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SPIRITUAL GIFT OF ADMINISTRATION

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Discover God's Unique Design for

# YOUR GIFT: ADMINISTRATION

by Dr. Douglas Porter

ChurchGrowth.org

*Timeless Tools for Christian Growth*

HOW TO DEVELOP AND USE THE GIFT OF ADMINISTRATION
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Released as:
DISCOVER GOD'S UNIQUE DESIGN FOR YOUR GIFT: ADMINISTRATION
© 2015 ChurchGrowth.org
Forest, Virginia, USA
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Published in the United States of America
E-Book ISBN-10: 1-57052-236-7
E-Book ISBN-13: 978-1-57052-236-9

# CONTENTS

Foreword by Larry Gilbert..... 7
Introduction ..... 9

Chapter 1:
What Is Administration? ..... 11
Chapter 2:
Establishing Personal Goals and Priorities ..... 17
Chapter 3:
Preparing and Implementing Effective Plans..... 23
Chapter 4:
Involving and Motivating Others in Ministry..... 31
Chapter 5:
Delegating Responsibility and Authority..... 37
Chapter 6:
Making the Right Decision at the Right Time ..... 43
Chapter 7:
Finding Your Place on the Ministry Team..... 49

*Appendices*
Appendix 1:
Identifying Your Giftedness in Administration ..... 57
Appendix 2:
A Two-Year Plan to Begin Thinking Like an Administrator ..... 63

# FOREWORD

The ministry of administration is important to every church that takes seriously the biblical injunction, “Let all things be done decently and in order” (I Cor. 14:40). Just as Jesus organized His disciples and the crowds to which He ministered, so He expects His church to be organized.

To help the church fulfill this goal, God gave every Christian the responsibility to work together and some Christians the gift of administration. Research shows that approximately ten percent of church members have this gift. They are typically focused, highly motivated, dreamers and workaholics.

Administrators may use their gift effectively in a wide variety of settings. Whereas many gifts lend themselves to a specific ministry focus, those gifted in administration are in demand in the organizational end of every ministry setting.

If you have the gift of administration, this book is a valuable tool you should not be without. Written with the gifted, not necessarily experienced, lay administrator in mind, *How to Develop and Use the Gift of Administration* will help you become the most effective administrator you can be as you serve the Lord and allow Him to impact others through your gift.

Larry Gilbert, President
Church Growth Institute

## INTRODUCTION

# The Gift of Administration

Though only briefly mentioned in the New Testament, two different Greek words are used to describe the character of the gift of administration

Writing to the Romans, Paul used the Greek word *proistemi* (Rom. 12:8) that described the popular Roman senator who stood as a leader before others. Describing the same gift to the Corinthians, Paul used the Greek word *kubernesis* (I Cor. 12:28) that described the steersman who piloted ships into the Corinthian harbor. These words describe two aspects of the gift of administration.

God created people as social beings with a desire to form relationships within groups. The nature of groups demands organization to insure both the life of the group and its effectiveness in accomplishing group goals. Normally, parents assume that responsibility in the home. When Israel went to war in the Old Testament, they were organized into fighting units of thousands, hundreds, fifties, and tens, each administered by a capable officer (Deut. 1:15). Throughout history, societies have adopted various forms of government, giving certain members of their society power to administer the whole society as monarchs or dictators, parliamentarians or senators.

The church has not escaped this need for administrative order. Paul told the church at Corinth, “Let all things be done decently and in order” (I Cor. 14:40). The church has the responsibility to be organized. It also possesses members who have been gifted in administration. If these individuals are encouraged to exercise their spiritual gifts, the whole team will become more effective in ministry.

This book is written to help gifted lay administrators develop their spiritual gift. The appendix is written to help you determine if you are gifted in administration, and if so, how you can find an expression for your gift in the church. The rest of the book addresses issues of primary importance to the administrator committed to developing his or her God-given gift.

Each of the nine task-oriented gifts identified in the New Testament is closely related to a significant aspect of church ministry. Therefore, chapter one discusses what is involved in the ministry of administration.

Chapters two through six deal with specific ministry skills you will want to develop to become more effective in administration. These include how to establish personal goals and priorities (chapter two), how to prepare and implement effective plans (chapter three), how to delegate responsibility and authority to others (chapter five) and how to make the right decisions at the right time (chapter six).

Although God gave gifts to His church to enhance its ministry effectiveness, various gift abuses abound in many churches. Chapter seven addresses this

issue by helping you recognize how other gifted individuals can also be involved in *Team Leadership* and how you can contribute to other aspects of your church's ministry as part of the ministry team.

This book is meant to help you *begin* developing your gift of administration. Obviously, there is much more you can learn about administration and incorporate into your ministry than could be contained in a book of this size. Therefore, in chapter seven, you will find help in getting started on a life-long continuing education process designed to help you reach your potential as an effective gifted administrator.

The Lord bless you as you use your gift in ministry to His glory.

Dr. Douglas Porter
Napanee, Ontario, Canada

## CHAPTER ONE

# What Is Administration?

"Many churches have been seriously damaged and the work of a number of Christian institutions has been handicapped by well-meaning and spiritually minded men who have never learned the principles of effective management,"[1] writes Robert Rayburn, a seminary professor and president. These words express well the observations of many who have been involved in ministry long enough to see strong churches become churches in crisis, and ministries built on worthy dreams come to a premature demise. The church needs gifted administrators who are given liberty to exercise this very important gift in ministry.

Throughout history, growing churches have recognized the role of administration in sustaining growth. During the Evangelical Revival, John Wesley conserved the fruit of his ministry by organizing converts into societies. Methodist missionaries adapted Wesley's approach and established cell groups in Korean churches. Southern Baptists built America's largest denomination by organizing their churches around the Sunday school.

Rev. Arthur Flake, a pioneer student of church growth, believed the key to ongoing growth was organizing for growth. He developed five laws of Sunday school growth, organizational principles that helped churches overcome the natural barriers of church growth. In his books, Flake encouraged churches to devote five percent of their attendance to the ministry of administration. This included some who use their gift of administration in high profile positions such as Sunday school superintendent, but it also included others who exercise their gift in a less public manner.

Carol was the secretary in a church where the idea of a female administrator was incompatible with their view of women in ministry. For a person like Carol gifted in administration, that situation must have been frustrating. She faced a situation common to women who want to use their administrative gift to help their conservative evangelical church become more effective.

The people who worked with Carol never heard her complain. Instead, she determined to use her spiritual gift within the limits of her context. As she organized the church office to run more efficiently, her giftedness became evident to all. Soon various committee chairmen were asking her to serve with them on committees responsible for administering various ministries from outreach to discipleship training. As she faithfully used her gift, new opportunities for ministry became available to her. She did not hold an administrative title, but before long, when anyone wanted to know what was really happening in the church, they would just ask Carol.

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[1] Robert G. Rayburn, Foreword to *Management for the Christian Worker* by Olan Hendrix (Santa Barbara, CA: Quill Publications, 1976).

Martin was a different kind of administrator. He began attending a new church in his town just about the time a major problem was beginning to discourage the people and hinder growth. Martin's special training enabled him to look at the situation differently, find a workable solution to the problem, and help the church continue growing.

Recognizing Martin's unique gift, his pastor asked him to take on another problem area in the church, the Sunday school. As the new Sunday school superintendent, he made organizational changes that encouraged continued growth. Bible study group leaders once more felt good about serving in that ministry of the church.

Martin noticed that many who visited the worship services a few times were not becoming involved with the church on an ongoing basis. After discussing the problem with his pastor, he enlisted a number of others in a special effort to greet visitors and network them into Bible study groups within two weeks of their initial visit to the church. As the new system was implemented, church growth accelerated.

At first glance, Carol and Martin appear so different it is hard to imagine they could have much in common. Time has demonstrated both are gifted administrators who learned how to use their gift in unique ministry opportunities. If God has gifted you in administration, you can have a personally fulfilling ministry just like Carol and Martin. It begins with understanding the nature of administration, management functions and activities, the difference between leadership and administration, and the attitude that tends to characterize gifted administrators.

## The Nature of Administration

Two different Greek words are used in the New Testament to describe different aspects of this spiritual gift, as mentioned in the introduction. When Paul wrote about gifts to the Romans, he used the Greek word *proistemi* which emphasizes a charismatic approach to administration. When writing the Corinthians, the apostle used the Greek word *kubernesis* which emphasizes a cybernetic approach to administration.

*Proistemi* (Rom. 12:8) means "to stand before." In the Roman context, this word was widely used of the wealthy Roman who used his influence and wealth to help others. As a result, this individual built a following through the charisma that developed between himself and his followers.

*Proistemi* also implied the idea of attending to a matter with care and diligence. Christians are encouraged to be careful to "maintain" good works as an evidence of their faith (Titus 3:8, 14). This word is used several times in Scripture to describe one who carefully and diligently rules in the church (Rom. 12:8; I Thess. 5:12) or the home (I Tim. 3:4-5, 12).

*Kubernesis* (I Cor. 12:28) referred to the steersman who piloted a ship (Acts 27:11; Rev. 18:17). Commenting on Paul's use of this term to describe

administrators, Charles Swindoll writes, “Administrators calmly guide ministries through dangerous seas, undeterred by thrashing winds above and ominous rocks below. They have the vision to see the goal and the skill to guide people to it.”[2]

This Greek word is also the root of the English term cybernetics. This term describes the systems used in programming computers. Cybernetic administrators tend to administer through systems reflected in standard policies and procedures. They make decisions in individual cases based on predetermined values and standards that are applied in every situation.

Paul’s use of these two terms to describe this gift is interesting. Sometimes administrators argue about a people-centered versus a project-centered approach to administration. In this debate, the *proistemi* administrator would tend to be more people-centered. In contrast, the *kubernesis* administrator would tend to be more project-centered. Paul’s use of both these words to describe this gift suggests the two approaches do not have to be mutually exclusive. Gifted administrators need to learn to balance their project-orientation with the needs of the people involved in the project.

## Management Functions and Activities

The word “administration” refers broadly to managing human, physical, and financial resources. This is accomplished through four basic management functions: (1) planning, (2) organizing, (3) leading, and (4) controlling.

*Planning* involves projecting the future; establishing objectives; developing policies, programs, procedures, and schedules for accomplishing those objectives; and budgeting adequate resources for the task.

*Organization* involves developing an organizational foundation, delegating responsibilities, and establishing interpersonal relationships.

*Leading* involves making decisions; communicating ideas; and selecting, enlisting, training, and motivating people.

*Controlling* involves establishing performance standards, then measuring, evaluating, and correcting performance on the basis of those standards.

## Administration and Leadership

Sometimes the gift of administration is called the gift of leadership. It is easy to see how this conclusion may be reached. Gifted administrators are sometimes looked to as leaders in a church because of their organizational skills. Many churches tend to be poorly organized, so those who can effectively organize people often become the leader of the group.

However, not all administrators are leaders. Many elect to serve in less prominent roles in their church, content to use their gift in addressing the details

[2] Charles R. Swindoll, *He Gave Gifts* (Anaheim, CA: Insight for Living, 1992), p. 41.

involved in administering an ongoing ministry like Sunday school or in organizing special project like the annual stewardship banquet or a summer day camp. For every administrator who stands out as an important church leader, there may be a dozen others in the same church using their gift just as effectively in a less public role.

The gift of administration and the science or art of leadership are different. While administrators can be great leaders, others who are not gifted in administration can also be effective leaders. Indeed, some of the most effective leaders I have known and worked with during my ministry were sadly lacking in administrative skills. They lead from their strengths and unique giftedness and rely on gifted administrators to keep things on track through their management of resources.

The New Testament also appears to distinguish between administration and leadership. While one of the Greek words describing this gift portrays the gifted administrator as “standing before” others, another word is used to describe leadership. The Greek word *hegeomai* means “to go before.” This term is used to describe Christ’s leadership in a context that suggests leading through shepherding (Matt. 2:6). Also, it is used of church leaders three times in one chapter in a context which suggests that gifts other than the gift of administration may have been exercised (Heb. 13:7, 17, 24).

Understanding the difference between administration and leadership may help resolve a dilemma facing many Christians who desire to use their gift of administration in their church but who may not have other leadership qualifications. As important as basic management skills are to a leader, other factors such as one’s emotional and/or spiritual maturity, basic understanding of the Scriptures, and so forth, may prevent a gifted administrator from holding a specific office in the church.

How do we resolve this problem? First, we need to recognize the difference between the gift of administration and the science or art of leadership. There is no restriction in Scripture on who may exercise the gift of administration. Second, we need to recognize the difference between the office and ministry. While certain administrative offices are necessarily limited to qualified candidates, a creative administrator otherwise unqualified to hold a specific office can be engaged in a significant administrative ministry within existing limits.

Good leaders who lack administrative skills will expand their ministry base by learning to work closely with a gifted administrator. Many pastors look to their secretary/administrative assistant to administer the church office, organize the church’s master calendar, even manage their personal finances. Indeed, some pastors become so dependent upon their secretary that if they leave the church and accept another pastorate, they may offer their secretary a job in the new church.

## The Administrative Attitude

While administration often refers to management, it also refers to what might

be called “the administrative attitude.” The only specific biblical instruction directed toward those gifted in administration is that they do it “with diligence” (Rom. 12:8). That word “diligence” is worthy of a second look.

The Greek word *sponde* is used in a variety of ways in the New Testament and suggests something about the attitude that tends to characterize the gifted administrator. The word is derived from the verb *speudo* meaning “to hasten” and is used in a context that suggests *acting quickly* (Mark 6:25; Luke 19; 2 Tim. 4:9, 21; Titus 3:12). It also describes one who *acts carefully* (2 Cor. 7:11-12) and may describe one who *acts compulsively,* out of an earnest desire to act (Gal. 2:10; Eph. 4:3; I Thess. 2:17; 2 Peter 1:15). Also, it describes one who characteristically acts *compassionately* (2 Cor. 8:16). Finally, the administrative attitude is reflected in one who *acts consistently* (2 Tim. 2:15; Heb. 4:11; 2 Peter 1:10; 3:14).

Perhaps you know someone with that kind of attitude that seems to permeate everything he or she does. Maybe you met such a person in the mirror this morning. If so, it is important to understand that is part of what it means to be gifted in administration. Not everyone can or should have that kind of attitude, but administrators won’t survive long without it. Nor will they survive long if they insist upon imposing that attitude on others who are gifted differently.

CHAPTER TWO

# Establishing Personal Goals and Priorities

"There is time enough for everything in the course of the day if you do but one thing at once; but there is not time enough in the year if you will do two things at a time." Few people involved in administration would dispute the truth of Lord Chesterfield's observation. How unfortunate that so many of us have learned this lesson by experience.

One of the first steps in getting organized involves establishing goals and priorities. Many things could be done, and many things should be done. As we begin to understand our own limitation we quickly realize we cannot do everything. That is one reason God has gifted others on our ministry team differently. Each of us can use our different gifts to accomplish different tasks. Our individual goals and priorities help us determine which of the many good things that could and should be done are the best things for us to take on personally. In one sense, setting priorities is determining what *not* to do.

Both goals and priorities grow out of dreams. Without a vision, people perish (Prov. 19:18). But too often we err in one of two extremes in developing a personal vision. Sometimes we are blinded to what could happen and have a vision so limited that little time and effort is required to make our dream a reality. But a biblical vision should challenge us over an extended period of time (Hab. 2:3). At the other extreme, we may dream of something so big it begins to overwhelm us. Nothing depresses our spirits like a deferred hope (Prov. 13:12).

How then can we establish personal goals and priorities that avoid both of these extremes? This involves a process of understanding our personal mission, then setting goals that consistently reflect our priorities. This process also involves taking time periodically to evaluate our goals to insure that we are still on track.

## Defining Your Personal Mission Statement

In recent years, many businesses began to recognize the importance of developing a corporate mission statement. This brief statement summarizes the fundamental commitment of the corporation and identifies its primary reason for being. Often mission statements are posted prominently in the place of business. Sometimes a business may even invite their public to evaluate how well they are living up to their mission statement.

Evangelical ministries are also recognizing the importance of developing a mission or ministry statement. Many have gone through the process of developing a concise, easy-to-remember statement which reminds them of their purpose and defines God's vision for their ministry. An increasing number of churches are posting their mission statement prominently in their building, on

their church sign, and on church literature including their Sunday bulletin and church letterhead.

Mission statements are not just for churches and corporations. Developing a personal mission statement can help each of us identify a priority goal in life that then becomes the basis of making important decisions in all areas of life. Our individual mission statement should reflect the way God has gifted us, our personal desires or passion for ministry, and other unique factors in our personality and background.

As you prepare your mission statement, consider two questions. First, if you could do anything at all for God, and there were no limitations on you (i.e., resources, etc.), what would it be? This question will help you to focus on your preferred mission in life. Second, how has God uniquely enabled you to accomplish that mission? This question will help you focus on a more specific aspect of your mission, your primary approach to ministry. Let's work through this process together.

What would you like to do for God? Some Christians have been conditioned to believe it is wrong to desire this kind of involvement, but as we walk with God, He gives us desires He intends to fulfill in our life (Ps. 37:4). Sometimes a desire may be a first step in God calling a person to a particular ministry (I Tim. 3:1).

This does not mean every desire would make a worthy mission statement. One of the goals of our Christian life is to "do all to the glory of God" (I Cor. 10:31). Before assuming a personal desire would make a worthy mission statement, we should ask, "How would accomplishing this objective bring glory to God?"

For as long as I can remember, I have had a consistent desire to be involved in evangelism and revival. Over the years, I have come to express that desire in the context of *helping people discover and develop a personal relationship with God.* My desire is the basis of a worthy mission statement because God is glorified as people are converted and experience significant spiritual growth (John 15:8).

Many specific things may bring glory to God including building a temple (Hag. 1:8), praying for a specific request (John 14:5), bearing spiritual fruit (John 15:8), suffering for the cause of Christ (I Peter 4:14), even eating and drinking with a right spirit (I Cor. 10:31). But it is also possible to do each of these things in a way that does not give God the glory He is due. We bring glory to God when we recognize the lordship of Christ in our life (Phil. 2:11) and use our spiritual gift(s) (I Peter 4:11) as an act of faith (John 11:40) to accomplish God's will (John 17:4; 2 Thess. 1:11-12).

After identifying your passion for ministry, the next step involves identifying a personal ministry focus. To determine your personal ministry focus, look at the unique gifts, personality, background, and learned abilities God has given you. How can you use your gift of administration to accomplish your mission? Is there something unique about who you are that might enable you to do something

others cannot? Your age, ethnic background, and experience may open doors to you that would not be open to others. What special skills have you acquired that may suggest a specific ministry strategy? We have all acquired certain abilities through a variety of learning experiences. These questions will help you focus on the unique way you can accomplish your dream.

Each spiritual gift suggests an area of ministry strength (see chapter seven). Knowing your gift will help you recognize various ministries for which you are gifted. As you look at these broad ministry areas, aspects of your personality and background will help you narrow your focus. If you want to reach people in your community for Christ, your gift of administration may enable you to organize various new outreach activities or manage an existing outreach ministry making it more effective in reaching people. Other factors will help you determine if you should organize a visitation evangelism outreach or evangelistic home Bible study. Your racial, ethnic, linguistic and/or socioeconomic background might further help you focus on the kind of people you want to reach.

Sometimes finding a specific ministry focus takes time. Over the years, various individuals have told me they believe I have a unique approach to communicating biblical truth at a level where people live. Therefore, my ministry focus involves *communicating biblical principles to effect significant lifestyle changes in others.* Choose a ministry focus that enables you to minister out of the strength of your gift, personality and background.

The next step in this process is to write the mission statement itself. When writing the statement, you should do several things. First, recognize your motive in ministry is to glorify God. Next, identify the specific means by which you intend to glorify God. Then, identify broadly the primary means by which you are most likely to accomplish that goal. In working through this process, I have developed the following personal mission statement: *To glorify God by communicating biblical truth to effect significant lifestyle change in others, helping them discover and develop a personal relationship with God.*

My mission statement is an expression of who I am and what I believe God wants me to do with my life. Someone else may choose *to glorify God through providing administrative leadership to church ministries, helping them to practice good stewardship of the resources entrusted to them.* Another may believe his or her mission is *to glorify God by encouraging other Christians through writing and singing edifying Christian music.* Yet another may define his or her mission in terms of *glorifying God by underwriting the costs of efficient evangelical ministries that are impacting inner-city youth with the Gospel.*

Each of these mission statements is unique to a certain type of person. They reflect their interests, giftedness, and values. Using this process, you are likely to come up with a different mission statement. You are a different person. God may have gifted you differently. You have unique experiences that have equipped you for ministry in a special way. You may have a burden or passion for ministry among a specific people group or subculture. Recognize these unique factors of your identity as an indicator of the mission for which God has equipped you.

Before leaving this subject, one final thing needs to be noted. **Your mission statement should reflect your ultimate goal in life at this moment.** This frees you from trying to be like someone else, even if that someone else is who you used to be. The mission statement you develop today may not reflect your life goals in twenty or thirty years. As God changes you personally, review your mission statement periodically and adjust it to reflect the changes in you.

## Setting Goals that Reflect Your Priorities

Once you have prepared a personal mission statement, you can begin developing goals that reflect your priorities. These goals hold the potential of becoming the single most significant motivating factor in your life. They will give you a target to work toward in all you do. Just as your mission statement identifies your personal priorities in life, your goals will direct your energies to help insure that you accomplish what is important.

Goals are a statement of faith. When we set a goal, we express something we believe God wants us to accomplish. It is not surprising, therefore, that the single greatest reason people don't set goals is also the single greatest reason people hesitate to believe. "The fear of man brings a snare, but whoever trusts in the Lord shall be saved" (Prov. 29:25). Many people refuse to set goals because they are afraid of failure.

This fear of failure is more widespread than you might imagine. Recently, the CEO of a successful franchise network told me he no longer asks his franchise owners to set goals. Instead, they prepare "target plans." He found the people he works with developed a negative attitude toward goals because they viewed themselves as failures when they missed their goal, even when they came close. Now they are learning to aim for the bull's-eye (goal) but recognize success when they hit the target. Placing one's goals in the center of a target helps some people overcome their fear of failure.

There is a second reason why some Christians hesitate to set goals. They view goal setting as an intrusion into the work of the Holy Spirit. However, the Bible says, "A man's heart plans his way, but the Lord directs his steps" (Prov. 16:9). The balance suggested in this verse is that which the gifted administrator continually strives to achieve. God has given each of us the ability to make significant decisions about life, yet He reserves the right to intervene at any point and redirect our steps (James 4:13-17).

As you prepare your goals, begin by asking God for wisdom (James 1:5). Wisdom involves viewing all of life from God's perspective. Then determine what you believe God wants to do through you. Look at the opportunities available to you at this time. Which options will best enable you to realize your objective? Then write a goal that is likely to produce the end result you desire in the context of the best opportunities available to you. Finally, develop and implement a workable strategy to insure that goal is realized.

**Evaluating Your Written Goal Statements**

As important as goals are, simply having a written goal statement or target plan will not guarantee success. Some goals may even guarantee failure. The gifted administrator needs to learn not only how to write goals, but how to evaluate written goal statements to make sure they are worthy goals.

There are different ways to evaluate goal statements. One method is based on the acrostic SMART. SMART goals are defined as **S**pecific, **M**easurable, **A**ttainable, **R**eachable, **T**imetable goals. These five qualities help you write good goals that will work for you. Another approach involves comparing well-written and poorly written goals. When you write your goals, use the following chart to help you evaluate and improve them.

**EVALUATING YOUR GOALS**[3]

| *Well-Written Goals* | *Poorly Written Goals* |
|---|---|
| Stated in terms of end results. | Stated in terms of process or activities. |
| Achievable in definite time | Are never fully achievable. No specific target dates. |
| Definite as to what is expected. | Ambiguous as to what is expected. |
| Practical and feasible. | Theoretical or idealistic. |
| Precisely stated in terms of quantities, where applicable. | Too brief and indefinite or too long and complex. |
| Limited to one important goal per or statement. | Written with two or more goals statement. |

Even though dysfunctionalism has become the norm for many people today, those gifted in administration will quickly become frustrated and irritated if a significant degree of consistency is not maintained in their life. Writing goals for each of the seven areas of your life that are consistent with your mission statement will help nurture consistency. This involves writing (1) spiritual, (2) physical, (3) financial, (4) social, (5) personal growth, (6) family, and (7) career goals that will help you focus your energies in a single direction.

[3] Edward R. Dayton and Ted W. Engstrom, *Strategy for Living* (Glendale, CA: Regal Books, 1976), p. 50.

Establishing personal goals and priorities is the first step in the administrative process. These goals are the basis upon which plans are made, people are involved, responsibilities are assigned and decisions are made.

CHAPTER THREE

# Preparing and Implementing Effective Plans

"He who fails to plan, plans to fail." The truth of this statement is almost universally recognized. It is not enough to have dreams and goals. Most jobs don't get done nor are goals reached unless someone makes a plan. Planning is the process of enabling dreams.

Once goals and priorities have been established, the next logical step in the administrative process is that of preparing and implementing effective plans. This begins with an accurate understanding of your present situation. Then plans are formulated to help take you from where you are to where you want to be as reflected in your goals. In the process of planning, various planning tools and strategies may be utilized. Although most administrators could lay out effective plans without the involvement of others, effective administrators realize that plans prepared with the assistance of others have greater acceptance by others and are usually easier to implement.

## Finding a Starting Point

Planning begins with first understanding the present situation. In 1858, Abraham Lincoln stated, "If we could first know where we are, and whither we are tending, we could better judge what to do and how to do it." His words still identify an important step in the planning process.

Plans are a statement of how you intend to move from your present situation to that assumed in your goals. Understanding where you are is the first step of every journey. Determining which direction to fly to get to London, England, begins with knowing whether you are in Rome, Moscow, Tokyo or New York. Your starting point significantly impacts the direction you take to arrive at your goal.

As you develop ministry plans, take time to understand the present condition of the ministry for which you are planning. Organizing a Sunday school for growth begins with knowing the present base attendance, number of workers involved, average class size, available building space, etc. Planning for an evangelistic community outreach involves knowing some things about the community you are trying to reach. Taking time to know your present situation will help you avoid the problem of making plans that are doomed to failure.

How can we know our present situation? One way is to ask questions. Talk to people presently involved and ask them about their perceptions of the situation. Often a gulf develops between Sunday school teachers and departmental superintendents because those in administration lose touch with the reality of the

classroom. The superintendent plans an attendance campaign that fails because he or she fails to understand the present situation.

As you begin planning, poll others involved in ministry or with a strong interest in being involved for their ideas. Not only will you gather data you might otherwise overlook, you will also gain valuable insights as others view the situation from their different gifts.

## Turning Your Goals into a Workable Strategy

When you know your present situation and where you want to go, take inventory. What in your present situation could help you achieve your goals? What in your present situation might hinder you from achieving your goals?

If an administrator is involved in launching a new children's ministry in his or her church, listing the helping forces and hindering forces early in the planning stages will improve the likelihood of a successful beginning. Helping forces might include the availability of a gym or large recreational room, a large number of children who would likely attend, the availability of parachurch children's ministries to help guide in the planning process, wide support for the idea within the church, and several individuals who have already indicated a willingness to help. Hindering forces might include a lack of budget funds to cover start-up costs, the absence of key leaders responsible for the ongoing ministry, differing views on the specific children's program or type of program to begin, a need to adjust scheduling to accommodate the new children's ministry, and a shortage of the total number of workers needed.

As the administrator works through the planning process, he or she needs to consider the various helping and hindering forces. How can the helping forces be utilized to their greatest potential? How will the hindering forces impact the plan? What needs to be done to turn a hindering force into a helping force? In working through these questions, the administrator can develop a plan relevant to the specific situation that has a greater likelihood of success.

In light of your helping and hindering forces, what steps should you take to insure you realize your goal? List each step and number them in order. As you review each step, ask yourself, "Does this step really involve two or three steps?" Usually it is better to have many smaller steps that are achievable than to have fewer larger steps that may or may not be achieved.

Be flexible as you prepare your plans. Often there is more than one good way to accomplish a goal. Choose the best way in light of your understanding and expectations of the situation in which you find yourself, but be willing to change as the situation changes. An administrator in a smaller church may organize a monthly workday to maintain the church facilities, but as the church grows and hires a maintenance staff, the monthly workdays are no longer necessary. Because the situation changed, a better way to deal with the problem of church maintenance is utilized.

## Seven Steps to Making Effective Plans

Effective planning involves (1) projecting the future; (2) establishing objectives; (3) developing policies, (4) programs, (5) procedures, and (6) schedules for accomplishing those objectives; and (7) budgeting adequate resources. Before implementing your plans, be sure you have taken each step and are confident you have a plan that is likely to succeed.

**Projecting the future** is sometimes called "forecasting" in management literature. This is the work an administrator does to estimate future trends and conditions. These projections are not just wishful thinking, but we project the future based on present trends. If conditions remain the same, what is likely to happen? As you project the future, consider two important factors. First, conditions never remain the same. A church that experiences limited growth in a stable community is likely to experience significant growth as a new subdivision is developed near the church building. Second, as you work toward achieving your goals, you will introduce new factors into the equation. When the administrator reorganizes a class Sunday school into a departmental Sunday school and organizes a *Friend Day,* attendance will increase and may even double during a three-month period.

**Establishing objectives** is the administrative work of setting goals that reflect the priorities expressed in the mission statement of the church and/or ministry. This aspect of the planning process is discussed more fully in chapter two.

**Developing policies** is also an important part of planning. Policies are standing decisions that apply to recurring questions and problems. Sometimes policies are established by precedent. When a church moved from a public school into their new facilities, people in the community began asking the church if the facilities could be rented for weddings. The pastor's response to the first caller became a policy by precedent, repeated by the church secretary to the next twenty who called. Later the church board drew up a formal policy statement outlining who could and could not use the church for weddings, and what would be involved when a wedding was conducted. The statement was copied and sent out to those who called about weddings.

**Programming** is the administrator's work in establishing the sequence and priority of steps to follow in establishing the sequence and priority of steps to follow in reaching the goal. Closely related to programming is the work of developing and applying standardized procedures by which the work is done and establishing a time sequence for each program step (scheduling).

Gifted administrators are responsible for developing procedures and schedules to involve church members in reaching goals and to follow through with any outside services. For example, in a building program, to cut construction costs, administrators schedule people pouring a concrete floor some time before those putting the tile or carpet on the floor. They look at the program to determine the sequence and priority of steps in the construction program, communicate the

job specifications, enlist people to do the job, then *schedule* their involvement in light of the building plans.

**Budgeting** is also an important part of planning. Jesus warned people to count the costs before undertaking a project (Luke 14:28-35). In budgeting, administrators allocate the necessary resources to accomplish the goal. Your dreams will not be realized if you can't afford to pay for them. Part of planning involves determining *how* to pay for your plans.

## Planning Tools You May Find Helpful

The work of planning can be made easier by using proven tools. Perhaps the most common planning tool used by effective administrators is the "things to do" list. At the end of each day, take time to list everything you need to do the next day. Then review and prioritize your list. The key to making a "things to do" list work for you is to commit yourself to doing one thing at a time until each item on the list is completed. Do the things that are most important first. Things that are not finished today are reevaluated and placed on tomorrow's list if necessary.

Another tool used by some administrators is a planning work sheet. This work sheet allows you to organize a plan on a single sheet of paper. Begin by writing your goal at the top of the page. Then describe the present situation, listing both the helping and hindering forces in place. Finally, list the steps by which you plan to achieve your goal.

A variation of the planning work sheet is the PERT Chart. The PERT acronym stands for **P**rogram **E**valuation and **R**eview **T**echnique. The PERT Chart enables the administrator to picture the process by which a goal is achieved. When preparing a PERT Chart, begin by listing everything that needs to be done, then place each job in the correct sequence. Estimate the time involved in each step and make an arrow diagram of this information. Next, estimate the total time needed for this project. As you survey your chart, look for potential bottlenecks in the schedule and make any necessary adjustments. Finally, expedite the schedule. Throughout the life of the project, you can use your chart to review progress and quickly deal with any problems that arise.

## Who Is Involved in Planning?

One of the most difficult yet most important planning steps for administrators is that of involving others in the process. Because of their unique abilities, administrators know they can produce a better plan faster than others involved in the project. Involving others in the planning process is often viewed as one more hurdle being placed in the way that can only serve to delay things further. Actually, involving others in planning can help accelerate the process.

In order for a plan to work, those most directly involved need to support it. An administrator may develop a great strategy for reaching a high school campus, but if the youth pastor and students in the youth department are not sold on the approach, it is not likely to be implemented. On the other hand, if the youth pastor and key student leaders are consulted in the process, the plan would likely

receive their enthusiastic support. Taking the time to involve others, in this case, insures the plan is utilized and the campus is reached. The unspoken thought seems to be, *OUR goals* are good goals; *YOUR goals* are bad goals.

In recent years the business community has begun using “bottom’s up management” as a fundamental part of their planning strategy. In the past, plans were made at the executive or management level and directives sent down to workers. Today, workers are invited to contribute to the planning process by contributing suggestions, participating in think-tank sessions, and alerting management to problems at the factory level in implementing plans. Businesses have adopted this approach to management because it works. Not only are good plans made, but workers take greater pride in the work they are doing and do a better job.

Applying the principles of “bottom’s up management” to your planning strategy could have similar benefits in your ministry. By utilizing team members with different gifts and interests, you can develop better plans as you incorporate their perspective on particular problems. Also, when people are involved in the planning process, your task of involving and motivating them in ministry will be much simpler.

## THINGS TO DO LIST

*Things Which **Must** Be Done Today:*

1.
2.
3.
4.
5.
6.

*Things Which **Should** Be Done Today:*

1.
2.
3.
4.
5.
6.

*Things Which **Could** Be Done Today:*

1.
2.
3.
4.
5.
6.

## PLANNING WORKSHEET

*Mission Statement:*

*Goal Statement:*

*These Things **May** **Help** Me Achieve This Goal:*

1.
2.
3.
4.
5.
6.
7.

*These Things May* **Hinder** *My Achieving This Goal:*

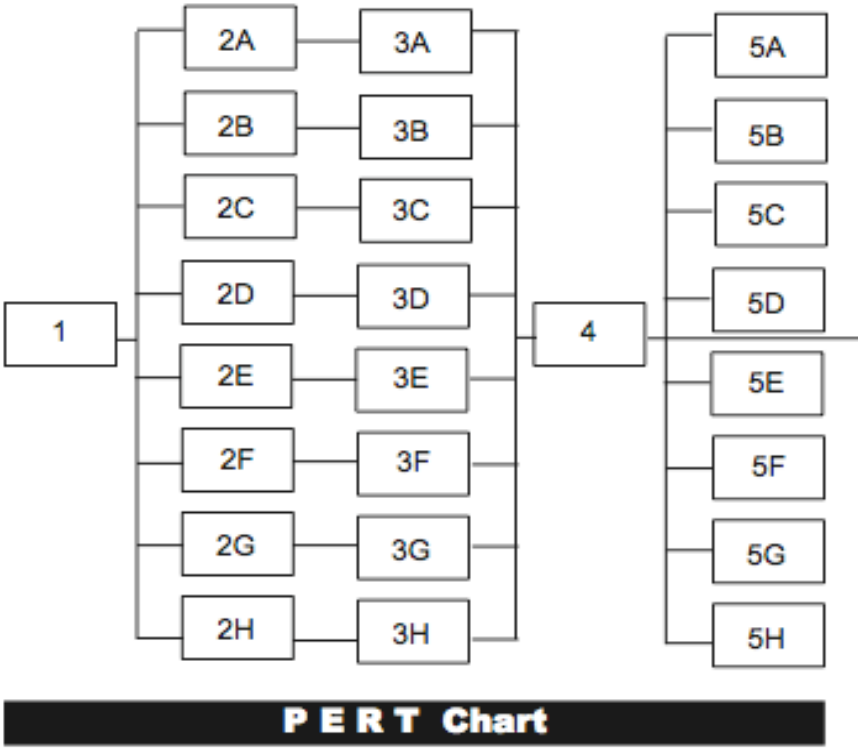
1.
2.
3.
4.
5.
6.
7.

*These Steps* **Need To Be Taken** *To Realize This Goal:*

1.
2.
3.
4.
5.
6.
7.

## Program Evaluation and Review Techniques (PERT CHART)

The following chart illustrates the process by which a church budget was prepared with significant congregational input in the process.




PERT Chart

KEY

1. Ministry leaders are invited to be part of budget process.
2. Each ministry committee identifies goals and proposed budget plans to reach those goals.
3. Ministry committees submit budget proposals to finance committee.
4. Finance committee evaluates merits of each request.
5. Finance committee meets with ministry committees to discuss budget disputes and achieve consensus.
6. Proposed budget is submitted to church board.
7. Proposed budget is adopted by the church congregation.

A. Trustees propose salary adjustments for staff.
B. Worship committee proposes budget for worship-related ministries.
C. Discipleship training committee proposes budget for educational ministries.
D. Social committee proposes budget for fellowship-oriented ministries.
E. Evangelism committee proposes budget for outreach ministries.
F. Missions committee proposes budget for missions outreach.
G. Building and maintenance committee proposes budget for maintaining facilities.
H. Staff proposes budget for administrative expenses.

CHAPTER FOUR

# Involving and Motivating Others in Ministry

Have you ever noticed the words God used to describe Christians in the New Testament? They are primarily plural nouns (brethren, children, disciples, priests, saints) or collective nouns (flock, nation, people). What a contrast to our highly individualistic approach to Christianity in the West!

One of the most important responsibilities of the gifted lay administrator in the church is to help highly individualistic Christians become an effective part of the ministry team. When God calls His people to ministry, He calls them to be a part of a *ministry team.*

Christians use the expression "the priesthood of the believer" to describe the biblical teaching of lay ministry involvement. Sometimes this doctrine is distorted to justify Christian service that is independent of what others may be doing for God. But in the context of the biblical priesthood, priests served God in companies (1 Chron. 24:1-19). The biblical model for effective ministry is *Team Ministry*.[4]

The need to influence others to become involved in ministry as part of the team creates an ethical problem for some administrators. They believe using means to enlist and motivate people may interfere with the work of the Holy Spirit in leading people into ministry. While God truly moves (motivates) people to do His will, God does not work independently of people. This principle is illustrated in the biblical accounts of two significant conversions. God could have convinced the Ethiopian eunuch to be baptized without Philip's involvement, but He specifically sent Philip for that purpose (Acts 8:26-40). Likewise, Saul of Tarsus came to recognize Jesus as the Messiah in an unusual experience, but God sent Ananias for the purpose of baptizing this newly converted Pharisee. When God wants people to do something, He usually uses others to motivate them to do it.

Administrators face a real ethical issue. This issue relates to the question of when "motivation" becomes "manipulation." While we must do what we can to motivate people to be involved in ministry, it is just as important that we recognize the liberty God has given people and are careful not to manipulate them into doing something we (as opposed to God) want them to do.

## How to Spot a Manipulator

Sometimes it is hard to tell the motivator from the manipulator, especially when we look at results. Both may experience some degree of success in enlisting people in ministry. But the manipulator, who usually has a negative self-

[4] Larry Gilbert, *Team Ministry: How to Find Meaning and Fulfillment through Understanding the Spiritual Gift within You* (Forest, VA: Church Growth Institute, 1987).

image and inferiority complex, uses means that are incompatible with biblical values to convince people to sign up.

In his book *Keys to Effective Motivation*,[5] Reginald McDonough describes ten different types of manipulators. He calls these people (1) the influence peddler, (2) the people' choice, (3) the weakling, (4) the calculator, (5) the omnipotent father, (6) the divine messenger, (7) the martyr, (8) the injustice collector, (9) the critical parent and (10) the voice of experience. By learning how to recognize and respond to these manipulative types, we can avoid their error as we work to motivate others.

McDonough describes each of these types with an expression that summarizes their basic approach to manipulating people. The *influence peddler's* appeal is summarized in the expression, "I'll scratch your back if you'll scratch mine." The *people's choice* may begin his or her appeal with the statement, "A lot of people have talked to me and they say…" The *weakling* is a passive manipulator who tries to guilt-trip people with the appeal, "You wouldn't hurt me, would you?" The appeal of the *calculator* is summed up in the expression, "The facts are very plain to me." The *omnipresent father* is characterized as saying such things as, "If only you had listened to me" and "I could have told you that would happen."

The *divine messenger's* appeal is expressed in the statement," I've received a special revelation from God." The *martyr* attempts to make people feel guilty by making statements like, "Look what I've given up for the church." The *injustice collector* tries to win sympathy for his or her cause with statements like, "No one ever listens to me." In contrast, the *critical parent* attempts to use shame to achieve his or her desired results and makes statements like, "No self-respecting person would dare give less than his best." The last of McDonough's manipulative types, the *voice of experience,* attempts to put people down as rookies with statements like, "Someday you'll be able to understand what we are discussing."

Some Christian administrators resort to manipulation because it works. Each of these approaches is effective in involving certain types of people in service. But the results achieved by the manipulator are rarely lasting. Those who are enlisted into ministry positions by manipulative administrators usually quit within a few months. Then the manipulative administrator is busy looking for more workers. Eventually, enlisting workers becomes a major headache and source of frustration in his or her ministry.

## Enlisting People According to Their Spiritual Gifts

Some manipulators recognize the shortcomings of their enlistment strategy but continue to use it as a means of "buying time" until the right person can be found for the job. But do they know what this purchase really costs? The person

[5] Reginald M. McDonough, *Keys to Effective Motivation* (Nashville, TN: Broadman Press, 1979), pp. 47-68.

who has been manipulated into an unsuitable ministry will be less reluctant to become involved in a more suitable ministry opportunity later. As the realization of what has happened becomes more apparent to other Christians, the credibility of the manipulative administrator is diminished. The administrator that justifies manipulation as a means to achieve certain otherwise worthy ends is on the road to self-destruction.

There is a better way to involve people in meaningful ministry experiences. This involves enlisting people to serve according to their unique *giftedness.* The goal of the administrator is to find and enlist the right person, in the right place, to do the right thing, in the right way, with the right tools, at the right time, for the right purpose. If God has already uniquely equipped an individual for a particular ministry emphasis, the wise administrator will seek to enlist that person into a ministry in which his or her spiritual gifts can be utilized most.

In the past, many administrators began with a position and looked for people to fill it. Today, effective administrators are beginning with people and looking for a position that enables them to serve effectively. Begin your enlistment strategy by having people complete a *Spiritual Gifts Inventory.* Then help them interpret and evaluate the results (see appendix). When you have identified their dominant gift(s), discuss specific ministry opportunities available for individuals with that kind of gift mix. Most people will rise to the challenge of ministry when they realize how God has equipped them to serve.

Some administrators may struggle with this approach to enlisting people into ministry. This is especially true of administrators who tend to be more project-oriented than people-oriented. “What if there is no one gifted for a particular ministry?” one might ask. If we believe God gifts His church for the ministry He wants it to accomplish, then we can only conclude the absence of a gifted person means God doesn’t necessarily want that church involved in that ministry. But before you begin shutting down ministries, be certain gifted people aren’t hiding somewhere. A gift-oriented approach to enlistment means involving the whole body in the work of the ministry.

## How to Keep People Motivated in Ministry

Too often, motivating people in ministry is portrayed in the context of a mule being led by a carrot suspended from a stick just out of reach of the mule. The theory is that the mule will move forward to get the carrot. The problem is that when the mule moves forward, so does the carrot. This approach to motivation may work well with mules, but not many administrators are involved in mule management. Instead, we are involved in people management, and people are not mules (Psalm 32:9).

Dr. Frederick Herzberg’s Motivator/Hygiene Concept helps us understand how to keep people motivated in ministry. Dr. Herzberg studied employee motivation and noted that some employer attempts to motivate employees failed even though a real benefit was offered to employees. He identified two sets of

conditions which affected employees in the workplace, *motivators* and *hygiene factors.*

Dr. Herzburg concluded motivators had the power to satisfy an employee and lack of hygiene factors tended to demotivate a person. His research suggested that the five most important motivators were (1) achievement, (2) recognition, (3) the work itself, (4) responsibility, and 5) advancement. The five major hygiene factors were (1) company policy and administration, (2) supervision, (3) salary, (4) interpersonal relations, and (5) working conditions.

Although Dr. Herzberg's research dealt with motivating employees in a business context, the principles underlying his conclusions may also be applied in a ministry context. Herzberg's motivators describe people's relationship to what they do. His hygiene factors describe their relationship to the environment in which they serve. The primary function of these hygiene factors is to prevent dissatisfaction.

The first step in keeping people motivated in ministry is to help them retain a sense of personal fulfillment in their work for God. When people use their spiritual gift(s) in ministry, they are more likely to experience personal fulfillment than those who work outside their sphere of giftedness. Other factors impacting "job satisfaction" include: (1) being recognized as a person, (2) friendliness of others on the ministry team, (3) a sense of being accepted and belonging, 4) a perception of receiving fair treatment, (5) good relationships with others in the chain of command, (6) suitable working conditions, (7) a belief he or she is being heard by other decision-makers, (8) an opportunity to learn and grow, (9) the challenge to stretch and demonstrate abilities, and 10) interest and pride in one's work.

*What can administrators do to nurture a healthy ministry environment?* Five verbs summarize their responsibility in this context: (1) praise, (2) listen, (3) equip, (4) grow, and (5) challenge.

If you want to keep people motivated in ministry, learn to recognize their achievements and give praise where praise is due. Praise is one of the strongest motivational tools you have in your arsenal. Learn the difference between genuine praise and meaningless flattery. Then use your praise to build others and help them realize they are appreciated in their ministry.

Listening also helps keep people motivated. If people feel like they are not being heard, they will eventually become frustrated and withdraw. Because an administrator's communication network can easily become a one-way street, the gifted administrator needs to constantly look for ways and means to hear what others on the ministry team are saying. Things like suggestion boxes, think tanks, ministry planning sessions and workers' conferences will help address this need.

In the business community, some executives have begun practicing MBWA (Management By Walking Around). They schedule time during their day out of the office to walk through the plant. Effective administrators use this management tool two ways. First, they use their MBWA time as an opportunity to

listen to others and their concerns. Second, they take time to observe, recognize achievement, and give praise where praise is due. Great leaders recognize the contributions of others to their success. MBWA is one business tool that can be easily adapted to various ministry settings.

Even the most committed Christian will find working without the right tools a major source of irritation. At work they use the latest software on computers, but in church they are called on to use a manual typewriter or outdated computers and software. One responsibility of the administrator is to insure adequate ministry tools are available to workers. The wise administrator determines how adequate those tools are based on the worker's evaluation of the tool rather than their view of what the budget allows.

People remain motivated in ministry as they grow in ministry. The administrator who enlists should also recognize the enlisted person's need to grow. Growth in ministry is advantageous to both the person ministering and the church in which he or she ministers.

First, as the person ministering grows, he or she usually finds greater fulfillment in doing a job better. Second, as that person begins using what he or she has learned in ministry, the quality of ministry is improved in the church. Administrators should work with others on the ministry team to direct them to continuing education opportunities that may be available (seminars, workshops, books, articles, training videos, cassettes, etc.).

Most people thrive on dreams and challenge. The Bible describes the realization of a desire as "a tree of life" (Prov. 13:12). As people accomplish more than they believed they could, they are motivated to do even more again. For the most part, people turn out much the way you expect them to turn out. Therefore, the effective administrator is one who has learned to think more highly of others on the team than they think of themselves.

Involving and motivating others in ministry is one of the most fulfilling challenges facing the administrator, but it can also be one of the most threatening. Getting other people involved in a project usually means delegating some of the responsibility and authority the administrator might otherwise retain. For many administrators, delegation is one of the most difficult management skills to learn and utilize, but can also become one of their greatest and most rewarding strengths.

CHAPTER FIVE

# Delegating Responsibility and Authority

Perhaps the administrator's great strength is the ability to get a job done through other people. Ironically, the hardest part of the administrative process is often learning how and when to delegate. Research suggests the point at which administrators are most likely to fail is in the area of delegation.

Delegation involves essentially three aspects. *First, delegation involves entrusting responsibility to others.* Administrators are notorious for picking up loose ends and doing them themselves. Effective administrators periodically take time to evaluate their work and determine what others could do more efficiently.

*The second aspect of delegation is a transfer of authority.* A weak administrator may transfer work but fail to give others the authority needed to do the job well. The chair-person of a building committee may delegate the responsibility of painting the gymnasium walls blue, but fail to delegate the authority to (1) choose the particular shade of blue, (2) purchase the paint, (3) enlist others in the project, and (4) secure the tools needed to do the job. As a result, the chairperson wastes time on details that could have been handled by someone else and the person responsible for the job experiences frustration that he or she has no authority to do the job.

*The third aspect of delegation involves establishing lines of communication and accountability.* The administrator may not know everything, but he or she should know who knows. The chairperson of a Christian school board may not know what is happening in the classroom, but he or she needs to know how the communication and accountability network works within the school so information can be accessed when needed.

Most administrators do not need to be convinced of the value of delegation. They know the frustration of missing deadlines and letting important work slide as they consume their time with trivial work. Some may even recognize others on the team who are not doing all they could do, could be trained to do a better job, and/or need to be challenged with a new opportunity. Yet still, they resist delegating.

## Is It Right To Get Others To Do Your Work?

Some Christian administrators resist delegation for ethical reasons. Is it right to get others to do your work? The ethical implications of this question are compounded when administrators are involved in a work associated with the calling of God in their lives. In this context, delegation may appear to be a means of avoiding the work of God. It is wrong to minimize this ethical problem even in the name of more efficient administration.

Before you fail to delegate for “ethical” reasons, ask yourself two important questions. First, “Did God call me to *do* the work or *to get the job done?”* Most evangelical churches recognize they have a responsibility in world missions implied in the Great Commission, but usually choose to “get the job done” by delegating the work to the missionaries they prayerfully and financially support. Second, “When I delegate work, who remains ultimately responsible for its completion?” President Harry Truman had a sign on his desk in the oval office that read, “The buck stops here.” Effective delegation involves establishing accountability and continues to involve you (hopefully in a lesser role) in the process of getting the job done.

There are many other reasons why delegation is resisted. Some administrators have difficulty admitting limitations. This is a problem for administrators whose jobs have grown beyond them, or for Boomers who have been raised with the unique cultural value that they can accomplish anything. Others are reluctant to delegate, desiring to retain control as long as possible. Still others lack confidence in the ability of others on the team to do the job well or are not sure that they can effectively train them. Some administrators fail to delegate because they do not know how to do it.

Although frustrated and overworked administrators may be reluctant to admit it, many fail to delegate because they don’t feel secure enough to delegate. In the context of ministry, that emotional insecurity will ultimately hinder what we do for God. As we understand the biblical principles governing spiritual gifts and recognize the lordship of Christ in His church, we can delegate work to others just as Christ has delegated work to us. He has gifted us in part to equip others for effective ministry (Eph. 4:12) as the means He used to build His church today (Matt. 16:18).

## What Can and Should Be Delegated?

Once the decision has been made to delegate, the next step in the process is choosing what can and should be delegated. You cannot delegate some aspects of your administrative work and still remain the administrator. The chairperson of a social committee is not likely to remain in that position if he or she consistently delegates the responsibility for moderating committee meetings. Other aspects of the work should be delegated to enhance the effectiveness of the administrator. The administrator of an outreach ministry is wise to delegate the task of assigning specific visits to a visitation secretary.

In his book *The Effective Executive,* Peter Drucker suggests three questions administrators can use to evaluate the work they are doing. First, “What am I doing that really does not need to be done at all by me or anyone else?” identifies work that can be eliminated from the process. This may mean withdrawing from a nonproductive committee to free up time that is not used wisely. Second, “Which of the activities on my time log could be handled by someone else as well if not better?” identifies work, which can and should be delegated. Some busy pastors would be less busy if they delegated the responsibility for preparing the church bulletin each week. Third, “What do I do

that wastes other people's time?" alerts the administrator to necessary work-style changes that will free up other team members' time, enabling them to take on additional responsibilities. While accountability is important, some reporting procedures might be streamlined significantly when this question is asked.

*The work you do that could be done by someone else is the work that you may effectively delegate.* Others on your team may be able to do the work better than you if given the opportunity to do so. Every effort should be made to delegate that work to others. Sometime the work that could be done by others is not as obvious.

Occasionally, someone else can do the job in place of the administrator even though the job may not be done better or quite as well. Administrators need to look at delegation as part of the continuing education program grooming others on the team for larger responsibilities in the future.

By delegating some of your work to others, you involve them in greater spheres of ministry than they previously had. Many of the enlistment principles discussed in the previous chapter also apply here. The administrator's job is not only to get the job done through others, but also to help others enjoy and find personal fulfillment in the job they are doing. In the context of a growing church, the job a person accepts today is often significantly different from that which he or she will do a year later.

## Preparing a Job Description

One effective management tool that helps administrators address the issue of delegation is the job description. A job description is a written statement that communicates important information about the nature of a particular task. This tool is often overlooked and not utilized effectively in ministry. In a smaller church, members often have an informal understanding surrounding various church jobs. As the church grows, it becomes imperative to prepare job descriptions for each ministry opportunity.

When a pastor assumed the pastorate of a church that met in an older building, he noticed a note taped to the bathroom mirror that read, "If the toilet doesn't flush, see the pastor." At a meeting of the church board, the pastor commented that as far as he knew, that was the only written job description he had. Then he noted he wasn't sure what he was to do in the event the toilet didn't flush. The board agreed to fix the plumbing and the pastor led the church through the process of more accurately defining the role of the pastor.

While many people may need to be involved in preparing job descriptions for major ministry positions like that of the pastor, deacons, or ministry coordinators, most job descriptions can be prepared by an administrator in consultation with the individuals directly involved in the task. The means by which a job description is prepared and the appearance of the actual statement will vary from church to church. There are many ways to prepare job descriptions and many models by which they can be written. As you develop these tools for use in your ministry, be certain to include the following elements.

*A good job description begins by identifying the job that it describes.* Write a ministry title that reflects the emphasis of this job. In the traditional Sunday school where the Bible is taught to the class, churches have used the title "Sunday School Teacher" to describe the one responsible for the class. This leader was called a "Teacher" because he or she was viewed primarily as the information source. Today, many Sunday schools have a greater emphasis on relationships and discussion, especially in adult classes. The new job title "Bible Study Group Leader" more accurately reflects the new role of the "Sunday School Teacher" in these churches.

*After identifying the ministry title, include a brief job summary.* Write this clearly so that a person will understand the essence of what is involved in the job by reading this paragraph. Try to write this in two or three sentences.

*The third part of a job description involves identifying expectations and duties.* This is an expansion of the job summary and should be fairly specific. Reveal what will be done if the person is successful in doing the job. Include everything that may be important to the job, as it will serve as the basis for future evaluation.

*Clearly identify the natural line of communication and accountability within the organizational structure.* People involved in ministry will be hindered from achieving their maximum potential if they do not know to whom they are responsible and for whom they are responsible. Be sure this information is clearly stated in the job description.

*A good job description also identifies the qualifications required for the job.* One very significant factor to consider here is spiritual gift(s). Is a person gifted in a certain area more likely to be effective in this job than someone gifted in other areas? Other qualifications are usually linked to a ministry opportunity. A job like church treasurer might require a candidate with some background in finance and an understanding of accounting procedures. The Sunday school superintendent may need to have some experience in teaching a Sunday school class. The waterfront director, cook, and medical officers of a camping ministry normally would be individuals with some degree of specialized training.

One of your goals for people you enlist in ministry is that they would continue to grow. *Help insure continued growth by incorporating minimal continuing education requirements into their job description.* Sunday school teachers might be required to read a new book on teaching methods each year, attend an annual Sunday school convention, or become involved in workshops and training seminars conducted at the church. Sometimes continuing education may be incorporated into the job itself as in the case of choir members whose music skills are developed during their weekly practice.

Be sure each job description includes notification of a job review. Identify the approximate time of the evaluation. If children's ministry leaders are enlisted from September through May, the job description might identify June as the month when their service and responsibilities are reviewed and reenlistment is considered. New members might be admitted to a church choir on an interim basis with a review scheduled in three to six months.

Occasionally, job descriptions need to be revised to reflect situational changes. When a new church begins holding services, the facilities task force may work with a school janitor to insure the doors are open on time and the sound equipment, nursery supplies, etc. are moved in and set up each week. Later that same group may be involved in purchasing property and/or buying or building a church facility. The nature of this task force's work changes again when the church moves into its own facility. It is important that changes in work be reflected in the job description.

One of the most important lessons for an administrator to learn is that he or she is responsible to get the job done through other people. Wise administrators will delegate what can be done by others to others who are qualified to do the work. Doing this involves more people in meaningful ministry giving them the opportunity to use their spiritual gift(s) and experience personal fulfillment. This also usually frees up both time and energy that you can better use in your primary responsibility, decision-making.

NOTE: *The Big Book of Ministry Job Descriptions* (with CD) is available through Church Growth Institute. For more information or to order, visit www.ChurchGrowth.org or call customer service at 1-800-553-GROW (4769).

CHAPTER SIX

# Making the Right Decision at the Right Time

Decision-making is at the heart of administration. Some decisions involve a huge sum of money and impact many people. Others are apparently inconsequential yet may have a significant long-term consequence. When administrators learn how to make good decisions, their effectiveness is greatly enhanced. But how can we make the best decisions and be confident in our choices?

Groups make decisions by a common process. To follow this process, first identify a problem. Then gather data to improve understanding of the problem. Next, develop and evaluate various creative, potential solutions to the problem. Finally, choose and implement the best available solution.

You used this process when you decided to eat breakfast this morning. First, you realized you were hungry. By looking at the clock and realizing you just woke up, you recognized it was time for breakfast. Then you considered the available alternatives including the breakfast foods in your kitchen, the menu items available in the restaurant, or maybe the leftover pizza from last night. Then you chose to eat what you determined to be the best alternative. If not wanting to cook was a factor in the process, maybe the pizza won. If your schedule was the overriding process, maybe you skipped breakfast. You have used this process so many times you probably did it without thinking this morning.

The chairperson of a building committee uses this same process to lead others in the group to make major decisions about building design, construction, and funding. In the same way, the Sunday school superintendent plans the fall growth campaign. The nursery coordinator uses the same process in scheduling workers for the next quarter. You make major decisions that impact the direction of your life the same way.

## Decisions Begin with Problems

The decision-making process begins with being alerted to a problem or need. If there were no problems or needs, there would be no need to make decisions. But problems and needs will always be a part of human experience, so the need for effective decision-making will always exist.

Usually, the sooner an administrator is aware of a problem or need, the easier it will be to resolve or meet it. A relatively minor problem can be quickly resolved, but if the problem is allowed to grow, resolving it becomes a greater challenge. Wise administrators tap into the communication network in the church to insure they are alerted to the need to make decisions early.

People naturally look at problems negatively. However, not all problems are the result of sin or failure. The first problem faced by humanity was the challenge of naming the animals (Gen. 2:19). Problems are opportunities in disguise. As administrators plan, lead, organize, and control, they make decisions to capitalize on opportunities.

Some administrators become overwhelmed with decision making. This is particularly true when decision making primarily involves troubleshooting, i.e. resolving major and minor problems arising within the project. While this is important, a significant part of their decision-making work also needs to address challenges related to planning, leading, organizing, and controlling – the primary functions of management. When administrators spend all their time troubleshooting to the exclusion of these primary management functions, they guarantee a decline in their long-term effectiveness.

## Gathering All the Data You Need

Whether your decision-making is in the context of troubleshooting or management, gathering data is an important step in the process. The better you understand the problem and what can be done about it, the greater the chance of making a good decision. Good decisions are sometimes made by administrators who do not understand the situation fully but who tend to make good "guesstimates." Administrators who consistently attempt to resolve problems they do not really understand tend to run out of luck.

How can an administrator gather data? First, a wise administrator will already have some degree of insight into a problem situation because of his or her commitment to others on the team. Many administrators accomplish this through MBWA (Management By Walking Around). Other means of gaining this basic information include the chain of command within a group, a formal means of written communications such as report forms or suggestion boxes, a source within the informal "grapevine" network within the group, or regular interaction with others on the team in different environments such as athletic teams, hobbies, etc.

Even with a basic understanding of the context in which the problem exists, a good administrator will gather additional data. He or she may talk with those most involved with the problem. Often these individuals tend to have very definite views as to both the nature of the problem and what needs to be done to correct it. But the administrator will also want to talk with those who are not directly involved, but are close enough to the situation to be aware of it. Sometimes the distance from the problem enjoyed by these individuals and their lack of emotional involvement helps them see the obvious to which others are blind.

Sometimes problems exist in patterns. Every summer the Sunday school superintendent may be faced with replacing twenty percent of the Sunday school staff. Every three to six years a church may be faced with the need to expand facilities. Every January a stewardship banquet coordinator may be called upon to organize the annual stewardship campaign. In these cases, part of the data-

gathering process may include reviewing how the problem was resolved in the past and considering existing church policies related to the specific problem.

Every church has existing policies, but few have written these policies in a manner that makes them readily accessible to administrators. *A policy is a standing answer to a recurring question.* When the church board agrees to underwrite the salary of the Christian school principal for six consecutive years, it has established a policy by precedent if not by plan. When the school budget is prepared in year seven, the salary likely will be underwritten again. Taking time to identify and acknowledge existing policies will save much time in the administrative process.

In the context of ministry, part of the data-gathering phase of decision making involves seeking spiritual counsel from other leaders and considering relevant biblical principles which may be applied. If we believe the Bible is the final authority in all matters of faith *and practice,* then it is only natural that we should seek biblical insights in resolving problems and making decisions. Many Christian businessmen read a chapter of Proverbs daily. By reading this book once a month, they gain insights into people and problems that help them make better decisions even in a non-church context. How much more would this practice help you develop your gift of administration?

How much information does the administrator need to make a good decision? Enough. The better the administrator understands the problem, the better his or her ultimate decision will be. Sometimes the urgency of a problem may call for a response before all the data is gathered. In that case, make the best decision you can in light of all you do know, but be willing to intervene and make new decisions as you get a better understanding of the situation.

## Recognizing and Choosing Creative Options

There are usually many good ways to resolve a problem. As you make decisions, take time to identify various creative options. By listing several ways to respond to a problem, you can then choose the best response or develop a better one by implementing parts of other responses.

Often decision making in a ministry context involves several people. Different people looking at the same problem from different perspectives will almost always come up with different options. Some administrators will form an ad hoc committee or think tank to resolve a significant problem. When the group gathers, they begin by engaging in a brainstorming session and listing as many ideas as they can. All ideas are recorded without comment and evaluated only after ideas stop coming. The purpose of a brainstorming session is to come up with creative ideas.

Sometimes a bad idea that is suggested by one group member might cause another group member to think of a better idea. A group of sailors saw an explosive mine drifting toward their ship and realized the ship would not get out of the way in time. Not knowing what to do, the captain asked his crew for ideas. One of the crewmembers suggested if all the sailors blew, they might be able to

blow the mine away from the ship. While that idea proved unworkable, it did cause another sailor to think about using the ship's fire hose to keep the mine at a distance until the ship could be moved.

One of the biggest problems in decision-making in the ministry is getting others to accept change.[6] People are reluctant to change when they don't understand why they need to change, don't feel like they have been part of the process, are comfortable with the status quo and don't recognize the need to change, determine the cost involved in changing is unjustified (i.e. they lose more than they gain), and lack confidence in the group or individual promoting the change. People are by nature creatures of habit who find security in traditions and are threatened by the unknown factors in change.

God can use you as a change agent in the life of your church if you learn how to help people change. According to John Maxwell, people change when they hurt enough that they have to change, learn enough that they want to change, and receive enough that they are able to change. He advises those who desire to be effective change agents to be open to change, to create an atmosphere of trust, to build a winning record of success, to win the confidence of those they are helping change, and to be open to admitting their mistakes.

Sometimes you can help people become open to change by making minor changes yourself. When a small church wanted to develop an evangelistic strategy to reach their community and asked a denominational consultant to help them, most church members agreed an evangelistic crusade would not work in their town. Instead, various members told the consultant of personal desires to win friends to Christ through such things as a ladies' banquet, an informal youth night, and a men's breakfast. The consultant led the church to plan a Thursday evening ladies' banquet, a Friday evening youth night, a Saturday morning men's breakfast, and a Saturday evening covered dish dinner. The pastor invited the evangelist who spoke at each of these functions to stay over for the Sunday services. The four-day "non-crusade" proved an effective means of bringing many to salvation in that community.

## Making Your Decisions Work

Once you understand the problem and have listed creative alternatives, it is time to make a decision and implement it. As you choose the best response to the problem in your situation, consider both the immediate and long-term consequences of your decision. Also, be sure to choose the solution that is best for you and your church. Five churches seeking to build buildings in the same city are likely to choose different building plans because of the unique needs of each church. What works well for others may not work well in your situation.

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[6] See Elmer L. Towns, *An Inside Look at 10 of Today's Most Innovative Churches* (Ventura, CA: Regal Books, 1990) for further insights on managing change, especially Chapter One.

Timing also plays an important role in decision making. What may have been a good decision several years ago in your church may not be a good decision today. This is a major weakness of having policies that are not periodically reviewed and revised. Sometimes an administrator will have to make an interim decision until the timing is right to make a better decision. When this happens, remember the truth of the old saying, "There is nothing so permanent as a temporary solution to a problem."

How important is timing in decision making? Very important. According to John Maxwell, the wrong decision at the wrong time is a disaster, the wrong decision at the right time is a mistake, the right decision at the wrong time is unacceptable, but the right decision at the right time leads to success. Don't overlook the importance of timing in making and implementing your administrative decisions.

## What about Prayer and God's Will?

But shouldn't God be involved somewhere in our decision-making? Many Christian administrators are frustrated with the apparent suggestion of adapting secular management principles to ministry without recognizing the uniqueness of the church or a regard for God's will. How do things like prayer and God's will fit into our decision-making and administrative work?

Prayer needs to be an essential part of the entire Christian life and ministry. Administering church ministries without having a healthy prayer life and consistently reading God's Word would be like managing a franchise operation without reading the mail from the head office or using the phone to call them. That businessperson would soon be out of business. The same is true of Christians gifted in administration who depend only on their management skills rather than asking the Lord for direction.

We know God's will involves people coming to salvation (1 Tim. 2:4), living morally pure lives (1 Thess. 4:3), giving thanks in all things (1 Thess. 5:18), serving others (Eph. 6:6), submitting to authority (1 Peter 2:13-17), enduring problems (1 Cor. 10:13), suffering as Christians (1 Peter 3:17; 4:19), walking in wisdom (Eph. 5:15-17), and moving in a direction consistent with God's leading in their life (Acts 21:14; Rom. 1:10; James 4:15). As you make decisions, use these aspects of God's moral will for your life as a standard by which your creative alternatives may be considered acceptable or unacceptable.

Some Christian administrators use their Christianity as an excuse for making bad decisions. Remember, among the good and perfect gifts of God is the spirit of a sound mind (2 Tim. 1:7). God expects us to use all He has given us to make good decisions, but to remain open to His leading in our lives. "A man's heart plans his way, but the Lord directs his steps" (Prov. 16:9). Maintaining that balance may be one of the greatest ongoing challenges you face in using your gift of administration in your ministry.

## Problem-Solving Worksheet

*The Problem Defined:*

*Special Conditions Related to This Problem:*

1.
2.
3.
4.
5.
6.
7.

*Ways This Problem Can Be Addressed:*

1.
2.
3.
4.
5.
6.
7.

*The Way This Problem Will Be Addressed:*

*Person Responsible for Developing and Implementing the Plan:*

## CHAPTER SEVEN

# Finding Your Place on the Ministry Team

Many North American churches have returned to the biblical practice of team ministry. Some view this change as a result of the Baby Boomers' influence as they became increasingly involved in the leadership of the evangelical church. While that may have been the stimulus that brought about this much-needed change, there is a valid biblical precedent for a team approach to ministry.

Team ministry was practiced throughout the New Testament beginning with Jesus. While no one would dispute the ability of our Lord to meet needs in the lives of others without the assistance of others, He chose to gather disciples (first the twelve, later seventy others) to assist Him in His ministry objectives. The fact that these others were so unqualified for ministry only serves to emphasize the importance Jesus must have placed on the team ministry concept.

In light of Jesus' use of the ministry team, it is not surprising the apostles continued ministering as a team in the early days of the church. They were recognized as a distinct group within the church and together were involved in the ministries of evangelism (Acts 2:14; 5:42), teaching (Acts 2:42; 5:25), miracles (Acts 2:43; 5:12), prayer (Acts 3:1; 4:24), and administration (Acts 4:37; 6:2). They chose to appoint ministry teams to solve problems whether those problems were as mundane as feeding widows (Acts 6:3) or as major as confirming the authenticity of a reported new ministry (Acts 8:14).

The apostle Paul also used team ministry effectively throughout his ministry, particularly on his second missionary journey. Before engaging on this mission that brought the Gospel to Europe, he gathered a team that included Silas, Timothy, and Luke. At times various members or groups within his ministry team were sent off on special assignments. On at least one occasion Paul found himself involved in ministry alone (cf. Acts 17:16-18:4). Paul's preference was apparently ministry as a team. Twelve of the thirteen New Testament epistles penned or dictated by Paul also include a reference to others with him at the time he wrote the epistles. The only exception is his first epistle to Timothy, a long-standing member of his ministry team.

There are two approaches to forming a ministry team depending upon what that ministry team is trying to accomplish. Highly specialized teams that resemble a colony of similarly gifted individuals may be planned or result as gifted individuals naturally gravitate toward each other. The resulting team tends to prove extremely effective in a particular area of ministry and less effective in other areas. While this plan has inherent long-term problems, churches may elect to take this approach in forming a team to initiate and establish a new ministry.

A second approach to team ministry recognizes the strength of pluralism and blends various individuals with differing gifts into a ministry team. Just as the more highly specialized team may be established to initiate a new ministry, this

alternative builds greater stability in existing ministries. Having different spiritual gifts represented on the team means various perspectives are applied to the ministry, insuring a more balanced approach to ministry.

The key to finding our place on the ministry team is knowing our spiritual gift and how it can be utilized in various aspects of ministry. As we come to understand how God can uniquely use us in ministry, our desires for someone else's gift(s) are removed. We also recognize how others gifted differently can be involved in ministry, preventing any tendency we may have to impose our gift(s) on them.

**Spiritual Gifts and Ministry Potential**

One of the problems some people have with spiritual gifts involves confusing the gifts that only certain people have with the ministry in which every Christian should be involved. Each of the nine task-oriented spiritual gifts (administration, exhortation, teaching, pastoring/shepherding, mercy showing, evangelism, serving, giving, prophecy) is apparently related to a particular ministry in which all Christians should be involved. People gifted in a certain area naturally tend to be deeply committed to a particular ministry pattern because they are most effective in exercising their gift in that area. We should understand where the ministry bias of each member of the ministry team lies as we work with those gifted in different areas.

If you could gather nine people, each with a different task-oriented gift, and ask them, "What is the most important ministry in our church?" likely you would get nine completely different responses.

The person gifted in *evangelism* would claim that ministries that result in people coming to Christ as Savior represent the most important ministries.

The person gifted in *prophecy,* with a strong desire to make a statement for righteousness, would probably identify the church's involvement in political and social action.

The person gifted in *teaching* would tend to identify ministries that effectively communicate biblical truth to people.

The person gifted in *exhortation* would tend to identify people-helping ministries that effectively motivate others in their Christian life.

The person gifted in *pastoring-shepherding* would tend to identify ministries that are effective in assimilating others into the church family.

The person gifted in *showing mercy* would likely identify ministries which best express the church's concern for hurting people.

The person gifted in *serving* would tend to point to ministries that most effectively meet the practical needs of others.

The person gifted in *giving* might identify the most cost-effective ministries that release funds for other aspects of the church's ministry.

The person gifted in *administration* would tend to look at areas of the church's total ministry that help insure the efficient management of church affairs as the most important aspect of the church's total ministry.

So who answered the question correctly? The answer is, "All of the above!" Each person identified an aspect of the church's ministry in which he or she is likely to be most effective. Of course, they can also use their gifts effectively as part of a ministry team in any of the other eight ministry areas. However, they prefer to use their gift in the ministry that utilizes their greatest potential for growth and effectiveness, thereby giving the greatest results and personal fulfillment.

In light of the team approach to ministry, it is important to understand how other people's gifts can be used effectively in *Team Leadership* and how you can use your gift of administration in other ministry areas.

## Spiritual Gifts and Team Leadership

While every Christian is uniquely gifted to be most effective in a particular ministry area, every Christian can use his or her gift(s) in a leadership role. Few would dispute a leadership role for those gifted in administration, but as we understand leadership more fully, it becomes clear that certain others gifts have a vital role in *Team Leadership.*

Leadership is influence. A leader is not leading if he or she is not influencing others to accomplish a specific goal. Everyone is a leader to some degree, regardless of his or her unique gift(s). People in your sphere of influence will follow you if you lead. The size of your sphere of influence and the degree to which those individuals will follow you measures the effectiveness of your leadership.

Some Christians fail to recognize their leadership potential because they confuse a particular leadership style with leadership itself. They look to a leader they admire and conclude, "I could never lead like that." They are probably right in their conclusion, but they can still lead in other ways. Our dominant spiritual gift impacts the way we approach leadership. Christian leaders should lead from their strengths, according to their spiritual gifts.

When we understand how different people lead according to their unique giftedness, it is easier to recognize the leadership potential in others. Those gifted in *evangelism* tend to have a strong commitment to a task and may lead best through vision or management by objective (MBO). People gifted in *prophecy* tend to have a strong commitment to standards and may lead best through the establishment of policies and standard procedures. Those gifted in *teaching* tend to have a strong commitment to gathering data and may lead best through information, polls, and statistics. Those gifted in *exhortation* tend to have a strong commitment to helping others and may lead best through motivation. Those gifted in *pastoring-shepherding* tend to have a strong commitment to people and may lead best through people management. Those gifted in *showing mercy* tend to have a strong commitment to need and may lead best through

crisis management. Those gifted in *serving* tend to have a strong commitment to helping out and may lead best through servant leadership. Those gifted in *giving* tend to have a strong commitment to finances and may lead best through budgeting. Those gifted in *administration* tend to have a strong commitment to organization and may lead best through planning and managing resources.

## Is It Spiritual to Develop My Leadership Potential?

Many Christians equate heaving a desire to lead with self-centeredness or an unspiritual degree of ambition. While that may sometimes be true, it is not necessarily so. You may desire to lead others to accomplish more for God for His glory rather than your own. It is not wrong to want to lead for the glory of God. Paul reminded Timothy, "If a man desireth the position of a bishop, he desireth a good work" (1Tim. 3:1).

Some Christian women are hesitant to develop leadership skills because of preconceptions of the biblical role of women in the church. While there is a biblical emphasis on male leadership in the home and church, there is also a biblical recognition of women in leadership. The Bible identifies women like Deborah and Esther who filled a leadership vacuum in their nation. In the New Testament, women like Tabitha (Dorcas), Lydia, Damaris, Priscilla, Phoebe, Chloe, Euodia, Syntyche, and Apphia are mentioned in a context that suggests they had influence in their church. Other women identified by their relationship to a husband, brother or son may also have been directly or indirectly involved in influencing the church (Rom. 16:13, 15).

## The Gift of Administration and Team Ministries

Your gift of administration colors the way you look at other ministries. If you realize your different perspective on the ministry is the result of a God-given gift, you do not need to be intimidated by others who appear more effective in other ministry areas because of their unique gift(s). God will use someone's giftedness in a particular ministry emphasis to make a good ministry better. But He will also use the rest of us to make that better ministry best.

When an *evangelist* involves you in *Team Evangelism,* you can develop and implement an effective and ongoing evangelistic outreach ministry in your church.

When a *prophet* involves you in social action, you can develop strategies that will bring about meaningful and lasting social change in your community.

When a *teacher* involves you in team teaching, you can build strong lessons around a central aim and organize your class for growth.

When the *exhorter* involves you in team building, you can develop action strategies to help others continue experiencing spiritual growth.

When the *pastor-shepherd* involves you in team nurturing, you can help organize accountability networks within the flock to insure everyone is better cared for.

When the *mercy shower* involves you in compassion ministries, you can assist through finding more efficient ways to meet needs, allowing others to expand their ministry effectiveness.

When the *server* involves you in team ministry, you can use your planning skills to get the job done better and faster.

When the *giver* involves you in financial aspects of the ministry, you may be able to help manage financial resources more efficiently.

As an *administrator,* you can be a key player in making team leadership work through efficiently managing others on the team, utilizing people where they are strongest to help the team achieve its full potential.

Part of what God expects of us as stewards of the resources He has entrusted to us involves knowing how to use our spiritual gift(s) as part of a ministry team. At times you may be part of a highly specialized team managing a ministry in crisis. At other times, your perspective as an administrator may be needed on a more balanced ministry team. Regardless of your situation, it is important that you continue to develop and use your giftedness in ministry to the glory of God.

## Where Do I Go from Here?

This book has addressed several issues that are important to gifted administrators who want to be good stewards of the spiritual gift God has entrusted to them. This book was produced as a tool to help you develop your gift of administration. Before you put the book on a shelf alongside others you may own, let's talk about making it work for you!

## Administration and Team Ministry

Too often, administration has been viewed as a necessary evil in the church. In order to conduct the ministry of the church efficiently, some members have to administer things. In practice, some Christians prove more effective than others in keeping things running smoothly, but few ever regarded this work as an important part of the church's ministry. The time has come to recognize this gift and its corresponding ministry as a valid expression of the Holy Spirit's work in and through people.

Unlike some other gifts that may be exercised to some degree in isolation, administration by its very nature involves working with other individuals on the team. Therefore, it is imperative that you become part of a ministry team in your church where you can use your giftedness to manage people, funds, time, and other resources more efficiently for Christ. For help in finding a suitable place of ministry, review the appendix and talk to your pastor and other church leaders about opportunities to use this gift in your church.

As you think of the opportunities available to gifted administrators, you may be overwhelmed and find yourself saying, "But I can't do that!" You may be right. There are some things all of us find difficult. But rather than focusing on what you

can't do and becoming discouraged, consider what you can do. Remember the key to effective ministry is to let Christ work in and through us to accomplish His purpose in the lives of others around us.

## You Can Become a Better Administrator

One of the objectives of this book is to describe ways you can more effectively exercise your spiritual gift. Using chapter two as your guide, develop a personal mission statement that reflects your unique ministry emphasis. This will give you a clearer understanding of the contexts in which you are most likely to use your administrative giftedness.

Most administrators will find it best to begin developing personal goals before they attempt writing corporate goals for ministries in which they are involved. Chapter two concludes with a reference to seven areas in which each of us needs goals. On the basis of your personal mission statement, prepare a series of goals in these areas, then evaluate and improve your goal statements. As you learn how to develop personal goals, you will learn a ministry skill that enhances your administrative effectiveness in other areas.

Next, take your goals and develop a plan for realizing the goal. If you have an educational goal to finish a degree, prepare a PERT chart outlining each course you take in sequence and identify your target date for completion. If you have a goal to lose twenty pounds in three months, determine how you will lose the weight and how much weight you plan to lose in the next week, month, and six weeks.

As you look for ways to implement the principles taught in this book into your personal lifestyle and ministry, you will have to make many decisions. If you do not already have a personal decision-making strategy, use the one summarized in chapter six to help you make better decisions. At first this may seem like a rather prolonged process to make simple decisions, but as you become more familiar with the process it will begin to feel more natural. Some day you may be making major ministry decisions in your church with the same ease as when you decided what to do about breakfast today.

While the studying your gift is important, ultimately your effectiveness in ministry will only be realized as you use your gift in ministry. If you are not currently involved in a ministry where you can effectively use your gift of administration, take steps this week to find such an opportunity. It may be that God could use you as part of a new ministry team in your church.

Some of the things discussed in this book can only be practiced in the context of administrative ministry. As you use your gift in ministry, review chapters four and five and develop your own approach to enlisting and motivating people and delegating responsibility and authority to others.

## Additional Administrative Resources Available

Part of this book has described specific ways of administrating. No attempt has been made to exhaust the subject here. I have alluded to many aspects of administration in these pages, and completely overlooked others. Administrative strategies not specifically mentioned are not in any way inferior to those discussed. This book is intended to serve as an introduction to a vast field, a guide to get your started in your administrative work.

Because there are many valid and effective elements of the administrative process, you will want to become better acquainted with various management tools. In recent years many denominations and interdenominational movements have begun recognizing the importance of administration in ministry. Many like World Visions' *Missions Advanced Research and Communication Center* (MARC) and John Maxwell's *INJOY Ministries* regularly produce and distribute materials that people who are gifted in administration will find helpful. Some denominational and parachurch ministries also produce publications dealing with the administration of specific ministries.

The publisher of this book is committed to helping people develop their spiritual gifts and build growing churches. Church Growth Institute has already published and distributed several books dealing with administrative subjects as a part of this commitment. As you prepare a personal growth plan by which you can further develop your giftedness in administration, you will want to check a current catalog to learn what specific administrative resources are available.

APPENDIX ONE

# Identifying Your Giftedness in Administration

How can I know if I am gifted in administration? Many Christians manage various areas of their life and ministry but comparatively few are gifted in administration. *The Law of Span and Control*, a widely accepted administrative principle, suggests an administrator is most effective directing six others. If about fifteen percent of an effective group is composed of administrators, it may be reasonable to assume God has gifted His church with administrators at roughly the same ration. How can I determine if I am one of the fifteen percent?

There are at last three ways to evaluate your giftedness to determine if you have the spiritual gift of administration. First, you can complete a *Team Ministry Spiritual Gifts Inventory* to help you determine dominant areas of giftedness. Second, you can look at your own ministry passion (what you would prefer doing) as an indicator of probably giftedness in that area. Third, you can compare yourself with a standard profile of a gifted administrator to note important areas of similarity or difference.

## Using the Spiritual Gifts Inventory

Your dominant area of giftedness tends to impact the way you think and feel about things much as other influences such as family or educational background also contribute to the person you are. The *Spiritual Gifts Inventory* has helped many people discover their spiritual gift(s) by matching certain attitudinal statements to probable areas of giftedness. Christians gifted in administration tend to identify closely with the following statements:[7]

1. I make decisions based strictly on facts and proven data.
2. I can communicate goals in a way that others may fulfill them.
3. I am goal oriented, as opposed to being people or content oriented.
4. I work best under pressure.
5. I do things promptly; I make decisions quickly.
6. I dream big dreams, although I don't always share them with others.
7. I delegate whenever and wherever possible, but I know when and where I can't.
8. I am willing to attempt impossible tasks for God.

[7] Attitudinal statements taken from the Classic *Team Ministry Spiritual Gifts Inventory* by Larry Gilbert, published and distributed by ChurchGrowth.org, now available as YOUR GIFTS…

9. I want to be a winner; I can't bear defeat.
10. I am capable of making quick decisions and sticking to them.
11. When there is no leadership in a group, I will assume it.
12. I have the ability to organize and harmonize the people I work with.

## Confirming Your Inventory Results

While the *Spiritual Gifts Inventory* has proven an effective tool in helping people identify their dominant area of giftedness, be careful about coming to conclusions too quickly on the basis of a single test. In the Old Testament, a matter could not be legally confirmed without two or three witnesses who agreed. When you evaluate your response to the *Spiritual Gifts Inventory,* apply this *Law of Two or Three Witnesses* to your test results by asking the following questions:

1. Is this conclusion consistent with what I know about this gift? Something in your background or even the way you felt as you completed the inventory may have colored your answers slightly, resulting in a false conclusion.
2. Do other Christians who know me see evidence of this gift in me? If you possess this gift, it should be apparent at least in embryonic form to more mature and spiritual Christians who know you.
3. Is the exercise of this gift effective in ministry? When you use your spiritual gift, you will tend to experience maximum effectiveness with minimum effort.

## Gifts, Passions, and Learned Abilities

Some Christians confuse their spiritual giftedness with a passion for ministry or learned abilities they have acquired. Normally God gives His people a passion to serve Him in some area in which they are uniquely gifted. As Christians begin to use their gifts in ministry, they tend to find that other learned abilities they have acquired over the years can be used to open ministry doors or enhance the effectiveness of their gifts. Therefore, the challenge of gift stewardship involves determining how to use your gifts and learned abilities in a ministry for which you have a passion. When this balance is achieved, you will realize your maximum effectiveness in ministry and greatest sense of personal fulfillment.

As you look for an opportunity to use your giftedness in ministry ask yourself, "If I could serve in any ministry in my church, which would I choose?" This will help you identify your passion for ministry. If you have difficulty deciding between several options, determine what these ministries have in common that make them attractive to you. For example, the Christian that has difficulty choosing between a summer day camp ministry to children or accompanying the youth group on their winter retreat may have a passion for a camping ministry rather than children's or youth ministry.

Once you have identified your ministry passion, begin investigating opportunities within that ministry are that would enable you to use your gift(s). This will probably involve talking with others currently involved in that ministry. In

some cases, you may need to do some creative thinking to help others see how your unique giftedness could contribute to the effectiveness of the ministry team. In other situations, God may give you a passion to use your giftedness in a ministry that is not yet established in your church. Many pastors and church leaders are waiting for people like that to begin much-need new ministries in the church.

Having determined a role for your gift(s) in the area of your passion, the third step in gift stewardship involves using your learned abilities to enhance your ministry effectiveness. Some of your learned abilities (perhaps most of them) may not readily lend themselves to the ministry you have chosen. Others may only contribute slightly to enhancing your effectiveness. Still others may open significant doors of ministry that may have otherwise remained closed.

## Practicing Gift Stewardship

God has uniquely gifted each of us for effective ministry in our church. He is the Giver of the gifts, but as the recipients of His gifts we have a stewardship responsibility (1) to discover our unique gift(s), (2) to demonstrate our gift(s) in ministry, and (3) to develop the potential of our spiritual gift(s). The Lord bless you as you are found faithful as a steward of the gift(s) He has entrusted to you.

## A Profile of the Administrator[8]

The administrator has the Spirit-given capacity and desire to serve God through managing (planning, organizing, leading, and controlling) the various affairs of the church. Administrators manage the church and its ministries.

### *Characteristics*

A. They are people with dreams.

B. They are goal oriented.

C. They are well disciplined.

D. They usually work best under heavy pressure or deadlines.

E. They are not procrastinators.

F. They are often good motivators.

G. They are serious-minded, highly motivated, intense.

H. They have an accurate self-image.

I. They are more interested in the welfare of the group than their own desires.

J. They are perfectionists. They want the job done well.

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[8] Gift profile based on *Team Ministry: How to Find Meaning and Fulfillment through Understanding the Gift within You by Larry Gilbert* (Lynchburg, VA: Church Growth Institute, 1987), which was revised and updated in 2015 to YOUR GIFTS: Discover God's Unique Design for You (individuals/small groups) and TEAM MINISTRY: Gifted to Serve (pastors/leaders).

K. They love drafts, charts, and lists.

L. They want things done *their* way *now.*

M. They may be workaholics.

N. They tend to keep their emotions hidden.

O. They are bored with the trivial.

P. They are dominant, not passive.

Q. Some like to be center-stage, in the limelight.

***Burdens, Desires, and Strengths***

**A.** They dream big dreams for God.

**B.** They have a burden to move on to a new task as soon as they have completed one, usually having already planned it.

**C.** They delegate wherever possible, but not where unwise.

**D.** They can't bear defeat. They need to win.

**E.** They can harmonize the various affairs of the church.

**F.** They are willing to attempt impossible tasks.

**G.** They are capable of making quick decisions and sticking to them.

**H.** They will tend to assume leadership when leadership is lacking in the group.

**I.** They are skilled in planning.

**J.** They make decisions logically, strictly on facts, not feelings.

**K.** They are more composed than nervous.

**L.** They are competitive by nature. They may be interested in a variety of sporting events.

**M.** They like challenging tasks.

**N.** They are enthusiastic and tend to get people excited.

**O.** They plan ahead and work on a schedule.

**P.** They demonstrate competence.

**Q.** They see the whole picture quickly.

***Special Needs and Weaknesses***

A. They appear on the outside to be organized, but usually are not well organized personally.

B. They look at the overall picture and tend to overlook smaller details.

C. They may make decisions based on logic rather than biblical principles.

D. They don't like to admit to making a mistake or to having weaknesses.

E. They may be insensitive to “little” people.

F. They are often hard to please. Their standards are too high. They are not tolerant of mistakes.

G. They are not good at remembering names.

H. They may not be gracious when hurried or busy.

I. They will manipulate others into doing what they want done. They use people.

### *How They Are Understood by Others*

A. Others think they are cold.

B. Others think they are pushy.

C. Others think they are using them because of their lack of explanation.

D. Others think they are not concerned with people.

E. Others think they don’t have time for people.

F. Others think they are selfish, trying to be a big shot.

G. Others think they are lazy if they administer without getting involved themselves.

H. Others think they are bossy and impatient.

I. Others think they are too independent.

### *How Satan Attacks This Gift*

A. Causes pride because of leadership role.

B. Causes selfishness because of success, not sharing glory with those under them.

C. Causes blame-shifting when things go wrong.

D. Causes discouragement and frustration when goals aren’t met or things go too slow.

E. Causes anger and mistreatment of those who disagree with plans, goals, and methods.

F. Causes wrong motives.

G. Causes lack of concern for people or their needs.

H. Causes lack of spiritual growth and qualities.

### *Where to Use This Gift*

A. As the leader of a project, ministry or program.

B. As chairperson of any committee or board.

C. As church planner or coordinator.

D. As pastor, assistant pastor, or business manager.
E. As an office manager or department head for large staff.
F. As a Sunday school superintendent, deacon, or chairman.
G. As the chairperson of building or fundraising projects.
H. As the nursery coordinator.
I. As a leader of men's fellowship.
J. As the head of the library.
K. As a camp director, bus ministry head.
L. As head of Vacation Bible School.
M. As a women's missionary circle or fellowship leader.
N. As the church moderator.

APPENDIX TWO

# A Two-Year Plan to Begin Thinking Like an Administrator

One of the things Jesus accomplished when He ascended into heaven was to grant spiritual gifts to all Christians for use in the ministry (Eph. 4:8). Specific spiritual gifts are identified by different names in Scripture. When the various biblical lists of spiritual gifts are examined, there appear to be three kinds of spiritual gifts. One group may be described as miraculous gifts or "signs and wonders." This group includes gifts such as speaking in tongues and gifts of healing. Then there are four enabling gifts that each Christian appears to have to some degree. These include spiritual discernment, faith, knowledge, and wisdom. These four gifts enhance a third group, the task-oriented spiritual gifts (TEAM Gifts). These task-oriented gifts are tools for effectiveness as part of the ministry team. Each of these nine tools for ministry is the subject of one of the books in this series on spiritual gifts.

Spiritual gifts are given to Christians for several reasons. They equip Christians with tools for effective outreach ministries (Eph. 4:12). These same tools equip Christians with the ability to edify, encourage, and care for fellow believers (Eph. 4:12). They also enable each Christian to contribute practically to the unity of the church (Eph. 4:13). Spiritual gifts provide the means by which Christians can experience their greatest personal fulfillment, that which comes from using their gifts in ministry to others (Rom. 12:4-8).

While the focus of this and other books in this series is spiritual gifts, it is important to remember that all gifts are given by the same Giver who distributes those gifts "to each one individually as He wills" (1 Cor. 12:11). When churches develop a gift-orientation to ministry, they recognize Christ's authority as the head of their church to determine the nature of their ministry. Ultimately, the key to an effective gift-oriented ministry is not the gift, but the Giver. He determines who gets which gift and in doing so, He also designs the unique gift mix within each congregation to accomplish the specific ministry He intends for that church. That is why, despite the failings of the Corinthian church in many respects, Paul could affirm with confidence that they came "short in no gift" (1 Cor. 1:7). God gave them and us every gift we need to accomplish the ministry He wants us to accomplish.

## Looking at Spiritual Gifts from the Perspective of the Giver

When Paul addressed the Corinthians on the subject of spiritual gifts, he used five different Greek words to describe the nature of these gifts (1 Cor. 12:1-7). Each term tends to emphasize a different aspect of our spiritual giftedness. Paul used the word *pneumatikon* that is translated "spiritual" (1 Cor. 12:1). This adjective describes the character of these gifts as spiritual. The second Greek

word used was *charismata* that is usually translated “gifts” (1 Cor. 12:4). This term emphasizes gifts as God’s free and gracious gifts. The word *diakonia* is the third term used to describe gifts. This word is translated “ministries” (1 Cor. 12:5) and reveals gifts as opportunities for ministry. Fourth, the word *energema*, translated “activities” (1 Cor. 12:6), suggests that gifts are an endowment of God’s power or energy. The fifth the word used by Paul, *phanerosis*, translated “manifestation” (1 Cor. 12:7), means that gifts are evidence of God working through us.

That last word creates a problem for many Christians. If my spiritual gift is a manifestation of God working through me, it will be frustrated unless I get out of the way. God and the people He made have two different ways of thinking. Speaking on behalf of God, the prophet Isaiah wrote, “‘For My thoughts are not your thoughts, nor are your ways My ways’ says the LORD. ‘For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts’” (Isa. 55:8-9). At some point in the development of our spiritual gifts, we need to begin thinking like the Giver of our gifts.

Paul understood this principle. Just before discussing spiritual gifts in his epistle to the Romans, he wrote, “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Rom. 12:2). The key to that renewing of our mind is found in saturating your mind with the Word of God. Paul urged the Colossians, “Let the word of Christ dwell in you richly with all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). The psalmist wrote, “How can a young man cleanse his way? By taking heed according to Your word. With my whole heart I have sought You; Oh, let me not wander from Your commandments! Your word I have hidden in my heart, that I might not sin against You” (Ps. 119:9-11).

## A Two-Year Strategy to Begin Thinking Like God about Your Gift

In our hurry-up world many people look for quick solutions to fix problems, but learning to think like the Giver is a challenge bigger than can be accomplished in a weekend seminar or by reading a book or taking a course. The gap between our way of thinking and God’s way of thinking is so great it could take a lifetime to bridge. Even then we may discover we still have more to learn. But the more we allow God’s word to saturate our thinking process, the more inclined we will be to begin thinking like Him.

As you strive to begin thinking like God about your spiritual gift, there are two spiritual disciplines that will help you accomplish that goal. The first is the discipline of reading through the Bible. Christians who depend exclusively on the ministry of their pastor to teach them the Scriptures often end up with a piece-meal understanding of the Scriptures. If a pastor preached on a different chapter each week, it would take him 1189 weeks to preach through the Bible (about twenty-three years and five months). Of course there are some chapters that might take several weeks to preach through and times when the pastor may

choose to preach on some doctrine, problem, social issue or other topic. Most people don't stay in the same church long enough to understand their Bible using this approach exclusively. But despite the size and scope of the Bible, you can read it through your self in a year by devoting fifteen minutes daily to personal Bible reading. There are many "through the Bible" Bible reading guides published as tracts or special edition Bibles to help you accomplish this goal.

The second spiritual discipline to help you begin thinking about your gift from God's perspective is Scripture memory. While most people believe they cannot memorize, throughout history, this has been the most often used means of teaching the Scriptures. Even those who cannot read can memorize the Scriptures because it involves only two steps, repetition and review. To learn a new verse of chapter, continually repeat the verse until you can say it without error. Then to remember the verse, review it often on a regular basis. In the Old Testament, parents were encouraged to review the principles of the law they memorized with their children four times each day, "when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deut. 6:7). Regardless of our lifestyle we can still find time to repeat and review the Scriptures during our wait time and commute time and when we go to sleep and wake up each day.

## One Hundred and Four Key Verses on Administration

To help you get started in your own personal spiritual gift development plan, the following list identifies one hundred and four key verses on various aspects of the administrative process. Don't let the list overwhelm you and don't try to memorize them all this evening. Instead, take the first verse and read it over until it becomes familiar. Set a goal to memorize that verse this week and begin thinking about how that verse relates to your giving ministry. Then review that verse daily for the next month, even as you begin learning the next verse on the list next week. At the end of the month, set the verse aside to be reviewed monthly so you don't forget it.

You will notice all of the verses on the following list are taken from the book of Proverbs. While there are important spiritual insights into the gift of administration throughout the Scriptures, many gifted in this area find the Proverbs especially helpful. Many Christian businessmen begin their day by reading a chapter from Proverbs before beginning their office work. Using this plan, you will read through Proverbs each month and be constantly reminded of the wisdom that is from above.

The following list does not include every verse related to your gift, but it will help you get started and develop this discipline over the next two years. You may come across other verses to add to the list as you read your Bible daily. In addition to changing the way you think about your gift, this plan will also help you experience accelerated spiritual growth. Peter understood the link between the Scriptures and spiritual growth when he wrote, "as newborn babes, desire the pure milk of the word, that you may grow thereby" (1 Pet. 2:2). As you mature in Christ and begin thinking like God about your spiritual gifts you will find yourself

using your gift with greater effectiveness in ministry. In doing so you will also experience a greater sense of personal fulfillment as you serve God the way He designed you to serve Him.

1. Evil men do not understand justice, but those who seek the LORD understand all (Prov. 28:5).
2. In the multitude of words sin is not lacking, but he who restrains his lips is wise (Prov. 10:19).
3. A scoffer seeks wisdom and does not find it, but knowledge is easy to him who understands (Prov. 14:6).
4. The silver-haired head is a crown of glory, if it is found in the way of the righteous (Prov. 16:31).
5. Scoffers set a city aflame, but wise men turn away wrath (Prov. 29:8).
6. Most men will proclaim each his own goodness, but who can find a faithful man? (Prov. 20:6)
7. If a ruler pays attention to lies, all his servants become wicked (Prov. 29:12).
8. Hope deferred makes the heart sick, but when the desire comes, it is a tree of life (Prov. 13:12).
9. He who keeps instruction is in the way of life, but he who refuses correction goes astray (Prov. 10:17).
10. Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases. As charcoal is to burning coals, and wood to fire, so is a contentious man to kindle strife (Prov. 26:20-21).
11. It is not good to show partiality to the wicked, or to overthrow the righteous in judgment (Prov. 18:5).
12. He who has a slack hand becomes poor, but the hand of the diligent makes rich. He who gathers in summer is a wise son; he who sleeps in harvest is a son who causes shame (Prov. 10:4-5).
13. He who walks with wise men will be wise, but the companion of fools will be destroyed (Prov. 13:20).
14. He who walks with integrity walks securely, but he who perverts his ways will become known (Prov. 10:9).
15. A fool vents all his feelings, but a wise man holds them back (Prov. 29:11).
16. He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city (Prov. 16:32).
17. The simple believes every word, but the prudent considers well his steps (Prov. 14:15).
18. Do not boast about tomorrow, for you do not know what a day may bring forth (Prov. 27:1).

19. The righteous should choose his friends carefully, for the way of the wicked leads them astray (Prov. 12:26).

20. Do not go hastily to court; for what will you do in the end, when your neighbor has put you to shame? Debate your case with your neighbor, and do not disclose the secret to another; lest he who hears it expose your shame, and your reputation be ruined (Prov. 25:8-10).

21. The heart of the wise teaches his mouth, and adds learning to his lips (Prov. 16:23).

22. Without counsel, plans go awry, but in the multitude of counselors they are established (Prov. 15:22).

23. Do not overwork to be rich; because of your own understanding, cease! Will you set your eyes on that which is not? For riches certainly make themselves wings; they fly away like an eagle toward heaven (Prov. 23:4-5).

24. The labor of the righteous leads to life, the wages of the wicked to sin (Prov. 10:16).

25. An angry man stirs up strife, and a furious man abounds in transgression (Prov. 29:22).

26. The locust have no king, yet they all advance in ranks (Prov. 30:27).

27. How much better to get wisdom than gold! And to get understanding is to be chosen rather than silver (Prov. 16:16).

28. Commit your works to the LORD, and your thoughts will be established (Prov. 16:3).

29. Better is the poor who walks in his integrity than one perverse in his ways, though he be rich (Prov. 28:6).

30. Cast out the soffer, and contention will leave; yes, strife and reproach will cease (Prov. 22:10).

31. The fear of the wicked will come upon him, and the desire of the righteous will be granted (Prov. 10:24).

32. The law of the wise is a fountain of life, to turn one away from the snares of death (Prov. 13:14).

33. The heart of him who has understanding seeks knowledge, but the mouth of fools feeds on foolishness (Prov. 15:14).

34. He who troubles his own house will inherit the wind, and the fool will be servant to the wise of heart (Prov. 11:29).

35. It is honorable for a man to stop striving, since any fool can start a quarrel (Prov. 20:3).

36. The soul of a lazy man desires, and has nothing; but the soul of the diligent shall be made rich (Prov. 13:4).

37. The plans of the diligent lead surely to plenty, but those of everyone who is hasty, surely to poverty (Prov. 21:5).

38. The wise woman builds her house, but the foolish pulls it down with her hands (Prov. 14:1).

39. By humility and the fear of the LORD are riches and honor and life (Prov. 22:4)

40. The discretion of a man makes him slow to anger, and his glory is to overlook a transgression (Prov. 19:11).

41. As iron sharpens iron, so a man sharpens the countenance of his friend (Prov. 27:17).

42. It is the glory of God to conceal a matter, but the glory of kings is to search out a matter (Prov. 25:2).

43. He who is greedy for gain troubles his own house, but he who hates bribes will live (Prov. 15:27).

44. So shall the knowledge of wisdom be to your soul; if you have found it, there is a prospect, and your hope will not be cute off (Prov. 29:14).

45. A brother offended is harder to win than a strong city, and contentions are like the bars of a castle (Prov. 18:19).

46. He who says to the wicked, “You are righteous,” him the people will curse; nations will abhor him (Prov. 29:24).

47. Whoever keeps the fig tree will eat its fruit; so he who waits on his master will be honored (Prov. 27:18).

48. A faithful witness does not lie, but a false witness will utter lies (Prov. 14:5).

49. Do not rob the poor because he is poor, nor oppress the afflicted at the gate; for the LORD will plead their cause, and plunder the soul of those who plunder them (Prov. 22:22-23).

50. A fool’s lips enter into contention, and his mouth calls for blows (Prov. 18:6).

51. The integrity of the upright will guide them, but the perversity of the unfaithful will destroy them (Prov. 11:3).

52. A man who isolates himself seeks his own desire; he rags against all wise judgment (Prov. 18:1).

53. A ruler who lacks understanding is a great oppressor, but he who hates covetousness will prolong his days (Prov. 28:16).

54. Wrath is cruel and anger a torrent, but who is able to stand before jealousy? Open rebuke is better than love carefully concealed (Prov. 27:4-5).

55. By pride comes nothing but strife, but with the well-advised is wisdom (Prov. 13:10).

56. The tongue of the wise uses knowledge rightly, but the mouth of fools pours forth foolishness (Prov. 15:2).

57. Make no friendship with an angry man, and with a furious man do not go, lest you learn his ways and set a snare for your soul (Prov. 22:24-25).

58. He who is surety for a stranger will suffer, but one who hates being surety is secure (Prov. 11:15)

59. Getting treasures by a lying tongue is the fleeting fantasy of those who seek death (Prov. 21:6).

60. He who covers a transgression seeks love, but he who repeats a matter separates friends (Prov. 17:9).

61. He who has a slack hand becomes poor, but the hand of the diligent makes rich (Prov. 10:4-5).

62. The horse is prepared for the battle, but deliverance is of the LORD (Prov. 21:31).

63. Every prudent man acts with knowledge, but a fool lays open his folly (Prov. 13:16).

64. Even a child is known by his deeds, whether what he does is pure and right (Prov. 20:11).

65. He who is slow to wrath has great understanding, but he who is impulsive exalts folly (Prov. 14:29).

66. Be diligent to know the state of your flocks, and attend to your herds; for riches are not forever, nor does a crown endure to all generations (Prov. 27:23-24).

67. A desire accomplished is sweet to the soul, but it is an abomination to fools to depart from evil (Prov. 13:19).

68. Wisdom is too lofty for a fool; he does not open his mouth in the gate (Prov. 24:7).

69. He who answers a matter before he hears it, it is folly and shame to him (Prov. 18:13).

70. A soft answer turns away wrath, but a harsh word stirs up anger (Prov. 15:1).

71. To show partiality is not good, because for a piece of bread a man will transgress (Prov. 28:21).

72. In all labor there is profit, but idle chatter leads only to poverty (Prov. 14:23).

73. Whoever has no rule over his own spirit is like a city broken down, without walls (Prov. 25:28).

74. The righteous man walks in his integrity; his children are blessed after him (Prov. 20:7).

75. All the ways of a man are pure in his own eyes, but the LORD weighs the spirits (Prov. 16:2).

76. A word fitly spoken is like apples of gold in settings of silver, like an earing of goald and an ornament of fine gold is a wise rebuker to an obedient ear (Prov. 25:11-12).

77. Listen to counsel and receive instruction, that you may be wise in your latter days (Prov. 19:20).

78. He who sends a message by the hand of a fool cuts off his own feet and drinks violence (Prov. 26:6).

79. The preparations of the heart belong to man, but the answer of the tongue is from the LORD (Prov. 16:1).

80. When a man's ways please the LORD, He makes even his enemies to be at peace with him (Prov. 16:7).

81. For by wise counsel you will wage your own war, and in the multitude of counselors there is safety (Prov. 24:6).

82. Cease listening to instruction, my son, and you will stray from the words of knowledge (Prov. 19:27).

83. There is no wisdom or understanding or counsel against the LORD (Prov. 21:30).

84. The desire of the righteous is only good, but the expectation of the wicked is wrath (Prov. 11:23).

85. The beginning of strife is like releasing water; therefore stop contention before a quarrel starts (Prov. 17:14).

86. Like the cold of snow in time of harvest is a faithful messenger to those who send him, for he refreshes the soul of his masters (Prov. 25:13).

87. Where there is no counsel, the people fall; but in the multitude of counselors there is safety (Prov. 11:14).

88. The heart of the prudent acquires knowledge, and the ear of the wise seeks knowledge (Prov. 18:15).

89. He who has a deceitful heart finds no good, and he who has a perverse tongue falls into evil (Prov. 17:10).

90. He who is devoid of wisdom despises his neighbor, but a man of understanding holds his peace (Prov. 11:12).

91. Better is the poor who walks in his integrity than one who is perverse in his lips, and is a fool (Prov. 19:1).

92. A fool has no delight in understanding, but in expressing his own heart (Prov. 18:2).

93. A good name is to be chosen rather than great riches, loving favor rather than silver or gold (Prov. 22:1).

94. Much food is in the fallow ground of the poor, and for lack of justice there is waste (Prov. 13:23).

95. A perverse man sows strife, and a whisperer separates the best of friends (Prov. 16:28).

96. He who guards his mouth preserves his life, but he who opens wide his lips shall have destruction (Prov. 13:3).

97. Counsel in the heart of man is like deep water, but a man of understanding will draw it out (Prov. 20:5).

98. A man's heart plans his way, but the LORD directs his steps (Prov. 16:9).

99. These things also belong to the wise: It is not good to show partiality in judgment (Prov. 24:23).

100. Hatred stirs up strife, but love covers all sins (Prov. 10:12).

101. The wicked man does deceptive work, but he who sows righteousness will have a sure reward (Prov. 11:8).

102. Through wisdom a house is built, and by understanding it is established; By knowledge the rooms are filled with all precious and pleasant riches (Prov. 24:3-4).

103. The wicked is ensnared by the transgression of his lips, but the righteous will come through trouble (Prov. 12:13).

104. A talebearer reveals secrets, but he who is of a faithful spirit conceals a matter (Prov. 11:13).