

LEADING YOUR CHURCH TO BE A REDEMPTIVE COMMUNITY

WELCOME to Lincoln Christian College and Seminary's **2006 Elders' and Church Leaders' Conference**. It is our prayer that God will use this day for His honor and glory and for the advancement of His Kingdom through the Church.

KEY SPEAKERS



Jim Van Yperen, President of Metanoia Ministries in Washington, New Hampshire, is dedicated to growing redemptive communities in the evangelical church. Since 1993, Jim and Metanoia Ministries have conducted more than 5,000 personal interviews with conflicted churches. Jim has served seven churches as interim pastor, leading each church out of conflict into a living community of Christ. He is a gifted speaker who has addressed thousands of people in workshops, seminars, and pastor conferences in the U.S., Canada, Europe, and Asia. He is the author of *Making Peace* and *The Shepherd Leader*. Jim and his wife Sharon have two adult children.



David E. Erickson, Senior Minister of First Christian Church in Council Bluffs, Iowa, has served the first Christian Church in Council Bluffs, Iowa for twelve years. The church currently provides four worship services, but is eleven months into an innovative dual-site launch, which will provide a video venue. They average 1,200 in morning worship and have just completed a \$5.5 million expansion for the second campus, which opened in May of 2005. He and his wife Paula have four children, ages 12 to 23.

SCHEDULE

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|--------------------|---|
| 8:00 – 9:00 a.m. | Registration, coffee hour – Chapel Foyer |
| 9:00 – 10:15 a.m. | Part One Seminar with Jim Van Yperen |
| 10:30 – 11:30 a.m. | Part Two Seminar with Jim Van Yperen |
| 11:45 – 12:45 p.m. | Lunch and Round Table Discussion with application of seminar material Part Three |
| 1:00 – 2:00 p.m. | Part Four Seminar with Jim Van Yperen |
| 2:15 – 3:30 p.m. | Closing Session – “Being Grace-Giving, Truth-Telling Leaders” with David Erickson |

Welcome Our Special Guests – Be sure to visit with representatives of the Church Development Fund, a sponsor of this event, and the Christian Standard publication at their display tables in the chapel foyer.

Offering – Thank you for helping provide scholarship assistance to deserving Seminary students. Our offering goal of \$10,000 will fund two scholarships.

Lunch Instructions – To expedite a working lunch and round-table discussion over the noon hour, please pick up your lunch in the chapel hallways and move quickly to the location assigned to you (to be announced at the close of the 10:30 a.m. session).

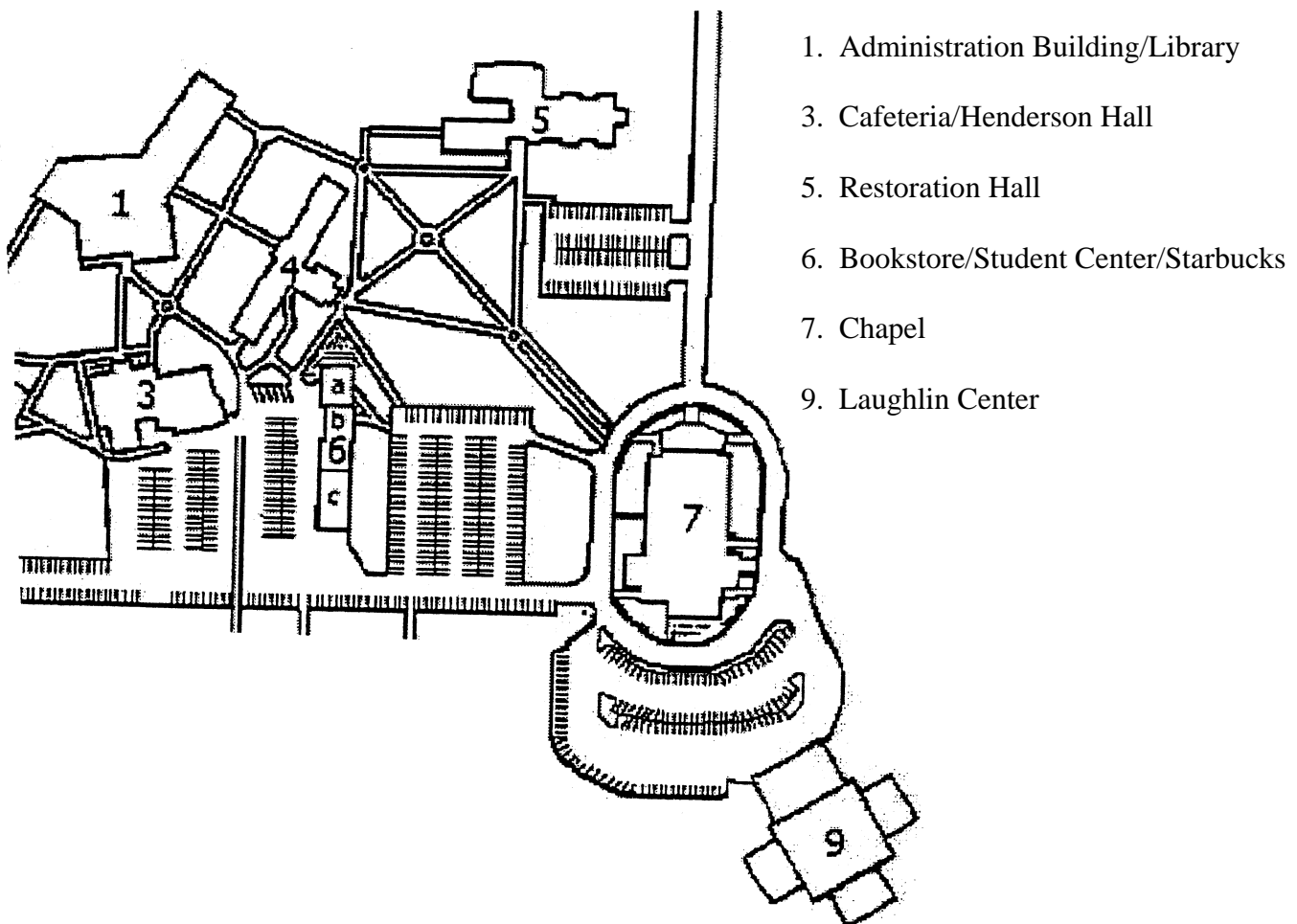
Audio Tapes - All sessions are available today in the front foyer from the Lincoln Area Tape Ministry at \$6 each.

DVD/Training Materials - Today’s sessions will be available for purchase on DVD along with the training materials. Please complete the order form in your folder and mail to us along with your payment.

Bookstore - The LCCS Bookstore (Mr. Books) will be open from 11:30 a.m. to 1:15 p.m. today. Mr. Books will be hosting a book signing by Dr. Barney Wells, co-author of *Leading Through Change*, from 12:00-12:45 p.m. in the bookstore. An additional book signing by Jim Van Yperen will take place in the chapel foyer at the conclusion of the conference.

Starbucks Coffee (next to bookstore) is being served in the Student Warehouse from 11:30 a.m. – 1:15 p.m. today.

CAMPUS MAP



LEADING YOUR CHURCH INTO REDEEMPTIVE COMMUNITY.

Elders and Church Leaders Conference

FEBRUARY 25, 2006

Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord. -- Acts 9:31

Presented by Jim Van Yperen
of Metanoia Ministries

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Welcome!

Dear Friend,

This seminar will introduce you to a way of peace guided by the life, death and resurrection of Jesus Christ.

Our goal is to provide a learning experience that is theological, biblical and practical -- for you personally and for your church.

To that end we invite your active participation -- to listen, ask questions and enter into dialog with others. Emphasis will be given to examination and application.

You will identify specific ways of thinking and acting -- habitual conflict responses in your life -- that are creating barriers to reconciliation in your church. You will be challenged to “change your mind,” to learn and practice new ways of thinking and acting under the Lordship of Jesus Christ. You will explore how embracing spiritual brokenness can enhance your ability to forgive, to be reconciled and to love God and others.

There are four parts to the seminar:

Part One: What Is Our Story? This session invites you to remember and reclaim the Salvation Story in your life and in your church.

Part Two: What Is Your Style? This session explores two primary ways of thinking that produce four habitual, sinful responses to conflict that always makes things worse.

Part Three: Where Are We Now? This session offers personal and small group exercises to examine how God wants us to change.

Part Four: What Is Our Path? This session outlines the specific habits and actions you can take to live redemptively -- so you can make peace in your church.

To get started, please fill out the Conflict Benchmark on the next page. The benchmark will help you identify a specific personal and church conflict that you can think about, return to and apply the lessons learned throughout the day. Please take a moment now to jot yourself some thoughts on the Benchmark. Thank you.

We are glad you have joined us.

Peace,

Jim Van Yperen

Benchmark

In the space at right, briefly describe one or two conflicts in your life: a personal conflict that you are facing right now and a conflict that you are facing or likely to face in your church.

1. **Personal Conflict:** For instance, you may be in conflict right now with a member of your family, a neighbor or someone at work: describe this conflict.

2. **Church Conflict:** Think of a present, potential or repeating conflict in your church, then describe it briefly, using the questions as a guide.

You will use this Conflict Benchmark to measure, guide and apply biblical principles for peacemaking in your life.

Personal Conflict:

I am in now conflict with:

Specifically, we are in conflict because:

This conflict makes me feel:

To solve this conflict, I need help in:

Church Conflict:

A present, potential, or repeating conflict in the church is:

Specifically, the conflict is about:

This conflict makes me feel:

To solve this conflict, we need help with:

Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. Then the LORD said to Cain, **“Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.”**

Genesis 4: 2-4

WHAT IS OUR STORY?

PART ONE:

**Remembering and reclaiming the
Salvation Story in your life
and in your church.**

What is conflict?

Hab. 1:3 Why do you
make me look at injustice?
Why do you tolerate wrong?
Destruction and violence are
before me; there is strife,
and conflict abounds.

Definitions

The English word for conflict comes from the Latin *conflictus*, meaning a collision, from the past participle of *confligere*, meaning “to strike together.”

The Greek word for conflict has the same root for the English word “agony,” literally it means a gathering, contest, struggle, fight with some opposition.

How do you define conflict?

In space below write a word or phrase that defines what the word conflict means to you:

Common myths about conflict

Five common myths about conflict:

MYTH #1. Conflict _____, so all conflict is _____.

The Truth is: Hurt is more often given for our good, than bad. Proverbs tells us the wounds of a friend are faithful. There is good hurt.

MYTH #2. All conflict is from _____.

The Truth is: Most conflict is the result of human failure and sin which, when unreconciled, Satan uses to confound and confuse.

MYTH #3. All sin is _____.

The Truth is: Sin reveals flawed character, not merely bad decisions. If the church is a body, then no sin is private -- our habits of thinking and acting effect all.

MYTH #4. Reconciliation = _____.

The Truth is: Reconciliation starts with forgiveness but requires restitution. Restitution is necessary for the sinner to re-constitute character and rebuild lost trust.

MYTH #5. Peace is the absence of _____.

The Truth is: peace is the ability to be reconciled and to be healthy in the midst of conflict.

Gal. 5:17 For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

What is your story?

Recall an incident of personal conflict that you have experience in the past week. (*This may be a very small or large incident.*)

1. **What did you feel?** (*Describe in words or a short phrase what you remember **feeling** at the time.*)

2. **What did you think?** (*Describe in words or a short phrase what you remember **thinking** at the time.*)

Now, let's step back and try to view this incident separated from your first reaction, to look at the issue as if suspended before you . . .

1. *Who told you to feel this way?*

2. *Who told you to think this way?*

3. *Where do your thoughts and feelings come from?*

What is the worldview behind your story?



vs.



Sees life, the church, and events technologically. Reality is just a series of separate entities that function independently of each other. So reality works according to simple cause and effect logic -- you fix things with experts, tools, and programs.

Understands that God created a dynamic, inter-related world that makes one part inseparable from others. Everything is dynamically interrelated. This means that reality is complex and systemic.

Reconciliation is only possible as each part of the body enters into the process, examines, owns, and actively seeks to change the thinking and actions that led to failure or sin in the first place. In redemptive model reconciliation is a way of life.

The church is a living organism.
Organisms are never “fixed,”
they are “healed” and “redeemed.”

What is the Salvation Story?

Jas 4:1-2 What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God.

Is. 62:12 They will be called the Holy People, the Redeemed of the LORD; and you will be called Sought After, the City No Longer Deserted.

1Pet. 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

Conflict is:

1. _____ relationship. (Gen 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.
2. _____ collision. (Eph. 6:12)
For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.
3. _____. (Gal 5:17)
For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.
4. _____. (Jn 16:7-10)
But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment; in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned.
5. An _____. (Gen 50:20)
You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

The Salvation Story

A drama in five acts

Act One: The Creation



Act Two: The Fall



Act Three: The Promise



Act Four: The Cross, Covenant & Church



Act Five: The New Creation



Source: N.T. Wright

Peace the Jesus gives

Jer 6:14 “They dress the wound of my people as though it were not serious. ‘Peace, peace,’ they say, when there is no peace.”

Ezek. 34:25,26 “I will make a covenant of peace with them and rid the land of wild beasts so that they may live in the desert and sleep in the forests in safety. I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever.”

Luke 2:14 “Glory to God in the highest, and on earth peace to men on whom his favor rests.”

Luke 19:38,42 “Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest!” ... “If you, even you, had only known on this day what would bring you peace — but now it is hidden from your eyes.”

John 16:33 “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

Jesus said:

Peace I leave with you; my peace I give you.
I do not give to you as the world gives.
Do not let your hearts be troubled and do not be afraid.
John 14:27

Counterfeit peace

Worldly peace is man-made and, so, is temporary and passing. Usually it is understood as a state of inner contentment or serenity: a peace of mind. This notion of peace is spiritually bankrupt because it turns peace into:

1. A _____.

Peace is a commodity defined and controlled by the possessor. Since peace is private and personal, it cannot be disputed or contested. Possessive peace is a one-way street with little or no concern for reconciliation with others. It is individualism and selfishness.

2. An _____.

Peace is a feeling, a state of mind, that may or may not have any relationship to truth; and may change as quickly as it came.

3. A _____.

This kind of peace ignores the deceitfulness of the human heart. It allows no room to test the peace against God’s Word, His Spirit and the affirmation of His People.

True peace

The peace Jesus gives has the power to transform our lives forever. The peace Jesus gives is:

1. _____, Jesus’ peace breaks down the barriers of human division reconciling people to God and people to one another.

2. A _____, “Shalom” is complete; encompassing the whole of life. To be at peace is to be completely at peace.

3. _____, because it requires the cross. Jesus’ peace reconciles and restores completely. It is a gift that cannot be earned.

What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures. You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.
James 4:1-4

WHAT IS YOUR STYLE?

PART TWO:
Four habitual, sinful responses
to conflict that always
makes things worse.

Subjective & Objective

John 18:38 "What is truth?" Pilate asked.

Most western people have one of two minds concerning truth: truth is either subjective experience or objective fact.

1. Subjective _____:

The subjective person believes that truth, if it is worth learning, must have application. Since applications range in great diversity, so must truth. Truth changes with personal circumstance or experience.

Experience then, not knowledge, is the measure of truth. The only truth worth knowing is the truth that works, feels, or helps me to understand, "what God is saying to me." Therefore, what is true for you may not be true for me.

2. Objective _____:

The objective person believes truth stands apart from our reality. For objective Christians, God is truth and since God is absolute, truth is also. Truth is known by reason, by gaining knowledge of the absolute. Faith becomes the sum of knowing, "Thus sayeth the Lord . . ." Or, as some like to say, "God said it. I believe it. And that is good enough for me."

Each of these are partial and ultimately inadequate tests for biblical truth.

Left and Right handed thinking

Left-Handed Thinking/Acting:

SUBJECTIVE

The left hand is about _____ and _____. It is a symbol of mercy, intuition, creativity and _____.

Those whose theology stresses God's lovingkindness and mercy tend to see conflict as hurt to be avoided at all costs.

1Cor. 1:25 For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

2Cor. 11:30 If I must boast, I will boast of the things that show my weakness.

2Cor. 13:4 For to be sure, he was crucified in weakness, yet he lives by God's power. Likewise, we are weak in him, yet by God's power we will live with him to serve you.

Right-Handed Thinking/Acting:

OBJECTIVE

The right hand is about _____ and _____. It is a symbol of knowledge, force, discipline and _____.

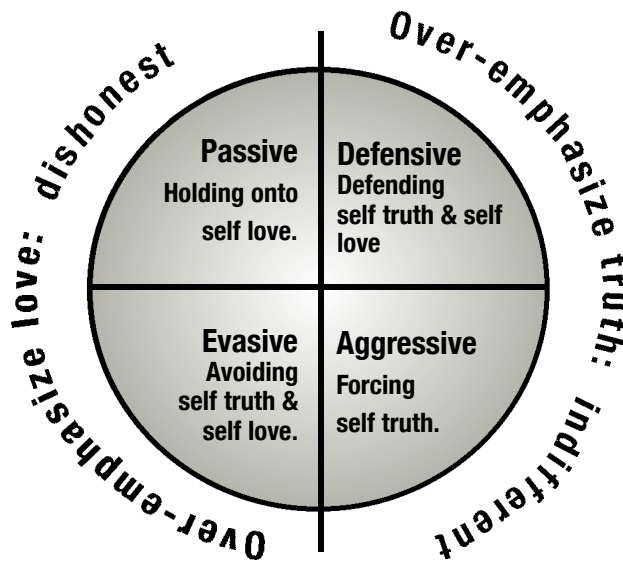
Those whose theology stresses the omnipotence and sovereignty of God tend to see conflict as a struggle for right and wrong.

Psa. 98:1 Sing to the LORD a new song, for he has done marvelous things; his right hand and his holy arm have worked salvation for him.

Psa. 108:6 Save us and help us with your right hand, that those you love may be delivered.

Psa. 110:1 The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."

Psa. 118:15 Shouts of joy and victory resound in the tents of the righteous: "The LORD's right hand has done mighty things!



Left-Handed Responses

_____ responses

Passive responders are more interested in keeping themselves and others from hurt than they are in reconciling themselves or others to God’s truth.

In conflict, this person tends to . . .

1. _____ self.
2. _____ relationships.
3. _____ truth.

_____ :
to keep silent, lie, or encourage false impressions about people or circumstances to confuse the issue or to protect self.

Lev 5:1 If a person sins because he does not speak up when he hears a public charge to testify regarding something he has seen or learned about, he will be held responsible.

_____ :
to pretend the problem does not exist; to deny responsibility; or to refuse to face a problem directly.

Gen 4:9 Then the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's keeper?"

_____ :
to be overcome or paralyzed by fear; to doubt the power of God to reconcile; to not exercise faith in God.

Mt 14:27 But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."
Lu 24:38 He said to them, "Why are you troubled, and why do doubts rise in your minds?"

_____ :
to spiritualize pain by portraying self as a “suffering servant,” an innocent victim, or as being “crucified” unfairly like Jesus.

1Pe 2:19,20 For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God. But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.

_____ responses

Evasive responders are more interested in diverting themselves away from the discomfort and responsibility of conflict than they are in reconciling themselves or others to God’s truth.

In conflict, this person tends to . . .

1. _____ self.
2. _____ relationships.
3. _____ truth.

_____ :
to run away or hide; such as ending a friendship, quitting a job, filing for divorce, leaving a church.

Neh 6:11 But I said, "Should a man like me run away? Or should one like me go into the temple to save his life? I will not go!"

_____ :
to minimize the harm to others resulting from sin; or to claim the problem is already resolved, “I’ve done all I could already.”

Jer 8:11 They dress the wound of my people as though it were not serious. "Peace, peace," they say, when there is no peace.
Ezek 13:10-15 "Because they lead my people astray, saying, "Peace," when there is no peace, and because, when a flimsy wall is built, they cover it with whitewash,.

_____ :
to cover up or smooth over sin by naming it something else; to portray bad words or behavior as acceptable; to tell people what they want to hear or claim there is no problem when there is.

2Tim 4:3 Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.
Psa 12:2 Everyone lies to his neighbor; their flattering lips speak with deception.

_____ :
to wash hands of or explain away responsibility -- shifting the burden to something or someone else.

Mt 27:24 When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!"

Right-Handed Responses

_____ responses

Defensive responders are more interested in protecting self (through manipulation) than they are in finding truth or restoring relationship in the Body.

In conflict, this person tends to . . .

1. _____ self.
2. _____ relationships.
3. _____ truth.

_____ : Jer 17:9 The heart is deceitful above all things and beyond cure. Who can understand it?
Rom. 3:10 As it is written: "There is no one righteous, not even one;
to claim special knowledge, position, anointing, or authority that makes oneself above correction.

_____ : Job 2:9 His wife said to him, "Are you still holding on to your integrity? Curse God and die!"
to think the worst about a situation or to attribute hostile intentions or conspiracy to others, assuming improvement is impossible.

_____ : Col 2:18 Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.
to defend and puff-up self by citing achievements, sacrifices, or attributes unrelated to the circumstances or event.

_____ : Gen 3: 12,13 The man said, "The woman you put here with me--she gave me some fruit from the tree, and I ate it." Then the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."
to blame others (or Satan) for own sin or failure; to bear false witness or accuse others of judging you in order to excuse self and avoid responsibility.

_____ responses

Aggressive responders are more interested in winning, by gaining power and forcing their version of truth, rather than reconciling relationships.

In conflict, this person tends to . . .

1. _____ self.
2. _____ relationships.
3. _____ truth.

_____ : Acts 7:59 At this they covered their ears and, yelling at the top of their voices, they all rushed at him, dragged him out of the city and began to stone him.
to force or intimidate through verbal attacks, physical violence; or to damage a person financially or professionally.

_____ : 1Sa 20:30 Saul's anger flared up at Jonathan and he said to him, "You son of a perverse and rebellious woman! Don't I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you?"
to gain influence by abusing others through shame or excessive guilt.

_____ : 1Co 6:1 If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints?
to threaten suit or to bring legal action.

_____ : Ac 7:52 Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him.
to defeat anyone who disagrees with you or who threatens your power or position of influence.

Why we must listen & agree

Matthew 5:23-24 Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and **go**; first be reconciled to your brother, and then come and present your offering.

Matthew 18:15-20 “If your brother sins against you, **go** and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. “I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.”

Scripture foresees only two possible responses to sin:

1. _____ Response:
 Scripture calls this a “stiff-necked” response that leads to broken fellowship.
 1. A believer refuses to examine his or her life.
 2. When convicted, the believer covers-up the sin.
 3. When confronted he/she refuses to listen or to agree with any need for reconciliation, using unbiblical passive, evasive defensive or aggressive responses.

2. _____ Response:
 Upon conviction of the Holy Spirit, the believer discloses his or her own sin by going to the one offended to confess and ask forgiveness; or when confronted with sin, the believer submits to a process of listening and agreement that will lead to restored fellowship.
 1. A believer continually examines his or her life.
 2. When the believer is confronted with an accusation of sin (Matthew 18) he/she:
 _____ and, upon conviction, _____
 about the sin, affirming guilt with steps toward repentance and restoration, or
 _____ and _____ about the need for greater understanding and reconciliation.

“The first service that one owes to others in the fellowship consists in listening to them. Just as love to God begins with listening to His Word, so the beginning of love for the brethren is learning to listen to them. It is God's love for us that He not only gives us His Word but also lends us His ear. So it is His work that we do for our brother when we learn to listen to him. . . . Many people are looking for an ear that will listen. They do not find it among Christians, because these Christians are talking where they should be listening. But he who can no longer listen to his brother will soon be no longer listening to God either; he will be doing nothing but prattle in the presence of God too. This is the beginning of the death of the spiritual life, and in the end there is nothing left but spiritual chatter and clerical condescension arrayed in pious words. One who cannot listen long and patiently will presently be talking beside the point and be never really speaking to others, albeit he be not conscious of it. Anyone who thinks that his time is too valuable to spend keeping quiet will eventually have no time for God and his brother, but only for himself and for his own follies.” --Dietrich Bonhoeffer, Life Together.

Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more. You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. Eph. 4:15-21

WHERE ARE WE NOW?

PART THREE
Personal and small group
exercises for
roundtable conversation.

Personal Examination

How we respond to conflict is influenced greatly by what we think and how we feel about conflict. *Complete these three quick exercises to indicate:*

1. *What you need most when weakest.*
2. *Whether you are a peacemaker or peacekeeper.*
3. *Whether you naturally respond out of truth or love.*

We create the climate for reconciliation by our strengths and our weaknesses. So, we need to constantly ask ourselves how our own assumptions, needs, and opinions contribute to the conflict, especially when our defenses are down and we are at our weakest.

Check one or two of the categories below that most accurately describes what you need most when you are weakest.

When I am weakest, I need most to . . .

1. _____ be loved
2. _____ be accepted
3. _____ be proved right
4. _____ be in control
5. _____ be my position, i.e. the “pastor”
6. _____ be felt sorry for
7. _____ be needed
8. _____ defend my honor
9. _____ win (be the hero)
10. _____ secure my job
11. _____ other : _____

Do you tend to be a peacemaker or peacekeeper?

A peacemaker is active and proactive; willing to confess sin and confront in love.

A peacekeeper is passive and reactive; often avoiding or ignoring sin in order to “make the problem go away.”

Think about your normal tendency in conflict. Using the continuum of -5 to +5 below, with -5 always being a peaceKEEPER and +5 always being a peaceMAKER, indicate your normal tendency in conflict: *(circle the number that most accurately pinpoints how you normally think and act in conflict.)*

- 5 - 4 - 3 - 2 - 1 0 1 2 3 4 5
PeaceKEEPER **PeaceMAKER**

Which are you? “Thinking about my normal tendency in conflict, I would say that I think and act...”

Left-Handed: love more than truth.

I tend to be passive.

I tend to be evasive.

Right-Handed: truth more than love.

I tend to be defensive.

I tend to be aggressive.

Dialog

Form small groups around tables and follow the instructions below:

James 3:18 Peacemakers who sow in peace raise a harvest of righteousness.

Each person share the results of the Personal Examination Exercises, saying which conflict style they are most likely to use. Share one example of how you have responded with a negative conflict style in your church or home.

Listen to one another and ask questions. Note the story you are following. If your group is comprised of people who work together or know each other, ask others to give insight and feedback.

After each person has shared, ask “what fruit have these conflict styles produced?” What impact has your response to conflict had on yourself and your church?

Now think about the culture of your church. Ask yourselves, “What is the negative response style of our church?” What kind of fruit has this produced in the Body?

What specific steps could your church leadership team take to change the culture of your church from passive, evasive, defensive or aggressive to be redemptive?

Complete and discuss the Peacemaking Covenant on the next page.

Peacemaking Covenant

*Since conflict is inevitable, even necessary for growth, it is a good idea to talk with people you are close to, or work with, about how you can approach and handle conflict redemptively **BEFORE** it happens. Use the statements in the space below to talk about how your assumptions, strengths and weaknesses help or hinder your present conflict or a future conflict. Then agree about how you and others will handle conflict when it occurs.*

If a conflict should occur between us in the future, we will remember that:

I, _____, tend to be _____ in conflict, and when I am weakest
your name your negative response style

I need most to _____. So, if conflict arises between us,
your biggest fear, concern or need, i.e. be loved, accepted etc.

you will help me most if you: _____
discuss what someone can say or do to help you: be specific; then give your permission here for others to do this

Further, I confess that sometimes I am blind to a sin and, at other times, I simply don't want to face the conflict in front of me. If this should happen, I give you permission now to lovingly: _____

discuss the biblical principles for warning, correcting and rebuking, then give your permission here for others to confront you

- | | |
|---------------|-------------|
| Signed: _____ | Date: _____ |
| Signed: _____ | Date: _____ |
| Signed: _____ | Date: _____ |
| Signed: _____ | Date: _____ |
| Signed: _____ | Date: _____ |
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| Signed: _____ | Date: _____ |

“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. **“I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.”** Matthew 18:15-20

WHAT IS OUR PATH?

**PART FOUR:
Biblical principles and pathways
for responding to conflict
redemptively.**

Truthing in Love

Eph 4: 15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Eph. 4:28 He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need.

Rom 15:1 We who are strong ought to bear with the failings of the weak and not to please ourselves.

Heb 12: 10-11 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

The Greek word for truth literally means "nonconcealment." Truth is "things as they really are, not as concealed or falsified." The Greek word for love is *agape*: godly love, total commitment and trust.

What truth & love are . . .

Truth and Love are _____.

John 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

What truth & love do . . .

Truth _____.

John 17:17 Sanctify them by the truth; your word is truth.

Love _____.

1 John 3:16 This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers

By "truthing in love" we practice the presence of Christ.

Truth & Love are inseparable.

Truth without love is not truth. Love without truth is not love.

Propositions:

Our capacity to grow is directly related to our ability to _____ and to _____ the truth about ourselves.

1. No one knows the _____ completely.
2. We cannot know the truth about ourselves by _____.
3. We need others with whom we can _____ the truth in love.

Redemptive Responses

Peacemakers use redemptive responses. They are equally committed to loving themselves, others, and God's truth.

In conflict, this person tends to be . . .

1. _____ self.
2. _____ relationships.
3. _____ truth.

1. _____: Psalm 139:23 Search me, O God, and know my heart; test me and know my anxious thoughts.
to examine your thoughts, feelings and actions to discover and to own how you are wrong; to accept how you are part of the problem.

2. _____: Psalm 32:5 Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"— and you forgave the guilt of my sin. Selah
any knowledge or prompting of sin in the life of a believer is immediately confessed to God, to the one offended, and to a group of brothers or sisters who can help the sinner make restitution and restoration.

3. _____: Eph 4:2 Be completely humble and gentle; be patient, bearing with one another in love.
to put up with idiosyncrasies to overlook minor offenses.

4. _____: Mt 5:24 First go and be reconciled to your brother; then come and offer your gift. Mt 18:15 If your brother sins against you, go and show him his fault, just between the two of you.
to go quickly and directly to a brother/sister as soon as you become aware of a problem; go in love to inquire or confess; go whether you are the one who sinned or the one sinned against.

5. _____: Mt 18:15-16 If your brother sins against you, go and show him his fault, just between the two of you.
to lovingly confront sin privately and, if unresolved, with witnesses.

6. _____: Ps 38:18 I confess my iniquity; I am troubled by my sin. Jas 5:16 Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.
to humbly listen and agree to
a) admit sin without qualification or condition, or
b)work out reconciliation.

7. _____: Col 3:13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.
to forgive those who have wronged or hurt you.

8. _____: Pro 14:9 Fools mock at making amends for sin, but goodwill is found among the upright.
to make amends; compensate fairly or repay those you have hurt or offended.

9. _____: Eph 4:28 He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.
to unlearn sinful habits of thinking and acting and learn redemptive habits and behaviors.

10. _____: James 5: 19-20 My brothers, if one of you should wander from the truth and someone should bring him back, remember this: whoever turns a sinner from the error of his way will save him from death and cover a multitude of sins.
to restore fellowship following repentance and submission to a process of restitution with sincere steps toward reconciliation.

How to confront gently.

Matthew 18:15-20 “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.

Gal. 6:1-5 Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other’s burdens, and in this way you will fulfill the law of Christ. If anyone thinks he is something when he is nothing, he deceives himself. Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, for each one should carry his own load.

Principles:

1. **Go** _____ . Always meet in person. Never send an email or confront over the telephone. Never ask someone else to represent your concerns. Your first meeting should always be personal and private.
2. **Be** _____ but direct. Identify the specific issue or problem you need to address. Is the conflict about facts, methods, beliefs or goals? Think through how to present your concerns gently, but directly. State the specific concern you want to address up-front, “I asked to meet with you because...”
3. **Speak for** _____ , not for others. “I feel that....”
Not: “Many of us are concerned that...,” or, “I know that others feel the same way I feel.” Use “I-statements” to communicate your feelings. “I’m really feeling quite angry with the way things have worked out....”
Not: “Your handling of this has been quite outrageous.” Or say, “I’m really feeling trapped because....”
4. **Be** _____ , don’t generalize. Talk in terms of who, what, when and where. “I’ve felt frustrated because twice this week you neglected to call me when you promised.” *Not:* “You never keep your promises.”
5. **Be** _____ , don’t make demands. Turn concerns into requests or proposals. State what you feel is needed for your concerns to be resolved or reconciled, “My concerns would be taken care of if....” Help others in making decisions by providing clear, direct information about your desires or choices. “My preference would be...”; “I would rather...”; “It would help me if....” Finally, ask to follow-up with another meeting so understanding and relationship may be restored.

How to confess humbly.

Why confession. . .

Confession forces you to agree with God about your sin. In confession you see yourself as you are -- desperately in need of a Savior. Confession with "one another" rehearses that condition with a brother and a sister.

Together you "agree" in your common need for Jesus Christ. Likewise, prayer acknowledges your condition before God and in front of your brother and sister. Together, you acknowledge that God alone, not man or methods, is sufficient to make you "whole." Prayer restores your relationship with God and with your brother and sister. Through prayer we become one. We become a true community.

Two words for confession in Scripture:

homologeō = _____

exomologeō = _____

Confession is:

1. _____.
The Lordship of Jesus Christ is proclaimed.
2. _____.
Character is transformed as believers make and keep commitments.
3. _____:
The Body of Christ grows and matures into greater Christ-likeness.

A confessor must:

1. _____ the sin specifically.
2. _____ the sin completely.
3. _____ forgiveness humbly.
4. _____ restitution immediately.

Isa 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Ro 10: 9, 10 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

Ro 14:11 It is written: "As surely as I live," says the Lord, "Every knee will bow before me; every tongue will confess to God."

Heb 13:15 Through Jesus, therefore, let us continually offer to God a sacrifice of praise--the fruit of lips that confess his name.

Jas 5:16 Therefore, confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.

1Jo 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

How to forgive graciously.

Luke 7: 44-47 "Do you see this woman?

I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. You did not put oil on my head, but she has poured perfume on my feet. Therefore, I tell you, her many sins have been forgiven-- for she loved much. But he who has been forgiven little loves little."

Col 3:13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

Luke 23:34 Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.

Mat 6:15 But if you do not forgive men their sins, your Father will not forgive your sins.

Mark 11:25 And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins."

Principles

1. Forgiveness is a _____. It is unconditional..
2. Forgiveness is a response of the _____.
3. Forgiveness reveals more about our relationship to _____ than our relationship to the sinner.
4. Refusing forgiveness is an affront to the _____.
5. God's forgiveness is limited to those who _____ others.

"In the face of human sin and evil, God's love moves toward reconciliation by means of costly forgiveness. Human beings are called to become holy by embodying that forgiveness through specific habits and practices that seek to remember the past truthfully, to repair brokenness, to heal divisions, and to reconcile and renew relationships.

Forgiveness is not so much a word spoken, and action performed, or a feeling felt, it is an embodied way of life in an ever-deepening friendship with the Triune God and with others. . . . Forgiveness must be embodied in specific habits and practices of Christian life. Learning to embody forgiveness involves our commitment to the cultivation of specific habits and practices of the Church. Habits and practices require discipline, patience, skill and they are central means for forming people in the virtues necessary for friendship with God; there are no easy techniques, no ways to bypass struggles through self-help manuals.

Forgiveness is at once an expression of a commitment to a way of life, the cruciform of holiness in which people cast off their "old" selves and learn to live in communion with God and with one another.

Christian community is sustained through the crafting of our particular stories into the larger context of God's story. Forgiveness is a way of life in the pursuit of holiness cultivated through but not confined to specific practices under the guidance of the Holy Spirit"

Embodying Forgiveness, A Theological Analysis

by L. Gregory Jones, Wm. B. Eerdmans Publishing Co. 1995

How to make restitution justly.

Every sinner must be provided a specific pathway to reconstitute character and rebuild broken trust, the completion of which will result in reconciliation and restored fellowship.

The spiritual leaders of the church must create a sensitive, just, and biblical pathway for restoration. This includes a pathway for the sinner to explore, own, and reconstitute habits of character under the guidance of God's Word, His Spirit and the community of believers.

Habits of character must be:

Explored, owned and _____ under the guidance of God's Word, His Spirit and the fellowship of believers.

Reconstituting character requires:

1. _____ of need.
2. _____ & _____.
3. _____ to a process of change under Word, Spirit and fellowship.
4. _____. (The greater history of character/habit, the longer the re-formation process will take.)

Eph. 4:28 He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need.

2Thes 3:15 Yet do not regard him as an enemy, but warn him as a brother.

Rom 15:1 We who are strong ought to bear with the failings of the weak and not to please ourselves.

Heb 12: 10 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness.

Heb 12: 11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Removing & Restoring Fellowship

1Corinthians 5:9-13 I have written you in my letter not to associate with sexually immoral people — not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat. What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside. “Expel the wicked man from among you.”

James 5: 19-20 My brothers, if one of you should wander from the truth and someone should bring him back, remember this: whoever turns a sinner from the error of his way will save him from death and cover a multitude of sins.

After repeated refusals to listen, confess and make reconciliation the unrepentant sinner is removed from the church.

1. A sinner is put out of the church for _____ reconciliation more than for the presenting sin. Refusing reconciliation is the only sin intolerable for the church to bear as it denies the power of the cross.
2. To put someone out of the church is to treat them like a _____ or a tax collector.
3. Jesus _____ and sought to rescue pagans and tax collectors. Members should be urged to love and to pray for the sinner, but may not enjoy common worship nor Christian fellowship.

The sinner, following repentance and submission to a process of restitution with sincere steps toward reconciliation, may be restored to membership and fellowship in the church.

1. Overseers must hold _____ the invitation for repentance.
2. _____ follows repentance and restitution. Restitution demonstrates the sincerity of repentance -- a changed mind, direction and actions -- by making every effort to repay debt, rebuild trust, and restore fellowship.
3. Upon completion of a just reconciliation process, leaders of the church should publicly welcome and _____ the sinner to fellowship.

If it is possible,
as far as it
depends on you,
live at peace
with everyone.

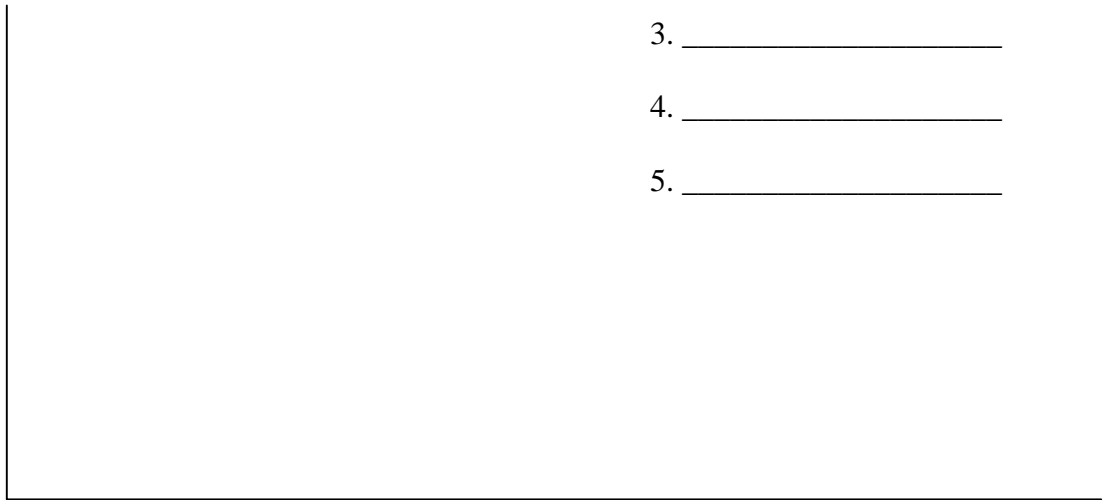
Romans 12:18

BEING GRACE-GIVING, TRUTH-TELLING LEADERS

David E. Erickson

Leadership Life Cycle

C
O
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T
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T
M
E
N
T



1. _____

2. _____

3. _____

4. _____

5. _____

T
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M
E

What is involved in Leadership Awakening?

1. As a leader you have been called to do the _____.
-capacity to _____ the right thing
-courage to _____ the right thing
2. You as a leader need the seasoning required to draw on _____.

Reflecting on Grace/Truth Leadership in action:

(Acts 15-16:4)

1. The _____ of the Gospel Mission.
2. The _____ of Strategy.
3. The place of _____ in leadership.

Who I Am In Christ

I am accepted...

John 1:12	I am God's child.
John 15:15	As a disciple, I am a friend of Jesus Christ.
Romans 5:1	I have been justified.
1 Corinthians 6:17	I am united with the Lord, and I am one with Him in spirit.
1 Corinthians 6:19-20	I have been bought with a price and I belong to God.
1 Corinthians 12:27	I am a member of Christ's body.
Ephesians 1:3-8	I have been chosen by God and adopted as His child.
Colossians 1:13-14	I have been redeemed and forgiven of all my sins.
Colossians 2:9-10	I am complete in Christ.
Hebrews 4:14-16	I have direct access to the throne of grace through Jesus Christ.

I am secure...

Romans 8:1-2	I am free from condemnation.
Romans 8:28	I am assured that God works for my good in all circumstances.
Romans 8:31-39	I am free from any condemnation brought against me and I cannot be separated from the love of God.
2 Corinthians 1:21-22	I have been established, anointed and sealed by God.
Colossians 3:1-4	I am hidden with Christ in God.
Philippians 1:6	I am confident that God will complete the good work He started in me.
Philippians 3:20	I am a citizen of heaven.
2 Timothy 1:7	I have not been given a spirit of fear but of power, love and a sound mind.
1 John 5:18	I am born of God and the evil one cannot touch me.

I am significant...

John 15:5	I am a branch of Jesus Christ, the true vine, and a channel of His life.
John 15:16	I have been chosen and appointed to bear fruit.
1 Corinthians 3:16	I am God's temple.
2 Corinthians 5:17-21	I am a minister of reconciliation for God.
Ephesians 2:6	I am seated with Jesus Christ in the heavenly realm.
Ephesians 2:10	I am God's workmanship.
Ephesians 3:12	I may approach God with freedom and confidence.
Philippians 4:13	I can do all things through Christ, who strengthens me.

**"The more you reaffirm who you are in Christ,
the more your behavior will begin to reflect your true identity!"
(From *Victory over the Darkness*, by Dr. Neil Anderson)**

BEING AN AUTHENTIC CHRISTIAN COMMUNITY

THE ASSUMPTIONS: Being the Body of Christ

Have fellowship one with another: 1 John 1:7

Be of the same mind with one another: Romans 15:5; 12:16

Love one another: John 13:34-35; 15:12,17; Romans 13:8; 12:10; 1 Thessalonians 4:9; 3:12; 2 Thessalonians 1:3; 1 Peter 1:22; 4:8; 1 John 3:11,23; 4:7,11,12; 2 John 5

Be devoted one to another as members of one another: Romans 12:5,10; Ephesians 4:25

THE ATTITUDES: The Mind and Spirit of Christ in Us

Accept and receive one another: Romans 15:7

Live in peace with one another: 1 Thessalonians 5:13

Have concern for one another: 1 Corinthians 12:25

Don't begrudge one another: James 5:9

Submit to one another out of reverence for Christ: Ephesians 5:21

Agree with one another: 1 Corinthians 1:10

THE ACTIONS: The Life and Work of Christ in Us

Pray for one another: James 5:16

Do not slander one another: James 4:11

Do not complain one against another: James 5:9

Care for one another: 1 Corinthians 12:24-25

Comfort one another: 1 Thessalonians 4:18

Encourage and exhort one another: Hebrews 3:13; 10:25; 1 Thessalonians 5:11

Forbear and be patient with one another: Ephesians 4:2; Colossians 3:13

Forgive one another: Ephesians 4:32; Colossians 3:13

Serve one another in love: Galatians 5:13; 1 Peter 4:10

Be hospitable to one another without grumbling: 1 Peter 4:9

Do not lie to one another: Colossians 3:9

Have humility toward one another: 1 Peter 5:5

Admonish and instruct one another: Colossians 3:16; Romans 15:14

Confess your sins to one another: James 5:16

Be compassionate and kind one to another: Ephesians 4:32

Greet one another with a holy kiss: 1 Corinthians 16:20; 2 Corinthians 13:12; Romans 16:16; 1 Peter 5:14

Honor one another above yourselves: Romans 12:10

Carry one another's burden: Galatians 6:2

Do not judge one another or hinder one another: Romans 14:13

Build one another up: 1 Thessalonians 5:11; Romans 14:19

Regard one another as more important than self: Philippians 2:3

Do not repay one another evil for evil: 1 Thessalonians 5:15

Seek what is good for one another: 1 Thessalonians 5:15

Stimulate one another to love and good deeds: Hebrews 10:24

Principles of Communication: Words of Wisdom from Proverbs

Listening

- ❖ The wise listen and discern—Proverbs 1:1-6; 19:16,27
- ❖ Listening to evil words—Proverbs 17:4

Destructive Words

- ❖ False Promises—Proverbs 3:28
- ❖ False Accusations—Proverbs 3:30
- ❖ Lies and false witnesses—Proverbs 6:16-19, 14:5
- ❖ Perversity—Proverbs 4:24
- ❖ Seductive words—Proverbs 5:3, 7:21-23
- ❖ Deception and divisiveness—Proverbs 6:12-15
- ❖ Careless words—Proverbs 10:14
- ❖ Excessive speech—Proverbs 10:19
- ❖ Hurtful words—Proverbs 10:32
- ❖ Godless words—Proverbs 11:9, 11
- ❖ Gossip—Proverbs 11:13, 15:12, 14; 16:28; 18:8; 26:20-22
- ❖ Bloodthirsty words—Proverbs 12:6
- ❖ Entrapping words—Proverbs 12:13
- ❖ Reckless words—Proverbs 12:18
- ❖ Inciting words—Proverbs 14:3, 18:6-7; 29:8
- ❖ Harsh, spirit-crushing words—Proverbs 15:1, 4
- ❖ Temper—Proverbs 15:18
- ❖ Arrogant words—Proverbs 17:7
- ❖ Quarrelsome words—Proverbs 17:14
- ❖ Revealing words—Proverbs 18:4
- ❖ Quick words—Proverbs 18:13; 29:20
- ❖ Cursing words—Proverbs 20:20; 26:2
- ❖ Proud words—Proverbs 21:24
- ❖ Betraying words—Proverbs 25:9-10
- ❖ Deceptive humor—Proverbs 26:18-19
- ❖ Charming speech—Proverbs 26:23-26
- ❖ Flattering words—Proverbs 26:28; 27:14; 29:5
- ❖ Boastful words—Proverbs 27:1-2
- ❖ Nagging words—Proverbs 27:15-16
- ❖ Uncontrolled venting—Proverbs 29:11

People-building Words

- ❖ Instructing words—Proverbs 1:8
- ❖ Knowledgeable words—Proverbs 5:2; 20:15
- ❖ Setting the record straight—Proverbs 1-5
- ❖ Honest words—Proverbs 8:6-8; 25:26
- ❖ Life-giving words—Proverbs 10:11; 18:21
- ❖ Nourishing words—Proverbs 10:21; 18:20
- ❖ Understanding words—Proverbs 11:12
- ❖ Prosperous words—Proverbs 12:14, 13:2
- ❖ Honest Testimony—Proverbs 12:17
- ❖ Truthful lips—Proverbs 12:19
- ❖ Rebuking—Proverbs 25:12; 26:5
- ❖ Restrained words—Proverbs 17:27
- ❖ Quietness and silence—Proverbs 17:28
- ❖ Just words—Proverbs 20:22
- ❖ Guarded words—Proverbs 21:23
- ❖ Aptly spoken words—Proverbs 25:11

Dealing with Difficult People

- ❖ Correcting mockers—Proverbs 9:7-8
- ❖ Overlooking insults—Proverbs 12:16
- ❖ Avoiding fools/liars—Proverbs 14:7
- ❖ Confessing to fools—Proverbs 14:9
- ❖ Masking Laughter—Proverbs 14:13
- ❖ Overly talkative/gossips—Proverbs 20:19
- ❖ Mockers/Divisive—Proverbs 22:10
- ❖ Flattery—Proverbs 23:6-8
- ❖ Fools—Proverbs 23:9
- ❖ Ignorant people—Proverbs 26:5-9

Transform Your Ministry through This One Simple Skill

by Rick Warren

“My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry” (James 1:19, NIV)

One of the most common causes of frustration and friction in ministry is that we don't really listen to each other. Too often we talk at each other rather than with each other.

Research shows that we spend about 40% of our waking hours listening, yet most of the time we're only listening at 25% efficiency, and that creates many of our problems.

Fortunately, listening is a skill that can be developed.

The benefits of learning how to listen are enormous: fewer mistakes, better negotiating, greater wisdom, more friends, less arguments, and much, much more.

The Bible says, *“Everyone should be quick to listen, slow to speak, and slow to become angry.”* If you do the first two (be quick to listen and slow to speak), the third will be automatic.

Three things that hinder our hearing:

PRESUMPTION - when we think we already know it all. *“He who answers before listening - that is his folly and his shame.” (Pr. 18:13, NIV)*

IMPATIENCE - when you interrupt and jump to conclusions. *“There is more hope for a fool than for someone who speaks without thinking.” (Pr. 29:20, NLT)*

PRIDE - when we are defensive and unteachable. *“The way of a fool seems right to him, but a wise man listens to advice.” (Pr. 12:15, NIV)*

You can learn from anyone if you know the right questions to ask!

Let me suggest three HEARING AIDS:

1. Listen with your eyes - Approximately 80% of communication is non-verbal. Facial expressions and body language usually tell the real story. Look at people when you listen to them!

2. Listen with your heart - Be sympathetic. Tune in to the emotions behind the words.

3. Make time to listen to the people around you - Tom Peters calls it "Managing By Walking Around."(MBWA)

Imagine how your ministry could be transformed if you focused on carefully listening to those around you. Give it a try this week!

The Jesus Touch: Learning the Art of Relationships from the Master
by Lynn Anderson

Four basic “people principles” that frame the “Jesus touch”:

- Jesus was *available* to people.
- Jesus was *sensitive* to people.
- Jesus was *helpful* to people.
- Jesus was *creative* in his connection with each unique person.

Creative Touch #1: Ask gentle, well-chosen questions. John 1:29, 35-39

Creative Touch #2: Begin with *felt* needs, then gently move toward *real* needs. John 2:4-11

Creative Touch #3: Discern whether you are talking to an “insider” or “outsider,” and tailor your style accordingly. John 3:1-7, 9-12

Creative Touch #4: Be aware of the language, pace, and location of the person God has put in your path, and creatively adapt your communication style to his or her needs. Acts 17:22-28 (based on the contrasts of Nicodemus in John 3 and Samaritan woman in John 4)

Creative Touch #5: Imitate Jesus’ courage to bridge social chasms and his compassion to embrace the unwanted. John 4:7-10, 15-18

Creative Touch #6: Open your eyes to look beneath the surface chaos into the hunger lingering at the depths of human hearts. John 4:19-21, 23-26

Creative Touch #7: Do a little “asking around” so you can distinguish a legitimate need from a pity party. Then ask yourself: “What is an appropriate response?” John 5:1-9

Creative Touch #8: Learn to “personalize” people rather than patronizing them, by helping them to take responsibility for their own actions. John 5:9-15

Creative Touch #9: Discover and use the unique gift God has given you and help draw the God-given gifts out of others. John 6:5-13

Creative Touch #10: As you interact with people, imitate the vulnerability and authenticity of our Savior and find his strength in your weakness. John 7:2-13

Creative Touch #11: Help the guilty by creatively balancing truth and mercy. John 8:1-9

Creative Touch #12: Fight for the personhood of wounded and broken people knowing that it is never right to do a person wrong. John 8:10-11

Creative Touch #13: Learn to see individual human beings not as categories to be manipulated but as people to serve unconditionally—no strings attached. John 9:1-7

The One Minute Apology: A Summary

A. I need to ask myself the following questions and answer truthfully:

- a. What mistake(s) did I make?
- b. Did I dismiss another person—their wishes, feelings, or ideas?
- c. Did I sin against another person?
- d. Why did I do this?
- e. Was it an impulsive, thoughtless act? Was it calculated? Was it a result of my fear, anger, or frustration? What was my motivation?
- f. How long have I let this go on? Is this the first or repeated time? Is this behavior becoming a pattern in my life?
- g. What is the truth I am not dealing with?
- h. Am I better than this behavior?

B. Then I do the following:

I surrender . . .

- a. I am truthful and admit to myself that I've done something wrong and need to make up for it.
- b. I take full responsibility for my actions and sincerely recognize the need to apologize to anyone I have harmed, regardless of the outcome.
- c. I have a sense of urgency about apologizing—I act as soon as possible.
- d. I tell anyone harmed specifically what I did wrong.
- e. I share how I feel about what I did with those harmed.

I show integrity . . .

- a. I recognize that what I did is inconsistent with who I want to be.
- b. I reaffirm I am better than my poor behavior and forgive myself.
- c. I recognize how much I have hurt another person (or other persons) by making amends and demonstrate my commitment not to repeat the act by changing my behavior.

C. Consequently, I am able to accept myself when . . .

- a. my self-worth is not based on my performance or the opinion of others.
- b. I make a mistake, I am willing to admit it regardless of the outcome.
- c. I don't think less of myself, I think of myself less.
- d. I realize it's impossible to achieve enough, gain enough recognition, attain enough power, or own enough things to earn any more love. I am already loved unconditionally.

Adapted from
The One Minute Apology by
Ken Blanchard and
Margaret McBride
New York: William Morrow, 2003

Summary of
Grace-Full Leadership: Understanding the Heart of A Christian Leader
by
John C. Bowling

The Qualities of Grace-Full Leaders

Grace-full leaders . . .

- are more concerned with spirit than style
“Leadership is the tapestry of integrity of heart and life, words and deeds, thoughts and actions.” (p. 14)
“A focus on spirit more than style implies that leadership must be value-centered.” (p. 16)

Leadership that focuses on style	Leadership that focuses on spirit
The bottom line rather than the horizon	Coach rather than control
Mistakes rather than possibilities	Mentor as well as manage
Control rather than confidence	Strengthen others, not just supervise their work
Reputation rather than relationships	Empower, not just employ
Cast their own vision	Create shared visions

(p. 15)

- are covenantal rather than contractual
“Several key characteristics are necessary to generate and sustain trust . . . consistency . . . dependability . . . integrity.” (p. 21)
- view people as ends—not means
“Grace-full leaders recognize the dignity of others and affirm the diversity of their gifts.” (p. 26)
“Viewing people as ends rather than the means to an end creates a positive and productive environment.” (p. 27)
“Grace-full leaders are quick to pass along praise and recognize the contributions made by other people.” (p. 29)
- recognize the changeable from the changeless
“Managing change is one demand of leadership; recognizing that things should not change is another.” (p. 33)
“If the mission of an institution is clearly and pervasively renewed, reembraced, revived, then there results a kind of new beginning.” (p. 35)
- seek significance, not just success
“Work has significance beyond itself and can be recognized as a divine mandate and ministry.” (p. 41)
- are responsive as well as responsible
“Leaders must seek feedback, evaluation and assessment, and even criticism as avenues toward success, not failure.” (p. 47)
“Being responsive allows an organization to discontinue practices no longer effective.” (p. 48)
- are high-touch
“In order to stay in touch, you must establish relationships, connect with key sources of information, and simply get out and walk around.” (p. 53)
- maximize influence and minimize authority
“If the only method of motivation is the authority of the leader, the response of the follower will no doubt be minimal commitment. The follower may comply with his hands, but not his head or heart.” (p. 58)
- are passionate
“In a way, to lead is to lay your life on the line—your time, energies, resources, and reputation. It is all out or get out. For a leader, it is more than just a job. This dimension of leadership fills the leader with desire and commitment.” (p. 63)
- focus primarily on the body, not the head
“The leader should create an environment that focuses on the needs of others rather than the needs of the leader. . . In a way, the relationship of the leader to the follower is like marriage. If both partners look out only for their own needs, desires, and rights, the quality of the relationship is greatly diminished. But if each has the other’s interest at heart, both prosper and flourish.” (p. 71)

The Traits of Grace-Full Leaders

Grace-full leaders . . .

- understand accountability
“To lead effectively means holding others accountable; to be a leader means holding yourself accountable . . . Embracing accountability means being open to assessment and evaluation by others. Listening openly to candid feedback is a pathway to improvement and respect.” (p. 77)
- interact rather than react
“A grace-full leader must be able to effectively assess both the challenges and opportunities that constantly face organizations. In response to these the leader must choose to be either inactive, reactive, proactive, or interactive. . . Interactive leadership is a recognition that we may legitimately act in different ways at different times, depending on the interaction we have with circumstances confronting us.” (p. 87, 89)
- follow their “knows”
“Following your ‘knows’ involves getting the right information, talking with the right people, and balancing that input with your instincts and inner compass—but there is more. Ultimately, for the Christian leader, knowing must also include the spiritual dimension. . . Of all the things there is to know, knowing God is most important.” (p. 95)
- are willing to follow as well as lead
“The idea of leaders as followers may take some getting used to for some. It seems just the opposite of the normal role of leadership, which is commonly understood as being out front, pointing the way, and giving the orders.” (p. 97)
- maintain their balance
“By its very definition, balance suggests competing forces and values. Balance gives a leader the ability to walk the tightrope of opposing priorities without falling off.” (p. 103)
- have double vision
“Without vision, leadership is little more than simple perpetuation of the past instead of predication on the future. A proper vision builds on the past by allowing room for new ideas and thoughts. . . They are positive about the future and ardently believe that working together, people can make a difference.” (p. 109)
- “go deep”
“Grace-full leaders know that having wet feet rather than cold feet means they must start—must be willing to take those first steps of leadership. No matter how unlikely the timing or difficult the circumstances or impossible the task, it falls to the leader to lead.” (p. 118-119)
- are skilled meteorologists
“Leaders must be constantly aware of what is happening within and around their organizations. . . Leaders can also raise the temperature and productivity of an organization by removing the ashes so the fresh air can fan the flame.” (p. 123, 125)
- anticipate through planning, pathfinding, planting, and prospecting
“Good leaders create positive energy that helps people overcome obstacles, break free from inertia, and rise to new challenges and levels of performance. They act in the present with the future in mind—they anticipate.” (p. 127)
- take care
“Grace-full leaders learn to take care of their organizations, themselves, and their relationship to God. Unless care is consistently given to each aspect of life, a person’s leadership can be eroded.” (p. 133)

Conclusion: “To learn leadership, an individual must learn to think and evaluate actions and results; to see the relationship between exactly what was done in a given situation (with all of its complexities inherent in any situation) and what resulted. As one observes, reflects, tries, succeeds, and fails one learns to lead. This inductive approach to learning, where you proceed from observations based on experience to principles and applications, is the way to learn to lead. . . By observing carefully what was done and not done in a given situation, learning develops. In this method, failures are as important as successes.” (p. 137)

Servant Leadership at Lincoln Christian College and Seminary
(An Excerpt from *Great Conversations around Great Questions* Self-study Report)

One of the distinctive features of Lincoln Christian College and Seminary is leadership, particularly “servant leadership” as is evidenced by Lincoln’s mission: “*to nurture and equip Christians with a Biblical worldview to serve and lead in the church and the world.*” The term “servant leadership” was first coined in this country by Robert Greenleaf, a management research specialist at AT&T who later taught at Harvard, in his 1970 classic essay, *The Servant as Leader*. That essay borrows from a story by Herman Hesse, *Journey to the East*, about a person named Leo who functions as the servant for a group on a mythical journey, only to be recognized years later as the real leader of the group through all that he did for them. Greenleaf himself defines a servant leader as a “servant first ...whose conscious choice brings one to aspire to lead [to] ...make sure that other people’s highest priority needs are being served” (quoted from “What Is Servant-Leadership” on the website for the Center for Servant-Leadership, founded by Greenleaf in 1964 and renamed for him in 1985; see www.greenleaf.org). Greenleaf expanded his concept of servant-leadership with a second essay in 1972 *The Institution as Servant* and a third in 1972 *Trustees as Servants* (note also his 1980 revision of this work, entitled *Seminary as Servant*). The Center for Servant-Leadership has also published an online essay “On Character and Servant-Leadership: Ten Characteristics of Effective, Caring Leaders” that speaks well to what Lincoln, as a Christian higher education community, means by servant leadership. Those characteristics include such components as listening, empathy, healing (of relationships), awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community—all important emphases at Lincoln.

Lincoln has for many years used the term “servant leader.” Our understanding, of course, is heavily influenced by our theological identity and our commitment to Scripture. Within that understanding, which frames servant leadership within the overarching context of God’s sovereignty and Christ’s incarnational model, we believe that servant leadership entails the following Biblical principles and images.

Biblical Principles of Servant Leadership

We believe that many of the principles which characterize the Biblical concept of servant leadership are timeless, as applicable to our students in the 21st century as they were to Christians in the 1st century. They surface frequently and remain foundational in both the Old Testament and New Testament. In reviewing what Scripture says about leadership two especially relevant observations surface. First, *the patterns of Biblical leadership are usually different from those commonly practiced by the surrounding cultures* (e.g. 1 Samuel 8:5; Mark 10:42-44; 1 Corinthians 1:2). Second, *the qualities of Biblical leadership are often unexpected ones*. For example, God often calls leaders who lack eloquence (such as Moses in Exodus 3:9-4:16), courage (such as Gideon in Judges 6:11-12), experience (such as David in 1 Samuel 16:11), and education (such as the Apostles in Acts 4:13).

A study of Scripture also concludes that *servant leadership for Christians is primarily a gift, a calling, from God* (as argued by Leonard Sweet in his 2003 book *Summoned to Lead* by

Zondervan). It is, therefore, not something about which a leader can boast, but must instead be sought humbly and received gratefully. We certainly believe that leadership skills can be honed and that leaders can be better educated about leadership, but we also believe that a Biblical leader above all seeks to better understand God's revealed will and better respond to God's spiritual guidance. The New Testament Epistles particularly note leaders' dependence on prayer and their search for godly wisdom (see, for example, 1 Corinthians 2:1-7 and James 3:13, 17). Biblical *leaders are also noted for their ability to teach or communicate* God's will (e.g. Ezra 7:10), a principle that is especially relevant in a Christian higher education community.

The Biblical *leader's lifestyle provides an example appropriate for others to emulate*, as Jesus tells his "learner disciples" in John 13:15 or as Paul says of himself in 1 Corinthians 11:1. We also believe, though, that we live in a "fallen world" where leaders can and do make moral mistakes, as King David's life in the Old Testament clearly attests. Still, Scripture makes clear that the qualities of servant leaders are repeatedly framed in terms of moral character (compare qualifications for church leaders in 1 Timothy 3:1-13). Chief among these moral qualities is humble service, as Jesus instructs his "learner disciples" in Luke 22:26-27. Of course, *the supreme Biblical model of servant leadership is Jesus Christ Himself*, illustrated in the incident at the Last Supper when Jesus washed his followers' feet (John 13:1-17). Such *humble service for leaders is not to be confused with weakness or lack of appropriate authority*, since Jesus balances humility with authority, as the postscript to his most well-known teachings, the Sermon on the Mount, makes clear (Matthew 7:28-29).

Biblical Images of Leadership

Many of the categories of leadership (e.g. prophet, judge, king, priest) found in the Old Testament are transformed in the New Testament. The various titles assigned to leaders in the New Covenant (e.g. apostle, prophet, pastor, teacher, deacon, elder, steward, etc.) are actually used to denote function, not form nor even especially formal office. Essentially the focus is on service rather than status. Commonly used words of service include *nurture* and *equip* (I Thessalonians 2:7 and Ephesians 4:11-13; compare our mission statement's "nurture and equip") and *mobilizing others for service* (Ephesians 4:12) a key leadership characteristic cited by Greenleaf above. Such tasks as commanding or demanding, often associated with leadership, are not stressed in the New Testament. Instead, two of the most common metaphors or images used in the New Testament to describe leadership—images also used commonly of Christ Himself—are servant and shepherd.

The first metaphor, *the image of a servant*, is what gives Lincoln's understanding of leadership its particular focus, i.e. the image of servant leader. Jesus' teaching on leadership in Matthew 20:20-28, for example, makes it clear that leaders are first servants, not the reverse, a point made prominent in Greenleaf's definition of servant leaders. The three marks of a servant leader, according to Jesus in the Gospels, are *service*, *submission*, and *sacrifice* (note again the understandable similarities with Greenleaf). Service invites such acts as "giving cups of cold water to the least of these" (Matthew 10:42). Submission encourages a spirit of mutual concern and interdependence, characteristic of community. Sacrifice enables a leader even to "lay down his life for the flock," sometimes daily, as the life of the late Mother

Theresa illustrates. The servant imagery is fundamental to Lincoln's ethos and its emphasis upon service learning. It also speaks to the "equip" part of our mission statement.

The second metaphor is that of *the image of a shepherd*. In the Old Testament, we find both God as shepherd (note the popular Psalm 23:1) and also individuals like Moses (in Exodus 3:1) and David (in 1 Samuel 16:11). In the New Testament, Jesus is frequently called the chief shepherd of the sheep (from John 10:1-18 to Revelation 7:17). Accordingly, God calls leaders to be shepherds who will watch over, care for, feed, and protect the sheep (see, for example, Jeremiah 3:15 and John 21:15-17). The shepherd imagery, though sometimes difficult to understand or communicate in our contemporary culture, speaks particularly well to Lincoln's missional focus on "nurture." That nurturer role ranges from the College's desire to be *in loco parentis* to the Seminary's desire to form seminarians on a very personal, spiritual level for a life of servant leadership.

The Meaning and Mystery of Servant Leadership

Perhaps no more dramatic depiction of servant leadership is found in Scripture than Jesus' own example of servanthood, revealed in his act of washing the feet of his disciples (John 13:1-15). Bearing witness to this important model of servant leadership for the Lincoln community is a statue dedicated in May 2004 (on Founders' Day) outside the Hargrove chapel. The statue is a life-sized bronze composition entitled "The Divine Servant," donated by a very grateful alumnus in honor of a long-time faculty member. It was sculpted by Max Greiner, Jr. of Kerrville, Texas, and reveals the humble example of Christ washing the feet of Peter. The faces used on the sculpture are based on ancient catacomb drawings of Peter and Jesus. The foot washing bowl is patterned after a ceramic basin found in Jerusalem dating back to the time of Christ. The sculpture hints at both the meaning—and mystery—of servant leadership for us at Lincoln. We use both terms—meaning and mystery—because, though one may arrive at a definitional meaning, it will always be a bit clouded by intentional ambiguity and even awe.

We have come to understand that there is no easy answer to the question: "What do we mean by servant leadership?" The vast research literature and popular books on leadership are ample evidence that many, legitimate answers exist. For us, the meaning and mystery of leadership (and its corollary, follower-ship) goes on all around us and within us. We believe that all Christians are in some measure leaders *and* followers. Because contexts between leaders and followers are constantly changing, the quest for defining who a leader or follower *is* and what a leader or follower *does* must be part of an ongoing conversation. Integration of our leading and our led selves is rooted for us in Biblical principles and images, but we need to continually apply that, interpret that, for our changing contexts.

We find useful J. Robert Clinton's definition in his book, *The Making of a Leader* (NavPress, 1988, page 14): "Leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group." Aubrey Malphurs offers a helpful modification of this definition in his book *Being Leaders* (Baker Books, 2003, page 10): "A Christian leader is a Christ-following servant of character, credibility, and capabilities, who is able to influence people in a particular context to pursue

their God-given direction.” In a greater sense, however, we believe servant leadership is as much about the projection of certain images that will appeal to followers. This is the approach we think complements the definitions offered by Clinton and Malphurs. We submit the following definition and images that we believe model the teachings of Scripture and embody what we mean by servant leadership at Lincoln. We understand that the concept of servant leader is not unique to Christianity, nor are we alone in emphasizing it. To help clarify our usage of this concept in our context, we insert the word “Christian” in the definition and images provided in the box below, which describes what we mean by servant leadership.

Servant Leadership at Lincoln

Christian servant leaders are those who humbly follow the call of God, the life of Christ, and the leading of the Holy Spirit to serve others, using their own gifts to meet others’ needs and empower others to serve both God and people. Servant leaders are characterized by the following seven images:

- | | |
|-------------------|---|
| <i>Shepherd</i> | Christian servant leaders <i>care for people sacrificially</i> , guiding them and nurturing them as needed out of love and concern. |
| <i>Shaper</i> | Christian servant leaders <i>influence others appropriately</i> through example and exhortation so that God is honored. |
| <i>Steward</i> | Christian servant leaders <i>exercise their gifts responsibly</i> in order to help others exercise their God-given gifts. |
| <i>Strategist</i> | Christian servant leaders <i>mobilize others strategically</i> in ways that help achieve shared vision, values, and goals. |
| <i>Seer</i> | Christian servant leaders <i>watch the world perceptively</i> to help others make appropriate application of God's will in changing cultural circumstances. |
| <i>Synergist</i> | Christian servant leaders <i>work together creatively</i> to energize people to work toward a common goal. |
| <i>Sage</i> | Christian servant leaders <i>live wisely and share well God's wisdom</i> so that others will also live wisely and share well God's wisdom. |

We believe that the definition and images offered above will aid us as educators and our students as learners in our mutual quest to offer a dynamic, not static, view of servant leadership. Together, Lincoln’s staff and students are on a pilgrimage that emphasizes the exhilarating partnership that exists between Christian leaders and followers. Furthermore, both the right followers and the right goal must be right for each leader and for the contextual moment. Servant leaders know that servant leadership must differ from situation to situation; it is not a single thing. Servant leaders are shaped by the very circumstances in which they must shape others’ actions, so that God’s will is done. No one, after all, can be a leader without followers, and no one can be a leader if the times are not interpreted correctly. Only the vital interplay of wills between leaders and followers and an awareness of the times can direct them both toward a goal.