



Designed to Lead

THE SUMMARY

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Introduction: The Church as a Leadership Locus

The center of the Church is the gospel, but the center of leadership development must be the Church. This means that the leaders who will ultimately transform communities and change the world come from the Church. These leaders carry with them into all spheres of life and culture the conviction of a people who are the called-out ones, a people who have been brought from death to life through Jesus. These leaders are designed to serve others because they have been served first by Christ. These leaders are empowered to sacrificially offer themselves to others because their hearts have been transformed with the sacrifice of Jesus for them.

God has designed His people to lead. From the first recordings of history, God has made it clear that He has designed creation to be led by His covenant people. More than that, He has decided what His people are to do with that leadership. Whether you are called by God to lead your home, in the marketplace, in God's Church, or in your community, then you are called to lead others to know and worship Jesus Christ.

We wrote this book because we love the Church. But we also wrote this book with holy angst and anticipation for churches to excel in developing leaders who serve the world. Angst because our hearts grieve when ministry leaders fail to see the Kingdom potential in their midst which includes the "ordinary people" waiting to be developed and deployed. Anticipation because we have seen glimpses of churches that are centers of leadership and that disciple people to lead well in their homes, communities, businesses, and places of influence. We long for your church to be a leadership locus and to embrace God's design to lead.

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Chapter 1: What's Missing?

Most churches merely exist to keep running their programs and services. They are not developing leaders intentionally and consistently. When leaders emerge from these churches, it is often by accident. "Wow, a leader emerged.... How did that happen?" should not be heard among God's people. Something is missing. Something is off.

Churches that consistently produce leaders have a strong conviction to develop leaders, a healthy culture for leadership development, and helpful constructs to systematically and intentionally build leaders. All three are essential for leaders to be formed through the ministry of a local church.

Conviction is a God-initiated passion that fuels a leader and church. Conviction is at the center of the framework because without conviction to develop others, leadership development will not occur. Developing leaders must be a burning passion, a non-negotiable part of the vision of a local church and her leaders, or it will never become a reality. The essential task of developing others must not be at the mercy of other things, of lesser things in a local church.

Once the church leaders share this conviction, this ambition must become part of the very culture of the church itself. Culture is the shared beliefs and values that drive the behavior of a group of people. The church that believes in and values the development of others collectively holds the conviction for leadership development. When development is in the culture, it is much more than an idea or program; it is part of the very core identity of the church. Wise leaders implement constructs to help unlock the full potential of a church that seeks to be a center for developing leaders. By constructs, we mean the systems, processes, and programs developed to help develop leaders. Constructs provide necessary implementation and execution to the vision and passion of culture and conviction.

Most leaders will run to constructs when addressing leadership development in a church because we have a proclivity to find something we can quickly implement. While constructs are important, if you embrace and implement constructs without first developing a coherent and strong conviction and culture, you will only reap apathy or exhaustion. Culture bridges conviction and constructs. If a church has a strong culture of development, it was birthed from conviction. A church with a strong culture of developing and deploying leaders will keep working to find or build constructs that help them develop leaders.

Leaders must own the culture of the ministry they are leading. A seminary professor once shared, "You can complain about the culture of your ministry your first three years, but after that it is a reflection of your leadership." By culture, we are not speaking of the socioeconomic or ethnic makeup of the ministry you lead, but the shared beliefs and values that undergird all your church does.

A healthy leadership culture doesn't allow for tasks and assignments to be merely handed to people without connecting the responsibilities to the identity God's people have as sons, daughters, and servants of our King. In a healthy culture, people are continually reminded who they are, that they are His people rescued by Him, a royal priesthood, and a people belonging to Him. If people are not reminded of their identity, they will be burdened with lists of tasks and responsibilities without their hearts being refreshed and renewed by the Lord who loves them.

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You can't have a strong culture without a strong sense of mission. A healthy ministry cultivates a clear sense of "here is what we are going to do together." Jim Collins wrote that when an "organization has a strong vision, or a sense of why they are here, a visitor could drop in from another planet and understand the vision without having to read it on paper." A local church with a strong sense of mission will inevitably invite and develop others to join the mission. The mission is too important and too overwhelming to attempt alone. So churches with a deep burden for their cities or a passion for unreached people groups will attract leaders and develop them through the mission and for the mission.

For any organization to develop and deploy lots of leaders, constructs are required. Quite simply, leadership development cannot be scaled without systems that undergird the development of leaders. A leadership construct provides a framework for leadership development, a pipeline for future leaders, and a path for people to walk in their own leadership development. Ultimately, the development of leaders within the church serves as a locus for developing leaders for places of leadership all over the world. Leadership constructs should not only result in leaders developed for ministry within a church, but also for leadership in the home, workplace, and world. The Church is able to multiply the Christ-empowered leaders the world desperately needs.

PART I: CONVICTION

Chapter 2: Holy Cause and Effect: The Conviction for Leadership

There is a holy cause and effect in ministry. If we will make the training of the saints our holy cause, the effect is a healthy church. A healthy church is not a perfect church, but it is a church that is being collectively formed more and more into the image of Christ. Paul writes that as the training of the saints in the work of the ministry occurs, a church will be growing "into a mature man with a stature measured by Christ's fullness."

Equipping must not be something that is seen as optimal, something seen as for "other churches." It must be a deeply held conviction. Equipping is not just for the mega-church "which has resources to make that happen." It is not only for the new church "which can start with that in her DNA." It is not solely for the church in the city "which is filled with intellectuals who expect that." It is not merely for the rural church "which is filled with people who have more respect for church and less of a commute." It is not only for the church with lots of programs "because they can easily add that to the agenda." It is not limited to the church with few programs "because they have time and space." Equipping is for every single church. Equipping must be for your church. Equipping must be viewed as foundational, as fundamental to what it means to actually be called a church.

There is a typical approach to local church ministry, and then there is the biblical approach. The typical approach to ministry in many churches looks like this:

Pastors -> Minister -> People

Typically pastors or other staff persons are hired to minister to people. While the typical approach to ministry makes sense, it is deeply detrimental. The spiritual growth of the people in the body is hampered. People who are gifted by God and called to serve Him are put on the bench as they watch the "professional ministers" or the newest staff member make

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the ministry happen. They miss the joy of serving. And instead of fostering a serving posture among believers, the typical approach to ministry helps develop consumers and moochers rather than participants and contributors. The biblical approach looks very different:

Pastors -> Prepare -> People -> Minister -> Each other

Pastors, and churches, with a biblical approach to ministry possess a deep-seated conviction that all believers are gifted for ministry, not just the “professionals.” The Scripture never uses the term “minister” to set aside a special class of people who serve other Christians. All believers are ministers. Those selected by the Lord to be pastors are to invite all believers to engage in ministry and view themselves as equippers of all the ministers, all of God’s people, within the Church.

God is deeply passionate for His Church, for His bride, and ferociously committed to maturing her. For this reason, “He personally gave some to be...pastors and teachers” (Eph. 4:11). He personally involves Himself in the process of setting apart pastors, not to do the ministry, but to prepare God’s people.

Equipping changes a church from a mere consumption center to a gathering of people who serve one another and the world around them. A church focused on developing God’s people to serve is a church that knows why it is on the planet, and the people are likely to sense the urgency and significance of the opportunity. When a church is overwhelmed with the immensity of the mission, small issues of disagreement are less likely to overtake it. There is too much mission to focus on.

The longer that people attend a church that values equipping, the more they grow uncomfortable with only comfortably attending. When developing people is a visible reality in a church, people are able to see that “this church expects me to grow.” They are able to see that their faith should consist of more than “attending church a few Sundays a month.” They are able to understand that the Christian faith has deep implications for all of life. When equipping is a value that permeates the culture of the church, those in the church see the opportunities to pursue maturity. As opportunities to be developed are shared with the church body, people are able to move toward Christ-likeness within the church.

Chapter 3: Leadership in the Image of God

Each one who has been placed in a position of leadership carries tremendous responsibility, and so do those we develop for leadership. Should we fail to lead as God has designed, we beckon disaster to enter into our world. Should we develop leaders apart from God’s design, we actually help propagate destruction and misery rather than life and hope. How can we reconcile this current mistrust of leadership and the historic reality that God made men to lead? Praise be to God, Jesus redeems.

Leadership is not bad, but it is very powerful. We all know that powerful things are dangerous and must be handled with extreme caution. There is a reason we don’t let kids play with matches. It’s not because the matches are bad, but rather it’s the known fact that kids often fail to use things wisely. Think about it this way: leadership is much like nuclear energy. It is able to warm a whole city or bring it to waste in death and destruction depending on how it is used.

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A disturbing amount of leadership training being utilized today fails to stop and ask what God wants from our leadership. Even Christian education often promotes effective leadership habits and practices without ever challenging motivation or intent. This approach to development only reproduces a Christian-sprinkled approach to leading, and results in leadership that is self-sufficient and self-serving. Chillingly, our equipping can be all too much like giving murderers better knives.

However, in Jesus Christ, our leadership can be redeemed for His glory. He is full of grace and truth, and as He continually transforms His people, leaders who belong to Him likewise lead with grace and truth. The way our churches train and develop leaders can become as a spring of fresh water spilling out into a dry land. The leaders coming out of our churches, with eyes fixed on the glory of God, can offer the life-giving care, protection, and guidance our world desperately needs.

The primary purpose for our leadership mandate is to make known the glory of God by leading others to flourish in God's design. It's that simple. The goal of all creatures, all gifts, and all leadership is to magnify the matchless glory of God throughout the universe. Paul says it this way: "For from Him and through Him and to Him are all things. To Him be the glory forever. Amen." (Rom. 11:36) We must open our eyes to see that everything God has given to us is fuel to make much of the One who gave it.

God's gift of leadership is not for your sake. It's for God's sake and for His renown. So many times, we find ourselves using the platform we have been given to make ourselves more famous, powerful, or wealthy. We use the gifts He gives us to earn more applause, to increase our power, and to gain more wealth. It becomes easy for us to use people to improve our own situation. We use our leadership capacities to get people to do what we want them to do. Many times, the result is more income or more power for us. It is fleshly and natural for us to use our gifts to make much of ourselves. We lead people, and we want people to know we led them. Sadly, many don't just want to lead greatly, they also want to be known as great leaders, but this isn't what God intended.

Whether the children in our homes or spiritual children in discipleship, we are called to lead others to flourish. We are leading people to properly reflect the nature of God and to join us in leading others to do the same. The leadership God has entrusted to mankind can be placed into three primary activities:

1. Leaders are called to reflect God's glory. God-centered leadership is expressed by leaders who embody the character and nature of God in their own lives as much as a pardoned sinner can.
2. Leaders are called to replicate. God-centered leadership is rightly employed when it aims to fill the whole earth with other renewed image bearers by spreading the gospel and multiplying children of God.
3. Leaders are called to cultivate. A God-centered leader strives to cultivate an environment where others will flourish in light of the glory of God.

The world benefits from godly leadership. Though people may not realize it, they long for the influence of God's people and the cultivated culture that results when God's people live honorably and lead with integrity. People intuitively don't want to dwell in cultures of destruction and humiliation.

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Without God's people leading according to God's design, any culture will inevitably deteriorate. Culture in church, home, and the workplace will self-destruct without God's people distributing his grace through their leadership. We must be leaders and develop leaders who reflect, replicate, and cultivate. We must lead in the image of God and for the Kingdom of God.

Chapter 4: Leadership for the Kingdom of God

God is intimately concerned with why, how, and where we lead people. God has designed the people of God to lead. We were created in His image and His likeness so that we would be fit creatures to rule over God's creation. God intentionally fashioned mankind with leadership in mind. There is no creature like us in all the galaxies in the universe. Yet, we must remember that our leadership comes not from our own determination, but as a gift and stewardship from our Creator. Our leadership comes from our relationship with the Lord. Therefore, our leadership is not for our benefit, but for the glory of the One who entrusted us with it. This is a delight for us, since we know that our Creator, our God, is also our gracious Father.

Our leadership is primarily expressed as vice-regents of our Father's Kingdom. God's people are to move throughout creation, under the rule of God, leading others to obey the same righteous rule. This rule is no tyrannical reign, but God's perfect Kingdom, in which joy, peace, and righteousness flourish (Rom. 14:17). We are not building homes, churches, communities, and companies in whatever fashion we see fit. Rather, authentic leadership is guiding others according to God's character and for God's purposes. Developing this kind of leader is one of the most crucial duties of the local church. If the local church doesn't develop leaders for the Kingdom of God, who else can?

Jesus tells us plainly, the Father has appointed Him Heir and King of the Kingdom (Matt. 28:18). His commission to His people is to go into all the world, into every place, and to teach men and women to submit also to the rule of God by the Spirit of God. (Matt. 28:19—20) The glorious reality of this command is the opportunity to invite others into the rule and protection of the kindest, most powerful, most long-suffering King in the entire universe. This is the very essence of Christian leadership.

We lead by guiding others into joyful submission to King Jesus. In order for our leadership to be most potent, our leadership must be consistent in word and action. We invite people into this glorious Kingdom by living according to God's Word and by declaring the gospel. When God's people express this kind of leadership together in their community, God's righteous rule shines through the corporate witness of the Church.

Not only are church leaders called to be leaders themselves for the Kingdom, but the church must equip others to lead. If members of the body of Christ are to be faithful to this Great Commission, they must be developed to lead. Everyone called to be a disciple of Jesus is also called to make disciples of Jesus. There is no doubt that the Spirit of God can use anyone. He does not require great leaders to make faithful disciples, nor does He need great evangelists to deliver the gospel. Nonetheless, the aim of the Church is to enable every member to lead others into the Kingdom, so we must work hard to train them for the task.

Charles Spurgeon put it this way: "Every Christian is either a missionary or an imposter." The charge to our churches is to prepare the saints to be missionaries to this world, even as God calls some of them to lead in the world. While not every

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believer will lead in society, the Church must develop the ones God is calling to lead. Just as our churches flourish under great leadership, other organizations and communities are designed to flourish under godly leadership.

The power of God is unstoppable. God has the capacity and desire to work on behalf of His people in all situations. Even in times of calamity or difficulty, there is a unique kind of flourishing available for those under the reign of God. God extends this grace to His people and to those under their care. As godly leaders reflect God's character and purposes in their spheres of influence, even profound difficulties can be redeemed for the glory of God. When unbelievers witness God's people leading with confidence, joy, and grace through adversity, they become captivated by the hope of God's Kingdom. Unbelievers will see the strength of God over the powers of this decaying present kingdom. They will see our citizens thrive under adversity, and they will long to be a part of the unconquerable Kingdom of Jesus. In this way, even the worst situations enable God's people to lead for God's glory and the good of men and women in their care.

The Church of God must train all kinds of leaders. Not many men and women will lead in the Church, but scores will lead in other spheres. If we do not equip God's people to lead according to God's design inside and outside the Church, they will be left to lead according to the world's design. As we said before, God's design for leadership is not only different in means, it is profoundly different in ends. The world is naturally training God's people to lead in a sinful manner and for sinful results. Inside and outside the Church, we must equip our leaders to lead as God has designed mankind to lead. If we do not give men and women a vision and tools for leading for God's Kingdom, why should we be surprised if they lead for the outcomes desired by the world?

Most people spend the vast majority of their waking lives at work. Yet, many churches spend a sparse amount of their exegetical labors helping people apply God's word in the public square. We must develop leaders for the Church, but we cannot neglect equipping saints to perform the role of leader in society. Abraham Kuyper, a Dutch theologian and former prime minister, said, "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign overall, does not cry, Mine!" In other words, a Christian's opportunity to serve God as a leader is not limited to inside a local church. A Christian approach to leadership reaches into every sphere of life, because every sphere of life belongs to God. So, our churches must apply Scripture to leading in every sphere, because God sends us there every week. Men and women who have been given the opportunity to lead in business, government, and community service have the ability to advance the Kingdom through their leadership. The Church has the opportunity and the duty to develop the very best gospel-driven leaders in society.

PART II: CULTURE

Chapter 5: Theology of Culture

For any organizational culture there is a set of beliefs that tells members who they are, how members ought to interact, and who is a part of the group. The local church is not different in that regard. Building on assumptions about the realities of creation, the local church must share a set of convictions about cooperation within the body. The results in church culture that embraces the beauty of belonging to God's household will be expressed in oneness, ownership, and accountability.

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If a church is to build a culture that develops leaders, it must have clarity around its sense of self. The most impressive organizations in the world at developing leaders develop them out of a deep sense of belonging to something greater than themselves. Whether it is the armed forces or prestigious universities, a strong sense of belonging, with connection to a storied heritage, is essential for the development of future leaders. Humans, especially leaders, are drawn to glory. We crave belonging to something with gravity. This instinct, we think, is a remnant of our design. So, to pursue a strong culture capable of producing leaders, we want future leaders to feel the weight of being one with the household of God.

To help bind a church in “oneness,” church leaders are wise to employ the use of shared words and concepts. An investigation into the most important words and concepts of the local church will reveal much about its identity. For developing leaders, if the most important words don’t point to equipping and developing saints for ministry, no amount of structure or programming will overcome it. As with any culture, the unity of the movement is partially preserved and propagated by shared vocabulary and sets of ideas. For many cultures, it is difficult for the leaders to get traction with new ideas because they lack clarity in language. Leader-developing cultures can be destroyed or undermined by confusion among members concerning important words and concepts. We rarely think about things like this, but we cannot have a cohesive, reproducing culture if we don’t have shared language. Words and concepts such as “Scripture/Bible,” “Salvation/Saved,” “Mission,” “Gospel,” “Church,” “Great Commission,” and “Great Commandment” can mean a variety of things to different people. For us to have any success in developing future leaders, it is critical that we are speaking the same language with the same definitions underneath the common language. Common language, with common understanding, is essential for oneness. Oneness is essential for a culture developing leaders.

We cannot build strong cultures if we don’t know who is in and who is out. The primary language used by the New Testament in reference to members of the Church is “in Christ”. Scripture is remarkably clear that those truly “in Christ” have the indwelling presence of the Spirit of God. A covenantal relationship is formed through the new birth. Jesus is bound to His Church, and church members are bound to one another. This binding covenant between the members of a local church propels them to consider the community over self. This dedication and loyalty in the body of Christ creates the environment for spending oneself in an effort to bless future generations with new and capable leadership. Without the fundamental belief that we ought to sacrifice ourselves for others, leadership development is reduced to a common pyramid scheme rather than holy multiplication. We can’t expect to bear the fruit of godly new leaders if our local church is not faithful to operate properly as God’s household.

As the local church embraces a biblical view of church membership, a powerful expression in the church is unlocked: ownership. People treat rental cars much differently than cars they own, and people treat a church they “just rent” much differently than one where they “own the mission.” Pastors and church leaders aim for “buy-in” and “involvement,” but what they really long for is ownership. When we turn the pages of Scripture, we are forced to deal with a God who demands utter and absolute commitment to His ways and His cause. We are desperate for this radical ownership to be the mark of our local churches. As our church members embrace the beauty of mutual oneness and ownership in the local body, they move from “renting” or “borrowing” the mission they hear the preachers preaching and internalize the mission as their own.

When ownership of God’s vision and God’s mission is the water our members swim in, there will be a great swell of emerging leaders desperate to be equipped for the task. Without ownership, our leadership development will be

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subjected to the futility of begging people to “step up” and minimizing the expectations to make sure it “isn’t asking too much of people.” Could you imagine the Army worrying itself on the battlefield about telling soldiers the importance of the mission? Could you imagine how development would be affected if the Army worried its training efforts were “asking too much”? Ownership in the local church is the permission the body gives developers to push them to be the best leader they can be in Christ.

In every culture and every group, people have a perspective about how leadership works, how power is distributed, how decisions are made, and how new rules are created. In developing new leaders it is crucial to have a significant consistency and clarity about authority and accountability. The understanding of authority in the local church must be rooted in the lordship of Jesus. The Church is fundamentally a theocracy, ruled and led by Jesus Christ Himself. Christ is on the throne over all mankind, particularly over His Church. Therefore, all power, in all creation and in the Church, is under the active authority of Jesus.

Those of us who live in America are not naturally inclined to monarchy. We attempt to democratize every institution to which we belong. However, if the local church is going to produce biblical leaders, they must first be submitted followers of King Jesus. The local church is the most profound expression on this earth of a submitted creation to the Sovereign King of the universe. We will only produce tyrants and charlatans (albeit clothed sometimes like clergy) if our churches are not grounded in the lordship of Jesus over all things.

Just as every organization and church has a foundational set of beliefs about how the members ought to interact with each other, they also have beliefs about how to interact with those outside themselves. A local church needs to have a shared understanding as to why the local church exists and what it is called to do. Church after church sits idle and aging because the mission of God is not front and center. However, if we are to build leaders according to God’s design, we must bring acute clarity to our convictions. A necessary theological conviction for the leader-developing church is a people deeply devoted to the glory of God and dedicated to multiplication.

If a church’s convictions are consistent with Scripture, the church will see the fruit revealed in Scripture. If a church’s convictions are inconsistent with a biblical worldview, it will continue to struggle. In order to develop a strong leadership culture, a church must follow the design of Scripture. Just as God has designed mankind to lead, He has designed His Church to equip His people to lead.

Chapter 6: Transforming Culture

Every gathering of people, every organization has a culture. Though a local church is much more than just an organization, every church has a culture. Some church cultures are healthy and some are unhealthy, but every church has a culture. Healthy church cultures are conducive for leadership development. They don’t merely say they value leadership development; they actually believe the Church is responsible to develop and deploy leaders, and then align their actions to this deeply held conviction. Building on the expert work of Edgar Schein, church culture can be seen in three layers, each layer building and depending on the layer below it. These layers move from actual beliefs to articulated beliefs, to the expression of those beliefs (called artifacts). All three layers make up the culture in a church.

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Actual beliefs are what the group collectively believes, not merely what they say they believe. While not everything that is articulated is really believed, what is really believed is always articulated. If something is really valued, it is declared. Language and words help create the culture one lives in. The articulated beliefs, and even how they are articulated, help form the culture. How a church speaks of those outside the church, of the Scripture, and of the mission influences the culture greatly.

The artifacts of church culture are the visible, tangible expressions of a church's actual and articulated beliefs. Artifacts include common behaviors, informal rules for interaction, and other customs. Artifacts also include the formal behavioral management systems like policies, organizational structures, meeting formats, and required procedures. Church cultures even express their beliefs through artifacts that are nonhuman. Our buildings, technology, art, music, and other resources and tools constitute expressions of our culture. Our programs and church calendars are expressions of who we are and are embedded in our cultures. Artifacts reveal a church's worldview and simultaneously shape the church to continue believing in it.

If our churches are going to have strong cultures, there must be actual beliefs driven deeply into the church that are articulated and then expressed in artifacts. There will be harmony and congruence between all three layers of culture. The church won't settle for mere alignment between the articulated values and the artifacts. The leaders will push for the actual beliefs to be deeply rooted in the church. The true beliefs and assumptions of a church culture are not only written on signs, posters, and e-mail footers. The truly embraced convictions of a local church are written in the lives of believers as they interact with one another and the world.

Change is extremely difficult. Yet leadership is often about change, about moving a group of people to a new future. Perhaps the most recognized leadership book on leading an organization to change is John Kotter's *Leading Change*. In it he describes eight steps for leading change.

Establish a sense of urgency. Leaders must create dissatisfaction with an ineffective status quo. They must help others develop a sense of angst over the brokenness around them. If you assess your culture and find a lack of leadership development, a sense of urgency must be created. Leadership development is an urgent matter because the mission the Lord has given us is so great.

Form a guiding coalition. Effectively leading change requires a community of people, a group aligned on mission and values and committed to the future of the organization. As you diagnose the culture in your church, do not lead alone. Change will not happen with one lone voice. It is foolish for leaders to attempt to lead alone, and insanity for leaders to attempt to lead change alone.

Develop a vision and strategy. Vision attracts people and drives action. Without owning and articulating a compelling vision for the future, leaders are not leading.

Communicate the vision. Possessing a vision for change is not sufficient; the vision must be communicated effectively. Without great communication, a vision is a mere dream. If a church is going to effectively communicate the vision to develop and deploy leaders, this vision must own the leaders. It must compel you to personally pour your life into others.

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Empower others to act. Leaders seek to empower others and deploy them for action. They seek to remove obstacles that hamper action that is in line with the vision. Ministry leaders must empower others to develop leaders. Leadership development must not be only the responsibility of the senior pastor or senior leadership team. Others must be invited to embrace the opportunity to invest their lives in creating and commissioning leaders.

Generate short-term wins. Change theorist William Bridges stated, “Quick successes reassure the believers, convince the doubters, and confound the critics.” Leaders are wise to secure early wins to leverage momentum. Ministry leaders can create short-term wins by beginning with a few people, and by inviting others to be developed. As leaders are disciplined, people in the church will take notice. People will begin to see that the church does more than produce programs and events.

Consolidate improvements and produce more change. Effective change gives leaders freedom and credibility for more change.

Anchor new approaches in the culture. Leaders do not create a new culture in order to make changes; instead, they make changes to create a new culture. Culture, in John Kotter’s model, is not changed until the end of the change process. It is that challenging and that time consuming. As difficult as changing behavior is, changing church culture is even more difficult. Shaping culture is much more difficult than changing staff, worship style, logos, programs, or even the name of a church. Yet, because people are often most attached to those lesser things, those are the changes often most feared. Culture transformation, however, will take much longer.

You must care about your culture. Without a healthy culture that actually believes and values God’s people being developed as leaders in all spheres of life, constructs and leadership development initiatives will be exhausting. They will be working against a culture that does not understand or embrace them. You must care about culture because church culture is a theological issue. To lead God’s Church cannot be an exercise in pragmatism; it must be an exercise of worship to Him.

PART III: CONSTRUCTS

Chapter 7: Discipleship and Leadership Development

Often ministry leaders will ask, “What do you do for discipleship?” and then a few moments later ask, “What do you do for leadership development?” as if the two are mutually exclusive. Jesus did not divorce leadership development from discipleship. As He invested in the Twelve, He was continually “discipling” them while simultaneously developing them to be leaders. While it may be helpful to view leadership development as advanced discipleship or as a subset of discipleship, it is detrimental to view leadership development as distinct from discipleship.

If you are going to develop leaders and focus on individuals and their maturation, it is wise to understand how people mature and grow. Seek understanding about how people are transformed because leadership development is part of discipleship. After interviews with four thousand Christians on how they have matured and grown, discussions with disciple-makers and experts in the field of discipleship, Eric and others developed the Transformational Discipleship

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framework. According to the research, people grow when godly leaders apply the truth of God to their hearts while they are in a teachable posture. Discipleship occurs when truth, posture, and leaders converge.

The Lord transforms through His truth, and His Word is truth (John 17:17). The truth of the gospel and the truth of God's Word have the power to change us and mold us into the image Of His Son. The gospel not only saves us, but it also sanctifies us. Our hearts are enabled to obey the commands of Scripture (the "do's") as our hearts are continually refreshed with what Christ has done for us.

God puts us in a teachable and moldable posture to receive His truth. For example, He will use trials, spiritual disciplines, and biblical community to soften our hearts toward His truth. You have surely observed the importance of a teachable posture as you have preached or taught the same message to a group of people, and some have been impacted while some have been hardened. The message and the messenger are the same, but the posture of each person is different.

God uses disciples to make disciples. God uses leaders to apply grace to our hearts. Each person in the body is given the opportunity to administer grace, in a variety of forms (1 Pet. 4:10). Leaders are developed as knowledge (truth), experiences (posture), and coaching (leaders) converge. All three are essential for a leader to be developed. Knowledge is what leaders must learn and know. Experiences encompass the ongoing opportunities to serve and put knowledge into practice. Coaching occurs when a shepherding leader applies the knowledge and experience with a new leader.

Knowledge alone will not develop a leader. Knowledge alone results in consumption and produces fat Christians with heads filled with information but hearts hardened and hands never dirty in serving others. If knowledge equated development, our churches would be filled with developed leaders as knowledge is frequently dispensed in many churches every week.

Experiences alone will not develop a leader. Experiences apart from knowledge and coaching can actually produce ineffective and unhealthy leaders who are shaped by poor experiences and unhealthy ministry environments. Without truth applied to hearts, experiences are not wisely evaluated and interpreted.

Coaching alone will not develop a leader. Without knowledge and experiences, the coach or leader has nothing to say, nothing to apply, and no feedback to give. Coaching without knowledge and experiences isn't really coaching. The sweet spot of leadership development is the intersection of knowledge, experiences, and coaching.

If you view development as solely informational, knowledge will be your solution. If you view development as merely behavioral, experiences will be your solution. If you view development as part of discipleship, you want to use both knowledge and experiences, alongside coaching from godly leaders, as tools for the ultimate goal of transformation.

If you and your church are going to develop leaders, you must deliver knowledge, provide experiences, and offer coaching. As people receive truth from godly leaders they trust and respect while they are in a serving posture, development is likely to occur. Leaders are responsible for future leaders. Development is part of discipleship. To develop other leaders, you must deliver knowledge, provide experiences, and offer coaching.

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Chapter 8: Pipelines and Pathways

If you possess a conviction for leadership development, then well-designed systems can help you create a culture that values leadership development. If you hold a deep conviction to equip people and develop leaders, the conviction will drive you to constructs, and constructs will help you create a culture that values development. Two constructs you need are the leadership pipeline and the leadership pathway. The pipeline focuses on the flock as a whole. The pathway focuses on an individual in the flock or one sheep. A pipeline in the realm of local church ministry may look like this:

- Lead Yourself (be in a group)
- Lead Others (lead a group or team)
- Lead Leaders (shepherd or coach a group of leaders)
- Lead Ministries (direct a ministry area)

As one has proven faithful in following Christ and leading self, the person is asked to lead others. As the person proves faithful in this responsibility, the person is given the responsibility to lead and shepherd other leaders. As the person has effectively cared for and developed other leaders, the person may be willing and ready to direct a larger portion of ministry.

Developing and implementing a leadership pipeline is not as overwhelming as it sounds. It really takes two disciplines: intentionality and intensity. You must intentionally think about how your church or ministry will develop leaders, and you must continue down that path with great intensity expressed in persistence and not just being loud. Building a pipeline is not easy. If it were easy, churches would be excelling in developing leaders. But many are not. It takes a deep-seated conviction that will keep your intensity for development burning. Based on our work with churches and organizations, here are four critical steps:

Diagnose: Survey the Area. Before an engineer even considers digging and putting steel in the ground, the engineer carefully evaluates the land. You must do the same. Look at your current ministry and evaluate the leadership. How many levels of leadership currently exist in your context? In reality, your church may have a network of pipelines, depending on the size of the church. So, identify levels of leadership within each ministry department. You may have one for kids' ministry leadership, one for mission leadership, one for community/groups leadership, etc. It will be helpful, however, to develop a common nomenclature for all areas in your church. But for now, identify the levels of leadership.

Design: Draw the Plans. After surveying the area, it is time to draw the plans for the leadership pipeline. The planning is critical. The design will impact how leaders are developed and the journey that is set before them. Because you will execute what you design, design carefully and prayerfully. Involve a team of people in this process. The cliché is true here: Measure twice and cut once.

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Implement: Put Steel in the Ground. After you have designed the leadership pipeline, you must implement it among your leaders. Actually, you must continually implement. Your leadership pipeline will not serve you well if you roll it out one time and expect people to embrace it as a helpful construct.

Evaluate: Monitor Progress. After you have implemented a leadership pipeline, you must monitor the progress of the leaders your church is developing. The leadership pipeline is designed to have a large entryway and a narrow ending, meaning not every person is going to progress through the pipeline. Some people are going to intentionally get stuck in the pipeline and won't progress. They sense they have progressed to the place the Lord has for them. While success is development and not progression, it should be the calling of God that prevents people from moving to the end of your pipeline and not lack of training or opportunities. Clogs and leaks can stop you from moving more leaders, leaders who want to be developed, through your pipeline.

A pathway is simply a view of the pipeline that is tailored for the individual. It may be as simple as showing a person his place in the pipeline and the training plans designed for him. It may be as simple as helping a leader see how the training the church offers is designed to develop her. Give the people you serve a map or picture of their development, and not merely a menu of all your church does.

If you and your church are going to develop leaders broadly and consistently, you need a systematic approach to leadership development. Pathways use pipelines to make leaders beyond just the local churches. Most Christian leaders will not primarily express their leadership within the structure of the church. Pathways translate leadership for God's people into the harvest field God has placed them in.

Chapter 9: Continued

You won't drift into developing leaders, but you will easily drift from developing leaders. Just as we don't drift into a pursuit of holiness, we won't drift into developing and deploying leaders. For a church to create and commission leaders into all spheres of life, leaders must continually focus time, energy, and direction on leadership development in the local church.

Many churches never realize the full potential of their plans or strategies because they switch them too frequently. They abandon their direction for a new direction and confuse the people as to where the church is really headed. Implementing and abandoning or neglecting a leadership pipeline will perhaps do more harm than good because the lack of discipline will lower the credibility of the leadership.

You must stick with it even when few seem to understand. It always takes significantly longer than most leaders realize for a major initiative to gain traction, much more so a major initiative that is so counterintuitive to many of the people in the church. If leadership development has not been a priority, rolling out a leadership pipeline one weekend will not suddenly make it such. It will take continual implementation in the same direction.

Your church is unique. The passion of the leaders, the local context, and the gifting of those the Lord has put in your church all combine to make your church different from every other church. Yes, God wants to do something very specific

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in your context, but at the same time there are some things that are nonnegotiable for every church that gathers in the name of Jesus and is centered on His work for us. In other words, developing leaders must not be seen as optional for our churches.

The Christian faith has continued to advance because the Lord has continually raised up new leaders to disciple others. The Kingdom of God has continually advanced because God's people have been developed and deployed to make disciples. The spreading of the faith is going to continue until people from every tribe, tongue, and nation are His. By His grace, He has invited us to join Him.

For the faith to continually advance in your context, your conviction must be continually stirred, your culture continually cultivated, and your constructs continually implemented.