# ETS 4/5
# Assignment Sheet

Date _____

Name _____ Topic Leadership

Lesson Leadership and Organizing Class _____

| | Completed | |
|---|---|---|
| **Lecture** | **Yes** | **No** |
| Review "Leadership and Organizing" | | |
| | | |
| **Bible Study** | | |
| I John 1 | | |
| | | |
| **PSMA** | | |
| Do 5 PSMA | | |
| | | |
| **Reading** | | |
| Bible Reading Chart | | |
| Pursuit of Holiness--Chapter 5 | | |
| **Evangelism/Follow-Up/Discipleship** | | |
| Pray for person to win to Christ. | | |
| Pray for your disciple. | | |
| Meet with your disciple. | | |
| | | |
| **Scripture Memory** | | |
| Write in 2 verses you memorized. | | |
| Review previous verses. | | |
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American Edition

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# LEADERSHIP AND ORGANIZING

## Introduction

Last week we examined the first tool which a leader uses to work effectively with his team. That tool is PLANNING and simply means deciding what to do. Once the leader and his team have carefully worked through the various components which make up the process of effective planning, they are ready to proceed. The next phase or tool used in leading people to the accomplishment of the objective is ORGANIZING.

## Definition of Organizing

Organizing is the work of effectively relating the people on the team to the jobs necessary in the fulfilling of the objective.

A good leader realizes there is no such thing as a "big job." Every large task is made up of many small tasks, and the leader who thinks conceptually will have no problem reducing the primary job into its many logical components. When many people are able to work simultaneously on the various aspects of the task, it will be accomplished in the most effective manner.

## The Importance of Organizing

Organizing is very important both to the leader and his followers for the following reasons:

### It increases efficiency

Each person on the team knows specifically what he must do. The individual will not be frustrated trying to decide how to fit into the plan because

his job is assigned, and he will not overlap into someone else's area of responsibility causing conflicts among team members. Knowing exactly what is expected of him, each team member can give himself fully to his particular task, thereby increasing the efficiency of the entire team.

### It helps the entire team

Seeing the project in terms of its components reduces it from being complicated and overwhelming to achievable and manageable. It also helps the team members appreciate and understand each others' responsibilities so as to work together rather than to be independent of one another.

### It establishes lines of authority and communication

When the team members are organized in a simple and clear manner, each person will easily be able to determine the lines of authority he needs to follow when relating his part of the project to the other parts. This will keep communication lines clear and minimize the "red tape" involved in inter-relationships.

## How to Organize

There are basically two activities involved in organizing:

- Developing an Organization Structure
- Delegating to subordinates

These skills can be mastered by any ordinary person, and will carry him a long way in his leadership abilities--even when the assigned task is large and complex.

### Developing an Organizational Structure

An organizational chart is the best way to develop structure in the team. The chart allows the team to grasp visually the specific jobs, the lines of responsibility, and the lines of authority.

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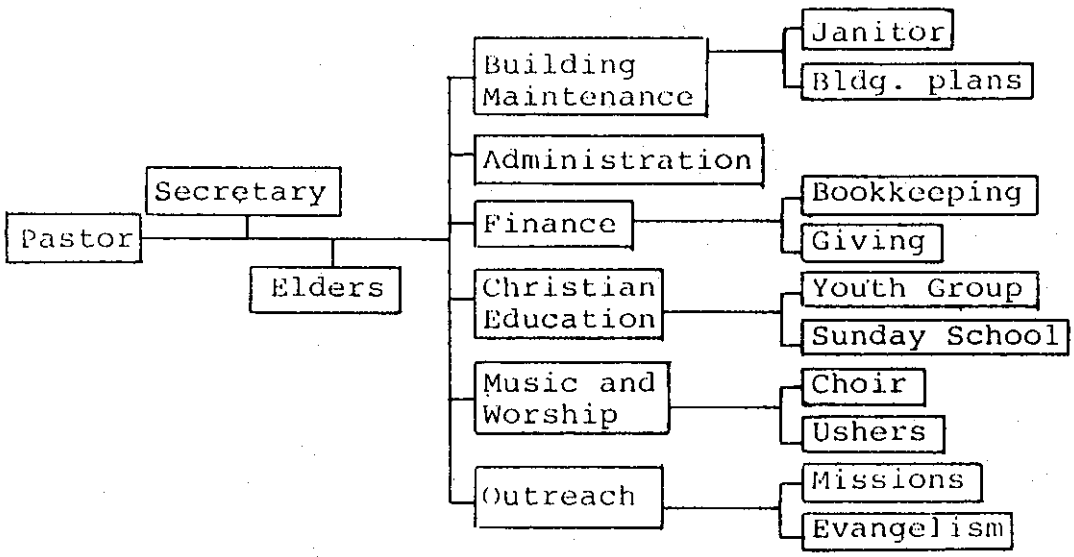
To illustrate this, let us suppose that we are starting a church with a group of twenty families. We have already done our planning and programming, and have come up with a list of things we feel are necessary priorities for the church. Some of the activities would probably be--

- Preaching
- Administrating
- Pastoring/Counseling
- Finance Management
- Christian Education
- Music and Worship
- Evangelism (Outreach)
- Building/Maintenance

The list, at this point, is simply a list with no organization. But look what happens when we organize this into a structure or organization chart.




This list of activities has now taken on meaning, and through the use of the chart it is easy to grasp visually how it all fits together.

It is important to remember that <u>structure always follows planning</u> and not vice versa. This order can sometimes be turned around because each team member has a particular job which he wants for himself. The organizational structure may then be made without clearly relating the jobs to the objective. Unless the plan has been made first to guide in the development of the structure, everyone will begin to do "What is right in his own eyes." There will be confusion rather than efficiency and order which the structure should bring.

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## Delegating to Subordinates

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Delegation is accomplished when the leader of the team assigns parts of his overall responsibility to others on the team with commensurate authority to allow them to do the job.

When delegation is done properly, the leader can take one or more of the "monkeys off his back" and give them to someone else. Far too often, however, a leader may think he has delegated a job only to discover that the "monkey" has found his way back to the leader's shoulder.

Why does this happen? What has gone wrong with the delegation process? Often it is because the leader has not fully delegated the job and the authority to the other person. If the team member is insecure or feels he may not be able to do the job to please the boss, he may come to the leader with questions such as:

- "What would you do in this situation?"
- "What do you think I should do?"

At this point, the boss reveals whether or not he has really delegated the responsibility. If he answers the above questions, telling what he would do personally, or promises to think about the questions and come up with answers for the person--then it is obvious he has not delegated properly. He will end up carrying the load again himself. Furthermore, he does nothing to help strengthen the leadership ability of the team member.

The proper response to these questions would be: "I don't know. That is no longer my responsibility. I suggest you do the 'staff work' on the question and make a decision. If it would be helpful to you, I will be happy to review your 'staff work' with you when you have completed it."

## What is staff work?

Staff work is simply the staff person or team member doing his homework on a problem or situation so as to come up with all the possible alternatives and a recommendation as to the best solution. In doing staff work, a person should ask himself the following questions in the following order:

- What is the real problem?
- What is causing the problem?

- What are the possible solutions?
- Which of these solutions would I recommend?

When the team member has researched the problem fully, he can then go to the leader for counsel or review. But now, the leader is not burdened with the task of researching. He can simply act as a "sounding board", and, if necessary, vote on the issue. The team member has learned a great deal in the process, has made a tentative decision, and has been strengthened in his leadership abilities. Thus, everyone has benefited.

Incidentally, this principle works well in the husband/wife relationship as well as in any other team. When the washing machine breaks down, the wife may run to her husband crying, "What shall we do?" Or she may be able to figure out where the problem is, call several repair shops for estimates on the cost of fixing it, compare these costs to the cost of a new machine, and make a recommendation as to the best alternative. She can then present the "completed staff work" to her husband so that he can vote on the issue. In this way, the husband is saved a tiresome burden and the wife grows in her development as a thinking person.

## Why delegate?

- Because organizations grow.
- You can become overworked as a leader and destroy yourself.
- Because it will help to develop the team members under your authority.
- Because the effective leader has time to deal with long-range issues rather than to be constantly burdened with immediate priorities.

## Delegation in the Bible

So far we have been dealing with simple secular management skills. Sometimes people may ask, "Is it wise to use secular methods to handle spiritual problems?" In answer to this, let us cite two classic Scriptural examples of delegation.

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And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statues of God, and his laws. And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

Exodus 18:13-26

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> And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Paramenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
>
> Acts 6:1-7

In the above examples we can clearly see how delegation:

- Saved the leaders' physical strength.
- Increased efficiency in the task.
- Allowed the leaders to major on the truly important work of godly leadership.
- Developed the second echelon of leadership in the team.

## Three Key Words in Delegation

### Responsibility

Here the leader "gives away" one of his jobs to another.

### Authority

The leader must also be willing to delegate a portion of his leadership authority to the person he

delegates to. If the leader is not willing to do this, the staff member becomes simply a "paper tiger" who has a responsibility but has no power to make decisions.

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### Accountability

When a team member accepts a responsibility from his leader and the authority needed to accomplish the task, he must return an equal amount of accountability to his leader. The team member must realize that now "his head is in the hangman's noose" and if something goes wrong, he will have to answer for it.

The story is told that when President Harry Truman cleaned off his desk in the White House for the incoming President, he decided to leave one item on the desk. When President Eisenhower arrived to take up office, he found a small plaque on the desk which read:

THE BUCK STOPS HERE

## Train Staff before you Delegate

Attempting to delegate jobs to untrained staff people adds work to the leader rather than alleviates it. Until a person has adequate training, he should work under the close supervision of the leader. In this way, he will learn and become confident in his ability to do the task. Once he is trained, the leader can let him have the entire responsibility and let him do it completely by himself.

## How to Delegate

Many leaders try to delegate by telling the person what work is to be done rather than what results are expected. This is very ineffective.

Example:

Suppose I ask you to clean a room for me; I delegate the task to you. I then proceed to tell you everything I want done in cleaning the room:

- Dust
- Wash windows
- Wash the marks off the walls

- Take the spider webs down
- Scrub and wax the floor

This is delegating by the work to be done. When you have finished doing all the chores I have listed, you feel you have accomplished the job. What is wrong with this kind of delegation?

You have been given the responsibility without the authority and therefore will not accept accountability. If I am not satisfied with the appearance of the room you will reply, "But I did everything you told me to do, so it cannot be my fault but yours."

A much better way to delegate the job would have been to say, "I want you to clean this room 'to the glory of God' or until it sparkles." This is delegation by the results expected. You, the team member, then have both the responsibility and the authority to do the job as you see fit. You can then make your own list of what needs to be done (which may be far more complete than mine). You can attack the job with your own unique set of strengths and creativity.

If I force you to do it according to "my strengths," you may be forced to operate in one of your weaknesses. It is important to remember that two people will attack the same job differently, but both are capable of getting the same results. A person who has been delegated a responsibility correctly will feel comfortable assuming the accountability for the results.

## How to Train for Delegation

There are three phases in preparing a person for delegated responsibility.

### PHASE #1 — team member assists leader

In this phase, the leader has the total responsibility for the plan. The team member simply follows his orders.

### PHASE #2 — team member works out plan

While still under the authority and close supervision of the leader, the team member is asked to draw up a new plan for a certain project. The leader then lets the person take him through the

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plan, discussing it with him in detail and offering suggestions where necessary. When the leader is satisfied with his subordinate's plan, he allows him to execute it as agreed. The only time the subordinate is required to check back with the leader is when he needs to deviate from the original plan. At this stage the leader is still the one accountable should anything go wrong.

**PHASE #3 — leader evaluates completed work**

When the team member has executed his plan, the leader reviews the entire project with him. The leader should be objective and positive, giving praise where it is due and suggestions where needed. If the person is adequately prepared, the leader can delegate freely to him in this area. If not, one or all of the three phases should be repeated until the person has mastered the task.

# Practical Principles for Organizing

## Job description

A good job description eliminates confusion because it communicates the following:

- The job or function being delegated
- To whom I am responsible and for what
- The limits of my responsibilities and authority
- My overall duties
- Time span of this delegated responsibility

## Establishing relationships

Every leader must realize that the boxes in his organizational chart are not simply parts of a machine, but people who have needs and problems. The leader's job is to help these people develop in such a way that they can grow in confidence and ability and accomplish their objectives.

## Span of control

Every leader has his own capacity for how much work he can oversee effectively. A competent leader can become very incompetent by having too large a span

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of control. Factors which affect a leader's span of control are--

- Capacity of person,
- Type of work being supervised,
- Geography (how large an area must be covered).

## Minimize levels of leadership

The leadership part of the organizational structure should not have too many layers or levels of leadership. The team members need to be as close to the decision making process as is possible. If the team members on the lower rungs of the chart never get to talk to the overall leader, but simply to "junior executives" who are their immediate supervisors, they soon become distant, lose heart, or begin creating problems.

## Single leader

Each person on the team should only be accountable to a single leader. If people feel they must take orders from several bosses, trouble is bound to occur.

## Work through the organizational structure

When a clear organizational chart is present, it tells the entire team who is responsible for what. When problems, ideas, or questions arise, it is best to work through the proper lines of authority and communication. In a well-run team, however, there will also be the harmony that allows people to discuss issues and seek answers directly with the person who handles the area in question.

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# I JOHN 1

## PRELIMINARY STUDY

Begin your study of Chapter 1 by reading it through several times, perhaps once in another translation. As you read, try to understand the message of the chapter. What truth is John seeking to establish in the introduction (1:1-4)?

_____

_____

What is the main subject of the rest of the chapter? _____

_____

Although definitions of words are not listed for you in this study, look up any words which are unfamiliar. If an ordinary dictionary doesn't give a satisfactory definition, use a Bible dictionary or a concordance. In using a concordance, locate the word you want to understand better; see how it is used other places in I John--and in II John, III John, and John's Gospel. Then see how it is used in the rest of the New Testament, and perhaps the Old Testament. Seeing the use of a word in other passages often helps clarify its meaning.

## WHAT DOES THE CHAPTER SAY?

In I John you will be summarizing each chapter, rather than paraphrasing.

Remember that when you paraphrase you restate each thought in your own words. There is no limit on the length of a paraphrase. In contrast, summarizing means condensing or boiling down the portion of Scripture of a shorter but complete statement of what the passage says. The aim is to include everything that is important but still to keep your summary fairly short. To begin with, try to average 6 to 12 words per verse.

Read and meditate on I John 1 until you are quite familiar with the chapter. Then try summarizing verses 1-4 by yourself and compare your summary with the example given below.

Work out a rough summary of verses 5-10 on scratch paper, and check it for completeness and for length. (With an average of 6-12 words per verse, your summary should be 36-72 words for these six verses.) Then copy your summary in the space below.

A paragraph is a verse or group of verses which deals with a particular point or touches on the same general idea. See if you agree with the following paragraph divisions. In later chapters you will begin to make your own paragraph divisions.

## Paragraph 1--1:1-4

The eternal Word of Life was revealed and we have seen and touched Him. We share our testimony so that you may have the joy of fellowship with us, with God the Father and with Jesus Christ. (37 words--an average of about 9 words per verse)

## Paragraph 2--1:5-10

(Summarize in your own words.) _____

_____

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# WHAT DO OTHER SCRIPTURES SAY?

Look up the cross references shown and fill in the key thought from the cross reference which applies to the verse in I John 1. Find one or two more cross references--from your general knowledge of the Scriptures, from verses you've memorized, or from cross references listed in your Bible.

| Verse | Cross Reference | Key Thought |
|---|---|---|
| 2 | John 1:14 | The Word became man--God's only Son. |
| 3 | Acts 8:35 | |

| | | |
|---|---|---|
| 7 | Rev. 1:5 | Christ's blood frees us from sin. |
| 9 | Prov. 28:13 | |
| | | |

## WHAT DOES IT SAY THAT I DON'T UNDERSTAND?

Here are two possible problems. Consider them and see if you can come up with answers from your knowledge of I John or the rest of the New Testament.

1. From verse 1--When did anyone see and touch the Word of Life?

_____

_____

2. From verse 5--How can we as sinful men have fellowship with a God of perfect holiness? _____

_____

_____

## WHAT DOES IT SAY TO ME?

Go through the chapter prayerfully and list one or more verses which contain a possible application for your life. State briefly what application the verse contains.

| Verse | Statement of Application |
|---|---|
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Pray and choose the verse which impresses you as the one to apply now to your life or service for Christ. Write in two or three sentences how you plan to put this verse into action.

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# PERSONAL & SPIRITUAL MANAGEMENT AID

## QUIET TIME

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| EXERCISE | | | |
| SLEEP | WAKE UP | | |

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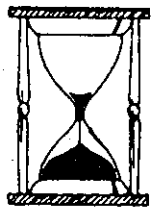

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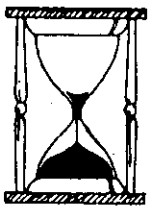

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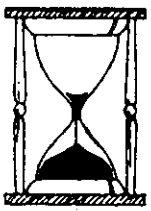

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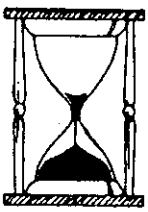

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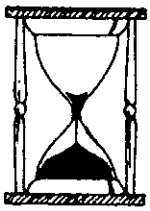

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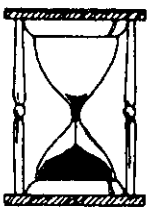

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# A Change of Kingdoms

For we know that our old
Self was crucified with
Him so that the body of sin
Might be rendered
Powerless, that we
Should no longer be
Slaves to sin--because
Anyone who has died has
Been freed from sin.

Romans 6:6-7

Many Christians have a basic desire to live a holy life, but have come to believe they simply cannot do it. They have struggled for years with particular sins or deficiencies of character. While not living in gross sin, they have more or less given up ever attaining a life of holiness and have settled down to a life of moral mediocrity with which neither they or God are pleased. The promise of Romans 6:6-7 seems impossibly beyond them. The strong commands of Scripture to live a consistently holy life only frustrate them.

Many have sought to live a holy life by their own will power; others have sought it solely by faith. Many have agonized in prayer over particular sins, seemingly without success. Scores of books have been written to help us discover the "secret" of the "victorious life."

In our search for answers to our sin problems, a troublsome question arises: "What should I look to God for and what am I responsible for myself?" Many are confused at this point. When we first start to live the Christian life, we confidently assume we will simply discover from the Bible what God wants us to do and start doing it. We fail to reckon with our tendency to cling to our old sinful ways.

After experiencing a great deal of failure with our sinful nature, we are told that we have been trying to live the Christian life in the energy of the flesh. We need to "stop trying and start trusting," or to "let go and let God." We are told that if we just turn our sin problem over to Christ and rest in His finished work on Calvary, He will then live His life in us and we will experience a life of victory over sin.

Having experienced failure and frustration with our sin problem we are delighted to be told that God has already done it all and that

we only need to rest in Christ's finished work. After struggling with our sins to the point of despair, this new idea is like a life preserver to a drowning man, almost like hearing the Gospel for the first time.

But after awhile, if we are truly honest with ourselves, we discover we are still experiencing defeat at the hand of our sinful natures. The victory seemingly promised us still eludes us. We still struggle with pride, jealously, materialism, impatience, and lust. We still eat too much, waste our time, criticize each other, shade the truth just a little, and indulge in a dozen other sins, all the time hating ourselves for doing them.

Then we wonder what is wrong. "Why can't I," we ask ourselves, "experience the victory described in all the books that others seem to have experienced?" We begin to feel that something is uniquely wrong with us, that somehow our sinful natures must be worse than others. Then we begin to despair.

Years ago a fellow Christian warned me that Satan would try to confuse us on the issue of what God has done for us and what we must do ourselves. I have come to see the insight he had in making that statement. Lack of understanding on that issue has led to great confusion in our pursuit of holiness. It is very important that we make this distinction; for God has indeed made provision for us to live a holy life, but He also has given us definite responsibilities.

Let us first look at God's provision for us.

In the Bible we read, "Therefore, do not let sin reign in your mortal body so that you obey its evil desires" (Romans 6:12). The first thing we should notice in this passage is that the pursuit of holiness--this not allowing sin to reign in our mortal bodies--is something <u>we</u> have to do. Paul's statement is one of exhortation. He addressed himself to our wills. He said, "Do not let sin reign," implying that this is something for which we ourselves are responsible. The experience of holiness is not a gift we receive like justification, but something which we are clearly exhorted to work at.

The second thing to note from Paul's exhortation is that it is based on what he had just said. Note the connecting word "therefore." Clearly he meant to say something like, "In view of what I have just said, do not let sin reign in your mortal body." To state it another way, we are to pursue holiness because certain facts are true.

What are these facts?

Let us take a look at Romans 6. In answer to the question "Shall we go on sinning so that grace may increase?" Paul said, "We died to sin; how can we live in it any longer?" (verses 1-2). Then Paul developed that idea (verses 3-11). It is evident that the

word "therefore" (verse 12) refers back to this fact that we died to sin. Because we died to sin, we are not to let it reign in our mortal bodies.

If we are to obey the exhortation of verse 12, it is vital that we understand what Paul means by the expression "we died to sin." As we read this passage, the first thing we observe is that our dying to sin is the result of our union with Christ (verses 2:11). Because He died to sin, we died to sin. Therefore, it is apparent that our dying to sin is not something we do, but something Christ has done, the value of which accrues to all who are united with Him.

The second observation we can make is that our dying to sin is a fact whether we realize it or not. Because Christ died to sin, all who are united with Him died to sin. Our dying to sin is not something we do, or something we make come true in our experience by reckoning it to be so. Some have misunderstood this point. We have gotten the idea that to have died to sin means to somehow be removed from sin's ability to touch us. However, to experience this in our daily lives we are told we must reckon ourselves dead to sin (verse 11, KJV). We are further told that if we are not experiencing victory over our besetting sins, it is because we are not reckoning on the fact that we died to sin.

We are indeed to reckon--or to count or consider--ourselves dead to sin, but our reckoning does not make it true, even in our experience. Verses 11 and 12 must be taken together. Because we are dead to sin through our union with Christ, we are not to let sin reign in our mortal bodies. Our daily experience with regard to sin is determined--not by our reckoning, but by our will--by whether we allow sin to reign in our bodies. But our will must be influenced by the fact that we died to sin.

What then does Paul mean by his expression "died to sin?" He means we died to the dominion of sin, or to the reign of sin. Before we trusted in Jesus Christ for our salvation we were in the kingdom of Satan and sin. We "followed the ways of the world and of the ruler of the kingdom of the air [the devil]" (Ephesians 2:2). We were under the power of Satan (Acts 26:18) and the dominion of darkness (Colossians 1:13). Paul said we were slaves of sin (Romans 6:17). We were born into this kingdom of sin, slavery, and death. Every person who has ever lived since Adam, except for the incarnate Son of God, has been born a slave in the kingdom of sin and Satan.

But through our union with Christ we have died to this realm of sin. We have been set free from sin (Romans 6:18), rescued from the dominion of darkness (Colossians 1:13), and turned from the power of Satan to God (Acts 26:18). Before our salvation we were in bondage to sin, under the reign and rule of sin. Regardless of how decent and moral we were, we lived in the kingdom of sin. But now through our union with Christ in His death to sin, we have been delivered out of the realm of sin and placed in the kingdom and realm of righteousness.[1]

Professor John Murray, in commenting on the clause "we died to sin," said, "If we view sin as a realm or sphere, then the believer no longer lives in that realm or sphere. And just as it is true with reference to life in the sphere of this world that the person who has died 'passed away, and lo, he was not: yea, I sought him, but he could not be found' (Psalm 37:36), so it is with the sphere of sin; the believer is no longer there because he has died to sin... The believer died to sin once and he has been translated to another realm."[2]

It is because we were in this realm of sin, under its reign and rule, that we began to sin from infancy. Because we were slaves we acted like slaves. We developed sinful habits and a sinful character. Even if we were what the world considers "good," we lived for ourselves, not for God. Our attitude toward Christ was expressed by the words of His enemies: "We don't want this man to be our king" (Luke 19:14).

But if we have been delivered from this realm, why do we still sin? Though God has delivered us from the reign of sin, our sinful natures still reside within us. Even though sin's dominion and rule are broken, the remaining sin that dwells in believers exerts a tremendous power, constantly working toward evil.

An illustration from warfare can help us see how this is true. In a particular nation two competing factions were fighting for control of the country. Eventually, with the help of an outside army one faction won the war and assumed control of the nation's government. But the losing side did not stop fighting. They simply changed their tactics to guerilla warfare and continued to fight. In fact, they were so successful that the country supplying the outside help could not withdraw its troops.

So it is with the Christian. Satan has been defeated and the reign of sin overthrown. But our sinful natures resort to a sort of guerilla warfare to lead us into sin. This results in the struggle between the Spirit and our sinful natures which Paul wrote about: "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" (Galatians 5:17).

Further, because we are born as sinners, we have from birth developed habits of sin. As Jay Adams says, "We were born sinners, but it took practice to develop our particular styles of sinning. The old life was disciplined [trained] toward ungodliness."[3] We all tend to act according to these sinful habits that have been engraved in us from long practice.

Suppose, for example, I had a lame leg and as a result developed a limp. If through surgery my lameness was cured, I would still tend to limp out of habit. Or do you suppose that when slaves were freed by President Lincoln's Emancipation Proclamation, they immediately began to think as free men? Undoubtedly they still tended to act as slaves because they had developed habit patterns of slavery.

In a similar manner, Christians tend to sin out of habit. It is our habit to look out for ourselves instead of others, to retaliate when injured in some way, and to indulge the appetites of our bodies. It is our habit to live for ourselves and not for God. When we become Christians, we do not drop all this overnight. In fact, we will spend the rest of our lives putting off these habits and putting on habits of holiness.

Not only have we been slaves to sin, but we still live in a world populated by slaves of sin. The conventional values around us reflect this slavery, and the world tries to conform us to its own sinful mold.

Therefore, though sin no longer reigns in us, it will constantly try to get at us. Though we have been delivered from the kingdom of sin and its rule, we have not been delivered from its attacks. As Dr. Martyn Lloyd-Jones says in his exposition of Romans 6, though sin cannot reign in us, that is, in our essential personality, it can, if left unchecked, reign in our mortal bodies.[4] It will turn the natural appetites into indulgence, our need for clothing and shelter into materialism, and our normal sexual interest into immorality.

That is why Paul exhorted us to be on our guard so that we will not let sin reign in our bodies. Before our salvation, before our death to the reign of sin, such an exhortation would have been futile. You cannot say to a slave, "Live as a free man," but you can say that to someone delivered from slavery. Now that we are in fact dead to sin--to its rule and reign--we are to count on that as being true. We are to keep before us this fact that we are no longer slaves. We can now stand up to sin and say no to it. Before we had no choice; now we have one. When we sin as Christians, we do not sin as slaves, but as individuals with the freedom of choice. We sin because we choose to sin.

To summarize then, we have been set free from the reign and rule of sin, the kingdom of unrighteousness. Our deliverance is through our union with Christ in His death. When Christ entered this world He voluntarily entered the realm of sin, though he never sinned. When He died, He died to this realm of sin (Romans 6:10), and through our union with Him we died to this realm also. We are to count on this fact that we are dead to sin's rule, that we can stand up to it and say no. Therefore we are to guard our bodies so that sin does not reign in us.

So we see that God has made provision for our holiness. Through Christ He has delivered us from sin's reign so that we now can resist sin. But the responsibility for resisting is ours. God does not do that for us. To confuse the potential for resisting (which God provided) with the responsibility for resisting (which is ours) is to court disaster in our pursuit of holiness.

## Footnotes

[1]I am indebted to Dr. D. Martyn Lloyd-Jones for his helpful exposition of the term "died to sin" in chapter 2 of his book Romans: An Exposition of Chapter 6--The New Man (Edinburgh: The Banner of Truth Trust, 1972).

[2]John Murray, The Epistle to the Romans, The New International Commentary on the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1968), page 213. Used by permission.

[3]From Godliness Through Discipline by Jay E. Adams, page 6. Reprinted 1973 by Baker Book House and used by permission.

[4]Lloyd-Jones, Romans: An Exposition of Chapter 6, pages 152-153.

# ETS 4/6
# Assignment Sheet

Date _____

Name _____ Topic Leadership

Lesson Leadership and Leading Class _____

| | Completed | |
|---|---|---|
| **Lecture** | **Yes** | **No** |
| Review "Leadership and Leading" | | |
| | | |
| **Bible Study** | | |
| I John 2 | | |
| | | |
| **PSMA** | | |
| Do 5 PSMA | | |
| | | |
| **Reading** | | |
| Bible Reading Chart | | |
| Pursuit of Holiness--Chapter 6 | | |
| **Evangelism/Follow-Up/Discipleship** | | |
| Share "Bridge" with non-Christian. | | |
| Pray for your disciple. | | |
| Meet with your disciple. | | |
| | | |
| **Scripture Memory** | | |
| Write in 2 verses you memorized. | | |
| Review previous verses. | | |
| | | |

American Edition

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# LEADERSHIP AND LEADING

## Introduction

When most people hear the word leader, one of several mental images may pop into their minds. They may visualize a general leading a large army into a glorious battle; or they may think about the great white hunter leading his hunting party through the jungle in search of big game. Such concepts of leadership, however, are acquired mostly from the movies and for the most part are far removed from true leadership. Many of the great leaders, in reality, do their greatest leading behind the scenes, away from the day-by-day running of their particular enterprises.

In this lesson we will examine some of the elements of leading--and in particular, as they apply to the Christian leader.

## Definition of Leading

Leading is inspiring and motivating people to do the specific action outlined in the plan.

## Christian vs Secular Leading

Jesus clearly warns us that Christian leadership should not be patterned solely upon the world's methods.

> But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among

you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 20:25-28

Here we see that in the secular world, leading often means lording it over someone else. Leading becomes a means to power and authority which in turn builds up the ego of the leader at the expense of the follower. However, Jesus says that Christian leaders are not to be so. In fact, the Christian leader is to follow Jesus' example and become a servant to his followers. The leader is to see his job as ministering to those he leads, discovering their needs and then helping to meet them. What a contrast from the world!

## Components of Leading

As an enterprise starts, the leader may be very actively involved in supervising and leading the various functions. But as God blesses and the work expands, the leader will be forced to delegate some authority to second level leaders in order to stay on top of all the aspects of the task. The leader now will be forced into a more behind-the-scenes role and will do his leading by helping to guide the second-level leaders in their jobs. The leader also will find he must deal with increasing administrative demands as the enterprise grows.

In order to make the transition from the front lines to the background role, and in order to continue leading the group effectively, the leader must master the five basic components of good leading.

- Decision making
- Communication
- Motivating
- Staffing
- Training

### Decision Making

This has to do with the implementation of the plan, the identification of problems, and the enacting of solutions.

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Decision making may be the most taxing aspect of the whole job of leading. Many of the decisions a leader must make have far-reaching implications and may not have everyone's approval. This puts tremendous pressure on the leader and may cause him to want to pass the buck to someone else in the organization to make the decision. Every effective leader, however, must have the fortitude and courage to make the best decision he is capable of making. He may make mistakes at times, but an occasional wrong decision is better than no decisions at all. The leader who can learn from his errors will improve and grow with his organization.

There are two basic kinds of decisions with which most leading deals.

- Implementing the plan
- Problem solving

## Implementing the Plan

Decisions in this category have to do with enacting the plan. Someone must be accountable to put the plan and sub-plans into motion. Good plans facilitate the decision needed to implement them and will answer the following questions:

- What are we going to do?
- When are we going to do it?
- Where are we going to do it?
- Who is going to do what?

## Problem Solving

There are four good questions to ask in seeking a solution to any problem.

- What is the problem?.....Get facts.
- What is the cause? .....Deal with root and not manifestation of the root problem.
- What are the possible solutions?.....Work to find three or four possible

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solutions. Anyone who can only think of one solution is not using his head.

- Which do you recommend?...Make person responsible choose. Do not let them put the monkey on your shoulder.

This is called staff work! It trains people to think so they can solve their own problems.

Sometimes when there is a particularly difficult decision to make, the leader tries to guard himself by using the democratic process. He thinks that if he can get a general consensus from the group, he will avoid disapproval and personnel reaction. Usually when the decision is hard, however, it cannot be made by democratic vote. The leader can and should seek the counsel of the group, and get all the facts and opinions he can, but he himself must finally be responsible for the decision. A person, not a committee, must make the final decision and take the responsibility for it.

## Factors for Christians to Remember in Decision Making

- **Pray**

  If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

  James 1:5

- **Facts**

  Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches.

  Proverbs 24:3-4

- **Be fair**

  A Christian leader must decide what is fair and just for all involved.

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Playing favorites has no place in Christian leadership.

> And in those days, when the number of disciples were multipled, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.
>
> Acts 6:1

- **Faith**

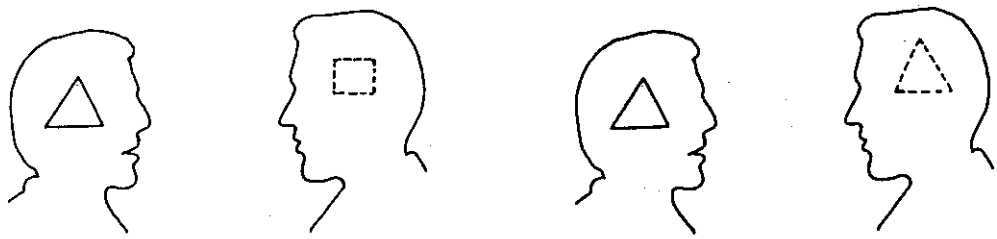
  Decisions are made by faith; "This is what I THINK should be done." No one can make the right decision all the time. If you make a mistake, don't try to defend it. Admit it, ask forgiveness, and try again.

- **Peace**

  Don't rush but don't be indecisive. If people try to pressure you into making a premature decision, just tell them "NO!" Then say, "If you will give me time to think and pray about this, I might be able to decide in your favor." Since people usually want a decision which will favor them, they will tend to back off and give you the needed time.

## Communication

Accurately transferring information from the mind of the sender to the mind of the receiver.



**Poor and Undesirable Communications** **Good Communications**

The leader's most important task is seeing that people understand what is expected of them. A great deal of effort is wasted because they don't know what to do or they do the wrong thing.

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Next to decision making, communication is probably the hardest task in leading; however, it pays the greatest dividends when it is done effectively. Every moment or dollar a leader spends on communicating will be repaid many times over in the smooth functioning of the staff, satisfied team members, and high respect for the leader.

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## Keys to Good Communication

### What do I as the leader need to know?

This is simply listening. Few leaders grasp the importance of this vital aspect of communication. Listening is the only way the leader can get feedback from those he is leading. Sometimes the leader only listens as far down as his second-level of leadership, and these people try to tell him what those at the grass roots are thinking. This is what happens with the President and Congress. The members of Congress, who are the second-level leaders, try to communicate to the President how the grass roots constituency feels about various issues. In a huge country like the United States, this is a necessary method of communicating. But every leader, including the President, must occassionally try to get down to the grass roots himself to talk with the people about themselves--what they are doing, saying, and feeling. In doing this, both the leader and the people benefit; concern and respect are maintained, and confidence is renewed.

Someone has well said:

> They must know that you care
> before they care what you know.

### What do I as the leader need to communicate?

The leader needs to communicate clearly. If his instructions are confusing or uncertain, the staff will be unable to follow them efficiently. The Bible speaks to this when it says:

> For if the trumpet give an uncertain sound,
> who shall prepare himself to the battle?
>
> I Corinthians 14:8

In order to express himself clearly, the leader must be sure to choose his words carefully. He should remember to always begin at the known and move toward the unknown so his staff members do not get lost in

the process. He may also want to write out what he wants to say and then ask someone to read it and tell him what the message conveys to him.

In addition to clarity, the leader's communications must convey concern, sensitivity, and appreciation to the staff. The tone of how something is said is just as important as what is actually said.

**Has the receiver understood?**

If the team member receives something other than what the leader intends to impart, true communication has not taken place. At this point, it is important that the leader listen for feedback from his team. If possible, he should actually interact with some of the staff members, asking questions which will reveal whether or not the communication has been received correctly.

**Are proper channels of communication being followed?**

As we learned earlier, the organizational structure should be used to disperse information through the ranks of the team. If the proper organizational channels are not followed, the end result will usually be that someone does not get the word. It is good to let communications flow downward from leader to sub-leader to staff member. This process identifies the channel more clearly, and when necessary, information can flow upwards the same way.

It is beneficial, following a verbal communication from the leader, for them to send a written memo to all concerned as a reminder or to clarify what he has said. This will greatly increase effectiveness in communication and assist second-level leaders to accurately reproduce the leader's statements to those in their spheres of responsibility.

## Staffing

Staffing is assessing a person's gifts, capacity, and strengths and placing him in the organizational chart where he will make the greatest contribution toward the fulfillment of the objectives.

A leader's ability to do this will mean the difference between success and failure. Putting the right man in the right slot means the job is already half done.

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## Considerations for Staffing

### Evaluate People by God's Standard

Too often the Church decides to appoint, as leaders, those in their membership who have money, status, or shrewd business abilities. While there is nothing wrong with these qualities per se, they should not be the sole standards of evaluation in the choice of leadership for God's people.
God has clearly set forth in Scripture what His standard is for the Christian leader.

> This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.
>
> I Timothy 3:1-6

A bishop--or Church leader--is one who gives careful care to the members of the Church family. The emphasis in the above passage is not placed upon status or position, but upon the duties of service which the office holds and the character qualities such a man needs.

### Biblical Character Standards Summarized

- Blameless--Walk with God and relationships to others are above reproach
- Husband of One Wife--Faithful to wedding vows
- Vigilant--Watchful
- Sober--Of sound mind and reasoning.
- Good Behavior--Discreet and moral in conduct
- Given to Hospitality--Uses home for a center of ministry to others

**NOTES**

- Apt to Teach--A good teacher and communicator of spiritual truths
- Not Given to Wine--Not addicted to liquor
- No Striker--Not given to fighting
- Not Greedy--Willing to share what he has with others and life does not revolve around the accumulation of wealth
- Patient--Gentle
- Not a Brawler--Avoids quarrels
- Not Covetous--Is not always comparing himself with others, desiring what they have
- Ruleth His Own House--Is a godly leader in his own family
- Children in Subjection -- Obedient and well-mannered children; not rebellious to parental control
- Not a Novice -- Not a new convert
- Having a Good Report of them Without -- Has a good name and rapport with the non-Christian world

**Know the People**

- Assess their gifts and abilities.

> Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.
>
> I Timothy 5:22

The Word of God warns us not to rush into staffing a job. It is always possible to put someone into the slot temporarily until the right person can be found.

Sometimes it is wise to appoint a person to a job without giving the job a title. Then he can be observed in operation without the pressure or status-consciousness a title may impose. If the person functions well in the job, it is relatively easy to give him a title later on.

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- What does the person WANT to do?

In staffing, it is important to discover what the individual wants to do, enjoys doing, and what makes him feel comfortable. If the person has the desire as well as the ability to do a particular job, it will be to the leader's advantage to allow him to do it. If people are not really satisfied with their jobs, they will only stay until something comes along that they really want to do. Then they will leave and go elsewhere, and cause great turnover and substantial instability in the team.

- Build a relationship with each sub-leader.

If the leader cannot get to know each member of the team personally, he at least must major on his second-level leaders. They are the ones who carry the day-to-day responsibilities for him. Harmony with them is an absolute imperative. If the sub-leaders feel loved, appreciated, and trusted, they will respond by giving the leader their love and loyalty. They will also treat their followers the same way the leader treats them.

If possible, the leader should try to develop a relationship with his sub-leaders beyond the confines of the job and the work environment.

## Training

Training is the work of upgrading a person's ability and increasing his capacity for greater service.

If a Christian enterprise is to grow, the leadership must place a high premium on staff development and create an environment in which it can take place.


In order to be fulfilled and happy in their jobs, people need to grow and develop their gifts so that they can be used both for their own personal enjoyment as well as in building God's Kingdom.

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Leadership, by its very nature, is charged with the responsibility of reproducing future leadership. If we fail at this point, the Church will not continue to grow and develop to her full capability.

When Moses died, he left a well trained and capable leader named Joshua to carry on in his stead. Because he had been so well developed and taught, Joshua was able to lead the people into the Promised Land. When Joshua died, however, he left no leader to replace him. He had been so busy conquering the land that he had failed to train a replacement. It took Israel almost two hundred years to recover from this mistake.

Compare the following passages.

### Moses Trained Joshua

> As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.
>
> Joshua 11:15

### Joshua Left No Replacement

> In those days there was no king in Israel; every man did that which was right in his own eyes.
>
> Judges 21:25

The only way to ensure future leadership for the Church is to adequately train the present leaders and to impress upon them the importance of reproducing themselves in this area of leading.

If we are able to inaugurate such a leadership training program, we will find that certain results follow.

- People will be developed according to their gifts and potential.
- We will develop and help people rather than just use them.
- We will grow rather than stagnate.
- We will be fighting the Peter Principle. (This says people can be promoted up the ladder to a position of incompetence.)

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- We will ensure future staff who are capable of serving efficiently.

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## Areas to Develop in People

### Knowledge of the Word

Since the entire basis of our ministry is the Word of God, we need to do all within our power to help people master it. If each potential leader is grasping the Word with all five fingers of the "Hand," the future leadership of the Church will be solid and godly.

### Ministry Skills

In addition to a knowledge of the Bible truths and doctrines, Christian leaders must learn the how-to's of Christian Ministry.

How to...

- Do personal evangelism
- Do follow-up
- Lead Bible discussion groups
- Lead meetings
- Counsel
- Make disciples

...and many other skills necessary to win and disciple others to Christ.

### Character Development

While we are concerned with what we do, God is more concerned with what we are. God knows that our character will ultimately determine our actions, so He is ever at work to perfect the areas of character which are so important to our walk with Him.

### Spiritual Gifts

Since every Christian has been given one or more spiritual gifts from God, the Church must help its members to develop and employ them well. As Christians learn to use their gifts effectively, the

Church will expand and develop in the most efficient way. The Church must help its members to realize that every spiritual gift is of equal value to God and necessary in Christ's Body. Certain gifts should not be stressed as more important or beneficial than others. Each member should be gratified for his own gift and at the same time appreciate those of his brothers and sisters. This will promote unity and harmony and strengthen the Body.

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### Leadership

Since everyone is commanded to make disciples, it is obvious that everyone will have at least a few people who will look to him for leadership. If one person is to lead another in a Christ-like way, he must try to learn the basic principles of leadership and to master the art of leading. Every disciple needs some leadership training, and it is the responsibility of the Church to provide this along with simple tools of POLE and OATS. People do not learn to lead simply by osmosis. It is up to the Church and the present leaders to ensure the development of those who will lead in future days.

# I JOHN 2

## PRELIMINARY STUDY

As you begin, review your summary of I John 1. Notice how the topic at the end of chapter one continues in verses one and two of this chapter. (When John wrote his letter it wasn't divided into chapters, but was continuous, like letters today.)

Read this chapter 3 to 5 times, perhaps some in another translation, asking the Lord for understanding. As you read, you will begin to notice the different but connected themes in the chapter.

## WHAT THE CHAPTER SAYS

Again, portions of this chapter are summarized for you. Compare these parts with the verses in your Bible. Work out your own summaries for the other paragraphs, limiting them to an average of 6-12 words per verse (30 to 60 words for paragraph 3; 54 to 108 words for paragraphs 5 and 6 together, etc.)

### Paragraph 1--2:1,2

I write to prevent your sinning, but if you do, Jesus is the Defense Lawyer and Payment for our sins (and for everyone's).

### Paragraph 2--2:3-6

Obeying His commands proves that we know Him. Professing to know Him while disobeying is lying, but obedience perfects God's love in us and gives assurance. One claiming to abide in Christ should live as He did. (Paragraphs 1 and 2--60 words--average of 10 words per verse.)

### Paragraph 3--2:7-11

_____

_____

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## Paragraph 4--2:12-14

I write to forgiven children who know God as their Father, to fathers who know God as eternal, and to young men who are strong in God's Word and victorious over Satan. (32 words)

## Paragraph 5--2:15-17

## Paragraph 6--2:18-23

## Paragraph 7--2:24,25

Keep His teaching in you and you'll dwell in Christ and the Father and have His promised eternal life. (18 words)

## Paragraph 8--2:26-29

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> "Worldliness is not a matter of things, but of heart attitude--of being in step with the times but out of step with eternity, in step with men but out of step with God."
>
> Robert D. Foster

# WHAT OTHER SCRIPTURES SAY

What verses in another chapter or book give light on something in this chapter? Find one or two more cross references and record them with their key thoughts.

| Verse | Cross Reference | Key Thought |
|---|---|---|
| 3 | John 14:21 | |
| 15 | Romans 12:2 | Don't let the world mold you. |
| 15 | 2 Tim. 4:10 | Demas loved the world, forsook God's service. |
| 25 | | |
| | | |

## QUESTIONS

Answer the first question. Then if you have a question of your own on some verse in the chapter, list it below.

1. What do you think verse 28 means by "...abide in Him"? _____

_____

_____

2. _____

_____

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_____

Listing questions and problems enables you to pinpoint what you don't understand and helps in looking for answers.

## WHAT IT SAYS TO ME

Review the chapter prayerfully and list a verse or verses which you might apply to your life. State briefly what each verse teaches.

| Verse | Statement of Application |
|---|---|
| _____ | _____ |
| _____ | _____ |
| _____ | _____ |

Pray over these possible applications, asking the Lord to show you which to apply specifically. Compare the verse with the condition of your life in this area. For example, if the application has to do with being entangled with the world, see if you can narrow it down to the specific thing in your life which the Lord would have you change. State this by completing this sentence:

My specific need as shown from the application verse I have chosen is

_____

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Complete this personal application by writing a brief paragraph describing how you feel the Lord would have you carry out this application in practice.

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# PERSONAL & SPIRITUAL MANAGEMENT AID

## QUIET TIME

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OBSERVATIONS _____

APPLICATION


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| EXERCISE | | | |
| SLEEP | WAKE UP | | |

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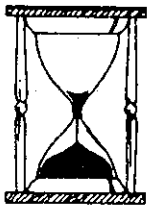

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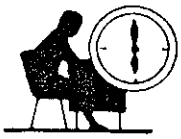

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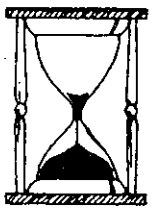

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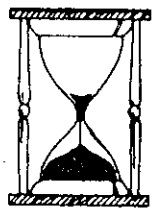

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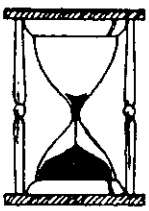

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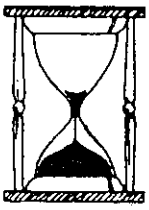

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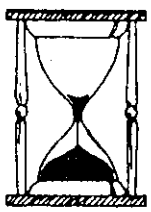

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# ELEVENTH MONTH

| DATE | FIRST YEAR OLD TESTAMENT | | NEW TESTAMENT | | SECOND YEAR OLD TESTAMENT | |
|---|---|---|---|---|---|---|
| NOV | | | | | | |
| 1 | II KINGS | 17 | JOHN | 19:1-22 | EZEKIEL | 42,43 |
| 2 | | 18 | | 19:23-42 | | 44 |
| 3 | | 19 | | 20 | | 45 |
| 4 | | 20 | | 21 | | 46 |
| 5 | | 21 | HEBREWS | 1 | | 47 |
| 6 | | 22 | | 2 | | 48 |
| 7 | | 23 | | 3 | DANIEL | 1 |
| 8 | | 24 | | 4,5 | | 2:1-24 |
| 9 | | 25 | | 6 | | 2:25-49 |
| 10 | I CHRON. | 1 | | 7:1-19 | | 3 |
| 11 | | 2 | | 7:20-28 | | 4 |
| 12 | | 3 | | 8 | | 5 |
| 13 | | 4 | | 9 | | 6 |
| 14 | | 5 | | 10 | | 7 |
| 15 | | 6:1-48 | | 11:1-12 | | 8 |
| 16 | | 6:49-81 | | 11:13-40 | | 9 |
| 17 | | 7 | | 12 | | 10 |
| 18 | | 8 | | 13 | | 11:1-13 |
| 19 | | 9 | JAMES | 1:1-11 | | 11:14-45 |
| 20 | | 10,11 | | 1:12-27 | | 12 |
| 21 | | 12 | | 2 | HOSEA | 1,2 |
| 22 | | 13,14 | | 3 | | 3-5 |
| 23 | | 15 | | 4 | | 6,7 |
| 24 | | 16 | | 5 | | 8,9 |
| 25 | | 17 | I PETER | 1 | | 10,11 |
| 26 | | 18 | | 2 | | 12-14 |
| 27 | | 19,20 | | 3 | JOEL | 1 |
| 28 | | 21 | | 4 | | 2 |
| 29 | | 22 | | 5 | | 3 |
| 30 | | 23 | II PETER | 1 | AMOS | 1,2 |

# TWELFTH MONTH

| DATE | FIRST YEAR OLD TESTAMENT | | NEW TESTAMENT | | SECOND YEAR OLD TESTAMENT | |
|---|---|---|---|---|---|---|
| DEC | | | | | | |
| 1 | I CHRON. | 24 | II PETER | 2 | AMOS | 3,4 |
| 2 | | 25 | | 3 | | 5 |
| 3 | | 26 | I JOHN | 1 | | 6,7 |
| 4 | | 27 | | 2 | | 8,9 |
| 5 | | 28 | | 3 | OBADIAH | 1 |
| 6 | | 29 | | 4 | JONAH | 1,2 |
| 7 | II CHRON. | 1,2 | | 5 | | 3,4 |
| 8 | | 3,4 | II JOHN | 1 | MICAH | 1,2 |
| 9 | | 5,6 | III JOHN | 1 | | 3,4 |
| 10 | | 7,8 | JUDE | 1 | | 5,6 |
| 11 | | 9 | REVELATION | 1 | | 7 |
| 12 | | 10 | | 2 | NAHUM | 1 |
| 13 | | 11 | | 3 | | 2,3 |
| 14 | | 12,13 | | 4 | HABAKKUK | 1,2 |
| 15 | | 14,15 | | 5 | | 3 |
| 16 | | 16,17 | | 6 | ZEPHANIAH | 1 |
| 17 | | 18 | | 7 | | 2,3 |
| 18 | | 19,20 | | 8 | HAGGAI | 1,2 |
| 19 | | 21 | | 9 | ZECHARIAH | 1,2 |
| 20 | | 22,23 | | 10 | | 3,4 |
| 21 | | 24 | | 11 | | 5 |
| 22 | | 25 | | 12 | | 6 |
| 23 | | 26,27 | | 13 | | 7,8 |
| 24 | | 28 | | 14,15 | | 9 |
| 25 | | 29 | | 16 | | 10 |
| 26 | | 30,31 | | 17 | | 11 |
| 27 | | 32 | | 18 | | 12,13 |
| 28 | | 33 | | 19 | | 14 |
| 29 | | 34 | | 20 | MALACHI | 1 |
| 30 | | 35 | | 21 | | 2 |
| 31 | | 36 | | 22 | | 3,4 |

# The Battle for Holiness

So I find this law at work:
When I want to do good,
Evil is right there with
Me.

Romans 7:21

Through our union with Christ in His death we are delivered from the dominion of sin. But we still find sin struggling to gain mastery over us, as Paul depicted so vividly: "When I want to do good, evil is right there with me" (Romans 7:21). We may not like the fact that we have this lifelong struggle with sin, but the more we realize and accept it, the better equipped we will be to deal with it. The more we discover about the strength of indwelling sin, the less we feel its effects. To the extent that we discover this law of sin within ourselves, we will abhor and fight against it.

But though believers still have this indwelling propensity to sin, the Holy Spirit maintains within us a prevailing desire for holiness (I John 3:9). The believer struggles with the sin God enables him to see in himself. This is the picture we see in Romans 7:21, and it distinguishes believers from unbelievers who lie serenely content in their darkness.

Interpretations of Romans 7:14-15 fall into three basic groups. It is not the purpose of this book to discuss those interpretations or to decide in favor of one of them. Whatever our interpretation of Romans 7, all Christians acknowledge the universal application of Paul's statement, "When I want to do good, evil is right there with me."

As indicated in the previous chapter, indwelling sin remains in us even though it has been dethroned. And though it has been overthrown and weakened, its nature has not changed. Sin is still hostile to God and cannot submit to His law (Romans 8:7). Thus we have an implacable enemy of righteousness right in our own hearts. What diligence and watchfulness is required of us when this enemy in our souls is ready to oppose every effort to do good!

If we are to wage a successful war against this enemy within, it is important that we know something of its nature and tactics. First of all, the Scripture indicates that the seat of indwelling sin is the heart. "For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come

from inside and make a man unclean" (Mark 7:21-23; see also Genesis 6:5 and Luke 6:45).

Heart in Scripture is used in various ways. Sometimes it means our reason or understanding, sometimes our affections and emotions and sometimes our will. Generally it denotes the whole soul of man and all its faculties, not individually, but as they all work together in doing good or evil. The mind as it reasons, discerns, and judges; the emotions as they like or dislike; the conscience as it determines and warns; and the will as it chooses or refuses--are all together called the heart.[1]

The Bible tells us that the heart is deceitful and unsearchable to any but God alone (Jeremiah 17:9-10). Even as believers we do not know our own hearts (I Corinthians 4:3-5). None of us can discern fully the hidden motives, the secret intrigues, the windings and turnings of his heart. And in this unsearchable heart dwells the law of sin. Much of sin's strength lies in this, that we fight with an enemy we cannot fully search out.

The heart is also deceitful. It excuses, rationalizes, and justifies our actions. It blinds us to entire areas of sin in our lives. It causes us to deal with sin using only halfway measures, or to think that mental assent to the Word of God is the same as obedience (James 1:22).

Knowing that indwelling sin occupies a heart that is deceitful and unsearchable should make us extremely wary. We need to ask God daily to search our hearts for sin that we cannot or will not see. This was David's prayer: "Search me, O God, and know my heart; try me and know my anxious thoughts; and see if there by any hurtful way in me, and lead me in the everlasting way" (Psalm 139:23-24). God's primary means of searching our hearts this way is through His Word, as we read it under the power of the Holy Spirit. "The Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Hebrews 4:12). As we pray for God to search our hearts, we must continually expose ourselves to the searching of His Word.

We must be careful to let the Holy Spirit do this searching. If we try to search our own hearts, we are apt to fall into one or both of two traps. The first is the trap of morbid introspection. Introspection can easily become the tool of Satan, who is called the "accuser" (Revelation 12:10). One of his chief weapons is discouragement. He knows that if he can make us discouraged and dispirited, we will not fight the battle for holiness.

The second trap is that of missing the real issues in our lives. The deceitfulness of Satan and of our own hearts will lead us to focus on secondary issues. I recall a young man who came to talk to me about a sin problem in his life over which he had no control. But though the problem loomed overwhelmingly in his mind, there were other areas

of need in his life to which he was blind. The sin he saw was hurting only himself, but the problems he didn't see were hurting others every day. Only the Holy Spirit can enable us to see such areas to which we are blind.

The seat of indwelling sin, then, is our deceitful, unsearchable heart. A second thing we should realize is that indwelling sin works largely through our desires. Ever since his fall in the Garden of Eden, man has listened to his desires more than his reason. Desire has come to be the strongest faculty of man's heart.[2] The next time you face one of your typical temptations, watch for the struggle between your desire and your reason. If you give in to temptation, it will be because desire has overcome reason in the struggle to influence your will. The world recognizes this and makes appeals to our desires through what the writer of Hebrews calls the pleasures of sin (Hebrews 11:25).

Not all desire is evil, of course. Paul speaks of his desire to know Christ (Philippians 3:10), of his desire for the salvation of his fellow Jews (Romans 10:1), and the desire that his spiritual children grow to maturity (Galatians 4:19).

We are speaking here, however, about the evil desires that lead us into sin. James said we are tempted when we are dragged away and enticed by our own evil desires (James 1:14). If we are to win this battle for holiness, we must recognize that the basic problem lies within us. It is our own evil desires that lead us into temptation. We may think we merely respond to outward temptations that are presented to us. But the truth is, our evil desires are constantly searching out temptations to satisfy their insatiable lusts. Consider the particular temptations to which you are especially vulnerable, and note how often you find yourself searching out occasions to satisfy those evil desires.

Even when we are engaged in one way or another with the battle against a particular sin, our evil desire or indwelling sin will lead us into playing with that very sin. Sometimes while confessing a sin we find ourselves starting once again to dwell on the evil thoughts associated with that sin, and we may be tempted again.

There are also, of course, many occasions when we encounter temptation unexpectedly. When this happens our evil desires are ready and prompt to receive and embrace them. Just as fire burns any combustible material presented to it, so our own evil desires immediately respond to temptation. John Owen said that sin carries on its war by entangling our affections (what I have here called desires) and drawing them away. Hence, said Owen, denying sin must be chiefly directed on the affections. We must make sure our desires are directed toward glorifying God, he said, and not satisfying the lusts of our bodies.[3]

The third thing we must understand about indwelling sin is that it tends to deceive our understanding or reasoning. Our reason, enlightened by the Holy Spirit through the Word of God, stands in the way of

sin gaining mastery over us through our desires. Therefore Satan's great strategy is to deceive our minds. Paul spoke of the "deceitful desires" of the old self (Ephesians 4:22). He said that we were at one time "deceived and enslaved by all kinds of passions and pleasures" (Titus 3:3). These passages speak of our old life, but we must realize that this deceit still wages war against us, though it no longer has mastery over us.

Deceit of the mind is carried on by degrees, little by little. We are first drawn away from watchfulness, then from obedience. We become like Ephraim, of whom God said, "Strangers devour his strength, yet he does not know it; gray hairs also are sprinkled on him, yet he does not know it" (Hosea 7:9). We are drawn away from watchfulness by overconfidence. We come to believe we are beyond a particular temptation. We look at someone else's fall and say, "I would never do that." But Paul warned us, "If you think you are standing firm, be careful that you don't fall" (I Corinthians 10:12). Even when helping a fallen brother, we are to watch ourselves lest we also be tempted (Galatians 6:1).

We are often drawn away from obedience by the abuse of grace. Jude speaks of certain men "who change the grace of our God into a license for immorality" (Jude 4). We abuse grace when we think we can sin and then receive forgiveness by claiming I John 1:9. We abuse grace when, after sinning, we dwell on the compassion and mercy of God to the exclusion of His holiness and hatred of sin.

We are drawn away from obedience when we begin to question what God says in His Word. This was Satan's first tactic with Eve (Genesis 3:1-5). Just as he said to Eve, "You surely shall not die!" so he says to us, "It is just a little sin!" or "God will not judge that sin."

So we see that though sin no longer has dominion over us, it wages its guerilla warfare against us. If left unchecked, it will defeat us. Our recourse against this warfare is to deal swiftly and firmly with the first motions of indwelling sin. If temptation finds any lodging place in the soul, it will use that to lead us into sin. "Because the sentence against an evil is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil" (Ecclesiastes 8:11).

Furthermore, we must never consider that our fight against sin is at an end. The heart is unsearchable, our evil desires are insatiable, and our reason is constantly in danger of being deceived. Well did Jesus say, "Watch and pray so that you will not fall into temptation" (Matthew 26:41). And Solomon warned us, "Watch over your heart with all diligence, for from it flows the springs of life."

## Footnotes

[1]Adapted from the definition of the heart by the Puritan John Owen in his treatise "Indwelling Sin" (1656) as it appears in Temptation and Sin (reprint edition, Evansville, Indiana: Sovereign Grace Book Club, 1958), page 170.

[2]This idea is taken from comments on James 1:14 by the Puritan James Manton in An Exposition on the Epistle of James (1693; reprint edition, Sovereign Grace Publishers, 1962), page 93.

[3]Owen, Temptation and Sin, page 199.