

# **Spiritual Care Worker & Lay-Leadership Development Program**

## **Module 11** **Your Ministry 1**



Module 11 – Part 1 - Lesson 1  
Servant Leadership

*"Don't just do what you have to do to get by, but work heartily, as Christ's servants doing what God wants you to do. And work with a smile on your face, always keeping in mind that no matter who happens to be giving the orders, you're really serving God."* **Ephesians 6:6** (The Message)

The heart is the very seat of our soul, our emotions, and our passions. It is the very essence of our being and that which drives our thoughts and our motives. No wonder God tells us to guard our hearts. **Proverbs 4:23**).

The heart of a leader is the foundation of their life. It is what drives their passion for the Lord and their passion for service in the kingdom. No doubt most of us feel called to lead in a deep way from the bottom of our hearts.

And yet, with seemingly little notice, out of our hearts can spew some of the most ungodly thoughts and attitudes - even in the midst of ministry. When that happens we need to come before the Lord and pray to him, "Create in me a pure heart, O God, and renew a steadfast spirit within me" (**Psalms 51:10**). "Teach me your way, O LORD, and I will walk in your truth; give me an undivided heart, that I may fear your name" (**Psalms 86:11**). "Refresh my heart in Christ" (**Philemon 1:20b**). God gives us promise in response, "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh" (**Ezekiel 36:26**).

To be a servant leader, sometimes we just need to keep in mind that we are servants first and leaders second. We must learn to model Christ-like servant-hood in every situation. God has chosen us to lead. Not only must we be strong and do the work, we must be strong in our wholehearted devotion to him and remember whom we are working for! He is in control of every situation.

Consider these scriptures.

"Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving" **Colossians 3:23-24**.

Here is what the Lord told Solomon. "And you, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for the LORD searches every heart and understands every motive behind the thoughts. If you seek him, he will be found by you; but if you forsake him, he will reject you forever. Consider now, for the

LORD has chosen you to build a temple as a sanctuary. Be strong and do the work.'" **1 Chronicles 28:9-10.**

Jesus was teaching Servant Leadership when he said to His disciples, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." **Mark 10:42-45**

Peter tells us about this way of leading as well. "Not domineering over those in your charge, but being examples to the flock." **1 Peter 5:3**

When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. **John 13:12-15**

In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'" **Acts 20:35**

But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. **Luke 22:26; Matthew 20:26**

Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. ... **Luke 2:3-8**

Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. **Hebrews 13:7**

Even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." **Matthew 20:28**

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. **Acts 20:28**

When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. ... **John 13:12-17**

Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; **1 Peter 5:2**

Obeys your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. **Hebrews 13:17**

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory. Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.” ... **(1Peter 5: 1-14)**

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

**Romans 12:2**

Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. ... **(Acts 6:1-15)**

Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. **James 3:1**

And they said to him, “If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants forever.” **1 Kings 12:7**

Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. **1 Timothy 5:17**

Whatever you do, work heartily, as for the Lord and not for men, **Colossians 3:23**

And they came to Capernaum. And when he was in the house he asked them, “What were you discussing on the way?” But they kept silent, for on the way they had argued with one another about who was the greatest. And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” And he took a child and put him in the midst of them, and taking him in his arms, he said to them, “Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me.” ... **Mark 9:33-41**

## Module 11 – Part - Lesson 2 Leading a Bible Study

What a privilege it is to lead a Bible study! And what joy and excitement await you as you delve into the Word of God and help others to discover its life-changing truths. If God has called you to lead a Bible study group, I know you'll be spending much time in prayer and planning and giving much thought to being an effective leader. I also know that taking the time to read through the following tips will help you to navigate the challenges of leading a Bible study discussion group and enjoying the effort and opportunity.

### The Leader's Roles

As a Bible study group leader, you'll find your role changing back and forth from expert to cheerleader to lover to referee during the course of a session.

Since you're the leader, group members will look to you to be the expert guiding them through the material. So be well prepared. In fact, be over-prepared so that you know the material better than any group member does. Start your study early in the week and let its message simmer all week long. (You might even work several lessons ahead so that you have in mind the big picture and the overall direction of the study.) Be ready to share some additional gems that your group members wouldn't have discovered on their own. That extra insight from your study time—or that comment from a wise Bible teacher or scholar, that clever saying, that keen observation from another believer, and even an appropriate joke—adds an element of fun and keeps Bible study from becoming routine, monotonous, and dry.

Next, be ready to be the group's cheerleader. Your energy and enthusiasm for the task at hand can be contagious. It can also stimulate people to get more involved in their personal study as well as in the group discussion.

Third, be the lover, the one who shows a genuine concern for the members of the group. You're the one who will establish the atmosphere of the group. If you laugh and have fun, the group members will laugh and have fun. If you hug, they will hug. If you care, they will care. If you share, they will share. If you love, they will love. So pray every day to love the women God has placed in your group. Ask Him to show you how to love them with His love.

Finally, as the leader, you'll need to be the referee on occasion. That means making sure everyone has an equal opportunity to speak. That's easier to do when you operate under the assumption that every member of the group has something worthwhile to contribute. So, trusting that the Lord has taught each person during the week, act on that assumption.

Expert, cheerleader, lover, and referee—these four roles of the leader may make the task seem overwhelming. But that's not bad if it keeps you on your knees praying for your group.

### A Good Start

Beginning on time, greeting people warmly, and opening in prayer gets the study off to a good start. Know what you want to have happen during your time together and make sure those things get done. That kind of order means comfort for those involved.

Establish a format and let the group members know what that format is. People appreciate being in a Bible study that focuses on the Bible. So keep the discussion on the topic and move the group through the questions. Tangents are often hard to avoid—and even harder to rein in. So be sure to focus on the answers to questions about the specific passage at hand. After all, the purpose of the group is Bible study!

Finally, as someone has accurately observed, "Personal growth is one of the by-products of any effective small group. This growth is achieved when people are recognized and accepted by others. The more friendliness, mutual trust, respect, and warmth exhibited, the more likely that the member will find pleasure in the group, and, too, the more likely she will work hard toward the accomplishment of the group's goals. The effective leader will strive to reinforce desirable traits".

### A Dozen Helpful Tips

Here is a list of helpful suggestions for leading a Bible study discussion group:

1. Arrive early, ready to focus fully on others and give of yourself. If you have to do any last-minute preparation, review, re-grouping, or praying, do it in the car. Don't dash in, breathless, harried, late, still tweaking your plans.
2. Check out your meeting place in advance. Do you have everything you need—tables, enough chairs, a black board, hymnals or printed lyrics if you plan to sing, coffee, etc.?
3. Greet each person warmly by name as she arrives. After all, you've been praying for these people all week long, so let each VIP know that you're glad they have arrived.
4. Use name tags for at least the first two or three weeks.
5. Start on time no matter what—even if only one person is there!
6. Develop a pleasant but firm opening statement. You might say, "This lesson was great! Let's get started so we can enjoy all of it!" or "Let's pray before we begin our lesson."
7. Read suggested questions, but don't hesitate to reword them on occasion. Rather than reading an entire paragraph of instructions, for instance, you might say, "Question 1 asks us to list some ways that Christ displayed humility. John, could you please share one way Christ displayed humility."
8. Summarize or paraphrase the answers given. Doing so will keep the discussion focused on the topic, eliminate digressions, help avoid or clear up any misunderstandings of the text, and keep each group member aware of what the others are saying.
9. Keep moving and don't add any of your own questions to the discussion time. It's important to get through the study guide questions. So if a cut-and-dried answer is called for, you don't need to comment with anything other than a "thank you." But when the question asks for an opinion or an application (for instance, "How can this truth help us in our marriages?" or "How do you find time for your quiet time?"), let all who want to contribute do so.

10. Affirm each person who contributes, especially if the contribution was very personal, painful to share, or a quiet person's rare statement. Make everyone who shares a hero by saying something like "Thank you for sharing that insight from your own life," or "We certainly appreciate what God has taught you. Thank you for letting us in on it."

11. Watch your watch, put a clock right in front of you, or consider using a timer. Pace the discussion so that you meet your cut-off time, especially if you want time to pray. Stop at the designated time even if you haven't finished the lesson. Remember that everyone has worked through the study once; you are simply going over it again.

12. End on time. You can only make friends with your group members by ending on time or even a little early! Besides, members of your group have the next item on their agenda to attend to—picking up children from the babysitter, or school; heading home to tend to matters there; running errands; getting to bed; or spending some unwind time with their spouse. So let them out on time!

### Five Common Problems

In any group, you can anticipate certain problems. Here are some common ones that can arise, along with helpful solutions:

1. The incomplete lesson—Right from the start, establish the policy that if someone has not read through the lesson, it is best for her not to answer the questions. But do try to include their responses to questions that ask for opinions or experiences. Everyone can share some thoughts in reply to a question like, "Reflect on what you know about both athletic and spiritual training and then share what you consider to be the essential elements of training oneself in godliness."

2. The gossip—The Bible clearly states that gossiping is wrong, so you don't want to allow it in your group. Set a high and strict standard by saying, "I am not comfortable with this conversation," or "We [not you] are gossiping, so let's move on."

3. The talkative member—Here are three scenarios and some possible solutions for each.

a. The problem talker may be talking because they have done their homework and is excited about something they have to share. They may also know more about the subject than the others and, if you cut them off, the rest of the group may suffer.

SOLUTION: Respond with a comment like: "Jane, you are making very valuable contributions. Let's see if we can get some reactions from the others," or "I know Jack can answer this. He's really done his homework. How about some of the rest of you?"

b. The talkative member may be talking because they have not done her homework and want to contribute, but they may have no boundaries.

SOLUTION: Establish at the first meeting that those who have not done the lesson do not contribute except on opinion or application questions. You may need to repeat this guideline at the beginning of each session.

c. The talkative member may want to be heard whether or not they have anything worthwhile to contribute.

SOLUTION: After subtle reminders, be more direct, saying, "Betty, I know you would like to share your ideas, but let's give others a chance. I'll call on you later."

4. The quiet member—Here are two scenarios and possible solutions.

a. The quiet member wants the floor but somehow can't get the chance to share.

SOLUTION: Clear the path for the quiet member by first watching for clues that they want to speak (moving to the edge of her seat, looking as if they want to speak, perhaps even starting to say something) and then saying, "Just a second. I think Chris wants to say something." Then, of course, make that person a hero!

b. The quiet member simply doesn't want the floor.

SOLUTION: "Jack, what answer do you have on question 2?" or "Jane, what do you think about...?" Usually after a shy person has contributed a few times, they will become more confident and more ready to share. Your role is to provide an opportunity where there is no risk of a wrong answer. But occasionally a group member will tell you that they would rather not be called on. Honor their request, but from time to time ask them privately if they feel ready to contribute to the group discussions.

In fact, give all your group members the right to pass. During your first meeting, explain that any time a group member does not care to share an answer, they may simply say, "I pass." You'll want to repeat this policy at the beginning of every group session.

5. The wrong answer—Never tell a group member that they have given a wrong answer, but at the same time never let a wrong answer go by.

SOLUTION: Either ask if someone else has a different answer or ask additional questions that will cause the right answer to emerge. As the participants get closer to the right answer, say, "We're getting warmer! Keep thinking! We're almost there!"

### Learning from Experience

Immediately after each Bible study session, evaluate the group discussion time using this checklist. You may also want a member of your group (or an assistant or trainee or outside observer) to evaluate you periodically.

### How to Lead a Good Discussion (by JoHannah Reardon)

Follow these basic principles for leading a small group.

#### It's about questions rather than information

Any good discussion is dependent upon the questions. A good study will include open-ended questions that require more than a yes or no answer. However, you can have a great question

that is perfect for garnering all sorts of discussion but kill it in an instant by providing the answer.

Sometimes we leaders prepare for a study with anticipation, looking up the answers ahead of time so that we feel qualified to teach, and that's great. We should be prepared. We should feel confident about at least most of the answers so that there can be a final word of authority in the discussion. But if you are so anxious to provide an answer that you don't allow discussion, you will kill the effectiveness of the question.

For example, perhaps your text is **Psalm 139:13**, "For you created my inmost being; you knit me together in my mother's womb," and the question is, "What does this verse tell us about unborn babies?" It could be that you are adamantly pro-life and feel that this verse seals the issue, which is fine. But perhaps there is a woman in your group who has had an abortion. She may feel great pain or uncertainty as she reads this verse, and she needs time to process it.

When we give or accept simple answers to complex questions, we leave our group members with confusion and doubt. Realistically, this woman may not confess to the group that she's had an abortion, but she may begin to ask a few questions, which will help her deal with this complicated issue. Giving her the freedom and time to question and express some of that confusion and doubt will go a long way toward allowing the truth of God's Word to work in her. The same is applicable to issues for men.

Your text is **Matthew 6:14-15**, "For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins," and the question is, "What do you think this verse means?" Perhaps you've been taught that this verse means that you have to make sure you have nothing against anyone the moment you die, or you'll go to hell. But maybe someone in your group thinks it means more generally that we are not to knowingly hold grudges, or we won't know and experience Christ's forgiveness in this life. If you push your point of view without allowing the others to express their points of view, you will not win them to your side; you will simply discourage them from speaking what they think. Better an all-out discussion where everything is on the table, and you can support your point of view with other Scriptures, than to assume you know all the answers.

In fact, avoid giving your opinion until the end of the discussion. Be willing to let God's Word and Spirit be the ultimate teacher. Encourage the further study of God's Word and offer advice on where to find more information without giving pat, simplistic answers. God is full of mystery, and we should not be too anxious to make everything fit into our theological paradigm. As leaders, we need to allow God's Word to challenge our presuppositions too.

### Restate a question that goes nowhere.

Sometimes you may have a fantastic question that no one answers. Find another way to state it so that it penetrates. Maybe the question is, "What role does organized religion play in the development of a national moral consciousness?" That's a good question, but complex enough that it takes some thought. Give your group members time to think about it. Pause for a while, and if you still don't get an answer, rephrase it. You might say, "Can the church as a whole influence what our nation thinks is moral? If so, how? If not, why not?"

Don't just skip a question no one is answering unless even rephrasing it doesn't get a response. Nothing is more frustrating than trying to think through a question when the group leader moves along too quickly. Most of us have to process questions a bit before we can answer—at least to answer wisely.

### Communicate love, not judgment

Your group members are not going to want to answer questions honestly if they are ridiculed or shot down for their answers. In fact, they may not even come back. Look for ways to show that you care about the person and not just a right answer.

If a group member answers a question with an obvious heresy, such as he doesn't believe that Jesus Christ is God, then you have to address it. If the person is not in the group to win recruits to his point of view, then you want him to stay in the group so he can learn the truth. To do that, you are going to need to learn how to correct while showing love. So instead of saying, "That's heresy," say, "Even in the early church they had this debate. Let's look at the Scriptures they used to come to the conclusion that Jesus is God." If you need time to look up those Scriptures, as most of us would, tell him you'll come with them next week. In fact, you may want to meet with him outside of the group if the rest of the group doesn't have the same question. That way, you can move the group along but still show this person that you care about them and their ideas. Most of us cannot separate our thoughts from our feelings about ourselves, so validating another person's ideas goes a long way toward making him feel loved and respected.

### Keep the discussion on track.

Sometimes in the first study we lead, we had no trouble keeping everyone on track. In fact, sometimes people don't deviate an iota. When we learn to allow true discussion, we have trouble keeping everyone on the subject. The group leader has to learn that fine balance. You must allow discussion while making sure it stays on the subject. If it wanders, you need to gently bring it back.

Back to the question, "What role does organized religion play in the development of a national moral consciousness?" Suppose Jane answers that the church could affect things at a grassroots level, such as Christian teachers in the public school system influencing their students. That's a good answer that fits the subject. But Jack says, "You know, I don't like that new teacher the school system hired." This is off the topic and can lead to a complete disintegration of the study. As a leader, you need to get it back to the subject at hand. An easy way to do that is to restate the question, "Can anyone else think of ways that organized religion can affect the moral consciousness?" That way Jack isn't allowed to take over the study, but it will continue in a direction that people can learn from.

Finally, bathe the whole thing in prayer. As you let God influence your preparation and discussion time, you will create an environment that allows the Holy Spirit to transform people's lives through God's Word.

## Module 11 – Part 1 - Lesson 3

### Small Group Dynamics

#### Overview

One of the most intimidating parts of leading a small group is managing group dynamics during discussions. These are the issues that require extra training. What do I do if someone won't stop talking, or if someone doesn't share at all? What do I do if there's an overly negative member or one who uses the group as a personal therapy session?

Managing group dynamics is challenging, but it's something you can improve on. And these resources will help you.

#### Questions

Answer these questions to gauge your comfort in managing group dynamics.

How equipped do you feel to work through challenging group dynamic issues?

- What group dynamic issues have you faced in the last six months? How did you handle them?
- What are the most common group dynamic issues in your group right now?
- What group dynamic issues are hurting your ability to effectively lead your group?

#### Don't Let Your Small Group Get Too Big

"Ten reasons everyone suffers" by Jay Firebaugh

It's good to have a growing group where new people are regularly stopping by. On the other hand, if your group is too big and stays too big, your entire group will suffer. Here's why:

- *You'll have trouble shepherding.* It simply takes more time, energy, and skill to lead a larger group of people. Because most of us don't have tons of extra time to spare, when the numbers go up, care goes down.
- *You'll have trouble finding an apprentice.* You might think it will be easier because you have more people to choose from, but most people will be intimidated to help you lead such a large group.
- *We can hide.* And when we can, we usually do.
- *We get more casual about showing up.* When there's just a few of us, I know people will notice my absence. When there are a lot of us, my absence won't be felt as much.

- *We are hesitant to share.* If we have 30 minutes for sharing and there are 10 people, I know I won't have time to unpack all that's involved in my situation. So I keep quiet about it.
- *We become ingrown.* When the room seems full, we're more hesitant to invite others into our community—we don't want to feel overcrowded. Since no one else new is coming, it's just natural to focus on ourselves. We forget that small groups are meant to be a light to the world, not just about us.
- *We exercise our spiritual gifts less.* Simply due to our size, the majority of us become spectators and let a few do all the serving. On the other hand, when we're small, it takes all of us shouldering the load.
- *We don't feel as much ownership.* When I don't feel I'm needed in the group (my gifts, my insights, etc.), I take less ownership. It becomes the leader's group that I simply attend rather than our group that I have a stake in.
- *We have more childcare issues.* When there are only a few kids, we can easily find something for them to do during our meeting. When there are lots of kids, we need to find mature individuals to watch them, find a large space for them to play, and deal with louder noise. The kids aren't the problem; it's the sheer number of them.
- *We easily forget why we exist.* You'll be so busy caring for group members, childcare issues, and problems like a lack of ownership that you won't be able to focus on people outside the group. The small group then becomes something to meet group members' needs rather than a loving community that compels us to connect unconnected people into meaningful community.

Don't wait until your group is too large to deal with it. Always be training an apprentice to lead his or her own group one day. Be proactive instead of reactive, and you'll never let your group become too large.

### The Three Levels of Small-Group Problems

Learn how to classify and resolve periods of "temporary chaos" in group life, *by Heather Zempel*

Group participants purchased a house recently, and it got them thinking: Do you ever wish you could just put your small group on the market and let some new leader deal with the problems? If you've never felt this way, then you probably haven't been leading for very long. If you're thinking to yourself, *Problems? What problems?*, then strap yourself in, because this could be a bumpy ride.

If you lead a small group, you will encounter problems. There's no way around it. When you deal with people, it gets messy. These problems can range from the fairly benign (people won't

talk in my group) to the very serious (someone has threatened suicide). That isn't to scare you; it's to equip you.

When faced with a problem, it's important to identify the type and severity of the problem, and then determine the next course of action. That's the purpose of this article.

### Level 1 Problems

Level 1 Problems are the ones that will be encountered in every small group at some point.

Examples include the following:

- People will not engage in discussion
- People shy away from praying out loud
- Someone repeatedly skips down rabbit trails and takes the whole group on the journey
- Prayer requests are shallow
- EGRs (Extra Grace Requireds). These people tend to be a bit needier—they need more prayer, need more encouragement, and need more of you.

These are typical small-group issues, and you will face them at some point if you haven't already. Here are some steps for addressing these types of small-group problems:

- Pray. Don't use prayer as a last resort; stay on offense with prayer.
- Address the issue first with the person individually. Be natural and seek to understand from their perspective. Make "observations" instead of accusations. For instance, "I've noticed that you don't comment much in the discussion. Is there something we can do to make it easier for you to engage the topic?"
- Be creative. This is especially helpful for the person skipping down rabbit trails. Come up with a time limit, a hand signal, or some other means to help them stay on track. You can actually make this fun and not burdensome.
- Be patient. None of these problems will kill your group, and taking the time to allow them to be solved naturally will create a culture where community can emerge.

## Level 2 Problems

Level 2 Problems will also occur in your group if you stay together long enough and allow community to emerge. Here are some examples:

- Someone in the group monopolizes the conversation or takes on an authoritative or self-righteous tone
- Someone in the group constantly causes division or makes divisive comments
- "Discussions" (read: fights, arguments, conflict) erupt in your group
- Conversations and relationships remain shallow and surface-level. Your group becomes a pseudo-community, in other words
- Gossip runs rampant
- You have chronic complainers, or negative talk and attitudes emerge
- Someone in your group needs to be confronted about a sin

These problems require a little more skill and a bit of confidence. Here are some ideas:

- Pray. Again, get out of the defensive posture and attack from an offensive position.
- Don't ignore the issue. You know there's a problem, and it's likely that everyone else in the group knows there's a problem. Ignoring problems never makes them go away.
- If the problem lies primarily with one individual, approach that person first. Again, make observations instead of accusations. Seek to understand them. Pray with them when you talk them.
- Get help when needed. If the individual is unresponsive or unrepentant, implement the biblical method for conflict resolution found in *Matthew 18:15-20*. Get a co-leader, coach, or pastor involved in the process.
- If something happens in your group, process it as a group. Don't ignore that the tensions exist or that the community is staying at a surface level. Address the topics within the group setting.
- Protect the group. If a problem persists, it may be necessary to ask a person to leave the group.

### Level 3 Problems

Some unfortunate leaders encounter Level 3 problems during their first week of leadership. Others lead for years before encountering one. These are problems that you are not equipped or expected to handle on your own—they are outside the scope of small-group leader responsibilities. Examples include the following:

- Drug and alcohol abuse
  - Repeated offensive activity in the group
  - Inappropriate relational and/or sexual behavior between group members
  - Repeated divisiveness
  - Suicidal tendencies and/or threats
  - Eating disorders
  - Divorce
  - Mental and emotional instability
- 
- Here are the action steps:
  - Prayer. Pray for the situation, but also be sure to get others (fellow group leaders, accountability partners, pastors, etc.) to pray for *you*.
  - Notify your coach and/or pastor immediately. Be sensitive about who you tell. If it's a big problem, you may need to send it all the way up the chain to a member of the pastoral team immediately.
  - Be honest. If the person thinks they have told you something in confidence, inform them that you are obligated, as a person in leadership within your church, to let a member of the pastoral team know about the issue.
  - Follow up. Your coach or pastor will work with you to develop an appropriate plan of action and care.

If you're a small-group leader, don't submit your letters of resignation yet! Working with people is tough because people are broken. That means that our small groups will break every now and then, and the most important thing is to know how to fix that break. Always lean on your coaches and pastors to help you navigate these issues.

I will end with a quote from community guru John Ortberg: "People who love authentic community always prefer the pain of temporary chaos to the peace of permanent superficiality." Good stuff.

## Dealing with the Mess of Community

“Three things to keep in mind” by *Spence Shelton*

Anyone who has been in a relationship of any kind for more than two weeks will tell you relationships are messy. The same is true for community—perhaps even more so. See, a community isn't just one relationship, but a web of interwoven relationships. So if one relationship can be messy to maintain, just imagine the mess a community can be!

In Genesis, the Bible records the moment often referred to as the Fall. In Genesis 2, God tells Adam not to eat of the tree of the knowledge of good and evil. Just one chapter later, Eve decides to disobey God, eats the fruit, and gave it to Adam to also eat. What happened in that moment altered the world forever. Sin—choosing self over God—entered the world and separated man from a sinless God, and the curse of sin followed.

God said humans would no longer have a peaceful life but a hard life. Work would be tough, childbearing would be painful, and our lives would now end in death. In *Romans 5:12*, Paul gives us a divinely inspired explanation of the significance of this event: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned."

Basically, in this moment the world was broken. Sin created a permanent scar on creation which spread to every person born. Now the world isn't as it should be. And the reality of sin impacts small-group life by making relationships more complicated. Keep these principles in mind to help your group be a transformative place in the midst of messy relationships.

1. Have realistic expectations for group life. I can't tell you how many times I've talked with group leaders or members who have communicated frustration because their group isn't everything they hoped it would be. They haven't had amazing life-altering BFF (best friends forever) meetings each week.

Here's the skinny from the small-group guy himself: Vision can kill a small group. I cast vision all day long, but small groups aren't a dream world; they're real people living real life together. God designed people with different quirks, habits, and personalities. So no, you probably will not like everyone in your group at first. Truthfully, you may ask, "How did I wind up in this room with these people?" Here is my plea to you: Be real with yourself. First of all, you are nowhere near as cool as you think you are—you have your own quirks, too. Secondly, community takes

time and intentionality to build. I tell leaders to tell any prospective group members to give the group at least six weeks to see if it's a good fit. Leaders, don't promise the moon; members, don't expect it.

2. Remember that we're all sinners. As a group leader of a messy community, you must remember and communicate this. Pride would have us always focus our attention on the sin of others and not on our own sin. The gospel reverses that, reminding us that it was me who sinned first and worst by rejecting God himself. But in response to my sin, God chose to love me, pursue me, forgive me, and even adopt me as his child. The only way you breakthrough to life-altering community is by putting this principle into practice often. Nothing will save you more headaches and frustration than remembering what Paul says in Romans 5.12: Death spread to all men. Why? Because all sinned. Remember, Christ's death paid the penalty for our sin. So God now sees us through Christ's sinless nature. Having a relationship with Christ doesn't mean we are able to stop sinning for the rest of our lives. While the spirit of God gives us a stronger distaste for sin the more we grow with him, until we are with Jesus face to face, we are sinners saved by grace.

3. Everyone has a story. As a group leader, I tend to peg people into stereotypes pretty quickly. There's angry guy, crybaby, jokester, Johnny-talks-a-lot, and silent Sam. This may seem helpful so that you can better prepare for and facilitate your group meetings. But when you get beneath the surface and spend time with group members, you will quickly see that a lot of what makes a person who they are comes from their past experiences. So instead of labeling people, especially early on, take the time to get to know one another. One of the best exercises I've seen to this end is "life mapping." This is when a group takes a weekend away, and over the course of the weekend, group members share a 30-minute version of their story of coming to faith. Other groups may take time to share one story a week during regular meetings. Whatever you do, remember everyone has a story, so give your group members grace as you build community with them.

#### Avoiding Pitfalls in Group Dynamics

Here are several practical and proactive steps you can take as a leader. By *Reid Smith*

One of the elements of leading a small group that can seem most scary is managing interpersonal dynamics. People are flawed, after all, and it's not hard to spark trouble when we get together on a regular basis.

The following tips will help you manage group dynamics in a positive way and avoid many common problems.

### Watch for Reactions Instead of Responses

It is a good thing when a person *responds* to another with words of empathy and appropriate counsel. It is a different matter when they *react* to what the other person is saying because it does not harmonize with their own understanding, or because it strikes an uncomfortable chord within them—especially when that reaction includes giving advice.

A group member who is quick to give advice or admonish someone usually does so because of discomfort in what the other person is saying. It causes a reaction. As a group leader, you can use these reactions as opportunities to carefully inquire or minister to the person who reacted. In other words, if you observe someone reacting to what another group members has to say, facilitate the discussion in a way that highlights that reaction. Doing so will keep the discussion running smoothly; it will also offer insight into the inner lives of your group participants.

### Do Not Tolerate Pettiness or Bickering Over Trivial Issues

Majoring on the minors is a habit for some, but it is a group leader's job to stop such practices. Don't allow abstract theological arguments to erupt over technical points of doctrine or trivial matters. This doesn't help build a healthy small-group dynamic, and it's a turn-off to those just getting started in their relationship with God.

Unless your group specifically has a focus on examining and discussing more complex theological issues, ask those who tend to enjoy doing so to debate outside of your regular group time. Intellectualism is a good thing and can enrich the group. However, unless it is coupled with "why" and "how" application questions, it is not beneficial in a mixed group dynamic. Err toward discussion over debate. Promote safety. Maintain the highest level of awareness toward those with the lowest level of biblical literacy.

### Beware the "Introversion and Argumentation Correlation"

Petty conflict frequently signals that your group has turned in on itself. For example, you can be sure your small group has gotten off track if they are more concerned with the signs and times at the end of the world than bringing in the harvest before Jesus returns.

At times you will need to dredge the bottom of your small group's stream so it can flow again by turning the focus of people away from themselves. The best way to do this is to engage in outreach together.

### Watch the Louder Voice of Actions ...

... And do so while listening to the weaker voice of words. Listen for the tone of a speaker's voice, look at their countenance, and observe their movements and posture—all can be indicators of what they're really feeling and thinking.

For example, if somebody is tightly crossing their arms and angling their legs and body away from other participants, they might be uncomfortable with sharing or what's being said. In this instance, respect a person's distant state. If the relationship has been sufficiently developed, you might come back around later during the group's prayer time and, without singling anyone out, touch on how what was discussed earlier might have been uncomfortable for some. More often, it's good to make a mental note of this and talk or pray with the person one-on-one after group.

### Allow Your Discussions to Have Application

If your small-group participants walk away from the small group without a way to translate what has been discussed to their real life situations, they might feel as though they're going in circles. They're probably right!

One way to keep your small group focused is to challenge participants to apply in their own lives what was discussed. Ask people what difference the meeting's discussion will make to their lives over the next week, or what changes they will make in response to what has been discussed.

### Encourage "I" Statements vs. "You" Statements

When re-stating what a person is saying, or when handling conflict, it's best to begin with, "What I hear you saying is ..." or "What I sense when you say ...." Then ask them if your interpretation is accurate. This encourages understanding instead of frustration, which can result when someone uses "You" statements (e.g. "You said ..." or "You always make me feel ...").

"I" statements communicate your perception of what has been spoken, not necessarily what has been said (or what the person intended to say). This will help the person who is speaking to know whether they've been understood or misunderstood, while at the same time fostering a sense of acceptance. Re-stating the speaker's comments with "I" statements shows that you are genuinely trying to understand what the person is saying without judgment or accusation. It also allows you to express more personal feelings about what the original speaker shared.

STEWARDSHIP

*“The earth is the LORD’s, and everything in it,”* Psalm 24:1

What a beautiful privilege that God has chosen man and entrusted in him the responsibility of managing His handiwork. The “Faithful Steward” acknowledges that all he has belongs to God, and he is only the administrator. He realizes that he is responsible to God for his “stewardship.” “Stewardship,” in total, is a human man’s attitude toward this God–given responsibility.

Adam felt that the Garden of Eden was his own possession, rather than his to manage. Abraham acknowledged God as the “...*Creator of heaven and earth.*” in Genesis 14:19. Abraham proved to be a “Faithful Steward.”

Jesus Christ is our example of “true stewardship.” Jesus came to do the will of His Father. He humbled Himself, and became obedient unto death. Thus, for us to be “true stewards” of Jesus, we must also realize that our lives and all things pertaining thereto are not our own, but are to be used for the glory of God! Jesus taught us by precept and example that the Father is sovereign; and when we do God’s will, we have truly entered into “Christian stewardship.”

The highest form of “stewardship” is sharing with others that this world is only the “dressing room” for heaven. Our allotted years are so very short when compared with eternity, and we always should keep foremost in our hearts that only what is accomplished for eternity will remain after this present life. The Bible has so much to say about “stewardship,” and this lesson will make you more aware of the responsibility of being a “FAITHFUL STEWARD.”

SCRIPTURES TO STUDY:

\_\_\_\_\_ Titus 1:7

\_\_\_\_\_ Matthew 25:14-30

1. Define “stewardship” and “steward.”

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2. Define responsibility according to Webster’s Dictionary.

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3. According to 1 Corinthians 4:1, will we be held accountable for our “stewardship”?

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4. What responsibility has God given us regarding His promise, *“who richly provides us with everything for our enjoyment.”* 1 Timothy 6:17-18

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5. In his hour of conversion, Paul recognized a call to “stewardship.” How did he acknowledge this? Acts 9:6

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6. How far was Paul willing to go to fulfill his call to “stewardship”? Acts 21:13

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7. According to Romans 12:1, what is our total responsibility for “stewardship”?

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8. What is our responsibility of “stewardship” regarding the Word? 2 Timothy 2:15; Titus 1:9

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9. What was Paul’s admonition to the Church at Galatia? Galatians 6:10

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10. Define admonition according to Webster’s Dictionary.

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11. In Matthew 25:31-46, Jesus taught responsibility for others as part of “stewardship.” In your own words, what is Jesus telling us to do today in relation to this?

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12. There is a verse repeated six times in the four Gospels. How does this verse relate to “stewardship”? Matthew 16:25

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13. Can you find the other five references referred to in #12?

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14. God tells us many times in His Word that He desires His children to be prosperous, but He demands that we acknowledge everything as belonging to Him. Read Matthew 19:16-22; and in the light of the above statement, what was the reason the man went away from Jesus in sorrow?

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15. Since Scriptures tell us that it is required that “stewards” be faithful. Read Matthew 21:33-46 and describe what will happen to “unfaithful stewards.”

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16. In Matthew 23:23, we read the first reference in the Gospels to tithing. According to this Scripture, if we tithe faithfully, is this all that is required of us to be a good “steward”?

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17. Read Luke 16:2 and determine why the “stewardship” was taken away from the “unfaithful steward” mentioned.

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18. Describe “stewardship” as mentioned in 1 Timothy 6:17-19.

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**PLEASE FILL IN THE BLANKS:**

1. “As \_\_\_\_\_ hath \_\_\_\_\_ the gift, \_\_\_\_\_ so \_\_\_\_\_ the same \_\_\_\_\_ \_\_\_\_\_, as \_\_\_\_\_ stewards of the \_\_\_\_\_ of \_\_\_\_\_.” 1 Peter 4:10

2. “And \_\_\_\_\_ Lord \_\_\_\_\_, \_\_\_\_\_ then is \_\_\_\_\_ and \_\_\_\_\_, whom his \_\_\_\_\_ shall make ruler \_\_\_\_\_ household ....” Luke 12:42

3. “And that \_\_\_\_\_, which \_\_\_\_\_ his lord’s \_\_\_\_\_, and prepared not \_\_\_\_\_, neither \_\_\_\_\_ to his \_\_\_\_\_, shall be \_\_\_\_\_ with many \_\_\_\_\_. But he that \_\_\_\_\_ not, and did \_\_\_\_\_ things \_\_\_\_\_ of \_\_\_\_\_”

\_\_\_\_\_, shall be \_\_\_\_\_ with \_\_\_\_\_ .... For unto \_\_\_\_\_ much is \_\_\_\_\_, of \_\_\_\_\_ shall be \_\_\_\_\_ required: and to \_\_\_\_\_ men \_\_\_\_\_ committed \_\_\_\_\_, of him \_\_\_\_\_ will ask the \_\_\_\_\_." Luke 12:47-48

4. When we bring out tithes and offerings unto the Lord, they are not given to the Church, but unto God. God loves us to give to Him with a "thankful" heart. When we sing, pray, meditate or teach with a "thankful" heart, these gifts are also given to God and not the Church.

Therefore, the Church cannot repay you, but God is your source; and so, looking unto your source of supply, you can expect a full reward. There are many "stewardship" verses in the Bible. Read Malachi 3, Luke 6:38, Proverbs 3:9-10 and Proverb 11:25; and write in your own words what you can expect God to do for you in return for your Faithfulness to Him.

**PLEASE MEMORIZE THIS VERSE:**

***"Now it is required that those who have been given a trust must prove faithful."***

**1 Corinthians 4:2**

## Module 11 – Part 2 – Lesson 2

### “IDLENESS”

Jesus began His public ministry with a call to Disciples to follow Him and He would make them “fishers of men.” Throughout the three years of Jesus’ Ministry, He and His followers were workers together.

It is also interesting to note that right before He ascended back to heaven, He gave the “Great Commission” to “...Go into all the world and preach the gospel to all creation.” Mark 16:15

Throughout the Bible when men came to Jesus, they exclaimed the same sentiment as Paul, when he had a personal encounter with Jesus, “Lord, what wilt thou have me to do?”

Indeed, the Scriptures are full of busy people under the leadership of the Lord; and down through Christian history, the answer to the call of “true discipleship” is always accompanied by a desire to “be about the Father’s business.”

“IDLENESS” in the Bible is connected with an unrepentant or rebellious heart. A true mark of a Christian is his industrious nature. A true believer never wastes time, because he realizes the value God has placed on time. We are called to say with Jesus *“My Father is always at his work to this very day, and I too am working.”* **John 5:17**

We must work the works of Him while it is day. We have heard Jesus exclaim, “Occupy until I come.” We are excited to be called worthy to be workers together with God. This study will teach us God’s law concerning “idleness,” and place within us the urgency of doing everything we find at hand to do with all our might, that is to say to the best of our ability.

In **Revelation 3:15-16**, the angel to the Church at Laodicea wrote, *“I know your deeds, that you are neither cold nor hot... So, because you are lukewarm...I am about to spit you out of my mouth.”*

(NOTE: The Scripture above is Revelation, not Revelations. There is only ONE Revelation, even the unveiling of the Lord Jesus Christ.)

We must determine in our hearts never to allow anything in our lives that would hinder us from exclaiming, as Jesus was able to say, *“I have brought you glory on earth by finishing the work you gave me to do.”* **John 17:4** This was part of the prayer Jesus prayed in John 17 to His Father, God. I pray that God will reveal to you, through His Word in this study, the results of “IDLENESS,” and you will determine to lay aside every weight and every sin that would hinder you from doing Jesus’ perfect will in your life!

SCRIPTURES TO STUDY:

- \_\_\_\_\_ 1 Corinthians 3:13-15
- \_\_\_\_\_ 1 Corinthians 15:58
- \_\_\_\_\_ 2 Corinthians 9:8
- \_\_\_\_\_ John 9:4

1. Study **Matthew 25:26-30** (the parable of the slothful and unprofitable servant.) What was his sin and the results of this sin?

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2. Define: Parable, slothful, and unprofitable according to the Webster’s Dictionary. (Webster’s Dictionary has theological explanations.)

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3. According to **Romans 12:11**, how should a Christian appear to the world?

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4. In **Hebrews 6:12**, we are exhorted “that ye be not slothful.” What is the Christian’s responsibility regarding “IDLENESS”?

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5. In **Proverb 6:6**, we are told to consider the ant. What lesson can we learn from the ant?

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6. According to **Proverb 10:26**, what is the sluggard compared to?

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7. Define: Sluggard, diligent, and exhort.

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8. What comparison is made in Proverb 13:4 between the soul of the sluggard and the soul of the diligent?

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9. Read **Proverb 20:4** and give the results of "IDLENESS" in the sowing and reaping seasons.

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10. According to Judges 18:9, what was slothfulness hindering the Israelites from doing?

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11. In Ezekiel 16:49, what was the result of "IDLENESS"?

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12. According to Proverb 19:15, what is the result of slothfulness and an "IDLE" soul?

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13. 1 Timothy 5:13 speaks of women who become "IDLE." What disastrous results are mentioned concerning "IDLENESS"?

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14. There is a beautiful example of a virtuous woman in Proverbs 31:27-28. How does she differ from the women mentioned in 1 Timothy 5:13? What are the rewards for this type of a Christian Woman? What will praise her in the gates? Proverb 31:31

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15. In Ecclesiastes 10:18, what is the warning regarding slothfulness and “IDLENESS”?

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**PLEASE FILL IN THE BLANKS:**

1. “\_\_\_\_\_ must \_\_\_\_\_ the \_\_\_\_\_ of \_\_\_\_\_ that sent \_\_\_\_\_, while it is \_\_\_\_\_: the night \_\_\_\_\_, when no \_\_\_\_\_ can \_\_\_\_\_.” John 9:4
2. “They \_\_\_\_\_ that \_\_\_\_\_ know \_\_\_\_\_; but in \_\_\_\_\_ they deny \_\_\_\_\_, being abominable, and \_\_\_\_\_, and unto every \_\_\_\_\_ work \_\_\_\_\_.” Titus 1:16
3. “And in \_\_\_\_\_ work that he \_\_\_\_\_ in the \_\_\_\_\_ of the \_\_\_\_\_ of \_\_\_\_\_, and in the \_\_\_\_\_, and in the \_\_\_\_\_, to \_\_\_\_\_ his \_\_\_\_\_, he did it with all his \_\_\_\_\_, and \_\_\_\_\_.” 2 Chronicles 31:21
4. “\_\_\_\_\_ thy \_\_\_\_\_ unto the \_\_\_\_\_, and thy \_\_\_\_\_ shall be \_\_\_\_\_.” Proverb 16:3
5. In your own words, express your thoughts of how a Christian can be assured that he will never slip into the temptation of “IDLENESS.”

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**PLEASE MEMORIZE THIS VERSE:** *“As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work.”* John 9:4

And let us not grow weary in well-doing,  
for in due season we shall reap,  
if we do not lose heart.

Galatians 6:9



Module 11 – Part 2 – Lesson 3  
Integrity

A Call to Excellence – Our Minister’s Code of Ethics

As a spiritual leader in the church, I am called to Kingdom excellence in my life and ministry. I recognize that this is not possible in my own strength but must be a by-product of the indwelling Spirit of the living God. It is in union with Christ that I am sanctified thoroughly, thereby being separated from sin and the world and fully dedicated to God, receiving power for holy living and sacrificial and effective service toward the completion of Christ’s commission.

This is accomplished through being filled with the Holy Spirit which is both a distinct event and a progressive experience in the life of the believer (**1 Thessalonians 5:23; Acts 1:8; Romans 12:1, 2; Galatians 5:16-25**).

Believing this to be true, I dedicate myself to conduct my ministry in the power of the Holy Spirit according to the biblical principles and ethical guidelines set forth in this code of ethics, in order that my ministry be acceptable to God, my service beneficial to the Christian community, and my life a witness to the world. I recognize that the following standards are designed to preserve the dignity, maintain the discipline, and promote the integrity of my calling as a pastor and to be a sign of the coming Kingdom of God.

Code of Ethics for Spiritual Care Workers, Lay-Pastors, Licensed Pastors, Ordained Pastors, and Pastors Emeritus of Gilgal Christian Community.

*(Created by, adapted from and used with the permission of  
The Christian and Missionary Alliance in Canada. Name changes have been made.)*

Biblical principles and ethical guidelines which are pertinent to the life and ministry of leaders include:

A. Christ likeness Principle - As representatives of Jesus Christ, Gilgal Christian Community credentialed workers are to demonstrate a commitment and lifestyle which models the life of Christ in holiness, grace, compassion, and liberty (**1 Corinthians 11:1; 1 Peter 2:21**).

B. Relationship Principle - Our Father in heaven is intensely relational. He invites his followers to walk with Him and know Him as ‘sons and daughters.’ He also calls them to the highest of standards in their personal relationships with self, others, and the rest of creation. Their identity in Christ is defined by the reality and visibility of their love (**Genesis 1:26; 2:18; Matthew 5:23-24; John 13:35**).

Therefore...

- Knowing and walking with God will be the principal appetite of my life.

- So far as it depends on me, I will be at peace with all people and will seek both purity and health in all my relationships (Romans 12:18).
- I will seek to be Christ-like in attitude and action toward all persons regardless of race, social class, religious beliefs, or position of influence within the church and community.
- I will place the needs of my family above those of my broader ministry family and exhibit that priority by gladly dedicating my time, love, and attention to every member of my family.
- I will be sexually and emotionally faithful to my spouse and family.
- I will seek to lead my family in such a way as to enhance my ministry effectiveness.
- I will actively resist any inclination to form improper physical or emotional relationships.
- I will seek to regard all persons to whom I minister with equal love and concern, undertake to minister impartially to their needs, and refrain from behaviour that will be divisive.
- I will endeavour to relate to all ministers, especially those with whom I serve, as partners in the work of God by respecting their ministry, cooperating with them, and seeking to maintain supportive and caring relationships with them.

C. Modeling Principle - A worker's private life is not exclusively his/her own. The Bible exhorts leaders to live lives which are above reproach (**1 Timothy 3:2**). A worker's witness requires that both the local church and the watching world see the life of Christ which they proclaim first manifest in the worker's life.

Therefore...

- I will limit my freedoms rather than weaken ministry (**1 Corinthians 9:27**).
- Although Christians may hold different views on certain behaviours, I will avoid situations that are likely to have a negative spiritual impact on self or others (**Titus 2:4**).
- I will always seek to conduct myself in a way that will not discredit or diminish the public's trust in Christian leadership.
- I will responsibly perform my ministry, seeking to lead persons to salvation and to church membership without manipulation and respecting the ministries of other churches and organizations.
- I will refrain from drunkenness, the use of illegal substances, the recreational use of drugs, all kinds of addictive or dependent behaviour, and other self-destructive habits (**1 Corinthians 3:16**).

D. Wellness Principle - Godly leaders recognize the integrated nature of body, soul, and spirit and stay attuned to the balance required for effective service. They are to care for their bodies, souls, and spirits in a disciplined and God-honouring way (**Psalms 139:13-16; Proverbs 3:1-2; 1 Corinthians 3:16-17; 6:19-20; 9:2; 1 Thessalonians 5:23**).

Therefore...

- I will endeavour to lead a life of prayer, study, and meditation upon God's Word, and to maintain extended times of contemplation, in order to daily seek God's face.

- I will seek to keep physically fit through the proper care of my body.
- I will manage my time well by properly balancing personal obligations, ministry duties, and family responsibilities, and by observing a weekly day off and annual vacation.
- I will seek to keep myself emotionally healthy.

E. Servant Principle - Scripture contrasts the acts of the flesh and the fruit of the Spirit (**Galatians 5:19-25**). The flesh is characterized by taking and consuming. The work of the Spirit is characterized by giving and producing. Lifestyle choices are to reflect the heart of a servant, not an attitude of entitlement.

Therefore...

- I will seek to conduct myself consistently with my calling and commitment as a servant of God maintaining a life of purity, integrity, and truthfulness.
- I will give full service to my ministry, and will only accept added responsibilities if they do not interfere with the overall effectiveness of my ministry.
- I will listen to the needs of those I serve and keep in confidence information shared with me unless it will result in harm to self or harm to others, or as required by law.
- I will exercise confidence in lay leaders by inviting their meaningful participation, enabling their training, and stimulating their creativity.
- I will seek to lead the ministry for which I am responsible to achieve agreed upon goals. I will remain open to constructive criticism and to suggestions intended to strengthen ministry.
- I will exercise my teaching/preaching responsibilities, giving adequate time to prayer and preparation, so that my presentation will be biblically based, theologically correct, and clearly communicated, speaking the truth of God's Word with conviction in love, and will acknowledge any extensive use of material prepared by someone else.

F. Stewardship Principle - All Christians are entrusted with God's gifts, resources and creation. Leaders are to set an example in the stewardship of such a trust (**1 Peter 4:10; 1 Corinthians 9:17**).

Therefore...

- I will strive to grow through comprehensive reading and through participation in professional educational opportunities.
- I will be honest and responsible in my finances by paying all debts on time, never seeking special gratuities or privileges, giving generously to worthwhile causes, and living a Christian lifestyle.
- I will give tithes and offerings as a good steward and example to the church.

- I will gain permission from my Board of Elders or Regional Director before starting a business or seeking additional employment.
- I will not engage in any business where I would actively solicit funds from the people to whom I minister.

G. Submission to Authority Principle – Submission to those in authority over believers is a clear biblical mandate. (**Hebrews 13:17**). Workers are to walk with humility and willingly submit to those in authority over them.

Therefore...

- Having chosen to minister under the authority of Gilgal Christian Community, I will submit to constituted authority as identified in the Administrative Manual of GCC, including the leadership of the Area within which I serve; I will abide by the Constitutions, Bylaws and Regulations of GCC and I will immediately accept correction should I deviate from the practices and principles commonly held by our family of churches.
- I believe and will faithfully teach all the doctrines contained in the Doctrinal Statement of GCC.
- As a licensed worker of Gilgal Christian Community I will unreservedly advance the vision and ministry of GCC, including contributing with tithes and offerings in support of our GCC Church Planting.
- Where appropriate, I will offer responsible criticism to those in authority and I will follow GCC processes to bring change to programs and policies of the GCC.
- I will not use my influence to alienate the ministry to which I have been appointed from Gilgal Christian Community and I will not use my influence to solicit members from my previous ministry to start another ministry unless officially endorsed by ministry leadership.
- I will encourage the ministry of my successor at if there is a conclusion (resignation, termination, retirement) of any ministry position and will refrain from interfering in his/her ministry or with the people he/she serves. I will entirely remove myself from that ministry unless otherwise directed or permitted by the new pastor and after complete discussions with GCC.
- When serving in a pastoral staff role, I will offer my support and loyalty to the lead pastor or, if unable to do so, seek another place of service.
- I will only perform services in the area of responsibility of my colleague in the Christian ministry upon his/her request or with his/her consent.

H. Mediation Principle – Disputes between believers are to be settled within the context of the church, not the secular courts (**1 Corinthians 6:1-7**).

Therefore...

- If I believe that I have been wrongfully treated by my denomination or local church and choose to seek redress, I will do so first by seeking mediation for resolving the dispute by appealing to the Board of Gilgal Christian Community.

By signing my name to this document, I declare my intention to live my life and conduct my ministry, with God's help, in a godly and ethical way. Further, I recognize that deliberate non-compliance with the statements contained in this document renders me liable to discipline in accordance with the conditions of my license to minister in Gilgal Christian Community.

Name: \_\_\_\_\_ Date: \_\_\_\_\_  
(Please Print)

Signature: \_\_\_\_\_