.
 - d. Sometimes we believe the work of the Holy Spirit in our own lives, but don't trust it in others.
 2. Paul delegated quickly.
 - a. Paul's practice was to evangelize a city, then immediately train the new converts.
 - i. After brief periods of effective training, Paul entrusted the new churches to local leadership.
 - ii. Paul had to move on to other works.

- b. Paul delegated much and he delegated quickly.
 - i. He trusted the strength of the Holy Spirit in new congregations.
 - ii. He trusted the work of the Holy Spirit in local leaders.
 - iii. He developed leadership in others he could trust.
 - iv. Silas, Titus and Timothy were used effectively to establish and sustain new works.
 - v. He stayed in contact to assure continuing success.
 - vi. There's a big difference between effective delegation and abandonment.
 - vii. Through Paul's effective delegation, churches were established throughout Galatia, Asia, Macedonia, Greece and Cyprus.
- c. A key to that success was Paul's ability to select and develop effective leaders, delegating responsibility as quickly as they could handle it.

III. Types of Tasks

A. In her book The Management Guide to Delegating, Kate Keenan says work falls into four categories:

tasks we must delegate,
 tasks we should delegate,
 tasks we can delegate, and
 tasks we must retain.

1. A task that must be delegated is one you should no longer be doing.
 - a. You do it well or enjoy doing it.
 - b. It should now be done by someone else.
 2. Tasks that should be delegated are tasks that others can do right now.
 - a. Some tasks must be delegated because they aren't appropriate for you anymore.
 - b. Other tasks should be delegated. Others are capable of doing them.
 3. Some tasks can be delegated with a little effort.
 - a. No one can do them now, but with instruction, someone could do them soon.
 - b. A lot of tasks fall into this category.
 4. Tasks that you must retain are the core duties of your job.
- B. Let's use the pastor of a growing church as a hypothetical example.
1. This example is only an example.
 - a. It will not apply to every pastor and every culture.
 - b. It is given to demonstrate that these four categories do exist in the church.
 2. This pastor founded the church.
 - a. In the beginning, he and his wife did everything.
 - b. Through their determination and faithfulness, the church is starting to grow.
 - c. The congregation is stable with dependable saints.
 - d. The pastor has a secretary.
 3. This pastor must no longer be the Sunday School superintendent.
 - a. It's an important position, but it's not appropriate for the pastor anymore.
 - b. The pastor needs to focus on other things. He must appoint someone else!

4. The pastor should delegate the follow-up for visitors. Others are capable.
5. The pastor can delegate hospital visitation.
 - a. Ministering to the sick requires some skill and sensitivity.
 - b. With coaching and instruction, someone else can do it.
6. The pastor is always responsible for the doctrinal positions of the church.
 - a. Others will preach and teach, but doctrine is the pastor's responsibility.
 - b. That function must be retained.

IV. Levels of Delegation

- A. There's more than one way to delegate.
 1. Delegation occurs in varying degrees.
 2. Consider the following variations.
 - a. You gather the data, and implement the solution.
 - b. You gather the data, and provide a recommendation to me.
 - c. You gather the data, and I will develop the solution.
 - d. You gather the data, but check with me periodically.
 - e. Check every step with me.
 - f. I will show you how.
 3. These variations vary from complete independence to total tutelage.
- B. Obviously, who the person is will affect the level of delegation.
- C. The task itself will determine how much you can delegate.
- D. You don't have to delegate the whole task.
 1. You may only delegate part of it.
 2. You may delegate one part differently than another part.

V. Accountability

- A. You can't talk about delegation and ignore the issue of accountability.
- B. The leader must always define clearly the task to be done, the level of responsibility and authority, and reporting requirements.
- C. These things must be communicated clearly.
 1. To those helping you, and to others working with them
 2. It is especially important to communicate authority clearly to all involved.
- D. You cannot delegate accountability.
 1. Responsibility and authority are delegated, not accountability.
 2. The leader is always accountable for results (the captain's watch).
 3. Risk, then, is an important issue in delegation.
 - a. Before assigning a task, consider two things.
 - i. The risk (probability) of failure
 - ii. The consequences of failure.
 - b. In the handout is a table.
 - i. Risk of failure is on one axis. The risk is either high or low.
 - ii. Consequence of failure is on the other axis. It too is either high or low.

		Consequences of Failure	
		Low	High
Risk of Failure	Low	Delegate	Monitor
	High	Monitor	Retain

- iii. The table suggests actions for each of the four possibilities.
- If the probability of failure is low, and the consequences of failure are also low, that task should be delegated.
 - If the probability of failure is high, and the consequences are also high, that task should be retained.
 - If the probability of failure is high, but the consequences are low, that task can be delegated, but it should be monitored.
 - If the probability of failure is low, but the consequences are high, that task can also be delegated, but it too should be monitored.
- iv. Most tasks can be delegated. What varies is the level of delegation.

VI. Attitude

A. Delegation serves two purposes

1. To make you more effective personally
2. To develop the leadership of others

B. Results matter.

1. You must be willing to delegate.
 - a. Be willing to let go.
 - b. Without the right attitude from the start, the chances of success are low.
2. You must demonstrate trust.
 - a. They probably won't do things exactly as you would.
 - b. They may be just as effective though.
3. You must keep your promises.
4. You must support mistakes.
 - a. You make mistakes; so will they.
 - b. When they do, don't criticize openly or embarrass them. Support them.
 - c. Take the blame.
 - i. This is a test of your leadership too.
 - ii. Perhaps you didn't give them enough guidance.
 - iii. Will you give up because of one mistake?
5. You must ensure commitment.
 - a. Be committed to them.
 - i. Don't assign things that don't matter.
 - ii. Everyone wants to do things that are important.

- b. Make sure they're committed.

VII. Success

- A. When the job gets done, make sure the people who helped you get credit.
 - 1. It's wrong for a leader to ask for help, then take all of the credit.
 - a. Good leaders know there are many others who helped get the job done.
 - b. In fact, the leader probably did very little. He delegated most of it.
 - c. Important things result from everybody doing their part.
 - 2. Share the success.
- B. Delegation is a learning experience.
 - 1. Those helping you develop leadership.
 - 2. The more you delegate, the easier it becomes.
 - 3. Successful people get things done through others.
 - 4. Delegation is an important tool for successful leadership.

HANDOUT

Delegation is a matter of leadership.

- Delegation helps the leader to be more personally effective.
- Delegation helps develop the leadership of others.
 - Too often, capable leaders deny others opportunity to prove themselves.
 - Everybody suffers: the leader, the potential leader, the people.

Why don't people delegate?

- Personal disorganization
- The leader feels he is irreplaceable.
- Distrust
- Inflexibility

Biblical Examples of Delegation

- Moses

Moses started as most leaders do.

He did everything himself.

He made all the decisions.

Moses' first lesson in leadership (Ex. 18)

Moses personally judged all the issues between at least 3,000,000 Hebrews.

The advice from Moses' father-in-law

Appoint judges to judge lesser issues.

Judge only the difficult issues yourself.

Moses learned to delegate effectively.

The Hebrews were transformed from a disorganized band of escapees to an organized nation.

The Tabernacle in the Wilderness was built.

The Levitical priesthood, a system of sacrifices, a national legal system, and a national judiciary were established.

- Nehemiah

Nehemiah was an effective administrator.

Nehemiah was very organized.

Nehemiah did identify specific tasks to be delegated.

He monitored everyone's progress.

Nehemiah didn't lose his spirituality by being organized.

Through Nehemiah's effective delegation, the work was completed.

- Paul

Paul, too, was an effective administrator.

He was organized.

He trusted others.

He trusted the work of the Holy Spirit in others.

Sometimes we believe the work of the Holy Spirit in our own lives, but don't trust it in others.

Paul delegated much and he delegated quickly.
 He trusted the strength of the Holy Spirit in new congregations.
 He trusted the work of the Holy Spirit in local leaders.
 He developed leadership in others he could trust.
 He stayed in contact to assure continuing success.
 Through Paul's effective delegation, churches were established throughout Galatia, Asia, Macedonia, Greece and Cyprus.

Types of Tasks:

- A task that must be delegated is one you should no longer be doing.
- Tasks that should be delegated are tasks that others can do right now.
- Some tasks can be delegated with a little effort.
- Tasks that you must retain are the core duties of your job.

Let's use the pastor of a growing church as a hypothetical example.

- It will not apply to every pastor and every culture.
- This pastor founded the church.
 In the beginning, he and his wife did everything.
 The church is growing.
 The congregation is stable, with dependable saints.
- This pastor must no longer be the Sunday School superintendent.
- The pastor should delegate the follow-up for visitors.
- The pastor can delegate hospital visitation.
- Doctrine is the pastor's responsibility. That function must be retained.

Levels of Delegation

- Delegation occurs in varying degrees.
 You gather the data, and implement the solution.
 You gather the data, and provide a recommendation to me.
 You gather the data, and I will develop the solution.
 You gather the data, but check with me periodically.
 Check every step with me.
 I will show you how.
- These variations vary from complete independence to total tutelage.
- You don't have to delegate the whole task.

Accountability

- The leader must always define clearly the task to be done, the level of responsibility and authority, and reporting requirements.
- It is especially important to communicate authority clearly to all involved.
- Responsibility and authority are delegated, not accountability.
- Risk is an important issue in delegation.
 Before assigning a task, consider two things.
 The risk (probability) of failure

The consequences of failure

		Consequences of Failure	
		Low	High
Risk of Failure	Low	Delegate	Monitor
	High	Monitor	Retain

- If the probability of failure is low, and the consequences of failure is also low, that task should be delegated.
- If the probability of failure is high, and the consequences are also high, that task should be retained.
- If the probability of failure is high, but the consequences are low, that task can be delegated, but it should be monitored.
- If the probability of failure is low, but the consequences are high, that task can also be delegated, but it too should be monitored.
- Most tasks can be delegated. What varies is the level of delegation.

Attitude

- Delegation serves two purposes
 - To make you more effective personally
 - To develop the leadership of others
- Without the right attitude from the start, the chances of success are low.
 - You must demonstrate trust.
 - You must keep your promises.
 - You must support mistakes.
 - When they make mistakes, support them.
 - Will you give up because of one mistake?
 - You must ensure commitment.
 - Be committed to them.
 - Make sure they're committed.

Success

- When the job gets done, make sure the people who helped you get credit.
 - Good leaders know there are many others who helped get the job done.
 - In fact, the leader probably did very little. He delegated most of it.
 - Share the success.
- Delegation is a learning experience.
 - Those helping you develop leadership.
 - The more you delegate, the easier it becomes.

Successful people get things done through others.

Lesson 5: Mentoring

TRANSCRIPT

This lesson is entitled “Mentoring”. We will study three successful, Biblical mentoring relationships. The lesson aim is to learn key responsibilities of both the mentor and successor for the mentoring relationship to succeed.

Mentoring is a relationship. Both parties have a responsibility in its success.

One of the most effective things a father can do is spend time with his children. Fathers must teach their children the right values. They must tell them what is right. And sometimes a father has to discipline his children. So a father teaches his children with words. But spending time with your children is even more effective. Because if you spend time with your children, it builds confidence in them. And you show them, not only by your words, but you show them by your example. So you show them by being involved in their lives.

Well, mentoring is an important part of spiritual leadership too. Because mentoring also requires involvement. A mentor counsels and guides the development of others. In this lesson, we are going to look at three mentoring relationships. We will look at Elijah and Elisha. Then we’ll look at Moses and Joshua. And finally, we will look at Paul and Timothy. Those are three mentoring relationships from the Bible.

The first one we will look at is Elijah and Elisha. They were both powerful leaders. They were both very bold prophets. Each is known for great miracles. But as we look through the Bible, we see that their ministries were tied closely together. Their relationship was important, especially for Elisha’s development. But also, it was important for Elijah’s legacy. Their mutual journey begins in I Kings Chapter 19. For in I Kings 19, the Lord commands Elijah to anoint Jehu as the king of Israel, and to anoint Elisha as prophet. Elijah does find Elisha, and as he was told to do, he anoints him to be a prophet. Elisha then asks permission to spend some time with his family, to honor them. Then he follows Elijah. The Bible says that he ministers unto Elijah. So even though Elisha had been anointed as a prophet, he devoted himself to ministering unto Elijah. He wasn’t trying to get all of the attention for himself, or pursuing his own ministry. He started out by ministering unto Elijah, his mentor. The Lord had foretold of Elisha’s effectiveness. The Bible says, “him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.” So the Bible told us that Elisha was going to have a very effective ministry. These two spent some time together. But it appears that they were together for only a short period of time. During that mutual journey, Elisha witnesses some powerful things. He witnesses the power of Elijah’s ministry. And Elijah was a very powerful minister. Elisha witnessed when Elijah prophesied that Israel would be victorious over Syria in I Kings Chapter 20. Then in Chapter 21, Elisha witnessed Elijah’s boldness against king Ahab. This is the

story of Naboth's vineyard. Naboth had refused to sell his inheritance, even though the king himself had offered to buy it. Naboth had refused to sell it because the land was his inheritance. He had a right to keep that land. But a plot was constructed against Naboth. He was falsely accused, and eventually stoned, just so Ahab could have Naboth's vineyard. This was a very treacherous thing indeed. Jezebel was the instigator of this treachery. Elijah found out what had happened. He pronounced strong judgment on Ahab. And Ahab humbled himself at the words of Elijah. Because Ahab truly humbled himself, God was merciful. He said he would delay his judgment until the reign of Ahab's son, Ahaziah. So Elisha witnessed Elijah's boldness. He also witnessed Elijah's fearlessness. Elijah was a fearless prophet. Ahab's son, Ahaziah, as we mentioned before, he sent messengers to Elijah. What he intended to do was intimidate the prophet. He was sending the king's messengers. He was sending soldiers to the prophet to try and intimidate him. But Elijah was not intimidated. For in fact, the first two times these messengers came, Elijah called down fire from heaven and consumed them. After this happened a couple of times, I would suggest you consider a little different tactic. Ahaziah sent a third group. But this time, the captain of the third group came in great fear. He feared for his life, because he knew what had happened before. And he knew that Elijah could do it again. So he came with great fear and a contrite heart. When he came that way before Elijah, Elijah finally responded. He did come to Ahaziah. But he was not swayed. He stood his ground. Ahaziah had fallen, and injured himself. He wanted the prophet to prophesy that Ahaziah would recover. Actually Elijah mocked him at first, and said, everything would be fine. But Ahaziah knew that he wasn't being sincere. He told Elijah to be honest. And Elijah finally was honest. He prophesied that Ahaziah would die from the wounds he had received. Ahaziah did die. Elisha witnessed many things of Elijah, both his boldness and his fearlessness.

Their relationship ends in II Kings Chapter 2 with the well-known story of the whirlwind and the chariot of fire. Knowing he soon would be taken, Elijah tempted Elisha to tarry three times. But Elisha was determined to see Elijah's departure. For it was important to him to receive the blessing he had requested. After Elijah had parted the Jordan River with his mantle, Elijah had granted Elisha one request. He said, Elisha, tell me one thing that you want, and I will grant it unto you. Elisha made a very odd request. He requested a double portion of Elijah's spirit. Elijah said, you've asked a great thing. But you're going to get this double portion. However, to receive a double portion of my spirit, you will have to witness my departure. As we know, he tried to get Elisha to tarry three times. Elisha refused, as I had said before. He was determined to get that double portion. Elijah was taken. And Elisha did witness Elijah being taken up into heaven, in a whirlwind and in a chariot of fire. And as Elijah was taken up into heaven, his mantle fell to the ground. Elisha took that mantle of Elijah. He immediately performed his first miracle, the parting of the Jordan River. There were many other miracles performed by Elisha. For Elisha was known for twice as many miracles as Elijah.

So what can we learn from this relationship between Elijah and Elisha? We see that they spent a little time together. We mentioned just a few events in their lives. But there are things we can learn from this mentoring relationship. First, Elijah inspired

Elisha. The mentor inspired the successor. He inspired confidence in Elisha. He inspired boldness in Elisha. For this very first request that he made, a double portion of Elijah's spirit, was a very bold request. Elijah had inspired that kind of boldness in Elisha. So that's the first thing. Elijah inspired Elisha. Elijah and Elisha spent time together. They shared many powerful experiences. We've described some of those. They spent time together.

But Elisha, the successor, also had to do some things for this to be a successful relationship. Elisha did two things. First, he submitted to Elijah's leadership. Elisha ministered unto Elijah. He submitted unto him, and did what Elijah told him to do. He treated Elijah with respect. That's very important. The successor must submit to the mentor's leadership. And lastly, Elisha consecrated himself. He consecrated himself to follow Elijah. He consecrated himself to his own calling.

So there were four things. Two things that the mentor did. Two things the successor did. The mentor inspired and spent time with this successor. The successor submitted to the mentor's leadership, and consecrated himself.

So Elijah and Elisha were together, but only for a short period of time. Now let's look at Joshua and Moses. These two spent forty years together. Elijah and Elisha didn't have a lot of time. But Joshua experienced forty years of Moses' leadership. At Rephidim, we see the beginnings of Joshua's leadership. For at Rephidim, in Exodus Chapter 17, Moses chose Joshua to lead the battle against the Amalekites. The Israelites had already seen many things. They had seen the parting of the Red Sea,. They had received manna every morning, except the Sabbath day. They had received enough quail to make them sick when they had complained for meat. They had gotten water from a rock when Moses smote that rock. So a lot of things had happened very quickly. Now they were in their first battle, after being delivered from Egypt. And I'm sure you will remember it, while Aaron and Hur held up Moses' hands, Israel, under Joshua's command, prevailed. When Moses' hands came down, then the Amalekites started to prevail. So they found a way to prop up Moses' hands for the whole day. Israel did prevail, under the command of Joshua. Moses, in verse four, of Exodus Chapter 17, was told to write a memorial, and to rehearse it to Joshua. Exodus 17:4 says, "And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." Thus begins the tutelage of Joshua under the leadership of Moses. Joshua is already being prepared to lead the conquest of Canaan. His first leadership role was a battle. He was being prepared for what he would eventually do, lead the Israelites to conquer Canaan.

But Joshua also played an important role in other areas. He played an important role on Mt. Sinai. At Sinai, the Bible says that Moses, Aaron, Nadab, Abihu and seventy elders were instructed to worship on the mountain. There they all go up into the mountain, and witness the glory of God. But the Bible says that Joshua had a special role. It says Moses and his "minister" Joshua separated themselves from all of the others. And that close association with Moses spared Joshua from some evil events. For while Joshua

was on Mt. Sinai with Moses, Aaron had returned to the camp, and they had made the golden calf. So Joshua was one of the key people at Mt. Sinai.

He was personally consecrated. When the Tabernacle of the Congregation was established, God's glory filled that Tabernacle. God spoke to Moses from the Tabernacle. But Joshua was there with Moses. He was impacted greatly as well. After the rest of the people had left, including Moses, the Bible says that Joshua remained in the Tabernacle. Exodus 33, verse 11 says, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." Joshua stayed there. He was personally consecrating himself. He stayed and worshipped longer in the Temple. He even remained after Moses had left.

Joshua was committed to Moses, and to Moses' leadership. He defended Moses' leadership whenever he felt it was challenged. In Numbers Chapter 11 is the story of the seventy elders. The seventy elders were called to the Tabernacle, and they prophesied around the Tabernacle as the Lord moved upon them. This was divinely ordered. It was a divine event. But after the seventy elders left, Eldad and Medad continued to prophesy in the camp. Joshua asked Moses to forbid them. Why? He did not want Eldad and Medad challenging the leadership of Moses. But Moses refused to stop them. To the contrary, he wished, he said, that all would prophesy. This is an interesting insight into Moses' leadership. Moses demonstrated meekness, experience and wisdom. You see, Moses was not only interested in Joshua. He was interested in others as well. As he had done with Joshua, he encouraged the development of the ministry of others under him. He wanted Eldad and Medad to grow in their ministry as well.

So Joshua saw many things. He spent time with Moses. But his faith was proven at Kadesh-Barnea. In Numbers Chapters 13 and 14 is the story of the 12 spies that spied out the land of Canaan. Of those 12 spies, you know, that only Joshua and Caleb, brought back a good report. While the others were fearful, Nu. 14:9 says that Joshua is confident that the Canaanite "defense is departed from them; the Lord is with us: fear them not". The people heard this report, and what did they do? They became angry, not with the evil report, but with the good report of Joshua and Caleb. In fact, they tried to stone them. They tried to kill Joshua and Caleb for bringing back a good report, and saying yes, we can take this land. God intervenes, and he promises that, of living adults, only Joshua and Caleb will enter the promised land. Numbers Chapter 14, verses 30 through 32 says, "Doubtless, ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, and your carcasses, they shall fall in this wilderness."

The formal succession of leadership from Moses to Joshua begins in Numbers Chapter 27. Moses, before all the people, charges Joshua. Honor is bestowed publicly on Joshua, again before all of the people. He commands the people to obey Joshua. He tells

them Joshua will now direct the movement of the people, and that Eleazer and Joshua will divide the land among the twelve tribes. Moses acknowledges that Joshua will cause Israel to inherit the promised land. After giving his farewell to the people, Moses and Joshua present themselves before the Lord in the Tabernacle. God's glory once again fills the Tabernacle. The Bible says the spirit of wisdom fell upon Joshua at the death of Moses. There was no confusion. Moses had made it very clear. The people did hearken unto the leadership of Joshua. Under the leadership of Joshua, they do possess the promised land.

So what can we learn from the relationship between Moses and Joshua? Moses and Joshua shared many mighty experiences: They experienced the victory over the Amalekites. They were together to witness the glory of Mt. Sinai. They were in the Tabernacle and witnessed the glory of God many times. So they shared many experiences. Joshua learned from Moses' example. He learned of Moses' wisdom, his intercession, his humility, and Moses' sensitivity. Moses demonstrated support for Joshua. He demonstrated his confidence in Joshua, from the battle of the Amalekites until he gave his last farewell unto the people. He publicly endorsed Joshua's leadership. So Moses demonstrated support for Joshua. But Joshua demonstrated support for Moses as well. For if you will remember the story of Eldad and Medad, Joshua was loyal to Moses' leadership. And Joshua was personally consecrated. When God demonstrated his awesome power, Joshua was there, in the Tabernacle and on Mt. Sinai. Joshua's confidence in God never wavered. At Kadesh-Barnea, he had strong faith in God. He had faith when it came time to conquer the land of Canaan. His confidence never wavered. Through forty years of Moses' guidance, and through his own personal faith and consecration, Joshua was groomed to lead Israel as the successor to Moses.

The last mentoring relationship we will study is that of Paul and Timothy. Paul was an outstanding missionary. He evangelized and established churches throughout Galatia, Asia, Macedonia, Greece and Cyprus. He excelled at developing church leaders. Under his leadership, many new works became self-sustaining and self-propagating. He also developed the leadership of other missionaries: Barnabas, Silas, Titus, Erastus, and others. All their ministries were developed under the leadership of Paul. But Paul's closest companion was Timothy.

They joined paths in Acts Chapter 16 while Paul was on his second missionary journey. Timothy was a native of Lystra. Upon following Paul, he immediately committed to Paul's leadership. Timothy was half-Jew, half-Gentile. Because he was half-Jewish, and for the sake of all the other Jews to whom Paul and Timothy would minister, Timothy agreed to be circumcised as an adult. Timothy was quickly immersed in missionary life. He traveled with Paul through Phrygia, Galatia, Troas, Philippi, Thessalonica and Berea.

Paul quickly recognized that Timothy was a great leader. In Acts Chapter 17, Paul left Silas and Timothy at Berea to minister while he went on to Athens. They rejoined Paul later in Athens. This was the first of many instances where Paul would

depend on Timothy's leadership. When Paul traveled to Corinth, he sent Silas and Timothy to minister in Macedonia. During Paul's third missionary journey, Timothy's ministry develops a little further. Again, Paul sent Timothy to Macedonia, as he had done before. This time, instead of Silas going with Timothy, Erastus goes with Timothy. But there's an important development. Assuming that the order of their names is significant, it looks like Silas was leading Timothy before. But now, Timothy is leading Erastus. Before it said, "Silas and Timothy". Now it says, "Timothy and Erastus". If the order of their names is significant, and I believe that it is, then earlier Silas was leading Timothy. Now Timothy is taking the lead, and taking Erastus into Macedonia. Later on in this same missionary journey, Timothy and the others are sent ahead to Troas.

The Bible also gives us more insight into the closeness of this relationship. I and II Timothy reveal that closeness. I Timothy was written to do three things: to strengthen Timothy's authority, to embolden Timothy to deal with heresy, and to help Timothy develop church leaders, or bishops. Timothy had become the pastor at Ephesus. Paul had left him there to continue pastoring the church. Timothy was apparently a timid person. Yet Paul still had enormous confidence in him. For Ephesus was a large, successful, evangelistic church. The membership of that church may have been in the thousands. And Paul left Timothy to be the pastor there. Having no central place to meet, the members all met in homes. There wasn't a building big enough for all of them to get together. So they would all meet in groups in homes that were led by bishops. There may have been hundreds of bishops in the city of Ephesus. For this reason, the development of church leadership was critical. There were so many leaders needed in this church. Paul had left Timothy in Ephesus. Paul had intended to return, but his return had been delayed.

Here are some highlights from I Timothy. Four times, Paul encourages Timothy to deal with heresy, in Chapter 1, Chapter 4, Chapter 5, and Chapter 6. He instructs Timothy to be a strong leader, in Chapter 1, Chapter 3, and Chapter 4. Twice, Timothy is advised to deal with different groups in the church. In Chapter 2, Paul gives him advice on dealing with women in the church. In Chapter 5, he gives him advice on dealing with widows and elders. Then there is the very important topic of bishops and deacons. Instruction is given on the qualifications of bishops and deacons in Chapter 3. Timothy is also exhorted by Paul. He is exhorted to consecrate himself to grow in the ministry in Chapter 4, to avoid temptation in Chapter 6. Again in Chapter 6, Paul exhorts Timothy to keep the charge Paul had personally given unto him. So even after Timothy was established as a leader, Paul stayed in touch with him, and offered invaluable advice from his ministerial experience.

I Timothy is a personal letter. But II Timothy is even more personal than I Timothy. Timothy still in Ephesus as II Timothy is written. Paul is imprisoned in Rome. Paul is concerned that Timothy may be lonely. He's more concerned that Timothy may be terrified by Paul's imprisonment. So he writes to encourage, to strengthen and to instruct Timothy. In addition, Paul is cold. He's in this prison, which is very cold, and he wants Timothy to bring him something warm to wear. He longs for Timothy's

fellowship. He also writes to summon Timothy to visit him in Rome.

Here are some highlights from II Timothy. Three times, Paul makes personal references to deserters and to friends. He asks Timothy to visit him. He encourages Timothy to be strong: in his faith, to his calling, through courage, and in the doctrine. He encourages Timothy to be strong. He warns Timothy of coming apostasy. He offers personal instruction to him. And we see, towards the end of this epistle, that Paul senses the end of his own ministry. He gives one last charge to Timothy, in Chapter 4, verses 1-5. And then, in verses 6-8, he offers his last testimony. II Timothy 4:6-8 reads this way: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." II Timothy is a touching, personal conclusion to a long relationship between Paul and Timothy.

What can we learn from the relationship between Paul and Timothy? Paul was an example to Timothy. Paul spent much time with Timothy. In fact, Paul treated Timothy as his own son in the gospel. Timothy is mentioned in the salutation of six of Paul's epistles. Under Paul's guidance, Timothy developed into a great leader. But Paul didn't just set him up, and then leave him. Paul stayed in touch personally with Timothy. When Timothy faced struggle, Paul was committed to supporting him. And when Paul faced abandonment and isolation, and was cast into prison, he sought the solace of his most trusted companion, Timothy. Timothy, on the other hand, submitted to every thing that Paul asked him to do. He went wherever Paul directed him. He stayed at Ephesus at Paul's request, even though it wasn't Timothy's nature to fulfill this kind of role. He was a timid person. But because Paul asked him to do it, he did stay at Ephesus, and he was successful there. Timothy also, as the others I have mentioned, consecrated himself. He consecrated himself to his ministry. He was faithful to that consecration through personal struggle.

So we studied three mentoring relationships: Elijah and Elisha, Joshua and Moses, Paul and Timothy. From these three relationships, we can glean some keys to successful mentoring. Mentoring is a relationship, and we need to think of it that way. It is not just an act, something you do. But mentoring requires a relationship. And the success of that relationship depends on both the mentor and the successor. I'm going to give some keys to that relationship. While this is not exhaustive, these actions are key. First, what does the mentor need to do? The mentor must: spend time, be an example, build confidence, stay in contact, and demonstrate commitment. What does the successor need to do? The successor must: submit to the mentor's leadership, trust, show respect, and consecrate himself. So let's look at each of these in more detail.

First, mentoring requires personal involvement. You must spend time with the successor. I've said this before; I'm going to say it a number of times. I want you to understand. Mentoring is more than just directing or managing someone else's activities. A mentor must commit time with the successor. A mentor must share experiences with

someone else. The experience is important. But personal interaction with the successor is just as important as the experience itself. We've talked about confidence in the last two lessons. We're going to revisit some of those things we talked about in the last two lessons. For interaction with a respected leader builds character, and it builds confidence. Foremost in the development of Elisha, Joshua and Timothy were the personal experiences that they shared with Elijah, Moses and Paul. So the mentor must spend time with the successor.

The mentor must be an example to the successor. It's important that the mentor be a positive example, first in their public image. The mentor's public image should be a positive influence on the successor. But it's more than that. For the successor will have insight into the mentor's personal life. And that must be a positive influence as well. The mentor's personal life must be a positive influence. Elijah, Moses and Paul were all powerful, positive public figures. But their personal lives were beyond reproach as well.

The third thing a mentor must do: a mentor must build confidence in the successor. We talked about that briefly just a moment ago. Developing confidence is part of developing leadership. Remember those things we learned. Understanding your influence and keeping trust are keys to that success. The mentor should teach confidence, should express praise, and show trust in their successors. Handling responsibility is one way you build confidence. By giving responsibility to the successor, you help to develop confidence in them. Help them grow in responsibility under your guidance. Elijah's example emboldened Elisha. Moses nurtured Joshua's development through forty years of increasing responsibility and trust. And Paul gave increasing responsibility to Timothy, eventually entrusting the care of the Ephesian church to him. But in the end, the greatest source of confidence was that all three of these mentors entrusted the continuance of their ministries to their successors. What a compliment that would be.

A mentor must also stay in contact with the successor wherever that is possible. Elijah's and Moses' mentoring actually ended very abruptly. For Elijah was taken up in a chariot of fire. And Moses died, but after spending 40 years with Joshua. But Paul's influence continued well after the establishment of Timothy's leadership. Timothy's leadership continued to mature under Paul's continuing influence. Paul stayed in contact through his epistles, and he helped Timothy to continue to grow, even after Timothy was now in a position of leadership on his own. Mentoring is a relationship. It is not an act. It is not just a series of steps. The mentor must maintain that relationship by staying in contact. Don't abandon your successor. Stay in contact with them. When tests of leadership come, and they will come, a successor still needs the wise counsel and the confidence of the mentor's experience to guide him. Don't leave them alone. Be there to help them when those tests of their leadership come.

A mentor must demonstrate continuing commitment to their successor, both publicly and privately. Mentors play an important role in establishing the leadership of their successors publicly. Many times, it is the mentor that helps the successor to get established in their first public role. Public commitment to that leadership is important. Moses publicly appointed Joshua to lead Israel. When Timothy faced opposition, Paul

supported Timothy publicly and strongly. But private commitment is just as important as public commitment. Paul personally encouraged Timothy. He privately advised him as well. In fact, the personal bond between these two was so strong that when the mentor, Paul, was lonely and imprisoned, he sought the comfort of his friend, the successor Timothy.

What must the successor do? The successor must submit to the mentor's leadership. The mentor has invested himself. Don't take that lightly. He has committed time, and shared experiences. If you want to have a leader's commitment, follow their leadership. Elisha, Joshua and Timothy learned by following the direction of Elijah, Moses and Paul. All of them were obedient to leadership. A successor must submit to the mentor's leadership.

A successor must trust his mentor. Growth is never easy. Not every experience you have is going to be pleasant, because growth is never easy. Before you learn to walk, you had to fall a few times, didn't you? And then, you learned to run. When you learn to run, sometimes you fall and hurt yourself. It isn't always fun learning and growing. The mentor has learned some important lessons from his experience. And at times, the mentor is going to test your leadership, and push you to develop, maybe in ways that aren't comfortable for you. But the successor must trust the mentor's wisdom. Elisha trusted Elijah's wisdom. He did not question Elijah's rebuke of Ahab and Jezebel. He witnesses it, and he learned from it. He did not question Elijah's belligerence with Ahaziah, when he called down fire from heaven, and consumed those messengers. He watched; he witnessed; he learned. Joshua trusted Moses' treatment of Eldad and Medad. Joshua saw things differently. He thought that Eldad and Medad were challenging Moses' leadership. But Moses saw things a little differently, and Joshua trusted Moses' treatment. Timothy stayed in Ephesus when his natural temperament wasn't forceful. It wouldn't have led him to be a pastor. But he stayed anyway because Paul asked him to do it.

A successor must show respect to the mentor. The mentor has given guidance, and entrusted you with leadership. Don't regard that commitment lightly. They have invested themselves in you; respect the commitment they have made to you. You're going to expect respect for your leadership. It works both ways. You have to show respect for theirs as well. Don't expect them to show respect unto you, if you're not going to show respect unto them. Respect the mentor. Elisha first asked for permission to go visit his own family, and honor them, before he followed Elijah. Joshua defended Moses when he sensed rebellion. He treated Moses with respect. He expected others to do the same. When others had deserted Paul, Timothy was faithful. Even though Timothy was now pastor of a successful church, he respected Paul's apostleship.

But the most important thing in all of this, the successor must be consecrated personally. A mentor can inspire leadership, but he cannot force personal consecration. We must consecrate ourselves to fulfilling God's will for our own lives. No one else can do that for us. We must decide for ourselves if we're going to consecrate ourselves to our

calling. Elisha showed his consecration before his family. Elisha demonstrated his continuing consecration after Elijah's departure. Joshua demonstrated his consecration in the Tabernacle, at Kadesh-Barnea, and throughout the conquest of Canaan. He was consecrated to his calling. Timothy's consecration endured beyond Paul's farewell. They had great help from their mentors, but Elisha, Joshua and Timothy became great leaders themselves primarily through their personal consecration.

Mentoring is a relationship. If both the mentor and the successor do their part, it is an effective tool to develop spiritual leadership.

Remember - You can be organized and effective without sacrificing the leading of the Holy Spirit in your life!!!

OUTLINE

- I. One of the most effective things a father can do is spend time with his children.
 - A. Fathers must teach their children the right values.
 1. They must tell them what is right.
 2. Sometimes a father must discipline his children.
 - B. Spending time with your children is even more effective.
 1. It builds confidence in them.
 2. You show them by example.

- II. Mentoring is an important part of spiritual leadership too.
 - A. A mentor counsels and guides the development of others.
 - B. We will look at three mentoring relationships from the Bible: Elijah and Elisha, Moses and Joshua, and Paul and Timothy.

- III. Elijah and Elisha were both powerful leaders.
 - A. They were both bold prophets.
 - B. Each is known for great miracles.
 - C. Their relationship was important, especially for Elisha's development.
 1. Their mutual journey begins at I Ki. 19.
 - a. Elijah anoints Jehu as king of Israel, and Elisha as prophet.
 - b. Elijah finds Elisha, and anoints him as prophet.
 - c. Elisha honors his family, then follows Elijah.
 - d. Though Elisha had been anointed as prophet, he ministers unto Elijah.
 2. The Lord had foretold of Elisha's effectiveness ... "him that escapeth the sword of Hazeel shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay."
 3. It appears they were together only a short time.
 - D. During their mutual sojourn, Elisha witnesses the power of Elijah's ministry.
 1. Elisha witnessed Elijah's prophecy of Israel's victory over Syria (I Ki. 20).
 2. Elisha witnessed Elijah's boldness against Ahab (I Ki. 21).
 - a. Naboth refused to sell his inheritance, even to the king.
 - b. Naboth was falsely accused, and stoned so that Ahab could have Naboth's vineyard.
 - c. Jezebel was the instigator of this treachery.
 - d. Elijah pronounced strong judgment on them.
 - e. Ahab humbled himself at the words of Elijah.
 - f. His judgment was delayed until the reign of Ahab's son, Ahaziah.
 3. Elisha witnessed Elijah's fearlessness.
 - a. Ahaziah sent messengers three times to Elijah (II Ki. 1).
 - i. The first two times, Elijah consumed them with fire from heaven.
 - ii. The third captain came in great contrition, and Elijah responded.
 - b. Elijah wasn't swayed; he prophesied Ahaziah would die from the wounds he had received.
 - E. The relationship between Elijah and Elisha ends in II Ki. 2, with the well-known

story of the whirlwind and chariot of fire.

1. Knowing that he soon will be taken, Elijah tempts Elisha to tarry three times.
 - a. Elisha is determined to see Elijah's departure.
 - b. After parting the Jordan River with his mantle, Elijah grants Elisha one request.
 - i. Elisha requests a double portion of Elijah's spirit.
 - ii. Elisha will have to witness Elijah's departure to have his request.
 2. Elijah is taken.
 - a. Elisha does witness it.
 - b. Elisha takes the mantle of Elijah, and immediately performs his first miracle, the parting of the Jordan River.
- F. What can we learn from the relationship between Elijah and Elisha?
1. Elijah inspired Elisha.
 - a. He inspired confidence and boldness.
 - b. Elisha's request for a double portion was certainly a bold one.
 2. Elijah and Elisha spent time together. They shared powerful experiences.
 3. Elisha submitted to Elijah's leadership.
 - a. He ministered unto Elijah.
 - b. He treated Elijah with respect.
 4. He consecrated himself.
 - a. To follow Elijah.
 - b. To his own calling.

IV. Joshua experienced forty years of Moses' leadership.

- A. Moses chose Joshua to lead the battle against the Amalekites (Ex. 17).
1. The Israelites had seen the parting of the Red Sea, received manna every morning, had received enough quail to make them sick when they complained for meat, and had gotten water when Moses smote a rock.
 2. A lot had happened quickly.
 3. While Aaron and Hur held up Moses' hands, Israel, under Joshua's command, prevailed.
 4. Moses is told to write a memorial, and rehearse it to Joshua (Ex. 17:4):
 5. Thus begins the tutelage of Joshua under Moses.
 6. He is already being prepared to lead the conquest of Canaan.
- B. Joshua played an important role at Mt. Sinai.
1. At Sinai, Moses, Aaron, Nadab, Abihu and seventy elders are instructed to worship on the mountain.
 2. There they all witnessed the glory of God.
 3. Moses and his "minister" Joshua separate themselves from the others.
 - a. That close association with Moses spared Joshua from some evil events.
 - b. While Joshua was on Mt. Sinai with Moses, Aaron returned to the camp and made the golden calf.
- C. Joshua was personally consecrated.
1. When the Tabernacle of the Congregation was established, God's glory filled the Tabernacle.

2. God spoke to Moses there.
 3. Joshua was impacted greatly as well.
 4. After the rest had left, Joshua remained in the Tabernacle (Ex. 33:11).
- D. Joshua was committed to Moses.
1. He defended Moses' leadership when he felt it was challenged.
 - a. In Nu. 11, seventy elders prophesied around the Tabernacle as the Lord moved upon them.
 - b. When Eldad and Medad continued to prophesy in the camp, Joshua asked Moses to forbid them.
 - i. Moses refused to do so.
 - ii. To the contrary, he wished all would prophesy.
 - c. Moses demonstrated meekness, experience and wisdom.
 - d. As he had done with Joshua, he encouraged the development of others' ministries.
- E. Joshua's faith was proven at Kadesh-Barnea (Nu. 13-14).
1. Of the twelve spies selected to spy out Canaan, only Joshua and Caleb bring a good report.
 - a. While others are fearful, Joshua is confident that the Canaanites are defenseless, and not to be feared (Nu. 14:"9).
 - b. The people try to stone Joshua and Caleb.
 - c. God intervenes, and promises that, of living adults, only Joshua and Caleb will enter the Promised Land (Nu. 14:30-2).
- F. The formal succession of leadership from Moses to Joshua begins in Nu. 27.
1. Moses charges Joshua before all the people.
 - a. Honor is bestowed on Joshua.
 - b. Moses commands the people to obey Joshua.
 - c. Joshua now directs the movement of the people.
 - d. Eleazer and Joshua will divide the land among the twelve tribes.
 2. Moses announces Joshua will lead Israel to inherit the Promised Land (De. 1).
 3. After Moses gives his farewell, Moses and Joshua present themselves before the Lord in the Tabernacle.
 - a. God's glory fills the Tabernacle again.
 - b. The spirit of wisdom falls upon Joshua at the death of Moses.
 4. There is no confusion.
 - a. The people hearkened unto Joshua's leadership.
 - b. And under that leadership, they do possess the Promised Land.
- G. What can we learn from the relationship between Moses and Joshua?
1. Moses and Joshua shared many mighty experiences:
 - a. The victory over the Amalekites
 - b. The glory of Mt. Sinai
 - c. The glory of the Tabernacle
 2. Joshua learned from Moses' example.
 - a. Wisdom
 - b. Intercession

- c. Humility
- d. Sensitivity
- 3. Moses demonstrated support for Joshua.
 - a. Moses demonstrated his confidence in Joshua, from the battle with the Amalekites until his farewell.
 - b. He publicly endorsed Joshua's leadership.
- 4. Joshua was loyal to Moses.
- 5. Joshua was personally consecrated.
 - a. When God demonstrated his awesome power, Joshua was there.
 - b. His confidence in God never wavered.
- 6. Through forty years of Moses' guidance, and his own personal faith and consecration, Joshua was groomed to lead Israel as the successor to Moses.

V. The last mentoring relationship we will study is that of Paul and Timothy.

- A. Paul was an outstanding missionary.
 - 1. He evangelized and established churches throughout Galatia, Asia, Macedonia, Greece and Cyprus.
 - a. He excelled at developing church leaders.
 - b. Under his leadership, new works became self-sustaining.
 - 2. He also developed the leadership of other missionaries:
 - a. Barnabas
 - b. Silas
 - c. Titus
 - d. Erastus, etc.
 - 3. Paul's closest companion, though, was Timothy.
- B. Timothy joined Paul on Paul's second missionary journey (Ac. 16:1).
 - 1. He was a native of Lystra.
 - 2. He immediately committed to Paul's leadership.
 - a. Because he was half-Jewish, and for the sake of other Jews, Timothy agreed to be circumcised.
 - b. Timothy was quickly immersed in missionary life, traveling with Paul through Phrygia, Galatia, Troas, Philippi, Thessalonica and Berea.
- C. Paul quickly recognized Timothy's leadership.
 - 1. Paul left Silas and Timothy at Berea (Ac. 17:14).
 - a. They rejoined Paul at Athens.
 - b. It was one of many times Paul would depend on Timothy's leadership.
 - 2. When Paul traveled to Corinth, he sent Silas and Timothy to minister in Macedonia.
 - 3. During Paul's third missionary journey, Timothy's ministry develops further.
 - a. Again, Paul sent Timothy to Macedonia, this time with Erastus.
 - b. Timothy is now leading Erastus.
 - 4. Later on this same missionary journey, Timothy and others are sent ahead to Troas (Ac. 20:4-5).
- D. I Timothy was written to do three things.
 - 1. To strengthen Timothy's authority.

2. To embolden Timothy to deal with heresy.
 3. To help Timothy develop church leaders (bishops).
 4. Timothy had become the pastor at Ephesus.
 - a. Timothy was apparently a timid person, yet Paul had enormous confidence in him.
 - b. Ephesus was a large, successful, evangelistic church.
 - c. Membership may have been in the thousands.
 - d. Having no central place to meet, members met in homes, led by bishops.
 - i. There may have been hundreds of bishops in Ephesus.
 - ii. For this reason, development of church leadership was critical.
 5. Paul had left Timothy in Ephesus, and his return had been delayed.
 6. Here are some highlights from I Timothy.
 - a. Four times, Paul encourages Timothy to deal with heresy (I Ti. 1:3; 4:1-16; 5:20; 6:3-5).
 - b. He instructs Timothy to be a strong leader (I Ti. 1:18-20; 3:15; 4:6, 11).
 - c. Twice, Timothy is counseled to deal with different groups in the church.
 - i. Women (I Ti. 2:8-15)
 - ii. Widows and elders (5:13-19)
 - d. Qualifications for bishops and deacons are defined (I Ti. 3:1-13).
 - e. Timothy is given exhortation.
 - i. To consecrate himself to grow in the ministry (I Ti. 4:15)
 - ii. To avoid temptation (I Ti. 6:6-11)
 - iii. To keep his charge from Paul (I Ti. 6:13-14)
 7. Even after Timothy was established as a leader, Paul stayed in touch, offering invaluable advice from his ministerial experience.
- E. II Timothy is a very personal letter.
1. Timothy still in Ephesus. Paul is imprisoned in Rome.
 2. Paul is concerned that Timothy is lonely and terrified by Paul's imprisonment.
 - a. He writes to encourage, strengthen and instruct Timothy.
 - b. Paul is cold and longs for Timothy's fellowship.
 - c. He also writes to summon Timothy to visit him in Rome.
 3. Here are some highlights from II Timothy.
 - a. Three times, he makes personal references to deserters and friends (II Ti. 1:15-18; 4:14-16, 19-21).
 - b. He asks Timothy to visit him.
 - c. He encourages Timothy to be strong (II Ti. 1:5-14).
 - i. In his faith
 - ii. To his calling
 - iii. Through courage
 - iv. In doctrine
 4. He warns Timothy of coming apostasy (II Ti. 3).
 5. He offers personal instruction (II Ti. 2).
 6. Paul senses the end of his own ministry.
 - a. Paul gives one last charge to Timothy (II Ti. 4:1-5).

- b. He offers his last testimony (II Ti. 4:6-8).
 - 7. II Timothy is a touching, personal conclusion to a long relationship.
- F. What can we learn from the relationship between Paul and Timothy?
 - 1. Paul was an example to Timothy.
 - 2. Paul spent much time with Timothy.
 - 3. Paul treated Timothy as his son in the gospel.
 - a. Timothy is mentioned in the salutation of six of Paul's epistles.
 - b. Under Paul's guidance, Timothy developed into a great leader.
 - 4. Paul stayed in touch personally with Timothy.
 - a. When Timothy faced struggle, Paul was committed to support him.
 - b. And when Paul faced abandonment and isolation, he sought the solace of his most trusted companion, Timothy.
 - 5. Timothy submitted to every thing Paul asked him to do.
 - a. He went wherever Paul directed.
 - b. He stayed at Ephesus at Paul's request.
- 6. Timothy consecrated himself.
 - a. He consecrated himself to the ministry.
 - b. He was faithful to that consecration through personal struggle.

VI. From these three relationships, we can glean some keys to successful mentoring.

- A. Mentoring is a relationship; the success depends on both mentor and successor.
 - 1. While not exhaustive, these actions are keys.
 - 2. The mentor must:
 - spend time,
 - be an example,
 - build confidence,
 - stay in contact, and
 - demonstrate commitment.
 - 3. The successor must:
 - submit to the mentor's leadership,
 - trust,
 - show respect, and
 - consecrate himself.
 - 4. Let's look at each of these in more detail.
- B. Mentoring requires personal involvement.
 - 1. Mentoring is more than just directing or managing someone else's activities.
 - 2. A mentor must commit time with another.
 - 3. A mentor must share experiences with another.
 - a. Personal interaction is as important as the experience itself.
 - b. Interaction with a respected leader builds character and confidence.
 - 4. Foremost in the development of Elisha, Joshua and Timothy were the personal experiences they shared with Elijah, Moses and Paul.
- C. A mentor is an example.
 - 1. It is important that the mentor be a positive example.
 - a. The mentor's public image should be a positive influence.

- b. The successor will have insight into the mentor's personal life; it must be a positive influence as well.
 - 2. Elijah, Moses and Paul were all powerful, positive public figures.
 - 3. Their personal lives were beyond reproach.
- D. A mentor builds confidence in others.
- 1. Developing confidence is part of developing leadership.
 - a. Understanding your influence and keeping trust are keys.
 - b. The mentor should teach confidence, express praise, and show trust in their successor.
 - 2. Handling responsibility builds confidence.
 - a. Help them grow in responsibility under your guidance.
 - b. Elijah's example emboldened Elisha.
 - c. Moses nurtured Joshua's development through forty years of increasing responsibility and trust.
 - d. Paul gave increasing responsibility to Timothy, eventually entrusting the care of the Ephesian church to him.
 - 3. In the end, the greatest source of confidence was that these mentors entrusted the continuance of their ministries to their successors.
- E. A mentor should stay in contact with the successor whenever possible.
- 1. Elijah's and Moses' mentoring ended abruptly.
 - a. Elijah was taken up in a chariot of fire.
 - b. Moses died.
 - 2. Paul's influence continued after the establishment of Timothy's leadership.
 - a. Timothy's leadership continued to mature under Paul's influence.
 - 3. Mentoring is a relationship.
 - a. It is not an act, or just a series of steps.
 - b. The mentor must maintain that relationship by staying in contact.
 - c. Don't abandon them.
 - 4. When tests of leadership come, a successor still needs wise counsel and confidence of the mentor's experience to guide him.
- F. A mentor must demonstrate continuing commitment to their successor, both publicly and privately.
- 1. Mentors play an important role in establishing the leadership of their successors publicly.
 - a. Public commitment to that leadership is important.
 - b. Moses publicly appointed Joshua to lead Israel.
 - c. When Timothy faced opposition, Paul supported Timothy publicly and strongly.
 - 2. Private commitment is just as important.
 - a. Paul personally encouraged
 - b. Paul privately advised Timothy.
 - c. The personal bond between these two was so strong that when Paul was lonely and imprisoned, he sought the comfort of his successor Timothy.
- G. The successor must submit to the mentor's leadership.
- 1. The mentor has invested himself.

- a. He has committed time and shared experiences.
 - b. To have a leader's commitment, follow their leadership.
 - 2. Elisha, Joshua and Timothy learned by following the direction of Elijah, Moses and Paul.
 - a. All of them were obedient to leadership.
 - H. A successor must trust his mentor.
 - 1. Growth is never easy.
 - a. Not every experience is pleasant. Growth is never easy.
 - i. Before you learn to walk, you have to fall a few times.
 - ii. When you learn to run, you sometimes fall and hurt yourself.
 - b. The mentor has learned some important lessons from experience.
 - c. At times, the mentor will test your leadership, and push you to develop.
 - 2. The successor must trust the mentor's wisdom.
 - a. Elisha trusted Elijah's wisdom.
 - i. He didn't question Elijah's rebuke of Ahab and Jezebel.
 - ii. He didn't question Elijah's belligerence with Ahaziah.
 - b. Joshua trusted Moses' treatment of Eldad and Medad.
 - c. Timothy stayed in Ephesus, though he wasn't naturally forceful.
 - I. A successor must show respect to the mentor.
 - 1. The mentor has given guidance, and entrusted you with leadership.
 - 2. Don't regard that commitment lightly; respect their commitment to you.
 - a. You will expect respect for your leadership.
 - b. Show respect for theirs.
 - 3. Elisha asked Elijah's permission to honor his family before following Elijah.
 - 4. Joshua defended Moses when he sensed rebellion.
 - a. He treated Moses with respect.
 - b. He expected others to do the same.
 - 5. Others had deserted Paul. Yet even though Timothy was now pastor of a successful church, he respected Paul's apostleship.
 - J. Most important, though, the successor must be consecrated personally.
 - 1. A mentor inspires leadership, but cannot force personal consecration.
 - a. We must consecrate ourselves to fulfilling God's will for our lives.
 - i. No one else can do that for us.
 - ii. We must decide for ourselves.
 - 2. Elisha showed his consecration before his family.
 - 3. Elisha demonstrated his continuing consecration after Elijah's departure.
 - 4. Joshua demonstrated his consecration in the Tabernacle, at Kadesh-Barnea, and throughout the conquest of Canaan.
 - 5. Timothy's consecration endured beyond Paul's farewell.
 - 6. They had great help from their mentors, but Elisha, Joshua and Timothy became great leaders themselves primarily through personal consecration.
- VII. Mentoring is a relationship. If both mentor and successor do their part, it is an effective tool to develop spiritual leadership.

Mentoring is a relationship, the success of which depends on both mentor and successor.

- The mentor must:
 - spend time,
 - be an example,
 - build confidence,
 - stay in contact, and
 - demonstrate commitment.

- The successor must:
 - submit to the mentor's leadership,
 - trust,
 - show respect, and
 - consecrate himself.

Mentoring requires personal involvement.

- A mentor must commit time with another.
- A mentor must share experiences with another.
- Personal interaction is as important as the experience itself.
- Interaction with a respected leader builds character and confidence.
- Foremost in the development of Elisha, Joshua and Timothy were the personal experiences they shared with Elijah, Moses and Paul.

A mentor is an example.

- The mentor's public image should be a positive influence.
- The mentor's personal life must be a positive influence as well.
- Elijah, Moses and Paul were all powerful, positive public figures.
- Their personal lives were beyond reproach also.

A mentor builds confidence in others.

- Developing confidence is part of developing leadership.
 - Understanding your influence and keeping trust are keys.
 - The mentor should teach confidence, express praise, and show trust in their successor.
- Handling responsibility builds confidence.
- In the end, the greatest source of confidence to Elisha, Joshua and Timothy was that Elijah, Moses and Paul entrusted the continuance of their ministries to their successors.

A mentor should stay in contact with the successor whenever possible.

- Mentoring is a relationship.

It is not an act, or just a series of steps.

The mentor must maintain that relationship by staying in contact.

Don't abandon them.

- When tests of leadership come, a successor still needs wise counsel and confidence of the mentor's experience to guide him.

A mentor must demonstrate continuing commitment to their successor, both publicly and privately.

- Mentors play an important role in establishing the leadership of their successors publicly.

Public commitment to that leadership is important.

Private commitment is just as important.

The successor must submit to the mentor's leadership.

- The mentor has invested himself.

He has committed time and shared experiences.

To have a leader's commitment, follow their leadership.

- Elisha, Joshua and Timothy learned by following the direction of Elijah, Moses and Paul.

A successor must trust his mentor.

- Growth is never easy.
- Not every experience is pleasant.
- The mentor has learned some important lessons from experience.
- At times, the mentor will test your leadership, and push you to develop.
- The successor must trust the mentor's wisdom.

A successor must show respect to the mentor.

- The mentor has given guidance, and entrusted you with leadership.

Don't regard that commitment lightly; respect their commitment to you.

You will expect respect for your leadership; show respect for theirs.

Most important, though, the successor must be consecrated personally.

- A mentor inspires leadership, but cannot force personal consecration.

We must consecrate ourselves to fulfilling God's will for our lives.

No one else can do that for us.

- They had great help from their mentors, but Elisha, Joshua and Timothy became great leaders themselves primarily through personal consecration.

Lesson 6: Fulfilling the Call

TRANSCRIPT

This lesson is entitled “Fulfilling the Call”. The lesson aim is to inspire you to make it your goal to be more effective in fulfilling what God places in your heart to do.

Being effective isn’t an option. It’s part of our calling. We must all understand our calling, and strive to be more effective in fulfilling that calling.

In these lessons, we have learned some important concepts. We have found that practical skills are of great benefit to spiritual people. For spiritual people can be organized, and still be spiritual. But some things must be diligently maintained. We talked about those in the last lesson. Being organized helps us to be more effective. But it is not a license to replace His leading with human reasoning. So we must maintain our vision and our values. We must maintain submission to and dependence on the Holy Spirit. We must maintain a walk of faith. But we must also respond when He calls us. Doing all of these things is not easy. It’s not easy indeed. It may be relatively easy to maintain any one of these things, or even a few of these things. But to maintain all them requires balance and it requires determination. You have got to decide, “I am going to maintain these things in my life.”

Much of this course concentrates on getting organized. And organization can be a key to our spiritual success. But now we must reinforce the need to be spiritual. And that is our first obligation, is it not? To be spiritual. Great spiritual leaders, though, understand that to fulfill their calling, they must be both organized and spiritual. The goal in all of this is to be more effective. Let’s talk about a few other things that you must maintain to be an effective spiritual leader.

One of the most well-known authors on management and leadership is a man named Peter F. Drucker. He’s written a number of books on different aspects of management. Many of them have become best-sellers in that area of business. In his book entitled Managing the Non-Profit Organization, Mr. Drucker discusses some principles to effectively manage non-profit organizations. And a church is, obviously, a non-profit organization. Here are some things he says. To achieve your vision, he offers this advice: Remain committed to your mission. Rely on leadership. Think strategically. Keep looking for ideas. Get help. Expect trouble. And lastly, he says: Make decisions. Mr. Drucker’s advice is intended for many types of non-profit institutions: for example, hospitals, and colleges, and other civic organizations. But to the extent possible, we will apply this advice that he gives specifically to the church. Let’s talk about the advice that he gave us.

First, to achieve your vision, you must remain committed to your mission. Mission is the leader’s primary responsibility. In fact, the first job of a leader is to think

through and define the mission of his institution. It's the leader that must keep people focused on the mission. It's the pastor of the church that must keep people focused on the mission of the church. Not-for-profit businesses have different goals than businesses that are for-profit. A for-profit business exists to provide products and make money. But it's not so for a not-for-profit. The word itself suggests that profit is not the primary goal. A not-for-profit institution, whether it be a school, a hospital or church, exists for the sake of its mission. The mission is the primary thing. What they do is more important than the money they make. Too often churches jealously compare themselves to businesses that are for profit. For those kind of businesses make money, and seem to be much more efficient at what they do. While these things are important, that is not the primary mission of the church. Yes, we've talked about those things. In fact, I've encouraged us to be more efficient and more effective. And the church has to be concerned about money. But that is not the primary mission of the church. Our mission is to do spiritual work. Jealously comparing yourself to for-profit businesses will distract you from your mission. There is no need for it. For there are things that the church does do well. There are things, certainly, that Apostolic churches do well. There are things that only the church can do. A business that's in business for money doesn't save souls. That's what the church does. So keep doing what you do well. Know what you do well. Continue to do it better. Be the church! Keep doing what you believe in. Keep looking for opportunities to accomplish your mission. Remain committed to your mission.

Another thing that Drucker said: To achieve your vision, you must rely on leadership. There is a significant difference in management style between businesses that are in business for profit, and churches. Business managers are judged primarily by financial results. But a non-profit manager must be an exceptional leader. For not-for-profit leaders are judged most by their ability to lead others to accomplish their mission. Not by the way they manage for financial results, but by their ability to lead others to accomplish their mission. The focus is very different in a not-for-profit. And we know that the focus is very different in the church. This is especially true of church leadership. That is not to say that money is not important. Obviously, money is important. It's always important. Money is important in the church. Managing money well is important. But in the church, leadership is more important than financial performance. Spiritual leaders must be careful to keep the focus on the cause, and not on themselves. Church leaders take their cause and their role very seriously. But if church leaders are not careful, too much emphasis is placed on the leader and his authority, rather than the cause. You see, church leaders can, at times, feel threatened by others that have strong leadership skills. But a good leaders isn't threatened by the strength of others. A good leader will welcome anyone that will help accomplish the cause. And a good leader will always communicate. They will communicate the cause. They will communicate the mission of the church. A good leader does not assume that everybody else understands what has to be done. For that vision, the mission, is primarily the leader's responsibility. The leader must tell it again and again. The leader must keep people focused on the cause.

A third thing Drucker said: To achieve your vision, you must think strategically. That's something that we haven't talked about much. Strategy is more than just planning.

Many think that strategy is the same as long-range planning. In fact, it is different. Strategies define goals. Long-range plans are based on the goals developed by strategy. Strategy looks for and recognizes opportunity. Strategy is concerned with the overall direction of an organization. It's not tied to a particular timetable. It's simply concerned about where we're going. Isn't that important in the church? We must know where we are going. The church needs a mission, firm conviction, and strategies to achieve its vision. We will talk about strategy at the conclusion of Part II. In this series of 12 lessons, strategy is lesson number 12. Strategies convert intentions into actions. Strategies are action-focused, are something to work for. Adjustments will undoubtedly be needed. But mission, conviction and vision cannot be sacrificed. You might compromise on the implementation of those things, but never compromise on your goals.

Another things that Drucker said: To achieve your vision, you must keep looking for ideas. Now this is where not-for-profits excel. Because there is no lack of ideas in a not-for-profit organization. This highlights a strength of not-for-profits. In a not-for-profit, they aren't in it for the money, but for the cause. There is usually no lack of ideas in the church either, because people want to help the church to be effective. That's why we're involved. We want the church to be effective in reaching the lost. People in the church want to make a difference. They want church leadership to listen to their ideas. What's often lacking, though, is courage and innovation. I'm not saying that in the church we don't have courage or motivation. But oftentimes, we don't have as much courage and innovation as we should. We have traditions in the church. And church traditions provide stability, but they can also thwart innovation, finding a new approach, a way to be more effective as the world us changes. We often accuse other denominations of having traditions, but we must admit that Apostolic churches have traditions also. Conviction is not negotiable, but tradition for its own sake can be harmful. While the church is full of great ideas, churches do not typically take great risks. Individually, we may have great courage to stand for the truth, while collectively we cower at the risk of failure. If we step out and do something bold, we're afraid we may fail. Remember, our goal is not to look impressive; our goal is to be effective. So keep looking for ideas, and act on those ideas.

To achieve your vision, Drucker says, there will be times you must get help. Leaders struggle with loneliness. You would think, no, there's people talking to them all the time. But leaders struggle with loneliness. Often it's the leader's own fault. Too often, leaders insist on facing their struggles all by themselves. They make themselves alone. Church leaders don't ask for help very easily. The responsibility of the leader is to lead, not to do all the work himself. A leader sometimes needs to ask for help. Don't try to do the work of the Lord all by yourself; get help. Let other people help you with the smaller things. By doing that, you can focus on the bigger issues. But there are other reasons to get help. When you run out of ideas for the big things, when you simply lose your motivation, or you just don't know how to do something, ask for help. There are people that can help you. They want to help you. But the kind of help you get is important. Get the right kind of help. Let me give you three suggestions when picking people to help you. First, concentrate on their strengths more than their weaknesses. Number two, match their strengths to the immediate need. We all know this. Nobody is strong in

every skill. Some of us are more strong in some things than others. The most successful organizations put together strong teams whose skills complement each other. The same can be true in the church. The church needs to be a team that complements each other, that works together. Isn't that what the body of Christ means? We all play a different role. We all have unique value in the body. Let's all match our strengths so we can do the best job. Look for people who have strengths that you need, strengths that you don't have. And lastly, when picking people to help you, look for integrity. It's a function of the church to help the rest of its members. There are people that want to help. They can help. Let them!

To achieve your vision, expect trouble. If you don't expect trouble, you have a surprise coming! You will deal with trouble. It is unavoidable. The most important task of an organization's leader, Drucker says, is to anticipate crisis. So be realistic; trouble will come. Non-profits, especially, have trouble making hard choices. Because in a not-for-profit, everything is either a righteous or a moral cause. That's especially true in the church. Giving up things that don't produce results is very difficult. This is especially hard when we are talking about the eternal salvation of men's souls. We just don't want to give up. We don't want to stop reaching out for anyone. Commonly we say, "It's worth it if we reach just one soul." Certainly that's true. We do value every soul. Did Jesus not reinforce that idea with the parable of the one lost sheep? The 99 were left in the fold. The shepherd went out, searched all night, and brought back that one lost sheep. Jesus said to rejoice over one sinner that repents. But while that is true, remember even churches have scarce resources. For the people and the money that you commit to one cause means that you can't use those people or that money for another. In the business world, that's called an opportunity cost. We often think of cost simply as what it takes to buy something. But there's another cost to doing something, and that is the opportunity that you lose to do something else. When you have resources committed to one thing, you can't use them for something else. So while we value every soul, we strive to reach as many souls as we can. Don't ever let this become an easy decision. But there are times when we must give up on good causes. Certainly the result would be good. But there are other souls that are just as important as the souls we're just not reaching. To be effective, the church must make these kind of decisions. Sometimes we have to give up on good causes so we can be more effective in reaching more souls. That brings us to the next point.

To achieve your vision, you must make decisions. To stay on course, you must make decisions. What's important isn't how many decisions you make, but which decisions the leader makes. Avoid trying to control everything. Some leaders mistakenly feel that they must make every decision. They have to be in control of everything. Well, that's not really true. You don't have to make every decision yourself. Decision-making is really like delegation. To maximize your effectiveness, you need to let others help you, so you can concentrate on what's important, and getting more done, not only by yourself, but through others. That's true of delegation; it's also true in decision-making. In fact, decision-making is part of delegation. You must learn to delegate decisions. There are many people who want to help you. They are capable of making good decisions. But the

contribution they really want to make is hindered when the leader makes every decision by himself. Drucker says that ineffective leaders spend too much time on the easy or the irrelevant decisions. Let somebody else make the small decisions. Effective decision-makers concentrate on the important decisions. They are not the easy ones. They are the hard decisions. That's the decisions that the leader must focus on. So step up to your responsibility. You must make decisions, and focus on what's most important. Decision involves risk. But accept it. Yes, it's going to be risky. There are some things you need to do even if risk is involved. Some things are not going to end up as well as you had hoped. But that's part of risk. It's going to happen. Don't have this naive belief that everything is always going to turn out just the way that you had hoped. It's not! But don't be obsessed with or paralyzed by this. With risk also comes opportunity. Yes, some things are not going to turn out as well as you hoped. But some things are going to turn out better than you had hoped. So I look at the opportunity first, and then the risk. For success is most often accomplished by pursuing opportunities, rather than avoiding risk.

There are three kinds of risk: risks you can afford, risks that are irreversible, and risks you must take. Affordable risks are every day risks that can easily be reversed. These are things you do every day: choosing what to wear, choosing what to eat. These things are reversible. You can make that decision without worrying about it very much. But risks that are irreversible are high risk. If the benefit is great, that risk should still be taken. An example of an irreversible risk would be relocating a church. Once you have moved the church, you can't move back. There are some risks, though, that must be taken. Whether it's a high risk or a low risk doesn't matter. The risk may be high, but your mission depends on it. We talked about that a few minutes ago. Remain committed to, focus on, your mission. These things are not an option. We must fulfill the Great Commission, for example, no matter the risk. It's simply what we have to do. That's why we're here. To be a leader, you must make decisions that require risk. You cannot avoid risk.

Effective spiritual leadership requires walking by faith. No one fulfills their calling without a struggle. Hebrews Chapter 11 lists all the great heroes of faith. Each one had a calling. But each one faced struggle. And when struggle comes, remember these five things: Faith requires perseverance. There are still things that you know. Keep pursuing your vision. Good plans don't eliminate struggle. And lastly, struggle makes you better.

Faith requires perseverance. Isn't salvation an issue of endurance after all? Matthew 10:22 says, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Salvation is a matter of endurance. When struggle makes us weary, we must renew our resolve. Isaiah 40, verses 28 through 31: "Hast thou not known? has thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint: and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." God's untiring strength gives us power, gives us strength. Even when the strong

fall, the Lord sustains the faint. If we can depend in faith on the Lord, we will be renewed. That's what Isaiah was telling us. Serving the Lord isn't easy. Leading is tiring. But we can endure. Leadership must persevere.

There are still things that you know. You might expect that I would remind you of the things that you don't know. And it's true, there are things that you don't know. But perhaps more important are the things that you do know. Let's concentrate on the positive aspect. What are things that you know? You know what the Lord has done in you. He transformed your life, when He filled you with His Spirit. You have a testimony in your heart. That testimony is unshakable. The experience real. But in the midst of trouble, you can still know that you're saved. You know what the Lord has done in you. This personal experience is the foundation of your confidence. You have confidence in what the Lord can do, not just what you can do, but what He can do. More than that, even in the midst of struggle, you can still have confidence in what the Lord can do through you. Your confidence isn't because of how you feel; it's because of what you know. You know He's working in your life. You believe in Him, that He is going to accomplish His purpose in you. And you know the things that the Lord has put in your heart to do. It's the anointing of the Holy Spirit that gave you that vision. The Lord put it in your heart. You can't get away from it. Nothing can take it away from you. Don't let discouragement take it away from you either. You know what He's put in your heart. Remember what you know.

Keep pursuing your vision. One danger of struggle is pulling back. In the heat of battle, the cost is weighed. When you are in the battle, you must decide, are you going to stick with it, or are you going to quit? Is it worth it? Discouragement will test your determination. But you must keep going. You must keep taking action. Don't quit. While questioning, we often stop and consider whether we will continue. While we wait, responsibility is not fulfilled. Don't let inaction and irresponsibility steal your dream. Don't let discouragement steal it either. The Lord will help you. He will be faithful to the vision He gave you if you will continue to trust Him. Psalms 37, verse 5 says, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Keep pursuing your vision.

But remember this too. Good plans don't eliminate struggle. It is so important that you understand this. Don't be under the illusion that a good plan eliminates struggle. It won't. No plan eliminates struggle. A good plan, on the other hand, helps you to prepare for struggle. Drucker said that a leader's most important task is anticipating crisis. It's not avoiding struggle, but anticipating it. For a plan that assumes no problems is foolish. Plan for problems. You are going to have them. This is why you have to monitor your progress. Know where you are, know where you should be, and know why there is a difference. Things seldom happen as planned. So be prepared for troubles. When those troubles come, don't quit. Adapt! Find a way to get the job done anyway. No matter how good the plan, there are still things that you won't know. Earlier, we talked about what you do know. Now we're talking about what you don't know. If you knew it all, it wouldn't be by faith. Hebrews 11, verse 1. We all know this scripture. "Now faith is the

substance of things hoped for, the evidence of things not seen.” They are not here yet. You can’t see them. You can't anticipate everything. You don't know everything. A good plan doesn't change the fact that you are human. You will always have to struggle with your own will. There are things you simply will not understand, and God can't reveal them to you yet. He cannot reveal some things to us until we're ready. Yes, you will always be plagued to ask "Why?" God's answer, most of the time, will be, “Trust me. My grace is sufficient for you. I am wise. I will show you when you are ready.” So keep going through the struggle. When there seems to be no answer, keep going. Being organized doesn't remove our dependence on the Spirit. It doesn't remove our need to trust Him. You must trust and follow the Lord. For as soon as you stop depending on the Holy Spirit, you are carnal. We cannot trust in our own wisdom. Our responsibility is to develop a plan of action. It is our response to the leading of the Spirit. It is essential to our obedience. But we do not replace that leading with our own organization. For even the most organized of spiritual people must still walk by faith. A good plan doesn't eliminate struggle.

And lastly, struggle makes you better. None of us like struggle. “Please don't tell me about struggle. I don't want struggle.” But God tests us for His purpose. Malachi 3, verse 3 tells about the refiner. It says, “And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Our struggles refine us just like precious metals. The metal is strengthened, and thereby, its value is increased. Refining purges those things that diminish value. And submitting, just the act of submitting to this refinement is an act of righteousness. No, no one enjoys struggle. But understand that the lord is helping you to grow through your struggles. Struggle isn't pleasant. But when you're through it, you will be better. Struggle makes you better.

We want to be effective for one purpose: to fulfill what God has put in our hearts to do. Let's review what we said earlier about spiritual effectiveness. Spiritually effective people see things differently than spiritually ineffective people. Spiritually ineffective people see visions only as dreams waiting to unfold. The spiritually effective see the vision as a call to obey. The vision alone is enough. They must figure out how to accomplish it. That response is part of their obedience. They take action.

God expects us to accomplish the things that He puts in our hearts. It is not just a dream; it is a vision of His will. If the Lord put it in your heart, He has called you to do it. Effective people see it as their responsibility to take action. Action is a necessary part of obedience. Planning and organization are simply tools to help us accomplish the Lord's will. But those tools, remember, must be used to accomplish His will, not ours. Each of us does have a calling. We may deny it. We may not recognize it. But we do have a calling. Take personal responsibility to fulfill that calling. When God lays something on your heart, act on it! Make a plan! When struggle comes, stick with it!

Make it your goal to be more effective in fulfilling what God places in your heart to do. Recognize His call! Respond to it! Stick with it! Fulfill the call!

Remember - You can be organized and effective without sacrificing the leading of the Holy Spirit in your life!!!

OUTLINE

I. In this series, “Practical Skills for Spiritual Leaders”, we have learned some important concepts.

- A. Spiritual people can be organized.
- B. Some things, though, must be diligently maintained.
 - 1. We must maintain our vision and values, submission to and dependence on the Holy Spirit, and a walk of faith.
 - 2. We must also respond when He calls us.
- C. Doing all of these things is not easy.
 - 1. It may be relatively easy to maintain one of these things, or even a few.
 - 2. To maintain all them, though, requires balance.
- D. Much of this series has concentrated on getting organized.
- E. This lesson reinforces the need to be spiritual.

II. To be an effective spiritual leader, you must maintain your vision.

- A. In his book entitled Managing the Non-Profit Organization, Peter Drucker discusses principles to effectively manage non-profit organizations.
 - 1. To achieve your vision, he offers the following advice:
 - a. Remain committed to your mission.
 - b. Rely on leadership.
 - c. Think strategically.
 - d. Keep looking for ideas.
 - e. Get help.
 - f. Expect trouble.
 - g. Make decisions.
 - 2. Mr. Drucker’s advice is intended for many types of non-profit institutions, including churches.
- B. To achieve your vision, you must remain committed to your mission.
 - 1. The first job of a leader is to define the mission of the institution.
 - 2. Not-for-profit businesses have different goals than for-profit businesses.
 - a. Businesses exist to provide products.
 - b. A not-for-profit institution, whether it be a school, hospital or church, exists for the sake of its mission.
 - 3. Too often churches jealously compare themselves to businesses.
 - a. Jealousy distracts you from your mission.
 - b. There are things the church does well.
 - i. Things only the church can do.
 - ii. Keep doing what you do well.
 - Know what that is. Do it better.
 - Keep doing what you believe in. Keep looking for opportunities to accomplish your mission.
- C. To achieve your vision, you must rely on leadership.
 - 1. There is a significant difference in management style between businesses and churches.

- a. Business managers are judged primarily by financial results.
 - b. Non-profit managers must be exceptional leaders.
 - c. Not-for-profit leaders are judged most by their ability to lead others to accomplish their mission.
 - d. This is especially true of church leadership.
 - i. Managing money is always important.
 - ii. In the church, though, leadership is more important than financial performance.
2. They must be careful to keep the focus on the cause, and not on themselves.
- a. Church leaders take their cause and their role seriously.
 - b. Good leaders aren't threatened by the strength of others.
 - c. They welcome anyone that helps accomplish the cause.
 - d. Good leaders constantly communicate.
 - i. They don't assume everybody else understands what must be done.
 - ii. They tell it again and again.
- D. To achieve your vision, you must think strategically.
- 1. Strategy is more than planning.
 - 2. Strategy looks for and recognizes opportunity.
 - 3. The church needs a mission, firm conviction, and strategies to achieve its vision.
 - a. Strategies convert intentions into actions, are action-focused, are something to work for.
 - b. Adjustments will undoubtedly be needed.
 - c. But mission, conviction and vision cannot be sacrificed.
 - d. You might compromise on implementation; never compromise on goals.
- E. To achieve your vision, you must keep looking for ideas.
- 1. There is no lack of ideas in not-for-profits.
 - a. This highlights the strength of not-for-profits.
 - b. They aren't in it for the money, but for the cause.
 - 2. There is usually no lack of ideas in the church either.
 - a. Church traditions provide stability, but can also thwart innovation.
 - b. Conviction is not negotiable, but tradition for its own sake can be harmful.
 - c. Keep looking for ideas.
 - d. Act on those ideas.
- F. To achieve your vision, there will be times you must get help.
- 1. Leaders struggle with loneliness.
 - 2. Don't try to do the work of the Lord all by yourself; get help.
 - 3. Let others help you with the smaller things.
 - 4. Getting help allows you to stay focused on the bigger issues.
 - 5. What kind of help you get is important though.
 - a. Here are some suggestions when picking people to help you:
 - i. Concentrate on their strengths more than their weaknesses.
 - ii. Match their strengths to the immediate need.
 - iii. Look for integrity.

6. It's a function of the (church) body to help the rest of its members.
 - a. People want to help.
 - b. Let them!
- G. To achieve your vision, expect trouble.
 1. You will deal with trouble.
 2. The most important task of an organization's leader is to anticipate crisis.
 - a. Non-profits, especially, have trouble making hard choices.
 - i. Everything is a righteous or moral cause, especially in the church.
 - ii. Giving up things that don't produce results is difficult.
 - b. This is especially hard when we are talking about the eternal salvation of men's souls.
 - i. Commonly we say, "It's worth it if we reach just one soul."
 - ii. Certainly we value every soul (Lu. 15:7).
 - iii. Remember that even churches have scarce resources.
 - iv. The people and money you commit to one cause means you can't use those people and that money for another (opportunity cost).
 - c. While we value every soul, we strive to reach as many souls as we can.
 - i. Don't ever let this become an easy decision.
 - ii. But to be effective, the church must make these decisions.
- H. To achieve your vision, you must make decisions.
 1. To stay on course, you must make decisions.
 2. What's important isn't how many, but which decisions you make.
 - a. Avoid trying to control everything.
 - i. Some leaders mistakenly feel they must make every decision.
 - ii. You don't have to make every decision yourself.
 3. There are many others who want to help you.
 - a. They are capable of making good decisions.
 - b. Ineffective leaders spend too much time on easy or irrelevant decisions.
 - c. Effective decision makers concentrate on the important decisions.
 4. You must make decisions, and focus on what's most important.
 5. Decision involves risk.
 - a. Accept it.
 - b. Don't be obsessed with or paralyzed by it.
 - i. With risk comes opportunity.
 - ii. Look at the opportunity first, then the risk.
 6. There are three kinds of risk:
 - risks you can afford
 - risks that are irreversible
 - risks you must take
 - a. Affordable risks are every day risks that can easily be reversed.
 - b. Risks that are irreversible are high risk.
 - c. There are some risks, though, that must be taken no matter the risk.
 - i. These risks may be high, but your mission depends on it.
 - ii. The Great Commission must be fulfilled no matter the risk.
 7. To be a leader, you must make decisions that require risk.

- III. Effective spiritual leadership requires walking by faith.
 - A. No one fulfills their calling without struggle.
 - 1. Hebrews 11 lists great heroes of faith.
 - a. Each had a calling.
 - b. Each faced struggle.
 - 2. When struggle comes, remember these things:
 - Faith requires perseverance.
 - There are still things that you know.
 - Keep pursuing your vision.
 - Good plans don't eliminate struggle.
 - Struggle makes you better.
 - B. Faith requires perseverance.
 - 1. Salvation is an issue of endurance (Mt. 10:22).
 - 2. When our struggle makes us weary, we must renew our resolve (Is. 40:28-31).
 - a. It is God's untiring strength that gives us power.
 - b. Even when the strong fall, the Lord will sustain the faint.
 - c. If we can depend in faith on the Lord, we will be renewed.
 - C. There are still things you know.
 - 1. You know what the Lord has done in you.
 - a. He transformed your life, when He filled you with His Spirit.
 - b. That testimony is unshakable; the experience is real.
 - 2. This personal experience is the foundation of your confidence.
 - a. You have confidence in what the Lord can do.
 - b. Even in the midst of struggle, you can still have confidence in what the Lord can do through you.
 - 3. You know the things the Lord has put in your heart to do.
 - a. The anointing of the Holy Spirit gave you that vision.
 - b. The Lord put it in your heart.
 - c. Don't let discouragement take it away from you.
 - D. Keep pursuing your vision.
 - 1. One danger of struggle is pulling back.
 - a. In the heat of battle, the cost is weighed.
 - b. Is it worth it?
 - c. While questioning, we often stop and consider whether we will continue.
 - 2. While we wait, responsibility is not fulfilled.
 - a. Don't let inaction and irresponsibility steal your dream.
 - b. Don't let discouragement steal it either.
 - 3. He will be faithful to the vision He gave you if you will trust Him (Ps. 37:5).
 - E. Good plans don't eliminate struggle.
 - 1. Don't be under the illusion that a good plan eliminates struggle.
 - a. No plan eliminates struggle.
 - b. A good plan helps you prepare for it.
 - 2. Drucker said a leader's most important task is anticipating crisis.
 - a. It's not avoiding struggle, but anticipating it.
 - b. A plan that assumes no problems is foolish.

3. This is why you have to monitor progress.
 - a. Things seldom happen as planned.
 - b. Don't quit; adapt!
 4. No matter how good the plan, there are still things you won't know.
 - a. Earlier, we talked about what you do know.
 - b. Now we're going to talk about what you don't know.
 - i. If you knew it all, it wouldn't be faith (He. 11:1):
 - ii. You can't anticipate everything.
 - c. A good plan doesn't change the fact that you are human.
 - i. you always have to struggle with your will.
 - ii. There are things you will not understand.
 - God cannot reveal some things to us until we're ready.
 - You will always be plagued to ask "Why?"
 5. Keep going through the struggle.
 - a. When there seems to be no answer, keep going.
 - i. Being organized doesn't remove our dependence on the Spirit.
 - ii. As soon as you stop depending on the Holy Spirit, you are carnal.
 - b. We cannot trust in our own wisdom.
 - i. Our responsibility is to develop a plan of action.
 - ii. It is our response to the leading of the Spirit.
 - iii. We do not replace that leading with our own organization.
 - c. Even the most organized of spiritual people must still walk by faith.
- F. Struggle makes you better.
1. God tests us for His purpose (Mal. 3:3).
 2. Our struggles refine us just like precious metals.
 - i. The metal is strengthened, the value increased.
 - ii. Refining purges those things that diminish value.
 - iii. Submitting to this refinement is an act of righteousness.

IV. We want to be effective for one purpose: to fulfill what God puts in our hearts to do.

- A. Spiritually effective people see things differently.
 1. Many see visions only as dreams waiting to unfold.
 2. The spiritually effective see a vision as a call to obey.
- B. God expects us to accomplish the things He puts in our hearts.
 1. It is not just a dream; it is a vision of His will.
 2. If the Lord put it in your heart, He has called you to do it.
 3. Effective people see it as their responsibility to take action.
 4. Action is a necessary part of obedience.
 5. Planning and organization are tools to help us accomplish the Lord's will.
 6. Each of us has a calling.
 - i. Take personal responsibility to fulfill that calling.
 - ii. When God lays something on your heart, act on it!
 - iv. When struggle comes, stick with it!
- C. Make it your goal to more effectively fulfill what God puts in your heart to do.

HANDOUT

In our previous lessons, we have learned a number of things.

- Spiritual people can be organized.
- Some things, though, must be diligently maintained.
- Much of this course has concentrated on getting organized.
- We conclude Part I of this course by reinforcing the need to be spiritual.
- Great spiritual leaders understand that to fulfill their calling, they must be both.

To be an effective spiritual leader, you must maintain your vision.

- In his book entitled Managing the Non-Profit Organization, Peter F. Drucker discusses principles to effectively manage non-profit organizations:
 - Remain committed to your mission.
 - Rely on leadership.
 - Think strategically.
 - Keep looking for ideas.
 - Get help.
 - Expect trouble.
 - Make decisions.

To achieve your vision, you must remain committed to your mission.

- The leader's first job is to define the mission.
- A not-for-profit institution exists for the sake of its mission.
- Too often churches jealously compare themselves to businesses.
 - There are things the Church does well, things only the Church can do.

To achieve your vision, you must rely on leadership.

- Business managers are judged primarily by financial results; not-for-profit leaders are judged most by their ability to lead others to accomplish their mission.
- This is especially true of church leadership.
 - In the church, leadership is more important than financial performance.
- Church leadership must keep the focus on the cause, and not on themselves.
 - Good leaders aren't threatened by the strength of others.
 - Good leaders constantly communicate the mission and the cause.

To achieve your vision, you must think strategically.

- Strategy looks for and recognizes opportunity.
- The church needs a mission, firm conviction, and strategies to achieve its vision.
 - Make adjustments, but mission, conviction and vision cannot be sacrificed.
 - You might compromise on implementation; never compromise on goals.

To achieve your vision, you must keep looking for ideas.

- There is no lack of ideas in not-for-profits.
 - They aren't in it for the money, but for the cause.

- Churches are full of great ideas; we must act on those ideas.

To achieve your vision, there will be times you must get help.

- Church leaders struggle with loneliness; they don't ask for help easily.
- Getting help allows you to stay focused on the bigger issues.
- Here are some suggestions when picking people to help you:
 - Concentrate on their strengths more than their weaknesses.
 - Match their strengths to the immediate need.
 - Look for integrity.
- People want to help; let them!

To achieve your vision, expect trouble.

- The most important task of an organization's leader is to anticipate crisis.
 - Everything is a righteous or moral cause, especially in the church.
- Commonly we say, "It's worth it if we reach just one soul."
 - The people and money you commit to one cause means you can't use those people and that money for another (opportunity cost).
- While we value every soul, we strive to reach as many souls as we can.
 - Sometimes we must give up on good causes.
 - There are other souls that are just as important.

To achieve your vision, you must make decisions.

- What's important isn't how many, but which decisions you make.
 - You don't have to make every decision yourself.
 - There are many others capable of helping you.
- Ineffective leaders spend too much time on easy or irrelevant decisions.
- Effective decision makers concentrate on the important decisions.
- Decision involves risk.
 - Some things won't turn out as well as you hoped.
 - Some things will turn out better than you had hoped.
- There are three kinds of risk:
 - risks you can afford
 - risks that are irreversible, and
 - risks you must take.
- Affordable risks are every day risks that can easily be reversed.
- If the benefit is great, an irreversible risk should be taken.
- Some risks must be taken no matter the risk, for your mission depends on it.

Effective spiritual leadership requires walking by faith.

- When struggle comes, remember these things:
 - Faith requires perseverance.
 - There are still things that you know.
 - Keep pursuing your vision.
 - Good plans don't eliminate struggle.
 - Struggle makes you better.

Faith requires perseverance.

- Salvation is an issue of endurance (Mt. 10:22).
- When our struggle makes us weary, we must renew our resolve (Is. 40:28-31).
God's untiring strength gives us power; the Lord will sustain the faint.
If we can depend in faith on the Lord, we will be renewed.

There are still things you know.

- You know what the Lord has done in you.
- This personal experience is the foundation of your confidence.
- You know the things the Lord has put in your heart to do.
Don't let discouragement take it away from you.

Keep pursuing your vision.

- In the heat of battle, the cost is weighed.
- While questioning, we often stop and consider whether we will continue.
While we wait, responsibility is not fulfilled.
He will be faithful if you will trust Him (Ps. 37:5).

Good plans don't eliminate struggle.

- A good plan helps you prepare for struggle.
- A plan that assumes no problems is foolish.
- Things seldom happen as planned; adapt!
- No matter how good the plan, there are still things you won't know.
You can't anticipate everything.
God cannot reveal some things to us until we're ready.
Being organized doesn't remove our dependence on the Spirit.
Even the most organized of spiritual people must still walk by faith.

Struggle makes you better.

- God tests us for His purpose (Mal. 3:3).
Our struggles refine us just like precious metals.
The metal is strengthened, the value increased.

We want to be effective for one purpose: to fulfill what God puts in our hearts to do.

- Many see visions only as dreams waiting to unfold.
- The spiritually effective see a vision as a call to obey.
- God expects us to accomplish the things He puts in our hearts.
It is not just a dream; it is a vision of His will.
If the Lord put it in your heart, He has called you to do it.
- Effective people see it as their responsibility to take action.
Planning and organization are tools to help us accomplish the Lord's will.
When God lays something on your heart, act on it!
When struggle comes, stick with it!

Lesson 7: Maintaining Your Spiritual Commitment

TRANSCRIPT

This lesson is entitled “Maintaining Your Spiritual Commitment”. The lesson aim it to reinforce commitment to core Christian values and the Apostolic message and doctrine.

Effectiveness and confidence are not excuses to depart from right values or true doctrine. To the contrary, it is right values and true doctrine that make us truly effective, and build true confidence. The Apostolic church can be more effective without losing the demonstration of the Holy Spirit.

I seriously considered never teaching this course. I felt like the Lord was leading me to help Apostolic people be more organized. I started out with great excitement. I began developing ideas, figuring out who I was going to talk to. I began to get myself organized to help others to be more organized. But the more I considered that I was hoping to do, I became afraid. I had seen others that had developed talent, and then forsaken their commitment to the Apostolic doctrine. They thought that they were too sophisticated to be Apostolic. I did not want to see that happen again. I didn't want to cause that to happen to someone else. I feared that by helping others become more organized, I might be the instrument that led them away from dependence on the Spirit. What if people weren't ready to become more organized? What if it caused them to stumble in their walk. I feared that people would trust too much in organization. I simply could not be the vessel that caused us to lose the moving of the Holy Spirit among us. I decided it just wasn't worth it. It was too risky.

I'm good at organizing things. That's something I do very well. And the thought of helping Apostolics to be more organized excited me. But my fear was that when I was old, I would look back in regret, and see that my good intentions had caused people to be less spiritual. Would you want that to happen? Would you want to be someone, who trying to do something good, ended up causing people to be less spiritual? I just couldn't do it. I couldn't let that happen. I decided that I wasn't going to do this after all.

But the Lord wouldn't let me go. What I have found in my life is that many times the Lord won't allow you to have something until you prove that you're willing to give it up. I decided that I had to give this up. It was something I was excited about, but I thought it was too risky. But then, after I said I'm willing to give this up, the Lord wouldn't let me go. I felt Him pressing me even stronger. It's all that I could think about. It consumed me. But as I thought about it more, my vision began to change a little bit. For the Lord helped me to mature in my vision. The Lord showed me that more than just being organized, I must help Apostolic people to be more effective, not just organized, but more effective. For being organized, itself, isn't of value. We need to be organized for a purpose. So part of being more effective is being more effective spiritually. In fact, that's the most important part of being effective. We must be effective spiritually.

So I could not develop this course without this lesson being a part of it. Along with the lessons that dealt with spiritual effectiveness, this lesson on maintaining your spiritual commitment is one of the most important lessons in this series. We cannot be more effective spiritually without maintaining our spiritual commitment. We must be committed to core Christian values. We must be committed to Apostolic message and to Apostolic doctrine. So we're going to talk about two things that we absolutely must maintain. We must maintain our spirituality, and we must maintain our values.

I hope I can get you to see that spiritual people do benefit from being organized. First, your goals are more clearly defined when you're organized. When you have a goal, you are less likely to be distracted. Clearly, a defined goal will help keep you focused on what's important. That makes you more effective. Also, through planning and organization, you are more realistic about what you can accomplish. You will use your resources better by having a plan and being organized. You know which items are more critical to overall success. You will concentrate on those items. Also, your shortcomings and your needs will be identified early, and you will find a way to compensate for those. Your time will be better spent. You will get things get done quicker, by focusing on what's more important. By having a goal, by being more organized, success is more likely.

Planning and organization will help you to manage risk. It will be easier to get help for those items that are risky, if you have a plan, and if you're organized. Everyone's roles are more clearly understood. We understand what each other are doing. A documented plan makes it much easier to define tasks that you can delegate.

Through planning and organization, you will have greater confidence in yourself. Others will have greater confidence in you as well. It's easier to have confidence in a plan than in a dream. You will, then, be better prepared to deal with even bigger challenges by being more organized, by having a plan. I do believe that spiritual people benefit greatly by being organized.

I also hope that through this course, we have proven that it is possible to balance organization and spiritual sensitivity. You can have both. But the key is to keep things balanced. For organization and spiritual sensitivity are not mutually exclusive. You can't say, I can have one, but I can't have the other. They're not exclusive; you can have both. Developing a plan of action or a strategy is not sinful. It's not wrong to plan. It's not wrong to have a plan of action. It is not wrong to develop a strategy. It won't damage your spirit to do these things. In fact, doing these things can improve your spiritual leadership. But keeping things balanced requires a commitment to three things. You must be committed to pursue growth spiritually. You must be committed to maintain the essentials. And you must be committed to maintain your personal devotion.

Growth makes us uncomfortable. For growth involves risk. But even spiritual growth can be risky. For we are talking about our souls. Learning to think differently can be frightening. We've talked about some different concepts, to think about things

differently in this course. And that can be frightening. I do understand that. But faith leaves us no choice. For if we have courage, we can grow spiritually, and we can learn to be more effective spiritually. We should always strive to be more effective spiritually. Jesus told us to use our talents. We talked about that in Lesson Five. But if we're going to be more effective spiritually, we must maintain a commitment to our core values. We must maintain a commitment to these things: our vision, the Word, the lost, the Apostolic message, a separated life, integrity, humility, anointing. And we must maintain a commitment to the demonstration of the Holy Spirit. We don't grow spiritually by replacing or abandoning these essentials. Spiritual growth does not require abandoning these things; rather, it requires that we sustain these things - all of them. We must maintain these core values. There is no reason to abandon these things to become an organized person, or to be a strategic thinker. We can still maintain these things and be organized.

Nothing can replace personal devotion. You cannot be spiritual if you don't have personal prayer and Bible reading. How can you be more effective spiritually, if you don't maintain the things that keep you spiritual in the first place? For without personal prayer and Bible reading, without personal devotion, no life has proper balance in the first place. Spiritual growth isn't something that you "manage" like a project. It's not something you manage. It requires spiritual guidance. The Lord has to lead you. And to do that, you must maintain your personal devotions.

Keeping things balanced requires that your personal motives be pure. Your motive must be to do the will of God. Guard against personal ambition and the desire for personal gain. You must seek the good of the Kingdom! These things that you learn to do: thinking differently, being more organized, planning better, must be to this purpose: to seek the good of the Kingdom. For selfishness and spirituality are incompatible. You can't be both. You can't be selfish and be spiritual at the same time.

Your goal must be to be more effective spiritually. And that goal will help you to keep things balanced. That goal requires obedience to the vision you received from the Lord. It requires that you take responsibility. It will help you to balance obedience and responsibility. Improving organizational skills is a practical part of spiritual growth. Practical skills can be of great spiritual benefit. How many times have we said that in this course already? You've heard that many, many times. I want to emphasize that point. Practical skills can be of great spiritual benefit. Planning, organization and strategy are useful skills for spiritual effectiveness. These are things that will help you to be more spiritually effective. The purpose is to enhance the moving of the Holy Spirit. Not to replace it, but to enhance it, and to help us to be more effective in the moving of the Holy Spirit. These skills help us to fulfill our vision. They help us to increase our confidence in the effectiveness of the Holy Spirit in us. They help us to improve our testimony to others. And if these things are true, if it helps us to fulfill our vision, to increase our confidence in the effectiveness of the Holy Spirit, and to improve our testimony to others, then planning and organization can make us more spiritually sensitive and more spiritually responsive - not less, but more. This, then, is a goal worth

pursuing. It's something that we must pursue. But there are things that we must maintain, and let's describe some of them.

You must maintain your values. For while learning to blend organization into your spiritual walk, there are foundational values that cannot be sacrificed. These things cannot be sacrificed: dependence on the Word of God, commitment to the Great Commission, commitment to the Apostolic message, separation from sin and the world, our vision, our integrity, our humility, God's anointing in our lives, and the demonstration of the Holy Spirit among us.

To some, the concept of organization and planning is a different and perhaps frightening step. We talked about that just a little bit ago. It takes time to get comfortable with this new concept. It doesn't "feel" very spiritual sometimes, to be working on a plan. It's not always spontaneous. So it doesn't feel spiritual necessarily. You want to be sure that your spiritual values are guarded, and you should. But the best way to safeguard your values is to strengthen your commitment to them beforehand. Before you go out and develop these new skills, make sure that you've established a commitment in your life. Commit yourself to these core values right now.

Let's talk about these foundational values. We must maintain our dependence on the Word of God. To be approved of God, we must live in accordance with His Word. II Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Organization is not a substitute for the ministry of the Word. It is the Word that governs our lives. Organized people are just as obligated to scriptural obedience as disorganized. The Word must govern all of us. Our love for Christ is proven through our obedience, our obedience to the Word. John 14:23 says, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The Word of God is our foundation. We must obey the Word. It is a foundation that cannot be changed. Revelation 22, verses 18 and 19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." You can be organized and still maintain your commitment to the Word of God. You must maintain your commitment to the Word of God.

We must maintain our commitment to the Great Commission. We must have a passion for the lost. Jesus' last command on this earth was to be witnesses to the uttermost part of the earth. We have no excuse to delay; every day could be the last. John 4:35 says, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already unto harvest." We must do a better job in reaching the lost. We must do a better job in reaching billions that are still lost." There are billions of souls that need to know the power of the Holy Ghost. We must do a better job of reaching them. God desires for

every soul to be saved. He sees every soul as a lost sheep. He expects us to have compassion for every soul as well. Certainly we need to be better organized to do a better job of fulfilling this simple commission. It's a simple commission we've been given: to reach the whole world with the gospel. We dare not replace it with any other. It is His gospel they need! It's not our organization. It is not our plan. It is His gospel they must have if they are going to be saved. We must be committed to reaching the whole world with the message of Christ. What is your commitment to the Great Commission? Are you committed to the Great Commission? If you become more organized, it must be to this purpose: to help us to fulfill the Great Commission.

We must remain committed to the Apostolic message. The Apostolic imperative given at the birth of the Church is still true today. Acts 2:38 says, "Then Peter said unto them, repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There is no other message. We must identify with Jesus Christ alone - with none other. It is Christ with whom we must identify. We pledge our lives to Him in repentance. We identify with Him in baptism. It is His Spirit that reigns in our souls. Nothing else will suffice. We must have Christ. There is no other name that can save us. Acts 4:12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." There is no other name. There is no other faith. Ephesians 4, verses 4 through 6: "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Paul's writing to the Ephesians is applicable today. The theme of this epistle is the unity of the church. There is not one salvation for the Jews, and another for the Gentiles. There is one salvation for all. That is still true today. There is only one salvation, the salvation that is of Christ. The Church is not a blend of multiple faiths. It is the body of Christ, identified completely with Him. We dare not endorse other religions or other doctrines; we must steadfastly adhere to the Apostolic message. The world and many churches today tell us to accept everyone's spiritual walk. But the Bible declares that there is one Lord, and that there is only one salvation.

We cannot be complacent about the truth. The Bible says that there is no other foundation. I Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." There is no other sacrifice other than the sacrifice that Jesus Christ gave on the cross. Hebrews 9:26-28 says, "For then must he often have suffered, since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." There is no other act that has any merit for our souls. Only His blood can save us.

Some claim to have received new visions. They have strategic visions that conflict with the Apostolic message. But if God gives you a strategic vision, it will adhere with the Apostolic message. We must remain committed to the Apostolic message.

We must maintain our separation from sin and the world. God's people are commanded to separate themselves from the world. II Corinthians 6:17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." Separation is for the sake of moral purity. It is not an excuse for spiritual arrogance. Separation is a personal consecration. The purpose is separation from sin, not the exclusion of sinners. For separated, consecrated Christians will love every sinner. To be ambassadors of this Gospel, we must be examples of moral purity and humility in the midst of a sinful world - examples of humility, not arrogant.

God's people are holy. I Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into this marvelous light." We are His peculiar people. "Peculiar" is taken from the Greek word, pronounced in the English, PERIPOIESIS, meaning possession. PERIPOIESIS refers to three things: we are His possession, we are identified as His, and He has purchased us. We are, then, "peculiar" to Christ. This identification could be likened to certain plants and animals. Some are found in only one place on this earth. They are said to be peculiar to that particular place. We are identified with Him. We are peculiar to Him. He is the vine; and we are the branches. John 15:5 says, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." We only have life through Him. We can do nothing without Him.

We must maintain our vision. Leadership is not easy. To maintain vision, we must persevere, and it isn't always easy. There will be struggle. Galatians 6:9 says, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Leadership requires stamina. Sometimes it requires standing alone. To lead means to be in front, leading in the quest for vision. When others become discouraged, the leader must press on. He will go on. He will continue. It requires courage. It involves risk. To accomplish great things, we must strive for them. I Corinthians 9:24 says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." Paul likened our spiritual lives to a race. We can never be satisfied with our current state. We must strive for more. We practice discipline as we strive for mastery, and a crown of victory. We continually strive for the stature of Christ, knowing that we will not attain it in this life. Yet we must pursue it still. That diligent striving is part of our calling. What do we strive for? What is our vision? To do His will. That's what we strive for: to accomplish His will, His purpose in our lives.

We must maintain our integrity. God has never tolerated injustice or dishonesty. From the beginning, He has not tolerated it. Leviticus Chapter 19, verses 35 and 36: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have. I am the Lord your God which brought you out of the land of Egypt." He requires that we have integrity in our business dealings. He requires it in our personal relationships as well. We must not bear false witness against another. We talked about the story of Naboth's vineyard in a previous lesson. God judged Ahab and Jezebel strongly for causing false witness against

Naboth. In all things, we must be honest. We must have integrity. We cannot retaliate. Romans 12, verse 17: "Recompense no man evil for evil. Provide things honest in the sight of all men." We must maintain our integrity even when we're mistreated by others. Bitterness and revenge will block vision. Be careful of success, for success can blind you. Beware of the temptation to use organization and planning skills for unethical personal gain. It's all right to prosper, but you must be ethical. Don't use strategy to take advantage of other people. Don't try to outsmart people. God has given you these skills to help them, not to outsmart them, not to trick them, not to be unethical. God has given you these skills to help people. Strive for success, but be wary when it is accomplished. For struggle will test your vision and commitment, but success will test your integrity. God's anointing and His vision in your life are to lead you to do His will, not yours. Sometimes what seems to be great spiritual accomplishment has more to do with self than with spirituality. Even spiritual success can be deceiving. How can you tell that your integrity is waning? When integrity wanes, we are more concerned with the acclaim of success than we are with fulfilling God's will. We may even be more concerned with the acclaim of spiritual success than fulfilling God's will. So we must maintain our integrity.

We must maintain humility. A key distinction between David and Solomon was their humility. David was a great leader, but he was not immune from his own carnality. He sinned greatly concerning Uriah and Bathsheba. Yet when he was confronted with his sin, he remained humble. Even when his kingdom was threatened by Absalom, David depended humbly on the Lord. He didn't try to cover things up. He didn't feel that God owed him anything. He remained humble. Though Solomon possessed great wisdom, he failed to remain humble. That is what led to Solomon's downfall. He was not humble. David's kingdom was established by God, but Solomon's kingdom was divided upon his death. Humility is essential to God's blessing. The Lord requires it of us. Micah Chapter 6, verse 8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" Humility is tied to justice, mercy and integrity. We cannot retain our integrity without humility. It is humility that brings favor from the Lord. He exalts those that humble themselves. Luke 18:14: "I tell you this man went down to his house justified rather than the other; for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." In His kingdom, greatness is found in humility. And Jesus Christ is our greatest example of humility. He demonstrated that humility at the Last Supper, in John Chapter 13. Over the protest of Peter, Jesus washed the feet of His disciples. It was customary for the host, or one of the servants, after people had traveled a long ways, to wash the guest's feet. But none of the disciples had offered to do so, so Jesus did it Himself. And Peter was ashamed. For he knew that the greater had served the lesser. Jesus had even washed the feet of Judas, knowing that Judas would betray Him later. When finished, Jesus told them to follow His example. What example? His example of humility. But the greatest example that Jesus gave us was at Calvary. Philippians Chapter 2, verses 5-8: "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the

cross.” Jesus understood His deity, yet willingly He forsook it. He was the Son of God. He was God manifest in the flesh. Yet He emptied Himself of His divine rights, and took on the form of fallen man. He willingly gave up His rights. He became our servant even unto a very shameful death. He died willingly for us. Christ is the only man to ever live without sin. He is the one man who never deserved to die. He alone has earned the right to be worshipped. But instead, He died on the cross. And when He died there, He died accursed. The shame and the curse of our sins were upon Him. He died accursed that we could die without sin. Knowing His sacrifice compels us to that same kind of humility. Philippians 2, verse 5, remember it said, “Let this mind be in you which was also in Christ Jesus.” Again, I must warn you, success can blind you. We dare not trust in our own skills. We must give God the glory for every success. Like Solomon, we may accomplish great things in other men’s eyes, but we only have God’s anointing through humility. We must maintain our humility.

We must have God's anointing. Perhaps no Bible character illustrates the importance of anointing more than Samson. Samson’s life is a tragic story of neglected anointing. God's calling was upon Samson. He was a strong man, but he wasn’t as strong as he thought. He triumphed over the Philistines, but temptation ruined him. Samson tampered with evil associations. He thought that he could handle the temptation of Delilah, but he could not. Success brings temptation. Samson was not as strong as he thought. He became proud in his success, played with sin, and lost his anointing. Judges 16:19 says, “And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.” There is nothing worth losing the moving of the Holy Spirit in our lives. We must have God’s anointing. It is the foundation of our calling. We must not forget how the Holy Spirit has changed us. Don’t forget your testimony. We must not forget that the Holy Spirit has given us purpose. Spiritual people don't become more effective by replacing the moving of the Holy Spirit with their own skills. Spiritual people become more effective by submitting those skills to the leading of the Holy Spirit. I warn you, don't neglect your anointing. To abide in Him, we must retain that anointing. I John 2:27: “But the anointing which ye have received of him abideth in you, and ye need not that any should teach you: but as the same anointing teacheth you of all things, and is truth, and even as it hath taught you, ye shall abide in him.” Anointing helps us resist the seduction of the world. Anointing teaches us what is right. Obey your calling. Your salvation depends on it. The salvation of others depends on it as well. We must have God’s anointing.

Lastly, we must not lose the demonstration of the Holy Spirit. We must always be submitted to the leading of the Holy Spirit. We must respond to that leading. To be effective, we need plans to achieve His leading. But we must also be ready, at any time, to cast aside our plans, and let the Holy Spirit take control. He is always leading. And remember, the Holy Spirit always does things right. Does that mean, then, that we shouldn’t make plans? Certainly not! God is sovereign, and we oftentimes don't understand. What we must understand, though, is that no matter how sincere we are, our wills sometimes get in the way. Sometimes we simply are not ready for everything the Lord

has for us. We think we can handle it, but God is wise. God knows what we can handle. He knows what we can't handle. He reveals more to us as we're ready. We must plan to accomplish His purpose. However, what's most important is not your plan. Ultimately, what's important is accomplishing His purpose. That's why we make plans: to accomplish His purpose. Remember, what's ultimately important is accomplishing that purpose.

Apostolic churches are going to inevitably seek help to be more effective. The question we must ask is, "From whom will we seek help?" I believe there are three possible answers. The first from whom we could seek help are secular people. Secular people have experience in being organized. Secular people can train Apostolic churches to organize, to plan and to strategize. While helpful, it is not enough. It simply is not enough. For the church can't be run like a business. The church is much more than a business. The church must maintain its spiritual focus. We can't resort to being like any other business. The second group to whom we could turn for help are other churches. Some churches have more experience in doing big things, in being organized. Other churches can help Apostolics to organize, plan and strategize. But they don't have a conviction for Apostolic doctrine or demonstration. What you believe does affect how you think. If we allow other churches to teach us how to be organized, we could be influenced by the way they think, by the compromise they have been willing to make with doctrine. Neither Apostolic doctrine nor demonstration can be sacrificed. The third group are those that are filled with the Spirit. Only those filled with the Spirit are committed to the leadership and demonstration of the Holy Spirit. I believe God will raise up people who are committed to the demonstration of the Holy Spirit to help Apostolic churches be more effective.

Spiritual people can be organized, strategic thinkers. Spiritual demonstration must always be encouraged. I Co. 14:39: "Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues." I Th. 5:19-20: "Quench not the spirit. Despise not prophesyings." Yes, spiritual demonstration must always be encouraged. There is a right way for the Apostolic church to become more organized and more effective, and we must find that way. God will establish leaders with a firm conviction to have the demonstration of the Holy Spirit, who also believe the Apostolic church can be more effective without losing that demonstration.

As I said at the beginning of this lesson, I seriously considered never teaching this course. My greatest fear was that in trying to help Apostolic churches to be more effective, I would be the instrument that caused Apostolic churches to cease depending on the Holy Spirit. I am committed to assuring that we do not lose the demonstration of the Holy Spirit. We must strive to be more effective. But in our striving, we must never sacrifice the demonstration of the Holy Spirit.

Remember - You can be organized and effective without sacrificing the leading of the Holy Spirit in your life!!!

OUTLINE

- I. This lesson is one of the more important lessons in this series.
 - A. There is a danger that by being more organized, Apostolics might be less dependent on the Spirit.
 1. Some have developed great talent, and then forsaken their commitment to Apostolic doctrine.
 2. People can trust too much in their own organization.
 - a. The purpose of better organization is to be more effective.
 - b. Part of being more effective is being more effective spiritually.
 - c. It is, in fact, the most important part of being more effective.
 - B. To be more effective spiritually, we must maintain our spiritual commitment.
 1. We must be committed to spiritual leadership and Apostolic values.
 2. We must be committed to Apostolic message and doctrine.
- II. Spiritual people do benefit from being organized.
 - A. Goals are more clearly defined.
 1. When you have a goal, you are less likely to be distracted.
 2. Clearly, defined goals keep you focused.
 - B. Through planning and organization, you are more realistic.
 1. You use resources better.
 2. You know which items are more critical to the overall success.
 3. Shortcomings and needs are identified early.
 - C. Your time is better spent.
 1. Things get done quicker.
 2. You focus on what's important.
 - D. Success is more likely.
 - E. Planning and organization help you manage risk.
 1. It is easier to get help.
 - a. Everyone's roles are more clearly understood.
 - b. A documented plan makes it easier to define what can be delegated.
 - F. You have greater confidence in yourself.
 1. Others have greater confidence in you as well.
 2. It's easier to have confidence in a plan than in a dream.
 - G. You will, then, be better prepared for even bigger challenges.
- III. It is possible to balance organization and spiritual sensitivity.
 - A. The key is to keep things balanced.
 1. Organization and spiritual sensitivity are not mutually exclusive.
 - a. Developing a plan of action or a strategy is not sinful.
 - b. In fact, doing these things can improve your spiritual leadership.
 2. Keeping things balanced, though, requires a commitment to three things:
to pursue growth spiritually,
to maintain the essentials, and
to maintain our personal devotions.

- B. Growth makes us uncomfortable.
 - 1. It involves risk.
 - a. Even spiritual growth can be risky.
 - i. We are talking about our souls.
 - ii. But faith leaves us no choice.
 - b. If we have courage, we can grow spiritually.
 - 2. We should always strive to be more effective spiritually.
 - a. Jesus told us to use our talents.
 - b. We can, and must, maintain a commitment to core values:
 - our vision,
 - the Word,
 - the lost,
 - the Apostolic message,
 - a separated life,
 - integrity,
 - humility,
 - anointing, and
 - the demonstration of the Holy Spirit.
 - c. We don't grow spiritually by replacing or abandoning the essentials.
 - i. Spiritual growth does not require abandoning these things; rather, it requires we sustain them.
 - ii. There is no reason to abandon these things to be an organized person, or a strategic thinker.
 - 3. Nothing can replace personal devotion.
 - a. You cannot be spiritual without personal prayer and Bible reading.
 - b. Without them, no life has proper balance.
 - c. Spiritual growth isn't "managed". It requires spiritual guidance.
- C. Keeping things balanced requires that your personal motives be pure.
 - 1. Your motive must be to do the will of God.
 - 2. Guard against personal ambition and the desire for personal gain.
 - 3. Selfishness and spirituality are incompatible.
- D. Your goal must be to be more effective spiritually.
 - 1. That goal will help keep things balanced.
 - a. That goal requires obedience to the vision from the Lord.
 - b. It requires that you take responsibility.
 - 2. Improving organizational skills is a practical part of spiritual growth.
 - a. Practical skills can be of great spiritual benefit.
 - b. Planning, organization and strategy can improve spiritual effectiveness.
 - 3. The purpose is to enhance the moving of the Holy Spirit (not to replace it).
 - a. These skills help us fulfill our vision, increase our confidence in the effectiveness of the Holy Spirit in us, and improve our testimony.
 - b. If these things are true, planning and organization can make us more (not less) spiritually sensitive and responsive.
 - c. This, then, is a goal worth pursuing.

IV. You must maintain your values.

- A. While learning to blend organization into your spiritual walk, there are foundational values that cannot be sacrificed:
 - dependence on the Word of God,
 - commitment to the Great Commission,
 - commitment to the Apostolic message,
 - separation from sin and the world,
 - vision,
 - integrity,
 - humility,
 - God's anointing, and
 - the demonstration of the Holy Spirit.
- B. To some, the concept of organization and planning is a different and perhaps frightening step.
 - 1. It takes time to get comfortable with the concept.
 - a. It doesn't "feel" very spiritual.
 - b. You want to be sure your spiritual values are guarded.
 - 2. The best way to safeguard your values is to strengthen your commitment to them beforehand.

V. We must maintain our dependence on the Word of God.

- A. To be approved of God, we must live in accordance with His Word (II Ti. 2:15).
 - 1. Organization is not a substitute for the ministry of the Word.
 - 2. Organized people are just as obligated to scriptural obedience as disorganized people..
 - 3. Our love for Christ is proven through our obedience (Jn. 14:23).
 - a. The Word of God is our foundation.
 - b. It is a foundation that cannot be changed (Re. 22:18-19).

VI. We must maintain our commitment to the Great Commission.

- A. We must have a passion for the lost.
 - 1. Jesus commanded us to witness to the uttermost part of the earth (Ac. 1:8).
 - 2. We have no excuse to delay; every day could be the last (Jn. 4:35).
 - 3. God desires for every soul to be saved (Ac. 17:30).
 - 4. He sees every soul as a lost sheep (Mt. 18:14).
 - 5. He expects us to have compassion for every soul as well (Mt. 18:10).
- B. Certainly we must be better organized if we are to fulfill this simple commission.
 - 1. But we dare not replace it with any other.
 - 2. We must commit to reaching the whole world with the message of Christ.

VII. We must remain committed to the Apostolic message.

- A. The Apostolic imperative given at Pentecost is still true today (Ac. 2:38).
- B. There is no other message.
 - 1. We must identify with Christ alone.
 - a. It is His Spirit that reigns in our souls.

- b. Nothing else will suffice.
- 2. There is no other name that can save (Ac. 4:12).
- 3. There is no other faith (Ep. 4:4-6).
 - a. Paul's writing to the Ephesians is applicable today.
 - i. There is not one salvation for the Jews, and another for the Gentiles.
 - ii. There is one salvation for all.
 - iii. The Church is not a blend of multiple faiths.
 - iv. It is the body of Christ, identified completely with Him.
 - v. We dare not endorse other religions or doctrines; we must steadfastly adhere to the Apostolic message.
- 4. We cannot be complacent about truth.
 - a. There is no other foundation (I Co. 3:11).
 - b. There is no sacrifice other than Calvary (He. 9:26-28).
 - c. No other act has any merit for our souls.
- 5. Some claim to have received new visions.
 - a. They have strategic visions that conflict with the Apostolic message.
 - b. If God gives you a vision, it will adhere with the Apostolic message.

VIII. We must maintain our separation from sin and the world.

- A. God's people must separate themselves from the world (II Co. 6:17).
 - 1. Separation is for the sake of moral purity.
 - a. It is not an excuse for spiritual arrogance.
 - b. The purpose is separation from sin, not the exclusion of sinners.
 - 2. To be ambassadors of the Gospel, we must be examples of moral purity and humility in the midst of a sinful world.
- B. God's people are holy (I Pe. 2:9).
 - 1. We are His peculiar people.
 - a. "Peculiar" comes from the Greek word PERIPOIESIS, meaning possession.
 - i. This refers to three things:
 - we are His possession,
 - we are identified as His, and
 - He has purchased us.
 - ii. We are, then, "peculiar" to Him.
 - b. The identification could be likened to certain plants and animals.
 - i. Some are found in only one place.
 - ii. They are said to be peculiar to that place.
 - 2. We are identified with Him.
 - a. He is the vine; we are the branches (Jn. 15:5).
 - b. We only have life through Him.
 - c. We can do nothing without Him.

IX. We must maintain vision.

A. Leadership isn't easy.

1. To maintain vision, we must persevere (Ga. 6:9).
 - a. Leadership requires stamina.
 - b. Sometimes it requires standing alone.
2. To lead means to be in front, leading in the quest for a vision.
 - a. When others become discouraged, the leader must press on.
 - b. It requires courage.

B. To accomplish great things, we must strive for them (I Co. 9:24).

1. Paul likened our lives to a race.
2. We can never be satisfied with our current state.
3. We practice discipline as we strive for mastery, and crown of victory.
 - a. We continually strive for the stature of Christ, knowing we will not attain it in this life.
 - b. Yet we must pursue it still.
 - c. The diligent striving is part of our calling.

X. We must maintain our integrity.

A. God has never tolerated injustice or dishonesty (Le. 19:35-6).

1. He requires integrity in our business dealings.
2. He requires it in our personal relationships as well.
3. We must not bear false witness.
 - a. God judged Ahab and Jezebel for causing false witness against Naboth.
 - b. In all things, we must be honest.

B. We cannot retaliate (Ro. 12:17).

1. We must maintain integrity when mistreated.
2. Bitterness and revenge will block vision.

C. Success can blind you.

1. Beware of the temptation to use organization and planning skills for unethical personal gain.
 - a. Don't use strategy to take advantage of others.
 - b. God has given you these skills to help others.
2. Strive for success, but be wary when it is accomplished.
 - a. Struggle tests your vision and commitment.
 - b. Success tests your integrity.

D. God's anointing and vision in your life are to lead you to do His will, not yours.

1. Sometimes what seems to be great spiritual accomplishment has more to do with self than spirituality.
2. How can you tell that your integrity is waning?
3. When integrity wanes, we are more concerned with the acclaim of success (even "spiritual success") than fulfilling God's will.

XI. We must maintain humility.

- A. A key distinction between David and Solomon was their humility.
 - 1. David was a great leader, but not immune from his carnality.
 - a. He sinned greatly concerning Uriah and Bathsheba.
 - b. Yet when confronted with his sin, he remained humble.
 - c. Even when his kingdom was threatened by Absalom, David depended humbly on the Lord.
 - 2. Though Solomon possessed great wisdom, he failed to remain humble.
 - a. That is what led to Solomon's downfall.
 - b. David's kingdom was established by God.
 - c. Solomon's kingdom was divided upon his death.
- B. Humility is essential to God's blessing.
 - 1. The Lord requires it (Mi. 6:8).
 - a. Humility is tied to justice, mercy and integrity.
 - b. We cannot retain our integrity without humility.
 - 2. Humility brings favor from the Lord.
 - a. He exalts those that humble themselves (Lu. 18:14).
 - b. In His kingdom, greatness is found in humility.
- C. Jesus is our greatest example of humility.
 - 1. He demonstrated his humility at the Last Supper (Jn. 13:4-17).
 - a. Over the protest of Peter, Jesus washed the feet of His disciples.
 - b. Peter knew the greater had served the lesser.
 - c. Jesus had even washed Judas' feet, knowing that Judas would betray Him.
 - d. When finished, Jesus told them to follow His example (Jn. 13:13-15).
 - 2. The greatest example, though, is Calvary (Ph. 2:5-8).
 - a. Jesus understood His deity, yet willingly forsook it.
 - i. He was the Son of God, God manifest in the flesh.
 - ii. He emptied Himself of His divine rights, and took on the form of fallen man.
 - b. He became our servant even unto a shameful death.
 - i. He died willingly for us.
 - ii. Christ is the only man to ever live without sin.
 - He is the one man who never deserved to die.
 - Christ alone earned the right to be worshipped.
 - Instead, He died on the cross.
 - c. When He died there, He died accursed.
 - i. The shame and curse of our sins were upon Him.
 - ii. He died accursed that we could die without sin.
 - 3. Knowing His sacrifice compels us to the same kind of humility (Ph. 2:5).
- D. Again, success can blind you.
 - 1. We dare not trust in our own skills.
 - 2. We must give God the glory for every success.
 - 3. Like Solomon, we may accomplish great things in men's eyes, but we only have God's anointing through humility.

XII. We must have God's anointing.

- A. The importance of anointing may be represented best by the story of Samson.
 - 1. Samson's life is a tragic story of neglected anointing.
 - 2. God's calling was upon him (Ju. 13:3-5).
 - 3. He wasn't as strong as he thought.
 - a. He triumphed over the Philistines, but temptation ruined him.
 - i. Samson tampered with evil associations (Ju. 14:1-3).
 - ii. He thought he could handle Delilah's temptation.
 - b. Success brings temptation.
 - 4. Samson became proud in his success, played with sin, and lost his anointing (Ju. 16:19).
- B. There is nothing worth losing the moving of the Holy Spirit in our lives.
 - 1. It is the foundation of our calling.
 - a. We must not forget how the Holy Spirit has changed us.
 - b. We must not forget that the Holy Spirit has given us purpose.
 - 2. Spiritual people don't become more effective by replacing the moving of the Holy Spirit with their own skills.
 - 3. Spiritual people become more effective by submitting those skills to the leading of the Holy Spirit.
- C. Don't neglect your anointing (I Ti. 4:14-16).
 - 1. To abide in Him, we must retain anointing (I Jn. 2:27).
 - a. It helps us resist the seduction of the world.
 - b. Anointing teaches us what is right.
 - 2. Obey your calling.
 - a. Your salvation depends on it.
 - b. The salvation of others depends on it too.

XIII. We must not lose the demonstration of the Holy Spirit.

- A. We must always be submitted to the leading of the Holy Spirit.
 - 1. We must respond to that leading.
 - 2. To be effective, we need plans to achieve His leading.
 - a. We must also be ready, at any time, to cast our plans aside, and let the Holy Spirit take control.
 - b. Remember, the Holy Spirit always does things right.
- B. Does that mean, then, that we shouldn't make plans?
 - 1. Certainly not!
 - 2. God is sovereign; we oftentimes don't understand.
 - a. We must understand, though, that no matter how sincere we are, our wills sometimes get in the way.
 - b. Sometimes we are not ready for everything the Lord has for us.
 - i. We think we can handle it, but God is wise.
 - ii. He reveals more to us as we're ready.
 - 3. We must plan to accomplish His purpose.
 - a. However, what's most important isn't your plan.
 - b. Ultimately, what's important is accomplishing His purpose.

- C. Apostolic churches will inevitably seek help to be more effective.
 - 1. The question we must ask is “From whom will we seek help?”
 - 2. Secular people can train Apostolic churches to organize, plan and strategize.
 - a. While helpful, it is not enough.
 - b. The church can't be run like a business.
 - 3. Other churches can teach Apostolics to organize, plan and strategize.
 - a. They don't have a conviction for Apostolic doctrine or demonstration.
 - b. What you believe does affect how you think.
 - c. Neither Apostolic doctrine nor demonstration can be sacrificed.
 - 4. Only those filled with the Spirit are committed to the leadership and demonstration of the Holy Spirit.
- D. Spiritual people can be organized, strategic thinkers.
 - 1. Spiritual demonstration must be encouraged (I Co. 14:39; I Th. 5:19-20).
 - 2. There is a right way for Apostolics to be more organized and more effective.
 - 3. God will establish leaders with a firm conviction to have the demonstration of the Holy Spirit, who also believe the Apostolic church can be more effective without losing that demonstration.

HANDOUT

The purpose of better organization is to be more effective.

- Part of being more effective is being more effective spiritually.
- It is, in fact, the most important part of being more effective.

We cannot be more effective spiritually without maintaining our spiritual commitment.

- We must be committed to spiritual leadership and Apostolic values.
- We must be committed to Apostolic message and doctrine.

Spiritual people do benefit from being organized.

- Goals are more clearly defined.
- Through planning and organization, you are more realistic.
- Your time is better spent.
- You have greater confidence in yourself.
- You will, then, be better prepared for even bigger challenges.

It is possible to balance organization and spiritual sensitivity.

- Organization and spiritual sensitivity are not mutually exclusive.
- In fact, doing these things can improve your spiritual leadership.
- Keeping things balanced, though, requires a commitment to three things:
 - to pursue growth spiritually,
 - to maintain the essentials, and
 - to maintain our personal devotions.

Growth makes us uncomfortable.

- Even spiritual growth can be risky, but faith leaves us no choice.
- We should always strive to be more effective spiritually.
- We can, and must, maintain a commitment to core values:
 - our vision,
 - the Word,
 - the lost,
 - the Apostolic message,
 - a separated life,
 - integrity,
 - humility,
 - anointing, and
 - the demonstration of the Holy Spirit.

We don't grow spiritually by replacing or abandoning the essentials.

- Spiritual growth requires that we sustain them.
- There is no reason to abandon these things to be an organized person.
- You cannot be spiritual without personal prayer and Bible reading.
- Keeping things balanced requires that your personal motives be pure.
- Selfishness and spirituality are incompatible.

Your goal must be to be more effective spiritually.

- That goal will help keep things balanced.
- That goal requires obedience to the vision from the Lord.
- It requires that you take responsibility.
- Improving organizational skills is a practical part of spiritual growth.

Practical skills can be of great spiritual benefit.

- Planning, organization and strategy are useful skills for spiritual effectiveness.
- The purpose is to enhance the moving of the Holy Spirit (not to replace it).
- These skills help us fulfill our vision, increase our confidence in the effectiveness of the Holy Spirit in us, and improve our testimony.
- Planning and organization can make us more spiritually sensitive and responsive.

You must maintain your values.

- While learning to blend organization into your spiritual walk, there are foundational values that cannot be sacrificed:
 - dependence on the Word of God,
 - commitment to the Great Commission,
 - commitment to the Apostolic message,
 - separation from sin and the world,
 - vision,
 - integrity,
 - humility,
 - God's anointing, and
 - the demonstration of the Holy Spirit.
- The concept of organization and planning is a different, perhaps frightening step.
 - It takes time to get comfortable with the concept.
 - It doesn't "feel" very spiritual.
- Strengthen your commitment to your values beforehand.

We must maintain our dependence on the Word of God.

- To be approved of God, we must live in accordance with His Word (II Ti. 2:15).

Organization is not a substitute for the ministry of the Word.

Organized people are just as obligated to obedience as disorganized.

- Our love for Christ is proven through our obedience (Jn. 14:23).
- The Word of God is a foundation that cannot be changed (Re. 22:18-19).

We must maintain our commitment to the Great Commission.

- Jesus commanded us to witness to the uttermost part of the earth (Ac. 1:8).
- God desires for every soul to be saved (Ac. 17:30).
- He expects us to have compassion for every soul (Mt. 18:10).
- Certainly we need to be better organized to better fulfill this simple commission.

- We must be committed to reaching the whole world with the message of Christ.

We must remain committed to the Apostolic message.

- The Apostolic imperative is still true today (Ac. 2:38).
- There is no other message.
- It is His Spirit that reigns in our souls; nothing else will suffice.
- There is no other name that can save (Ac. 4:12).
- There is no other faith (Ep. 4:4-6).
- The theme of Ephesians, the unity of the Church, is applicable today.
 - There is not one salvation for the Jews, and another for the Gentiles.
 - There is one salvation for all.
 - The Church is not a blend of multiple faiths.
 - We dare not endorse other religions or doctrines; we must steadfastly adhere to the Apostolic message.
- We cannot be complacent about truth.
 - There is no other foundation (I Co. 3:11).
 - There is no sacrifice other than Christ's sacrifice (He. 9:26-28).
- If God gives you a strategic vision, it will adhere with the Apostolic message.

We must maintain our separation from sin and the world.

- God's people must separate themselves from the world (II Co. 6:17).
 - Separation is for the sake of moral purity; it is not an excuse for spiritual arrogance.
 - To be ambassadors of the Gospel, we must be examples of moral purity and humility in the midst of a sinful world.
- God's people are holy (I Pe. 2:9).
 - "Peculiar" is taken from the Greek word meaning possession.
 - This refers to three things:
 - we are His possession,
 - we are identified as His, and
 - He has purchased us.
 - We are, then, "peculiar" to Him.
- He is the vine; we are the branches (Jn. 15:5).
 - We only have life through Him.
 - We can do nothing without Him.

We must maintain vision.

- To maintain vision, we must persevere (Ga. 6:9).
 - Leadership requires stamina.
 - Sometimes it requires standing alone.
 - To lead means to be in front, leading in the quest for a vision.
- To accomplish great things, we must strive for them (I Co. 9:24).
 - We practice discipline as we strive for mastery, and crown of victory.
 - We strive for the stature of Christ, knowing we will not attain it in this life.

The diligent striving is part of our calling.

We must maintain our integrity.

- God has never tolerated injustice or dishonesty (Le. 19:35-6).
He requires integrity in our business dealings.
He requires it in our personal relationships as well.
- We cannot retaliate (Ro. 12:17).
We must maintain integrity when mistreated.
Bitterness and revenge will block vision.
- Success can blind you.
Beware of the temptation to use organization and planning skills for unethical personal gain.
God has given you these skills to help others.
- Struggle tests your vision and commitment; success tests your integrity.
- Sometimes what seems to be great spiritual accomplishment has more to do with self than spirituality.
- When integrity wanes, we are more concerned with the acclaim of success (even “spiritual success”) than fulfilling God’s will.

We must maintain humility.

- A key distinction between David and Solomon was their humility.
David was a great leader, but not immune from his carnality.
Though Solomon possessed great wisdom, he failed to remain humble.
David's kingdom was established by God.
Solomon's kingdom was divided upon his death.
- Humility is essential to God's blessing (Mi. 6:8).
Humility is tied to justice, mercy and integrity.
We cannot retain our integrity without humility.
- He exalts those that humble themselves (Lu. 18:14).
- In His kingdom, greatness is found in humility.
- Jesus is our greatest example of humility.
He demonstrated his humility at the Last Supper (Jn. 13:4-17).
When finished, Jesus told them to follow His example (Jn. 13:13-15).
The greatest example, though, is Calvary (Ph. 2:5-8).
Jesus understood His deity, yet willingly forsook it.
He emptied Himself of His divine rights.
He died willingly for us.
Christ is the one man who never deserved to die.
Christ alone earned the right to be worshipped.
He died accursed that we could die without sin.
Knowing His sacrifice compels us to the same kind of humility.
- Again, success can blind you.
- Like Solomon, we may accomplish great things in men’s eyes, but we only have God’s anointing through humility.

We must have God's anointing.

- Samson's life is a tragic story of neglected anointing.
Success brings temptation.
Samson became proud in his success, played with sin, and lost his anointing (Ju. 16:19).
- There is nothing worth losing the moving of the Holy Spirit in our lives.
- Spiritual people don't become more effective by replacing the moving of the Holy Spirit with their own skills; they become more effective by submitting those skills to the leading of the Holy Spirit.
- Don't neglect your anointing (I Ti. 4:14-16).
Anointing helps us resist the seduction of the world (I Jn. 2:27).
Your salvation depends on it; the salvation of others depends on it too.

We must not lose the demonstration of the Holy Spirit.

- To be effective, we need plans to achieve His leading.
- We must also be ready, at any time, to cast our plans aside, and let the Holy Spirit take control.
- Does that mean, then, that we shouldn't make plans?
Certainly not!
Sometimes we are not ready for everything the Lord has for us.
He reveals more to us as we're ready.
- Ultimately, what's important isn't our plans, but accomplishing His purpose.

Apostolic churches will inevitably seek help to be more effective.

- The question we must ask is, "From whom will we seek help?"
- Secular people can train Apostolic churches to organize, plan and strategize.
The church can't be run like a business.
- Other churches that can teach Apostolics to organize, plan and strategize.
They don't have a conviction for Apostolic doctrine or demonstration.
What you believe does affect how you think.
Neither Apostolic doctrine nor demonstration can be sacrificed.
- Only those filled with the Spirit are committed to the leadership and demonstration of the Holy Spirit.
- There is a right way for the Apostolic church to become more organized and more effective.
- God will establish leaders with a firm conviction to have the demonstration of the Holy Spirit, who also believe the Apostolic church can be more effective without losing that demonstration.