

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

LEADERSHIP DEVELOPMENT IN THE LOCAL CHURCH:
AN INTENTIONAL STRATEGY FOR DEVELOPING LEADERS AT EVERY LEVEL

DOCTOR OF MINISTRY PROJECT

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DOCTOR OF MINISTRY

By

Brian Keith Moss

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THESIS PROJECT APPROVAL SHEET

GRADE

MENTOR: Dr. Charles N. Davidson
Director, Doctor of Ministry Program
Associate Professor of Chaplaincy

READER: Dr. David W. Hirschman
Acting Dean
Assistant Professor of Religion

ABSTRACT

LEADERSHIP DEVELOPMENT IN THE LOCAL CHURCH: A SEVEN STEP PROCESS FOR DEVELOPING LEADERS AT EVERY LEVEL

Brian K. Moss

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Mentor: Charlie N. Davidson

Every evangelical pastor knows that they have a responsibility to make disciples, and most of their churches have a system for doing so. They also know that every healthy church needs healthy leaders.

As fewer and fewer of the next generation drop out of church and consequently leadership roles in the church, the evangelical church is facing a serious crisis. Most church leaders would agree that developing new leaders is a critical responsibility of the local church, yet very few churches actually have an intentional leadership development process. Even worse, many pastors are confused as to how leadership development differs from standard discipleship.

Utilizing surveys of sixty-four church leaders, this project will identify the state of current leadership development among churches and will then submit a model for implementing intentional leadership development in the local church.

Abstract length: 136

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INTRODUCTION

Statement of the Problem

“Everything rises and falls on leadership.”¹ That axiom was certainly true of the church that this author pastors. The story of this church is a classic study of the ebb and flow of church life in direct proportion to the strength of its leadership. Its story began in the summer of 1962. Allen Memorial Baptist Church, located in Salisbury, Maryland, launched a new mission work on the other side of town aimed at reaching young families with children. They hosted their first Vacation Bible School that summer and began holding services in a house on South Division Street. James Collison served as their first pastor from 1963-65. The new church, called *South Salisbury Baptist Chapel*, quickly outgrew their space and subsequently purchased two additional lots on South Division. Although the church changed pastors two more times from 1963 to 1970, growth continued with an average attendance around eighty, including children, and the congregation changed its name to *South Salisbury Baptist Church* in 1969.

Under the direction of a new charismatic, visionary pastor, Bert Benz (1971-76), the church voted in 1975 to purchase 8.712 acres of land on Dixon Road for \$13,000 and build a new building at that site. The congregation changed its name to *Oak Ridge Baptist Church* (ORBC) in June, 1975.

However, soon after construction began on the new \$182,000 facility on Dixon Road, the church lost its fourth pastor. In spite of this setback, the construction was completed and the congregation celebrated its first services in their new facility on June 26, 1977.

1. John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*, (Thomas Nelson, 1999), Introduction, Kindle ebook.

The church then called as its next pastor Gary Hawkins, who served from 1977-83. Reverend Hawkins was not a visionary leader. The church saw no measurable growth under his pastorate and he left after only five years to pursue a position as the head chaplain at the local hospital. The church, shaken but determined, then called James Davis as its sixth pastor in 1983 who would serve nearly fifteen years. Pastor Davis' leadership style was passive and better suited to a teacher than a leader. The church continued to average less than a hundred and the baptismal waters rarely stirred. The church baptized only 34 people over a span of 15 years, most of whom were children of members.

Nature abhors a vacuum and this is equally true in the spiritual life of a church. In the absence of strong leadership from its pastor, cracks began to form in the foundation of ORBC in 1997. What happened next is a case study in the toxic combination of a passive leader with what Guy Greenfield has identified as "pathological antagonists."²

Two core leader families became engaged in a business conflict outside the church that eventually made its way inside. After two successive church business meetings turned bad, both families ultimately left the church. These two families had occupied nearly every substantial leadership position in the church including treasurer, adult Sunday school teacher (there was only one adult class), choir director, and chairman of the deacons.

Attendance dropped below fifty and finances were strained. There were virtually no visitors to the church and those who did visit usually did not stay. The faithful few who remained felt betrayed by their pastor. They wondered why he had not taken a stronger stand against the

2. Guy Greenfield, *The Wounded Minister: Healing from and Preventing Personal Attacks*, (Grand Rapids, MI: Baker Books, 2001), 14.

troublemakers. They wanted him to take action, and so he did. James Davis resigned as pastor in 1998 and the church was left in a state of near death.

The church was adrift. Without a leader and unable to pay the bills, a small core of about ten members began praying together and felt strongly that God had something in store for their future. They asked God to send them a new leader who could bring new life and a new chapter for the broken church.

As a result, in August, 1999, the church called this author, fresh out of Southwestern Baptist Theological Seminary to come serve as a bi-vocational pastor. With his head full of dreams, but a lack of any pastoral experience, they began rebuilding the church from the ground up. In October, 1999, the core team attended a satellite simulcast of Rick Warren's *Purpose Driven Church* seminar. Excitedly, they adopted the resolution to become a fully functional Purpose Driven church.³ The church started to slowly implement changes internally as they began to shift focus externally.

Visitors began showing up. Worship attendance grew and life came back to a congregation thought dead. Membership grew, people were being saved and baptized, finances stabilized and they found themselves weekly trying to solve good problems.

During the years 2000-2007, keeping up with the rapid growth was like trying to remain still in an out of control roller coaster. ORBC averaged 41% growth from 2000-2003 and quickly ran out of room. In 2004, the church relocated to a shopping center and then experienced an average of 72% growth from 2004-2006. It seemed that every quarter the church was faced with some huge leadership decision effecting polity, structure, staffing or buildings. It was very

3. Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*, (Grand Rapids, MI: Zondervan, 1995).

exciting, but also very tiring. The challenge for wise leadership grew along with the church. This author was receiving a crash course in leadership through seminars, visits to growing churches, reading dozens of books, studying great leaders and spending time in constant prayer.

Then suddenly, almost without noticing, the growth began to slow. ORBC saw a 35% increase in 2007, half of the prior year, and then an average of only 1% growth during 2008-2012.

With fewer major decisions and a more stable environment, this author began to feel the engines of growth revving down. The roller coaster ride was ending, but this author's emotions were confused.

On the one hand, there was room to breathe, but on the other hand, ORBC was reaching fewer people for Christ. The leadership was asking new questions and facing new problems. What was the primary cause for the slowdown? Is this a long-term trend? Is it due to physical facilities constraints? Is this due to a systems problem? Is it being caused by fatigue? Is this an indicator of the author's leadership lid? Has the church's methodology become irrelevant? Is the leadership becoming complacent? Are the assimilation processes broken? Has there been an unintentional shift in the church's focus and passion from evangelism to tending sheep? Had the church neglected its sheep? Is this more normative and therefore healthier? Is this a cycle of growth staging the church for the next phase? Should the leaders even be concerned? These are the questions that flooded this author's mind from 2008-2010.

The church discovered that the answers were not simplistic, nor could they be encapsulated into a single root cause. After hundreds of hours of research and professional consultation, the executive leadership determined two primary growth inhibitors: facilities and leadership saturation. The church was doing everything that could possibly be done with the size

of its buildings and the capabilities of its staff. If the next level of kingdom growth were to be reached through this church, these two barriers needed to be addressed.

This project is the result of five years of extensive research, reflection, consulting, strategic planning and implementation. The results have radically changed the philosophy of ministry and leadership at this author's church. It is this author's hope that it can be used to help other churches transform their church leadership paradigm.

Statement of Limitations

As this project seeks to present a workable model for leadership development in the local church, it was the aim of this author to target churches of any size. However, this author recognizes that the results, conclusions and processes presented will best work in churches running three hundred to fifteen hundred in average weekend attendance.

The scope and intention of this project is to better identify, recruit, train and equip leaders for effective ministry in the church. It is not the intention of this project to address leadership development outside of the local church although many of the principles and strategies may apply in a broader scope.

Finally, this project relies heavily on leadership being built upon pre-existent discipleship systems. This author came across many leadership programs that were in fact discipleship programs. It is this author's contention that both systems are needed in the local church. Discipleship is a non-negotiable responsibility for all churches. The Great Commission given in Matthew 28:19-20, demands that every church make disciples. However, biblical leadership is built on top of a discipleship system. There is a need for a well thought out independent program that recognizes and develops leaders in the church. This project seeks to establish such a program.

In addition, this author found that there is also a general confusion between activating people into a ministry program in the church and leadership. Leadership and serving are not the same. Every believer is created, saved, called, gifted, and commanded to serve, but not every believer is a leader.

Theoretical Basis

Nearly every God initiated plan on this planet has been accomplished through the development of leaders. The Bible is the greatest collection of leader biographies in the world. Born from every socioeconomic class of every different personality type, varied in age, gender, educational background and using every kind of leadership style, the Bible teaches that God consistently moves the agenda of heaven on earth through the instrument of leadership.

God used leaders throughout redemptive history. He used Noah's ship building rescue mission, Abraham's journey of faith that birthed a nation, Joseph's painful rise to the parliament of Egypt, Moses' face off with a foolish Pharaoh, the tumultuous season of the Judges, followed by the good, the bad and the ugly kings of Israel and Judah. God used the incredible integrity of Daniel the diplomat, the skillful project management of Nehemiah the builder, the rag-tag gang of fishermen known as the apostles, and of course, the greatest leader of all history who accomplished the greatest work of all time, Jesus Christ. When God wants to fulfill a plan he starts by finding a man.⁴

4. 2 Chron. 16:9 All scripture quotations, unless otherwise indicated, are taken from the New Living Translation (NLT).

The Bible is the story of God's plan to redeem mankind from the sting of sin.⁵ The plan begins with the promise of Genesis 3:15, "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" and is ultimately fulfilled through the life, death and resurrection of Jesus.⁶

However, Christ's mission went far beyond the execution of that plan. Had salvation, secured through the substitutionary death on the cross, been the sole objective of Jesus' ministry, then the three-year equipping of the Twelve would have been a waste of time. Jesus himself stated clearly that he had come to build his church and that it would be run by leaders.⁷

The church was birthed by a leader who invested the majority of his ministry time mentoring new leaders. The very mission of the church, to take the gospel to the entire world and teach every new believer everything that was handed down from Christ, implies leadership. The multiplication of the church itself did not simply multiply individual believers, but rather, it multiplied the organizational gathering of those believers, or more precisely, follower gatherings. These gatherings had a clear hierarchical structure with distributed roles and responsibilities. This was not a man-made institution thought up to promote egotistical yearnings for power and position. God himself invested leaders into the church for the express purpose of fulfilling the intended design of turning disconnected disciples into fully devoted followers.⁸ The church was established by and is perpetuated through leadership development.⁹

5. 1 Cor. 15:56

6. Matt. 1:21, John 11:25-26, Rom. 6:4

7. Matt. 16:18

8. Eph. 4:11-12

9. 2 Tim. 2:2

Statement of Methodology

This project will address the questions: What is leadership? Why is it important to the church, and how can a church begin to intentionally developing leaders? These are the questions to which church leaders must have a clear answer. Churches that do not look past the routine of programs and activities are doomed to mediocrity and worse yet, their own demise. The church was established as a disciple-making factory focused on turning irreligious people into fully devoted followers of Jesus Christ. Fortunately for the perpetuation of the church, a natural byproduct of this disciple-making process is leaders.

The measure of Christian discipleship is reproduction, both evangelistically and functionally. In other words, Christians should be making more Christians and Christian leaders should be making more Christian leaders. However, the church often emphasizes the former and neglects the latter. Most leaders understand that the Great Commission¹⁰ was given for every Christian—make disciples. But many church leaders drop the ball when it comes to the Great Succession (2 Timothy 2:2), make developers.

This project will show that in spite of the proliferation of leadership development hype permeating the American church scene, most churches are not intentionally developing leaders. There is a clear disconnect between the perceived importance and the actual practice of leadership development within the local church. This project's aim is to present church leaders with a workable model for identifying, training and promoting ministry leaders in the local church.

Chapter One: Overview of Biblical Leadership Development

10. Matt. 28:19

Chapter one will provide a broad overview and introduction to the project. It will examine the biblical foundation for leadership development, summarize the literature used in this project, and introduce the survey data collected.

Chapter Two: Why Churches Should Establish a Leadership Development Process

Chapter two will provide the biblical and theoretical foundation for why every church needs a leadership development process. In addition, this author will examine the data provided by the sixty-four churches that took part in the research survey.

Chapter Three: Building Leaders from the Ground Up

Chapter three will provide the practical model for a leadership development program currently being used in the author's local church. This program provides a five level, step-by-step system for discovering, training, mentoring, deploying and promoting leaders in the church.

Chapter Four: Conclusion

Chapter four will provide a summary conclusion of the material presented in this project and make the case for leadership development in every church.

Review of the Literature

Books

*The Purpose Driven Church*¹¹ by Rick Warren is the quintessential pastors' guide to developing a strategic process designed to turn the unchurched into mature, mobilized members. Perhaps no other book (or pastor), other than the Bible, has had a greater influence on the American church than this one. Warren's clarity and simplicity causes the reader to feel

11. Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*, (Grand Rapids: Zondervan, 1995).

empowered and encouraged and left with a sense that this system can be easily adapted into nearly every church, bringing greater productivity and effectiveness. This book is the basic manual for systematically building disciples of Jesus.

*Being Leaders: The Nature of Authentic Christian Leadership*¹² by Aubrey Malphurs is a thoroughly biblical review of the character, role, and responsibility of Christian leadership. This excellent book also includes over fifty pages of resources for evaluating ones personal leadership character, style, integrity, giftedness, relational skills, and passion.

*Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*¹³ by Aubrey Malphurs and Will Mancini is a thorough resource designed to help pastors lay out the framework of a leader development program in their church. Using the analogy of building a house, Malphurs and Mancini work their way from the foundation of the importance of leader development to the final touch up work of tweaking systems and processes of the development pipeline.

*The Secret: What Great Leaders Know and Do*¹⁴ by Ken Blanchard and Mark Miller, vice president of training and development for Chick-fil-A, Inc., tells the story of a middle manager, Debbie, who is placed into a position of leadership but lacks the practical skills to lead effectively. Through a mentorship program in her company she learns five powerful practices that all great leaders must master, outlined using the acrostic S.E.R.V.E.

12. Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003).

13. Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker, 2004).

14. Ken Blanchard and Mark Miller, *The Secret: What Great Leaders Know and Do*, 2nd ed. (San Francisco: Berrett-Koehler Publishers, 2009).

*The Master Plan of Evangelism*¹⁵ by Robert E. Coleman is considered by many to be the classic work on Jesus' method of evangelism through mentorship. The author examines the process and strategy used by Jesus in selecting, training, supervising, deploying and reproducing leaders for the global propagation of the gospel and makes the case that it is this method alone that will effectively fulfill the great commission.

*Developing the Leader Within You*¹⁶ was John C. Maxwell's first New York Times bestseller. In this book, Maxwell specifies ten critical factors necessary for effective leadership and practical strategies for growing in each of these. Filled with one liners, stories, anecdotes and humorous quotes, this book is a must read for all leaders.

*Developing the Leaders Around You: How to Help Others Reach Their Full Potential*¹⁷ by John C. Maxwell is an excellent follow-up work picking up where *Developing the Leader Within You* left off. Maxwell asserts, "There is no success without succession," and provides concrete wisdom for doing just that through this book.

*High Expectations: The Remarkable Secret for Keeping People in Your Church*¹⁸ by Thom Rainer is an excellent compilation of an exhaustive research study analyzing the characteristics of highly effective evangelistic churches (baptism ratio of less than 20:1) that are also keeping those they win. The primary conclusion is that these churches unapologetically

15. Robert E. Coleman, *The Master Plan of Evangelism*, (Kindle: Revell).

16. John Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson, 2003) 10.

17. John Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson, 2003).

18. Thom S. Rainer, *High Expectations: The Remarkable Secret for Keeping People in Your Church*, (Nashville: Broadman & Holman, 1999).

place high expectations on their members and have created assimilation systems that engage the members in retention strategies.

*Essential Church: Reclaiming a Generation of Dropouts*¹⁹ by Thom S. Rainer and Sam S. Rainer III, though not titled well, is an alarming wake-up call for America's church leaders regarding the retention of the next generation. After delivering the bad news that some 70% of churchgoing young adults will drop out between the ages of 18 and 22, the authors provide some insight into the practices of churches which are effectively keeping the next generation engaged.

*The Next Generation Leader: Five Essentials for Those Who Will Shape the Future*²⁰ by Andy Stanley is a must read for modern church leaders who are struggling with knowing what practices are essential for leaders. The book is written with a feeling that the reader is being mentored personally by a caring expert who has "been there, done that." Stanley's no nonsense approach combined with practical wisdom gives leaders a refreshing confidence that they can be more effective by doing less.

*What They Didn't Teach You in Seminary: 25 Lessons for Successful Ministry in your Church*²¹ is a somewhat 'tongue in cheek' presentation since the author, James Emery White, is himself a seminary professor. The book is really an attempt to fill in the gaps on some of the more practical areas of wisdom that every new church leader should know before jumping headlong into the waters of pastoral ministry. The book is filled with practical truths garnered

19. Thom S. Rainer and Sam S. Rainer III, *Essential Church: Reclaiming a Generation of Dropouts*, (Nashville: B & H, 2008).

20. Andy Stanley, *Next Generation Leader: 5 Essentials for Those Who Will Shape the Future*, (Colorado Springs: Multnomah, 2003).

21. James Emery White, *What They Didn't Teach You in Seminary: 25 Lessons for Successful Ministry in Your Church*, (Grand Rapids: Baker Books, 2011).

from a lifetime of service mixed with several warnings concerning the most frequent potholes that have taken pastors out of ministry time and again.

*Built to Last: Successful Habits of Visionary Companies*²² by Jim Collins and Jerry Porras, is a fascinating research study of the reasons behind companies that have successfully endured the test of time. These companies, guided by a vision beyond profitability, shared a common set of beliefs and practices that not only preserved their legacy over generations but also multiplied their growth and income.

*Good to Great: Why Some Companies Make the Leap and Others Don't*²³ by Jim Collins is a bestselling business book that examines the values and practices of some of the most successful American companies. The author details the difference making attributes of corporations that set themselves apart from the plethora of good companies by ruthlessly incorporating the disciplines of greatness.

Theses

*Developing a Strategic Intern Program for Prestonwood Baptist Church*²⁴ by Jarrett Stephens provides an excellent model for supplementary training and equipping of those who are pursuing a vocational ministry in a local church. The ideal for the Prestonwood model is a post-seminary graduate seeking to gain practical experience as well as benefit from a well-established network connection to a future position.

22. Jim Collins, *Built to Last: Successful Habits of Visionary Companies*, (New York: Harper Collins).

23. Jim Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't* (New York: HarperCollins, 2001).

24. Jarrett L. Stephens, "Developing a Strategic Intern Program for Prestonwood Baptist Church" (DMin thesis, Liberty University, 2011).

*A Strategy for Developing Kingdom Leaders*²⁵ by Stanley A. Gillcash is a personalized account of the early stages of a leadership development program implementation undertaken in order to move a growing church from committees to teams by empowering lay leaders. The military background shared by Gillcash and all of his staff decidedly impacted his models and framework. Beginning with some basic assessments in the areas of temperament, passion and gifts, the goal is primarily to mobilize the members into various areas of ministry service and then begin mentoring them as they serve.

*Developing a Leadership Training Program*²⁶ by Randall Frank Gilman is as much a critique of small church polity as it is an analysis of a proposed leadership development program for the local church. Much of the author's views presuppose a small church environment wherein relationships are key.

*A Leadership Training Manual for the 21st Century Church Leader Based on the Pattern and Principles Jesus Created To Train the Twelve Apostles*²⁷ by Gregory Baxter is an excellent thesis that builds a modern day leadership development framework based upon A. B. Bruce's 19th century seminal work, *The Training of the Twelve*.²⁸ The model is built on Christ's instruction to the twelve disciples in four distinct stages; the calling of the spiritual leader, the character of a spiritual leader, the competence of a spiritual leader, and the commission of a

25. Stanley A. Gillcash, "A Strategy for Developing Kingdom Leaders" (DMin thesis, Liberty University, 2010).

26. Randall Frank Gilman, "Developing a Leadership Training Program" (DMin thesis, Liberty University, 2010).

27. Gregory Baxter, "A Leadership Training Manual for the 21st Century Church Leader Based on the Pattern and Principles Jesus Created To Train the Twelve Apostles" (DMin thesis, Liberty University, 2011).

28. Alexander Balmain Bruce, *Training of the Twelve: Passages Out of the Gospels Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship*, (Edinburgh: T & T Clark, 1871).

spiritual leader. Baxter argues that the church has gone overboard in borrowing leadership teachings and principles from secular culture and must return to a solidly biblical model in order to effectively train spiritual leaders for the twenty first century.

Articles

Filling the Pipeline: Shifting the Value of Leadership Development is an excellent article focused on the neglect of intentional leadership development in many organizations; specifically, as it relates to leadership succession.²⁹ According to Gerke, “While nearly everyone values the idea of developing leaders; few organizations have made it an operative value and built their systems around it.” Yet Gerke states that the church, more than any other organization, has the greatest potential for building an intentional leadership pipeline. The article goes on to suggest five simple ways this can be accomplished.

Four Steps for Developing New Leaders by David B. Earley is a simple, systematic, four stage approach to reproducing leaders: model it, mentor it, motivate it, and multiply it.³⁰ Modeling occurs when the leader intentionally recruits an apprentice who then goes through a period of observation knowing that they will ultimately become the leader. The Mentor stage allows the apprentice to “test run” the role in the presence of the current leader where they can receive encouragement and feedback. When ready, the apprentice is then allowed to lead by themselves for a set time and then evaluated by the mentor. After successful solo flights, the new

29. Damian Gerke, “Filling the Pipeline: Shifting the Value of Leadership Development,” *Leadership Link*: page nr., accessed June 29, 2013, <http://www.malphursgroup.com/images/Articles/FillingthePipeline.pdf>.

30. David B. Earley, “Four Steps for Developing Leaders,” *Faculty Publications and Presentations*: page nr., accessed August 12, 2013, http://digitalcommons.liberty.edu/lts_fac_pubs/133

apprentice is installed in the “Multiply” stage as a new leader who then repeats the process with their own apprentice.

Church-Based Training for Leaders by Don Fanning is an excellent article focused on returning the theological and practical equipping of church leaders back into the context of the local church rather than an institutional framework.³¹ Fanning argues that the systems created by the Western world to train ministry leaders has become too complex and lacks the environment for practical experience and direct observation. In addition, he argues strongly that the Western models are woefully inadequate to be used in the mission fields where the greatest amount of kingdom increase and leadership needs exist.

Scripture

Perhaps one of the richest Old Testament passages relating to leadership development is found in Exodus 18:13-26. In this passage Moses’ father-in-law, Jethro, advises him after watching his leadership interaction with the Israelites. Jethro asks him, “Why are you trying to do all this alone? This is not good! You’re going to wear yourself out—and the people, too.” He then counseled Moses to select God-fearing leaders over groups of one thousand, one hundred, fifty, and ten, and then empower them to decide the smaller matters, and only bring the major issues to Moses.

This passage is replete with leadership lessons. Let’s examine just two. First, great leaders are great listeners. Moses could have easily dismissed Jethro’s wise counsel by thinking to himself, “I’m God’s appointed leader! I just pulled off Mission Impossible successfully freeing six million people from the strongest nation on earth. Thanks anyway, but I think I’ve got

31. Don Fanning, “Church Based Training for Leaders,” *Themes of Theology that Impacts Missions*: page nr., accessed August 14, 2013, http://digitalcommons.liberty.edu/cgm_theo/5

this!” Instead, Moses humbly and wisely listened to an outside perspective and the whole nation benefited from it.

Second, great leaders are great equippers. What made Moses great was not his management experience from the palace but his Midian experience from the desert where he learned to be a shepherd. As a prince of Egypt he had learned to love things and use people. As a shepherd of Israel he learned to love people and use things (Isaiah 63:11). The power of Jethro’s advice was not that Moses could ease his own load but that he could empower and equip other leaders to share the whole load. This idea of valuing people by giving away authority and responsibility is at the core of leadership development. Leaders are not developed in order to get more done. That’s task-based leadership and simply creates more followers. Leaders are developed because God has distributed the gifts and calling of leadership among many. Developing leaders is a way of honoring God by acknowledging God’s wisdom in distributing these gifts and valuing the people that he has given the church the privilege of leading. It is an act of worship.

The book of Judges is, in essence, a historical account of the value of leadership. When Israel was led by wise and godly leaders, the nation prospered and experienced God’s favor. When Israel was led by foolish or weak leaders, the nation experienced setbacks and was easily defeated by their enemies. Worse still, when the nation had a vacuum of leadership, chaos reigned and evil prospered: “In those days Israel had no king; all the people did whatever seemed right in their own eyes.”³²

32. Judg. 21:25

Everything rises and falls on leadership, even nations: “Without wise leadership, a nation falls; there is safety in having many advisers.”³³ The Hebrew word used in this verse for ‘wise leadership’ is תַּחְבּוּלָה (*taḥbūlâ*). The root stem תַּחְבּוּל means ‘rope’, particularly used as a nautical cord used in sailing. The inference here is that successful nations require an experienced hand for steering and directing the course of a ship. Great leaders lead by vision. “Leaders must not only know where they are going; they must also make others glad to go with them. They have been described as “the ones who know the way, go the way, and show the way.”³⁴

Since leadership is all about equipping others, selecting the right mentee to invest in is one of the most critical decisions a leader makes. Jesus took this process very seriously when selecting the disciples: “One day soon afterward Jesus went up on a mountain to pray, and he prayed to God all night. At daybreak he called together all of his disciples and chose twelve of them to be apostles.”³⁵ Certainly there are many criteria such as character, competency and chemistry, which are taken into account when selecting potential leaders, but the urgency of impassioned prayer must never be overlooked.

The very first instance of the word ‘church’ is found in Matthew 16:18–19, “Now I say to you that you are Peter (which means ‘rock’), and upon this rock I will build my church, and all the powers of hell will not conquer it. And I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven.” From the very establishment of the church itself, Jesus instituted the

33. Prov. 11:14

34. Elmer Towns, John Borek, and Danny Lovett, *The Good Book on Leadership: Case Studies from the Bible* (Nashville: B&H Publishing, 2005), 43.

35. Luke 6:12–13

role of leadership in the church's power and perpetuation. Of course, in this passage, Jesus is not speaking to Peter exclusively but representatively referring to the disciples as a whole.³⁶

“For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.”³⁷ The world's view of leadership is about power, position and prestige but biblical leadership is about serving others. A biblical leader places the needs of others ahead of themselves doing whatever it takes, even to the point of sacrifice to add value to their followers.

The Great Commission is the perfect New Testament picture of delegation and empowerment. The very destiny of the church depends upon a constant stream of each generation re-commissioning the next with the very same marching orders handed to it traced back to its founder: “Jesus came and told his disciples, ‘I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.’”³⁸

Every movement needs a mentor. When Christianity began to spread outside of Jerusalem, the church's first leaders quickly recognized the dire need for expert leadership to guide the movement so they sent Barnabas. After he assessed the movement and saw its growth he quickly recruited Saul to assist.

When the church at Jerusalem heard what had happened, they sent Barnabas to Antioch. When he arrived and saw this evidence of God's blessing, he was filled with joy, and he encouraged the believers to stay true to the Lord. Barnabas was a good man, full of the Holy Spirit and strong in faith. And many people were brought to the Lord. Then Barnabas went on to Tarsus to look for Saul. When he found him, he brought him back to

36. William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Art Farstad (Nashville: Thomas Nelson, 1995), 1266.

37. Matt. 20:28

38. Matt. 28:18–20

Antioch. Both of them stayed there with the church for a full year, teaching large crowds of people. (It was at Antioch that the believers were first called Christians.)³⁹

With this one leadership call Barnabas was able to equip the new Christians in Antioch and train a new equipper at the same time. This is the perfect example of the leadership axiom, “Never do ministry alone.”⁴⁰

The greatest task of leadership is to produce more leaders. John Maxwell says, “There is no success without a successor.”⁴¹ This is also seen in the establishment of the early church. As the gospel spread, Paul and Barnabas made sure that each church also had sanctioned leaders:

After preaching the Good News in Derbe and making many disciples, Paul and Barnabas returned to Lystra, Iconium, and Antioch of Pisidia, where they strengthened the believers. They encouraged them to continue in the faith, reminding them that we must suffer many hardships to enter the Kingdom of God. Paul and Barnabas also appointed elders in every church. With prayer and fasting, they turned the elders over to the care of the Lord, in whom they had put their trust.⁴²

The New Testament has a lot to say about the qualifications of leadership. Obviously, godly character is paramount for any church leader. But it takes more than character to skillfully lead God’s people. It also takes competence and a track record. Paul says, “Now, a person who is put in charge as a manager must be faithful.”⁴³ The Greek word for ‘faithful’ used here is πιστός [*pistos*] which denotes trust or belief. Building trust and earning credibility cannot be hurried.

39. Acts 11:22–26

40. Tony Morgan and Tim Stevens, *Simply Strategic Volunteers: Empowering People for Ministry* (Loveland: Group, 2005), 96-97.

41. John Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson, 2003) 10.

42. Acts 14:21–23

43. 1 Cor. 4:2

Churches which are serious about developing leaders will need to establish systems that will allow these potential leaders to earn trust and increased responsibility over time.

Arguably the salient verse concerning leadership development is 2 Timothy 2:2: “You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others.”⁴⁴ The Apostle Paul here clearly outlines five generations of leadership succession. Paul was appointed by Jesus himself. Timothy was trained by Paul who now admonishes him to train others who themselves will pass on this legacy to trainers. Paul mentored Timothy through three distinct levels of leadership. First, Paul relates to Timothy as a parent, calling him his “son in the faith,”⁴⁵ then he deploys him as a pupil of the faith,⁴⁶ and finally he commissioned him as an equal partner in the faith.⁴⁷

“If anyone wants to provide leadership in the church, good!”⁴⁸ In many American churches today, top leadership is reserved for a select few and is a closed system. The average member who is feeling God’s calling on their life to move up in leadership will eventually hit a glass ceiling, a point at which they cannot progress internally. Normally they will be told that in order to move up they must move out; literally. They are usually directed to quit their job, sell their home and go to seminary that usually requires a geographical relocation. The Apostle Paul,

44. NLT

45. 1 Tim. 1:2

46. Acts 19:22

47. Rom. 16:21

48. 1 Tim. 3:1 The Message

however, looked for church leaders internally and encouraged them to step up in order to move up.

“An elder must live a blameless life. He must be faithful to his wife, and his children must be believers who don’t have a reputation for being wild or rebellious.”⁴⁹ Leadership is a skill set and a gift set built on a character set. Church leaders set the bar for living the Christ-centered life. Therefore, character precedes competence in the church and no amount of talent can make up for a lack of integrity.

“Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God. Don’t lord it over the people assigned to your care, but lead them by your own good example.”⁵⁰

Church leaders are in the people business. Their goal is not to direct programs but to develop people. Peter learned the hard way that in order to be first one must become a servant. Church leaders are committed to the habits of living and giving. Living their life as a model and giving their life as a martyr.

“Remember your leaders who taught you the word of God. Think of all the good that has come from their lives, and follow the example of their faith.”⁵¹ Great leaders are great learners; before they can steer they have to study. No amount of business books can substitute for the timeless wisdom of scripture. A church leader is one who has a message worth remembering, a lifestyle worth considering and a faith worth imitating.

49. Titus 1:6

50. 1 Pet. 5:2–3

51. Heb. 13:7

CHAPTER ONE:
OVERVIEW OF BIBLICAL LEADERSHIP DEVELOPMENT

What is Leadership?

What is a leader? Surprisingly, this is not an easy question to answer. When asked the question, “How would you define a leader?” on this author’s survey of church leaders, 64 respondents provided 53 different answers, and 13 did not even attempt a guess. So why is the topic of leadership so fuzzy?

One reason may be that many are divided on the origin of leadership. Are leaders born or made? Is leadership a result of nature or nurture? Are there genetic characteristics that one is born with which provide a distinct inclination towards leadership?

The correlation of behavioral genetics and natural leadership has been the basis for extensive research of identical twins performed by Professor Richard D. Arvey, Head of the Department of Management and Organization, National University of Singapore. Following three extensive independent studies among 200 identical twin pairs over three years, Professor Arvey concludes that there may be some implications for entrepreneurial leadership attributed to genetic proclivity for high intelligence and extroverted personality, but,

Is there a specific gene that will determine whether one becomes a leader? Most likely not—leadership is an exceptionally complex behavioral phenomenon that most likely involves a set of genes interacting with each other, and the environment and such complexity will be difficult to pin down with any degree of specificity. Thus, the notion of using genes to select or identify leaders will probably not happen, at least for the foreseeable future.¹

1. Professor Richard D. Arvey, “Leadership: Is it in the genes?,” Accessed August 24, 2013, http://www.iedp.com/Leadership_Is_It_In_The_Genes

There is no secret bio-chemical formula for leadership. If leaders are not formed from the womb, then perhaps it is the culmination of environment, experiences and opportunity.

According to Ronald E. Riggio, Ph.D., the Henry R. Kravis Professor of Leadership and Organizational Psychology and former Director of the Kravis Leadership Institute at Claremont McKenna College,

To cut to the chase, the answer is: 'mostly made.' The best estimates offered by research is that leadership is about one-third born and two-thirds made. The job of leading an organization, a military unit, or a nation, and doing so effectively, is fantastically complex. To expect that a person would be born with all of the tools needed to lead just doesn't make sense based on what we know about the complexity of social groups and processes.²

If leaders are mostly made, then what is the primary mechanism for making leaders? It is this author's belief that the majority of skills necessary for effective leadership are fostered through life experiences. Great leadership requires effective communication, team building, conflict management, and planning. All of which are acquired skills often learned through the combination of trial and error combined with educational pursuit. Jim Collins said, "Greatness is not a function of circumstance. Greatness, it turns out, is largely a matter of conscious choice and discipline."³

The truth is leaders are both born and made: born with specific temperament and personality characteristics that excel in a particular leadership environment and made in the crucible of exposure and experience. A leader's temperament provides him with an innate

2. Ronald E. Riggio, Ph.D., "Leaders: Born or Made?," Accessed September 13, 2013, <http://www.psychologytoday.com/blog/cutting-edge-leadership/200903/leaders-born-or-made>

3. Jim Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't* (New York: HarperCollins, 2001), 11.

relational matrix by which he influences people towards a common goal, but it is his set of leadership skills that equips him with the necessary tools to accomplish this goal.

Church leaders come in all shapes and styles. The Bible is filled with leaders from every background: rich and poor, educated and uneducated, outgoing and introverted, young and old, male and female, and every ethnicity under the sun. God does not seem to care much about pedigree. But there are some non-negotiable requirements of church leadership. A leader is born when a person of character, seasoned and competent, is called to influence God's people to accomplish God's plan. Godly leadership is the intersection of character, competence and calling.

Many confuse leadership with charisma. When asked to picture a leader they often visualize an outgoing, extroverted, likable, life-of-the-party salesman. But while many are dazzled by charisma, God is looking for men and women of character. Character is no respecter of temperament. Introverts or extroverts, task-oriented or relational, it makes no difference in determining whether one is a leader. Character is the essential foundation necessary for all leaders in all fields undertaking all tasks. Character has been defined as habitually doing the right thing in the right way.⁴

When church leaders were asked about the top qualifications for becoming a leader in their church, nearly 58% listed character as number one (see figure 4 below).

4. Elmer Towns, John Borek, and Danny Lovett, *The Good Book on Leadership: Case Studies from the Bible* (Nashville: B& H Publishing Group, 2005), 125.

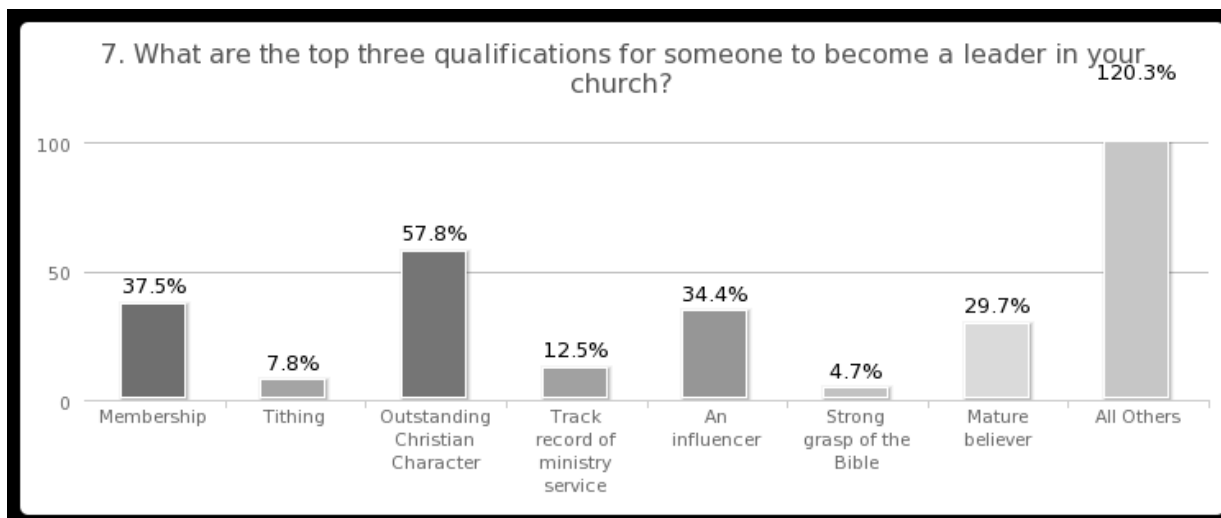


Figure 1. Leadership Qualifications.

Many people equivocate character with integrity. Derived from the Latin, integrity carries the idea of wholeness or completeness; without corruption.⁵ To be a person of integrity is to be a man or woman of moral uprightness whose behavior matches his beliefs. The Psalmist wrote, “And David shepherded them with integrity of heart; with skillful hands he led them.”⁶

It takes more than just skill to lead people. It takes skill and integrity. Skill may get you advanced by people, but integrity gets you advanced by God. David was promoted to the highest position in Israel when he was anointed king by the prophet Samuel. If you remember the story, God rejected Saul as king because he lacked integrity. Saul thought that cutting corners and ignoring God’s commands was justified. He felt that leaders were called to get a job done; period. The end justifies the means. It’s all about the results. Who cares how it gets done as long as it gets done. People want action and leaders are supposed to do something. Right? Wrong.

5. Merriam-Webster, *Merriam-Webster’s Collegiate Dictionary*, (Springfield, MA: Merriam-Webster, Inc. 2003).

6. Ps. 78:72 NIV

Leaders are called to be something before they are called to do something. No amount of activity can take the place of personal integrity. The call of leadership is the call to integrity. And so after God rejects Saul he sent Samuel to the house of Jesse to find the next king. As Samuel interviewed the candidates he looked for the same kind of character qualities churches look for in leaders today. He was looking for someone who was intelligent, outspoken, charming, well-educated, and easy on the eyes!

After a long day of frustrating interviews, Samuel thought he finally found the one! But God tells him, “Don’t judge by his appearance or height, for I have rejected him. The Lord doesn’t see things the way you see them. People judge by outward appearance, but the Lord looks at the heart.”⁷

One may think that leadership is about talent and abilities, but they would be sadly mistaken. Leadership that counts for God is not about what you can do for God. It is about what you can do with God and the only people God wants to be with are people of integrity. That is what made David a great leader. “But God removed Saul and replaced him with David, a man about whom God said, ‘I have found David son of Jesse, a man after my own heart. He will do everything I want him to do.’”⁸

God is looking for ordinary people through whom He can do extraordinary things. Leaders are people who have made a commitment to personal integrity so that God can use them for His glory. They have chosen to make a difference for God by being made different by God.

Integrity brings stability and longevity. Integrity is what sets apart legendary leaders from flash in the pan celebrities. In the very early years of Billy Graham’s ministry, his team met

7. 1 Sam. 16:7

8. Acts 13:22

together in a hotel room and created an integrity charter famously known as the Modesto Manifesto.⁹ The Manifesto called for financial accountability, sexual integrity, cooperation with local churches, and total honesty in publicity. This accountability pact sustained Billy Graham's integrity for over sixty-five years of ministry.

For a leader, everything starts with character. However, there are a great many people of character who are clearly not leaders. Along with character, a church leader must be a person of competence. Competence is the wise application of skills gained by education and experience. Without it, leaders with even the greatest character are dead in the water. "Competence is a vital component of trust and confidence in a leader. People have to believe that you know what you're talking about and that you know what you're doing."¹⁰

Webster defines competent as "having requisite or adequate ability or qualities; having the capacity to function or develop in a particular way."¹¹ Therefore, a person of competence is someone who has the capacity to learn new skills. This is good news for aspiring leaders who often feel inadequate. Every person is far more competent than they think they are. It has been said that the average adult possesses 500 to 800 acquired skills. Great leaders are those who simply have the humility and determination to learn the new skills necessary for effective leadership—skills such as planning, team-building, vision-casting, organizing, recruiting, and relationship building. "The best leaders are the simply the best learners, and life is their laboratory."¹²

9. Jay Dennis, *Leading with Billy Graham*, (Grand Rapids: Baker Books), 150.

10. James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*, (San Francisco: Jossey-Bass), 226.

11. Merriam-Webster, *Merriam-Webster's collegiate dictionary*, (Springfield, MA: 2003).

12. Kouzes and Posner, *The Leadership Challenge*, 21.

People need more than simply a good person to follow. They are looking for someone who seems to know where they are going. This is especially important when leading people into the unknown. John Maxwell illustrates this through the life of Benjamin Franklin,

The evidences of Franklin's talents were many. He helped establish Philadelphia's first library. He started the nation's first fire department. He developed the concept of daylight savings time. And he held many posts serving the government. For the most part, Franklin was recognized for his ability. But sometimes he had to let his competence speak for itself. During a time when he was working on improvements in agriculture, he discovered that plaster made grains and grasses grow better, but he had a difficult time convincing his neighbors about the discovery. His solution? When spring arrived, he went to a field close to a path, dug out some letters into the dirt with his hands, put plaster into the ruts, and then sowed seed over the whole area. As people passed that way in following weeks, they could see green letters growing brighter than the rest of the field. They said simply, "This has been plastered." People got the message.¹³

Character and competence will build a great leader in any context, but for church leadership there is a third ingredient necessary and that is calling. Calling is an area that is often fraught with confusion among Christians. In the non-mystical sense, calling indicates that different types of leaders are needed for different kinds of tasks. The problem in the modern church is that it has created some misconceptions surrounding the idea of calling. Most of these misconceptions flow from what many feel is a requisite for vocational ministry, specifically that the person has been "called." The problem is that there seems to be no concrete definition or test for "the calling." Therefore it is left to subjective interpretation. Often in the evangelical church a candidate for vocational ministry is grilled concerning the details of their "calling." Interviewers are listening for key words and phrases that indicate a supernatural sign that the candidate has truly been "called."

13. John Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*, (Kindle: Thomas Nelson), Location 450-457.

In addition, the word “calling” is often used by church leaders as the modern equivalent of the Old Testament act of anointing, particularly the anointing of the kings of Israel with oil signifying their divine selection to leadership.¹⁴

By doing so, church leaders have elevated the concept of ‘calling’ to an unbiblical standard. Many Christians never give serious consideration to church leadership or vocational Christian service simply because they have adopted the false idea that in order for a person to be “called” he needs some sort of supernatural visitation, preferably by an angelic being or an elderly prophet packing anointing oil and dressed like Gandalf the Grey.¹⁵ This false belief has created a caste system as it pertains to Christian service, with a sharp dividing line separating the laity from the “called.” Lay people can “serve” but only the “called” can lead. This is completely ridiculous and thoroughly unbiblical.

Every serious student of the Bible knows that all Christians are called.¹⁶ All believers are anointed,¹⁷ and every Christ follower has been given a divine assignment by God,¹⁸ complete with spiritual gifts¹⁹ and supernatural empowerment.²⁰ The question is not whether a believer has been called. The question is how does God want each believer to fulfill their calling?

14. If anything, believers should learn from David’s anointing (1 Sam 16), that a true leader serves where they are with humility as they prepare for God’s next assignment.

15. J.R.R. Tolkien, *The Fellowship of the Ring: The Lord of the Rings, Part One*, (New York:Del Rey, 2012).

16. Rev. 17:14

17. 2 Cor. 1:21

18. Eph. 2:10

19. Rom. 12:6

20. Acts 1:8

If every Christian is called then what about the biblical accounts wherein God supernaturally calls certain individuals? Clearly, great leaders such as Moses, Daniel and the Apostle Paul were specially called by God. It is this author's belief that it is not the calling that was unique but the title, task and the timing. All believers are called by God to make a tangible difference in the kingdom, but not all believers are called to the same role. Christians share the same goals but not the same roles.

In Acts chapter nine, Ananias was no less called than Paul:

Now there was a believer in Damascus named Ananias. The Lord spoke to him in a vision, calling, "Ananias!" "Yes, Lord!" he replied. The Lord said, "Go over to Straight Street, to the house of Judas. When you get there, ask for a man from Tarsus named Saul. He is praying to me right now. I have shown him a vision of a man named Ananias coming in and laying hands on him so he can see again."²¹

Certainly no one would question the validity and importance of Ananias' calling. And the world is a different place because of the obedience of this layperson. If a church is to seriously consider leadership development, they must first wrestle with the issue of calling. A church must determine the biblical requirements surrounding who can lead, where they can lead and what they may actually do as a leader.

Most churches limit the call of God on people's lives by setting glass ceilings. When a church member begins to sense God's call on his life and he expresses this to his church leadership, his calling is immediately evaluated based on some written or unwritten menu of open ministry positions. When the church leaders are unable to figure out how he might fit into their pre-conceived ideas of serving the Lord, they guide him to serve in an area of need. Clearly

21. Acts 9:10-12

that stirring in his heart must be God's prompting for him to fill that recent opening in the youth ministry even though he's saying he doesn't like teenagers!

Church leaders have been trained to view people as hole-fillers or program feeders. The starting point for ministry development is with the program not the person. The goal is to fill all the holes. Ministry is like playing "whack-a-mole."²² When a volunteer slot comes open, church leaders often whack another volunteer into the hole! They feel fulfilled when all the program ministries have all the volunteers needed to pull off another weekend. Their idea of leader development is no more than 'good' volunteer training.

Before a church dives into the waters of leadership development it is going to have to evaluate its entire ministry paradigm. Why does the church want to develop leaders? What is a church leader? What are the qualifications? What are the limitations of church leadership? And what should church leaders actually do?

What Leaders Do

By a margin of 2 to 1, survey respondents indicated that leaders are known for what they do over who they are. From this author's research, respondents indicated the following top seven things leaders do:

22. "Whack-a-Mole," Oxford Dictionaries, accessed November 11, 2014, http://www.oxforddictionaries.com/us/definition/american_english/whack-a-mole.

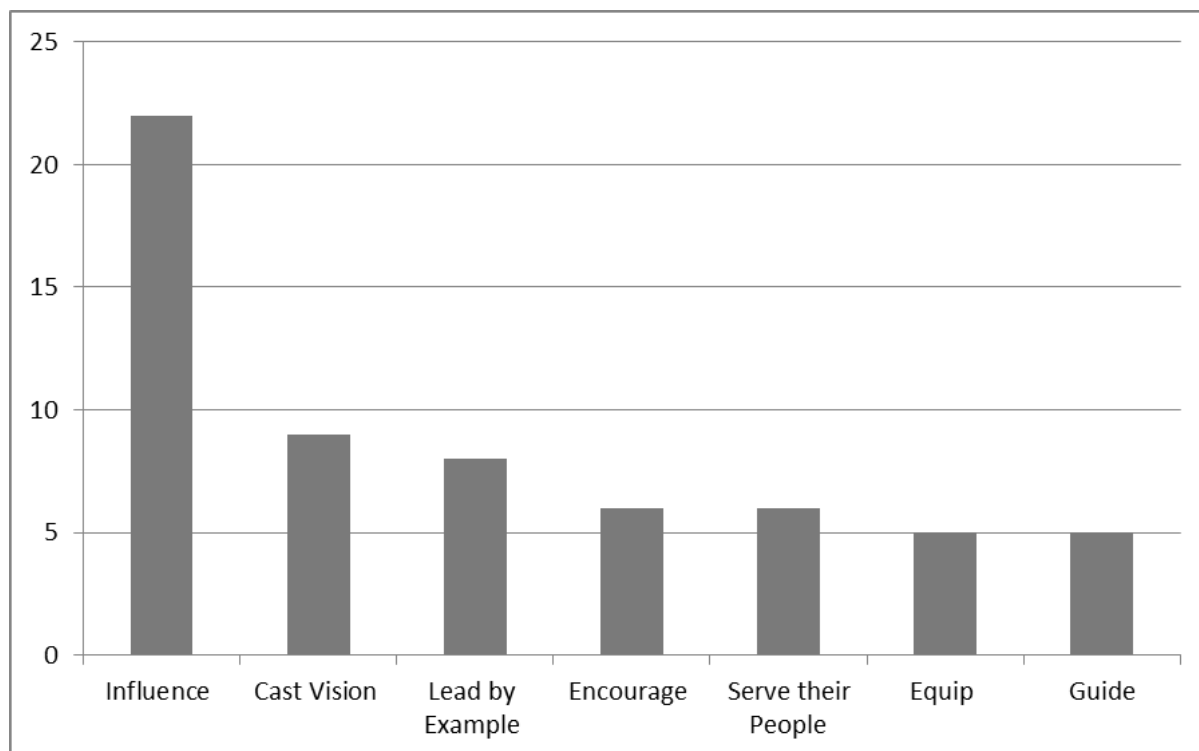


Figure 2. What Leaders Do

Leaders are Influencers

What does it mean for a leader to be an influencer? Buried in the root of the word is ‘fluid.’ To influence someone is the fluent transference of an intentional outcome. Influencing people is not about inspiring them but molding them. When a leader truly influences someone that person becomes more like him.

Paul said, “...Our hope is that as your faith increases, our area of influence among you may be greatly enlarged.”²³

Shortly before moving to Salisbury in 1999, this author’s home church faced a crisis. The minister of music who had been on staff for twenty-five years led a rebellion against the new

23. 2 Cor. 10:15 ESV

Senior Pastor. The church had barely begun recovery from the former senior pastor's infidelity, which led to his removal. The current Senior Pastor was brought in because he exhibited a shepherd's heart and a passion for the local church.

As the rebellion grew heated, the senior pastor was ultimately forced to fire the music minister. But he would not go quietly. At a church business meeting held the Sunday night after the firing, the senior pastor called the church family together to explain what had happened and why it was necessary to release the long time music minister. As the meeting got started the back doors of the sanctuary opened and in marched the members of the choir: nearly two-hundred of them! They marched rank in file down the aisles, up the steps of the pulpit, past the senior pastor, and then seated themselves in the choir loft, sanctimoniously glaring at him as though he were the antichrist.

The senior pastor, shaken but not dissuaded, continued speaking to the church family. Realizing that this dramatic demonstration was not going to shake him, the choir then decided to up the ante. As the senior pastor spoke, the members of the choir began getting up from their seats one by one and marching past him, several of them intentionally brushing against him as they made their dramatic exit. One choir member even stopped and spat on him before exiting the platform. It was one of the saddest moments in the life of that church.

The senior pastor determined that he would do whatever was necessary to bring healing to the church and refocus that congregation back to the Great Commandment and the Great Commission. He could have easily transferred to another church. His resume was impressive and he was well known in the denomination, but he loved the local church. He genuinely cared for the people, and he determined that God had called him to that church for "such a time as this."²⁴

24. Esther 4:4

This author kept up with this pastor over the years and would visit him when he traveled back home to Texas. The last time this author spoke to him was shortly after this author's parents were killed in 2008. This author remembers him saying, "It took seven years to fully recover from the damage of that church split, and now I am excited to get the church moving forward!"

This author does not remember any of the sermons this pastor ever preached, but he will never forget the sermon this pastor's life taught. His love for the church, his desire to advance the kingdom over a career, and his integrity that caused him to take the high road. These are the lessons this author will never forget. A life well lived is the greatest influence anyone can have.

Jesus could have hit the scene days before the crucifixion and would have accomplished forgiveness of sin. But His mission went much further. "He appointed twelve—designating them apostles—that they might be with him."²⁵ He gathered disciples around himself. They ate with him, they walked with him, and they did life with him. And over three years, the influence of how he lived left an indelible mark on their hearts that would then influence thousands.

"If our followers are to see through us what they are to become, we must be with them. This is the essence of the plan—to let them see us in action so as to feel our vision and to know how it relates to daily experience...by being with us, their own involvement in the work is inevitable."²⁶

Leadership is not about position or status or degrees or personality. Leadership is influence. Every day your life is influencing those around you. Every choice you make, every word you speak, every action is telling a story. Being a leader means intentionally being with people in order to influence them.

25. Mark 3:14 NIV

26. Robert E. Coleman, *The Master Plan of Evangelism*, (Kindle: Revell), 102.

Paul wrote, “But you, Timothy, certainly know what I teach, and how I live, and what my purpose in life is. You know my faith, my patience, my love, and my endurance.”²⁷

When this author moved to Salisbury he took out a loan on his company’s 401k as a down payment on his house. There was a little left over from the transaction and so he decided to put it into a little investment fund at his local bank. Every quarter they would send him a statement detailing the earnings and any associated fees. Within just four years that little investment grew down by 50%! In other words, that was a lousy investment!

Given the American economy and the instability of finances, this author has learned that the greatest investment one can make with their life is in something that will outlast it. There is only one thing on this planet that will last forever: people.

People are going to live forever, somewhere. So if one wants their life to count, they must invest it in the lives of others. That is what the Apostle Paul did. He adopted young Timothy as his mentee in the faith and then Paul poured his life into him. Paul states six things specifically that he invested into the life of Timothy. He invested his teaching, his purpose, his faith, his patience, his love, and his endurance.

Biblical leadership is intentional influence. Leaders open their lives up to mentees so that they can get an up close and personal view of how to live the Christian life. Paul took Timothy along with him so Timothy could watch him. Someone once said Christianity is better caught than taught. When observation becomes internalization it produces multiplication.

True leaders focus on people, not programs. If one focuses on running a program then the life lesson demonstrated to others is, “It’s all about me!” One is subconsciously telling everyone

27. 2 Tim. 3:10

that the most important thing each week is completing the tasks associated with the program, and unless they are here to do it, it will never get done right.

God says, “No! The most important thing each week is not what you get done; it’s who you have touched.” Real leaders recognize that they are simply one link in a chain of God’s eternal plan. When the church fails to focus on rising more leaders to replace the current ones, then they have broken the chain and the church begins to die.

Leaders Cast Vision

Leaders are constantly filled with a holy discontent. They are attuned to the environment in a way that most are not. They see how things could be; how they might be. “Barna defines vision as ‘a clear mental portrait of a preferable future, communicated by God to His chosen servant-leaders, based upon an accurate understanding of God, self and circumstance.’”²⁸

Some might call it intuition or instinct. It is not a characteristic reserved exclusively for Christian leaders. Great leaders in every walk of life have to be able to conceive, clarify, and cast vision. As the influential management thinker Peter Drucker taught, the best, perhaps even the only, way to predict the future is to create it.²⁹

The subject of vision tends to intimidate many church leaders. The average church leader feels woefully inadequate in this area. Again, this is a topic fraught with misconceptions, myths and sometimes even outright deception. How many times has a Christian leader received a “vision” from God only to find out later that the leader himself was a complete fraud?

28. Elmer Towns, John Borek, and Danny Lovett, *The Good Book on Leadership: Case Studies from the Bible* (Kindle: B&H Publishing, 2005) 31.

29. Jim Collins and Morten T. Hansen, *Great by Choice: Uncertainty, Chaos, and Luck--Why Some Thrive Despite Them All*, (Kindle: HarperCollins, 2011) Kindle Locations 219-220.

Corrupt leaders claiming to have a vision from God are as old as the Bible:

The word of the LORD came to me: “Son of man, prophesy against the prophets of Israel who are now prophesying. Say to those who prophesy out of their own imagination: ‘Hear the word of the LORD! This is what the Sovereign LORD says: Woe to the foolish prophets who follow their own spirit and have seen nothing! ...Their visions are false and their divinations a lie. Even though the LORD has not sent them, they say, “The LORD declares,” and expect him to fulfill their words. Have you not seen false visions and uttered lying divinations when you say, “The LORD declares,” though I have not spoken?’³⁰

Corrupt leaders espousing false visions cause many honest church leaders to cower away from the subject of vision altogether. However, the church needs leaders with vision now more than ever! Clearly in the Bible there were many instances where the leader’s vision was directly communicated to them by God; however, there are also many instances where the leader intuits a vision or even tests a possible direction. For example, Nehemiah’s “vision” to rebuild the walls of Jerusalem is born out of a heart in tune with God’s rather than a direct word from the LORD. The Apostle Paul tells the church at Rome that he had made several plans to visit them but had often been hindered.³¹

Church leaders need to demystify the concept of vision if they are going to be able to create a preferred future. In order to get a godly vision for a ministry a leader does not have to see a burning bush, but they do have to feel a burning push. Leaders feel an internal passion to progress God’s agenda to God’s glory. They dream God sized dreams. They ask the right questions and even more important, they are willing to be a part of the answer.

Churches only need visionary leaders if they want to get somewhere. If a church is happy with the status quo, then the church does not need leaders, it just needs managers. Leading

30. Ezek. 13:1–7 NIV

31. Rom. 15:22

without vision is management. It deals with efficiency. Leading with vision is about movement. It deals with effectiveness.

Why is vision so crucial to a church's health? Vision clarifies the destination. It unifies participation. It solidifies motivation. It codifies expectation. It aligns the organization. It inspires innovation, and it measures progress towards the destination.

Jesus said, "This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."³² It is God's will that churches focus on fruit bearing. Every church should be constantly asking, "How can we bear even more fruit for the Master?"

One morning Jesus got up and was hungry. As he walked along he spotted a fig tree and went over to grab some breakfast but when he got to it he found it was barren. Jesus cursed the fig tree and it immediately withered.³³ In this author's opinion, Jesus was in essence demonstrating that if something which is intended to bear fruit is not, then it does not deserve to continue to take up space and use up resources. This is just as relevant to churches today.

The Bible says, "Where there is no vision, the people perish."³⁴ If vision is absolutely essential to church leadership, and it is, then how does a leader get a vision for their ministry? Vision is born when a leader sees a distinct contrast between how things are and how they should be. Leaders see the world differently. When Walt Disney's widow was interviewed after the completion of Disney World in Florida, the reporter remarked, "Isn't it a shame that your

32. John 15:8 NIV

33. Matt. 21:18-19

34. Prov. 29:18 KJV 1900

husband never got to see this?” Mrs. Disney quickly corrected him. “He did see it. That is why it is here!”³⁵

Leaders are constantly asking the tough questions such as, “Why are we here? What’s the church’s mission? What are we trying to accomplish? Is this program really working? Could we be doing this better? Should we be doing something else? How can we bear more fruit?”

Asking tough questions makes most people uncomfortable. Some could see this as simply being pessimistic or critical. Every church has their share of naysayers and Debbie Downers who seem to question everything. However, there is a difference between a critic and a catalyst. Critics focus on what’s flawed. Catalysts focus on the future.

Great leaders do not trek up a mountain on a vision quest and then blast their people with an imposed vision. Great leaders involve their people in the process. “People want to be a part of the vision development process. The vast majority of people are just like Buddy’s team members. They want to walk with their leaders. They want to dream with them, invent with them, and be involved in creating their own futures.”³⁶

So how does a leader involve people in the process of creating a vision? To lead people towards a vision the leader needs to do four things. First the leader must clarify the win. Second, they must communicate the significance of the task. Third, the leader must cast a compelling vision of what could be. Finally, the leader must call on the people to make a commitment to the vision.

35. Geoff Surratt, “Whose Vision are You Building On?,” July 17, 2013, accessed October 17, 2014, <http://geoffsurratt.com/whose-vision-are-you-building-on-blast-from-the-past/>

36. Kouzes and Posner, *The Leadership Challenge*, 117.

Most churches are unclear on the most important issues. Churches are long standing organizations that have picked up programs and traditions that are centuries old. It is easy for a church to be unclear on its fundamental mission. It is difficult to formulate a compelling vision when the leadership is unclear as to what its priorities are. Andy Stanley stated, “The church should be more determined than any other kind of organization to ‘clarify the win’ simply because the stakes are so much higher; Eternity hangs in the balance.”³⁷

The most important job of church leadership is to clarify what the church is to be and what the church is to do. There should be absolutely no confusion among church members as to what God expects of a church or any of its ministries. Every member and volunteer should know every week whether the church is winning or losing. They need to know the score. Members should know if the church is putting points on the board or if they are behind? Is the church making a difference or just rearranging the deck chairs on the Titanic?

The church needs leaders that clarify the win consistently through communication.

Reagan had the ability to put the vision before the nation. How do you transfer a vision? First, you must see it yourself very clearly; you cannot transfer something that you can’t see. Then you must be able to say it creatively so that people understand and can grab hold of it. Finally, you must be able to show it constantly. It must be continually placed before the followers as a reminder of the goal.³⁸

Napoleon Bonaparte famously said, “A leader is a dealer in hope.”³⁹ Church leaders, more than any other kind of leader, need to cast a compelling vision that inspires people to fulfill

37. Andy Stanley, Reggie Joiner, and Lane Jones. *Seven Practices of Effective Ministry*. (Sisters: Multnomah, 2004) 71.

38. John C. Maxwell, *Be A People Person: Effective Leadership Through Effective Relationships*, (Colorado Springs: David C. Cook, 2007) Kindle Location 818.

39. GWC Leadership & Ethics Institute, “A Leader is a Dealer in Hope,” September 25, 2014, accessed October 17, 2014, <http://gwclei.com/leader-dealer-hope-napoleon-bonaparte/>

their destiny. “The catalyst for introducing and facilitating change in the local church is a God-honoring, mouthwatering, unambiguously clear vision.”⁴⁰

So what does this mean for leaders? It means that to enlist others and inspire a shared vision, you must be able to draw on that very natural mental process of creating images. When you speak about the future, you need to create pictures with words so that others form a mental image of what things will be like when you are at the end of your journey. When talking about going places you’ve never been, you have to be able to imagine what they’ll look like. You have to picture the possibilities.⁴¹

Leaders Lead by Example

Albert Schweitzer said, “Example is not the main thing in influencing others...it is the only thing.”⁴² Moses led the largest startup organization in scripture. He took a fledgling, oppressed, disconnected people group and helped to forge them into an independent nation. How did he accomplish this? The writer to the Hebrews shares several insights.

When Moses grew up, faith led him to refuse to be known as a son of Pharaoh’s daughter. He chose to suffer with God’s people rather than to enjoy the pleasures of sin for a little while. He thought that being insulted for Christ would be better than having the treasures of Egypt. He was looking ahead to his reward. Faith led Moses to leave Egypt without being afraid of the king’s anger. Moses didn’t give up but continued as if he could actually see the invisible God.⁴³

Moses was one of the greatest leaders who ever lived. He was not perfect but he was faithful. His leadership earned him an honorable mention in the Hebrews chapter 11 hall of faith. Several characteristics can be seen in these verses that made Moses such an incredible leader.

40. Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend*, (Grand Rapids: Zondervan, 2012), 270.

41. Kouzes and Posner, *The Leadership Challenge*, 144.

42. “Quotes by Albert Schweitzer,” accessed October 17, 2014, <http://www.schweitzerfellowship.org/about/albert-schweitzer/quotes-by-albert-schweitzer/>

43. Heb. 11:24-27 God’s Word

First, Moses came to terms with his true identity. Every leader is faced with the decision of how they will see themselves. You cannot see others for who they could be until you have seen yourself for who you should be.

Second, he chose the path less traveled and invested in long term rewards over short term pleasures. Godly leaders have made the decision that their lives are not their own. Therefore, they are willing to do whatever it takes to forge godly character knowing that they can never lead people beyond what they have become.

Third, Moses chose to be led by his passion for God's people above pleasure, power or privilege. He had a holy calling of discontent and by faith he stepped out of his comfort zone and into the battlefield. True leaders always risk. They step out as often as they step up. They do not just cast great visions that they hope their followers will fulfill. Leaders take huge risks in order to see huge rewards.

Finally, Moses didn't give up. He refused to quit. The greatest men and women in history who have accomplished the greatest deeds have always done so in the face of the worst of obstacles and with the greatest perseverance.

Winston Churchill was perhaps one of the greatest leaders of western civilization. What made him so great? What made him so famous? It certainly was not his humility or his diplomacy. He was famous for being arrogant and tactless, but it was his dogged determination in the face of overwhelming odds that made him stand out.

As WWII raged on and Hitler's powerful Luftwaffe continued to blitzkrieg London, it seemed that Britain would stand alone against the AXIS powers. During the darkest season of the war, Churchill addressed a school assembly. With his mind heavy on the war and the ringing of bombs in his head, he spoke these words to those students, "This is the lesson: never give in,

never give in, never, never, never, never—in nothing, great or small, large or petty—never give in except to convictions of honour and good sense. Never yield to force; never yield to the apparently overwhelming might of the enemy.”⁴⁴ With that, he sat down. Thank God he did not give in.

Great people who accomplish great things do not quit. They are captivated by a cause. They are persuaded by passion, and they are completely committed. “So let’s not allow ourselves to get fatigued doing good. At the right time we will harvest a good crop if we don’t give up, or quit.”⁴⁵

The church desperately needs leaders like that. Men and women who are leading the army of God, advancing the kingdom of God to the glory of God!

What will it take? Ordinary people filled with an extraordinary passion. Real leaders, like the ones found in the Bible, understand that what sets a person apart from the crowd are very real things like discovering your identity in Christ, accepting personal responsibility by refusing this world’s mold, and choosing Christ’s mission by establishing God’s values for their lives and keeping their eyes on the prize no matter what!

Leaders are Encouragers

A leader’s most oft-neglected resource is the power of encouragement. Most volunteers would do better with half as much education and twice as much inspiration. If a leader’s true job is to elevate those they serve then perhaps the easiest and fastest method is to use the power of

44. “Never Give In,” speech delivered at Harrow School, 29 October 1941. accessed October 17, 2014, <http://www.winstonchurchill.org/learn/speeches/quotations/famous-quotations-and-stories>

45. Gal. 6:9 The Message

encouragement. A leader is only as successful as they have made others successful. Real leaders are not about titles and position. Church leadership is all about people; loving them, equipping them and encouraging them. John Maxwell said, “Leaders touch a heart before they ask for a hand.”⁴⁶

Too often encouragement is thought of as saying nice things to someone, particularly trivial comments such as, “Nice shirt.” But encouragement goes deep. The word “encourage” literally means to infuse courage. People in churches today need a healthy dose of encouragement and it is a leader’s job to provide it.

In order for people to be impacted by a leader’s encouragement, it has to ring true. Encouragement cannot be some sappy Pollyanna positive thinking rhetoric; it has to be rooted in truth. To really encourage people a leader has to genuinely know them—their strengths and weaknesses, their hopes and dreams, their goals and values. The leader must also be in touch with what is happening in their world. Are they feeling tired, weary, excited, doubtful, or hopeful? What has happened in their personal life lately that is impacting them? What’s happening in their ministry? What roadblocks are frustrating them? What is the mood in their ministry? What do they believe is the win? When is the last time they won?

Encouragement is one of the most powerful tools a leader has to influence people. When properly exercised, it has the power to raise people up beyond their present and open their eyes to the possibilities of the future. The impact of regular feedback is powerful.

In a study, people were told that their efforts would be compared with how well hundreds of others had done on the same task. They received praise, criticism, or no feedback on their performance. Those who heard nothing about how well they did suffered as great a

46. John Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow*, (Nashville: Thomas Nelson, 1999) Kindle Locations 942-943.

blow to their self-confidence as those who were criticized. Only those who received positive feedback improved.⁴⁷

How often do volunteers serve faithfully week in and week out without hearing any feedback? It is a leader's job to consistently, intentionally and truthfully encourage the people God has placed in their ministry. Encouragement does not have to be grandiose in order to have a big impact.

In order to encourage people to do their best, you should be able to recognize their achievements and make them feel trusted and valued. It has to be personal, precise, and visible. Even if it is a great reward, if you fail to deliver it correctly, it will be forgotten soon without achieving the purpose of bringing out the best in people. On the other hand, even a small appraisal such as a "thank you" which is tailored and meant specifically to you, can inspire people to great performance.⁴⁸

Leaders are Servants

Perhaps more than any other worldly paradigm, Jesus turned the idea of leadership upside down. Over and over Jesus emphasized that spiritual leadership was radically different than worldly leadership. In the world, leadership is rooted in building power, prestige and position. Jesus said the exact opposite of what the world says as to what a real leader is. In the world, leaders build a pyramid on people and climb to the top. Win by intimidation. Look out for number one. Step on everybody else as you are climbing to the top.

In spiritual leadership, the leader seeks to love, serve and promote others. Jesus tells his disciples:

You know that the rulers in this world lord it over their people, and officials flaunt their authority over those under them. But among you it will be different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first among you must

47. Kouzes and Posner, *The Leadership Challenge*, 284.

48. *Ibid.*, 286.

become your slave. For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.⁴⁹

This is the key to what separates spiritual leadership from worldly leadership—spiritual leadership is focused on serving others. Jesus is crystal clear on this point. He could not have used a clearer demonstration of this than when, in John 13, he took it upon himself to wash the disciple’s feet. He wanted to burn an image of servitude in their minds that would outlast his own life and would keep them centered on the true nature of spiritual leadership.

How can a leader know when they are truly being a servant? By how they respond when they are treated like one. Jesus said:

When a servant comes in from plowing or taking care of sheep, does his master say, ‘Come in and eat with me’? No, he says, ‘Prepare my meal, put on your apron, and serve me while I eat. Then you can eat later.’ And does the master thank the servant for doing what he was told to do? Of course not. In the same way, when you obey me you should say, ‘We are unworthy servants who have simply done our duty.’⁵⁰

Leaders are Equippers

Great leaders empower people rather than build power through people. To empower others requires a leader to be in tune with their own identity and secure enough to release authority. The Psalmist wrote, “I have reflected on my ways, and I turn my steps to your instructions.”⁵¹

On the way home from a mission trip to China, this author had a layover in Shanghai. After awaking in his hotel room, he took a shower and got ready for the flight home. As he did so, he began thinking about breakfast. Not being a very adventurous soul, but driven by hunger,

49. Matt. 20:25–28

50. Luke 17:7-10

51. Ps. 119:59 NJB

he headed out of the hotel and started down the streets hunting for food. Being an American in Shanghai definitely causes one to stand out. He felt like the elephant man! The stares turned to glares and definitely made this author self-conscious.

Buying food blindly with no real knowledge of what one is purchasing (appearances can be deceiving in a foreign country) can be unnerving. Every interaction causes self-reflection. One wonders if they did or said something inappropriate. There is a fear that one may have accidentally offended the nationals. One wonders if they have given them the right amount of money. Hearing laughter over one's shoulder creates even greater anxiety. This author wondered if they laughing at him.

Needless to say, one of the less obvious benefits of going on an international mission trip is that one learns to be more self-aware. Actually, as it turns out, this could be one of the huge benefits.

Great leaders have learned to serve out of their identity. They have come to terms with their strengths and their weaknesses. They have confidence in their gifting because they know that this is from God and without the empowerment of the Holy Spirit it is useless. Likewise, they have come to terms with their weaknesses knowing that God has customized their character by allowing emotional, intellectual and gifting shortcomings. However, a leader's flaws are a part of God's formula. Every detail has been carefully designed:

Paul said, "We are God's work of art, created in Christ Jesus for the good works which God has already designated to make up our way of life."⁵²

No one is ready to lead until they have come to terms with who they are and what they are called to do. This is one of the greatest distinctions between Christian leadership and worldly

52. Eph. 2:10 NJB

leadership. Godly leaders operate from a different set of assumptions than those in the world. A worldly leader's views themselves as a boss. A godly leader sees themselves as a trophy of grace. A worldly leader believes they are calling the shots. A godly leader views themselves as a servant.

A leader is not a person who is extroverted and eloquent. Every temperament type was used by God in leadership in the Bible: introverts and extroverts, thinkers and feelers, those who plan everything and those who make it up as they go along. There are no personality types who are "made for leadership." However, what is required for leadership is humility.

Leaders are Guides

Leaders do not wait around for consensus. Leaders take initiative. One of the best examples of leadership initiative is found in 1 Samuel 14:1-15. The armies of Israel are hiding from the Philistines. Jonathan, filled with confidence in his God, decides to take the fight directly to the Philistines. Jonathan, along with his armor bearer, scales a ravine to reach an unknown number of Philistines at the top.

There are nine clear principles of leadership initiative found in this story. First, leaders have a clear vision of what should be done. Jonathan understood clearly what God's view was. He knew that God had already promised to bless the Israelites in their fight against the Philistines. He didn't have to pray about God's will concerning the conquest of the land. God had already revealed His will about this. A leader knows God's will through God's word. There are some things a leader does not have to pray about. When the question is raised, "Should we risk a daring plan to reach the lost?" Great leaders don't take a vote, they follow a vision.

Second, leaders feel a holy restlessness. Saul was at a standstill. He ordered the troops to hide out until he could figure out what to do. Saul, like many poor leaders, suffered from a

paralysis of analysis. He could not make a decision. Jonathan suffered from an irritation of hesitation. He knew God's will and he refused to sit still. Leaders are marked by their drive to act on God's will.

Third, leaders have an unrelenting persistence in the face of obstacles. Ever heard of the advantage of high ground? It is not just a saying, it's a reality. Jonathan was in the worst possible position to pick a fight. Yet Jonathan viewed their position not as an obstacle but as an opportunity to see God's deliverance.

Fourth, leaders move forward in the face of uncertainty. There are two common leadership fallacies. First, that a leader must be certain before they can settle on a decision. Many leaders want to earn total confidence from the people they lead and therefore they are afraid to make a decision unless they know for certain what the outcome will be. Second, knowing that there is always risk with every decision, some leaders fake certainty and try to pretend they have unwavering confidence of the outcome. Both are wrong. Great leaders learn to become comfortable with uncertainty and they present their decisions with a humble confidence. They state, "I could be wrong but I believe this is the right decision and I am willing to risk failure."

Fifth, leaders are team thinkers. Three times Jonathan uses team terminology: "let's go over...let's go across...Perhaps God will help us." Great leaders have made it a habit to speak in community language. They use 'we' more than 'me.' Leadership that does not focus on community goals is self-aggrandizement. These leaders view people as pawns instead of peers. They use people for their own agenda. Godly leaders view goals as tools for people development and focus on team wins.

Sixth, leaders use metrics to measure forward momentum. Jonathan did not say, "Let's go up there and just see what happens. Whatever the outcome, it's all good." Many churches

mistake activity for productivity. As long as they are busy they must be doing something effective, right? Jonathan set some clear measurements before starting so that they could objectively determine God's blessing. Great leaders decide beforehand what a program or event should accomplish. So when it is over they can measure if it did what they believed it should. Often churches measure their programs by attendance. They ask if anyone came. However, a better measurement is by purpose by asking if anyone is becoming. Did the church advance or enhance worship, fellowship, maturity, ministry, or evangelism? If not, then the church should kill it, even if it is popular.

Seventh, leaders listen more to the voice inside than the ones outside. In verses 11 and 12 the enemy begins taunting Jonathan and his armor bearer. A leader can be sure that when they decide to do something great for God there will be naysayers. Leaders stand in the limelight and they take the shots. Leadership is not for the timid or overly sensitive. Leaders hear the crowd but they follow the cross.

Eighth, leaders lay it on the line. In verse 13, Jonathan puts himself completely at risk. Using both his hands and feet to climb, he reaches a point of no return. He is completely vulnerable during the climb. He is all in. No one accomplishes great things for God by playing it safe. Great leaders remove the net and walk the wire. They place themselves in a position where if God does not show up they will fail.

Finally, leaders get to see what others only read about. Imagine the expressions on the faces of Saul's mighty warriors as they gazed on the battlefield strewn with the reward of a faithful leader who took initiative.

Why the Church Needs Leaders

Why does the church need leaders? The church needs leaders because everything rises and falls on leadership. It cannot be overemphasized how desperately the church needs great leadership. Internationally acclaimed author, speaker and futurologist Tom Sine warned the [Evangelical] council that we are facing an "incredible shrinking western church" in which only 17 percent of members are predicted to be aged between 20 and 44 by 2025.⁵³ George Barna stated:

I have reached several conclusions regarding the future of the Christian Church in America. The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership.⁵⁴

As was the case with Israel, when there was strong, godly leadership the nation flourished, but when they were led by incompetent or immoral leaders, the nation crumbled. "In those days Israel had no king, so the people did whatever seemed right in their own eyes."⁵⁵

The church in America is fading fast. The number of strong, healthy, vibrant, God-honoring, kingdom-multiplying churches is dwindling and far too many great churches are propped up under the influence of only its senior leader, and when he dies so does the church. The greatest problem in the church today is a leadership shortage. "...with honest, sensible

53. "Church facing leadership crisis, warns Evangelical Alliance." Christianity Today, <http://www.christiantoday.com/article/church.facing.leadership.crisis.warns.evangelical.alliance/21479.htm> (accessed January 3, 2013).

54. George Barna, *Leaders on Leadership*, (Ventura, CA: Regal, 1997), 18.

55. Judg. 21:25

leaders there is stability.”⁵⁶ Most churches are focused on getting more volunteers instead of training more leaders.

The second reason the church needs leaders is because Jesus entrusted the church to leaders. God plan for salvation was Christ crucified. God’s plan for sanctification was leadership multiplied. If salvation were the only goal for Christ’s incarnation then he would have never gathered the Twelve. However, God’s goal was to spread the gospel through the establishment of the local church worldwide. He left behind an organization committed to the propagation of God’s glorification to every generation. That is why he spent three years training leaders. Bill Hybels states frequently, “The local church is the hope of the world and its future rests primarily in the hands of its leaders.”⁵⁷

Jesus gathered these young leaders together and he told them, “I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”⁵⁸ Jesus handed over the keys to the kingdom to a group of imperfect, fallen, and inexperienced mentees, and he trusted the fate of every human being to these leaders. Jesus told his disciples:

I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.⁵⁹

56. Prov. 28:2 TLB

57. Bill Hybels, *Courageous Leadership: Field-Tested Strategy for the 360° Leader*, (Grand Rapids: Zondervan, 2002) 28.

58. Matt. 16:19 NIV

59. Matt. 28:18-20

If Jesus chose to accomplish the most important task on earth through leadership development then so must church leaders today. There is no plan B.

Without new leaders the church will die. “For want of leadership a people perishes.”⁶⁰ That is why every generation of church leadership is responsible for selecting, recruiting, equipping and empowering new leaders. The Apostle Paul understood this: “You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others.”⁶¹ “The key to ministry is and always has been competent, godly leadership.”⁶²

It is this author’s firm belief that leadership development is not a program every pastor should consider, it is an imperative every leader must commit to. John Maxwell has stated, “There is no success without succession.” This is not only true for an individual; it is true for every church. The legacy of a church should not be programs or buildings, but leaders and churches will not produce what they do not prioritize. The next chapter will examine research data from church leaders all across the world to see how churches are actually doing in the area of leadership development.

60. Prov. 11:14 NJB

61. 2 Tim. 2:2

62. Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, (Grand Rapids: Baker, 2004), 11.

CHAPTER TWO: ARE CHURCHES ACTUALLY DEVELOPING LEADERS?

As this author's church began to grow and the need for leader development increased, this author assumed that there would be a plethora of packaged programs and tools available for building a leadership development program in the local church. His assumption was wrong. He quickly found that although the topic of leadership development is hot, the abundance of churches actually doing it is not. As he began asking local pastors about their leadership development strategy, he was often met with blank stares and heads bowed in shame.

This author wondered if this was true on a broader scale. What is the condition of leadership development in the local church? Who's doing it and who's not? For those who are not doing it, why not? And for those who are, what does it look like and how is it going?

Having connected with a lot of pastors over the last decade, he decided to use several of these network relationships to survey leadership development in their churches. The survey was constructed using <http://www.surveygizmo.com>. He found their tools and features to be best of breed in the web-based marketplace at the time of this writing.

He consulted with Dr. Charlie N. Davidson to construct the survey questions and narrowed his research down to twenty-one questions involving demographics of the surveyors, general leadership definitions and assumptions, leadership training methodology, formal leadership roles and structures, and finally, the surveyor's general assessment of the effectiveness of their church's leadership development.

For the research, he sent the survey to 398 church leaders comprised of his denominational state convention, his personal coaching network, previous attendees of his church's annual DREAM conference, and attendees of a Leadership Development peer network group that this author's executive leadership staff attended in Dallas in 2011-2013.¹

The Recruitment Email was sent out on May 8, 2013 and the survey was closed on May 23, 2013. He received sixty-four complete survey responses from forty-four locations in eight different states of the U.S. and one respondent from Canada.

Surveyor's Education Levels

The vast majority of respondents were well educated. Over half of those surveyed had achieved a Master's degree, twenty-five percent held a Bachelor's degree, and nearly five percent held a Doctorate. Only fourteen percent held less than a four-year degree.

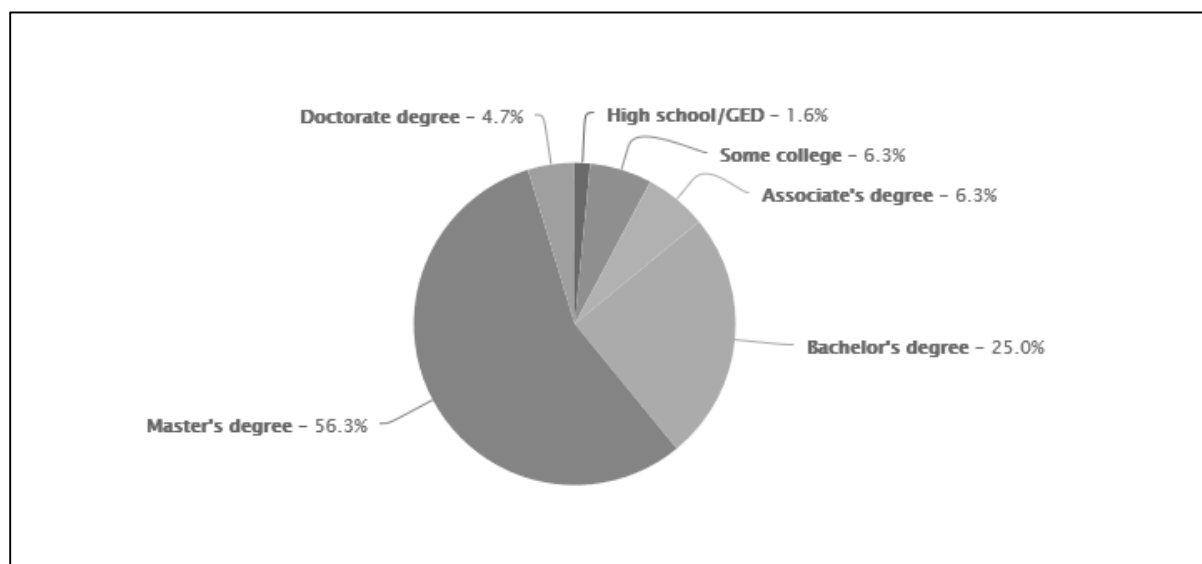


Figure 3. Education Levels

1. Leadership Network is a division of OneHundredX®, a global ministry with initiatives around the world. See <http://leadnet.org/> for more information.

The most interesting correlation of education to actual leadership development occurred in the differential between those holding a Bachelor's degree versus those with a Masters. Church leaders who held a master's degree were also three times more likely to have implemented a formal process for developing leaders in their churches.

	Does your church have a formal process for developing leaders?		
	Yes	No	Total
What is the highest level of education you have completed?			
Some high school	0 0.0%	0 0.0%	0
High school/GED	0 0.0%	1 2.3%	1
Some college	1 5.0%	3 6.8%	4
Associate's degree	1 5.0%	3 6.8%	4
Bachelor's degree	4 20.0%	12 27.3%	16
Master's degree	13 65.0%	23 52.3%	36
Doctorate degree	1 5.0%	2 4.5%	3

Figure 4. Education vs. Implementation

Surveyor's Training in Leadership

Even more pertinent to the purposes of this research was the survey respondent's personal training in the area of leadership development. A full two-thirds of the respondents indicated that they had received training in developing leaders. Those surveyed cited conferences as the primary source of their leadership training. Others mentioned meetings, seminars, one-day classes or labs, online webinars, books, tapes and videos. A few mentioned personal coaching or mentoring, military training, and church based training. Less than fifteen percent named formal academic training.

One interesting observation from the survey was that, overall, these church leaders felt equipped to develop new leaders. Lack of training was not identified as a significant hindrance for leadership development in these churches. Those surveyed identified eight major hindrances to reproducing leaders.

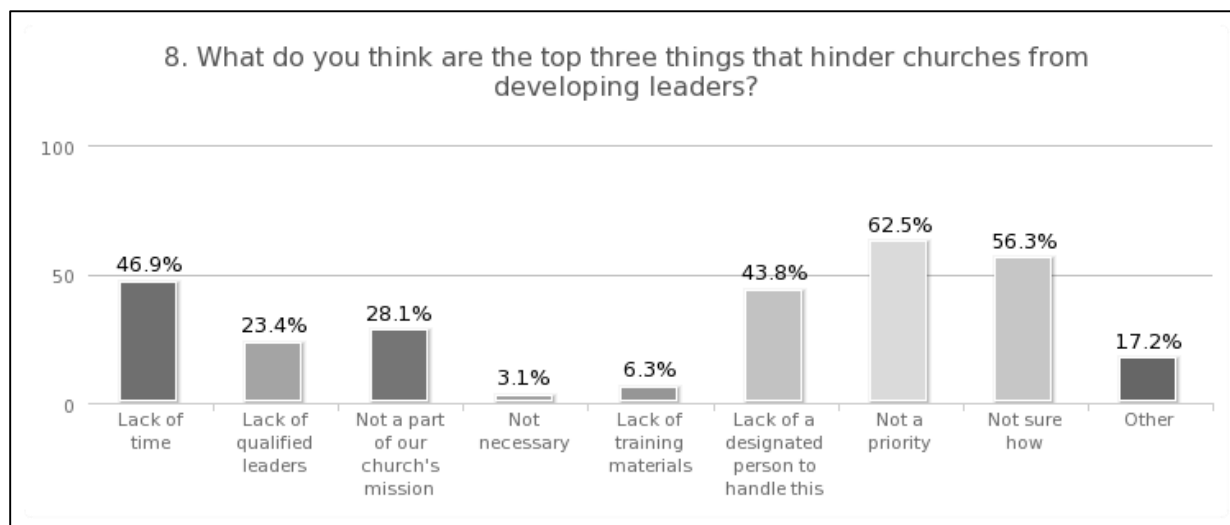


Figure 5. Hindrances to Leader Development

It is fascinating that although the majority of church leaders surveyed have been trained in leadership development, fifty-six percent stated they were unsure how to actually do it. This points to a clear disconnect between the philosophical and the practical in regards to the training church leaders are receiving in leader development. Again, church leaders know they should develop leaders but feel incompetent or inadequate when it comes to actually doing it. There were several other notable obstacles these leaders identified.

Barriers to Leadership Development

The top two issues churches noted as hindrances to leader development were lack of priority and lack of time (busyness). These two hindrances are interconnected. It is the age old chicken or the egg syndrome. The current leaders are too busy doing the ministry to develop the

ministry. They are on a ministry treadmill! This leads back to the number one identified hindrance to leadership development in the local church, lack of priority! Yet it “takes leaders to make more leaders.”²

Given that fifty-six percent of these same churches stated that developing leaders is a critical component of their church, identifying lack of priority as a hindrance seems to be a contradiction. Even worse, nearly fifty-five percent stated that their church actually budgets money towards developing leaders. How can churches believe that leadership development is critical and worthy of investment, yet at the same time state that it does not seem to be a high enough priority in their church? It is this author’s belief that this is less a priority issue as it is a pressure issue.

Churches do not deemphasize leadership training because they think it is unimportant. They neglect it because they are operating from a faulty ministry methodology. The vast majority of church ministries are task-focused versus team-focused. “It’s easy to get so busy doing ministry that we fail to devote attention to developing others. Yet, the development of people is the church’s real job—even more than accomplishing the tasks.”³ Every week those serving in the ministry view the core objective as completing a task, such as preach the sermon, teach the lesson, lead the music, hand out bulletins, clean the room, cut the papers, hand out the snacks, change the diapers, and the list continues.

In this model of ministry, volunteers are viewed as laborers. They are glorified cogs in the wheel of ministry. If one dies, drops out or simply burns out, no problem! Recruit another

2. Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker, 2004), 25.

3. Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids: Zondervan, 2004), 155-156.

and fill the hole. Success in ministry is measured by having all of the spots filled and tasks completed for the weekend.

Yet, Jesus used a different approach. Jesus did not use people to develop ministry. He used ministry to develop people. Jesus recruited the disciples, he poured into them, and then he empowered them to do the work of the ministry. Success was measured by activation and participation, not merely by observation. The enormity of the Great Commission created a great need for leaders. “Leadership was the emphasis [of the Great Commission]. Jesus had already demonstrated by his own ministry that the deluded masses were ripe for the harvest, but without spiritual shepherds to lead them, how could they ever be won?”⁴

Had Jesus focused solely on a, “I do, you watch,” strategy, the scope and durability of his ministry would have been limited to his time on earth. Yet Jesus was building a ministry that would last for thousands of years. This could only be accomplished by reproducing leaders, generation after generation. Therefore, first and foremost, Jesus made it his mission to produce leaders that produce leaders.

Another key problem among churches surveyed was that there was no single person designated to oversee leadership development. When asked if there was a specific person responsible for the leadership development in their church, fifty-six percent said no. Often, the approach churches take in the area of leadership development is to distribute the task of developing leaders among existing staff and church leaders without any one individual overseeing leader development as a whole.

Israel’s health ebbed and flowed in direct proportion to their leadership. “Whenever the LORD raised up a judge over Israel, he was with that judge and rescued the people from their

4. Robert E. Coleman, *The Master Plan of Evangelism*, (Grand Rapids: Revell, 1993), 93-94.

enemies throughout the judge's lifetime. For the LORD took pity on his people, who were burdened by oppression and suffering. However, when the judge died, the people returned to their corrupt ways, behaving worse than those who had lived before them. They went after other gods, serving and worshiping them. And they refused to give up their evil practices and stubborn ways."⁵

Although it is imperative that leadership development be done by every staff and church leader, it is equally imperative that someone actually owns the process as a whole. Churches need a leadership development champion if they are to be successful at rising up new leaders. Many churches designate this individual as the Leadership Director. Only a designated champion that is operating outside of a single ministry or program of the church can adequately see the health of leader development church-wide. Churches need an unbiased set of eyes that can see where leader development deficiencies exist and assist those areas.

The church-wide leadership development champion could be a paid or unpaid staff position or even a respected and highly motivated layperson. At a minimum, this person should, 1) themselves be a leader, 2) have a vision for training leaders, 3) possess great organizational skills, and 4) have relational credibility with staff and existing leaders.⁶ Once the staff and leaders see the positive benefits of multiplying leadership, they should become more willing to shift from doing the ministry to developing ministers.

A key diagnostic to determine if a church is task-focused versus team-focused is to ask the question, "How much time do you spend working on the ministry versus working in the

5. Judg. 2:18–19

6. Malphurs and Mancini, *Building Leaders*, 115.

ministry?”⁷ As long as ministry is viewed through the lens of tasks to be accomplished rather than leaders to be developed, leadership development will never become a priority. And when leadership development fails to be a priority, churches will continue to find themselves so busy doing ministry that they lack the time to develop leaders.

Churches that are caught in this vicious cycle have placed a cap on their ministry’s longevity and expandability. One way to see this is by looking at the relationship between a church’s size and its propensity towards leadership development. Survey respondents were asked for the average weekly attendance of their church including children and youth. The respondents represented a well-balanced sample of various church sizes. See figure below:

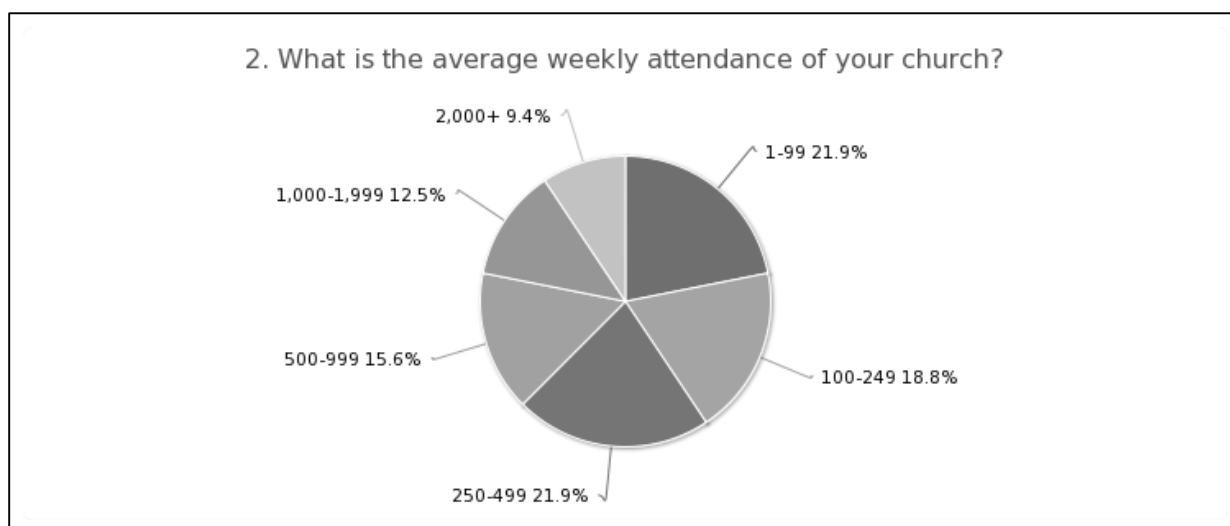


Figure 6. Weekend Attendance

Correlation of Church Size to Leadership Development

Although the survey sample for weekend attendance was well balanced, the proportion of churches engaged in leadership development was not. For churches averaging below 250 in weekend attendance, only fifteen percent stated that they have a formal leadership development

7. Ibid., 36.

process. As one might expect, churches which averaged over 250 in weekend attendance were twice as likely to have a formal leadership process in place. Churches, and ministries, that fail to focus on intentional leadership development will never grow beyond the abilities of their current leadership base. They will forever be limited by the capacity of their current leadership.

For the less than one third of churches surveyed that stated they have a formal process for developing leaders, the majority described their process as either informal, a series of classes, off-site conferences, or stated that their leadership development program was still “in development.” Only four churches identified mentorship as a part of their formal process.

One might think that possessing an intentional leadership development process in the church would result in a higher leadership quotient. However, the survey revealed that there was an equal balance among all church’s volunteer to leader ratio.

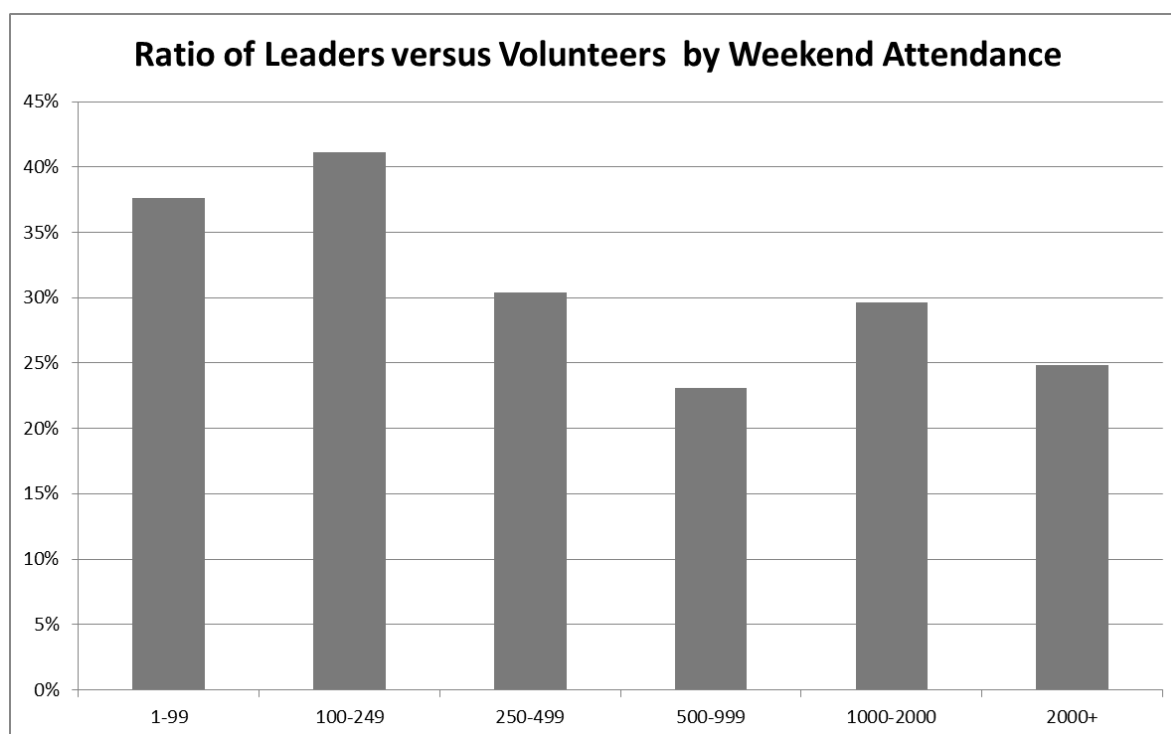


Figure 7. Leader to Volunteer Ratio

So why does it seem that there are just as high a percentage of leaders in churches without a formal leadership development process? Much of this has to do with how churches define leadership. Every church, regardless of size, uses volunteers. In addition, apart from the paid staff, every church also has lay volunteers who are designated as leaders. Across the board, churches surveyed stated that approximately one third of their volunteers were designated as a leader. However, there was less clarity when these same churches were asked to distinguish leader levels.

Leader Levels

Less than thirty percent of churches surveyed used leader level definitions and for those that did, the majority of churches surveyed associated lay leadership by position or title, e.g. small group leader, Sunday School leader, program ministry leader, deacon, elder, etc. Only a handful distinguished leader levels by increased influence. Clearly, for the majority of these churches, leader is a term with broad application.

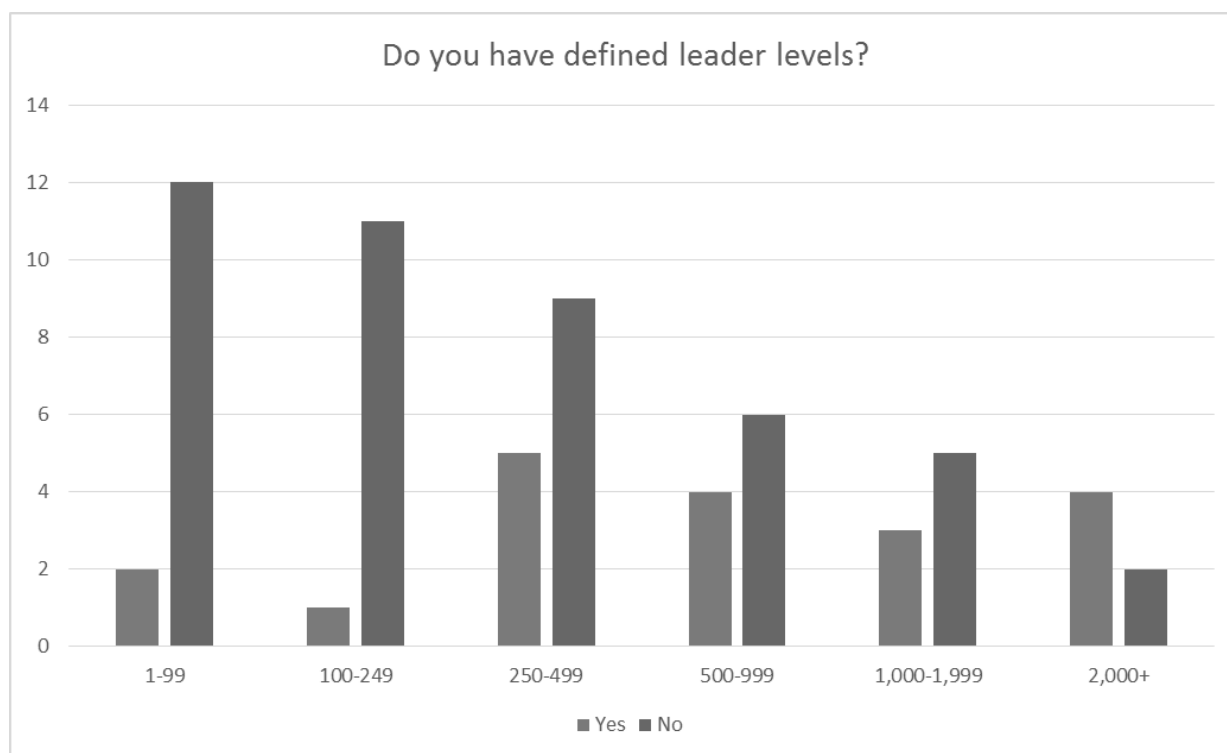


Figure 8. Leader Levels

Again, it is clear that size plays an integral role in leadership development. The survey revealed that there is an inverse relationship between a church's size and its depth of understanding or implementation of leader levels. The larger the church, the more likely they are to have formalized leadership roles and levels. The smaller the church, the more prone they are to define leaders by positional title and to bundle all leaders into a single level. For most small churches a leader is a leader is a leader.

How many leaders does a church need? The number of church staff in comparison to church size provides an interesting clue as to the effectiveness of the church in rising up lay leaders. The survey showed that churches averaged one paid staff for every eighty-two attendees regardless of church size. Larger churches haven't really changed this ratio; they have simply multiplied the total quantity of leaders, thereby multiplying the size and scope of the ministry.

When a church lacks a formal leadership development process it also affects their ability to adequately deploy members into meaningful ministry. Ministries cannot endlessly absorb volunteers. There are only so many positions in any given ministry of the church. For example, what happens when you only need twenty greeters but forty sign up?

The church could put the new volunteer on hold waiting for a hole to open up. This philosophy basically tells members, “You’re not really needed.” This happens frequently in small churches when long time members “hog” the ministry. They are resistant to change and make it known they are unwilling to make room for newcomers. They frequently speak in terms of “my ministry” performed in “my area” with “my people” in “my room.” They are often using ministry as an artificial means of finding their own self-worth. They derive their value from their vocation. They need to be needed and the very thought of relinquishing any of their power threatens them.

Of course, this is extremely unhealthy behavior and will not only cap the ministry but almost certainly drive away new members. No one wants to join a church where their primary contribution is to sit, soak, and sour. New members want to become a vital part of the mission of the church. They want to be a part of something greater than themselves by using the gifts and skills God has given them in an area of passion. More importantly, it is a God ordained responsibility of the church to fully engage its membership in spiritual service. The church is the body of Christ and in his body there are no spare parts. There is no second string on God’s team. Every person has a place and a purpose.

Therefore churches must be thinking of a picture bigger than just getting all the current spots filled. Churches that want to thrive should be looking at a model that mobilizes every single member into meaningful ministry. So how does a church expand ministry opportunities?

First, the ministry needs to analyze each of the current positions to see if there are duties that could be extracted from any one individual. As is often the case in smaller churches, volunteers do a lot more per person. Hence the old Pareto principle—twenty percent of the volunteers doing eighty percent of the work.⁸ This leads to burn out and territorialism. Ministries need to ensure that no one person is “hogging” ministry that should be done by more than one. Making room for every member to be a minister should be a top priority for churches. Two ways of doing this are to ensure that no volunteer is serving in more than one ministry and no more than one service time slot on the weekend.

The second way that ministries should expand their volunteer position base is by introducing multi-tiered volunteer roles, also known as leader levels. Most ministries run too flat utilizing one staff person with twenty, thirty, forty or even fifty volunteers underneath them. This author believes that Jesus had the right leader to apprentice ratio. A good leader to worker ratio is twelve to one. Chapter three will present a suggested leadership hierarchy that can open dozens of new volunteer positions making room for greater growth and development.

Characteristics of a Biblical Leader

As defined earlier, a leader is born when a person of character, seasoned and competent, is called to influence God’s people to accomplish God’s plan. Godly leadership is the intersection of character, competence and calling.

8. F. John Rey, “The Pareto Principle – The 80-20 Rule,” accessed November 9, 2014, <http://management.about.com/cs/generalmanagement/a/Pareto081202.htm>.

According to Aubrey Malphurs, Christian leaders “are servants with the credibility and capabilities to influence people in a particular context to pursue their God-given direction.”⁹ The two common denominators being character/credibility, and competence/capabilities. What did the churches surveyed state qualifies someone as a leader in their churches?



Figure 9. Qualifications of a Leader

Fifty-eight percent cited “outstanding Christian character” as a top qualifier, forty-five percent said they must be teachable, nearly thirty-eight percent indicated the person needed to be a member of the church, thirty-four percent said they must be a person of influence and someone who is trustworthy, nearly thirty percent stated they must be a mature believer, and twenty-three percent cited competency as a top qualification.

9. Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 10.

Combining then character and maturity, nearly ninety percent of the churches identified credibility as a primary qualifier and membership as a distant second. “Character is defined as habitually doing the right thing in the right way.”¹⁰ Less than a quarter of the churches listed competence as a top qualifier. That would seem to indicate that most churches lean heavily on character almost to the detriment of competence. This might explain the frequent disconnect between the spiritual and the practical present in many churches that pride themselves on mature Christians but suffer from poor leadership structures.

So how do these churches find and recruit spiritually mature people for leadership? According to the survey, nearly one third of the churches simply kept a lookout for them. Any additional fourteen percent listed “other” and then wrote in some form of personal relational contact. Combined, this amounts to nearly eighty percent of these relying on personal relationships. They just know it when they see it. This is by far the most common methodology of smaller churches. Churches that ran under five hundred were nearly three times as likely to rely on personal relationships when recruiting new leaders rather than process or objective metrics. Even worse, many of the churches let the individual determine for themselves if they are mature and ready for leadership.

10. John Borek, Danny Lovett, and Elmer Towns, *The Good Book on Leadership* (Nashville: B&H Publishing, 2005), 125.

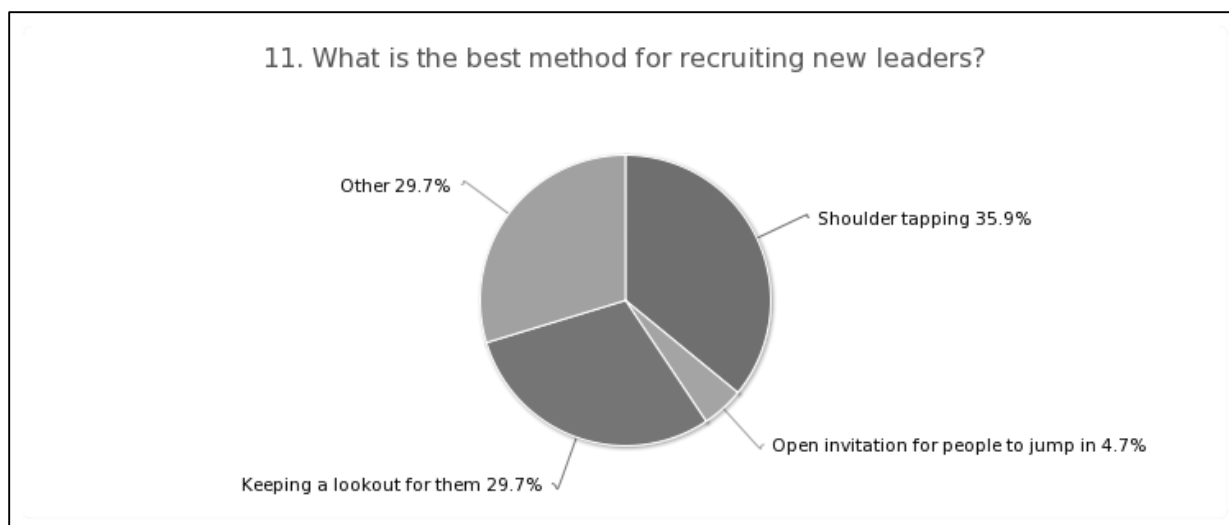


Figure 10. Best Method for Recruiting Leaders

Of course, spiritual maturity is an incredibly important qualification for leadership in the local church; however, most churches have no tangible way to measure this. How do you know when someone is spiritually mature? More often than not, churches rely on either tenure, how long a person has been at the church, or by impression, does the person seem spiritual? These are poor metrics for gauging something that ninety eight percent of the churches stated is the number one qualification for leadership! Churches need a process to determine if an individual matches the qualifications for leadership. A recommended process for recruiting new leaders will be outlined in chapter three.

Training Leaders

Once recruited, leaders require comprehensive training. Churches were asked to rank in order of most effective to least, what they considered to be the best methods for equipping leaders.

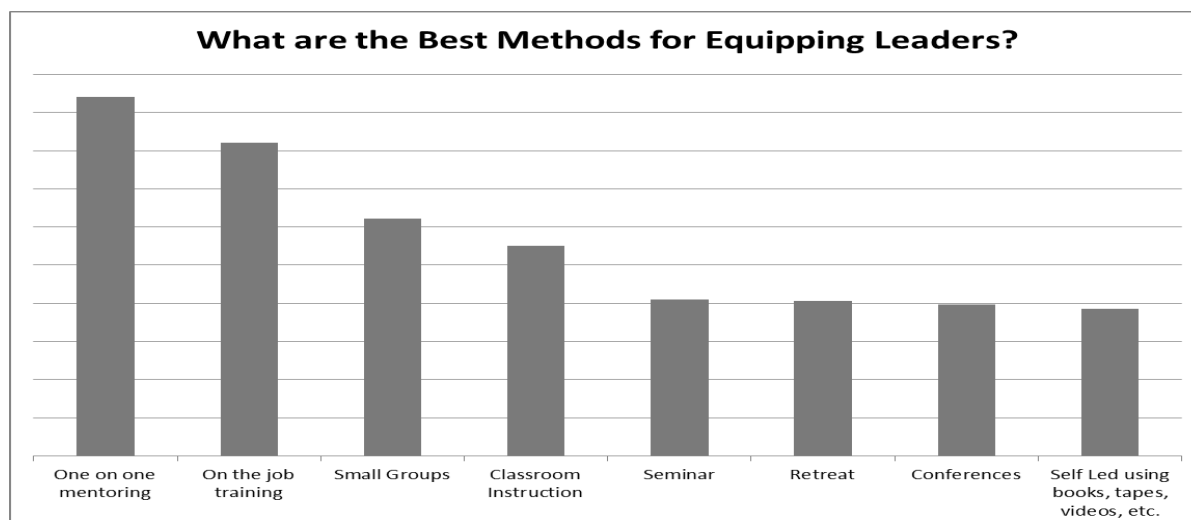


Figure 11. Best Methods for Equipping Leaders

Overwhelmingly, churches ranked relational methods to instructional by a factor of nearly two to one, with direct one-on-one mentorship being the most favored methodology overall.

Indeed, equipping leaders is best done when it is one on one, however, this also creates a value conflict within these churches given that they ranked lack of time as one of their greatest hindrances to leadership development. This may be an attributing factor for why churches are not actually doing leadership development. If busy church leaders believe that they should be developing leaders, and that the only right way to do it is also the most time consuming, then they may be giving up before ever getting started. Somehow, churches have to align their priorities with their principles.

The critical issue that must be addressed in order for churches to get serious about developing leaders is the time issue. If the question is which leadership development process is the best, then the only right answer is the one that churches will actually implement. If churches believe that the only way they can raise up leaders is by using methods that are time intensive, they will not even try. An effective leadership development process will have to balance priority

with methodology. “Leadership development is the process of helping leaders at every level of ministry assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”¹¹ The program must be comprehensive enough that it actually develops leaders, yet simple enough to not overly tax the existing leadership core. In addition, the methodology must incorporate a balanced approach of both instruction and application.

But, is the lack of time the real issue? The survey showed that nearly all churches are already engaged in some kind of leadership development. Nearly half of the churches surveyed stated they are currently investing four hours or more a month equipping their leaders.

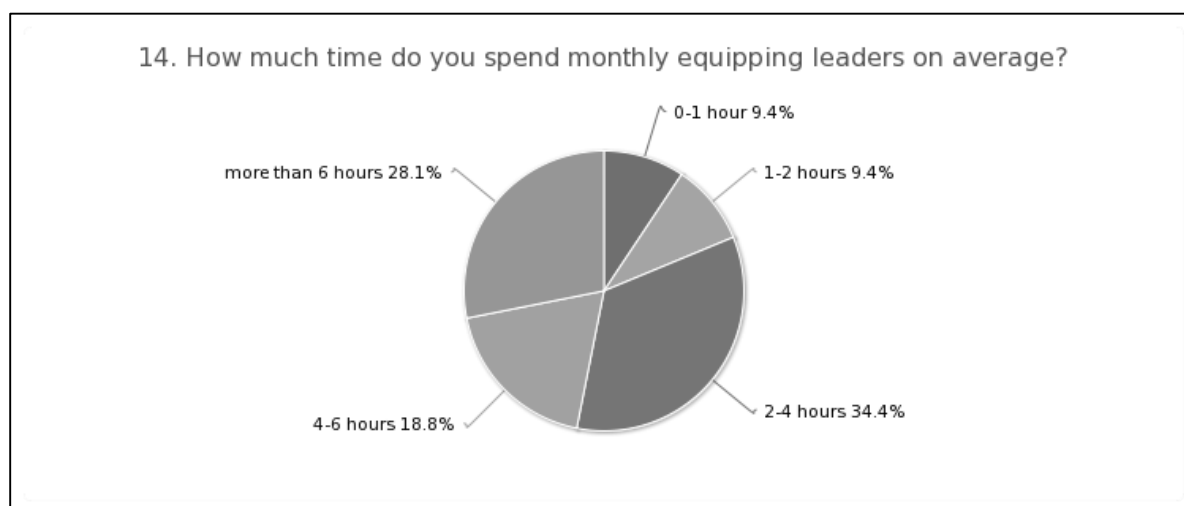


Figure 12. Monthly Equipping Time

Frankly, many churches view leadership development as an add-on. It is one more thing tacked on to an already overcrowded schedule. However, the truth is much simpler. Churches do not have to endlessly keep adding more and more onto their volunteers. They simply need to redeem the time they are already spending with them in a more strategic manner.

11. Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker, 2004), 146.

Unfortunately, there was no follow-on question probing what these churches actually considered “training.” It is difficult to believe, in today’s world of zero margins, that forty-six percent of churches are investing this much time equipping leaders. If these churches are counting this time as truly in addition to a volunteer’s weekly service in their ministry, then this is more than sufficient time to adequately develop their leaders. However, considering that these same churches stated that they did not really have enough time to develop leaders, it can be reasonably assumed that they are counting all possible forms of training and service as leadership training. Although not all learners are leaders, all leaders are learners.

Leadership can be learned. It is an observable pattern of practices and behaviors and a definable set of skills and abilities. And any skill can be learned, strengthened, honed, and enhanced, given the motivation and desire, along with practice, feedback, and coaching. When we track the progress of people who participate in leadership development programs, for example, the research demonstrates that they improve over time. They learn to be better leaders.¹²

However, what kind of learning do church leaders need? As has been mentioned, leaders must be trained in both character and competence. The Psalmist said, “And David led them with an innocent heart and guided them with skillful hands.”¹³ The most effective leadership training should address both a leader’s heart and hands. Churches need to equip their leaders to have a pure heart and practical skills. This boils down to two critical training needs: leaders need to know why they are doing this, and how it should be done?

Churches were asked to designate their training mix between skills training and vision training. Skills training was defined as “training that is focused on ministry specific training such as usher training.” Vision training was defined as “gathering all leaders across different

12. Kouzes and Posner, *The Leadership Challenge*, 335.

13. Ps. 78:72 NCV

ministries to impart vision and motivation in an effort to keep everyone moving in the same direction as the church's goals.”

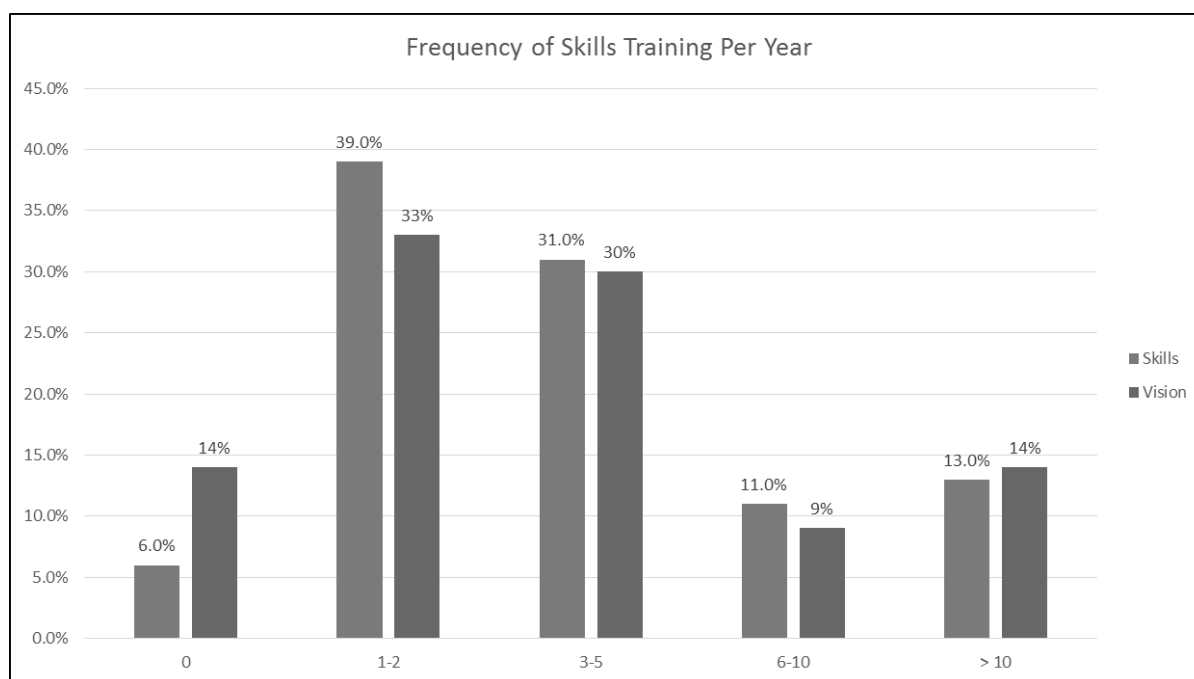


Figure 13. Skills/Vision Training

Nearly forty percent of the churches held skills training at least once a year and a full third of them also provided vision training at least once a year. Nearly a third provided such training three to five times a year. It would appear that the majority of churches are currently providing significant skills and vision training to their volunteers. However, if this is true, by their own admission there is a clear disconnect between their current training and the effectiveness of actually raising up leaders.

Leadership Development Strategies and Processes

When asked to self-evaluate the effectiveness of their leadership development strategy on a scale of 1-10 with 10 being top notch, two-thirds of the churches surveyed rated their church's strategy a five or below.

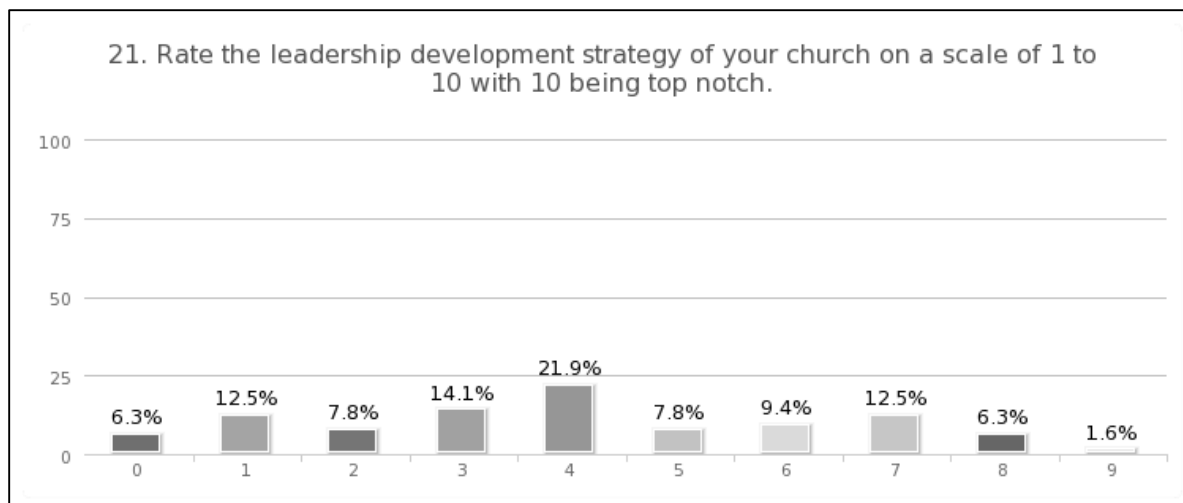


Figure 14. Leadership Development Strategy Effectiveness

Again, of greatest interest for this research was the correlation between the belief that developing leaders is critical, and the actual practice among those surveyed. A full fifty-six percent strongly agreed, “Leadership development is a critical component of our church,” and nearly twenty-seven percent agreed with the statement. That would indicate that of the sample churches, a whopping eighty-two percent believe that training leaders is a top priority for the local church.

The bottom line is that all churches know that leadership development is a mandated necessity, a key ingredient to their vitality, a requiem for their longevity, and therefore should be a top priority. “It is no secret that one of the biggest needs in the church today—all around the world—is well-equipped leadership...Most churches are strapped for good leadership and have no intentional strategy for developing leaders. Even many pastors feel ill-equipped, sensing that their training has not given them the competencies they need to be effective in their role.”¹⁴

14. Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids: Zondervan, 2004), 23-24.

So what is keeping churches from actually building leaders? It is this author's belief, as well as fifty-six percent of the surveyed churches, that more than anything else they simply are not sure how to develop leaders.

According to Aubrey Malphurs and Will Mancini, church trainers and consultants,

Our experience...over the past twenty years, has shown us that we have many potential leaders, but we're not developing them. And it's this failure in development that has precipitated the leadership crisis in our world in general and the church in particular. Our leaders don't know how to train other leaders.¹⁵

This project's research demonstrated similar results. Pastors, by and large, know that leadership development is a critical key in their churches, especially if they are growing. Yet feeling inept and inadequate, forty percent of these pastors will not even preach on leadership more than four times a year and sixteen percent never mention leadership development in messages.

What is needed in churches today is a simple and straightforward system that can take the guesswork out of qualifying, discovering, selecting, recruiting, training, and promoting a steady stream of leaders who will execute the ministries of the church while simultaneously developing the next generation of ministers in the church.

In the next chapter, this author will propose a system that can be used to effectively rise up leaders within the local church. This system was developed in the author's church and has been in operation for approximately four years. Using this system, the author's church has trained nearly 200 leaders, promoted volunteers to four distinct leader levels, launched new ministries, expanded existing ministries and programs, and recruited and developed over ninety percent of this author's church's full time staff from within.

15. Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker, 2004), 10.

CHAPTER THREE:
BUILDING LEADERS FROM THE GROUND UP

The Foundation for Leadership is Discipleship

The first step to building a great leader is to build a great follower. Jesus was crystal clear in the Great Commission, “Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.”¹ When churches excel at making great disciples, leaders will evolve organically. As part of the disciple making process, believers discover their gifts and calling for service in the body, leadership being among these.

It is a non-negotiable mandate for every church to make disciples. That is the core of the church’s existence. Every church is called to be a disciple-making factory. No biblically based church could possibly deny this reality. God wants churches to turn irreligious people into fully devoted followers.

The problem in the vast majority of churches is not the denial of this mission; it is the haphazard methodology they employ to accomplish this goal. Nearly all churches would agree with the basic tenets of Rick Warren’s thesis in *The Purpose Driven Church*, that at a minimum, churches should be in the business of bringing people into a relationship with Christ and His body (fellowship), developing them to Christ-like maturity (discipleship), equipping them to use their gifts to serve (ministry), and sending them out into the world on mission (evangelism), all to the glory of God (worship).² Churches may squabble over wording or sequences, or may even

1. Matt. 28:19

2. Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*, (Grand Rapids: Zondervan, 1995), 107.

want to highlight one or two additional purposes, but overall what church does not want to be a disciple making factory? All New Testament churches want to worship, fellowship, disciple, minister, and evangelize. The problem with most churches is not ideological, it is methodological. Churches by and large understand the “what,” but aren’t nearly as clear on the “how.” How does a church go about turning the irreligious into the fully developed? How does a local church bring people to faith in Christ? How does the church connect its people into vibrant life-changing fellowship? How does the local church build strong followers out of new believers? How can churches activate their members into meaningful ministry? How will a church have a local, regional, national, and global impact for Christ?

When it comes to translating mission into method, every church must deal with process. According to Webster, a process is, “a natural phenomenon marked by gradual changes that lead toward a particular result; a series of actions or operations conducing to an end.”³ Over the last twenty-five years, many pastors reacted to the seemingly cold, calculated, business-like structures articulated by Warren and others in the church growth movement and dismissed it as carnal and unbiblical. Most of this reaction came as a result of the plethora of mindless copying of methodology void of any context. Pastors, seeking miracle grow shortcuts, inappropriately borrowed the church growth patterns without thoughtful extraction of the underlying principles beneath the methods.

When the growth was not miraculous or exponential, pastors and congregations reacted with wholesale rejection of everything that even smelled like church growth. Even the phrase “Purpose Driven” is often immediately proceeded with groans from “been there, done that”

3. Merriam-Webster, I. (1996). *Merriam-Webster’s collegiate dictionary*. Springfield, MA: Merriam-Webster.

veterans. While many pastors and congregations have vehemently dismissed church growth strategies, purposes, and processes, they still find themselves left with the daunting task of making disciples and whether they like it or not, every church is following some kind of strategy even if it is the lack thereof.

This author has seen two basic mistakes with churches that have unsuccessfully attempted to use the Purpose Driven material. The first is that they either tried to pick and choose certain pieces of the model without understanding their interconnectedness. Second, they failed to properly contextualize / customize the systems to their church's specific DNA. This author's church's approach was to do the system exactly as outlined by Warren in his book and then, only after fully comprehending each piece of the puzzle, did ORBC begin to make changes.

This author's premise is not to promote or protest the church growth movement. The aim of this author is simply to point out that, for the purposes of leadership development, it is imperative that churches already have a successful disciple making process. "Discipleship development is a much broader concept than leadership development, because it targets everyone. Leadership is for a limited number of maturing disciples."⁴ Every leader is a disciple but not every disciple is a leader. To rise up leaders in the local church there must already be an established discipleship strategy that is precise and effective.

Willow Creek's ground-breaking comprehensive study on spiritual growth found that over and over churches that correctly implemented the Purpose-Driven model experienced growth and health.

When it comes to introducing newcomers to faith, The Purpose-Driven Church model enjoys a phenomenal success record...in our interaction with the healthiest REVEAL

4. Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker, 2004), 33.

churches, we found that a significant majority provides an orientation program or a series of classes patterned along the lines of the baseball diamond ministry framework taught in Rick Warren's *The Purpose-Driven Church*.⁵

Oak Ridge Baptist Church, like thousands of others, found the systems of Purpose Driven Church to be highly effective. The church began implementing the Purpose Driven Church model in the year 2000. ORBC made slow incremental changes phasing in each of the Warren's Purpose Driven church principles, and the CLASS seminars over a seven year period. The church started with *CLASS 101 – Introduction to Membership* in 2000, then added *CLASS 201 – Introduction to Maturity* in 2001, introduced *CLASS 301 – Introduction to Ministry* in 2002, and finally rolled out *CLASS 401 – Introduction to Mission* in 2006. Feeling that there was a hole in the area of worship, this author wrote a custom *CLASS 501 – Introduction to Worship* in 2008 and offered it for a few years. The church eventually moved this class to material adapted for a small group setting.

5. Greg L. Hawkins and Cally Parkinson, *Move: What 1,000 Churches Reveal about Spiritual Growth* (Grand Rapids: Zondervan, 2011), 134.

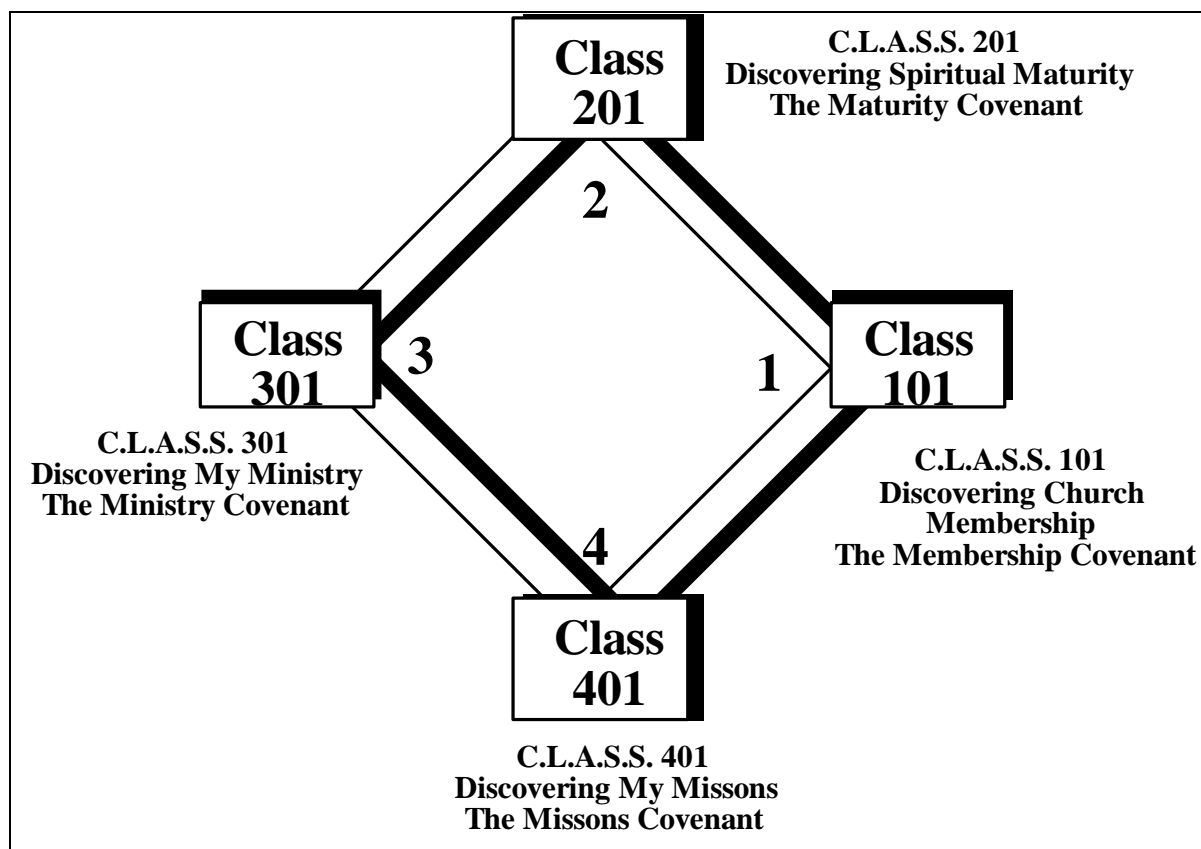


Figure 15. Rick Warren's Purpose Driven Church CLASS System⁶

The classes are used to present the basic foundations that every Christian needs to integrate into their life in order to grow. They emphasize application over information. No one becomes a fully devoted follower of Jesus Christ by merely attending the classes. They become a fully devoted follower by actually practicing the disciplines presented in the classes. Eugene Peterson's *The Message* paraphrase of Ephesians 6:14-17 says, "Truth, righteousness, peace, faith, and salvation are more than words. Learn how to apply them. You'll need them throughout your life. God's Word is an indispensable weapon." This author's church likes to think of the information presented in each class as the basic tools for growth. The church equips its people

6. "Purpose Driven Paradigm," Purpose Driven Ministries, accessed November 11, 2014, <http://www.purposemedia.com/archived/pdm4/paradigm/process.htm>.

with hammers, saws, and drills, but it is up to each person whether they will build something or simply throw them all into a toolbox for storage.

Only after ORBC had the base classes along with their corresponding post-CLASS processes, fully operational, did they begin to customize. For example, the church found that new members were eager to quickly get engaged in ministry. By the time they made it to third base, seventy-two percent were already serving in a ministry.⁷ The church found that in CLASS 301 the material was convincing the already convinced. Therefore, the church streamlined third base and then eventually moved the entire volunteer ministry pathway into a free-standing process in 2009. In 2011, ORBC brought onto the staff a volunteer coordinator who now runs the entire Ministry Connection program. As of this writing, approximately fifty percent of this church's members serve in one of the church's weekly campus and community ministries.

Once ORBC had successfully completed the transfer of ministry connection onto its own free-standing system, it had a hole on third base. After experimenting with a few approaches, the church landed on the following new CLASS structure that ORBC uses to this day:

7. Based on this author's CLASS schedules in 2006, the average member would get to *CLASS 301 – Introduction to Ministry* in approximately six months.

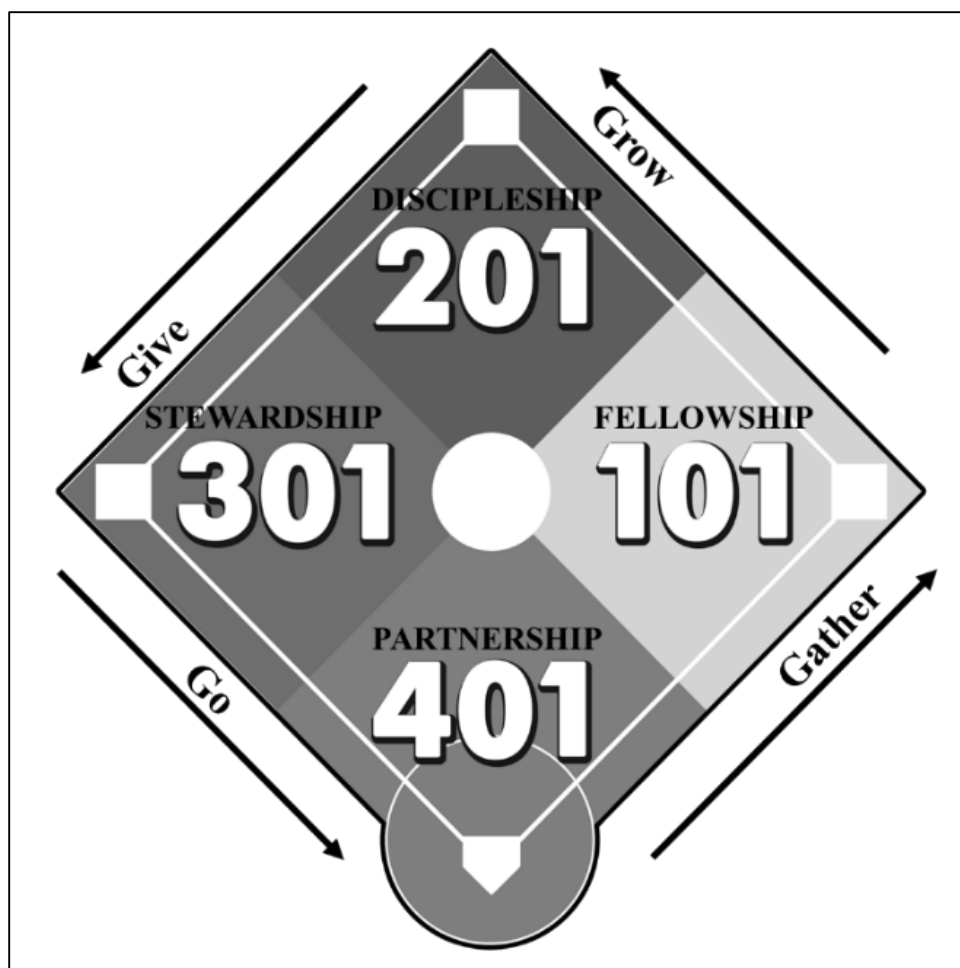


Figure 16. ORBC CLASS System⁸

One of the changes the church made was to CLASS 201. The motive behind this came from the findings of the Willow Creek Reveal study, as expounded in the book, *Move: What 1,000 Churches Reveal about Spiritual Growth*.⁹ The most important discovery highlighted in this book was regarding the catalytic growth component of one's personal quality time and reflection with scripture.

Reflection on Scripture is, by far, the most influential personal spiritual practice for every segment and across all three movements...And that's only part of the story. Because

8. Brian Moss, "Spiritual Growth," accessed October 17, 2014, <http://salisbury.orbc.net/spiritual-growth>

9. Greg L. Hawkins and Cally Parkinson, *Move: What 1,000 Churches Reveal about Spiritual Growth* (Grand Rapids: Zondervan, 2011).

when we statistically compare the responses of those who take the REVEAL survey, of all the personal spiritual practices, we find that Reflection on Scripture is much more influential than any other practice by a significant margin. In fact, for the most advanced segments—Close to Christ and Christ-Centered— it’s twice as catalytic as any other factor on the list. This means it has twice the power of any other spiritual practice to accelerate growth in spiritually mature people. What does all this mean for church leaders? Clearly, we must do much more than simply suggest that our congregants get into their Bibles on a regular basis. We need to teach this as a necessity. Insist on it. Follow up. Challenge our congregations to reflect on the Scriptures week after week.¹⁰

Coupled with the increased biblical illiteracy of modern America, this author believes it is imperative that the local church increase its efforts to equip their members to “rightly divide the word of truth” for themselves.¹¹ Therefore, the church moved the teaching on biblical tithing from second base to third base in order to allow greater depth of teaching on practical Bible study skills in CLASS 201.

The second major change ORBC made was to write a brand new class: *CLASS 301 – Introduction to Stewardship*. Knowing that the culture has waged war on the American family, particularly as it relates to a lack of healthy margins in the areas of finances and schedules, the third base class is a comprehensive teaching on biblical stewardship, particularly how a follower of Jesus handles their time, their ministry, and their money in light of eternity.

All four bases are now comprised of material written by the church’s own staff. The church still uses the baseball diamond and the basic four-class structure and flow, but has contextualized the material while staying true to the intent. The class materials are all taught in three-hour seminar format making it easy to adapt to multiple time slot scenarios, such as on a Wednesday night. In addition, all of the classes have been captured on high definition video for use as facilitated material by a pastor.

10. Hawkins & Parkinson, *Move*, 117-119.

11. 2 Tim. 2:15 KJV

The goal of the CLASS system is to move every attender all the way through the bases, making them a “home run Christian.” A home run Christian is one who has been equipped with the tools and knowledge to begin living out God’s five purposes in their everyday life. Every class ends with a CLASS covenant committing to practice the disciplines they learned.

This process is critical to the success of ORBC’s leadership development strategy. By using the CLASS system, the church is able to establish the base line character qualities of a disciple. Since leadership is built on top of discipleship, it is critical to be able to objectively determine the marks of a disciple.

Churches that lack clearly articulated characteristics of a disciple struggle to begin the process of leadership development. George Barna, points out three reasons many churches are unsuccessful at making disciples.

First, he notes that few churches have a clear and measurable definition of a successful disciple. Second, Barna states that many churches have inadvertently defined discipleship in terms of knowledge rather than transformation. Finally, he points out that most churches have chosen to teach people in random, rather than systematic ways.¹²

This is why nearly eighty percent of the surveyed churches relied so heavily on personal relationships for recruiting leaders. Without any systems that can track the progress of discipleship, much less even identify the marks of a great disciple, churches are left to a good ole’ boy system. Leaders are recruited based on relationships rather than results.

The dangers of promoting a poor disciple into the role of a church leader are self-evident. And yet, that is precisely what happens in most churches, the end result being key positions of

12. George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs: WaterBrook Press, 2001), 74-76.

the church, including deacon and elder boards, populated with nominal Christians or worse. Churches must determine critical objective criteria, that is measurable, to be used for selecting prospective leaders.

Given ORBC's CLASS system and its corresponding commitments, this author's church now has some fairly reliable benchmarks for qualifying candidates for leadership.

Discovering New Leaders

According to Hebrews 13:7, a church leader must be a person whose message is worth remembering, whose lifestyle is worth considering, and whose faith is worth imitating. If a member were to ask, "What should my walk with Christ look like?" You should be able to point to a church leader and say, "Like that!"

Therefore, ORBC's first requirement for recruiting leaders is that at a minimum, they have completed all four base classes (101-401). In addition, a leader should be actively practicing the spiritual habits taught in the base classes. When considering a leader, the church uses a database to check on the covenant commitments of each base class, namely, faithful attendance, small group participation, weekly ministry service, missional involvement, and financial giving.

Granted, many church leaders feel that this is some sort of sacred violation that will taint their ability to objectively pastor their people; however, this author believes that it is true spiritual shepherding. Scripture gives dozens of examples where God audited his people's giving.¹³ It is this author's belief that checking on a church leader's financial integrity is a

13. Mal. 3:7-12

biblical requiem according to 1 Timothy 3:8. No other metric measures a leader's loyalty to the mission and vision of their church greater than their financial investment.

Christians, particularly long time church members, can often talk a big game but unless they give big, they are usually just blowing smoke. ORBC does not measure big giving by the amount, but by the metrics of probability and consistency. Probability, meaning this church uses the minimum wage estimation for single or dual income household as the absolute bare minimum baseline for giving. If a person's giving does not even hit that mark, then it is nearly certain that they are not actually tithing.

The second thing ORBC looks for in a person's giving is consistency. Does this person give regularly or sporadically? This church understands that individuals are paid in varying schedules; however, it is fairly easy to tell who is giving regularly versus someone who gives only occasionally. This church values consistency over quantity.

Paul stated, "Now it is required that those who have been given a trust must prove faithful."¹⁴ The most important commodity of a leader is trust. Trust is based on credibility. Every pastor knows that it takes time to earn the trust of their people. "Research indicates it takes a new pastor at least five years in most established churches to build the kind of credibility that it takes for people to follow."¹⁵ Credibility is based on character and competence demonstrated over time. This author's church does not allow people to move into leadership until they have been a member long enough to have established a track record. Therefore, ORBC requires someone to be a member for at least one year before they qualify for any position of leadership.

14. 1 Cor. 4:2 NIV84

15. Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 52.

Length of membership is just one variable. ORBC looks for consistency in every commitment area. Consistency in small group attendance, ministry service, worship attendance, and training events. One cannot measure consistency with brevity.

Putting these metrics all together, this author's church uses the picture of a stool to illustrate the integrated habits of a fully devoted disciple.

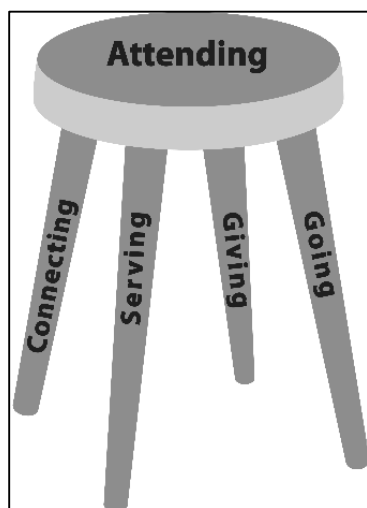


Figure 17. Stool Illustration

A fully devoted disciple at this author's church is a member who attends worship weekly, is part of a small group, serves in a weekly ministry, gives faithfully of their tithes, and participates in the church's missional outreaches. Each of these characteristics can be tracked in the church's membership database.¹⁶

The Function of a Church Leader

Although much of ORBC's training is universally applicable to leadership, at this author's church, the leadership development process is aimed at developing leaders for its

16. This author's church uses Church Community Builder web-based church management software. For more information, see <http://www.churchcommunitybuilder.com/>

weekly programming ministries, Guest Services, Creative Arts, Teens, Kids, Babies, Small Groups, and future staffing.

This author's church believes that growing ministries requires growing ministers. Too often leaders view the church as an organization existing solely to expand and cater to its local membership. This creates a two-tier hierarchical view of the church, ministers and members, with the latter being an easily interchangeable commodity. Perhaps a better way to view the church is as a successful growing corporation that focuses on recruiting and training new employees for the expansion of its market share, the distribution of its product (changed lives), and the perpetuation of its legacy.

No corporation views its employee base as a collection of equals, but as a complex pool of precious resources varying in talent, skill, passion and ability. The company seeks to advance every employee to the maximum of their potential thereby increasing the employee's scope of responsibility and authority. This benefits not only the employee but the company as well. Not only does a growing company require a constant stream of increasingly talented employees to handle growth, but it is also keenly aware that senior management is aging and the survival of the company itself depends upon strategic development of new leadership.

It is an established fact that the most successful companies in America have been those who understood the critical nature of developing from within. Jim Collins, professor, author, and business expert notes, "visionary companies [are] six times more likely to promote insiders to chief executive than companies that were not successful over the long term."¹⁷ Great

17. Jim Collins, *Built to Last: Successful Habits of Visionary Companies*, (New York: Harper Collins), 173-175.

organizations require leadership that is completely aligned with the mission, vision, and values of the organization. This DNA is best developed from within.

Leadership Pathway

Once a church has identified what they are looking for in a new leader, and what they want a leader to actually do, then they are ready to recruit leader candidates into their leadership process. At this author’s church, the staff has designed a pipeline that incorporates a process for recruiting, educating, placing, coaching, training, promoting, and developing leaders as far as their passion and gifts will take them. Below is a diagram illustrating ORBC’s Leadership Pathway:

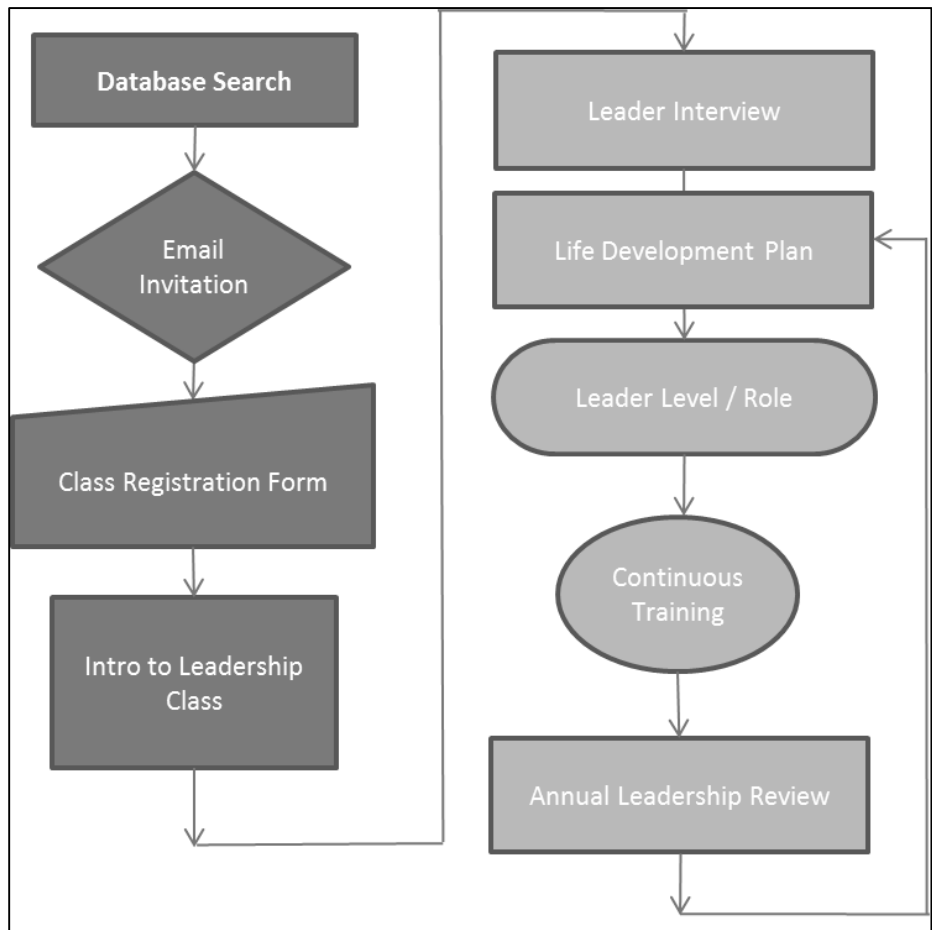


Figure 18. ORBC Leadership Pathway

In order for leadership development to move from a value that a church holds to an activity a church does, there must be a formal process. Randall Frank Gilman notes, “The business world does a proficient job of identifying the processes for leadership training. And the church has shown a desire to develop the character and soul of the leader. The goal of the world seems to be focused on the ‘process’, while the church focuses on the ‘person’ the leader is.”¹⁸ This author believes that churches must focus on both process and person. The discipleship strategy combined with the Leadership Pathway developed at this author’s church attempts to encompass the best of both.

ORBC begins the new leader recruitment process with an invitation to qualified prospects to attend the church’s leadership class six to eight weeks prior to the class date. The church selects candidates for the invitation from its database searching for members who have completed CLASS 101 through CLASS 401, are meeting in a weekly small group, and are serving weekly in a ministry.

These individuals are then sent an email (or letter if they do not have email) inviting them to attend the upcoming class, *Introduction to Leadership*. This invitation is worded in such a way as to appeal to those who are hungry to increase their influence and kingdom impact. ORBC avoids phrases such as; “Do you want to become a leader?” since most church members have either a flawed or skewed understanding of leadership. It is important that the right concepts are communicated from the outset. The objective is to call the candidate to a greater investment of their life, not just an increased workload in their ministry. No one wants to do more, but all true disciples want to become more.

18. Randall Frank Gilman, “Developing a Leadership Training Program” (DMin thesis, Liberty University, 2003), 8.

The email directs the candidate to an online registration form. This is a critical step since the form becomes a filter for self-evaluation. The registration form asks the candidate to affirm that they have completed CLASS 101-401, they have been serving in a weekly ministry for a year, they are participating in a small group, they are tithing, and they want to increase their influence and expand their kingdom impact. See Appendix 2 for a copy of ORBC's class registration form.

The Leadership Development Director follows up with each registrant and does a preliminary validation of their qualification for leadership using the church's database. Reminders for the upcoming class are sent out twice before the day of the class.

The leadership class is not just a vehicle for imparting information; it is a critical marker for the individual. One of the very first things stated in the class is that they are not here to become leaders, but that by virtue of their presence they already are leaders! The goal of the class is to help them sharpen their leadership and provide a clear pathway for expanding their influence in the church. ORBC tells every person in the class that the sky is the limit. They can progress in leadership as far as their character, skills, and gifting takes them.

The leadership class is taught in a similar structure as the church's standard base classes. The class is typically held on a Saturday morning or Sunday afternoon and is four hours long with three ten minute breaks. The greatest distinctive between ORBC's base classes and this class is that this class allows for student participation in discussion huddles.

The contents of the class focus on the church's leadership strategy, why the church needs leaders, the characteristics of a biblical leader, five skills of a servant leader, and what next steps are needed to advance in the leadership development pathway.

Of these topics, the core of the class is centered on the five skills of a leader. This author's church uses the acrostic, S.E.R.V.E., borrowed from Ken Blanchard and Mark Miller's little book, *The Secret: What Great Leaders Know and Do*, to teach these five skills. These five skills are, seeing and shaping the future, engaging and developing others, reinventing continuously, valuing results and relationships, and embodying the values.

In the class each of these skills is contextualized into a biblical framework using scriptural principles and practical examples from leaders in the Bible. The overarching idea in the class is to paint a picture of biblical leadership so clear that the students can use it as a mirror for comparison and as a model for copying.

The first topic, *Seeing and Shaping the Future*, focuses on how God calls leaders to a life of biblical faith that moves God's people into a preferred future. Leaders are people who have a holy discontent with the status quo. Where most would see the world as it is, leaders see what it could be. This session ends with the question, "What would you attempt for God if you knew you could not fail?"

The second piece of the S.E.R.V.E. acrostic, *Engaging and Developing Others*, is centered on the topic of teams. Great leaders are not loners. Great leaders focus on building ministers and not just ministries. In order to build ministers, a leader must do the hard work of building a team that uses the diversity of gifts God has given to the Body of Christ. Leaders focus more on developing people than doing programs.

The third component of the S.E.R.V.E. acrostic, *Reinventing Continuously*, highlights the habit of growth in the life of a leader. All leaders are learners. In this section the students are introduced to the Life Development Plan and discuss the importance of setting stretch goals, not only for the leader, but also for their ministry area.

The 'V' in the S.E.R.V.E. acrostic covers the most difficult concept for church leaders—valuing results and relationships. In the business world this is a no brainer. If someone is not performing, then they can simply be reprimanded, relocated or removed. In the church, a place of grace, leaders often excuse poor performance or a bad fit. It somehow seems unchristian to confront these issues. As though the most important objective in the church is never to hurt anyone's feelings.

The problem, of course is that this mentality elevates people over purpose and manners over mission. This is not Christ-like, it is cowardice. Even Jesus, when confronted with the failure of the temple systems, put courtesy aside and flipped some tables. When churches fail to deal with appropriate fit for ministry or inappropriate performance, they are not being nice, they're being naïve. It is not helping anyone to allow a person to keep serving in a position that they are not gifted for, incompetent, or demonstrating behaviors that are hurting the ministry's effectiveness.

The sin of non-confrontation is perhaps one of the greatest cancers permeating well-meaning churches and ministries. So what is to be done when something needs to be done? Simple. Leaders step in where everyone else steps out. This does not mean that leaders are glorified wrecking balls smashing people and treating the ministry like a business. It means that leaders take initiative, and that they speak the truth in love. Leaders value every person and they want every volunteer to win. That means, that after much prayer, they become willing to have the hard conversations either reviewing the issues that need correction, rerouting the person to a new ministry, or even removing the person altogether in the case of church discipline.

Finally, the last 'E' in S.E.R.V.E. communicates that leaders embody biblical values. This section of the class covers six habits that every leader needs to integrate into their life in

order to build a Christ-like character. These habits build integrity, without which leaders have no authority to lead. The church's integrity covenant is also covered in this segment and the importance of guarding one's heart is explained. Guarding ones character is a critical requirement for continued leadership.

As with all of ORBC's classes, this author asks the students to sign a covenant at the end of the class. However, different than the church's base classes, ORBC also asks that they not sign the covenant if, after hearing the contents of the class, they do not feel called to move forward in their leadership role at ORBC. This author tries to make it crystal clear that the class is a starting point for their leadership development. By signing the covenant, they are agreeing to begin the hard work of increasing their leadership influence. See Appendix 3 for a copy of ORBC's leadership covenant. The church also asks the graduates to sign a Leadership Integrity Covenant. See Appendix 4 for a copy of ORBC's Leadership Integrity Covenant.

Finally, when the class ends, participants are told that the ball is now in their court. They have ninety days to schedule and complete their leader interview. This sequence is by design. Real leaders take initiative. ORBC purposely created a system whereby, following the class, this author watches to see if the individual takes the ball and runs with it. If the person is incapable of following through on their very first step, then they are most likely not a leader.

The Leader Interview

The day after the class, the graduates are sent an email congratulating them on their first step and providing them with a link to the online form to schedule their leader interview. On the form, the person is asked to designate the best time for them to meet, their current ministry role, any spiritual areas they are struggling with, what kind of time commitment they can make towards serving, any untapped skills they may possess that could be used for ministry service,

what they believe is their next step, and finally, an open-ended vision question. See Appendix 5 for a copy of the Leadership Interview Form.

The Leadership Development Director then assigns the person to a current leader for their interview. Most often they are assigned to the person they requested, although they could be routed to another leader. For example, the Leadership Development Director works hard to only allow leader interviews with the same sex. There are a few exceptions and these are handled on a case by case basis with the person meeting in the office during office hours.

The leader interview is the most critical link in the chain. A typical leader interview lasts 60-90 minutes. This is when the leader candidate is given personal one-on-one attention to assess their leadership potential, help craft the person's life development plan, and chart the individual's unique leadership pathway. The goal of the interview is that the leader candidate is crystal clear on where they are now, where they want to be and exactly what they need to do to get there. This is ultimately laid out in their Life Development Plan.

Because the author's church uses leader levels, they allow leader interviews to be performed by non-staff leaders with the requirements that the person conducting the interview has been trained on how to conduct a leader interview, and is at least one step ahead of the interviewee. The leader interview process is not left to chance. ORBC wants the interview to be highly relational but the outcome of the interview itself should be highly structured. Therefore, this author has created a Leader Interview Guide that walks the interviewer through the process step by step. See Appendix 6 for the complete Leader Interview Guide.

The basic flow of the leader interview begins with the interviewer reviewing the interviewee's pre-interview form and looking over their database records. After thoroughly

reviewing all of the information, they are to pray for that person. They then finalize the date and time of the interview.

At the interview, the interviewer is asked to assess the interviewee's current ministry fit (does it match their gifts, passion, temperament, and skills?), their dreams, their current leadership level/role, and their goals. All of this should be taken into account in order to assist the interviewee with filling out their Life Development Plan.

Life Development Plan

The twelve-month Life Development Plan is the individual's custom pathway for leadership. The Life Development Plan is a tool used to set growth goals in five key areas: spiritual, relational, physical, educational, and financial. For leaders that are level two and above, ORBC adds the area of organizational goals as it pertains to their ministry.

All leaders are learners. One of the key attributes of a leader is their thirst to grow and stretch. The Life Development Plan not only is a great tool for their personal development, but it is also a great gauge for measuring the individual's leadership potential. Those who struggle to complete a Life Development Plan, or to set any kind of stretch goals for themselves, tend to be non-leaders.

The other value of the Life Development Plan is that it gives a better overall view of the individual's character. Too often in churches, individuals are quickly promoted into leadership positions based solely on their competency in the ministry in which they serve, only to discover later gaping holes in other key areas of their life. For example, they may be an awesome small group leader, but their marriage is unraveling or their finances are spinning out of control.

The Life Development Plan helps ORBC to better shepherd its leaders on a holistic level. It allows the church to have important conversations in every area of the person's life, and not

just what they can do for the church in a particular role. See Appendix 7 for a copy of the Life Development Plan.

It is important to note that the Life Development Plan is only a twelve month plan. The leader interview cycle repeats annually so that the plan can be reviewed and adjusted for another year. Once the leader interview is complete and the interviewee has completed their Life Development Plan, the next step is to place the interviewee in the appropriate leader level/role.

Leader Levels

One of the most important lessons that churches often miss is the idea of leader levels. So many churches lose high capacity leaders who are sitting in the pews because they do not have a clearly articulated leadership pipeline that defines leadership at varying levels. In every other organization leadership capacity plays a crucial role in an individual's position of influence. Sadly, when a top-notch executive joins a church and wants to have an impact, many churches have no positions that can adequately utilize or challenge their leadership potential. Most churches are at a loss when it comes to engaging this kind of leader. High capacity leaders are wired for high capacity leadership. Defining leader levels can help a church to engage high capacity leaders and take the whole ministry to a new level.

Exodus 18 presents one of the best pictures of leader levels. In this passage, Jethro, Moses' father-in-law, meets up with Moses following the Exodus. Jethro had kept Moses' wife and two sons while Moses went to Egypt, escorts them to reunite with Moses. When they meet Moses shares all the miracles that God did to deliver Israel from Pharaoh's hand. Jethro celebrates with Moses praising God for his goodness.

The next day Jethro accompanied Moses to work and watched as Moses dealt with all of the issues for the entire nation. After watching a full day of this, Jethro pulled Moses aside and

asks him why he is trying to carry all the leadership responsibilities on his own. Jethro then suggests to Moses that he continues to be the direct representative for the people to God, but appoint leaders over groups of one thousand, one hundred, fifty, and ten. Jethro explains how this would benefit him and all the people.¹⁹

There are so many lessons in this passage an entire book could be written on them. However, of particular interest is the distribution of leadership as it pertains to leader levels. Jethro points out to Moses two critical lessons. First, Moses' leadership bottleneck was not only unhealthy, it was unnecessary. By virtue of Moses being the sole arbiter for the people, he was blocking leadership that already existed among God's people. Jethro did not say go train leaders at different levels, he said go find them. They are already there! This leads to the second important lesson that not all leaders operate at the same level. There are leaders that work best overseeing fifty or ten, and there are leaders that have the gifts to oversee hundreds and even thousands. The crucial point is that not all leaders are created equal. In addition to character and competence, leaders also have a leadership capacity.

Growing churches need growing leaders; however, growth is not the same thing as scope. When a church or ministry is running below one hundred, there is not much need for lots level three or four leaders, but once the organization doubles, triples or beyond, then there is a huge need for high capacity leaders. Much has been written on the topic of church growth barriers: the 200, 500, 750, and 1,000 barriers. Almost without exception, growth experts focus on the need to restructure organizationally in order to accommodate continued growth. New wineskins are needed for new wine. The most critical new wineskin for organizational growth is high capacity leadership.

19. Exod. 18:14, 17-23

Like it or not, all leaders have a lid. Sometimes their lid is educational, however, more often than not, it is a complex combination of factors, some of which the leader cannot actually change. All leaders should be constantly growing in their spiritual and leadership skills development, but there is a sweet spot for a leader's scope of influence determined by their leadership capacity. Promoting someone beyond their leadership capacity is detrimental not only to that leader but also to the ministry in which they serve.

One of the most delicate yet important steps in the leader interview is determining an individual's leader level in accordance with their leadership capacity. Some burgeoning leaders view leader levels as a hierarchy of importance and seek to climb the ladder of success as an indication of their growth. Some may feel that a leader level four is better than a leader level one or two. This is the wrong view of leader levels. Leader levels have nothing to do with the leader's godliness or importance. Leader levels are simply a designation of leadership capacity as it pertains to the differing skill sets required to lead tens versus thousands. In medium to large organizations, leaders are needed at every level and every leader depends on each level doing their job for the sake of the whole.

In an effort to defuse some of the common misconceptions surrounding leader levels and their corresponding "importance," ORBC uses leader roles when communicating the levels.

Following are the leader level roles the church uses:

Level	Role	Description
1	Team Player	A Level One Player is an apprentice. This leader's serving sweet spot is ministering directly to attendees or program participants. A table leader would be one example.
2	Team Captain	This leader's serving sweet spot is training and equipping team players. They oversee / assist one or more players.
3	Team Coordinator	A Level Three leader is also known as a Director. This leader's serving sweet spot is equipping, directing and coordinating Captains and Players.

4	Team Coach	A Level Four is considered a staff position. This leader's serving sweet spot is operating at the 30,000 foot view. They are responsible for equipping an entire ministry program by aligning the mission, vision, values, and goals of the church with their ministry and equipping and empowering the Team Coordinators.
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Figure 19. Leader Levels

Again, leader levels are only a guide for defining scope and capacity. Several leaders may move around or bounce up and down the chain. The key is to communicate that the goal is for every leader to find their sweet spot. The sweet spot is a role where they feel they are best fitted to their gifts and skills. It is not uncommon to hear a level one say, "I feel I'm at my best when I'm working directly with the students. I don't want to get away from that." Or this author may hear a level two say, "I love helping new leaders get in the game!" A level three might say, "God's gifted me organizationally. I'm at my best when I'm turning chaos into order. I love working with charts and schedules."

Most people can quickly grasp the team sport analogy. They understand that on a team, every person plays their part in the win. No individual wins the game alone. Every person needs the others to operate within their role and cooperate towards the common goal. Coaches do not run the ball and players do not try to coach the team. ORBC believes that they are the most successful when every leader knows their role in the whole in meeting the goal.

There are no timelines or expectations regarding these leader levels. A particular leader may function best at level one and serve at that capacity for thirty years. On the other hand, one leader may move quickly from level one to level three or four. The rule of thumb at this author's church is to move people slowly. It is easier to promote someone than it is to demote them. ORBC tries to take its time and test the person for at least a year before they move up to another level. But again, this all depends on the individual.

This author has also discovered that God has distributed the leadership capacity exactly the way it is needed in the body. At ORBC the staff has found that the church needs a little more than twice as many level ones than it does level twos, and only about one level three for every four level twos. Again, if every level one thought they were supposed to move up, the organization could not sustain it. Every tribe needs far more warriors than chiefs.

One additional thought on leader levels is noteworthy and that is the role of polity. Real leadership development can only thrive in a governing environment that empowers people to discover their calling in an unrestricted sandbox. Many churches are stuck in governing systems that have more to do with politics than progress. Using structures borrowed from the U.S. government, these churches are so crippled with committees and policies that they are literally choking their own leadership potential. God designed the body to function freely with the gifts that He distributed. In order for churches to truly rise up generations of leaders, many will first have to let go of systems and structures that are immobilizing their members. True leadership within the body of Christ should be more about who the person is becoming than who they know. It should be elevated, not nominated. Churches will have to determine if they value rules over results.

Continuous Learning

Once the new leader has completed their leader interview and has been placed in their appropriate leader level/role, they now focus on sharpening their skills and working on the objectives outlined in their life development plan.

Spiritual development is an important component of leader development. As mentioned, all of ORBC's leaders have "run the bases," are connecting weekly in a small group for fellowship and discipleship, attending the weekly worship services, serving weekly, and tithing

consistently. However, this author also wants ORBC's leaders to excel in their theological framework. Therefore, this author encourages leaders who may not have had a strong theological foundation elsewhere to take advantage of the church's Life University courses.

Life University

Life University courses are supplementary classes that fill in the gaps for those who need additional training in the areas of spiritual development, theological foundations, and financial and relational skills. The most comprehensive of these offerings is ORBC's yearlong *Foundations* curriculum. *Foundations* is a systematic theology course produced by Rick Warren's church, Saddleback Community Church. The material is comprised of twenty two lessons taught in ninety minute sessions. Nearly half of ORBC's leaders have completed all of the *Foundations* materials.

In CLASS 201 ORBC teaches the habit of a daily devotional. As a part of this, Bible reading plans are emphasized. ORBC provides several variations of these plans beginning with reading through the New Testament, moving on to the Old Testament, and finally, reading through the entire Bible annually. CLASS 201 teaches participants how to interact with their Bible reading in order to grow effectively. In the leadership class, ORBC reiterates that leaders must lead out of God's principles and not their preferences. Therefore, all leaders are encouraged to read through the entire Bible every year. ORBC recommends the five day reading plan published by Christ's Church of the Valley.²⁰

20. Christ's Church of the Valley, "Bible in One Year Reading Plan," accessed November 9, 2014, <https://www.ccvonline.com/arena/default.aspx?page=17932>.

Coaching

All leaders are connected to coaching mentors at some level. Leadership coaching is focused primarily on ministry skills since all leaders are already required to be a part of a weekly small group for discipleship. Level one leaders are coached by level two leaders, level twos by level threes, and so on thereafter. ORBC believes that the church should operate like a training hospital. ORBC is not far from Johns Hopkins, one of the largest medical training hospitals in the world. When a patient is seen at Johns Hopkins there are normally three doctors in the room, the specialist, a resident, and an intern. Each of these doctors are practicing their craft at different levels, learning from the master teacher. While the teacher is treating the patient, he is also teaching the apprentices. Churches, like these hospitals, should be treating and training at the same time.

ORBC's coaching takes three forms: on the job training every weekend, periodic leader huddles, and one-on-one coaching and development. One-on-one coaching is only required for leader level threes and higher.

Leadership Reading

All leaders are readers. Therefore all of ORBC's leaders are directed to grow their leadership through reading. ORBC provides a suggested leadership reading list in the class to get them started, but the leader interviewer is also instructed to customize the reading list according to the individual's ministry area and leader level. At a minimum, ORBC tells its leaders they should be setting a reading goal of at least six books a year.

Communication

It is important that the church maintains an “insider info” communication channel targeting the leadership base. Leaders should be the first to know what is happening and where the church is heading. ORBC uses several forms of insider communication targeting their leader base. This author maintains a blog sharing monthly articles on mission, vision, values, and directives. He also periodically sends out email blasts to ORBC’s current leaders highlighting the books that he is reading and encouraging them to keep reading. In addition, ORBC enrolls every new leader in their church-wide subscription to *Leaders Book Summaries*, an online service that contains hundreds of executive summaries of the most popular business and Christian leadership books.²¹ This author also frequently forwards other articles and videos to ORBC’s leader base that keeps them sharpened.

Retreats and Conferences

As a part of the leadership covenant, leaders agree to attend ORBC’s annual leadership retreat. This is a two-day get away with all the leaders in all ministry areas. ORBC staff usually brings in a top-notch leadership expert for training. This author has found that this gathering brings an incredible energy and synergy to ORBC’s leadership base. Leaders hunger to connect with other leaders. The focused times of worship and unstructured fellowship refuels the leaders’ love for one another and the Lord. By gathering all of the leaders outside of the pressures of the weekend and at a retreat setting, the church is able to invest quality time building relationships.

21. “Leaders Book Summaries,” accessed November 9, 2014, <http://www.studyleadership.com>.

A second, optional push for ORBC's leaders is to attend the Willow Creek Global Leadership Summit simulcast. This author has attended one of the regional satellite simulcast locations with the ORBC ministry staff for several years. Three years ago the staff opened up this invitation to the entire leader base and has seen great interest. ORBC took eighteen leaders the first year and doubled the next! The Global Leadership Summit is another excellent time for this church's leaders to connect relationally while also hearing from some of the greatest leaders in the world.

Another way ORBC builds leaders is by encouraging all ministry staff to never attend a conference or training event alone. Nearly all of ORBC's core ministries attend annual conferences or training. The church encourages staff to take one of their up and coming leaders from within their ministry. ORBC even offsets expenses when needed.

Leader Gatherings

Finally, ORBC hosts several church-wide leader gatherings during the school year on a weekday night. The leaders are given a thirty minute leadership lesson from the senior pastor and then the leaders meet in huddle groups according to their ministry area for an hour. This gives a prime window for level three leaders to shine and the leader base to spend focused time working on the ministry rather than just working in the ministry.

Leadership Pipeline

So how does this author rise up leaders in ORBC? He starts by intentionally making disciples. ORBC creates environments and opportunities where these disciples can practice the disciplines of a Christ follower. The church uses tools that help its leaders discover which of these disciples are advancing in these disciplines, processes that articulate clear next steps,

structures that promote advancement, and systems that allow fluidity and movement. ORBC invites potential leaders into a pathway that invests in their potential for leadership. The church coaches these growing leaders one-on-one and provides opportunities for them to sharpen their skills, develop their character, and pursue their leadership capacity. ORBC focuses on humble service as the ultimate expression of genuine leadership just as Jesus did.²² And they break down walls that limit their leaders from achieving their God-given leadership destiny.

22. Matt. 20:28

CHAPTER FOUR: CONCLUSION

Perhaps one of the saddest verses in the Bible is Judges 21:25, “In those days Israel had no king; all the people did whatever seemed right in their own eyes.”¹ Nations, businesses, families, and churches all rise and fall on leadership. In the absence of strong directional leadership, churches drift from their mission, turn inward, and eventually implode.

The church in America is in serious trouble. This author’s denomination, the Southern Baptist Convention, the largest evangelical denomination in America, recently reported its seventh straight year of decline.² Southern Baptist leaders have been heralding the desperate need for revitalization. The singular hope that these leaders are clinging to is church planting; a tactic that necessitates a leadership development strategy.

Indeed, it is not just Southern Baptists that have church planting fever; it is the subject of evangelicalism worldwide. The Church Planting movement (CPM) is sweeping the western nations as they desperately seek a solution to stave off the impending death of the church in the face of rising secularism. James Emery White notes the nearly twenty percent increase in Americans who claim no religious identity just in the period 2008-2012.³ There is no doubt, the influence of the church in America is in crisis and the primary remedy prescribed to thwart this disaster is contingent upon the existing churches becoming leadership factories. However, if this is to happen, churches simply cannot go on doing business as usual. Churches will have to do

1. Judg. 21:25

2. Travis Loller, “Southern Baptist Convention Membership Declined For Seventh Year,” The Huffington Post, http://www.huffingtonpost.com/2014/05/29/southern-baptist-convention-membership-decline_n_5411695.html, (accessed June 21, 2014.)

3. White, *Rise of the Nones*, 16.

better than just tweak a few programs or merely try harder. Churches will have to experience a radical paradigm shift in their beliefs and their behaviors. They will have to elevate and replicate leaders.

Will Mancini, church consultant, pleads the case for leadership development.

The engine for your vision is your leadership. Period. Neglect it and you neglect your vision; lead your leaders well and everything else will take care of itself. The church today demonstrates a profound, disproportionate emphasis on crowds over core—I call it ‘crowd fixation.’ We have completely forgotten the model of Jesus as he spent a majority of his time with twelve men in order to release a worldwide movement. In fact, whenever the largest crowds were gathered in the gospels, Jesus had an agenda for training the twelve more than he did for teaching the crowd. We do the opposite today. We build everything around the crowds coming to worship, and we are lucky if we get all of our leaders together once or twice a year...the greatest need in the church today is recovery of a centralized leadership development process.⁴

Aubrey Malphurs notes, “The solution to the leadership crisis is to do a much better job of leadership development—not the preparation of better senior pastors or church staffs alone but development of committed leaders at every level within the organization.”⁵

The good news is that these leaders are already sitting in churches. The problem is that churches have not taken the steps necessary to engage them in meaningful ministry.

There are two great sins in many churches. The first is the sin of consumerism, treating members as customers to be served. Staff are hired to provide their customers with a never-ending buffet of programs designed to feed their insatiable spiritual appetites. The goal of these churches is to offer as many ministries, events, classes, and services as possible. The focus is to keep the menu fresh with lots of new items to choose from. The greatest fear for this church is that their spiritually Attention Deficit Disorder members get bored. The trademark signature for

4. Will Mancini, *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement*, (San Francisco: Jossey-Bass), 220.

5. Malphurs and Mancini, *Building Leaders*, 11.

this kind of church is a packed calendar, long pulpit announcements, and narcissistic members that are quick to jump to the next cool church in town that offers something new and titillating.

The second great sin of many churches is the sin of professionalism, treating members as “uncalled” laborers (the laity). Staff is hired to provide the trained and ordained competency required to perform “real” ministry. The goal of these churches is to focus on depth and quality that produces a pseudo-spirituality based on head knowledge in its members. The trademark signature for this kind of church is notebook-carrying Christians that have logged thousands of hours in deep Bible studies. The members have amassed impressive vocabularies of theological “-isms” that allow them to quickly label, categorize, and often demonize other Christians not part of their elite camp of knowledge. They are kept engaged by whatever keeps their pastor enraged. Drawing on a never-ending witch-hunt that seeks to root out all of the heresies and apostasies of other church leaders or movements, these churches are mostly known for what they are against. They operate as though the Great Commission is to mold disciples rather than make disciples.

The need of the church is to reject consumerism and professionalism and embrace developmentalism. In economics, developmentalists are social theorists focused on turning third world countries around by creating systems that can capitalize on country’s own internal resources.⁶ In this system, the government would remove roadblocks that impede success and reward ventures that elevate the common good. The baseline theory is that third world countries are not starving due to a lack of the resources and tools necessary for success, but that they are entrenched in a culture that dissuades progress and penalizes progression. These countries can change their prospect by changing their practices, and so can churches.

6. James M. Cypher and James L. Dietz, “Developmentalist Theories of Economic Development,” accessed November 9, 2014, http://www.slideshare.net/arslan_bzu/developmentalist-theories-of-economic-development-14850800.

This is what the church needs so desperately. Many of the churches in the western world are on life support. They are the third world social systems that are choking out the proper use of its own internal resources. Chris Mavity, Director of North Coast Training Network, notes, “There is one resource every church has more than anything else: people. Churches (with few exceptions) have more people than money, space, or staff. That means to be effective, we must have a good game plan in place for helping those who come and see to become people who come and serve.”⁷

So many churches are operating with structures that limit growth, inhibit development, and impose artificial boundaries of spiritual service. The average church in North America is doomed to continued plateau, decline, and eventual death. What is needed is a leadership reformation.

In the same way that the protestant reformers of the sixteenth-century declared that the church does not have the right to control an individual’s pathway to God, churches of today need a reformation in their pathway for leadership. Churches must stop viewing leadership development as something nice they probably should be doing. Churches must become convinced that the crisis of secularism and the commands of scripture demand that leadership development is something they must be doing.

The evidence from the research done by this author suggests that by and large churches are not getting it done when it comes to developing leaders. Most churches believe that training leaders should be a critical component of their church; they just are not doing it. Most of these churches attributed their hindrances to developing leaders to a lack of priority and time. They

7. Chris Mavity, *Your Volunteers: From Come and See to Come and Serve* (Vista: Amazon Digital Services, 2014), 7-8.

find themselves locked into a perpetual cycle of busyness that is blocking their effectiveness. Pastors and staff feel overwhelmed with their current to-do list, and therefore, cannot seem to squeeze what feels like just another task into the already crowded schedule.

It is not that these churches are unclear on what a leader is, and it is not that these church leaders have not received any training on equipping new leaders. More often than not, many of these churches simply lack a defined process for developing new leaders. They need a simple structure to help them see how to move their people from doing ministry to developing ministers. This thesis provides one such structure. It is not a perfect way or the only way. It is simply a way.

At the end of the day, churches will have to give an account for how they stewarded their resources. Not just the buildings and the budget, but the greatest resource every church has, its body of believers. The ultimate stewardship question that God will ask is, “What did you do with what I loaned you?”

Everything a church has is on loan from God. The church has it for just a brief season and then it is gone. Churches are filled with the resources that God has given them to complete the Great Commission. Churches do not need more money. Money doesn't solve problems. Churches do not need more ministries. Ministries don't solve problems. Churches do not even need more members. Churches have far more members on the rolls than they can even locate. What churches need are more leaders. Not pastors, not staff, not paid professionals. Just Spirit-filled, leadership-skilled, gifted servants with a passion to change the world and the platform to grow to their potential.

To accomplish this, churches need more than just a leadership program, they need to foster a leadership culture.

Leadership is a journey, not a destination. One does not become a leader so much as one currently is or is not a leader. The complex combination of factors that contribute to whether or not one is a leader can easily be upset. It is far easier to lose one's leadership than to gain it. Leaders are always on duty, always maintaining, always in process. Churches that desire to rise up leaders must not only offer continuous learning opportunities, but they must also continuously promote the culture of leadership. Members should be able to smell it in the air.

Creating a leadership culture requires tremendous intentionality. Leadership cannot just be another program of the church. It has to be embedded into the very fabric of the church. The members should hear it in sermons, see it in their ministry, and be impacted personally by it. This can only happen when the church sees its very mission contingent upon the success of rising up leaders. So how does a church create a leadership culture?

First, churches need to examine whether or not they believe that leadership is a part of the church's mandate. Why does a church need leaders? Do churches really need to divert their limited time, energy, and resources into leadership development? The churches this author surveyed seemed to agree that leadership clearly is an important part of a church's mission. Leadership is the primary means through which God directs his affairs on earth. Churches that fail to prioritize leadership development fail God's people and plan.

The Bible says, "For want of leadership a people perishes."⁸ When God wanted to birth a nation to glorify himself, he first called a leader. When God wanted to free his people from the oppression of slavery, he called a leader. When God wanted to root out the pagan nations in order to prepare a land flowing with milk and honey, he called a leader. When his people demanded representation, he called a leader. When his people strayed from his law and God

8. Prov. 11:14 NJB

needed to correct his people, he used leaders. When God came to the earth to establish his church, he did so by calling and training leaders. When God wanted to expand his church across the ancient world, he called a leader by the name of Paul and when Paul established those churches, he released them into the care of trained leaders. In his final letter written before his death, the Apostle Paul instructed his young leader-in-training, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.”⁹ To create a leadership culture, churches must believe that the very existence of the church and the fulfillment of her mission rides on the success of leadership development.

Second, churches need to clarify their understanding of leadership. What is a leader and what does a leader do? As long as churches continue to define leaders by title, position, or task, they will continue to struggle to effectively develop leaders. Leaders are developers, not just doers. The paradigm shift occurs when churches realize that leadership is a natural extension of discipleship. Again, not all disciples are leaders, but all leaders are disciples. Leaders are a natural evolution of a disciple who discovers how their unique gifts, passion, skills and calling, equip them to lead. Leadership is not some position to obtain, but a channel through which one multiplies their influence for Christ. A person who runs a program makes an impact, but a person who invests in people multiplies impact. Jeff Jones states, “In a culture of people development, those who get rewarded are not the ones who ‘do things’ but those who ‘empower other people to do things.’ They see it as their role to equip other people.”¹⁰

9. 2 Tim. 2:2 NIV

10. Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church* (Grand Rapids: Zondervan, 2004), 35.

In order for the church to create a culture of leadership, a culture of volunteerism has to already exist. Serving passionately in a ministry using one's spiritual gifts, natural talents, skills, and temperament, must first become normative in the church's life before leadership development can be successful. A non-serving member is an oxymoron. Every believer is created, saved, called, gifted, and commanded to serve. A person who is a member of a local church, but is not engaged in active service should feel out of alignment with the church's culture. In order for a church to have a successful leadership pipeline, they must first have a successful volunteer pipeline; a system for placing members into meaningful ministry where budding leaders can be discovered and promoted through a clear pathway into positions of increased influence. This leads to the third ingredient for creating a leadership culture: churches have to take the time to design and implement a leadership pipeline. This answers the question, "How will we train leaders?"

A leadership pipeline is simply a codified series of steps and stages through which an organization develops leaders. Every organization that already has leaders also has a philosophy of leadership development, even if that organization's philosophy is to do nothing internally. By virtue of their inactivity they are declaring that leaders are something you bring from the outside. This is the philosophy of the vast majority of churches today. Why do churches lean so heavily on finding leaders from the outside?

Beginning in the monastic movement (circa 500-1300 AD), individuals who felt the call to commit their lives to kingdom work separated themselves from their local church, often retreating to an isolated geography such as a mountain or desert. Feeling that removing themselves from the mundane and devoting themselves to a lifestyle of spiritual disciplines would enhance their usability, they actually became less useful to the world around them.

During the Renaissance, also known as the Age of Enlightenment, great emphasis was placed on learning through the rise of universities. Any person who felt called to serve God was directed to attend a university. Diving deeply into the original languages became the centerpiece of academic insight, and although the depth of knowledge grew, so did the distance from its practical application in local churches. The gap between the learned and the average church member grew. It became feasible in this era to be called to spend one's entire ministry solely in the context of other ministers.

From the universities grew extended knowledge centers of specialization and thus was born the seminaries. Anyone who believed God was calling them to full time Christian service was directed to attend seminary for proper preparation. Churches, desiring to have the best educated ministers possible, have been outsourcing the responsibility for training church leadership ever since.

This was certainly the case in this author's life. God placed a calling on his life in 1985. This author had just begun his career in the computer industry and was attending a church in Tulsa, Oklahoma. He was certain of God's calling but at a complete loss as to exactly how he should go about pursuing ministry. He met with every pastor on staff at his church looking for direction only to be left even more confused. None of them seemed to know exactly what to do with a church member who felt called into full time ministry other than simple encouragement.

After hearing about a pastor at a small church in this author's town who had a heart for mentoring young preachers, he moved his membership to that church. Hungry to learn what it meant to prepare himself for pastoral ministry, he began meeting with this pastor monthly. It was true that this pastor had a tender heart for young pastors and his friendship and mentorship meant the world to this author; however, when it came to actually knowing how to fully train someone

to pursue ministry service in the local church, the pastor was still at a loss. Finally, at a breakfast meeting, he looked at this author from across the table and said, "You should go to seminary. I never was able to go myself and you should go while you're still young."

So this author quit his job, sold his house, and moved his family three hundred miles to another state leaving their friends, family, and home church behind. The transition was difficult. They spent months and several failed attempts trying to find a new church family. The reduction in income was significant. The financial burden of school cleaned out their retirement. The sacrifices were huge, the difficulties were many, and the journey was long and arduous. But, they believed, like thousands of others, that this was the pathway to ministry.

This philosophy of leadership development is so pervasive in American churches that this author has even seen western missionaries tell third world church leaders that before they are ready to make a difference, they must raise huge amounts of money (typically begging for this from Americans), leave their village, family, and church home, to go be trained properly before they are ready to lead. Yanked out of the very environment God used to call them, they often experience burnout and disillusionment. In the information age, where knowledge is available on-demand almost anywhere in the world, this model simply does not make sense.

Being isolated in a scholastic environment, schools can train the mind but they struggle to sharpen the practical skills needed for leadership in a local church. A better approach is to train leaders within the context of the local church. Churches need to stop outsourcing their responsibility to train leaders by creating a clear leadership development process.

At a minimum, this process should include a way to identify and recruit new leaders, develop them, promote them, train them, and reproduce them at every level.

A leadership culture exists in the church when every member knows that they can explore their calling and fully develop their leadership potential within the context of their local church. This does not mean that every person's destiny is solely in their own church, but that there is a clear ownership of developing leaders within the framework of the local church. No one who feels God's calling on their life should be told that their only option is to go elsewhere.

The fourth component for building a leadership culture is for churches to determine their leadership structure. What are the leader levels that they will implement? What can a leader do in the church? What are the boundaries? How far can a leader go?

In most churches there is a clear dividing line between ministry staff and volunteers. Ministry staff has special credentials, calling, and concerns. They have a special anointing, hear from God directly and operate in spiritual dimensions rarely known by mere volunteers. Volunteers exist to accomplish the assignments given to them by the ministry staff. Their role is important but not vital. Their job is significant but not special. They can advance somewhat, but there are clear boundaries.

Even a casual reading of the New Testament unfolds a different picture. Jesus chose ordinary men and women. He personally trained them to do the same things he was doing. He empowered them with responsibility and authority. There is an almost shocking absence of org charts in his organization. There are a few positions of leadership defined but an emphatically clear annunciation of the equality of importance of all roles. There is also an amazingly open system of qualification for the few positional roles.

There is a chasm between the average church's implementation of leadership development and the one found in the New Testament. In the early church it is the norm to find a 'nobody' becoming a 'somebody,' simply by virtue of their character, competence, and calling.

The structure in the New Testament is incredibly individual-centric. The church looked at what God was up to in an individual's life and then sought to confirm and assist in that person's journey.

This author is not advocating a structure-less organization. He is simply pointing out that the underlying principles of the New Testament need to be taken into account when designing an approach to leadership development. The question churches should be asking is, "How can the church best discover and develop the leaders God has placed in this body?"

There is no one way to do this. There can be dozens of approaches to solving this problem. Each one will have differing strengths and weaknesses. Some churches lean heavily on the theological undergirding in their leadership development. These churches usually have a longer on-ramp to positional ministry in their church. Some churches lean heavier on the practical skills development in their philosophy. These churches usually have a lower bar for ministry involvement and tend to be more program and ministry-centric. Both are reflecting their own church's culture.

The point is each of them are thinking through an intentional process for producing more leaders in their unique ministry context. This is what a leadership pipeline is ultimately all about. It is simply the clear steps and stages that the church will intentionally take a person through in order to develop them into the kind of leader the church wants to produce.

For many churches, crafting this process will most likely involve reviewing the church's polity. Churches would do well to see if there are any structures unintentionally hindering a member's ability to advance in leadership within their church. Are there any committees, rules, policies or procedures that may be clogging up the leadership pipe? Churches that get serious about developing their leaders must pull out the Drano® and clear the pathway!

The leadership pathway proposed in this thesis is one way of intentionally developing leaders within the context of the local church. By establishing and promoting this pathway, this author's church has introduced a leadership culture that is beginning to permeate every area. This church's volunteers understand that staff are coaches, not players. The action happens on the field. The win is the result of the coordinated efforts of the entire team focused on the same outcome but operating in different roles.

Finally, in order to create a leadership culture, churches must determine how they will measure leadership success. How will churches know if they are actually producing leaders? This is not as simple as it sounds. Leadership is not really measured by the number of people who have taken a class or move up a chain. Leadership success must be measured by something deeper.

The success of leadership is not what leaders do today, but what they leave behind. If leaders spend themselves on programs and events then they will only leave behind a busy life. If instead, they spend themselves developing leaders, they will leave behind a legacy.

Making leadership development a high enough priority that it moves from a value to a discipline is hard work. Investing in the lives of people in the church is messy. There are few ready-made leaders standing around awaiting deployment. The leaders that are in churches today are in the raw. They need training, equipping, coaching, mentoring, directing, encouraging, and correcting. It is far more difficult to build leaders than it is to run programs.

So what motivates this author's church to this difficult task? This author cannot bear the thought of disappointing the Savior when asked, "What did you do with the leaders I sent you?"

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APPENDIX A:

Survey Documentation

Recruitment Email

Hello,

My name is Brian Moss, and I am a D. Min. candidate at Liberty University Theological Seminary. As part of my D. Min. program, I am conducting a research study on leadership development in the local church. Because you are serving on the staff of a local church with a membership of at least 50, I would like to invite you to participate in my study.

Your participation would involve filling out a brief online survey. I estimate the survey should take no more than 20 minutes.

If you are interested and available to help me out by participating in my study, I would greatly appreciate it. If you have any questions concerning this survey you may contact me by replying to this email or call me directly at 410-742-4424.

To participate in this survey, please [CLICK HERE](#)

Thank you!

Copy of Actual Survey Instrument

Church Leadership Survey (FINAL)

Consent

CONSENT

You are invited to be in a research study of leadership development in the local church. You were selected as a possible participant because you are involved in vocational ministry at a church with more than 50 members. I ask that you read this CONSENT and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Brian Moss, D. Min. candidate at Liberty University Theological Seminary.

Background Information:

Most church leaders would agree that developing new leaders is a critical responsibility of the local church and yet very few churches actually have an intentional leadership development process. This project will assess the state of leadership development in a broad array of churches investigating their level, process, strategy, requirements and procedures of leader development.

Procedures:

If you agree to be in this study, I would ask that you fill out this survey in its entirety answering as honest and straightforward as possible. This survey should take no longer than 20 minutes.

Risks and Benefits of being in the Study:

The risks of participating in this study are minimal (no more than you would encounter in everyday life).

You will not receive any personal benefits. The researcher is hoping that the findings of this research may serve to enhance leadership development for church leaders.

Compensation:

Participants will not receive any compensation for taking part in this study.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely in a password-protected file on the researcher's laptop, and only the researcher will have access to the records.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with me. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting that relationship.

Contacts and Questions:

The researcher conducting this study is: Brian Moss. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at 410-742-4424 or bmoss4@liberty.edu. My faculty mentor is Dr. Charlie Davidson. Dr. Davidson can be contacted at cdaavidson@liberty.edu or by phone at 434-592-4241.

If you have any questions or concerns regarding this study and would like to talk to someone other than myself, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or email at irb@liberty.edu.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study. *

Yes

No

Demographics

1. What is the highest level of education you have completed? *

-- Please Select --
Some high school
High school/GED
Some college
Associate's degree
Bachelor's degree
Master's degree

2. What is the average weekly attendance of your church? *

-- Please Select --
1-99
100-249
250-499
500-999
1,000-1,999

3. How many paid ministerial staff does your church have? *

4. Have you received any training in the area of developing leaders? *

Yes

No

Please describe:

5. How would you define a leader? *

Leadership Questions

This survey deals with developing ministry leaders in the local church.

For purposes of this research, **a leader is defined as anyone in the church who holds a position of influence in a ministry.** This could be anyone from a volunteer such as an usher all the way up to a ministry staff.

6. Leadership development is a critical component of our church. *

Disagree

Somewhat Agree

Agree

Strongly Agree

Comments

7. What are the top three qualifications for someone to become a leader in your church? *
choose all that apply

- Membership
- Tithing
- Outstanding Christian Character
- Track record of ministry service
- An influencer
- Strong grasp of the Bible
- Mature believer
- Must be male
- Strong family
- Competent
- Trustworthy
- Teachable
- Other

8. What do you think are the top three things that hinder churches from developing leaders? *

- Lack of time
- Lack of qualified leaders
- Not a part of our church's mission
- Not necessary
- Lack of training materials
- Lack of a designated person to handle this

- Not a priority
- Not sure how
- Other

9. What is the total number of people in your church who are actively involved in serving? *

10. How many of these are designated as leaders in your church? *

Leadership Training

11. What is the best method for recruiting new leaders? *

- Shoulder tapping
- Open invitation for people to jump in
- Keeping a lookout for them
- Other

12. What are the best methods for equipping leaders?

Sort the following methods of leader training in descending order with the best method on top and the least effective on bottom.

Drag items from the left-hand list into the right-hand list to order them.

Classroom Instruction	
One on one mentoring	
On the job training	
Small Groups	

Conferences

Self Led using
books, tapes,
videos, etc.

Seminar

Retreat

Comments

13. For the top three methods listed above, please list how many times in the past 12 months you have used this method: *

	Times Used
#1 Training Method	<input type="text"/>
#2 Training Method	<input type="text"/>
#3 Training Method	<input type="text"/>

Comments

14. How much time do you spend monthly equipping leaders on average? *

-- Please Select --

- 0-1 hour
- 1-2 hours
- 2-4 hours
- 4-6 hours

15. Is there a specific person responsible for the leadership development in your church? *

Yes

No

Comments

Training Structures

16. How many times in the past 12 months has your church featured a sermon on leadership? *

17. Does your church have a formal process for developing leaders? *

Yes

No

Please describe:

18. Does your church have defined levels of leadership? *

For example, many organizations have adopted a tier system with 5 defined levels: Level 1 through Level 5.

Yes

No

Please describe:

19. Please designate your training mix between "SKILLS" training and "VISION" training.

"SKILLS" training is focused on ministry specific training such as "usher training."

"VISION" training would gather all leaders across different ministries to impart vision and motivation keeping everyone moving in the same direction of the church's goals.

How many times per year does your church provide the following training: *

	Frequency
SKILLS training	<div style="border: 1px solid gray; padding: 5px;"> 0 times 1-2 times 3-5 times 6-10 more than 10 <div style="background-color: #cccccc; height: 15px; width: 100%;"></div> </div>
VISION training	<div style="border: 1px solid gray; padding: 5px;"> 0 times 1-2 times 3-5 times 6-10 more than 10 <div style="background-color: #cccccc; height: 15px; width: 100%;"></div> </div>

20. Does your church budget money specifically for leader development? *

- Yes
- No
-

21. Rate the leadership development strategy of your church on a scale of 1 to 10 with 10 being top notch. *

22. Any final comments or questions?

Thank You!

Thank you for taking this survey. Your participation is invaluable. May God bless you and your church as you seek to honor Christ.

Informed Consent Instrument

CONSENT FORM **LEADERSHIP DEVELOPMENT IN THE LOCAL CHURCH**

Brian Moss
Liberty University Theological Seminary

You are invited to be in a research study of leadership development in the local church. You were selected as a possible participant because you are involved in vocational ministry in a local church that has more than 50 members. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Brian Moss, D. Min. candidate at Liberty University Theological Seminary.

Background Information:

Most church leaders would agree that developing new leaders is a critical responsibility of the local church and yet very few churches actually have an intentional leadership development process. This project will assess the state of leadership development in a broad array of churches investigating their level, process, strategy, requirements and procedures of leader development.

Procedures:

If you agree to be in this study, I would ask you to do the following things: be interviewed by the researcher in person, via Skype, or by phone. The interview should take no longer than 30 minutes.

Risks and Benefits of being in the Study:

The risks of participating in this study are minimal (no more than you would encounter in everyday life).

You will not receive any personal benefits. The researcher is hoping that the findings of this research may serve to enhance leadership development for church leaders.

Compensation:

You will not receive any compensation for taking part in this study.

Confidentiality:

The records of this study will be kept private. Research records will be stored securely in a password-protected file on the researcher's laptop, and only the researcher will have access to the records. I will use your name in quoted interview materials.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with me. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting that relationship.

Contacts and Questions:

The researcher conducting this study is: Brian Moss. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at 410-742-4424 or bmos4@liberty.edu. My faculty mentor is Dr. Charlie Davidson. Dr. Davidson can be contacted at cdavidson@liberty.edu or by phone at 434-592-4241.

If you have any questions or concerns regarding this study and would like to talk to someone other than myself, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or email at irb@liberty.edu.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Please check here to indicate that you give the researcher your permission to audio and/or video record the interview.

Signature: _____ Date: _____

Signature of Investigator: _____ Date: November 11, 2014

APPENDIX B:

Leader Pathway Class Registration

•→ *required¶

LEADERSHIP PATHWAY CLASS REGISTRATION¶

REQUIREMENTS: In order to take this class you MUST have completed 101-401, have been serving weekly in a ministry for at least 1 year, attend a weekly Small Group, and are fully tithing. This class is intended to help you increase your influence in your current ministry and expand your kingdom impact by becoming a leader at ORBC!¶

Profile·

First*¶

Last*¶

Email*¶

Contact Phone*¶

Have you completed CLASS 101-401?·*¶

Yes¶

No¶

Are you serving weekly in a Ministry?·*¶

Yes¶

No¶

Which ministry do you serve in?·*¶

¶

Who is the ministry leader that you report to?·*¶

¶

Have you served for at least 1 year in your current ministry? **

- Yes
- No

Are you attending Small Group Weekly? **

- Yes
- No

What Small Group are you in? **

Are you tithing ten percent of your income? **

- Yes
- No

Tell us a little about what you are hoping to get out of this class: **

I realize that by taking this Leadership Class I am committing to do what it takes to increase my influence and expand my impact at ORBC. **

- Yes
- No

APPENDIX C:

Leadership Covenant

With a passion to make a difference in the Kingdom and a desire to become everything God wants from me, I now commit to being a leader of ORBC by S.E.R.V.E.-ing (Matthew 20:28):

✝ Seeing and Shaping the Future

- Take time to evaluate and DREAM (Mark 1:35)
- Set God-sized goals annually (Proverbs 11:27)
- Exercise biblical faith to expand my ministry for God's glory (Matthew 9:29)
- Take risks for the sake of the kingdom (Acts 15:25-26)

✝ Engage and Develop Others

- See others as more important than myself (Philippians 2:3)
- Help those in your ministry discover their perfect fit (1 Corinthians 12:4-7)
- Empower others (Matthew 16:19)
- Measure my success as a leader by how successful I make others (Acts 14)

✝ Reinvent Continuously

- Commit to creating and working on a Life Development Plan
- Seek out leadership development opportunities (Ecclesiastes 10:10)
- Participate in ORBC Leadership Training
- Attend the annual ORBC Leaders Retreat (2 Peter 1:5-8)
- Seek to grow into my Leader Level sweet spot (1 Timothy 3:1)

✝ Value Results and Relationships

- Be willing to deal with ministry funk (Matthew 18:15-20)
- Keep relationships right (Ephesians 4:31-32)
- Hold people accountable (Luke 16:10)
- Courageously measure ministry results (Micah 6:8)

✝ Embody the Values

- Demonstrate the heart of Jesus by serving (Matthew 20:28)
- Demonstrate the character of leadership (James 3:1)
- Support the leadership of the church (Hebrews 13:17)
- Be above reproach (1 Timothy 3:2)
- I agree to be accountable for my commitments...

Signed Name

Printed Name

Date

APPENDIX D:

Leadership Integrity Covenant

Understanding that the greatest quality that God is looking for in a leader is not competence but character, and recognizing that God only uses those who keep their integrity intact (2 Timothy 2:21), I commit to guard my integrity by doing the following:

Married	Single
I will have no other relationship before my spouse. My heart and affections belong to them alone.	I will set clear boundaries in my dating relationships, guarding against pre-marital sex and ensuring appropriate public displays of affection.
I will not share intimate details concerning my marriage with someone of the opposite sex.	I will teach and model a biblical view of sexual intimacy: One man and one woman in the covenant of marriage.
I will use discernment and wisdom in all of my conversations with members of the opposite sex. Including but not limited to social media, texting, email, letters, cards, or phone calls.	I will use discernment and wisdom in all of my conversations with members of the opposite sex. Including but not limited to social media, texting, email, letters, cards, or phone calls.
I will not be alone with a member of the opposite sex. (For example, riding alone in a car, eating in a restaurant or visiting alone in the home)	I will not be alone with a married person of the opposite sex. (For example, riding alone in a car, eating in a restaurant or visiting alone in the home)
I will guard my heart by being careful in what I watch, read or expose myself to.	I will guard my heart by being careful in what I watch, read or expose myself to.
I will pray for the integrity and the protection of other leaders.	I will pray for the integrity and the protection of other leaders.

Also understanding that according to scripture, I “am my brother’s keeper (Gen 4:9),” I also commit to confront ORBC leaders who are violating any of these integrity policies using Matthew 18:15-17 as a guide.

Happy is the man who doesn't give in and do wrong when he is tempted, for afterwards he will get as his reward the crown of life that God has promised those who love him. (James 1:12, The Living Bible)

Signed Name

Printed Name

Date

APPENDIX E:

Leader Interview Form

** required*

Leadership Interview Form

Please fill out this form in preparation for your leadership interview.

First *

Last *

Email *

Contact Phone *

Mobile Phone

Home Phone

Work Phone

What small group are you in? *

What ministry do you serve in? *

Is there a specific area covered in CLASS 101-401 that you are still struggling with? *

This could be something like one of the spiritual disciplines such as daily devotions, prayer, Bible study, tithing, small group and serving.

Is there a specific leader you would like to have your interview with? *

What day works best for you to meet for your interview? *

What time slot works best for that day? *

What is your current role in your ministry? *

What other roles have you filled in the past? *

How many hours per week can you commit to serving? *

What are you most passionate about? *

What skills do you possess that you are NOT currently using in ministry? *

This could be vocational skills, hobbies, etc.

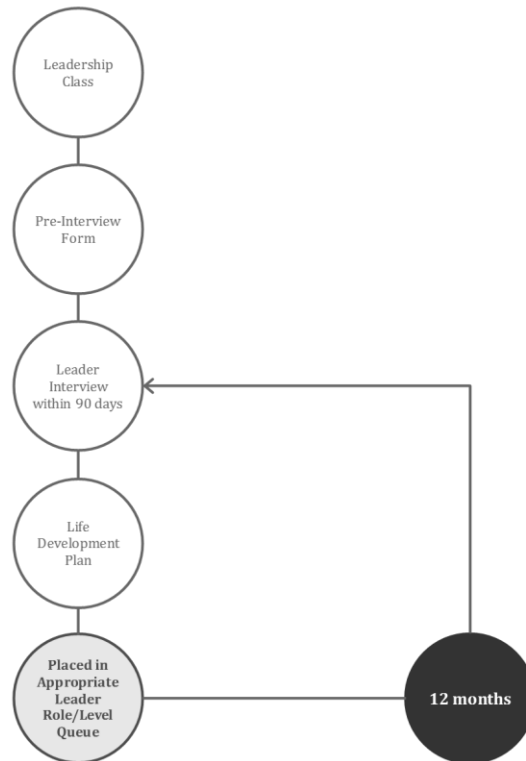
What do you see as your next ministry step? *

If you could do anything for Christ and you knew you would not fail, what would it be? *

APPENDIX F

Leader Interview Guide

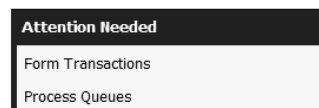
LEADERSHIP PROCESS



LEADERSHIP 101 graduates are told in class that they will be interviewed as their next step. Their **NEXT STEP** is to complete the “**LEADERSHIP INTERVIEW FORM**”. After they have submitted the form and it has been ‘matched’ to their CCB account, they will be placed into the “**Pre-Interview Form**” Process Queue Step with the status NOT STARTED. After they have been marked “DONE,” for that step, they will be placed into the “**LEADERSHIP INTERVIEW**” Process Queue Step with the status NOT STARTED and manually ASSIGNED to the person who will be responsible for their interview. Their assignment is chosen based on either their request from the Pre-Interview form or a best guess based on their ministry. They should complete the interview within **90 days**.

BEFORE THE INTERVIEW

1. Check **Process Queues** under “**Attention Needed**” on your CCB home page weekly to see who has been assigned to you (add an Outlook reminder to your calendar). When you click the **Process Queues** hyperlink it should take you to the Process Queues page. Click on the “**Assigned to Me**” tab and display “**My Assignments**” where you should see who needs attention and what step they are pending. Click on their name hyperlink and it should take you to the Queue Step where you can enter Notes, etc.



Processes & Queues I Manage Assigned to Me All Processes

My Assignments		
L4 - TEAM COACH	In Process	Brian Moss
L4 - TEAM COACH	In Process	Mark Reynolds
L4 - TEAM COACH	In Process	Tim Hastings
Leadership Interview	Not Started	Scott Elliott

2. To prepare for the interview, find their online “**Leadership Interview Form.**” If it is missing for some reason, you can email them the link to the form: https://orbc.ccbchurch.com/w_form_response.php?form_id=238.

The screenshot shows a web interface for a "Leadership Interview Form". At the top, there is a navigation bar with links for Home, Groups, Calendar, Messages, People, Give, and More. Below this, the form title "Leadership Interview Form" is displayed with an "Actions" dropdown menu. A status indicator shows the form is "Available" and has been published. A summary section shows "120 Responses" with a pie chart indicating "1 unmatched" and "119 matched". To the right, it states "No Payments" with a dashed circle and the text "This form is not set up to accept payments". Below this, there are tabs for Summary, Responses, Automation, Form Managers, and Share. The "Responses" tab is active, showing a table of responses with columns for Name, Last modified, and Submitted. Two responses are listed: Shannon Proffitt (unmatched, submitted Mar 13, 2014) and Jess Moore (matched to Jess Moore, last modified Mar 10, 2014 by Brian, submitted Mar 10, 2014).

3. **Carefully read over their Leadership Interview form** and make sure there are no outstanding issues such as questionable tithing or small group attendance or length of ministry service. In addition, check the person's **NOTES** in their CCB profile to see if there's anything important there.
 - a. *What if there is an issue with one of the BASE commitments (e.g. Bible study, tithing, small group attendance, etc.)?*
 - i. Ask how you can help them. Our job is to pastor them. Refer them to a resource that will help them in the area they are struggling. Coach them and then place them on an accountability plan that will seek to correct this issue within the next 90 days. Make sure they understand that **LEADERSHIP** is built on top of **DISCIPLESHIP**. Reschedule their interview for 90 days.
 - ii. Enter a **NOTE** in CCB and change the **DUE DATE** in the **LEADERSHIP INTERVIEW PROCESS QUEUE STEP** for 90 days.

4. **Schedule the interview.** The interview should take 60-90 minutes max.

YOUR OBJECTIVES AT THE INTERVIEW ARE:

NOTE: REMEMBER, every person's pathway is different. There is no "one size fits all" when it comes to leadership development. The individual may need years of development to reach their full potential or they may only need a few recommendations.

1. Assess their current ministry involvement / role.
2. Assess their current fit.
 - a. Are they in the right ministry?
 - b. Does it match their passion?
 - c. Are they serving too much / too little?
3. Assess their ministry goals / dreams.
4. Assess their **Leadership Role** (formerly Leader Levels) to determine if they are serving at the right capacity. **ONE OF THE PRIMARY REASONS WE ARE DOING LEADER INTERVIEWS IS TO DISCOVER NEW LEADERS THAT ARE READY TO TAKE ON A BIGGER ROLE! ORBC roles are:**
 - Team Player (L1)
 - Team Captain (L2)
 - Team Coordinator (L3)
 - Team Coach (L4)
5. Discover their **NEXT STEP(S)** and help them craft an immediate **12 MONTH LIFE DEVELOPMENT PLAN** to get there.
 - a. They should never be confused about what they need to be working on. Make sure it is clear to them what their **NEXT STEP** is and that the ball is in their court and you are here to help.
 - b. Review their **LIFE DEVELOPMENT PLAN** (https://orbc.ccbchurch.com/w_form_response.php?form_id=320) using the Life Development Plan Guide they should have received their Leadership CLASS packet. Make sure that it gets entered into CCB.
 - c. Make sure that their Life Development Plan includes at least one specific growth goal in each of the five areas. Remind them that the EDUCATIONAL goal should include the LEVEL ONE reading assignments and the SPIRITUAL goal should include their Bible reading plan from CLASS 201.

- d. Re-emphasize the importance of attending the annual **ORBC LEADERSHIP RETREAT** and optionally, the **Global Leadership Summit**. They will need to budget for these.

POST INTERVIEW

1. When the interview is complete. Go to the person's **Leadership Interview Process Queue** step in CCB and enter a **NOTE (as an Appropriate Leader)** in the Queue step describing your interview and your suggested **NEXT STEP(S)** and a brief outline of their Life Development Plan.

The screenshot shows a web interface for a "Leadership Interview" process. At the top, there is a header "Leadership Interview" with a "back to queue" link. Below the header, there is a large black redacted area on the left. To the right of the redaction, the name "Scott Elliott" is displayed in a large font. Next to the name is a "Send Email" button with a redacted email address. Below the name, there are several fields: "Campus: ORBC Salisbury", "Address: 804 Outten Road, Salisbury, MD 21804 (map)", "Assigned to: Gary McCabe reassign...", and "Stats: Due in 72 days, 18 days in queue, due on Sat, May 24, 2014". A "Not Started" status badge is visible in the top right corner. Below the main information, there is a navigation bar with tabs: "Notes", "Process Queues", "Forms", "Groups & Positions", "Events & Attendance", and "Family Members". The "Notes" tab is selected, and a large text area is provided for entering a note. Below the text area, there is a question "Who can see this note about Scott Elliott?" with three radio button options: "Appropriate leaders" (selected), "Process queue managers", and "Only me". An "Add this note" button is located at the bottom right of the note area.

After entering the NOTE click on the “**Mark as done**” button for the Leadership Interview Queue step.

Set the date completed.

2. **IDENTIFY** what **LEADER ROLE/LEVEL** they should be operating as for the next 12 months using the following guidelines:

Choose the appropriate **LEADER ROLE/LEVEL** they should be placed into.

Following are the **LEADER ROLES/LEVELS**:

- **TEAM PLAYER (L1) is a leadership class grad.** Their serving sweet spot is ministering directly to ATTENDEES or program PARTICIPANTS on a weekly basis. A table leader would be one example.
- **TEAM CAPTAIN (L2):** Their serving sweet spot is training and equipping TEAM PLAYERS. They are overseeing / assisting one or more PLAYERS.
- **TEAM COORDINATOR (L3) aka DIRECTOR.** Their serving sweet spot is directing and coordinating CAPTAINS and PLAYERS.
- **TEAM COACH (L4) aka MINISTRY STAFF.** They are responsible for equipping an entire ministry program by aligning the mission, vision, values, and goals of the ministry with the church and empowering the TEAM COORDINATORS.

If they are serving in their sweet spot, **THANK THEM** for their service and share with them why they are right where they should be.

If you believe they are ready to take on a new **ROLE/LEVEL**, do the **BIG ASK!**

NOTE1: *The important principle in identifying what level someone is really at is you must be able to draw the organizational hierarchy to prove their level. No more subjectivism. If you say someone is a COORDINATOR/DIRECTOR (L3) then you must be able to show the CAPTAIN (L2s) they are overseeing.*

NOTE2: If someone drops out of the game and disqualifies themselves, then **REMOVE** them from their current Leader Level queue but leave all the other process queues alone. These need to remain in order to show their history.

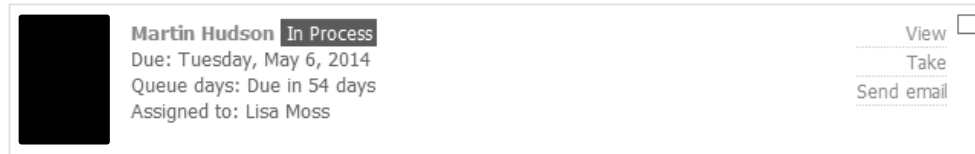
3. **ASSIGN THEM** to the appropriate Staff Ministry Leader in that **Leader Level**.

NOTE: If they want to launch a new ministry and it seems to align with our church's mission, send them to **COMMUNITY MINISTRIES**.

4. Go to the **LEADER ROLE/LEVEL** Process Queue you placed them in and change their Status to **IN PROCESS**. (Use the following guidelines for Status in their Leader Role/Level Queue:

- If the person's status is **IN PROCESS**, that represents their **CURRENT** Leader Role/Level.
- If they are marked **DONE** then that means they have completed that leader level and have been promoted. There should be a **NOTE** in their profile that signifies who promoted them and why.

- We will **NOT** use the WAITING or NOT STARTED statuses for Leader Levels.
5. Set the **DUE DATE** to **ONE YEAR** from the date of the interview. This is so you can touch base with them a year later and check on their progress.



6. If the interviewee does **not** directly report to you in their ministry, then **send an email** notifying their ministry leader that you have completed their interview and what you suggested as their NEXT STEP.

If you have ANY QUESTIONS or SUGGESTIONS please feel free to contact me (Brian).

THANK YOU for developing ORBC's future!

APPENDIX G:

ORBC Life Development Plan

“Don’t you realize that in a race everyone runs, but only one person gets the prize? So run to win! All athletes are disciplined in their training. They do it to win a prize that will fade away, but we do it for an eternal prize. So I run with purpose in every step. I am not just shadowboxing.” (1 Corinthians 9:24–26, NLT)

Leaders are marked by an internal motivation to continue to grow. Many Christians feel an urge to grow but lack either the discipline or the plan. Most Christians feel that growth is a byproduct of environment. If I go to church / small group, I’ll grow. But that’s like saying, “If I go to the YMCA I’ll get healthier.”

The key to a fruitful Christian life is HEALTH and health is achieved with balance. That means it is important to set goals in the construct of an overall plan. Strong Christians are strong not because they are very knowledgeable in the Bible or very committed to prayer or going to church. Strong Christians grow strong by focusing on balancing FIVE KEY areas of overall health: ***Spiritual, Relational, Educational, Physical and Financial.***

A great way to build overall health is to examine each of these five areas each year and set new 12 month goals for greater development. This is what I call the LIFE DEVELOPMENT PLAN.

Looking at the PLAN, begin thinking about what kind of goals could strengthen each of the five areas.

GOALS

We should make plans—counting on God to direct us. Pr 16:9 (The Living Bible)

“So I do not run without a goal. I fight like a boxer who is hitting something—not just the air.” (1 Corinthians 9:26, NCV)

A good goal setting tool is the S.M.A.R.T. acronym:

Strategic
Measurable
Attainable
Realistic
Timely

I prefer to boil it down to:

Profitable – what will bring the biggest payoff?

Reasonable – what can I build success on?

Measurable – what’s a good timetable and how will I measure progress?

Accountable – who will I tell?

Once you determine your goals you need to plug them into the PLAN. To assist in this area, I have used the following guide for several years to assist me in developing a strategic plan for balanced growth. I hope that you will find it helpful in your pursuit of excellence.

I have listed lots of sample goals to get your juices flowing. These are only GUIDES! There are dozens of things missing that may be more appropriate for one person than for another.

CUSTOMIZE the plan to fit your journey. Be sure that the overall plan is not overwhelming. Remember, it’s better to make small changes incrementally than to shoot the moon and end up throwing in the towel.

The key to success is to only bite off what you know will build more success. Think of it like getting a 100 car steam locomotive going. It will take lots of energy up front to get things going but once it’s moving it builds momentum.

Now, let’s get down to business. We will begin with our Great Commandment goals – Loving God / Loving People. Set growth goals in each of the categories:

Spiritual – Loving God

*“...Our goal is to measure up to God’s plan for us,”
(2 Corinthians 10:13b, The Living Bible)*

Set spiritual goals that will increase your love for God. Samples of goals might be:

- What is your next step in ministry service? Serving others is the number one pathway to spiritual maturity.
- Read through the entire Bible. If you’ve never done this, start by reading through the New Testament the first year then the Old Testament the next year and then the whole Bible year three. I use the CCV plan on www.youversion.com
- Memorize 12 verses
- Invite 25 people to church this year
- Write out your personal testimony. If you struggle with this, do the SHARE small group curriculum. Also, send it to me at stories@orbc.net
- Check out the Foundations Small Group Material and dive in!
- Share your personal testimony with someone
- Go on a domestic or international missions trip
- Set a goal for fasting this year

- Begin every day on your knees even if just for 1 minute. Try praying the Lord's Prayer every morning for 1 year.
- Set a goal for increasing your prayer life – e.g. spend 1 hour of uninterrupted prayer 12 times this year!
- What needs to change in your media interaction? For example, do you need to cut back on TV or social media or video games? Take a look at what absorbs your time. Is your schedule hurting your spiritual life?
- Set a goal to lead at least one person to Christ this year. Begin by praying about this every day then watch for the God appointment!

Relational – Loving People

“Let love be your highest goal!” (1 Corinthians 14:1a, NLT)

Set relational goals that will deepen your love for others. If you are married, then set goals to improve your marriage. If you have children, set some goals for enhancing those relationships.

- Go to small group every week!
- How are you deepening the bonds of friendship with those in your small group? Maybe you could launch a small group out of your small group. For example, maybe just meet with the men/women once a month (or week) for accountability, prayer or a book study.
- Is there someone in your small group who could use some one on one friendship time?
- Schedule a special time with each person in your immediate family. For example, if you are married, you should have a weekly couples time together that you set aside for just the two of you. If you have children you need to also set aside a special time with each child individually for bonding. One year I printed business cards that were “DATE NIGHT WITH DADDY” coupons for each child.
- Are you taking time for your extended family each year? For example, are you investing time with your parents while they are still living? Are there any family relationships that need mending?
- What about biblical counseling? Perhaps it's time to set an appointment and take action on a problem you've been avoiding.
- Is there someone you need to forgive or ask forgiveness from?
- Find a mentor you want to model. For example, let's say you want to become a godlier husband. Find someone in the church that you admire and want to emulate and then ask them if they would be willing to meet with you once a month for one hour. Don't ask them to be your “mentor.” That word scares people. Just ask them if they would be willing to meet with you to pray for you and to hold you accountable in one or two areas you want to improve.
- Pray and ask God to bring to your mind what you need to do to truly deepen your love for people.

Educational

“Have two goals: wisdom—that is, knowing and doing right—and common sense. Don’t let them slip away,” (Proverbs 3:21, The Living Bible)

Set educational goals that will challenge your mind and broaden your knowledge. I usually try to read at 12-25 books each year that will help me grow. Start by picking one or two of the leadership books.

• **LEADERSHIP READING LIST**

1. Purpose Driven Church – Rick Warren
2. The Secret: What Great Leaders Know and Do – Ken Blanchard & Mark Miller
3. Developing the Leader Within You – John Maxwell
4. 15 Invaluable Laws of Growth – Maxwell
5. The 21 Irrefutable Laws of Leadership – John Maxwell
6. Deep & Wide by Andy Stanley
7. Developing the Leaders Around You by John Maxwell
8. Teamwork 101 – John Maxwell
9. The 5 Dysfunctions of a Team by Patrick Lencioni
10. Winning with People by John Maxwell
11. Good to Great by Jim Collins
12. Great By Choice by Jim Collins
13. Mentoring 101 by John Maxwell
14. Leading Leaders by Aubrey Malphurs
15. The 21 Indispensable Qualities of a Leader by John Maxwell
16. Simple Church by Rainer & Geiger
17. Advanced Strategic Planning by Aubrey Malphurs
18. Courageous Leadership by Bill Hybels
19. Next Generation Leader by Andy Stanley
20. Axiom by Bill Hybels
21. Built to Last – Jim Collins
22. Elephant in the Board Room
23. The Nonprofit Leadership Transition & Development Guide.

In addition, your specific ministry area may ask that you read a book or two related to that ministry. For example, Guest Services may add the book, "Fusion" by Nelson Searcy.

OPTIONAL

- Read x number of inspirational biographies
- Read x number of relational books that will enhance your marriage, family or general self-improvement

OTHER EDUCATIONAL GOALS

- Attend a class that will stretch you
- Go back to school and get your degree or an advanced degree

- Attend a conference related to your ministry passion
- What additional training or education might advance your career or make you a more valuable employee?

Financial

*“Take a lesson from the ants, you lazy fellow. Learn from their ways and be wise!”
(Proverbs 6:6, The Living Bible)*

Set realistic goals each year in the following areas:

- Take or retake Financial Peace University!
- Emergency fund – Begin by having \$1,000 in your emergency fund if your household income is under \$50,000 and \$2,000 if your household income is more. Then work towards up to 6 months of your household income in the emergency fund.
- Set debt elimination goals
- Savings (what % of your net are you saving?)
- Budget – when was the last time you audited your household expenses? Where is there waste? What spending is getting out of control?
- Sinking funds – are you regularly saving up for items like automobiles, furniture, Christmas, vacation, etc. Use an envelope system!
- How’s your insurance portfolio? Do you have life insurance and disability insurance? Have you audited your auto insurance to see if you are paying too much? Talk to an insurance agent and see what options you may need to consider.
- What % of your gross are you currently giving away? Set goals for increasing your giving. Remember, the tithe (10%) is only the ground floor of giving.

Physical

“Don’t you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, for God bought you with a high price. So you must honor God with your body.” (1 Corinthians 6:19–20, NLT)

Set goals for increasing your overall health.

- When was the last time you had a physical? Get a check-up.
- How’s your diet? Do some research to find a great healthy diet that focuses on health and NOT on weight loss. Set a goal to make one or two changes to your diet.
- How’s your weight? Do you know your numbers (Blood pressure / Cholesterol / Blood sugar / Body fat / BMI, etc.)? Set a reasonable weight goal. Ask your doctor for info.
- How’s your level of exercise? Make small incremental changes when it comes to exercise. Maybe set a 6-9 month goal to run a 5k.
- What one new habit would most affect your overall health?
- What one thing should you cut out that would most improve your health?

Armed with your specific goals, use the sheet below to record these. The left column is for the goal and the right column is for any notes or additional information.

MY LIFE 12 MONTH DEVELOPMENT PLAN

Set 1-3 goals for each area and then any notes for that goal. I have written in some samples as a guide to get you started:

SPIRITUAL	
1. Read thru the Bible this year	Use the www.youversion.com CCV plan
2.	
3.	
RELATIONAL	
1. Begin a weekly date night with my spouse	Friday nights works best. Need to find a babysitter.
2.	
3.	
PHYSICAL	
1. Need to begin an exercise regimen	Find a Personal Trainer
2.	
3.	
EDUCATIONAL	
1. Read 1-5 books on leadership	
2.	
3.	
FINANCIAL	
1. Need to start an emergency fund	Sell the boat!
2.	
3.	

Once you have filled it out, enter it into myORBC using the following form:

https://orbc.ccbchurch.com/form_response.php?id=320

Once you have recorded your goals, you must keep track of them. Place them on the refrigerator or your bathroom wall or somewhere you will see them A LOT!

Any enterprise is built by wise planning, becomes strong through common sense, and profits wonderfully by keeping abreast of the facts. Pr 24:3-4 (The Living Bible)

IRB APPROVAL/WAIVER



The Graduate School at Liberty University

May 6, 2013

Brian Moss

IRB Approval 1600.050613: Leadership Development in the Local Church: A Seven-Step Process for Developing Leaders at Every Level

Dear Brian,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Please retain this letter for your records. Also, if you are conducting research as part of the requirements for a master's thesis or doctoral dissertation, this approval letter should be included as an appendix to your completed thesis or dissertation.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,



Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054



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VITA

Brian K. Moss

PERSONAL

Born: November 2, 1965

Married: Alesia A. Massa, April 25, 1985

Children: Sarah Rebecca Moss, born October 26, 1989.

Rachel Elizabeth Moss, born April 10, 1992.

Anna Ruth Moss, born June 3, 1994.

EDUCATIONAL

Diploma, DeVry Institute of Technology, 1985.

B.A., Dallas Baptist University, 1993

M.Div., Southwestern Baptist Theological Seminary, 1999

MINISTERIAL

License: August 28, 1994, Harvard Avenue Baptist Church, Tulsa, Oklahoma.

Ordained: July 11, 1999, North Richland Hills Baptist Church, North Richland Hills,
Texas.

PROFESSIONAL

Field Engineer, Amdahl Corporation, 1985-1991

Systems Test Engineer, Convex Computer Corporation, 1991-1991

Principal Staff Systems Engineer, Fujitsu Technology Solutions, Inc., 1991-2003

Senior Pastor, Oak Ridge Baptist Church, 1999-present.