



***Northwest Ministry Network
Staff Training***

April 29, 2009

the Institute for
Spiritual Leadership Training

3521 Hollywood Dr. NE Olympia, WA 98516 ronkuest@spirituallead.com 360.493.0522, cell 360.280.1514

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Part 1 – A Theology of Spiritual Leadership

● Leadership: What Leadership does and what Leadership is

- Effective leadership is a personal calling and a commitment to goodness, and personal growth whereby the leader cultivates vision, invests in loving relationships, creates and maintains optimum environments and fosters virtuous practices empowering teams to successfully tolerate, embrace, navigate and arbitrate surprise, tension and paradox.¹
- Effective leadership is a personal calling and a commitment to goodness and personal growth, whereby the leader cultivates vision, invests in loving relationships, creates and maintains optimum environments and fosters virtuous practices thus empowering teams to successfully tolerate, embrace, navigate and arbitrate surprise, tension and paradox.² (*work in progress*)
- Leadership is a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose." (Jacobs & Jaques, 1990 p. 281)
- Leadership is about articulating visions, embodying values, and creating the environment within which things can be accomplished. (Richards & Engle, 1986, p. 206).
- Leadership is the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organization... (House et al., 1999, p. 184).
- Leadership is the process of influencing others to understand and agree about what needs to be done and how it can be done effectively, and the process of facilitating individual and collective efforts to accomplish the shared objectives. (Yukl, 2002, p. 7).
- Leadership is "the interpersonal influence exercised in a situation, and directed, through the communication process, toward the attainment of a specified goal or goals. (Tannenbaum, Weschler & Massarik, 1961 p. 24)
- Leadership is the initiation and maintenance of structure in expectation and interaction. (Stogdill, 1974 p 411)
- Leadership is the process of influencing the activities of an individual or a group in efforts toward goal achievement in a given situation." (Hersey, P. & Blanchard, K. Management of Organizational Behavior. Englewood Cliffs, NJ: Prentice Hall, 1988 p. 86).
- Leadership is the art of mobilizing others to want to struggle for shared aspirations. (Kouzes, J.M. & Posner, B.Z. The Leadership Challenge. San Francisco: Jossey-Bass, 1995 p. 30)
- Leadership is for lovers of people, peacemakers and keepers of commitment.³
- Leadership is about vision and hope.
- Leadership is about vision that empowers.
- Leadership is about character and trust.

- Leadership is about **relationships** that make a difference.
- Leadership is a **relationship of trust** where commitments flow from character.
- Leadership is a **relationship of dependency** upon people.
- Leadership is about **relationships and power.**
- Leadership is a **relationship of influence.**
- Leadership is a relationship in which one person makes an investment in another to **influence the behaviours, vision, values, beliefs or attitudes** of the other person. This influence has two major purposes: the growth of the follower (and the leader) and the accomplishment of a mission or vision shared by both.
- Empowering leadership – one person using his or her position in the marketplace to **serve and nurture another**; one person seeing in another the potential to be more than is visible today and committing him – or herself to the development of that potential.
- Leadership is about **influence and service.** In its broadest definition, Leadership is a relationship that cares enough to walk patiently with people towards a shared purpose.
- Leadership is a **relationship of influence** with a purpose. Servant leadership points people away from the leader to the mission of the community and empowers their individual contribution towards that mission.
- Leadership is about **service**, about shepherds who care for the sheep. The sheep do not exist for the shepherd. The shepherd was hired because of the sheep.
- Leadership is not about leaders; it is **about the people we lead.**
- Leadership is about dependency and accountability. Leadership is a relationship of influence with a purpose, perceived by those who choose to follow.
- Leadership is about **adding value** to an organization and its people out of the strength of the character and values of the leader – character and values rooted in the love of God.
- Leadership is being oneself for others.

Effective leadership is a personal calling and a commitment to goodness and personal growth, whereby the leader cultivates vision, invests in loving relationships, creates and maintains optimum environments and fosters virtuous practices thus empowering teams to successfully tolerate, embrace, navigate and arbitrate surprise. ⁴ (work in progress)

	ELEMENTS	FUNCTIONS	EXAMPLES
IN	Personal Calling	Leader focused (slave)	Centered and seeking, clear personal identity in the soul revealed through the Holy Spirit
	Commitment to Goodness (Transformation)		Christ-like behavior(authenticity) due to Christ-like nature (genuineness) as a slave to righteousness
	Commitment to Personal Growth		Transformation, acquisition of knowledge and understanding, development of skills, refinement of traits, discipline of behaviors and the vulnerability to new experiences
OUT	Cultivates a Shared Vision	Team-Leader focused (servant)	Focus and a sense of destiny leading to intentional effort
	Invests in Loving Relationships		Orientation as a servant leader is to utilize people rather than use them for ministry
	Creates and Maintains Optimal Environments (Systems)		Insight, vision, flexibility, accountability, disclosure, feedback, conflict resolution, change environment, system of power
	Fosters Virtuous Practices		Values driven, systematizing Godly virtue; the mind of Christ
THROUGH	Empowers Teams	Team focused (steward)	Influence through trust, integrated and shared vision and mission
	Tolerate Recognize reality and adjust	Surprise	Calming anticipation (confidence due to clear vision), change agent
		Tension	Tolerance, respect, humility, strength in diversity, inclusion
		Paradox	Flexibility for ambiguity
	Embrace Welcome and incorporate into mutual identities. Bi-directional	Surprise	Hope, flexibility, vision, optimism
		Tension	Trust, selflessness, humility, respect, motivation
		Paradox	Servant, change agent, clear vision
	Navigate Thoughtful strategy	Surprise	Preparation and training (clear values and guiding principles)
		Tension	Anticipation, preparation, conflict management skills and culture (other centered, peacemaker, unity)
		Paradox	Empowered teams (asymmetric flexibility and adaptation)
	Arbitrate Find successful pathways with and through others	Surprise	Systems, anticipation, insight and human process skills (good management practices)
		Tension	Virtues of humility, trustworthiness, wisdom
Paradox		Prepares people for change, flexibility, focus	

Leaders: Who Leaders are and what Leaders do

- *Leaders are so primal to our being that within an hour of contact with someone we perceive to be a leader our physiological responses have mirrored theirs including heart rate!*
- Effective leaders are **centred in their souls**. They have come to peace with the questions of identity, survival and meaning. The shape of our future leadership is determined by the quality of our centering.⁵
- Exercising leadership as **servants** involves love, peace and mercy.⁶
- Leaders accept and manage conflict.⁷
- Leaders are **inclusive**, looking for ways to promote diversity and create space for people to develop their unique contribution.⁸
- Leaders **add value** to all of the relationships in which they are engaged; that is why people care about leaders.
- Leaders create and reinforce culture.⁹
- Leaders have **missions** that make a difference, empowering visions that offer hope for tomorrow and shape behaviours today.¹⁰
- Leaders are individuals who establish direction for a working group of individuals who gain commitment from this group of members to this direction and who then motivate these members to achieve the direction's outcomes. (Conger, J.A. Learning to Lead. San Francisco: Jossey-Bass, 1992 p. 18)
- Areas of Consensus from Leadership Research
(Mel Ming, Leadership Development Resources, LLC, 2003)
 - ✓ ***Centrality of values and vision***
 - ✓ ***Articulating and making meaningful the vision***
 - ✓ ***Need for trust and reliability***
 - ✓ ***Leaders know their strengths***
 - ✓ ***Necessity of disagreement and conflict***
 - ✓ ***Critical interplay of styles and situation***

Who Leaders Are: Emotional Intelligence Domains and Associated Competencies

From *Primal Leadership*, Daniel Goleman, Richard Boyatzis and Annie McKee, pg. 39

PERSONAL COMPETENCE: These capabilities determine how we manage ourselves.

SELF-AWARENESS

- *Emotional self-awareness:* Reading one's own emotions and recognizing the impact: using "gut sense" to guide decisions
- *Accurate self-assessment:* Knowing one's strengths and limits
- *Self-confidence:* A sound sense of one's self-worth and capabilities

SELF-MANAGEMENT

- *Emotional self-control:* Keeping disruptive emotions and impulses under control
- *Transparency:* Displaying honesty and integrity; trustworthiness
- *Adaptability:* Flexibility in adapting to changing situations or overcoming obstacles
- *Achievement:* The drive to improve performance to meet inner standards of excellence
- *Initiative:* Readiness to act and seize opportunities
- *Optimism:* Seeing the upside in events

SOCIAL COMPETENCE: These capabilities determine how we manage relationships.

SOCIAL AWARENESS

- *Empathy:* Sensing others' emotions, understanding their perspective, and taking active interest in their concerns
- *Organizational awareness:* Reading the currents, decision networks, and politics at the organizational level
- *Service:* Recognizing and meeting follower, client, or customer needs

RELATIONSHIP MANAGEMENT

- *Inspirational leadership:* Guiding and motivating with a compelling vision
- *Influence:* Wielding a range of tactics for persuasion
- *Developing others:* Bolstering others' abilities through feedback and guidance
- *Change catalyst:* Initiating, managing, and leading in a new direction
- *Conflict management:* Resolving disagreements
- *Teamwork and collaboration:* Cooperation and team building

What's Spiritual Leadership?

- It's getting people on to God's agenda (Richard and Henry Blackaby) so that everyone may reveal their Christ-like nature and Christ-like behavior.
- **Essential Elements** for Spiritual Leaders
 - ✓ **Identity** – How you see yourself, define yourself, in your identity as a spiritual leader AND your identity in relationship with others determines in large part your personal vision for ministry, how you live it out day-to-day by what you say, how you act and how you perceive those around you.

❖ *Metaphors*

Slave: A slave (*doulos*) in NT writings refers to slaves of the contemporary society of that day. Some were slaves of Jewish households but most were slaves of Roman families and constituted half the population of the Roman Empire. Though considered as property and often acquired through wars or purchase, a slave was a part of the household and was usually treated with consideration because they had economic value and were friends in a strange relationship. For purposes of our discussion the emphasis on slave is the **internal attitude of having no rights** to the extent that one's life is not one's own.

*But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, **you became slaves of righteousness.** (Romans 6:17-18, NASB95)*

Servant: A servant (*diakonos*) in the first century of the church often had a status lower than that of a slave. Unlike a slave he owned, the master had little responsibility to the servant's welfare and was hired or bonded for a period to pay off a debt or due to some unfortunate circumstance of life. For our purposes the emphasis of the servant term is on the **servicing** aspect with no expectation of return. It is the outward act of servitude – **being in debt** is the focus of this term.

*Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, **whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all.** For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:41-45)*

Steward: A steward (*oikonomos*) in NT times was either a trusted slave or freedman who was given responsibility over a wealthy man's business affairs either while the owner was away at war or gone for extended periods for business or managing an estate while the owner lived elsewhere. The emphasis for our discussion on steward is the **role of trust** to act in the stead of the owner and for whom great resources have been entrusted to the steward **to manage.**

*Each one should **use** whatever gift he has received **to serve others, faithfully administering God's grace in its various forms.** (1 Peter 4:10)*

- ✓ **Called** - kaléō [to call] , ekklēsia [assembly, church] (cultural context of individualism vs. collectivism)

- ✓ **Equipped**
- ✓ **Filled with** (recipient and dispenser of) **Grace**

Managing and Leading are two distinct functions, often occurring concurrently, never occurring exclusively with any measure of effectiveness. Managing is analogous to works; leading to faith. They are paired for effectiveness.

MANAGERS	LEADERS
Approach to Work <ul style="list-style-type: none"> • <i>Action limited by available resources</i> 	<ul style="list-style-type: none"> • <i>Pursues acquisition of resources</i>
<ul style="list-style-type: none"> • <i>The manager administers</i> 	<ul style="list-style-type: none"> • <i>The leader innovates</i>
<ul style="list-style-type: none"> • <i>The manager is a copy</i> 	<ul style="list-style-type: none"> • <i>The leader is an original</i>
<ul style="list-style-type: none"> • <i>Embraces a micro perspective</i> 	<ul style="list-style-type: none"> • <i>Embraces a macro perspective</i>
<ul style="list-style-type: none"> • <i>The manager maintains, is controlling and directing</i> 	<ul style="list-style-type: none"> • <i>The leader develops, is inspiring and motivating</i>
Focus <ul style="list-style-type: none"> • <i>The manager focuses on systems and structure; is plan-centered</i> 	<ul style="list-style-type: none"> • <i>The leader focuses on people; is idea-centered</i>
<ul style="list-style-type: none"> • <i>The manager has his or her eye always on the bottom line, favoring routine thinking</i> 	<ul style="list-style-type: none"> • <i>The leaders on is on the horizon, favoring innovative thinking</i>
<ul style="list-style-type: none"> • <i>The manager relies on control</i> 	<ul style="list-style-type: none"> • <i>The leader inspires trust</i>
View of Time <ul style="list-style-type: none"> • <i>The manager has a short-range view and conceptualizes plans by working from the present to the future</i> 	<ul style="list-style-type: none"> • <i>The leader has a long--range perspective and conceptualizes outcomes by working from the future back to the present</i>
<ul style="list-style-type: none"> • <i>The manager asks how and when</i> 	<ul style="list-style-type: none"> • <i>The leader asks what and why</i>
Vision <ul style="list-style-type: none"> • <i>The manager imitates and implements the vision</i> 	<ul style="list-style-type: none"> • <i>The leader originates, clarifies the vision</i>
<ul style="list-style-type: none"> • <i>The manager accepts and is the protector of the status quo</i> 	<ul style="list-style-type: none"> • <i>The leader challenges the status quo and even has a revolutionary flair</i>
<ul style="list-style-type: none"> • <i>The manager is the classic good soldier</i> 	<ul style="list-style-type: none"> • <i>The leader is his or her own person</i>
<ul style="list-style-type: none"> • <i>Emphasize pragmatism over idealism</i> 	<ul style="list-style-type: none"> • <i>The leader does the right thing. Balance idealism and realism</i>
Change <ul style="list-style-type: none"> • <i>Threatened by change, minimizing risk</i> 	<ul style="list-style-type: none"> • <i>Excited by change, maximizing risk</i>
View of Self <ul style="list-style-type: none"> • <i>Catapult</i> 	<ul style="list-style-type: none"> • <i>Catalyst</i>

Part II Followership



Great Commission *Meanwhile, the eleven disciples were on their way to Galilee, headed for the mountain Jesus had set for their reunion. The moment they saw him they worshiped him. Some, though, held back, not sure about worship, about risking themselves totally. Jesus, undeterred, went right ahead and gave his charge: "God authorized and commanded me to commission you: Go out and **train everyone you meet, far and near, in this way of life**, marking them by baptism in the threefold name: Father, Son, and Holy Spirit. (Matthew 28:16-19, The Message)*

Christian-Christ follower

- Implies that you teach and train and influence people to be excellent followers
- Leaders must be the model of followership—in essence, I lead you in how to be followers.



The Courageous Follower, Ira Chaleff

He says a follower, if he or she is to be responsible and a positive influence in any cause, movement or organization must display courage in five areas:

- The courage to assume responsibility
- The courage to serve well
- The courage to challenge leaders
- The courage to participate in transformation
- The courage to leave

The Paradigms of Paradox -- Courageous followership is full of paradox:

1. A courageous follower has a clear internal vision of service while being attracted to a leader who articulates and embodies its external manifestation.

God has outfitted us with a unique and yet shared wanderlust for our personal spiritual journeys. One of the oftentimes unrecognized power of a leader is being able to articulate and demonstrate the external reality of our own internal passion for spiritual hunger.

The paradox: *To follow you must be set free.*

2. Courageous followers remain fully accountable for their actions while relinquishing some autonomy and conceding certain authority to a leader.

To be a Christian is not to be an anarchist. Jesus didn't come for individuals alone; he came to save a people. And within that framework he has given us a model of order for families, for communities of believers and an example for the rest of the world to whom we are called to influence and reach for Christ.

The paradox: *To lead you must submit. To be a person of influence you must become humble. To be a person of influence means first you are capable of influencing a leader.*

3. A central dichotomy of courageous followership is the need to energetically perform two opposite roles: implementer and challenger of the leader's ideas.

The quality of loyalty is not the same as subservience. One of the greatest acts of loyalty to a leader is to kindly and supportively warn a leader of a dangerous direction, an inappropriate behavior an unintended consequence while at the same time wholeheartedly working to the goals and vision of the leader as a treasured friend.

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The paradox: *To get anything done well, everything, and most importantly, vision/mission, must be challenged. Why are we doing it this way, this time, with these people, for this goal? In other words, to construct we must first deconstruct.*

4. There is inherent tension between the identity a follower derives from group membership and the individuation required to question and creatively challenge the group and its leadership.

All persons have equal standing before Christ and in the body of Christ. We respect and acknowledge that due to giftings some people may be more able to assume the difficult challenge of leading. Those who gather around a leader to accomplish purpose and give meaning to effort equally share in the responsibility to challenge, encourage and spur each other on in works of service.

The paradox: *In order to belong I must challenge my membership. I must be free to think and to speak my heart, and it must be welcomed.*

5. Followers often benefit from the leader as mentor, learning crucial things, yet at the same time must be willing to teach the leader.

Leaders aren't leaders because they know more than the rest. Leaders are often most effective because they are most willing to learn first. Information, knowledge, wisdom and discernment are not necessarily the function of power or the consequence of age. A healthy community is one that continuously submits to each other to learn from each other - lessons of living and lessons of life.

The paradox: *In order to be a teacher of others I must be a learner first. To be a good learner I must be willing to teach.*

6. At times, courageous followers need to lead from behind, breathing life into their leader's vision, or even vision into the leader's life.

God's vision for a healthy community is often birthed in the hearts of the followers and articulated and summarized by leaders. The formation of collective and shared vision rests on no single shoulder.

The paradox: *My vision is no vision unless it is a shared vision. Otherwise it's just personal ambition.*

7. Senior followers often are important leaders in their own right and must integrate within themselves the perspectives of both leadership and followership.

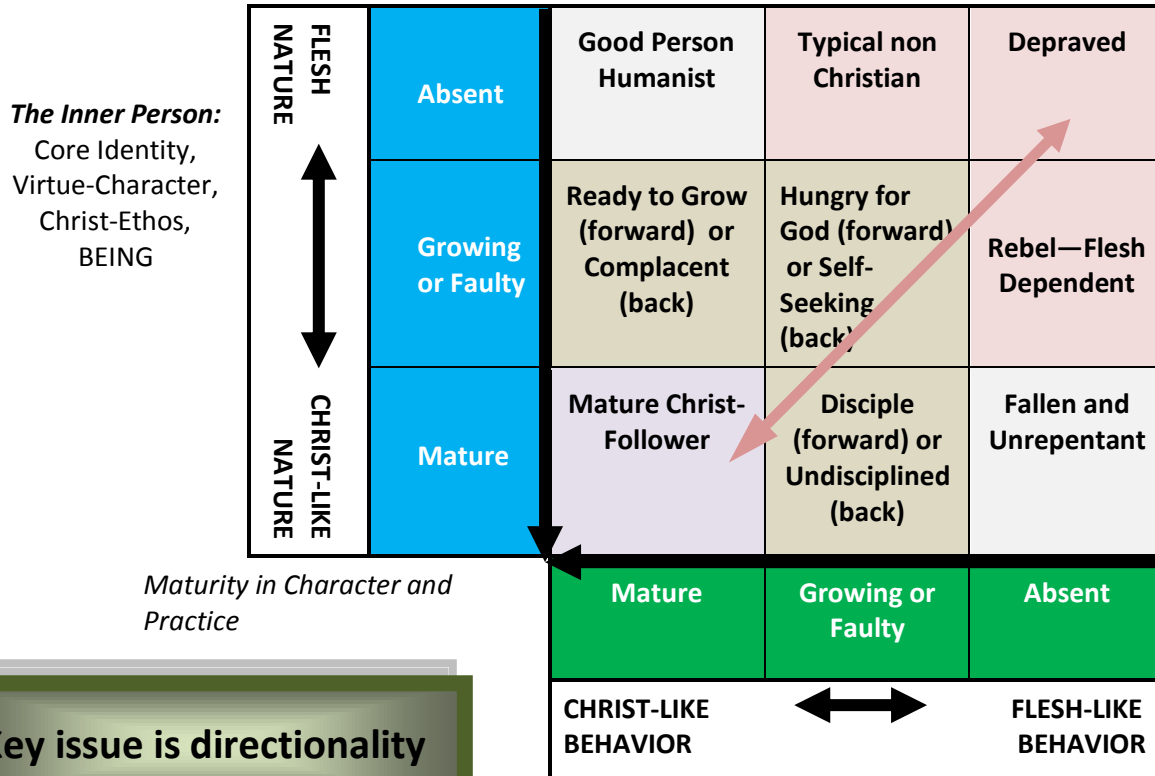
As Christians there is no line of demarcation between follower and leader. We all must take on the humble and worshipful heart of servant and follow Christ as we lead in discipleship and evangelism. A great leader is first a great follower. A great follower is, by example, a great leader.

The paradox: *If you want to be great, you must serve. If you want to be first among equals you must be last. If you want to be strong, you must become weak. If you want to live, you must first die. If you want to have much you must learn to live with nothing. If you want to be loved you must be willing to risk that love for their own good. You must be willing to die for those you love. If you want to use power for good you must first learn to be powerless. For everyone who exalts himself will be humbled, but he who humbles himself will be exalted.*

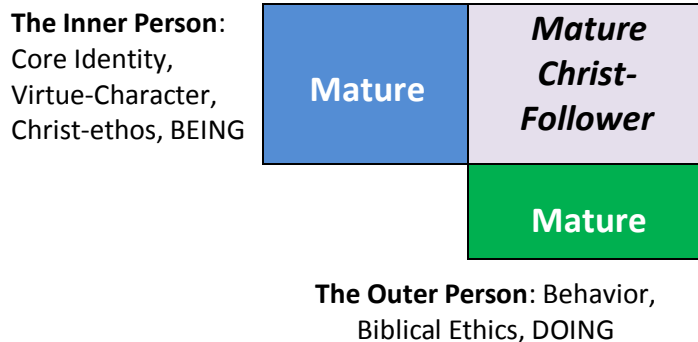
Until and unless you are willing embrace the paradigms of paradox you will not lead effectively for the long run. If leadership is not about legacy-- and it must be-- then it is simply the entertaining dance of a performer who, when no longer entertaining, is left with no audience.

Part III Soul Care for the Follower (Accountability Model)

Soul Care: The Dynamic Relationship Between the Inner and Outer Person
 How can I serve their needs? If we were them, what would we need?



From the book, *Growing the Soul, Communicating Excellence Through Accountability, Disclosure & Feedback*, Ronald D. Kuest

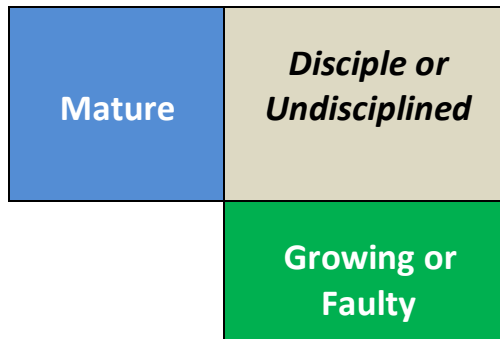


Mature Christ-Follower People in this category are the ones you want as mentors and accountability leaders because they are a source of Godly wisdom and maturity. As mature followers they have a strong and infectious spiritual hunger. They are willing to engage in a teachable, submitted, and humble relationship with others. Such people no doubt may be in a senior ministry leader or volunteer elder position, but more importantly, each is an example of one who has grown up in Christ. This category reflects the goal of ministry: that there would be many, many people who live grown up in Christ.

The mature Christ-follower in Scripture would include most of the original disciples as well as Silas, Barnabas, Luke, of course Paul, and his close friends Priscilla and Aquila, among many others. As a spiritual community, the Church at Smyrna is an example.

It's important to remind ourselves that none of the Apostles started out as Mature—and neither did us. These boxes are merely snapshots in time but always in a state of dynamic movement.

The Inner Person:
Core Identity,
Virtue-Character,
Christ-Ethos, BEING

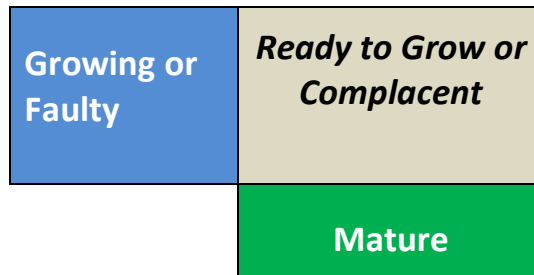


The Outer Person: Behavior, Biblical Ethics, DOING

Disciple or the Undisciplined This person has great leadership potential depending on which way he is going: toward becoming more mature or regressing into increasingly immature choices and behavior. This person is Christ-centered but his behavioral maturity is inconsistent, maybe due to youth, inexperience, or a lack of discipling. Or, the person may have once had the fire of ministry and felt the closeness of a relationship with Christ, but due to a lack of continuous exposure to a Christian community or a breached trust in Christian community, the spiritual fires are now waning.

By the time Paul wrote to Timothy and Titus they were mature Christ-followers. But you can be sure there was a time in their youth and growth when they needed Paul's prodding and encouragement. The first century Church at Ephesus would be an example of a Christ following community, mature in their Christ ethos and an immature ethic and behavior.

The Inner Person:
Core Identity,
Virtue-Character,
Christ-Ethos, BEING



The Outer Person: Behavior, Biblical
Ethics, DOING

Ready to Grow or Complacent These are often people who see no need for growth. They are decent, know how to behave properly and usually do. Their families are decent and their children are well-mannered. The problem is, they are lukewarm but don't know it. They are at a comfortable plateau and have seemingly more important issues demanding their time than their continued spiritual formation. They have measured their godliness by what they do, and feel they have grown sufficiently as a believer to have achieved a spiritual state necessary for living a good life. Such persons are prime candidates for accountability discipleship. They have either reached a point in life where the superficiality of their faith does not provide the substance for issues they are currently facing, or they realize they want more of Christ and more of a consistent life.

For this person a balanced diet of spiritual formation and ethical formation is appropriate. Get them reading books on spirituality as well as on practical Christian life.

In Scripture possibly Thomas right after the resurrection with his famous encounter with Christ in the upper room would typify this state of growth. Thomas was an eager follower but appears to have had problems seeing beyond the surface. "Doubting Thomas" is probably an unfair label to have pinned on him. Probably a better label would be "Literal Thomas." His need was to be able to see the spiritual dimension of what he was immersed in. Although he had walked and talked with the Son of God, he hadn't quite got it yet. But by all appearances, Thomas was hungry for growth and legend has it he went or was taken to India and became the founding influence for the establishment of Christianity in Western and Southern India.

The Inner Person:
Core Identity,
Virtue-Character,
Christ-Ethos,
BEING

**Growing
or Faulty**

***Hungry for
God or Self-
Seeking***

**Growing or
Faulty**

The Outer Person: Behavior, Biblical
Ethics, DOING

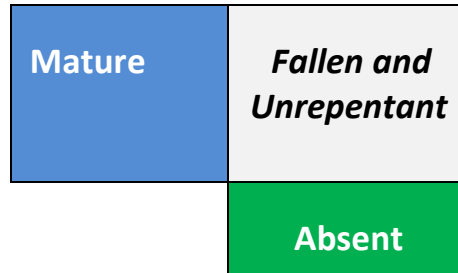
Hungry for God or Self-Seeking This is the typical person experiencing connection and relationship in a spiritual community. She is desirous to grow, but due to not being firmly grounded and centered in Scripture, experiences ethical failures. Struggles and setbacks also stem from her lack of a clear understanding of her core identity in and through Christ. This is a person who knows what right behavior is but fails to be consistent in exercising it.

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An early Christian community that probably represented the profile would have been the Church at Corinth. It wasn't that the followers didn't get it. It was the elders and people of the church were having a hard time making the break from former lives and former practices.

The Inner Person:
Core Identity,
Virtue-Character,
Christ-Ethos, BEING

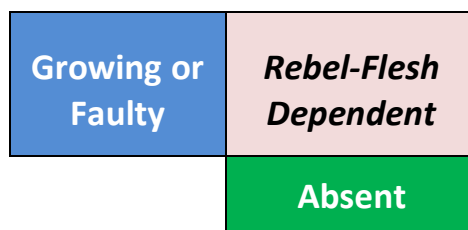


The Outer Person: Behavior,
Biblical Ethics, DOING

Fallen and Unrepentant This is a person to pity. He knows the mind and heart of God and yet has clearly and intentionally made choices in life completely contrary to Scripture. This is the spiritual leader who commits fornication or adultery. He is the ministry administrative manager who intentionally misuses ministry funds; or, among many other examples, he is the youth or children's leader who solicits teen sex through the Internet. The chamber of horrors is large and holds too many people who have offered their lives for spiritual leadership and then fallen hard in awful violation of their Christ-ethos and their ethics. This person is in great need of an accountability relationship and are examples of behavior deserving of the most severe rebuke as well.

Until they experience humiliation, they won't be ready to take on humility. Because of their sense of Christ-ethos, they will often display arrogance and an unwillingness to adopt an attitude of submission. Until and unless there is evidence of brokenness—repentance—for their abject behavior there will be little progress through any relationship of accountability. Judas comes to mind as a typical example. Judas knew who Christ was but for reasons that will forever remain a mystery, he sold out his Savior.

The Inner Person:
Core Identity,
Virtue-Character,
Christ-Ethos, BEING



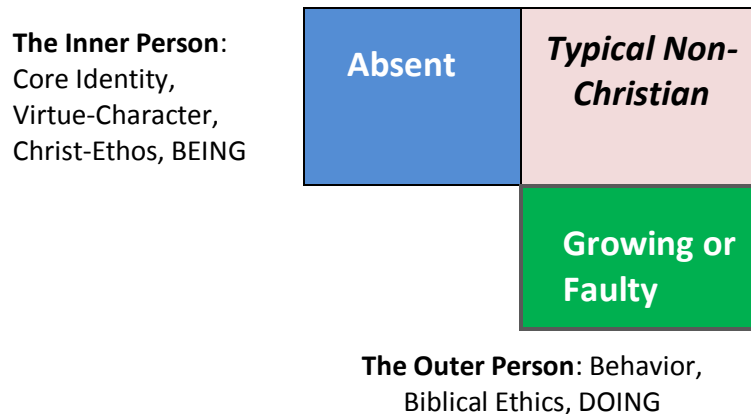
The Outer Person: Behavior,
Biblical Ethics, DOING

Rebel-Flesh Dependent This is the person who knows better because they know God, at least in an immature way. They choose to behave badly anyway, choosing sinful conduct over righteous conduct, and they knowingly defy God. This is often a person with a life-controlling dependency: anger, gambling, substance

abuse, sexual immorality or pornography. A lot of these people serve time in prison for violence, stealing, or drug dealing, yet they know there is a God who wants them to act differently.

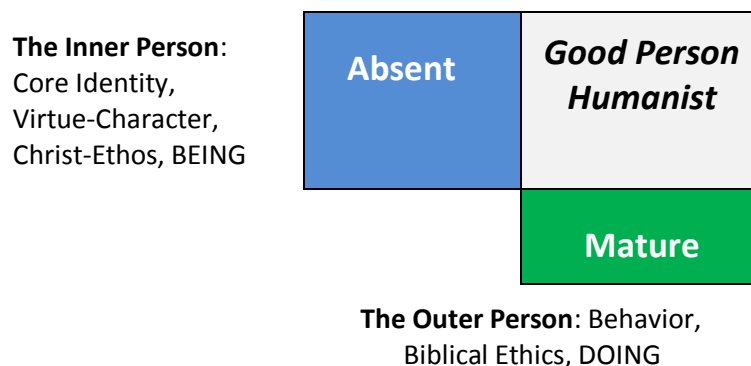
The Unreliable represents a unique challenge in ministry. These are people we are charged to minister too and help mature in their Christ ethos and behavior ethics, yet they are also people who need constant supervision and attention as they progress.

Before they hit the pain barrier they may convey a lot of regret, make promises, and share good and not so good intentions, but they exhibit no real follow through because no severe consequences for failure await.



Typical Non-Christian This person could be the typical social agnostic who is probably your next-door neighbor—nice person but no strong moral compass. He will occasionally cheat on taxes, be clever in dealing with vendors, but still possess a basic sense of right and wrong. This person is a prime candidate for you (as a more mature believer) to develop an intentional relationship with. It would allow him to see what a person with a genuine identity in Christ looks and acts like.

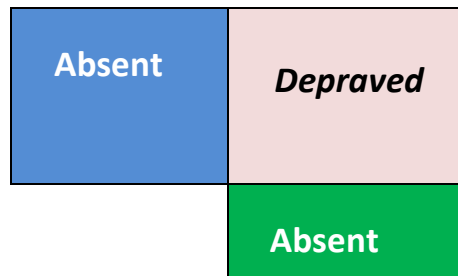
The Person on the Edge is a prime example of who the Body of Christ ministers to but certainly not yet a person you minister with. We know nothing of tax collector, Matthew Levi's former life. But what we do know is that tax collectors were not despised in Hebrew culture for their pious ethics. Matthew serves as an example of how far Christ can take us in transformation.



Good Person Humanist This is often an intelligent person who has worked out her own sense of ethics. She is capable of being (and usually is) a decent and consistently good person—good thinking, good behaving, really nice and likable. However, she has consciously chosen to not allow God to influence her life. This is the humanist.

Saul of Tarsus comes to mind as a biblical example. Trained as a religious lawyer (there were no other types), Saul knew what “right living” looked like. His life intensely revolved around doing the right thing as he understood it. Until Christ intervened his “rightness” merely served to justify his lost state.

The Inner Person:
Core Identity,
Virtue-Character,
Christ-Ethos, BEING



The Outer Person: Behavior,
Biblical Ethics, DOING

Depraved This person either has no sense of who God is for her life or who Jesus Christ is as a personal Savior. This could also be a person who has a deformed or seriously corrupted view of God. In the worst state, his conscience is so depraved or ill-formed that although he is a target for ministry, he is in no way suitable for any kind of accountability relationship. The Depraved are people who consistently do evil. What are you going to help them be accountable for? This doesn't mean they aren't important persons in the kingdom of God; it's just that they're not ready for discipleship other than what may come through friendship.

There were two thieves hanging on crossed timbers at Calvary when Jesus was crucified. One found himself in Paradise that same day. The other had no redeeming Christ-ethos and no sense of ethical behavior. He was depraved.

What Does the Accountable Person Need?

	<i>What they need in their spiritual journey?</i>	<i>How you provide it in an accountability relationship</i>
Mature Christ-Follower (Mature Christ-like nature, Mature Christ-like behavior)		
Disciple or Undisciplined (Mature Christ-like nature, Growing or faulty Christ-like behavior)		
Ready to Grow or Complacent (Growing or faulty Christ-like nature, Mature Christ-like behavior)		
Hungry for God or Self-seeking (Growing or faulty Christ-like nature, Growing or faulty Christ-like behavior)		
Fallen & Unrepentant (Mature Christ-like nature, Absent Christ-like behavior)		
Rebel-Flesh Dependant (Faulty or growing Christ-like nature, Absent Christ-like behavior or ethics)		
Good Person Humanist (Absent Christ-like nature, Mature ethics)		
Typical non Christian (Absent Christ-like nature, Growing or faulty ethics)		
Depraved (Absent Christ-like nature, Absent Christ-like behavior or Corrupt ethics)		

the Institute for

Spiritual Leadership Training

3521 Hollywood Dr. NE Olympia, WA 98516 ronkuest@spirituallead.com 360.493.0522, cell 360.280.1514

Accountability, Disclosure, & Feedback: What Does the Accountable Person Need?

	<i>What they need in their spiritual journey?</i>	<i>How you provide it in an accountability relationship</i>
Mature Christ-Follower (Mature Christ-like nature, Mature Christ-like behavior)	Room/platform to minister, encouragement.	Listening to their dreams for ministry and asking how they are making them real. Asking how you can help them in their ministry.
Disciple or Undisciplined (Mature Christ-like nature, Growing or faulty Christ-like behavior)	Your time, your investment in them. Not just using them for your ministry.	Structured discipleship time. Encouragement and pushing them on their spiritual formation.
Ready to Grow or Complacent (Growing or faulty Christ-like nature, Mature Christ-like behavior)	Your advocacy.	Balanced diet of spiritual formation and practical, biblically-based living. Lots of conversation about integrating the two.
Hungry for God or Self-seeking (Growing or faulty Christ-like nature, Growing or faulty Christ-like behavior)	A spiritual awakening or a strong correction.	Exposure to examples of people living in ravenous spiritual hunger. Open and direct relationship.
Fallen & Unrepentant (Mature Christ-like nature, Absent Christ-like behavior)	Owning their humiliation and then hope of restoration.	Tough love, hard words, no pity, caring commitment.
Rebel-Flesh Dependant (Faulty or growing Christ-like nature, Absent Christ-like behavior or ethics)	Structured accountability group.	Qualified people with experience dealing with unreliable individuals and their life-controlling behaviors.
Good Person Humanist (Absent Christ-like nature, Mature ethics)	Undeniable example of Christ within, living out.	Non-judgmental. Letting them know doubt is healthy, skepticism is understandable, cynicism gets them nowhere.
Typical non Christian (Absent Christ-like nature, Growing or faulty ethics)	Direct, non-judgmental prophetic word to call them back. Your consistent care.	Highly structured and specialized accountability with specific goals to accomplish in small steps.
Depraved (Absent Christ-like nature, Absent Christ-like behavior or Corrupt ethics)	An encounter with God.	You don't.

¹ Ibid, 11-07
² Ibid, 13-07
³ From Relational Leadership, Walter C. Wright p 2
⁴ Ibid p 12
⁵ Ibid, 13-07
⁶ Ibid p 5, quoting from Peter Koestenbaum, *The Heart of Business*, (Dallas: Saybrook Publishing Company, 1987), 352
⁷ Ibid p 10
⁸ Ibid p 67
⁹ Ibid p 67
¹⁰ Ibid p 32
¹¹ Ibid p 69