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BEST PRACTICES OF GLOBAL LEADERS AT LIBERTY
LIVE CHURCH

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Dalton Wayne Stoltz
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APPROVAL SHEET

BEST PRACTICES OF GLOBAL LEADERS AT LIBERTY
LIVE CHURCH

Dalton Wayne Stoltz

Read and Approved by:

Kevin J. Peck (Faculty Supervisor)

Justin A. Irving

Date _____

I dedicate this project to my best friend and bride Lindsay and to our children, Noah, Cohen, Eli, and Isabella. Words are inadequate to express my love for each of you.

TABLE OF CONTENTS

	Page
LIST OF TABLES	vii
PREFACE	ix
Chapter	
1. INTRODUCTION	1
Purpose	1
Goals	1
Context of Ministry	2
Vision and Mission	2
Values	3
Core Ministries and Discipleship Pathway	6
Rationale for the Project	6
Research Methodology	7
Definitions and Limitations	8
2. A BIBLICAL FOUNDATION FOR THE ROLE OF A GLOBAL LEADER	10
Introduction	10
The Biblical Need for Global Leaders	11
The Problem for Moses	11
The Problem for Lead Pastors	12
The Help Global Leaders Bring to Lead Pastors	13
The Hope Global Leaders Bring for the People	16
Chapter	Page

Conclusion for the Need of Global Leaders.....	18
The Biblical Requirement for Global Leaders	19
Paul's Biblical Requirement of Character in Leadership	20
Paul's Biblical Mandate for Disqualification in Leadership	24
Global Leaders Invested and Involved in Character Development	26
Conclusion of Biblical Requirement for Global Leaders.....	28
The Biblical Work of Global Leaders	29
The Biblical Work of Equipping and Encouragement.....	30
The Global Leader's Biblical Work of Equipping and Encouragement.....	31
Conclusion of the Biblical Work for Global Leaders	33
The Biblical Results of Global Leaders.....	34
The Biblical Results of Execution and Euphoria	34
The Key for Global Leaders to Experience Biblical Results	35
Conclusion of Biblical Results of Global Leaders.....	37
Conclusion.....	38
3. LEADING BY EXAMPLE: FIVE AREAS GLOBAL LEADERS MUST OWN	39
Strong in Owning Culture	40
Strong in Owning Strategic Direction	47
Servant in Owning Development	53
Spirit-Led in Owning Ministry	60
Smart in Owning Leadership.....	65
Conclusion.....	70
4. PROJECT PLANNING AND IMPLEMENTATION	72
Introduction	72
Project Planning and Implementation	73
Chapter	Page

Planning and Development	73
Implementation	76
Conclusion	78
5. PROJECT EVALUATION AND PERSONAL REFLECTIONS	79
Evaluation of the Project's Purpose	79
Evaluation of the Project's Goals.....	79
Assess Current Practices	80
Develop Six-Session Curriculum.....	80
Equip Global Leaders.....	82
Strengths of the Project	83
What I Would Do Differently.....	86
Theological Reflections.....	87
Personal Reflections	88
Conclusion.....	88
Appendix	
1. JOB DESCRIPTIONS OF GLOBAL LEADERS	90
2. THE LIFE CYCLE OF A CHURCH.....	96
3. ALIGNMENT FACTOR	97
4. EISENHOWER PRIORITY MATRIX	98
5. SWOT ANALYSIS.....	99
6. SMART GOALS.....	100
7. GRADUAL RELEASE MODEL	101
8. GLPI: GLOBAL LEADER.....	102
9. GLPI: LOCAL LEADER.....	110
10. THE GLOBAL LEADER'S BIBLICAL FOUNDATION AND OWNERSHIP INVENTORY	118

Appendix

Page

11. GLOBAL LEADER CURRICULUM EVALUATION.....	121
12. GLOBAL LEADER BEST PRACTICES CURRICULUM	122
BIBLIOGRAPHY.....	131

LIST OF TABLES

Table	Page
1. Weekly timeline recommendation over fifteen weeks	77
2. Demographic information for global leaders	80
3. Expert panel rubric results	81
4. Average scores for GLBFOI	82
5. T-test for GLBFOI results	83
6. Demographic information for local leaders.....	84

PREFACE

As I complete this experience, no words seem adequate to express the journey that has brought me to this point. God has been far too good and gracious to me in allowing me to complete this project, and my life serves as a reminder that God never gives up on anyone. This project provides an extraordinary time to reflect in gratitude all that the Lord has done.

To start, God graciously rescued me when I was not in pursuit of him. This profound and redeeming act has served to remind me that nobody is too far removed from the gracious hand of God. This truth has propelled me in this life to make his name known as I commit to influence the influencers with the hope of the gospel.

As this project began, my precious wife Lindsay's health was in freefall. The impact was severe physically, emotionally, and spiritually. However, Christ has proven through the storm that He is our solid rock, and I am eternally grateful that the Lord would allow me to be married to such an amazing gift. Lindsay is my best friend, confidant, and the one with whom I will journey through this life trusting in the Lord with all our hearts and not leaning on our own understanding, but in all our ways acknowledging him so that he will direct our path (Prov 3:5-6).

I do not believe in a day of miracles but in a God of miracles, and each time I look at my precious children I am reminded that God still does the impossible today. Noah, Cohen, Eli, and Isabella, I always want you to know that God brought unspeakable joy into my heart when he allowed me to be your dad. Nothing would bring me greater joy then to see each of you live passionately for him and the advancement of the gospel.

The words "thank you" seem very inadequate to express how thankful I am for

my parents, Wayne and Joanne, and my in-laws, Grant and Tammy Ethridge. On my mother's death bed in 2007, she challenged me to get my doctorate when I had not even completed undergraduate studies. The love, care, support, and prayers of Wayne, Grant, and Tammy have made the vision that my mother saw become a living reality today, and my appreciation towards each of you will never be fully understood.

To my siblings, Darryl, Marianne, Wanetta, and their families, please know that your little brother may have more academic degrees than all of you combined, but I have not forgotten that you are far more knowledgeable, wiser, and more insightful into the things of God and this life than I will ever be. Your guidance and support have been timely and unwavering, and I am truly grateful for the lasting legacy that you have left on me.

Liberty Live Church is one of a kind. It is not easy to be a multiethnic, multigenerational, and multisite church. They took a chance on me as an intern while I was starting seminary and entrusted me to start a college ministry with twelve students. God did immeasurably more than we could ever think or imagine which led the church to take a few more chances on me, allowing me to plant and start Liberty Live Church at Greenbrier and then to become the pastor over our Global Core Ministries.

Throughout my tenure of ten years at Liberty Live Church, Scott Payne has been my direct report and has always been willing to invest in me for the sake of the gospel. I have gleaned, observed, and learned more from him about leadership within the church that has impacted my ministry than I even realize. His tireless work ethic combined with personal integrity is second to none.

I also want to thank Southern Seminary for the opportunity to advance my development through an executive leadership cohort. Dan Dumas pioneered the opportunity to allow world class leaders to sharpen and develop one another for the gospel. Sam Yoon, Timothy Ateek, and Lockwood Holmes were brothers who I needed for such a time as this to help me progress in becoming the man God called me to be.

Josh Patterson, Beau Hughes, and Chris Kouba along with my cohort have challenged me, encouraged me, and equipped me to lead well. One other voice, Michael Rodriguez, has been a constant encouragement, and without his voice I never would have taken the step to join a cohort and attend Southern. To each of you I say thank you from the depth of my heart for your guidance along this season of my journey.

Kevin Peck, Jennifer Ward, and Johanna Austin all took time to help sharpen me in the writing process of this project. Thank you for taking the time to make me reconsider and reexamine everything that was developed.

Finally, to Liberty Live Church staff past, present, and future—maximizing each of your unique gifts, talents, abilities, and efforts are the inspiration for this project. My earnest desire is that this project will be a blessing to Liberty Live Church and other multisite churches in years to come. Multisite leadership is a challenge, and nobody understands that more than each of you who live it daily.

Dalton Stoltz

Hampton Roads, Virginia
May 2021

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this ministry project was to investigate the role of a global leader in order to help multisite churches develop a pathway for successful leadership in a multisite environment, particularly at Liberty Live Church. The health of a local church is often directly tied to the leadership of that church. An assessment was completed of Liberty Live Church and its leadership as it relates to global leaders. This project took the time to investigate the role of a global leader and help provide key components of a global leader's pathway to success.

The project helped Liberty Live Church know and understand what needs to be developed in a global leader. In turn, it demonstrated how that global leader should amplify the overall vision, mission, values, and general DNA of the church in their ministry, so that the church will move forward in accomplishing the Great Commission.

This project illustrated for Liberty Live Church the framework for best practices of global leaders and a key understanding for global leaders to aspire to and grow in their leadership.

Goals

The following three goals were established to determine the completion of this project. The purpose of the goals was to help Liberty Live Church and their global leaders in their overall development and leadership.

1. To assess current practices of global leaders at Liberty Live Church.

2. To develop a six-week curriculum that will equip global leaders to lead more effectively. The curriculum covered character of the global leader, utilization of the global leader's voice, and leadership execution of the global leader.
3. To execute the training of the global leaders at Liberty Live Church to help them develop as global leaders.

The completion of these three goals were effectively measured when research methods were properly implemented and evaluated as outlined in the research methodology section.

Context of Ministry

Liberty Live Church, also known as Liberty Baptist Church, was established in 1900 in Hampton, Virginia. Hampton is located in the southeast corner of the state and is one community in the region of Hampton Roads. Today, Hampton Roads has a population of over 1.7 million people, and is known for its military bases, shipyards, beaches, and overall diversity.

Vision and Mission

God has given Liberty Live Church a very clear vision for this season of ministry. Over the next ten years, "God is moving Liberty to launch campuses within a 30-minute drive of every home in Hampton Roads. They will teach the Word of God in every community so that the hope of the gospel will be launched forward both here and beyond for generations to come"¹ This vision was clearly articulated in 2017 and works within the context of a vision frame that church leadership prayerfully developed over a ten-month process and continues to refine and reform periodically. This vision directly corresponds to the mission of the church: "Changing Lives, Communities and the World for Jesus Christ."

Liberty exists to fulfill the mission that God has called it to. When they say, "changing lives," they are referring to the passion they have to reach people with the life-

¹ "Life Track Book," Liberty Live Church, May 5, 2020, <https://libertylive.church/wp-content/uploads/2020/05/life-track-book-updated-2020-v2-print-compressed.pdf>.

changing message of Jesus Christ. As a church, they desire to teach every follower of Christ how to have a growing relationship with God that is shown through a greater love for him and for the people he created. This portion of their mission statement is directly tied to the Great Commission in Matthew 28:18-20.

The second portion of the mission statement, “communities,” refers to the region in which Liberty is committed to making an impact. Liberty wants to minister to all people in Hampton Roads, not just one neighborhood or city.

The third part of the mission statement, “the world,” refers to Liberty’s commitment to God’s ultimate plan to reach people from every tribe, nation, and tongue with the gospel of Jesus Christ. Liberty engages strategically with networks and sends missionaries to effective international ministries and projects around the world. This is in direct obedience to Acts 1:8.

The first three portions of the mission statement are important, but the final is the most significant: “for Jesus Christ.” Liberty is a church that is not built on pastors, personalities, or programs, but on the name and glory of Jesus Christ. He is the one that drives what happens at the church to make his name known in Hampton Roads and among the nations.

Values

The mission and the vision act as a guiding compass for the church, while core values, core ministries, and a discipleship pathway help guide staff and attendees to become disciples who reach the community with the hope of the gospel. The three core values that Liberty has embraced as a church is that they are multigenerational, multiethnic, and multisite.

First and foremost, Liberty is a multigenerational church, and they work hard to make every generation feel welcome. There are age-specific ministries for young and old to get involved in on Sundays and throughout the week. The overwhelming culture of

the church is that “we are family” and all generations have a role to play in the Liberty family. The current senior pastor, Dr. Grant Ethridge, regularly communicates family-specific issues that speak to all generations in personal conversations with church members, to church leaders in meetings, and to the whole church family from the pulpit. He does this in an effort to be prescriptive rather than reactionary. One example would be explaining our music style. Dr. Ethridge will tell grandparents that they can sing the songs they enjoy, or they can have their grandchildren loving their church experience right beside them. He will also address a younger audience and share the importance of singing a hymn from time to time, “because church isn’t all about your preferences,” and there are truths and pillars of the faith that need to be passed on from one generation to another. Dr. Ethridge’s heart is ultimately not to appease one generation or another but to have a worship experience where the presence of the Lord is palatable, and the Lord is transforming people from the inside out. This is just one small example of how the church intentionally tries to work at being a healthy multigenerational church.

Second, Liberty is striving to be a multiethnic church. It is very clear in the language that Liberty is not trying to be a multicultural church by embracing different cultural practices, but by being a church that embraces and welcomes people from all people groups. In the past decade, Liberty has taken intentional steps to embrace this concept. One way it is done this is by avoiding politics. As recently as the early 2000s, Liberty was known as a big, white, Republican, megachurch in a community that is ethnically diverse. Caucasians do not make up 50 percent of the population in Hampton. Dr. Ethridge lead the church to racial reconciliation within the Liberty family, and a movement began among the church leadership. They did not wade into the arena of politics, but reserved their voices for the most important topics, namely the gospel. After twelve years of intentionality, Liberty is a multiethnic church that reflects the surrounding community. There is diversity in regular attendance and in multiple levels of leadership, from the staff to the deacons. Liberty leadership does not believe it has

arrived when it comes to being multiethnic, but they are striving to continue to grow in that core value.

Third, Liberty is growing as a multisite church. The vision for Liberty becoming a multisite church started before Dr. Ethridge arrived at Liberty. Art Leary, a key lay leader who served as chairman of the Pastor Search Committee that called Dr. Ethridge to be the senior pastor, told Dr. Ethridge that he believed Liberty would one day run twenty thousand people at multiple locations. Six weeks after Dr. Ethridge's arrival, the church turned their annual picnic into an outreach event. Traditionally, the picnic had about eighteen hundred in attendance, but Dr. Ethridge challenged each person to bring four friends. That Sunday, over four thousand people showed up, and 1,256 of those attended for the first time! Due to a lack of space, the church set up a true simulcast, with a band in the gym. The vision of Liberty becoming a multisite church was on the move.

After five years of broadcasting to the gym down the hallway, a new worship center was built, and the church was ready to launch out into new geographical areas so church members could more adequately engage in local missional ministries. Since the first multisite was launched in 2013, Liberty opened campuses in four other Hampton Roads cities and is currently preparing to launch its sixth. The belief of current leadership is that this value is vitally important to Liberty's DNA because of historically difficult outcomes of church planting in the region. Prior to valuing the multisite strategy, Liberty planted multiple churches, but both pastoral and lay leadership have felt called by God to remain as one church in multiple locations in the Hampton Roads community at this time.

The values of Liberty are a strong part of the church's DNA. They were unspoken values that became so embedded in the culture of the church that, like cream rising to the top, they emerged as the natural values of the church. These values are not just represented in a few people but permeate across the majority of the church family in a unique and unifying way. Key to the success of these values being transmitted from senior leadership are global leaders who drive core ministries at the church.

Core Ministries and Discipleship Pathway

With the church's substantial history and one campus significantly larger than any other campus, Liberty leadership decided to embrace four core ministries lead by global leaders. These core ministries are how the vision, mission, and DNA are carried out and replicated at each of the campuses. The core ministries are Worship, Groups (kids, students, adults), Hospitality, and Missions.

The core ministries embrace the same discipleship pathway that Liberty wants each member to live out. Liberty calls their discipleship pathway "Life Track," which embraces the church motto, "It's not just church...it's life." This means that church is more than just an hour on Sunday morning; it is more than just one day of the week. It is about a daily walk with Jesus Christ. Liberty goes on to define four key steps in Life Track as one grows in their walk with Jesus: (1) know God, (2) find community, (3) serve people, and (4) leave a legacy. Global leaders are tasked with embracing these steps in their core ministries, giving clear vision to their context, being a DNA gatekeeper, and developing leaders so the mission is carried out.

Rationale for the Project

The role of a global leader in a multisite environment is a uniquely dynamic position and can vary in requirements. This project will focus on the role of a global leader, specifically how they help their pastor, utilize their voice, and hone their ability to execute at Liberty Live Church. It will also look at characteristics and traits that need to be developed and embodied by the global leader for the overall health of a multisite church. All churches and organizations have limited resources, including finances and personnel. This project will show how a global leader can help maximize the effectiveness of the mission despite limited resources through their own development and the development of others.

The thesis that was presented clearly showed that a fully developed and properly functional global leader is essential and necessary to the advancement of the

mission of Liberty Live Church. As global leaders seek to lead through and develop other leaders around them, the mission will continue to advance as the Holy Spirit leads and empowers the church, using the global leaders to lead by example.

This model and structure of leadership is clearly displayed in Exodus 18 when Jethro advised Moses to establish leaders of tens, fifties, hundreds, and thousands. A global leader is an equivalent to a leader of thousands in Liberty's multisite context. Another theological rationale for this project is laid out in Ephesians 4, where Paul is clearly explaining the necessity for the saints to be equipped to carry out the work of ministry. The same is true for local campus leaders, and one of the primary roles of a global leader is to equip, train, develop, and invest in the local campus leaders.

Research Methodology

The research methodology of this project included a pre-survey, a post-survey, an evaluation rubric, and an expert panel. Evaluation of the effectiveness of this project was based upon the three goals mentioned above.²

The first goal was to assess current practices of global leaders at Liberty Live Church. This goal was measured by administering the Global Leader Practices Inventory (GLPI) to thirty staff members serving in a core ministry at Liberty Live Church. This inventory included two parts—GLPI: Global Leader and GLPI: Local Leader. Both the global leader and the local leader were surveyed regarding current global leader practices at Liberty Live Church. This goal was considered successfully met when thirty staff members complete the GLPI and the inventory had been analyzed yielding a clearer picture of the current global leader practices at Liberty Live Church.

The second goal was to develop a six-week curriculum that equipped global leaders to lead more effectively. The curriculum covered character of the global leader,

² All the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Ethics Committee prior to use in the ministry project.

utilization of the global leader's voice, and leadership execution of the global leader. The goal was measured by an expert panel who utilized a rubric to evaluate biblical faithfulness, teaching methodology, scope, and application of the curriculum. The goal was considered successfully met when a minimum of 90 percent of the evaluation criterion was at or exceed the sufficient level.

The third goal was to equip the global leader at Liberty Live Church with information for key leadership practices of global leaders. This goal was measured by administering a pre- and post-survey that measured the global leader's level of knowledge and confidence in the best practices for global leaders at Liberty Live Church. This goal was successfully met when global leaders scored at the sufficient or above level on the evaluation rubric.

Definitions and Limitations

Listed below are a set of key terms and definitions for this ministry project.

Global Leader. A global leader is one who is responsible for leading a singular ministry area through vision and philosophy in a multisite church environment. A global leader understands their role is not the same as the senior pastor or a member of the Executive Leadership Team, but that they are a vital member of the leadership team as they lead a ministry area to advance the gospel in alignment with the overall mission, vision, values, and strategy of the church.

Local Leader. A local leader is one who works in a local ministry context at a campus of Liberty Live Church under the supervision of a global leader. Their role is to implement and carryout the mission, vision, values, and strategy of the global leader and ultimately the church.

Core Values. Core values are spoken values that the church embraces as part of their DNA. They permeate the church family in a unique and unifying way. Liberty Live

Church has three core values, and they are that God has called them to be multiethnic, multigenerational, and multisite.

Multiethnic. Liberty is not trying to be multicultural, meaning embracing different practices from different cultures, But Liberty desires to be multiethnic. This means that people from every people group that make up the population of Hampton Roads feel welcomed, valued, appreciated, and treated as a member of the family.

Multigenerational. Liberty works hard to make every generation feel at home. Multigenerational refers to the idea that people from every age can find their place in the Liberty family.

Multisite. Liberty embraces a broadcast multisite church strategy that was birthed out of necessity due to a lack of space from rapid growth. This then evolved into an ongoing method of evangelism and outreach for the many communities that make up Hampton Roads.

Discipleship Pathway. Liberty has a clear discipleship pathway they refer to as “Life Track.” Liberty has transitioned from multiple programs to clearly encouraging people to embrace a lifestyle of walking with Jesus through four steps: knowing God, finding community, serving people, and leaving a legacy. Know God by spending time in his Word and prayer. Find community by gathering and growing with others. Serve people by using your gifts to serve in the church and in your community. Leave a legacy by going and giving to the mission.

A few limitations for the purpose of this project are that there was not an investigation into several factors that impact the role of global leaders. These factors include the overarching role of the Executive Leadership Team, the hiring process that a global leader walks through in building out his team, and the role of a campus pastor or staff members that the global leader is directly leading or influencing.

CHAPTER 2

A BIBLICAL FOUNDATION FOR THE ROLE OF A GLOBAL LEADER

Introduction

The world has nameless heroes who make our lives better. They are the people who accomplish amazing tasks and results without personal recognition. Nameless heroes are elite in every sense of the word, yet they are second chair leaders. One example of nameless heroes is our Navy Seals. They are the best of the best, yet they serve under the visionary leadership of someone else. In multisite churches today, global leaders are nameless heroes because they are elite leaders, yet they serve under the visionary leadership of someone else.

Many lead pastors are struggling in the multisite church movement of the twenty-first century. Hearing cases of mental illness, moral failure, burnout, and imploding churches have become too normative in evangelical circles as lead pastors crumble under the weight of expectations.¹ One of the reasons for this is because caregiving for people inevitably implies a cost and a significant sacrifice.² This is not a healthy cycle for lead pastors, for churches, or for the name of Christ. In a report studying clergy burnout, 50 percent of clergy reported considering leaving the ministry, while 70 percent reported decreased self-esteem since beginning ministry.³

¹ Carey Nieuwhof, “9 Signs You’re Burning Out in Leadership,” CareyNieuwhof.com, accessed August 28, 2020, <https://careynieuwhof.com/9-signs-youre-burning-out-in-leadership/>.

² Daniel Louw, “Compassion Fatigue: Spiritual Exhaustion and the Cost of Caring in the Pastoral Ministry. Towards a ‘Pastoral Diagnosis’ in Caregiving,” *HTS Teologiese Studies / Theological Studies* 71, no. 2 (2015): 1-10, <https://doi.org/10.4102/hts.v71i2.3032>.

³ Laura K. Barnard and John F. Curry, “The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions,” *Pastoral Psychology* 61, no. 2 (April 2012): 149-63.

This chapter explores the biblical foundation for the role of a global leader and how they play a significant role in helping lead pastors carry out the ministry in a local church. The chapter will look at the need, the requirements, the work, and the results of a global leader. Passages of Scripture will be examined in both the New and Old Testament to lay the foundation for this role.

The Biblical Need for Global Leaders

The Problem for Moses

Moses had just led the Israelites out of Egypt and met up with his father-in-law Jethro. Jethro noticed some changes Moses needed to make in the way he governed the people:

When his father-in-law saw all that Moses was doing for the people, he said, “What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?” Moses answered him, “Because the people come to me to seek God’s will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God’s decrees and instructions.” Moses’ fathers-in-law replied, “What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone.” (Ex 18:14-18)

Moses had a painfully obvious problem that was causing him and the people that he led to suffer.⁴ Moses was not functioning with any ideal structure or system in place, but instead, was over-reliant on his own leadership abilities to settle disputes.⁵ Throughout the Torah, Moses is portrayed as the archetypal charismatic, used by God to usher in revelation and miraculous signs.⁶ On either side of Exodus 18, we see examples

⁴ Philip Graham Ryken, “Israel Gets Organized,” in *Exodus: Saved for God’s Glory*, Preaching the Word Series (Wheaton, IL: Crossway, 2012), http://ezproxy.liberty.edu/login?url=https://search.credoreference.com/content/entry/crossesgg/israel_gets_organized/0?institutionId=5072.

⁵ Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2011), 283-285.

⁶ Eli Gottlieb, “Mosaic Leadership: Charisma and Bureaucracy in Exodus 18,” *Journal of Management Development* 31, no. 9 (September, 2012): 974-983, <https://www.emerald.com/insight/content/doi/10.1108/02621711211259910/full/html>.

of this, as God used Moses to bring water from a rock and to reveal the Ten Commandments at Mount Sinai.⁷ This has undoubtedly caused some to question the validity of the timing of Jethro's visit, seeing it as a later addition to the earlier Midianite narrative in Exodus 2-4.⁸ Some scholars believe that regardless of the placement of the narrative, Exodus 18 illustrates that charisma alone is not enough for a leader, and that a balance between structure and charisma is ideal for leaders and their people to thrive.⁹ Other scholars contend that the placement of Exodus 18 is an intentional literary device used to examine common leadership challenges.¹⁰ In either of these cases, we can know that Moses lived in perilous times, he received elite education from Egyptians, and he ultimately needed charisma and a structure to succeed.¹¹

The Problem for Lead Pastors

In many multisite churches, lead pastors may be tempted to lead through charisma alone. They may lack a fully functional system to support the God-sized vision and mission they are aiming to accomplish because they (1) lack the skills necessary to implement the vision, (2) may take unnecessary or extreme risks, or (3) they have begun pursuing a vision without followers.¹² Ultimately, they attempt to do too much on their own and fail to develop and deploy others for the mission. Their focus is on a generic vision of the immediate circumstances in front of them, instead of looking at a vivid vision towards the months, years, and decades in front of them.¹³

⁷ Gottlieb, "Mosaic Leadership."

⁸ Jaeyoung Jeon, "The Visit of Jethro (Exodus 18): Its Composition and Levitical Reworking," *Journal of Biblical Literature*, 136 no. 2 (2017): 289-306, <https://muse.jhu.edu/article/664189>.

⁹ Gottlieb, "Mosaic Leadership."

¹⁰ Gottlieb, "Mosaic Leadership."

¹¹ Samuel J. Schultz, *Old Testament Speaks: A Complete Survey of Old Testament History and Literature*, 5th ed. (San Francisco: Harper Business, 2013), 51.

¹² Elmer Towns, *Biblical Models for Leadership* (Mason, OH: Cengage Learning, 2011), 12.

¹³ Will Mancini and Warren Bird, *God Dreams: 12 Vision Templates for Finding and*

As a result, the lead pastor struggles to survive, and the people of the church are beyond frustrated. As Moses applied Jethro's practical counsel to his situation, it brought hope to Moses and help to the people. Jethro's counsel is a lesson in effective and efficient organizational leadership that has been celebrated for centuries.¹⁴ Lead pastors must be willing to step back from their current reality and recognize the direction they are leading themselves and their people.¹⁵ Lead pastors must implement an effective system that will ultimately bring help to them as the leader and hope to the people of the church.

The Help Global Leaders Bring to Lead Pastors

Moses followed Jethro's counsel:

Moses listened to his father-in-law's advice and followed his suggestions. He chose capable men from all over Israel and appointed them as leaders over the people. He put them in charge of groups of one thousand, one hundred, fifty and ten. These men were always available to solve the people's common disputes. (Ex 18:24-25)

Moses was willing to listen to his father-in-law's advice, even though Jethro was a pagan.¹⁶ Augustine's conclusion that all truth ultimately comes from God establishes Moses' prudence and humility in yielding to Jethro's advice.¹⁷ Critics of Moses accepting Jethro's advice claim Moses did wrong before God, but the acknowledgement is still made that Jethro had Moses' best interest in mind, which in turn brought help.¹⁸

The primary focus of a global leader is to bring help to the lead pastor, having

Focusing Your Church's Future (Nashville: B&H Publishing, 2016), 16.

¹⁴ John MacArthur, *The MacArthur Bible Commentary* (Nashville: Nelson Reference and Electronic, 2006), 110.

¹⁵ John Maxwell, *The Maxwell Leadership Bible* (Nashville: Thomas Nelson Publishing, 2002), 88.

¹⁶ Joseph T. Lienhard, ed., *Exodus, Leviticus, Numbers, Deuteronomy* (Downers Grove, IL: InterVarsity Press, 2001), 93.

¹⁷ Lienhard, *Exodus, Leviticus, Numbers, Deuteronomy*, 94.

¹⁸ Arthur W. Pink, *Gleaning in Exodus* (Chicago: Moody Publishers, 1981), 185.

the best interest of the lead pastor in mind. In a structural comparison to Exodus 18, the global leader at Liberty Live Church is equivalent to a leader of one thousand. Their role is to help the lead pastor by speaking into the vision and philosophy of a specific ministry area. They also help focus their ministry team on the mission, continue to develop their ministry area, and remain consistent in all seasons of ministry.¹⁹

A global leader is able to speak into the vision and philosophy of a specific ministry area because they have more dedicated time to focus on that ministry, and they most likely had specific training in that ministry area. This enables them to lead with expertise. Jethro's leadership structure assigned leaders to a smaller portion of the total population, and in the same way, a global leader model allows specific influence over a specialized group of leaders.²⁰

One example is a global worship leader. Their time, training, and development would aid the lead pastor in developing an overarching philosophy of worship for the church. Although a lead pastor may have thoughts and passions about the congregational worship experience, it is valuable to have a subject matter expert who can speak into the vision and philosophy of that ministry area. The global leader's ability to speak directly into a ministry area is important because "vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self and circumstances"²¹ When a lead pastor acknowledges that the vision and philosophy must not be limited to his own capacities, he is ultimately acknowledging, like Moses, that he needs help.²²

After the vision and philosophy are set for the ministry area, the global leader's

¹⁹ See Appendix 1 for samples of global leader job and role descriptions.

²⁰ R. A. Cole, *Exodus: An Introduction and Commentary*, vol. 2, (Downer Groves, IL: InterVarsity Press, 1973), 145-148.

²¹ George Barna, *The Power of Vision: Discover and Apply God's Plan for Your Life and Ministry* (Grand Rapids: Baker Books, 2009), 26-27.

²² Barna, *The Power of Vision*, 61.

role is to begin focusing their ministry team on the mission, while also reinforcing the vision. Reinforcing the vision is vital because it reminds the local ministry leaders of the direction that they are headed organizationally. This can be accomplished by (1) celebrating success, (2) sharing about progress, (3) expressing appreciation, and (4) recomunicating the vision in new ways.²³ Vision helps unite a team of local ministry leaders across multiple campuses to carry out the mission. This occurs through the on-going development of leaders, both staff and lay leaders, and the on-going development of ministry. The development of the ministry has two foci at Liberty Live: (1) equipping the saints (Eph 4), and (2) programmatic development. In both of these areas, the global leader is making it possible for the church to have consistency in their ministry experience. Although local ministry leaders have their own preferences and opinions, the global leader helps bring consistency, which helps the lead pastor by making certain that the vision and mission of the ministry are carried out.

Moses arrived at the conclusion that Jethro was accurate in his assessment, and he accepted the sage advice from his father-in-law on how to establish order within a community.²⁴ The *kabed*, or the burden, was too heavy for Moses to carry alone, and changes needed to be made. The Hebrew word for how a global leader brings help to a lead pastor is *shâphaṭ*, or one who has the right to act as a governor, to decide controversy, or to execute judgment.²⁵ When a global leader is mindful and aware of the Lord's calling, acts in the best interest of the lead pastor and in the philosophy and vision of the church, they can serve as a blessing and helper to the lead pastor. That blessing will also overflow to the people that they are leading.

²³ Towns, *Biblical Models for Leadership*, 18.

²⁴ Carol Meyers, "Sinai and Covenant—Exodus 15:22-24:18," in *Exodus*, New Cambridge Bible Commentary (Cambridge, UK: Cambridge University Press, 2005), 124-208.

²⁵ "Shâphaṭ," Blue Letter Bible, accessed August 13, 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H8202&t=KJV>.

The Hope Global Leaders Bring for the People

Jethro was able to speak candidly to Moses because he had Moses' best interest at heart, and Moses was willing to hear him out:

“What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?” Moses answered him, “Because the people come to me to seek God's will. . . .” Moses' father-in-law replied, “What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. . . . These men were always available to solve the people's common disputes. They brought the major cases to Moses, but they took care of the smaller matters themselves.” (Ex 18:14-15, 17-18, 26)

The children of Israel were growing impatient. They were following Moses' leadership, but they had become too dependent on him for matters that could have been solved without him. They were ultimately viewing him as the only one capable of inquiring of the Lord to come to a solution. The word for “seek God” or “inquire of God” is *darash*, which is used 165 times in the Bible. Its major use is when people inquire of a prophet to know what God desires on a certain matter.²⁶

In verse 18, we learn that Moses' actions were causing people to *nabel*, meaning they were withering or fading.²⁷ As Moses applied Jethro's advice and shared leadership responsibilities, it led to the avoidance of *nabel* for Moses and the people.²⁸ As Moses continued to delegate, it showed (1) he could not do everything, (2) others can grow when given the opportunity, and (3) allowing others to accomplish smaller tasks leads to greater effectiveness.²⁹

Some may argue that Jethro's counsel was lacking faith in God, and that God could have supernaturally worked through Moses to continue the process the way it was.

²⁶ Hamilton, *Exodus: An Exegetical Commentary*, 281.

²⁷ “Nabel,” Blue Letter Bible, accessed September 8, 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H5034&t=KJV>.

²⁸ Jerry Buhler, “Celebrate the Gift of Leadership,” *Canadian Mennonite*, Feb. 16, 2015, 9, <http://ezproxy.liberty.edu/login?Url=https%3A%2F%2Fwww.proquest.com%2Fdocview%2F1660111063%3Faccountid%3D12085>.

²⁹ Towns, *Biblical Models for Leadership*, 48.

However, since Moses did walk with the Lord, it is most likely that he consulted the Lord on the implementation of this system before moving forward.³⁰ Jethro’s practical advice was a blessing and benefit to the people.³¹

Moses needed capable men in significant roles, and so do lead pastors. Jethro shared with Moses, “But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens” (Exod. 18:21). A global leader brings hope to the people through availability as a leader over thousands, thus preventing *nael*. They help handle issues they are capable of dealing with in alignment with the values of their leadership. Paul emphasized the importance of installing capable leadership when he reminded Titus, “The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you” (Titus 1:5).

The availability and quick response time of capable leaders enables people to remain hopeful and allows the ministry to keep moving forward. This is the same outcome for Moses and the children of Israel. This establishment of chain and command is a classic example of the adaptation of structure within an organization that frequently occurs.³² We also see this in the book of Acts as the apostles were struggling to accomplish all that was expected of them. They needed to reorganize in order to help those in need:³³

Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and

³⁰ Warren Weirsbe, *Be Delivered: Finding Freedom by Following God* (Colorado Springs, CO: David Cook, 2009), 114.

³¹ MacArthur, *The MacArthur Bible Commentary*, 110.

³² William Ritchie, et. al., “The Ancient Hebrew Culture: Illustration of Modern Strategic Management Concepts in Action,” *Business History* 54, no. 7 (2012): 1099-1117, <https://www.tandfonline.com/doi/abs/10.1080/00076791.2012.692076>.

³³ David E. Garland, *Acts*, Teach the Text Commentary Series (Grand Rapids: Baker Books, 2017), 80.

said, “It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands on them. And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith. (Acts 6:1-7)

Moses’ leaders of thousands were ultimately leaders who brought hope. Global leaders at Liberty Live Church also provide hope. They are able to see and lead others to accomplish the task that God is calling them to as a church, while simultaneously being trusted by their lead pastor to know the visionary direction and plan of action that the church desires to go in their area of ministry influence. Therefore, a global leader ultimately takes the time to be strategic, smart, selfless, savvy, and secure while they lead from the second chair, in obedience to Christ, who is their ultimate hope.

Conclusion for the Need of Global Leaders

Deuteronomy 34:7 records, “Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated.” As a result of Moses’ willingness to apply Jethro’s advice, he enjoyed the blessing of direction, endurance, and peace.³⁴ This would not have been possible had Moses rejected Jethro’s advice. Moses would have never experienced the hope and the help that leaders of thousands bring. Likewise, many lead pastors of multisite churches would be wise to accept the help and hope that global leaders can afford them and their people.

Scott Sauls has said, “In America, leaders compare and compete so they will flourish. In Jesus, leaders sacrifice and serve so others will flourish.”³⁵ This needs to be the heartbeat of a global leader; they exist so that their lead pastor and the church family

³⁴ Waldemar Janzen, *Exodus*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 2000), 17.

³⁵ Scott Sauls, *From Weakness to Strength* (Colorado Springs, CO: David Cook, 2017), 22.

will flourish. A global leader understands that most members of their church do not know their names, and that they truly are nameless heroes. In the same regard, most Americans are unable to name one Navy Seal. Yet they know that Navy Seals bring help to the president by carrying out difficult missions, and they bring hope to the American people because they are elite in every way.

The healthiest practice for Liberty Live Church is to embrace a fully developed and functional global leader system to help the lead pastor and give hope to the people. The global leader must embrace values that are connected to Scripture and the church values when confronted with a choice.³⁶ Ultimately the single greatest trait of someone under the leadership of Moses or a lead pastor, as outlined by the apostle Paul in the pastoral epistles, is a person of character who fears and inquires of God.

The Biblical Requirement for Global Leaders

The apostle Paul, under the influence of the Holy Spirit, wrote three letters to two men that shape church leadership today. The letters of 1 Timothy, 2 Timothy, and Titus were distinctly written to young, aspiring leaders who helped Paul, and yet they are also helpful to the edification of the church today. The letters cover a variety of leadership topics, but present purposes call for a close examination of 1 Timothy 3:1-7 as a foundational biblical requirement for global leaders in a multisite church:

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore, an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. (1 Tim 3:1-7)

³⁶ John Ivancevich and Robert Konopaske, *Organizational Behavior and Management*, 9th ed. (New York: McGraw-Hill, 2010), 418.

Paul's Biblical Requirement of Character in Leadership

The apostle Paul had a desire to make an impact for the cause of Christ. As a leader, he knew the value in investing in his own character development, but also in the character development in the generation coming after him. Paul, under the influence of the Holy Spirit, chose Timothy and Titus as young apprentices whom he could invest in and develop for church ministry. These young leaders were given specific instructions on how to organize and oversee the churches in Crete and Ephesus under Paul's apostolic authority.

Character was the single greatest qualification for these young men. As aspiring leaders, they needed to be willing to accept the holy standards of the leadership office, in order that they might call others to a high and holy standard within the churches that they oversaw. As Timothy and Titus were willing to accept high and holy standards with pure and honorable motives, global leaders must also do the same in multisite churches today. Any global leader unwilling to submit to a high and holy standard of an overseer should most likely not lead in a position of great influence. Paul's list of characteristics for an overseer also apply to those of a global leader.

The position of leadership, including the office of a global leader within a local body of believers, is an honorable responsibility and should only be occupied by someone with honorable intentions.³⁷ Leaders must be mature and continually developing in their faith with specific qualifications. The office of leadership in 1 Timothy 3:1, *episkopé*, is the functional role of an elder, pastor, or someone who is exercising a position of overseeing.³⁸ This is a position of leadership that requires maturity and authority. The first trait that someone must demonstrate, according to Paul, is to be "above reproach."

³⁷ Oliver Greene, *The Epistles of Paul the Apostle to Timothy and Titus* (Greenville, SC: The Gospel Hour Inc., 1977), 106.

³⁸ Grant Osborne, *1 and 2 Timothy/Titus*, Life Application Bible Commentary (Wheaton, IL: Tyndale, 2000), 55.

This means they must be a person of character whose integrity is not in question.³⁹ The transliterated Greek word, *anepilēptos*, gives us the idea that someone in this position cannot be apprehended, or that they are publicly blameless.⁴⁰

The need for continuing to develop personal character continues in verse 2, when Paul states that someone occupying the office of leadership must be a one-woman man, implying they must be faithful to their spouse. Faithfulness to one's spouse is mandated to serve in the office of an overseer, and therefore no practice of polygamy or any other form of sexual relationship outside of the marriage covenant must exist.⁴¹ In verse 2, Paul does not give any reason to suggest that an overseer cannot remarry after the death of a spouse, but it is not permitted for an overseer to have a right to divorce and remarry while still holding the office of leadership. Paul also does not state that an overseer must be married, it is simply assumed that they are.

In Paul's list of qualifications in verses 2 and 3, he only references one skilled quality of an overseer. His emphasis on the qualifications and not the tasks of the office should cause all who desire this office to understand the significance of character.⁴² Paul knows that it is a noble desire for someone to long for the role of overseer, but he is again desiring that Timothy and other Christians fully comprehend that high and holy standards cannot be compromised.⁴³ This is an office that requires time to grow into, and Paul wants to develop people for the role rather than throw them into it prematurely.⁴⁴ Paul

³⁹ Lawrence Richards, *The Teachers Commentary* (Wheaton, IL: Victor Books, 1989), 973.

⁴⁰ "Anepilēptos," Blue Letter Bible, accessed May 13, 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G423&t=KJV>.

⁴¹ Mark Water, ed., *Parallel Commentary on the New Testament* (Chattanooga, TN: AMG Publishers, 2003), 724.

⁴² Hayne Griffin and Thomas Lea, *1 & 2 Timothy, Titus*, The New American Commentary (Nashville: Broadman Press, 1992), 105.

⁴³ Osborne, *1 & 2 Timothy/Titus*, 55.

⁴⁴ Warren Wiersbe, *Be Faithful: It's Always Too Soon to Quit* (Colorado Springs, CO: David Cook, 2009), 48.

understood that these leaders would be communicating the truth about God and giving spiritual direction.⁴⁵

Paul continues to strengthen his case for personal character when he shares that an overseer must be self-controlled in their thinking, not allowing anything to take their attention away from their responsibility.⁴⁶ The Greek word for self-control is translated “wineless” but is used in context metaphorically to further indicate that a leader must be “vigilant,” “alert,” “watchful,” or “clear headed.”⁴⁷ This suggests that an overseer should not be caught up in the confusion and chaos that often occur in life, but instead have the ability to think clearly in all circumstances while living in moderation and balance in all aspects of their lives.⁴⁸

Paul in his unwavering commitment to character states that an overseer must be prudent, or self-controlled, in his thinking. This indicates that an overseer is not flighty or unstable in his attitudes and actions.⁴⁹ Paul is not stating that overseers must be dull, lacking a sense of humor, or be someone who does not enjoy life.⁵⁰ Paul’s intent was for the next generation of leaders to know that they must take the Lord’s work seriously.

The next attribute that Paul lists as a requirement for overseers is good behavior. For an English reader this may be a general assumption, yet the word in the original language, *kosmion*, leads us to know that an overseer must live in an “orderly” manner. This means that their outward life reflects their inward stability.⁵¹ Paul concludes

⁴⁵ Warren Weirsbe, *Ephesians—Revelation*. The Bible Exposition Commentary. Vol. 2. Wheaton, IL: Victor Books, 1989, 219.

⁴⁶ J. D. Douglas, ed., *New Commentary on the Whole Bible* (Cedar Rapids, IA: Parsons Technology, 1999), 1298.

⁴⁷ MacArthur, *The MacArthur Bible Commentary*, 1785.

⁴⁸ Osborne, *1 & 2 Timothy/Titus*, 57.

⁴⁹ Griffin and Lea, *1 & 2 Timothy, Titus*, 110.

⁵⁰ Wiersbe, *Be Faithful*, 49.

⁵¹ Ronald A. Ward, *Commentary on 1 & 2 Timothy & Titus* (Waco, TX: Word Publishing, 1974), 55-56.

that one is unable to lead in the church if he cannot lead himself. Therefore, an overseer must be able to live with dignified behavior and function in harmony with the way God created the world.⁵²

The Middle Eastern culture in the Old Testament and the Greek culture in the time of Paul were both incredibly hospitable to people they knew, as well as to strangers passing through.⁵³ This is a significant reason why Paul made it an expectation that overseers lead by example in hospitality toward other people, especially toward traveling Christian groups that may be passing through their communities in an effort to advance the gospel.⁵⁴ The literal meaning of the Greek phrase Paul used is, “loving the stranger.” This shows the value of caring for other Christians as essential to the mission of the early church.⁵⁵ Although most overseers do not open up their homes to strangers today, the application of an overseer being willing to have an open heart to Christians they do not know is a character trait Paul would have expected.

Until this point, Paul’s list of qualifications for an overseer and a deacon have been comparable, but the list for an overseer adds teaching to the role. Teaching the Word of God to the church is one of the primary responsibilities of a pastor.⁵⁶ The ability to teach correct doctrine also extended itself to recognize and confront false teaching when it occurred, as Ephesus had plenty of false teachers. A global leader in a multisite church does not have to be a gifted communicator of the Word of God, but they should be trusted to discern truth from false teaching. Paul ultimately understood that leadership was built upon trust, and global leaders must be people who can be trusted in their

⁵² Osborne, *1 & 2 Timothy*, 58.

⁵³ Osborne, *1 & 2 Timothy*.

⁵⁴ Griffin and Lea, *1 & 2 Timothy, Titus*, 110.

⁵⁵ Weirsbe, *Be Faithful*, 49.

⁵⁶ Weirsbe, *Be Faithful*.

positions on Scripture, as was the expectation for an overseer.⁵⁷

Paul's Biblical Mandate for Disqualification in Leadership

As 1 Timothy 3:3 begins, Paul transitions from listing qualifications a pastor must possess to characteristics that would disqualify a person from serving in that leadership capacity. Paul was most likely listing characteristics that would have been in direct opposition to false teachers in Ephesus, as they were creating division and pushing forward with their own personal agendas as false teachers.

The first disqualification was an overseer given to drunkenness or much wine. This word illustrates someone who is continually consuming exuberate amounts of alcohol for the purpose of drinking in excess.⁵⁸ Paul understands that an overseer's judgment would be impaired by the abuse of alcohol, and he did not want any leader to have that as a possible reputation.⁵⁹ Paul also never suggests that using alcohol for medicinal purposes is prohibited, but that it must never be abused.⁶⁰

The second characteristic that disqualifies an overseer is violence. A leader who practices violence has tendencies towards being abusive, which may be verbal, physical, sexual, or even spiritual, and often stems from a deep disrespect of others.⁶¹ Paul is taking the position that leaders should not be violent, but also that their mental posture should not be contentious or actively looking to engage in a fight.⁶² A person who always seems ready to strike a blow with their hands for destruction, rather than use their lips as a source of encouragement, is not fit to serve as an overseer. Paul does not make a

⁵⁷ Osborne, *1 & 2 Timothy*, 59.

⁵⁸ Wiersbe, *Be Faithful*, 50.

⁵⁹ MacArthur, *The MacArthur Bible Commentary*, 1786.

⁶⁰ Griffin and Lea, *1 & 2 Timothy, Titus*, 111.

⁶¹ Osborne, *1 & 2 Timothy*, 60.

⁶² Wiersbe, *Be Faithful*, 50.

direct connection, but he may have been inferring that this violent behavior stems from drunkenness, which he listed right before violence.⁶³ Ultimately, Paul expected overseers in Ephesus to be peaceable and gentle in their leadership and their attitudes towards others.

The third trait that would disqualify someone from serving as an overseer is greed for money or self-gain. Paul understood that a leader who is serving as an overseer for financial gain is invested in acquiring things in this world and not in the things of God. This was a trait that Paul opposed from false teachers in Ephesus.⁶⁴ Paul's admonishment that a leader be free from the love of money is a statement about biblical ethics in church finance as well.⁶⁵ Paul's desire for Timothy and for future overseers is that they might have a ministry with integrity as it related to finances, fully aware that the lack of integrity would always hinder the mission of the local church and the advancement of the gospel.⁶⁶

Another disqualification for an overseer is lacking a favorable view from their family and outsiders. The family's view of the overseer is directly connected to how they lead at home. Paul is trying to articulate that no local church will respect the leadership of an overseer if they are not seen as an authority in their own home. The Greek verb *proïstēmi* describes the way in which an overseer should lead in their home; it refers to a manner that is not domineering, not lacking in love or compassion.⁶⁷ Overseers are leaders who are protectors, caregivers, and guardians at home first.

The greatest way to predict how a leader will lead in a larger role of influence

⁶³ Griffin and Lea, *1 & 2 Timothy, Titus*, 111.

⁶⁴ MacArthur, *The MacArthur Bible Commentary*, 1786.

⁶⁵ Osborne, *1 & 2 Timothy*, 59.

⁶⁶ Wiersbe, *Be Faithful*, 51.

⁶⁷ "*Proïstēmi*" Blue Letter Bible, accessed May 13, 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G4291&t=KJV>

is to actively evaluate their current leadership role and responsibility. The apostle Paul knew this, and he desired overseers who were exemplary at home. Paul knew that the home was the ultimate training ground for local church leadership.⁶⁸ This adds to Paul's references to the church as "God's household," as he connects leading well at home and leading well in the local church. Paul's passion was that an overseer would lead in such a way that members of the church would desire to be obedient to their leadership, not as slaves to a master but as children to a loving father.⁶⁹

The final disqualification for an overseer is being a new or recent convert. Paul knew that for the gospel to advance in Ephesus, or in other communities, leaders within the church must be people who were respected despite oppositional viewpoints. This is just one reason why Paul knew that new or recent converts would need to grow strong in the faith before they were able to serve the church in significant leadership capacities. It was not a matter of age, but of the person's maturity, so that attacks from the enemy would not result in failure and falling from a place of honor.⁷⁰ All overseers need to be aware that pride is the primary target of attack, as this is the area in which Satan himself failed. Paul knew the task was challenging and so he required leaders with character.

Global Leaders Invested and Involved in Character Development

In our western culture today, churches may overemphasize skills and abilities in leadership more than character. As the apostle Paul only listed one skill or ability required for overseers, it is therefore important that global leaders be invested in their own personal character development and involved in the character development of those they lead. Character counts.

⁶⁸ Osborne, *1 & 2 Timothy*, 61.

⁶⁹ J. E. Huther, *Critical and Exegetical Handbook to the Epistles to Timothy and Titus* (Peabody, MA: Hendrickson, 1983), 121.

⁷⁰ MacArthur, *The MacArthur Bible Commentary*, 1786.

The first priority of any global leader needs to be the development of their own character. To the same degree that an Olympian is invested in mastering their sport, which requires time, energy, and determination, a global leader must also develop, realizing that it is a process and not an immediate destination. It is a process that a wise global leader knows they must navigate, continually laying aside personal preferences and ultimately bringing help to the lead pastor and hope to the people they are overseeing. A continual posture of humility is ultimately the greatest example of how a global leader leads with character.

The investment that a global leader makes in their own character is also revealed in seasons of hardship. In moments of pain, crisis, anxiety, stress, tension, or suffering, the character of the global leader is revealed or even amplified for people to see. The apostle Paul said in the pastoral epistles that if you are looking for an excellent leader, start with looking for basic virtues and character that are even esteemed in the pagan world.⁷¹ Since no global leader is exempt from adversity in this life, their team must be aware of whether the global leaders respond with character in the storm they are walking through.

A global leader must be invested in their own character development because they understand they cannot ask those they serve to be people of character if the global leader has not first invested in their own character development. Character development is not produced by a twelve-step program, but through a process of walking intimately with Christ and allowing the Holy Spirit to mold and shape an individual in all seasons of life. Throughout the changes of the church from the first century until today, leadership qualities remain the same in every age.⁷²

The second priority of a global leader related to character is that they must be

⁷¹ George T. Montague, *First and Second Timothy, Titus* (Grand Rapids: Baker Academic, 2008), 73.

⁷² Montague, *First and Second Timothy, Titus*, 72.

involved in character development of other leaders. Global leaders understand that throughout human history, God has used imperfect people to accomplish his purposes. Global leaders also understand that a rock dropped into a water creates a ripple effect. The implication for them as a leader is that they help create the culture at their local church.

The best way to gauge the temperature of work culture is to observe the culture when global leadership is not present. The character displayed in most ministry departments is a direct reflection of the global leader's character and the culture they have set or allowed to exist. This displays the old adage that "more are caught than taught." To put it mildly, a global leader who lacks character development will ultimately lead a team that lacks character. The result of a global team lacking character will be little to no impact for the gospel ministry. The significance of character cannot be overstated. The global leader's role has less to do with a title, authority, or any other leadership quality and more to do with character.

Conclusion of Biblical Requirement for Global Leaders

Paul is so specific in his qualifications for an overseer of God's flock in the pastoral epistles because he understood how high of a calling it was. The multisite model creates unique opportunities and challenges for the local church and how it is governed. Therefore, it is advised that global leaders are exemplary in how they lead by example, confront false teaching, fight the good fight of the faith, and commit to do good.

When global leaders lead by example, they set the pace for the ministry they oversee. When global leaders confront false teaching, they are training others to do the same and to stand for truth. When a global leader is willing to fight the good fight of faith with urgency and passion, they are demonstrating their love for God by being faithful to the advancement of his message of hope, inspiring others to fight with passion and vigor. When a global leader seeks to make an impact by doing good in their community, they

lead those around them to do the same so the power of the gospel is experienced in the community.

The healthiest practice for Liberty Live Church is to have global leaders who are people of character. This would have also been the practice the apostle Paul had as he placed an emphasis on leaders who were not new converts, or novices, who had come from a heathen background.⁷³ People of character are the people that the apostle Paul chose to invest in and train up for the advancement of the gospel. Liberty Live Church and other multisite churches need to embrace character as the chief characteristic of a global leader as well.

The Biblical Work of Global Leaders

In Ephesians 4, Paul instructs and encourages the church at Ephesus about the importance of unity and maturity for the body of Christ. He gives very clear instructions on how the church is no longer to live as they once did as Gentiles, but rather that they must embrace their new identity in Christ. In the middle of his exhortation he shares,

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. (Eph 4:11-13)

This passage states that a significant responsibility for a church leader is equipping and encouraging the body of believers. This is true for a global leader at Liberty Live Church as well. Global leaders must focus their time on developing those whom God has called to be apostles, prophets, evangelists, pastors, and teachers. The global leader's commitment to equip and encourage local ministry leaders in a multisite church context is so that local ministry leaders can in turn equip and encourage the saints in local congregations to see the body of Christ unified and the work of the ministry carried out.

⁷³ Peter Gorday, ed., *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon*, Ancient Christian Commentary on Scripture, New Testament 9 (New York: Taylor & Frances Group, 2000), 172.

The Biblical Work of Equipping and Encouragement

The biblical work of *καταρτισμός*, meaning “a preparing or an equipping,” is essential to the role of those in leadership.⁷⁴ The word transliterated *katartismos*

is used in surgery for setting a broken limb or for putting a joint back into its place. In politics it is used for bringing together opposing factions so that government can go on. In the New Testament it is used of mending nets (Mark 1:19), and of discipling an offender until he is fit to take his place again within the fellowship of church (Galatians 6:1). The basic idea of the word is that of putting a thing into the condition in which it ought to be.⁷⁵

The apostle Paul wanted to be clear and understandable when he instructed that these gifts are actually people who have been called to specific functions.⁷⁶ The purpose of the leaders is not to do all the work themselves, but to involve every member of the body in the work.⁷⁷ This implies that when a pastor is called to give oversight to a specific ministry, those calling him to lead are subject to following his leadership as he equips them to do the work through the Word of God.⁷⁸ The Word of God is the key, not secondary, to the process of equipping.⁷⁹ It should also be noted that Paul is not saying the role is to spend all of their time exclusively equipping others, but rather that it is a significant task of their role as a leader.⁸⁰

⁷⁴ “Katartismos,” Blue Letter Bible, accessed August 19, 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G2677&t=KJV>.

⁷⁵ William Barclay, *The Letters to the Galatians and Ephesians*, rev. ed., The Daily Bible Study Series (Philadelphia: Westminster Press, 1976), 149.

⁷⁶ Bruce B. Barton, *Ephesians*, Life Application Commentary (Wheaton, IL: Tyndale House, 2004), 82.

⁷⁷ Grant R. Osborne, *Ephesians: Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2017), 85.

⁷⁸ Warren Weirsbe, *Be Rich: Gaining Things that Money Can't Buy* (Colorado Springs, CO: David Cook, 2009), 114.

⁷⁹ MacArthur, *The MacArthur Bible Commentary*, 1694.

⁸⁰ Mark D. Roberts, *Ephesians*, The Story of God Bible Commentary (Grand Rapids: HarperCollins, 2016), 124.

One of the results of people being equipped is that they are encouraged to pursue unity. The apostle Paul used the word ἐνότης as he referred to unity around objective truth. Paul meant unity on what is believed by followers of Christ, and not total unity on mere subjective beliefs.⁸¹ The specific focus was on unified faith in the knowledge of the Son of God, which was to be a corporate attainment for the church.⁸² This serves again as a reminder that unity among the church is only possible when it is built on the foundation of sound doctrine.⁸³ This is not a call to perfection for the church, but of continual growth.⁸⁴ It is a call to grow and be mature like the transition from being a child to being an adult.⁸⁵

The Global Leader's Biblical Work of Equipping and Encouragement

A global leader at Liberty Live Church must understand that one portion of their work is to equip and encourage those whom God has called to serve in local ministry leader positions. The focus needs to be on equipping and encouraging local ministry leaders, so that local ministry leaders can in turn equip and encourage the saints in local contexts to do the work of the ministry.

The first goal of the global leader is to equip. This is a significant responsibility because global leaders are equipping ministry leaders with clear vision, philosophy, and direction for ministry. The global leader is demonstrating trust and sharing responsibility in building a team for the ministry to move forward. This means that the global leader understands that the best way for the ministry to succeed is not to

⁸¹ Benjamin L. Merkle, Andreas J. Köstenberger, and Robert W. Yarbrough, *Ephesians, Exegetical Guide to the Greek New Testament* (Nashville: B&H Publishing Group, 2016), 130.

⁸² Stephen E. Fowl, *Ephesians: A Commentary*, The New Testament Library Commentary Series (Louisville: Westminster John Knox Press, 2012), 142.

⁸³ MacArthur, *The MacArthur Bible Commentary*, 1694.

⁸⁴ Barton, *Ephesians*, 84.

⁸⁵ Barton, *Ephesians*.

grab control and to accomplish it as an individual, but to invest themselves and equip local ministry leaders to succeed.

Global leaders must understand that it is through equipping others, not through power or position, that they can demonstrate influential and lasting leadership. The global leader must not be about personal significance, but rather about helping others succeed. This will require a global leader to deal with their own insecurities and self-doubt as they grow in equipping others so that others may excel.

D. L. Moody quipped at one time that he would rather see a thousand people put to work than try to do the work of a thousand people.⁸⁶ This is the type of mindset that a global leader must embrace. A global leader realizes it is not about a single instrument in an entire orchestra gaining recognition, but rather about the collective group creating something magnificent.

A secondary goal based on Ephesians 4 is a culture of encouragement and unity, including a unity across socio-economic and ethnic lines to restore God's original plan.⁸⁷ While equipping others is occurring, there should also be a constant encouragement towards unity in the church as it grows in the fullness of Christ. As every parent knows, children need consistent encouragement. Global leaders also need to be intentional about encouraging their local ministry leaders so they can grow into maturity as they lead others to maturity and unity. This type of culture in a church is like fertile soil for a seed to be planted. It is ideal for building teams for ministry and helps propel people to want to live out the values of the church, so that the mission of the church might be accomplished as the people embrace oneness.

Nothing might be as encouraging for a local leader as when a global leader is

⁸⁶ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Press, 1994), 137.

⁸⁷ Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2010), 246.

willing to share from their own personal failures. When a global leader is willing to be vulnerable, it breeds a spirit of openness and optimism in which a local leader feels like they are able to remain positive despite potential setbacks in their ministry. Like two pedals on a bike that require the rider to peddle both simultaneously for forward progression, authority and vulnerability must work in tandem for meaningful progression to take place.⁸⁸ A bond of trust is built as global leaders share from their failures, benefiting the local ministry leader they are equipping and encouraging. This takes the relationship beyond simple tasks and checklists and grows it to something far more fulfilling.

Conclusion of the Biblical Work for Global Leaders

The biblical work for a global leader is to equip and encourage others toward spiritual maturity and unity in the church family. This is not a task that is ever complete, but that should always aim to move forward toward the goal of maturity and unity in the body of believers. One of the general ways to notice that this is occurring is that the people start to demonstrate the fruit of the Spirit in their lives.⁸⁹ A multisite church's maturity occurs because a global leader has embraced their call to build people up for the kingdom, instead of building up their own kingdom by using people.⁹⁰

The best practice for Liberty Live Church is to have global leaders whose primary work is focused on the work of equipping local ministry leaders. Ephesians 4:11-13 makes clear what the global leader's primary role should be. When global leaders are primarily focused on the equipping of local ministry leaders, the entire church family will benefit and grow in unity and oneness. Subsequently, if global leaders are not primarily

⁸⁸ Andy Crouch, *Strong and Weak: Embracing a Life of Love, Risk and True Flourishing* (Downers Grove, IL: IVP Books, 2016), 35.

⁸⁹ Charles Swindoll, *Becoming a People of Grace: An Exposition of Ephesians* (Dallas: Insight for Living, 2001), 114.

⁹⁰ John Maxwell, *The Leadership Bible*, 1441.

focused on equipping and encouraging local ministry leaders, the church family will not develop to its full potential.

The Biblical Results of Global Leaders

Throughout the Bible, we see leaders who are blessed with an ability to produce results; one such example is Nehemiah. Nehemiah was a cupbearer by trade, but his identity was found in God. He was a man of integrity who submitted to God's authority and desired to glorify the Lord in all he did. He had the courage to lead and the ability to influence others to join him in the process of rebuilding the walls in Jerusalem in fifty-two days, after the siege of Nebuchadnezzar of Babylon.

Nehemiah was focused on the execution of the vision God gave him, and he was not going to allow distraction to keep him from his goal. He was never fooled or lured into traps, instead he always remained vigilant because he understood the significance of the task and knew that the devil was always aiming to oppose the work of God:⁹¹

Now when Sanballat and Tobiah and Geshem the Arab and the rest of our enemies heard that I had built the wall and that there was no breach left in it (although up to that time I had not set up the doors in the gates), Sanballat and Geshem sent to me, saying, "Come and let us meet together at Hakkephirim in the plain of Ono." But they intended to do me harm. And I sent messengers to them, saying, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?" And they sent to me four times in this way, and I answered them in the same manner. (Neh 6:1-4)

The Biblical Results of Execution and Euphoria

Nehemiah was under attack because he had his attention on completing God's task. His statement and question in verse 3 also demonstrate his desire to see the task executed and a culture of euphoria amongst him and his fellow workers. Nehemiah knew their opponents marked themselves as enemies of God and his people when they focused

⁹¹ Don Fields, *Nehemiah: The Courage to Face Opposition* (Downers Grove, IL: InterVarsity Press, 2011), 17.

on keeping Nehemiah and the Judeans from rebuilding the walls.⁹²

Nehemiah realized he was involved in something that was גָּדוֹל, transliterated *gadowl*.⁹³ This means he understood that his work was so great and significant that he had absolutely no time for any type of distraction.⁹⁴ He was particularly too busy to enter into some schemed-up peace pact of slaughtering cattle as testimony of an arranged treaty.⁹⁵ He was also not going to be deterred by some of his own people, such as prophets, nobles of Judah, or even a prophetess.⁹⁶ Nehemiah was focused on execution, and no intimidation or plan was going to impede him from seeing the walls built in a miraculous time frame.

Nehemiah was not the only one motivated by the mission. God used him to create a euphoric culture in the mission that other Judeans embraced. They were in such an intense state of excitement that “the wall was finished on the twenty-fifth day of Elul, in fifty-two days” (Neh 6:15). This intense state of anticipation to complete the wall was motivated by far more than sheer pity that walls had collapsed. The people were motivated by the Lord, and they were ultimately vessels through which God worked.⁹⁷

The Key for Global Leaders to Experience Biblical Results

Global leaders lead large-scale ministry teams and projects that need to be prayed over, planned for, and executed in partnership with local leaders. Pragmatically

⁹² Douglas J. E. Nykolaishen and Andrew J. Schmutzer, *Ezra, Nehemiah, and Esther*, Teach the Text Commentary Series (Grand Rapids: Baker Books, 2018), 58.

⁹³ “Gadowl,” Blue Letter Bible, accessed August 20, 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H1419&t=KJV>.

⁹⁴ James M. Hamilton Jr., *Exalting Jesus in Ezra-Nehemiah*, ed. David Platt (Nashville: B&H Publishing Group, 2014), 51.

⁹⁵ Marco Conti, ed., *1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, Esther* (Downers Grove, IL: InterVarsity Press, 2008), 348.

⁹⁶ Lester L. Grabbe, *Ezra-Nehemiah* (New York: Routledge, 2005), 47.

⁹⁷ MacArthur, *The MacArthur Bible Commentary*, 445.

speaking, one of the wisest decisions that Nehemiah made was challenging people to work on the wall close to their own family's homes so they could see first-hand personal benefits from their efforts. This leads to a very important principle: church members in a multisite church want to see local ministry happening in their own community. They are not easily impressed by what happens an hour away, two hours away, or even in other states, but rather by what they see in front of them in their own communities. Therefore, a global leader always needs to consider contextualization for a local community when considering global ministry efforts.

It is important for global leaders to be able to help create a euphoric work culture despite the challenges, obstacles, and opposition that will need to be overcome in their ministry. This is something that Nehemiah did with excellence.⁹⁸ Culture must operate within a structure, but the overwhelming spirit must be one of sacrifice for the overall mission. This occurs when a collective team is called by God to work together to impact their community for the cause of Christ. It requires total commitment to complete the task. Global leaders who embrace total commitment share four common characteristics: (1) a compelling purpose, (2) a clear perspective, (3) continual prayer (they pray about everything and gain God's favor), and (4) a courageous persistence.⁹⁹

Nehemiah was the pacesetter for the rebuilding of the wall, and he never had a desire to stop that work.¹⁰⁰ A global leader is a pacesetter for their ministry. A healthy pace for the ministry and mission to move forward is imperative for keeping others motivated and focused as they proceed. A global leader needs to not merely be familiar with the tactical side of ministry but also have a pulse on the local leader they work with. Ministry burnout is a tragedy of the church in our culture driven by people placing too

⁹⁸ Grabbe, *Ezra-Nehemiah*, 158.

⁹⁹ Maxwell, *The Maxwell Leadership Bible*, 585.

¹⁰⁰ Nykolaishen and Schmutzner, *Ezra, Nehemiah, and Esther*, 152.

many burdens on themselves that they were never intended to carry. Simply put, living at a warped speed ultimately warps the soul.¹⁰¹

Global leaders wanting a culture of euphoria and execution must ultimately lead openhandedly. They must be willing to be spirit-led, sharing optimism with their team, being open about the plan of action, but also continually sharing the realities of the current situation and pointing the team in the direction of their shared better future. Nehemiah did not see the placement of every part of the wall—he was not a micromanager—yet the vision was completed. A global leader must be mindful that nothing kills a work culture of execution and euphoria like a leader who does not trust his team to complete their responsibilities. Therefore, a global leader can best lead openhandedly by focusing on relationships and results, knowing with each passing significant task completion that his team is spurred on and motivated to accomplish more.¹⁰²

Conclusion of Biblical Results of Global Leaders

The biblical results of a global leader are only possible when they create a culture of euphoria towards the mission and execution of the mission. Global leaders at Liberty Live Church would benefit to recognize that no ministry project is without its problems, yet they must lead their team undeterred so that the mission can advance.¹⁰³

A global leader must also be continually evaluating the culture they are fostering. Are they leading a culture of euphoria or of burnout? Would they and their team be described as spiritually healthy? Would they be viewed as high-performing? Being a healthy and high-performing team is the aim of many churches and

¹⁰¹ Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids: Zondervan, 2015), 129.

¹⁰² Lance Witt, “Liquid Teams: Focus on Relationships and Results,” The Unstuck Group, accessed August 28, 2020, <https://theunstuckgroup.com/2019/11/liquid-teams-relationships-results/>.

¹⁰³ Maxwell, *The Maxwell Leadership Bible*, 584.

organizations, and the global leader plays a significant role in making this a reality in their ministry.

Conclusion

The basis for a global leader is seen throughout Scripture. Starting in Exodus 18, Moses' acceptance of Jethro's advice lays a foundation for the need of a global leader. In his letter to Timothy, Paul clarifies the required character needed from a global leader. In the book of Ephesians, Paul mandates the main work of a global leader as equipping the saints. Finally, Nehemiah lays out the potential results that are possible for global leaders when they excel in their role.

Global leaders at Liberty Live Church are to be nameless heroes. This is because they must meet a biblical need, live a biblically required lifestyle, work on a biblically required mandate, and ultimately oversee biblical results. The role of a global leader is not simply memorizing facts and assimilating information about God and church structures; it is far more dynamic.¹⁰⁴ It is imperative that the ultimate measure of success is not experience or knowledge, but a deeper love for God and others.¹⁰⁵ A global leader must remember that this happens when they engage in spiritual disciplines over the course of their lifetime, not just in random portions of their life or on a whim.¹⁰⁶ When a global leader lives out their calling in these ways, they will be a blessing to many, including their lead pastor and the church family.

¹⁰⁴ Eugene H. Peterson, *Working the Angles* (Grand Rapids: William B. Eerdmans Publishing Company, 1987), 94.

¹⁰⁵ Paul David Tripp, *The Dangerous Calling* (Wheaton, IL: Crossway, 2012), 25.

¹⁰⁶ Donald Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 2014), 287.

CHAPTER 3

LEADING BY EXAMPLE: FIVE AREAS GLOBAL LEADERS MUST OWN

At a church where I worked, an older member of the church looked at me and said, “I don’t trust any pastor or minister until they buy a home in our community . . . that way I know they are committed.” This simple statement taught me a valuable lesson. Church leaders cannot just be renters of the church; they must be owners of it and lead by example. Global leaders must be invested in the Lord’s work at their local church. They must not come into a church whimsically and half-heartedly trying to accomplish their own personal agenda for a short season, before leaving for perceived greener pastures. The role of a global leader is one that must be more focused on significance than on personal success or accolades. The global leader must always keep in mind that they are ultimately leading by example, even if their tenure is limited at their church. Leading by example is of uttermost importance as Peter wrote:

Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (1 Pet 5:2-4)

This important attribute of leading by example is vital for global leaders because local leaders will follow their example as they ultimately should be following the example of the Chief Shepherd.¹ Therefore, global leaders must lead by example by taking ownership in five significant ways in their church as it relates to leadership. They must be 1) strong in owning culture, 2) strategic in owning direction, 3) serving in owning development, 4) Spirit-led in owning ministry, and 5) smart in owning

¹ Edmund Clowney, *The Message of 1 Peter* (Grand Rapids: Zondervan, 1994), 207.

leadership.

Strong in Owning Culture

A global leader must be strong in owning culture at the church in which they serve. A culture with inconsistent beliefs is unable to sustain a leadership development effort, similar to the way that a house with a bad foundation cannot sustain the building of a house.² This necessitates that a global leader develops their own local leaders as they seek to fulfill their role in their church. A survey showed that 74.42 percent of local leaders at Liberty Live strongly agree that their global leader must be able to develop people as a key component to their role.³ This does not mean that a global leader must act as a lone ranger or know all the answers to every problem, but they must foster an open culture of vulnerability on their team, so that everyone is able to be developed and to contribute to and embrace the culture.⁴

A global leader who fails to have a clear picture of what is important in their church culture will only lead their team members to procrastinate and not contribute at the level of which they are capable.⁵ There are four clear areas that a global leader must be especially strong and clear in owning the culture of the church: 1) mission, 2) vision, 3) values, and 4) structure. When the leadership of the church is clear on these four key topics, it lays the foundation for everyone to be a part of owning the culture.

The first area where a global leader needs to be culturally strong is owning the mission of the church. Most multisite churches operate with a clearly defined mission statement, which is a declaration about who the church wants to reach and what the

² Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B&H Publishing, 2017), 103.

³ See Appendix 9, GLPI: Local Leaders, Q. 37.

⁴ Brené Brown, *Daring Greatly: How the Courage to be Vulnerable Transforms the Way We Live, Love, Parent and Lead* (New York: Avery, 2015), 65.

⁵ Ken Blanchard and Steve Gottry, *The On-Time, On-Target Manager: How a "Last Minute Manager" Conquered Procrastination* (New York: HarperCollins Publishers, 2004), xiv.

church desires to accomplish.⁶ Churches have different mission statements, but the foundational mission and purpose of church leadership should be to bring glory to God by commending the truth to outsiders.⁷ Even with churches operating in different contexts, including continual technological and societal revolutions, the global leader must focus their ministry area on being relevant to the world so that the unchangeable message of the gospel is communicated to the lost.⁸ The global leader must begin here, because leadership always begins with mission. Without the mission, there is no need or little motivation to lead.⁹ We find this in the book of Acts as Luke begins detailing the history of the early church by starting with their mission: “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

The distinguishable role for a global leader in owning the mission is that they know the mission statement, can share it by memory, and actively seek to see it fulfilled. Amongst local leaders at Liberty Live, 69.77 percent responded in a survey that they strongly agreed that their global leader does fulfill these three components of the mission statement.¹⁰ This strong agreement is encouraging, but must be contrasted that only 10 percent of global leaders strongly agree that their team knows the mission, can share it by memory and are actively seeking to have it fulfilled.¹¹ Although both global and local leaders answered exclusively in the affirmative, the difference in the strength of the

⁶ George Barna, *The Power of Vision: Discover and Apply God's Plan for Your Life and Ministry* (Grand Rapids: Baker Books, 2009), 36.

⁷ Mark Dever, *A Display of God's Glory: Basics of Church Structure* (Washington, DC: IX Marks, 2001), 21.

⁸ Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: B&H Publishing Group, 1993), 186.

⁹ C. Gene Wilkes, *Jesus on Leadership: Timeless Wisdom on Servant Leadership* (Carol Stream, IL: Tyndale House Publishers, 1998), 77.

¹⁰ See Appendix 9, GLPI: Local Leaders, Q. 31.

¹¹ See Appendix 8, GLPI: Global Leaders, Q. 31.

agreement is noteworthy.

There are two practical reasons that a global leader must lead by example in knowing the mission, sharing the mission, and actively living it out: 1) it is effective, and 2) it makes people desire to follow them.¹² Root Inc., a strategy consulting firm, found in a study that only 26 percent of workers strongly agreed “that managers embody the values they expect from their employees.” Many other studies show that employees’ engagement level in the mission of their organization is around 30 percent.¹³ There is room for improvement for both the leader and the team member, but there is an apparent connection between a leader leading by example to live out the mission and the leader’s team engagement in the mission.

The second area that a global leader needs to lead by example and be culturally strong in is owning the vision of the church and their ministry area. The first step in identifying the vision is asking the question, “Where does the church or ministry want to go?”¹⁴ Having a clear, detailed, specific, and unique vision as a church or ministry allows global leaders to provide specific direction, while also empowering their team to influence people and minister in their context.¹⁵ Just as Nehemiah had a clear and specific vision for rebuilding Jerusalem, it is also essential for global leaders to own a clear and challenging vision.¹⁶ Without having a clear and compelling vision, most churches will be birthed, experience a season of growth, plateau, eventually decline, and finally die.¹⁷

¹² Victor Lipman, “The Best Managers Always Lead by Example,” *Forbes*, February 4, 2016, <https://www.forbes.com/sites/victorlipman/2016/02/04/the-best-managers-always-lead-by-example/?sh=25a989bd279d>.

¹³ Lipman, “The Best Managers Always Lead by Example.”

¹⁴ David Pollock, *Business Management in the Local Church* (Chicago: Moody Publishers, 1991), 16.

¹⁵ Barna, *The Power of Vision*, 37-38.

¹⁶ Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids: Baker Books, 1999), 134.

¹⁷ Malphurs, *Advanced Strategic Planning*, 9. See Appendix 2 for The Life Cycle of a Church in *Advanced Strategic Planning*.

At Liberty Live Church, 74.42 percent of surveyed local leaders strongly agreed that their global leader knew the vision, could share the vision, and was actively living it out. The remaining 25.58 percent simply agreed that their global leader was leading by example in owning the vision of the church, which does show a motivation and passion for the vision. According to a 2015 report, “The Greatness Gap: The State of Employee Disengagement,” 57 percent of employees said they were not motivated by the overall big picture of their company.¹⁸ This leads to an important responsibility for a global leader.¹⁹ Global leaders must continually connect the local leader’s personal growth as a team member back to the meaningful vision of the church so that they can continue to make an impact in a way that is meaningful to the local personality.

A compelling example of vision can be found in the brochures that travel companies produce to provide potential travelers with pictures of the unique destinations to be visited, and what they can expect upon arrival.²⁰ When a global leader is strong in owning the vision of the church or ministry, they, along with their team, will be able to work towards a clear and better future because they can simultaneously see the vision together.²¹ Perhaps Proverbs 29:18a highlights the importance of vision best: “Where there is no vision, the people perish.” Therefore, for global leaders, owning the vision is not optional, it is a necessity to life in their church and in their area of ministry.

The third area where a global leader needs to be strong in owning culture is owning the core values of the church. Core values work to bring clarity to ministry plans

¹⁸ “The Greatness Gap: The State of Employee Disengagement,” Achievers, July 19, 2016, <http://go.achievers.com/rs/136-RHD-395/images/Greatness-report-UK.pdf>.

¹⁹ Andre Lavoie, “What Happened to Engagement? Here’s Why Employees Are Bored at Work,” Entrepreneur.com, November 29, 2016, <https://www.entrepreneur.com/article/285150>.

²⁰ Malphurs, *Advanced Strategic Planning*, 135.

²¹ Malphurs, *Advanced Strategic Planning*, 136.

as the church focuses on their unique God-given calling.²² Most leaders, departments, and organizations possess values, and the same is true for a global leader. The global leader must embrace the church's organizational values and implement them in their ministry area. The value system is the single greatest element of the church organizationally.²³ Core values will ultimately propel a ministry to its purpose because they are passionate and biblical core beliefs that drive the direction of the ministry and church.²⁴

At Liberty Live Church, 55.81 percent of local leaders strongly agreed that their global leaders knew the values of the church, could share them by memory, and sought to uphold them. Where most of the other responses answered in the affirmative at different levels of confidence, 4.66 percent of respondents did not believe their global leaders knew or could share and uphold the core values. In contrast, only 10 percent of global leaders' responses indicated that they strongly agreed that their team knew the values, could share them by memory, and would seek to uphold them. These organization culture values are crucial because 46 percent of job seekers cite organizational culture as very important when choosing to apply to an organization.²⁵ This information is of value if the church seeks to attract and keep quality staff, as many people look for a healthy workplace culture as a core component of their place of employment. The global leader plays a significant role in ensuring this in their ministry area. It must be remembered that a global leader cannot be consumed with trying to champion or change the culture of the entire church. Rather, they must focus on owning the core values for their team by modeling core values, praising others who exemplify core values, and continually and

²² "Core Values, Beliefs, and Traditions: Willow Creek Church," Willow Creek Community Church, accessed September 28, 2020, <https://www.willowcreek.org/en/about/beliefs-and-values>.

²³ Lyle E. Schaller, *Getting Things Done* (Nashville: Abingdon Press, 1986), 152.

²⁴ Malphurs, *Advanced Strategic Planning*, 103.

²⁵ "2018 Job Seeker Nation Study: Researching the Candidate-Recruiter Relationship," Jobvite, April 2018, https://www.jobvite.com/wp-content/uploads/2018/04/2018_Job_Seeker_Nation_Study.pdf.

actively building a coalition of team members who are committed to the core values.²⁶ The significance of this occurring is best understood when research revealed that 24 percent of American workers are more likely to quit if they do not like the organizational values and culture.²⁷

When global leaders own clear core values in their ministry area, it helps make any ministry decision process easier for them and their team.²⁸ The implementation of core values also results in an increase in team engagement and team performance.²⁹ A commitment to processes that embrace core values will see a healthy culture emerge among the global leaders' team, because a team develops based on what their leader creates, embraces, or allows.³⁰ Core values are therefore essential, and a global leader needs to be strong and secure in owning them for a healthy ministry culture to exist.

The fourth area where a global leader needs to be strong in owning the culture is owning the church structure. There is a plethora of church government structures with biblical foundations, each having their own strengths and weaknesses. It is essential for a global leader to own the structure in the church where they serve. Churches need to be wise in the structures they set up, because a poorly designed structure or organization will ultimately sabotage their ministry teams' best performers.³¹ Often, structural problems—not a lack of qualified leaders—create failures in churches. George Barna said,

²⁶ Adam Grant (@AdamGrant), Twitter, November 9, 2019, 10:10 am, <https://twitter.com/AdamMGrant/status/1193183987763687424>.

²⁷ Jobvite, "2018 Job Seeker Nation Study."

²⁸ Rob Gaschler, (@HomeSmartRob), Twitter, February 26, 2020, 11:40 pm, <https://twitter.com/HomeSmartRob/status/1232888147781902336>.

²⁹ "How Do Core Values Benefit Your Staff?" BrightHR, June 2, 2020, <https://brighthr.com/articles/culture-and-performance/core-values/how-business-core-values-benefit-employees/>.

³⁰ Henry Cloud, (@DrHenryCloud), Twitter, April 18, 2020, 2:11 pm, <https://twitter.com/GLNsummit/status/1251573967208558593>.

³¹ Dan Rockwell, (@LeadershipFreak) Twitter, Oct. 3, 2017, 2:51 pm, <https://twitter.com/leadershipfreak/status/915288089320464385?refsrc=email&s=11>.

Given our understanding that God takes pleasure in His people succeeding, that He never sets up His followers for failure, and that the church is God's instrument for ministry throughout the world, we can confidently assert that He has provided us with all the leaders we need to accomplish the aims of the church.³²

A global leader has the ability to strengthen the structure of the church or damage it. Although the structure of the church is not the most common aspect people consider when thinking about a church, the church needs both the Spirit of God and a healthy structure to operate, not just one or the other. A healthy structure helps a global leader and their team to function with confidence, just as a bridge with structural integrity helps drivers to cross with confidence.

A global leader who is strong in owning the culture of the church is essential for their ministry area to thrive. At Liberty Live Church, 23.26 percent of local leaders strongly agree, 41.86 percent agree, and 25.58 percent agree somewhat that the current ministry team culture is healthy, while 6.98 percent disagree somewhat, and 2.33 percent disagree that it is a healthy team culture.³³ If global leaders at Liberty Live desire to continue to grow a strong, healthy culture where everyone can work together in unity, they must own the mission, vision, values, and structure. In fact, in a survey on organizational culture, 91 percent of managers responded that a team member's fit with the organizational culture is equal to, or more important than, their skills and experiences, thus highlighting the importance of cultural unity.³⁴ When a global leader leads their team to do this, as Harry Truman said, "you can accomplish anything in life, provided you do not mind who gets the credit."³⁵ The global leader who leads in this way will lead their

³² George Barna, *The Power of Team Leadership: Finding Strength in Shared Responsibility* (Colorado Springs, CO: Waterbrook Press, 2001), 75.

³³ See Appendix 9, GLPI: Local Leaders, Q. 34.

³⁴ "More Than One-Third of Workers Would Pass on Perfect Job if Corporate Culture Was Not A Fit, Survey Finds," Robert Half, November 27, 2018, <http://rh-us.mediaroom.com/2018-11-27-More-Than-One-Third-Of-Workers-Would-Pass-On-Perfect-Job-If-Corporate-Culture-Was-Not-A-Fit-Survey-Finds>.

³⁵ David McCullough, *Truman* (New York: Simon & Schuster, 1992), 564.

ministry area to persevere with purpose while adapting to an ever-changing world.³⁶

Strong in Owning Strategic Direction

A global leader must be strong in owning the strategic direction of the church and ministry area that they serve. In our church culture today, many leaders and churches are busy, but this does not necessarily equate to faithfulness and fruitfulness among the leaders and the church.³⁷ Some churches have fixated their eyes solely on providing ministry programs, thinking that they are the best strategy for impacting the world for Jesus Christ. In the process, some church leaders may have forgotten that people cannot physically see God, Jesus, or the Holy Spirit. All they can see are other people and local churches who attempt to follow God and the impact those churches have on people in the community.³⁸

A global leader must be strong in owning the strategic direction of the church as they intentionally innovate ways to reach the people in their community and see God move in powerful ways.³⁹ Among Liberty Live, 62.79 percent of local leaders strongly agreed that a key component of the role of a global leader is that they are strategic, while 50 percent of global leaders felt strongly about it being a key component of their role.⁴⁰ In another research study by Deloitte, it was revealed that 76 percent of employees believed having a clearly defined strategy helped create a positive culture.⁴¹ Therefore, a

³⁶ Jim Collins, *Good to Great* (New York: Harper Collins, 2001), 198.

³⁷ Kevin DeYoung, *Crazy Busy: A (Mercifully) Short Book About a (Really) Big Problem* (Wheaton, IL: Crossway, 2013), 32.

³⁸ Reggie Joiner, Kristen Ivy, and Elle Campbell, *Creating a Lead Small Culture: Make Your Church a Place Where Kids Belong* (Cumplings, GA: Orange, 2014), 33.

³⁹ Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville: B&H Publishing, 2006), 108.

⁴⁰ See Appendix 9, GLPI: Local Leader, Q. 40.

⁴¹ Pragya Agarwal, "How to Create a Positive Workplace Culture," *Forbes*, August 30, 2018, <https://www.forbes.com/sites/pragyaagarwaleurope/2018/08/29/how-to-create-a-positive-work-place-culture/?sh=2406ec64272>.

global leader must be intentional in owning strategic direction while working towards four areas of strategic direction: 1) alignment across campuses, 2) execution at the local campuses, 3) clarity for the local ministry leaders, and 4) requiring excellence as the ministry teaches people the good news of the gospel. Taking ownership of these areas will give the global leader the ability to really own strategic direction in their church and across campuses.

The first way a global leader needs to own strategic direction is through alignment.⁴² Alignment for ministries across campuses is important because many multisite churches carry the weight of expectations. In the same way that people would expect a White Chocolate Mocha at Starbucks to taste the same in Nashville, Los Angeles, and New York, ministry alignment across campuses brings with it a level of expectation. Alignment across ministries becomes important. This level of alignment requires buy-in from all levels of church leadership, otherwise it will be systematically dysfunctional. When there is buy-in to this type of ministry alignment, the opportunity is created for explosive growth, especially when the core of the church, the community, and church leadership are in indigenous alignment.⁴³ A recent study revealed that 97 percent of employees and executives believe that a lack of alignment with a team impacts the outcome of any given task or project.⁴⁴ This research speaks to the importance of the continual process of working towards alignment within any organization, especially a multisite church.

Naturally built into the DNA of many multisite churches is a matrix organization structure. In a global leader ministry-led matrix structure, it is imperative for the global leader to be crystal clear on ministry direction expectations for the purpose of

⁴² Stetzer and Putnam, *Breaking the Missional Code*, 108; See Appendix 5 for the Alignment Factor.

⁴³ Stetzer and Putnam, *Breaking the Missional Code*, 92.

⁴⁴ “21 Collaboration Statistics that Show the Power of Teamwork,” Bit.Ai Blog, Accessed November 22, 2020. <https://blog.bit.ai/collaboration-statistics/>.

alignment across campuses. Campus pastors, therefore, should not seek to create a divide by placing their own ministry expectations on a local ministry leader, which could create further divide in alignment as a local ministry leader would feel the pull between two leaders.⁴⁵ The global leader must paint a crystal-clear picture of the vision and philosophy of the ministry, while the campus pastor supports the local ministry leader and ensures the ministry is carried out at the local level.

The second way a global leader needs to own strategic direction is by execution. Execution requires two things from a global leader leading a team of local ministry leaders: 1) a narrow focus and 2) rejection of procrastination. Having a narrow focus comes from the Pareto Principle, which implies that 80 percent of results come from 20 percent of action.⁴⁶ The role of the global leader then becomes ensuring that their ministry team is focused on actions that drive the 80 percent of results.⁴⁷ When the global leader is successful in narrowing the team's focus for ministry execution, their team has the potential to begin snowballing momentum for the ministry. With many tools and resources available for helping prioritize what needs to be done, the key for the global leader is to take the time to strategically engage in the evaluation process of what produces results.⁴⁸ When they do this, they will lead their team to practice Proverbs 4:25, which says, "Let your eyes look directly forward, and your gaze be straight before you."

Again, as a bicycle requires two pedals to propel in forward progression, the avoidance of procrastination must be simultaneous with a narrow focus for a global leader to lead ministry execution. The intentions of a global leader or their team are of no

⁴⁵ Patrick Lencioni, *Silos, Politics, and Turf Wars: A Leadership Fable About Destroying the Barriers that Turn Colleagues into Competitors* (San Francisco: Jossey Bass, 2006), 206.

⁴⁶ Michael Hyatt, *Free to Focus: A Total Productivity System to Achieve More by Doing Less* (Grand Rapids: Baker Books, 2019), 198.

⁴⁷ Hyatt, *Free to Focus*, 199.

⁴⁸ Hyatt, *Free to Focus*, 192.

value if procrastination is a regular habit of the leader or the team members.⁴⁹ Proverbs 18:9 talks about laziness and procrastination and reminds us that “a lazy person is as bad as someone who destroys things.” Clearly procrastination is the antithesis of productivity, and a global leader would be wise to ensure that consistent accountability is part of their regular rhythms so that ministry execution is occurring.

At Liberty Live, 88.37 percent of local leaders believe that a key component of the role of a global leader is that they must be able to develop systems so execution can occur.⁵⁰ Although this is a high priority to local leaders, they also expressed that a leader of character and a visionary leader were more of a priority than a leader’s ability to strategically plan or execute.⁵¹ This does not diminish the ability for one to lead execution, but it keeps the priority for global leaders to be leaders of character above all.

The third way a global leader needs to own strategic direction is through clarity. Global leaders who possess clarity can also provide clarity to their ministry team.⁵² The key for the global leader in bringing clarity to their team is starting and working through a process that eliminates the possibility of being vague with their local ministry leader. This requires the global leader to think about the big picture while working through the small details with their team so the team goes in the right direction.⁵³

Gaining clarity is often a process and not just something that is communicated once and then arrived at. Clarity often involves two-way consistent communication between the global leader and the local ministry leader, as well as the global leader and the executive team. The Natural Planning Model is one possible process that a global

⁴⁹ Blanchard and Gottry, *The On-Time, On-Target Manager*, 114.

⁵⁰ See Appendix 9, GLPI: Local Leader, Q. 38.

⁵¹ See Appendix 9, GLPI: Local Leader, Q. 43.

⁵² Jon Gordon (@JonGordon11), Twitter, September 28, 2018. 9:49 pm, <https://twitter.com/JonGordon11/status/1045852919797612544>.

⁵³ David Allen, *Getting Things Done: The Art of Stress-Free Productivity* (New York: Penguin Books, 2015), 58.

leader can utilize to help their team have clarity on an initiative, project, program, or event. The five steps in the process are: 1) defining purpose and principles, 2) outcome visioning, 3) brainstorming, 4) organizing, and 5) identifying next actions.⁵⁴ These five steps will help the global leader take their team on the journey of owning strategic direction so that they can all move forward together as a team. It should also be noted that clarity was the third most common response when local leaders at Liberty Live were asked, “What is the single most important thing you need from your global leader?”⁵⁵

The final way a global leader needs to own strategic direction is through excellence. A global leader has to be mindful of the lead pastor’s standards of excellence, as well as lead the local ministry teams to execute with excellence. There are two key factors involved in continually achieving excellence: 1) intentionally aiming for excellence and 2) consistently evaluating to move towards excellence. Bob Russell, the former pastor of Southeast Christian Church in Louisville, Kentucky, was once asked how he developed a vision to become one of the largest churches in North America. His response was simple: “I didn’t.” He went on to share that he simply tried to be obedient to what the Lord had called the church to do and to do everything with excellence.⁵⁶ This intentional aim for excellence was not a random coincidence, but rather it was by intentional design and intentional processes.⁵⁷ Similarly, global leaders need to be aiming intentionally for excellence. The metric of hitting excellence will ultimately need to be determined by the lead pastor as ministry expectations will vary widely, but nonetheless excellence should be aimed for. Among global and local leaders at Liberty Live, completing tasks with excellence and efficiency is a priority. However, excellence and

⁵⁴ Allen, *Getting Things Done*, 60.

⁵⁵ See Appendix 9, GLPI: Local Leaders, Q. 50.

⁵⁶ Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids: Zondervan, 2001), 189.

⁵⁷ Greg Atkinson, *Hospitality Ministry: Equipping You to Serve* (Colorado Springs, CO: Church Leaders Press, 2019), 101.

efficiency are secondary in priority to loving others well so they can succeed, coaching and team development, and delegating tasks to keep the ministry progressing.⁵⁸

The second key to achieving excellence in owning strategic direction is the global leader leading the team to consistently evaluate the work being done. All leaders, regardless of experience level or success, must consistently evaluate strategies and performance, or the team will soon begin to “swing and miss” with regularity.⁵⁹ Global leaders need to remember that a continual process of making small improvements can yield significant results. This happened for Pat Riley as he employed this strategy of incremental improvements to lead the Los Angeles Lakers to multiple world championships.⁶⁰ Tools and resources abound for evaluation, including one of the most common tools called the SWOT Analysis. But the important factor is actually performing a regular evaluation and then applying the lessons learned.⁶¹

A global leader must be strategic in owning the direction of their ministry to help the church move forward. In order to make the strategic direction stick, the global leader must always keep in mind 1) their local leaders, 2) their target audience, 3) what the lead pastor desires from the members and the ministry, 4) what the membership expects of the church, 5) a clear strategic position for everyone involved, and 6) a commitment to continual improvement.⁶² A global leader’s role is not to try to do the work of the entire team, but rather to face the challenge of assimilating and empowering their team to carry out the strategic direction of the ministry.⁶³ As a global leader works

⁵⁸ See Appendices 8 and 9, GLPI: Local Leader and GLPI: Global Leader, Q. 49.

⁵⁹ Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah Publishers, 2004), 173.

⁶⁰ Gary McIntosh, *Beyond the First Visit: The Complete Guide to Connecting Guests to Your Church* (Grand Rapids: Baker Books, 2006), 56.

⁶¹ See Appendix 5 for the SWOT Analysis.

⁶² Graham Kenny, “6 Steps to Make Your Strategic Plan Really Strategic,” *Harvard Business Review*, August 7, 2018, <http://hbr.org/2018/08/6-steps-to-make-your-strategic-plan-really-strategic?registration=success>.

⁶³ David Dockery, ed., *Christian Leadership Essentials: A Handbook for Managing Christian*

toward alignment, execution, clarity, and excellence, they will be doing so with both short-range and long-range strategic direction, which simplifies and unifies the direction of the ministry.⁶⁴

Servant in Owning Development

The third significant way that global leaders can lead in their church is through being a servant who owns development. Serving in vocational ministry is more challenging than many people realize, and therefore typically only those in vocational ministry appreciate the struggles that go along with it.⁶⁵ For global leaders today, it is important to remember that there is a distinguishable difference between the modern-day western world's thoughts about leadership and the revolutionary style of leadership that Jesus taught in Mark 10:42-43. The passage says, "And Jesus called them to him and said to them, 'You know that those who are considered rulers of the Gentiles lord it over them, and their great one's exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant.'"⁶⁶

The global leader needs to be a servant leader. God uses servant leaders, and God still uses key leaders to help grow dynamic churches in America today.⁶⁷ Global leaders need to be those key servant leaders, and they can be when they lead through 1) owning their own personal development, 2) overseeing the development of individual team members, 3) overseeing their ministry team development, and 4) contributing to the development of the whole church organization. The local leaders at Liberty Live all

Organizations (Nashville: B&H Academic, 2011), 47.

⁶⁴ Will Mancini and Warren Bird, *God Dreams: 12 Vision Templates for Finding and Focusing Your Church's Future* (Nashville: B&H Publishing, 2007), 56.

⁶⁵ Michael Todd Wilson and Brad Hoffmann, *Preventing Ministry Failure* (Downers Grove, IL: InterVarsity Press, 2007), 16.

⁶⁶ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Press, 1994), 22.

⁶⁷ Rainer, *The Book of Church Growth*, 185.

affirmed that a key component of a global leader's role is the ability to develop people. An overwhelmingly 74.42 percent strongly agree, and 23.26 percent agree with this component of their role.⁶⁸

The first way a global leader needs to be a servant regarding development is in their own personal development. Every global leader's personal development will look different, but the key principles will be developing personal areas of character, skills, and competencies that will contribute to their specific concentration. This will in turn help the mission of the church.⁶⁹ Every pastor and global leader is ultimately called to lead by their own personal example, so their own personal development is essential (Heb 13:7).⁷⁰

As global leaders continue to serve their church by owning their own personal development, they often add structure and organization to their life so they can perform the maximum good for others and bring the maximum glory to God.⁷¹ This often happens because leaders tend to develop areas on which they are focused. The global leader's concentration on personal development really is an act of service to the church, because the single greatest determination of the growth of an organization is the growth of the people within that organization. Growth starts with leadership, especially the global leaders.⁷² A global leader needs to be a committed servant to personal development if they want to be a lifelong leader in ministry.

As global leaders look to personally develop, they could use a process of

⁶⁸ See Appendix 9, GLPI: Local Leader, Q. 37.

⁶⁹ Peter F. Drucker, *The Effective Executive: The Definitive Guide to Getting the Right Things Done* (New York: Harper Business, 2006), 68.

⁷⁰ Daniel L. Akin, Chad Brand, and R. Stanton Norman, *Perspectives on Church Government: Five Views of Church Polity* (Nashville: B&H Publishers, 2004), 55.

⁷¹ Tim Challies, *Do More Better: A Practical Guide to Productivity* (Minneapolis, MN: Cruciform Press, 2015), 24.

⁷² John Maxwell, *Leadership Gold: Lessons I've Learned from a Lifetime of Leading* (Nashville: Thomas Nelson, 2008), 126.

setting “SMART Goals” to help keep them focused in their development.⁷³ They could also use tools such as books or podcasts for professional development that will ultimately make every aspect of their life easier to handle.⁷⁴ At Liberty Live, 80 percent of global leaders consistently engage in reading or listening to books for professional development, while 100 percent also engage in podcasts, ranging in frequency from 2-4 times a week to 2-4 times a month.⁷⁵ Similarly, 72.09 percent of local leaders consistently engage in reading or listening to books for personal development, while 83.72 percent consistently engage in podcasts for professional development.⁷⁶ All of this information points to the value and priority that Liberty local and global leaders place on personal professional development.

The second area of development a global leader needs to be a servant in is among individual team members. The growth and development of people is quite possibly one of the highest callings of a global leader.⁷⁷ The apostle Paul said, “Therefore encourage one another and build one another up, just as you are doing” (1 Thess 5:11). The word “build” in Greek is transliterated oikodomeō, which is a metaphor for building a house or a building. The metaphor implies promoting growth in Christian wisdom, affection, grace, virtue, holiness, and blessedness.⁷⁸ It is essential for the growth of the local ministry leader that their global leader invest in their development for the health of the church, because leadership and personal development are significant factors in the

⁷³ See Appendix 6, SMART Goals.

⁷⁴ “Why is Personal and Professional Development Important?” Rapport Leadership, April 29, 2019, <https://blog.rapportleadership.com/why-is-personal-and-professional-development-important>.

⁷⁵ See Appendix 8, GLPI: Global Leaders, Q. 20-21.

⁷⁶ See Appendix 9, GLPI: Local Leaders, Q. 20-21.

⁷⁷ John Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson, 1995), 111.

⁷⁸ “Oikodomeō,” Blue Letter Bible, accessed September 30, 2020, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongsg=G3618&t=KJV>.

church health and growth process.⁷⁹

Another key reason why global leaders need to own the development of individual team members is because team members will naturally only grow to the demands they place on themselves.⁸⁰ This is where a global leader can help the local ministry leader set a predetermined direction, encourage hard work, and focus on a regular rhythm and routine for a long-range plan of action.⁸¹ When a global leader serves their local ministry leader in this capacity, it is inevitable that they are also building comradery and trust, which will help in their overall team dynamic.

There is also a highly pragmatic call in the church for global leaders to be heavily invested in developing local leaders. According to The Skills Gap 2019 research, 83 percent of HR professionals are having a difficult time in recruiting staff to their teams, and 75 percent say there is a shortage of skills in candidates for their openings.⁸² Therefore, a church must be developing from within if it seeks to have long-term success in fulfilling its mission. Coaching, mentoring, and individual development plans are all tactics that global leaders can use to develop their local leaders. Resources that evaluate employees' current and potential levels of contribution to the church can give guidance on how the church develops local leaders. Another option is giving local leaders "stretch assignments" to give them an opportunity to develop new skills, abilities, and competencies, preparing them for higher levels of contribution to the church.⁸³ Whatever the process, global leaders need to be servant leaders through owning development of individual team members.

⁷⁹ Rainer, *The Book of Church Growth*, 185.

⁸⁰ Drucker, *The Effective Executive*, 68.

⁸¹ James D. Berkley, ed. *Leadership Handbook of Management & Administration* (Grand Rapids: Baker Books, 2007), 32.

⁸² "Developing Employees," SHRM, accessed November 22, 2020, <https://www.shrm.org/resourcesandtools/tools-and-samples/toolkits/pages/developingemployees.aspx>.

⁸³ SHRM, "Developing Employees."

The third way a global leader needs to be a servant leader is through owning development of their ministry team. A significant problem that impacts many churches today is that ministry leaders have a false perception of the health and effectiveness of their ministry team.⁸⁴ This symptom is ultimately the result of church leadership's failure to develop a comprehensive plan for developing people under their influence.⁸⁵ Therefore, global leaders need to be intentional about developing their team, giving them a full and adequate outlet for their abilities as the team members experience the multifaceted weight of burdens, initiatives, and final decisions.⁸⁶ Experiencing these burdens will also help in the refining process of their team, which will likely develop the most significant leadership characteristic of inspiring and influencing teams and leaders: humility.⁸⁷

Global leaders need to beware of potential pitfalls in their leadership. They need to be careful that they are not pushing and driving their team without any relationships or encouragement. Doing this will only burn out and frustrate their team.⁸⁸ In fact, the best global leaders will go out of their way to boost the self-esteem of their local leaders because they know if the local leaders believe in themselves, they will be able to accomplish significantly more.⁸⁹ Another warning to remember is that a ministry team is made up of very different local leaders who share a commitment to work cohesively to help their church fulfill its mission. The global leader who fails to recognize the importance of the whole group will ultimately compromise the results of

⁸⁴ Thom S. Rainer, *Becoming a Welcoming Church* (Nashville: B&H Publishing, 2018), 3.

⁸⁵ Geiger and Peck, *Designed to Lead*, 34-35.

⁸⁶ Sanders, *Spiritual Leadership*, 147.

⁸⁷ John Dickson, *Humilitas: A Lost Key to Life, Love, and Leadership* (Grand Rapids: Zondervan, 2011), 19.

⁸⁸ Jon Gordon (@JonGordon), Twitter, September 7, 2020, 8:34 pm, <https://twitter.com/jongordon11/status/1303129541146075137?s=11>.

⁸⁹ Sam Walton (@GLNsummitt), Twitter, April 28, 2020, 7:19 pm, <https://twitter.com/GLNsummit/status/1255275353989435399>.

the whole team. The best global leaders will lead their ministry team to embrace the Five F's for Team Success: 1) fight—for each other, 2) faith—keep believing, 3) fun—enjoy it, 4) focus—tune out distractions, 5) finish strong.⁹⁰ When the global leader creates this type of ministry team culture, they will be able to make the difficult request to continue to press on in difficult circumstances, just like Gideon did. Scripture says, “Gideon then crossed the Jordan River with his 300 men, and though exhausted, they continued to chase the enemy” (Judg 8:4).

Global and local leaders at Liberty Live found the most agreement on one survey statement: a key component of the role of a global leader is that they demonstrate commitment to their team. The survey revealed 88.37 percent of local leaders strongly agreed with this statement, and the remaining 11.63 percent agreed.⁹¹ Global leaders responded with 90 percent strongly agreeing and 10 percent agreeing.⁹² A strong ownership of developing a team is important also because it acts like a glue for team members. One study found that 54 percent of team members stayed longer at an organization than what was in their best interest because of the strong sense of community in their team.⁹³ The same study revealed that 37 percent of team members say “working with a great team” is their primary reason for staying with their organization.⁹⁴ The value of a team and the global leader developing their team cannot be overstated.

The fourth way a global leader needs to be a servant leader is through owning the development of the entire church organization. Two keys to a global leader accomplishing this are by distributing leadership to membership and developing lay

⁹⁰ Jon Gordon (@JonGordon), Twitter, March 20, 2019, 8:34 pm, <https://twitter.com/jongordon11/status/1188899183341789186?s=11>.

⁹¹ See Appendix 9, GLPI: Local Leader, Q. 42.

⁹² See Appendix 8, GLPI: Global Leader, Q.42

⁹³ Bit.Ai Blog, “21 Collaboration Statistics that Show the Power of Teamwork.”

⁹⁴ Bit.Ai Blog, “21 Collaboration Statistics that Show the Power of Teamwork.”

leaders. Quite possibly the single wisest organizational development choice a global leader can make is to develop a culture that distributes leadership across church membership, feeding the mindset that everyone needs to contribute to the cause of Christ in the organization.⁹⁵ This also creates the mindset that a healthy church is not based solely upon the lead pastor, but that every individual plays a contributing role. The key for the global leader is making sure that local ministry leaders ensure that “all things should be done decently and in order” (1 Cor 14:40).

As previously stated, global leaders need to own development personally, as well as development of individual team members and the local ministry leader team. However, the focus on the local ministry leader team is different. The global leader needs to ensure that lay leaders are proactively being developed for ministry at local campuses. They do this through providing tools and resources for development to occur, and then following through by having accountability with their local leaders. Tools and resources may include new leader training, ongoing development opportunities through videos, on-site learning through a coach/mentor, or ongoing development through the Gradual Release Model.⁹⁶ This is essential to the ongoing health of the ministry, because a failure to ensure this development ultimately threatens the future growth of the church organization.⁹⁷

One reason that development may not be happening organizationally is a local leader’s lack of engagement in their work. A Gallup engagement survey revealed that 34 percent of Americans are not engaged with their work and 13 percent are actively disengaged, meaning they actively demonstrate displeasure at work and create a toxic

⁹⁵ Robert Welch, *Church Administration: Creating Efficiency for Effective Ministry* (Nashville: B&H Publishing, 2005), 70.

⁹⁶ See Appendix 7 for the Gradual Release Model.

⁹⁷ Eric Geiger, “Six Questions Leaders Should Routinely Ask Themselves,” last modified June 7, 2018, <https://ericgeiger.com/2016/05/six-questions-leaders-should-routinely-ask-themselves/>.

culture for them and their team.⁹⁸ A global leader must be involved in helping their local leader stay actively engaged in their role, and they can do this by 1) tracking data and information, 2) analyzing the data and information, and 3) creating a plan of action and accountability for the local leader.⁹⁹

Global leaders must be servants through owning development. Biblical servant leadership never begins with the global leader's wishes to better the world or attain a personal goal. Rather, it always starts with a motive from God's commission to reach a group of people.¹⁰⁰ This is why global leaders must serve through owning development in a variety of capacities for their church. All people begin to lose their way when they lose their "why," and a global leader serving through development always keeps the "why" before the people.¹⁰¹

Spirit-Led in Owning Ministry

The fourth meaningful way that a global leader can own leadership in their church is by being a Spirit-led ministry leader. As ministry drastically changes on a continual basis, global leaders need to remember that who they are is more important than what they do.¹⁰² The human heart was once referred to as a "thick forest of thorns" by John Calvin, so tending to its care is vital for the global leader.¹⁰³ A lack of care and understanding and trying to lead ministry on their own strength will only lead the global leader to a place just like Moses. Moses at one time had great strength to confront

⁹⁸ Laura Garnett, "Here's What Successful People Do When They're Feeling Unhappy at Work (Hint: It's Not 'Stick It Out')," Inc., November 4, 2019. <https://www.inc.com/laura-garnett/heres-what-successful-people-do-when-theyre-feeling-unhappy-at-work-hint-its-not-stick-it-out.html>.

⁹⁹ Garnett, "Here's What Successful People Do When They're Feeling Unhappy at Work."

¹⁰⁰ Wilkes, *Jesus on Leadership*, 77.

¹⁰¹ Michael Hyatt and Daniel Harkavy, *Living Forward: A Proven Plan to Stop Drifting and Get the Life You Want* (Grand Rapids: Baker Books, 2016), 53.

¹⁰² Ronnie Floyd, *10 Things Every Minister Needs to Know* (Green Forest, AR: New Leaf Press, 2006), 29.

¹⁰³ DeYoung, *Crazy Busy*, 29.

Pharaoh but got to a place where he preferred death over continuing in his circumstances (Num 11:14-15).¹⁰⁴ LifeWay research has revealed that many in ministry find the role to be tough. Specifically, 84 percent say they are on call twenty-four hours a day, 54 percent find their role overwhelming, 48 percent feel the demands of ministry are more than they can handle, and 21 percent say their church has unrealistic expectations of them.¹⁰⁵ As the global leader tries to avoid these pitfalls and embrace a Spirit-led ministry, they must be willing to 1) own their calling, 2) embrace shepherding, 3) steward well, and 4) utilize their voice. All of this begins with the basic practice of crucifying self and taking up their cross daily (Luke 9:23; cf. Rom 12:1).¹⁰⁶

The first way a global leader must embrace being a Spirit-led leader is through owning their ministry calling. The global leader needs to remember that just as God called Abraham (Gen 12:1-3) and gave him a specific purpose and a specific composite promise, God also chooses and calls specific people for specific leadership roles today.¹⁰⁷ The unique distinction between the Lord's general call and his specific call is comparable to the distinctions between God's general will, as seen in the Word of God, and his specific will for individuals.¹⁰⁸ It is, therefore, no mistake that the global leader has unique gifts, talents, and abilities to serve in the church role that God has called them to. A global leader is not in their role by coincidence. They were never intended to intrude in God's sheepfold as an under-shepherd, but rather, the global leader must always have an eye on the Chief Shepherd and wait on his command as they serve under the lead pastor

¹⁰⁴ Wayne Cordeiro, *Leading on Empty: Refilling Your Tank and Renewing Your Passion* (Minneapolis, MN: Bethany House, 2009), 19.

¹⁰⁵ "Despite Stresses, Few Pastors Give Up on Ministry," LifeWay Research, September 1, 2015, <https://lifewayresearch.com/2015/09/01/despite-stresses-few-pastors-give-up-on-ministry/>.

¹⁰⁶ Ajith Fernando, *The Family Life of a Christian Leader* (Wheaton, IL: Crossway, 2016), 32.

¹⁰⁷ Ralph D. Winter and Steven C. Hawthorne, eds., *Perspectives: On the World Christian Movement* (Pasadena, CA: William Carey Library, 2009), 3-4.

¹⁰⁸ A. Scott Moreau, Gary Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids: Baker Books, 2004), 150.

of their church.¹⁰⁹

The second way a global leader must own a Spirit-led ministry is through shepherding. The very nature of God is that he cares for his people like a good shepherd cares for his sheep. In John 10, Jesus refers to himself as the Good Shepherd, as he is willing to lay down his life for his sheep. This then sets the standard for how global leaders ought to lead under the direction of their lead pastor in helping care for the flock. The focus is not the critique of all potential models or methods of shepherding that God may be blessing.¹¹⁰ Rather, the focus needs to be on the responsibility to excel in productively shepherding God's sheep.¹¹¹

Ancient shepherd leaders presented themselves as sources of wisdom and revelation.¹¹² This is the concept of shepherding that Moses would eventually come to relate to. For Moses, wisdom and revelation were ultimately the extension of the "hand of God" for leading the children of Israel because God had chosen him and equipped him for his leadership role.¹¹³ The Psalmist said, "You led your people like a flock by the hand of Moses and Aaron" (Ps 77:20). Global leaders must ultimately see themselves as leaders who are an "extension of the hand of God," keeping the Word of God central to their shepherding.¹¹⁴

The third way a global leader must own a Spirit-led ministry is by stewardship. Global leaders make choices every day that impact energy and resources for themselves

¹⁰⁹ Charles Spurgeon, *Lectures to My Students: Complete and Unabridged* (Grand Rapids: Zondervan, 1980), 22.

¹¹⁰ Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids: Zondervan, 1995), 156.

¹¹¹ Challies, *Do More Better*, 19.

¹¹² Timothy S. Lankik, *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible*, New Studies in Biblical Theology Series (Downer Groves, IL: IVP Academic, 2006), 87.

¹¹³ Lankik, *Shepherds After My Own Heart*, 87-88.

¹¹⁴ Lankik, *Shepherds After My Own Heart*, 88.

personally, for the ministry team, and for the entire church.¹¹⁵ There is no situation or circumstance in which a global leader's actions are isolated. There are three keys to stewarding well as a global leader, the first being health through simplicity. Simplicity has been practiced and commended for centuries, but it has likely never been more needed than it is today.¹¹⁶ If global leaders feel that overload, details, and overcommitment are sabotaging their influence, ministry teams, and the advancement of the gospel, then simplicity may be the best way to reestablish health, margin, and order.¹¹⁷

The second key for global leaders to steward well is to commit to prayer. Research has revealed that one of the most common themes for churches who experience significant revitalization or impact is dedicated time to prayer.¹¹⁸ Global leaders must not see prayer as some trite activity in meetings or with their volunteers. Global leaders need to steward the time of their ministries to make prayer an essential part of their regular routine and schedule.

The third key for global leaders to steward well is to be a faithful steward of their people. The apostle Paul reminded the church in Corinth, "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good" (1 Cor 12:4-7). The global leader would be wise to train the local ministry leaders to know the congregation's spiritual gifts, natural talents, and abilities, and where people live and

¹¹⁵ Peter Scazzerro, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids: Zondervan, 2015), 232.

¹¹⁶ Richard Swenson, *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives* (Colorado Springs, CO: NavPress, 2004), 169.

¹¹⁷ Swenson, *Margin*, 118.

¹¹⁸ Thom S. Rainer, *Scrappy Church: God's Not Done Yet* (Nashville: B&H Books, 2018), 25.

what they do so the church leadership can utilize this information for Kingdom causes.¹¹⁹ Each one of these components play a role in the global leader owning the ministry through stewarding it well.

The fourth way global leaders must own a Spirit-led ministry is through utilizing their voice. The global leader must realize that everything they say is evaluated by their leadership, their ministry team, and ultimately the church family. Proverbs 18:2 says, “A fool takes no pleasure in understanding, but only in expressing personal opinion.” This is a good warning to global leaders to watch their voice—what they say and how they say it. As the Psalms and Proverbs teach, a fool is one who does not know God, other people, or himself, but has no problem speaking up or stating their opinion.¹²⁰ Juxtaposed to that is how John the Baptist utilized his voice. He is the prime example for how global leaders should use their voice today. Referencing Isaiah 40, John says, “I am a voice” (John 1:23). He does not say, “I am the voice.” Rather, he is *a* voice pointing to the One who is to come and is above all others.¹²¹ John was able to be bold and humble because he was not looking at himself but at “the Lamb of God, who takes away the sin of the world” (John 1:29).¹²² This is how global leaders must be Spirit-led in using their voice, speaking humbly and boldly, not about themselves, their ministries, or even their churches, but about the goodness and greatness of Christ.

Global leaders must be Spirit-led leaders who own the ministry through their calling, shepherding, stewardship, and voice. They must walk in the victory that Christ has purchased for them and never allow a defeatist mindset to infiltrate their own heart,

¹¹⁹ H. Dana Fearon III and G. Mikoski, *Straining at the Oars: Case Studies in Pastoral Leadership* (Grand Rapids: Eerdmans, 2013), 89.

¹²⁰ Andy Crouch, *The Tech-Wise Family: Everyday Steps for Putting Technology in Its Proper Place* (Grand Rapids: Baker Books, 2017), 53.

¹²¹ Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Penguin Books, 2016), 209.

¹²² Keller, *Preaching*.

the team's heart, or the heart of the church. The expectation is not that global leaders are perfect to be able to minister, but that they must be above reproach.¹²³ If they do succumb to defeatist thinking, they dishonor the Holy Spirit who strengthens them and the church with his supernatural power.¹²⁴

Smart in Owning Leadership

The fifth way a global leader needs to own leadership in their church is through being smart. Every good leader is a critical thinker who has learned to ask important questions to uncover the invisible forces behind the behaviors of those they influence.¹²⁵ More important than the global leader asking revealing questions, however, is a personal ambition that grows more passionate with time so the gospel might have its greatest impact on the next generation.¹²⁶ When a global leader does this, they can begin to own leadership through being smart and leading in four critical ways: 1) leading upward to authority, 2) leading downward to the team, 3) leading smart through change, and 4) leading smart through crisis.

The first way a global leader is to lead smartly is by leading upward, or leading up to authority. Watson Wyatt, a consulting firm, found that only 49 percent of team members have “trust and confidence” in their senior leaders. There is a real need for relational trust to be built, thus highlighting the need for global leaders to develop the skill of leading up for the betterment of the whole organization.¹²⁷ Global leaders are more in the weeds in their ministry area than their lead pastor. They will have a unique

¹²³ Jason Allen, *Discerning Your Call to Ministry: How to Know for Sure and What to Do About It* (Chicago: Moody Publishers, 2016), 47.

¹²⁴ Kevin DeYoung, *The Hole in Our Holiness: Filling in the Gap between Gospel Passion and the Pursuit of Godliness* (Wheaton, IL: Crossway, 2012), 82.

¹²⁵ Clay Scroggins, *How to Lead When You're Not in Charge: Leveraging Influence When You Lack Authority* (Grand Rapids: Zondervan, 2017), 135.

¹²⁶ Dave Harvey, *Rescuing Ambition* (Wheaton, IL: Crossway, 2010), 190.

¹²⁷ John Baldoni, “What It Means to Lead Your Boss,” *Fast Company*, November 6, 2009, <https://fastcompany.com/1441821/what-it-means-lead-your-boss>.

perspective on how to handle challenges, opportunities, obstacles, and threats to their ministry. They must act smart and lead up to their lead pastor because they are the global leader. Inaction is not an option. Clay Scroggins said it best:

Leaders make a way when others can't find a way. Leaders look at what is, see what could be, and organize others to move toward the preferred future. Leaders are not rabble-rousers, but they will challenge the status quo. They are not OK with "this is the way we've always done it." They refuse to accept mediocrity. Leaders are not content to sit on the sidelines, managing a system that is yielding solid results, when there are potential changes pregnant with greater results. I say this because if you're bewildered or mystified by your boss' comfort with the way things are going, I want you to know that there is not something wrong with you. You have the instincts of a leader. You may be feeling the weight of what God has put in you, the desire to effect change and improve what isn't working.¹²⁸

Global leaders must embrace the challenge of leading up in a smart and humble way so that in unity the church can capitalize on potential changes that are "pregnant with greater results."

Leading up to the lead pastor is a skill that a global leader must master and a nuanced art required of everyone in leadership. But leading up is a process that a global leader must keep in mind as they and the lead pastor give and take in order to move the church toward the bigger picture of what it is trying to accomplish.¹²⁹ Leading up to the lead pastor is not about backroom politics or manipulation, but about having a relationship of respect that fosters unity as ideas and objectives are thought through carefully, written clearly, presented well, and willingly laid down. The key to leading up is remembering you are on the team to serve, not to have your ideas win in the moment.¹³⁰

If global leaders are to lead up well, they might embrace practices to help them do so effectively. Some of these practices may include that they 1) lighten the leader's

¹²⁸ Scroggins, *How to Lead When You're Not in Charge*, 171.

¹²⁹ Dan Reiland, "Leading Up—How to Get Your Good Ideas Across," DanReiland.Com, <https://danreiland.com/leading-up-how-get-your-good-ideas-across/>.

¹³⁰ Reiland, "Leading Up."

load, 2) build credibility through meeting leadership's expectations, 3) invest in the relationship with their leader, 4) are willing to learn from their leader, and 5) are a valued advisor through their foresight and wise questions.¹³¹ These are a few simple ways a global leader can build trust that will help them lead up to their lead pastor. These practices must always be done in a posture of humility, wanting what is best for the church and not an individual or their ministry.

The second way a global leader must lead smartly is by leading downward, or leading down toward their team members. The church needs quality leaders at every level of leadership, and it is therefore important that global leaders not only lead up well but also lead down well. There are multiple keys to leading down well, but the global leader needs to really focus on two of them: 1) maximizing each member of their team and 2) maximizing their influence to create an enjoyable culture.

The first key to leading down for a global leader is maximizing each member of the ministry team. This happens when global leaders see their people as incredibly valuable and show respect to them.¹³² President Harry Truman once said, "A leader is a person who has the ability to get others to do what they don't want to do and like it." This quality is essential for a global leader to maximize each team member.¹³³ This often happens as a result of global leaders developing each team member. As they develop individually, the whole church benefits from their development.¹³⁴

The second key to leading down for a global leader is maximizing their influence to create the best work culture possible. In one opinion-based question, 52.38

¹³¹ Marcel Schwantes, "8 Smart Ways to Lead Your Boss" Inc., November 18, 2020, <https://www.inc.com/marcel-schwantes/8-tricks-to-lead-your-boss-when-he-isnt-cutting-it.html>.

¹³² John Maxwell, *The 360 Degree Leader: Developing Your Influence from Anywhere in the Organization* (New York: HarperCollins, 2011), 221.

¹³³ John Maxwell, *Be a People Person: Effective Leadership Through Effective Relationships* (Colorado Springs, CO: David Cook, 2007), 65.

¹³⁴ Maxwell, *The 360 Degree Leader*, 229.

percent of local leaders at Liberty Live responded that the ability of a global leader to develop a great culture for staff is a higher priority than their ability to develop great lay leaders, to work with executive and local leaders, and to handle a significant workload.¹³⁵ Simple things such as getting people into their sweet spot on the team, constantly sharing vision, and ultimately leading by example with what behaviors are expected all lead to a leader maximizing their influence to create the best work culture possible.¹³⁶ Perhaps the simplest way to impact the culture is by rewarding the actions that the global leader wants repeated.¹³⁷ This consistent and simple act will set standards that the team will regularly aim for.¹³⁸

The third way a global leader must lead smartly is by leading change. There are two imperatives for a global leader to understand before they lead change: 1) change the right thing for the right reason and 2) create urgency for the necessary change. Global leaders must be aware that many hills are not worth dying on, and application of this will allow their ministry to move forward more effectively with greater potential for growth and success.¹³⁹ The world is filled with failed attempts at good ideas that were to bring about change but did not last and were completely unworkable.¹⁴⁰ The secret component to determine if a possible change is worth exploring is the global leader's full commit to solve a problem with action before ever broadcasting the need for change.¹⁴¹ This

¹³⁵ See Appendix 9, GLPI: Local Leaders, Q. 46.

¹³⁶ Maxwell, *The 360 Degree Leader*, 249.

¹³⁷ Maxwell, *The 360 Degree Leader*.

¹³⁸ Brent Gleeson, "The Benefits of Leading Data-Driven Organizational Change," *Forbes*, September 28, 2017, <https://www.forbes.com/sites/brentgleeson/2017/09/28/the-benefits-of-leading-data-driven-organizational-change/?sh=9084fbb5e09b>.

¹³⁹ Floyd, *10 Things Every Minister Needs to Know*, 81.

¹⁴⁰ Larry Bossidy and Ram Charan, *Execution: The Discipline of Getting Things Done* (New York: Currency, 2009), 65.

¹⁴¹ Scott Belsky, *Making Ideas Happen: Overcoming the Obstacles between Vision and Reality* (New York: Penguin Group, 2012), 138.

normally only occurs successfully when a global leader has committed to data-driven change. In fact, 76 percent of organizational leaders cite data collection as essential, and therefore necessary to lead change.¹⁴²

The second imperative for the global leader is to create urgency for necessary change. The global leader needs to make their team aware of both the fear of the negative and the potential of the positive.¹⁴³ When the global leader makes the threat of the future as real in the minds of their team members as it could be in reality, the team will be much more motivated and open to the new direction.¹⁴⁴ The global leader must be enthusiastic about the new direction. As they are energized, it will attract more people to join them on the journey.¹⁴⁵

The final way a global leader must lead smartly is through a crisis. As this is being written, the world is in the middle of a global pandemic of the COVID-19 virus. Any crisis will test leaders in more ways than can be counted, but it is essential that the global leader be smart as they lead through a crisis because of their broad-reaching influence at their church. Global leaders need to remain stable in a crisis because there is potential for people's thoughts and emotions to be all over the map in any given crisis. The Psalmist says, "Be still before the Lord, and wait patiently for him" (Ps 37:7), and Proverbs 29:4 says, "By justice a king gives a country stability." God knows the human heart acts as an emotional conductor, and it impacts every cell in the human body to the point that others can feel that impact from five to ten feet away. Therefore, the stability of

¹⁴² Brent Gleeson, "The Benefits of Leading Data-Driven Organizational Change," Forbes, September 28, 2017, <https://www.forbes.com/sites/brentgleeson/2017/09/28/the-benefits-of-leading-data-driven-organizational-change/?sh=9084fbb5e09b>.

¹⁴³ Henry Cloud, *Necessary Endings: The Employees, Business, and Relationships that All of Us Have to Give Up in Order to Move Forward* (New York: HarperCollins, 2010), 150.

¹⁴⁴ Cloud, *Necessary Endings*, 151.

¹⁴⁵ Jon Gordon, *The Energy Bus: 10 Rules to Fuel Your Life, Work, and Team with Positive Energy* (Hoboken, NJ: John Wiley Sons, 2007), 107.

a leader can bring calm to their team and their church in the middle of a crisis.¹⁴⁶

As a global leader leads through the crisis, there will be unexpected problems and unprecedented opportunities for the ministry team and for the church as a whole.¹⁴⁷ A crisis will give the global leader the opportunity to reevaluate the ministry, its objectives, strengths, weaknesses, and overall purpose. The wise global leader will push pause in a crisis and evaluate before determining the new direction in which they need to lead their ministry. Leaders are made and broken in times of crisis. Proverbs 24:10 says, “If you falter in a time of trouble, how small is your strength.”

The role of a global leader requires them to be smart in owning leadership through leading up, leading down, leading change, and leading through a crisis. When a global leader leads in this way, they help move their ministry away from only focusing on success and move it to a position focused on long-term significance.¹⁴⁸ However, the smartest possible way a global leader can lead is through putting their trust in God at all times and in all circumstances. The prophet Isaiah wrote the Lord’s promise that applies to global leaders: “So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand” (Isa 41:10).

Conclusion

Global leaders have an incredibly challenging job. If they fail to be strong in owning culture, strategic in owning direction, servant-like through owning development, Spirit-led through owning ministry, and smart through owning leadership, then the negative impact will be far-stretching and long-lasting. However, if they are passionate

¹⁴⁶ Gordon, *The Energy Bus*, 100.

¹⁴⁷ Craig Groeschel, “Craig Groeschel Leadership Podcast—Leading Through Crisis,” Life Church podcast, March 26, 2020, video, 6:20, <https://www.life.church/leadershippodcast/leading-through-crisis/>.

¹⁴⁸ Bob Buford, *Half Time: Changing Your Game Plan from Success to Significance* (Grand Rapids: Zondervan, 1994), 83.

and fearless in obedience to God, they will be a blessing to their lead pastor and their church as they seek to see the gospel advanced through their church for the glory of God.

CHAPTER 4
PROJECT PLANNING AND IMPLEMENTATION

Introduction

Over the past fifteen years in Hampton Roads, Virginia, Liberty Live Church has been incredibly blessed by a movement of God. With the desire to continue reaching people with the gospel, the multisite model was adopted and a matrix staffing model was embraced. When the model was initially put into place, there were no global leaders over ministries. But as Liberty Live Church has now launched six campuses, a church leadership model utilizing global leaders has been implemented. This method of ministry has strengths and weaknesses, but it is a method the church leadership believes the Lord has called them to for such a time as this.

Global leaders play an integral part in the ministry at Liberty Live Church. Therefore, it is essential they are adequately equipped to lead and understand their role theologically and pragmatically. The adequate equipping of global leaders needs to be an important priority because the global leaders' roles are deeply connected to the roles of campus pastors, local ministry leaders, and the executive team. The global leader's influence stretches far as they lead leaders of leaders. Failure to adequately equip global leaders will impact their own ministry area and the overall church.

The widespread roles of global leaders have fueled a passion to provide them with unique encouragement and training to help them succeed. Their success ensures that local ministry leaders may succeed as they fulfill their roles and responsibilities in carrying out the Great Commission. This ministry project has three unique goals: (1) assess current practices of global leaders at Liberty Live Church, (2) develop a

curriculum that would equip global leaders, and (3) give the global leaders key information and practices to help them succeed.

Project Planning and Implementation

The project planning was broken up into twelve distinct parts:

1. Write and develop goals.
2. Research best survey questions.
3. Develop a survey.
4. Contact and communicate with participants about the survey.
5. Send out the surveys.
6. Collect and analyze the results.
7. Begin research based on data received.
8. Develop a curriculum for global leaders.
9. Send out a pre-course survey for global leaders.
10. Invest in the global leaders through the curriculum.
11. Send out a post-course survey for global leaders.
12. Collect and analyze the results of the curriculum.

Each of these parts had to be completed before the global leaders could be given the key leadership practices to help them perform better in their ministry role. It was important that each step take place to make sure global leaders were developed around facts and not simply anecdotal evidence.

Planning and Development

The first step in the process was writing and developing goals. The goals were aimed at developing the global leaders so they would be a blessing to the church as they applied the training. The second step in the process was researching what types of questions should be utilized in a survey for the purpose of mining useful data and information. Asking the right questions in the right way was imperative for yielding

results that would be beneficial to the global leader, the local leader, and ultimately Liberty Live Church. As all of this work was being done, global leaders and local leaders were contacted in advance about the upcoming surveys. Each global leader received a personal phone call about the project and their involvement, followed by a detailed email with important information, including information about the survey. Each local leader was contacted by email and was given the option to participate in the survey at their own willingness.

The next step in the process was collecting information from two groups of people—global leaders and local leaders. The global leaders participated in a survey of sixty questions.¹ The questions produced results that were both qualitative and quantitative, as global leaders responded to questions about personal demographics, spiritual disciplines, personality characteristics, leadership practices, and team dynamics from their perspective. The survey resulted in insightful information about the global leaders in a way that could help develop theories, notice trends, or provide a foundation for areas of development. The local leaders participated in a survey of fifty-six questions.² The questions were similar in nature to the global leaders' survey, and their answers gave insight into local leaders' personal demographics and practices, as well as their perspective on global leaders.

When all the surveys were received, the data was analyzed and the process of researching began. There were going to be two distinct areas of research, since multisite churches as practiced today are a relatively recent phenomena, which provides little historical information for research. The first area of research was biblically-focused organizational structures, systems, and practices that could be implemented in a multisite

¹ See Appendix 8: GLPI, Global Leader.

² See Appendix 9: GLPI, Local Leader.

model. The research included, but was not limited to, (1) exegeting biblical texts, (2) reading scholarly articles and journals, and (3) reading commentaries.

The second area of research was sociological practices of elite leaders and managers as related to the information received from the surveys. As an example, the survey revealed the importance of work culture. Therefore, the topic of work culture was researched across different forums, including but not limited to, (1) The Harvard Business Review, (2) The Barna Group, (3) scholarly articles and journals, and (4) Gallup. This process of theological and sociological research provided the necessary information, as shown by the surveys, for delivering key practices to global leaders.

With ample research and resources acquired, the process of developing curriculum for the global leaders began. The curriculum was to be developed as a component of a broader training process for global leaders, not as a stand-alone piece for training. The curriculum had five divisions: (1) theological and sociological data research reading material, (2) personal reflection questions, (3) places for personal notes and ideas to be written, (4) visual aids to help them process the material, and (5) practical tools for them to implement in their ministry. Each division required multiple edits and variations to be finalized and comprehensively compiled into a curriculum manual totaling over eighty pages. Although the details of the curriculum were not needed for academic purposes or for my project goals, my personal overarching goal for this project was to be a blessing to the church. Therefore, extra steps were taken to be a blessing to the global leaders and to the church family.

One of the goals for this curriculum was to have an expert panel who measured biblical faithfulness, teaching methodology, scope, and application of the material. The panel consisted of people with various backgrounds and expertise, but they are all subject matter experts in one area or another. The panel members included an associate professor at a school of divinity, some with doctorates in education and years of serving in higher education, and a published content editor and writer with LifeWay. All of their feedback

was considered, and the curriculum was only finalized after meeting a 90 percent evaluation criterion.

An important step before the cohort session was completing pre-course surveys. The pre-course surveys were written to determine global leaders' current understanding of their role and responsibility theologically and sociologically, and their awareness of leadership tools available. Both the pre-course and post-course surveys were to be anonymous. An envelope and delivery method was established where each global leader wrote their own pin code as a means to track results and maintain anonymity for the purpose of absolute transparency and integrity. All the pre-course surveys were completed and sealed in envelopes before the first session began.

The final goal of the project was to equip and inform the global leaders with key practices. The vehicle through which this occurred was six cohort sessions. The six cohort sessions were all to be unique in content, but the framework for each session was similar. Each session was to resemble the following framework: (1) open with prayer, (2) discuss a topical icebreaker question, (3) teach the content, (4) ask group discussion questions based on the topics, and (5) equip with tools and resources to implement the topics. Each session was to be in-person, but as a result of COVID-19, we decided to meet virtually over Microsoft Teams. The curriculum served as a foundation to develop the teaching content and visual aid through slides and content outlines. All of these pieces of the puzzle came together to produce the implementation of the whole project.

Implementation

The sessions were met with curiosity and anticipation for what principles could be applied to different global leaders' ministries. With such a significant time commitment for the global leaders, each minute was important in the sessions, so we stayed on time and on target based on our session meeting agenda. The six sessions had distinct content sections: an overview, a theological perspective, a sociological

perspective, and tools and resources review. The opening session was focused on painting a broad picture for the global leaders, while the final session was focused on making sure they knew how to use resources and tools in their ministry. The aim of sessions 2 and 3 were theological, while sessions 4 and 5 were sociological in content. All of the sessions were met with participants who were willing to engage and participate.

The second session focused on the biblical need and biblical requirement for global leaders. The global leaders were able to process and see their collective roles as an essential need in the church. This was both encouraging and challenging to them. The third session focused on their overarching role and responsibilities and the desire to see results in their ministry area. This session gave a biblical framework that challenged the global leaders to lead their teams to new heights in their ministry area. Sessions 3 and 4 gave a solid theological foundation for their role in a way that affirmed what they already believed or challenged them to consider their role in a new light.

The focus shifted in sessions 4 and 5 from the theological to the highly pragmatic. All the global leaders seemed to be most responsive and engaged during these sessions. Session 4 led global leaders to seriously consider the role they played in the work culture at the church and their role in owning the strategic direction of their ministry. Session 5 saw global leaders engaged in thinking through following the Lord's leading in their ministry and how they could develop their ministry area well. These sessions gave global leaders the opportunity to learn from one another based on their experiences and to consider new information and how it could apply to their ministry context. The sixth and final session reviewed the tools mentioned in previous sessions to make sure global leaders were familiar with how to apply them to their ministry setting. As an analogy of how the sessions went, sessions 1 through 3 could be compared to eating a nice meal at supper, while sessions 4 through 6 were like eating a fantastic dessert. The global leaders seemed much more engaged in the content and were more expressive and conversational for the final three sessions. I believe one of the reasons for

this was their own familiarity with the biblical content of sessions 2 and 3 and the newness of the content of sessions 4 through 6.

Table 1. Weekly timeline recommendation over fifteen weeks

Week	Tasks Priorities
1	Develop goals; Research best questions to ask for goals.
2	Develop survey; Contact participants; Send survey.
3	Receive and analyze survey results; Begin research.
4	Continue theological and sociological research.
5	Continue research; Begin outlining curriculum.
6-10	Develop, edit, and complete curriculum.
11-14	Conduct cohort sessions.
11 and 15	Analyze results from pre- and post-course surveys.

Conclusion

The global leader cohort was completed in the fall of 2020 at Liberty Live Church. The goals helped guide the process, while rubrics and evaluations ensured the quality of the ministry project. The results of the project will be shared in chapter 5 as part of the evaluation of this ministry project. It should be noted that this project was the first global leader training that the staff had performed as a global leadership team, and the curriculum resource provided was the first tool given to the whole global leadership team as it exists at this time.

CHAPTER 5

PROJECT EVALUATION AND PERSONAL REFLECTIONS

This project was completed by the global leaders at Liberty Live Church, whose combined ministry influence impacts more than eleven thousand members and people all over Hampton Roads, Virginia, and the nation. A global leader's role, although not a historically known title or position, is an essential position in a multi-site church. This chapter will share the evaluation, results, and reflections of the ministry project.

Evaluation of the Project's Purpose

The hope of this ministry project was to investigate the role of a global leader in order to help multisite churches, specifically Liberty Live Church. The intent was to enable global leaders at Liberty Live Church to be encouraged and developed so that they could further embrace the role that God has called them to in this season of ministry. Developing global leaders in a multisite church setting is essential for the mission of the church and health of the church family. There were two key aspects conveyed in this project that global leaders needed to understand. First, they needed to obtain a solid theological understanding of the purpose for their role and how it impacts the entire church and its leadership. Second, they needed to develop a clear understanding of what is expected of them and how they can contribute to the mission of the church by owning five key areas. The understanding of these key areas was clearly and successfully communicated through the curriculum in alignment with the ministry project goals.

Evaluation of the Project's Goals

The three goals of the project were written to help understand where global leaders stood in leadership of a ministry at Liberty Live Church and to see them grow in

their leadership at the church. The three goals were to assess current practices, develop a six-session curriculum, and equip global leaders.

Assess Current Practices

The first goal of the project was to assess current practices of global leaders at Liberty Live Church. Global leaders employ a variety of leadership practices that they utilize to lead ministry teams, including but not limited to, variations in meeting leadership styles, carrying out team building goals, and holding their teams accountable. There is potential, however, for global leaders to have some common ground for best practices in ministry. To gain insight into the best practices, two surveys were administered: 1) The Global Leader Practices Inventory: Global Leaders and 2) The Global Leader Practices Inventory: Local Leaders. For the surveys to be successful, the goal was to have thirty staff members participate. A total of fifty-three staff members participated in the surveys, exceeding the original goal. Ten of the fifty-three participants were global leaders, and their responses were considered with basic demographic information in mind.¹

Develop Six-Session Curriculum

The second goal was to develop a six-session curriculum to equip global leaders to lead more effectively. The curriculum utilized various learning approaches including lectures, discussion questions, and personal reflection. These approaches covered both theological and sociological research to equip leaders in areas of character, utilization of their voice, and ability to execute as a leader. The goal was measured by an expert panel of five men and was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level.² This goal was

¹ See table 2, Demographic information for global leaders.

² The scoring options on the rubric were 1=insufficient; 2=requires attention; 3=sufficient; and 4=exemplary.

met, as 95 percent of the evaluation criterion met or exceeded expectation. All five in the expert panel have experience in church-based ministry and have worked at or are familiar with Liberty Live Church.³

Table 2. Demographic information for global leaders

Age					
20-29	30-39	40-49	50-59	60+	
1	2	3	0	4	
Vocational Ministry Experience					
0-9 years	10-19 years	20-29 years	30-39 years	40+ years	
2	4	1	3	0	
Vocational Ministry Experience at Liberty Live Church					
0-5 years	6-10 years	11-15 years	16-20 years	20+ years	
4	4	1	0	1	
Educational Degrees Completed					
0 degrees	1 degree	2 degrees	3 degrees	4 degrees	5+ degrees
0	1	7	1	1	0
Marital Status					
Married			Not Married		
10			0		

The expert panel also offered valuable feedback on my use of certain words that they believed to be overused or awkward such as “euphoria” or “euphoric.” The

³ See table 3, Expert panel rubric results.

general sentiment was that the curriculum would thoroughly prepare someone to be a proficient global leader.

Table 3. Expert panel rubric results

Rubric Criteria	1	2	3	4
The content of the curriculum is hermeneutically sound. All Scripture is properly interpreted, explained, and applied.	0	0	1	4
The content of the curriculum is theologically sound.	0	0	0	5
The content of the curriculum sufficiently covers each issue it is designed to address.	0	0	0	5
The curriculum sufficiently covers the basics of global leaders.	0	0	0	5
The curriculum sufficiently addresses global leaders' methodology.	0	0	0	5
The curriculum makes use of various learning approaches such as lecture, discussion, and homework.	0	2	2	1
The curriculum includes tools and resources to apply as a global leader.	0	0	1	4
At the end of the course, participants will be able to be a proficient global leader biblically.	0	0	0	5

Equip Global Leaders

The third goal was to equip the global leaders, which was measured by taking a pre-survey and post-survey known as, “The Global Leaders Biblical Foundation and Ownership Inventory” (GLBFOI). The GLBFOI was a forty-question survey, and the pre-course results highlighted that the global leaders felt they were adequately equipped theologically, but they had room for growth in practical leadership. The contrast between a theological foundation and sociological implications for their ministry practices significantly shows why the project was so important.

Table 4. Average scores for GLBFOI

Category	Pre-Test	Post Test	Percentage of Increase
Average Score	171.55	223.22	30.11
Lowest Score	153	172	12.41
Highest Score	199	240	20.60

Teaching the curriculum to a select group of global leaders made a statistically significant difference, resulting in the increase of theological and sociological understanding of their role and how they could own their ministry responsibilities more effectively. The results from the pre- and post-GLBFOI are seen in Table 5 and were determined by a t-test ($t_{(9)}=6.989, p<.01$).⁴ The three goals of this project were successfully met and had a positive impact on the global leaders.

Strengths of the Project

My initial hope and expectation going into the project was for it to help the global leaders solidify a theological foundation for their role. But to my surprise, several other positives emerged at its conclusion. Three of the greatest strengths of the project became apparent as I continued to receive feedback from people involved in the process. The first strength was the unique and specific training for the role of a global leader. Few places offer a course on being a global or central leader in a multisite church. Creating and teaching a curriculum tailored specifically for the unique position of a global leader provided a distinctive opportunity for them to grow in their role of leading ministries.

⁴ A t-test measures two dependent variables to provide a statistical evaluation of the course efficacy.

Table 5. T-test of GLBFOI results

<i>T-Test: Paired Two Samples for Means</i>	<i>Pre-Total</i>	<i>Post-Total</i>
Mean	171.55	223.22
Variance	399.03	536.69
Observations	9	9
Pearson Correlation	0.47	
Hypothesized Mean Difference	0	
df	8	
t Stat	-6.98	
P(T<=t) one-tail	5.69E-05	
t Critical one-tail	1.85	
P(T<=t) two-tail	0.0001	
t Critical two-tail	2.30	

The second strength was the tools and resources section provided in the appendix of the curriculum. Verbal feedback from global leaders at the conclusion of the training continually emphasized this strength. The global leaders felt the tools and resources were something they wanted to keep close at hand to use in their time serving in this role. They shared that the variety of the tools compiled in a visual format in one comprehensive location made it easy for them to find what they may need on any given day. It was encouraging to hear that although they may have been slightly familiar with some of the tools and resources, a compilation of them all in one place with instruction given to their role was a blessing.

The final area of noticeable strength was receiving information from the forty-three local leaders at Liberty Live Church. This was beneficial to the project because it came from a wide variety of people and helped shape the curriculum specifically for the church. According to survey insights and data trends provided by SurveyMonkey regarding the GLPI: Local Leader survey, forty-three total respondents took an average of twenty-five minutes and forty-eight seconds to give their insight and responses.

Table 6. Demographic Information for Local Leaders

Age					
20-29	30-39	40-49	50-59	60+	
18	12	7	5	1	
Vocational Ministry Experience					
0-9 years	10-19 years	20-29 years	30-39 years	40+ years	
28	10	4	0	1	
Vocational Ministry Experience at Liberty Live Church					
0-5 years	6-10 years	11-15 years	16-20 years	20+ years	
31	10	1	1	0	
Educational Degrees Completed					
0 degrees	1 degree	2 degrees	3 degrees	4 degrees	5+ degrees
8	19	12	4	0	0
Marital Status					
Married			Not Married		
37			6		

This unique insight helped identify the starting point for the research. It also gave Liberty specific information to its work culture that helped the global leaders grow in their leadership.⁵

What I Would Do Differently

Several weaknesses in the project show opportunity for adjustment and change to strengthen the ministry project in the future. The first opportunity is exploring the use of subscales. The project can easily be tested for two subscales, which will provide the opportunities to measure results from specific areas. The first subscale will measure the results of global leaders' theological understanding of the role. This will isolate that area of development and give specific results to their understanding of the role from a theological perspective. The second subscale will measure the results of global leaders' sociological and pragmatic understanding of the role. Considering these two subscales can give more clear categorical data to measure the effectiveness of the curriculum and cohort.

The second opportunity that can strengthen the project is in-person teaching, as opposed to online. The software Microsoft Teams was utilized for the cohort time, which is the native program that Liberty Live is familiar with using. However, the original plan was to conduct the sessions in person. Due to a rise in cases of COVID-19, we were forced to train remotely. During that time, all Liberty Live staff worked remotely to ensure they could continue to prioritize ministry while trying to help mitigate the spread of COVID-19. The weaknesses that resulted from meeting online were rushed sessions, less engagement, and lack of focus. Meeting in person will enhance the project not only by removing distractions, but also by the ability to share a meal together, resulting in deeper discussion and interaction.

⁵ See Local Leader Survey results in appendix 12, The Global Leaders Biblical Foundation and Ownership Inventory.

A third opportunity for this ministry project would have been to spread out the sessions over six months. The timeline was condensed for the purpose of the project. However, the global leaders could have received an optimal experience by being allowed more time to digest the content and implement the tools and resources. The narrow timeline from the beginning to the end of the project required an abundance of essential information to be shared in a short time. Extending the sessions over more time would enable more detailed learning, deepen the discussion time, and allow the global leaders to marinate longer on the curriculum. Global leaders may have felt like they were drinking water out of a fire hydrant.⁶

Theological Reflections

Taking time to work through this ministry project provides people with an opportunity to think critically about theological issues as they relate to pastoral ministry/ecclesiology and eschatological issues. The first theological reflection is learning if non-multisite pastors see the theological explanation for the roles of a global leader as adequate and biblically sound. Four of the five evaluators of the curriculum have experience in multisite churches, leaving a singular participant without multisite experience evaluating the curriculum. There are some in pastoral ministry who simply disagree with the multisite model, but my research could have been improved if those in favor of the model felt that the theological foundation was more than adequately applied to the role of a global leader.

The second reflection ponders whether this model of utilizing a global leader is for this unique time in history (Esther 4:14) or is capable of lasting to the end times. Is it possible a global leader can lead through ever-changing methodology to support the vision and mission of a multisite church? The answer to this question could shape the multisite church structure now and into the future. The implications could be endless, but

⁶ See project timeline in chapter 4.

perhaps one is that churches in the future would have a structure with global leaders who help support not only traditional multisite campuses, but also microsite campuses.

Personal Reflections

This ministry project has brought about varied thoughts, emotions, and desires. The first reflection is the ongoing desire to see global leaders regularly trained and equipped. Since their role is significant, as seen in this project, then their development must be intentional and consistent. It cannot be assumed that they will simply develop on their own to the level that is needed for the church to flourish. Their development must be specific and must focus on making them a leader who is more equipped so they can equip others to complete the mission of the church.

The second reflection is that many of the principles and practices applied in this project to the role of a global leader can also be applied to the role of an associate pastor. The associate pastor helps their lead pastor and brings hope to the people. He must be a person of character who equips and encourages others while leading people to complete tasks that advance the mission. In many regards, the content regarding global leaders is transferable to the role and training of associate pastors.

The third reflection is that many global leaders desire to work in unity and have ongoing dialogues. With each of the global leaders working in a specific ministry area, they rarely pause to see what is occurring outside their area of expertise. Outside of the arena of intentional development for global leaders, there needs to be a culture of communication across ministry departments. This must be something that is intentionally valued and prioritized to help shape the overall culture of the church.

Conclusion

Global leaders in multisite churches are unsung heroes. They are not in ministry for their own fame or recognition. In many regards, being a global leader is one of the most difficult positions in ministry today, as the unique challenges to lead from this

chair demand a wide variety of skills and abilities. However, above all skills and abilities, global leaders must never compromise their character. Global leaders understand they must embrace extreme ownership over the five character traits discussed in chapter 3 as they carry out their ministry responsibilities. As they lead from a posture of servanthood, they are ultimately living a life that reflects the Son of Man who did not come to be served but to serve and to give his life as a ransom for many (Matt 28:20).

APPENDIX 1

JOB DESCRIPTIONS OF GLOBAL LEADERS

Purpose: Global leaders at LLC have an important and unique role to the overall ministry of the church. The following pages are detailed descriptions of all five jobs and roles of a global leader.

1. Global Groups Pastor
2. Global Hospitality Director
3. Global Kids Pastor
4. Global Missions Pastor
5. Global Worship Pastor

POSITION DESCRIPTION
GLOBAL GROUPS PASTOR

Position Summary: The Global Groups Pastor is responsible to develop, promote, and implement a comprehensive Small Group Ministry that accomplishes reaching, teaching, and ministering.

Ministry Department: Global Team

Position Reports To: Pastor of Core Ministries

Hours: This is a full-time position and requires the Global Groups Pastor to be on call on a rotating basis with other pastoral staff. A basic work schedule consists of working Monday through Thursday, 8:30 – 4:30 PM. Attendance at all Sunday and Wednesday services and special events is required.

Responsibilities and Duties:

1. Work in coordination with the overall mission, goals, and objectives of the church.
2. Serve as a gatekeeper of Liberty's small group ministry to insure that DNA alignment and expectations are maintained across all campuses.
3. Lead/supervise the planning, training, implementation, and evaluation of the off campus small group ministry including the following areas:
 - a. On-Campus Groups.
 - b. Off- Campus Groups.
 - c. Discipleship Groups.
 - d. Coaching system.
4. Create a means to assimilate adults in off-campus small groups and equip small group leaders in reaching, teaching and ministering skills.
5. Plan and execute regular small group connection events as a means of bridging the gap between attraction environments and deepening environments (small groups).
6. Foster a strong, active, growth and recruiting network of small group leaders, group members, and individuals interested in becoming a part of the church's small group ministry.
7. Plan and execute a regular small group leader training and recognition event, ensuring the existence of a healthy body of small group leaders upon which to grow a strong small groups ministry.
8. Create promotional materials and methods that ensure everyone at the church is aware of the small groups ministry area, its purpose and importance, and how to get connected.
9. Create an intentional strategy for and select Biblically based curriculum for the small group ministry.
10. Develop an annual budget for the small group ministry and manage spending to the budget.
11. Serve as a member of the Global Team giving assistance to determining priorities and implementing the vision of the church.

General Responsibilities:

1. Demonstrate a Christ-like attitude in performing all work in order to honor our Lord and Savior Jesus Christ.
2. Faithfully maintain discretion and effectively deal with sensitive and/or confidential information of a written and spoken nature.
3. Use independent judgment to determine work priorities.

POSITION DESCRIPTION
GLOBAL HOSPITALITY DIRECTOR

Position Summary: The Global Hospitality Director is responsible for the vision, development, of a comprehensive ministry to guests and members leading people to take their next steps in their personal life journey at all Liberty Campuses. They will also be responsible for the implementation of this at the Hampton Campus.

Ministry Department: Global Hospitality

Position Reports To: Core Ministries Pastor

Hours: This is a full-time position with a basic work schedule consisting of working Monday through Thursday, 8:30 AM – 4:30 PM. Attendance at all Sunday and Wednesday services is required.

Responsibilities and Duties:

The Global Hospitality Director is responsible for overseeing and coordinating Biblical Hospitality and helping individuals and families take the Next Step in their spiritual life. Specific tasks include:

1. Work in coordination with the overall vision, mission, and values of Liberty.
2. Lead/supervise the planning, coordinating, training, implementation and evaluation of the Hospitality Ministry including: Parking Team, Door Greeters, Guest Hosts, Next Step Center volunteers, Ushers, Decision Encouragers, and Baptism Team.
3. Oversee all aspects of the Next Step Center.
4. Supervise and lead the HPT Hospitality Ministry Administrative Assistant.
5. Stay on the growing edge of these ministries by attending conferences and reading books.
6. Conduct regular, on-going Leadership Meetings with volunteers/workers to plan and pray for the ministries in which they serve.
7. Prepare, administer, and manage the budget and calendar for the Global Hospitality Ministry.
8. Aggressively pursue those who have made decisions for Christ and are awaiting baptism.
9. Track all new members for the first six months of membership in the areas of group involvement, giving, and ministry involvement. Follow-up on those that have not taken steps in these areas.
10. Work in coordination with the Core Ministries Pastor to align the Hospitality Ministry with the church's overall vision.
11. Recruit and lead Hospitality Team leaders to recruit and build the Hospitality Team.

General Responsibilities:

1. Demonstrates a Christ-like attitude in performing all work in order to honor our Lord and Savior Jesus Christ.
2. Faithfully maintains discretion and effectively deals with sensitive and/or confidential information of a written and spoken nature.
3. Uses independent judgment to determine work priorities.
4. Performs other related duties as assigned by the Campus Pastor of Ministries.
5. Is a loyal staff member by cooperating and following the leadership of the church.
6. Follows Liberty's policies and procedures.
7. Works in coordination with the overall mission, goals and objectives of the church which are summarized by the mission statement "Changing Lives, Communities and the World for Jesus Christ."

POSITION DESCRIPTION
GLOBAL KIDS'S PASTOR

Position Summary: The Global Kids's Pastor is responsible to develop, promote, and implement a comprehensive Parent and Children's Ministry of reaching, teaching, and ministering to children, birth – 5th grade.

Ministry Department: Groups

Position Reports To: Core Ministries Pastor

Hours: This is a full-time position and requires the Global Kid's Pastor to be on call on a rotating basis with other pastoral staff. A basic work schedule consists of working Monday through Thursday, 8:30 – 4:30 PM. Attendance at all Sunday and Wednesday services and special events is required.

Responsibilities and Duties:

1. Serve as a gatekeeper of Liberty's Children's Ministry Staff to insure that DNA alignment and expectations are maintained across all campuses.
2. Develop IPODs for Preschool and Children's ministry and lead the Children's Ministry Staff to lead in alignment with them.
3. Innovate, plan and assist local campus Children's Ministry Staff in carrying out events and programs with the intent of reaching children and their families with the Gospel.
4. Provide a discipling process for children who have made or desire to make a profession of faith that each campus can implement.
5. Create a means to assimilate children into Connect Groups and equip children's leaders in evangelism.
6. Organize and lead the Children's Ministry Staff to maintain and expand the Children's Connect Group ministry and Children's Ministry in on each campus.
7. Lead Children's Campus Staff to schedule and conduct parenting and family enrichment activities to disciple parents to provide Godly leadership in their homes.
8. Continually evaluate through on site visits the Children's ministry at Liberty campuses to judge and improve effectiveness in reaching, teaching and ministering to children and their families and offer quality improvement.
9. Select Biblically based and age appropriate curriculum for each age level in the Children's ministry.
10. Lead the overall Children's ministry to embrace missions in a means that is consistent with Liberty's Missions Strategy.
11. Guide Children's Campus staff in developing and maintain a budget for the Children's Ministry for their campus.
12. Serve as a key leader, partnering with the Executive Pastor in hiring Children's Ministry Staff.
13. Serve as needed on campuses to carry out the Children's ministry.
14. Mentor and encourage Liberty Members who are potential Children's Ministers.

General Responsibilities:

1. Demonstrate a Christ-like attitude in performing all work in order to honor our Lord and Savior Jesus Christ.
2. Faithfully maintain discretion and effectively deal with sensitive and/or confidential information of a written and spoken nature.

POSITION DESCRIPTION
GLOBAL MISSIONS PASTOR

Position Summary: The Global Missions Pastor is responsible for leading the church to engage in international, national and local missions.

Ministry Department: Missions

Position Reports To: Core Ministries Pastor

Hours: This is a full-time position and requires the Global Missions Pastor to be on call on a rotating basis with other pastoral staff. A basic work schedule consists of working Monday through Thursday, 8:30 AM – 4:30 PM. Attendance at all Sunday and Wednesday services and special events is required.

Responsibilities and Duties:

1. Oversee the overall Missions Ministry of the church.
2. Maintain ongoing contact with Missions Organizations and Missionaries which Liberty has formed partnerships with.
3. Educate the staff and church about Liberty's mission work.
4. Recruit and train Liberty attendees for short and long-term mission's trips.
5. Involve Liberty members and small group in local mission's projects.
6. Develop a means through which Liberty attenders will be challenged to pray for and sacrificially give to support missions work.
7. Give general oversight to the Liberty's local ministry which provides household goods and furniture while sharing the Gospel.
8. Coordinate housing, meetings and presentations for missionaries when they are in town.
9. Develop an annual budget for the Missions Ministry and manage spending to the budget.
10. Serve as a member of the Pastoral Team giving assistance to determining priorities and implementing the vision of the church.
11. Serve as the Friday in-office pastor on a rotating basis with other pastors. Serve as the on-call pastor during non-office hours on a rotating basis for a week at a time.

General Responsibilities:

1. Demonstrate a Christ-like attitude in performing all work in order to honor our Lord and Savior Jesus Christ.
2. Faithfully maintain discretion and effectively deal with sensitive and/or confidential information of a written and spoken nature.
3. Use independent judgment to determine work priorities.
4. Perform other related duties as assigned by the Sr. Pastor or Core Ministries Pastor.
5. Is a loyal staff member by cooperating and following the leadership of the church.
6. Follow Liberty's policies and procedures.
7. Work in coordination with the overall mission, goals and objectives of the church which are summarized by the mission statement "Changing Lives, Communities and the World for Jesus Christ".

POSITION DESCRIPTION

GLOBAL PASTOR OF WORSHIP AND HAMPTON WORSHIP PASTOR

Position Summary: The Global Pastor of Worship is responsible for the ongoing development of the Liberty Worship Ministry, while providing worship leadership on Campuses as needed.

Ministry Department: Worship Ministry

Position Reports To: Global Pastor of Core Ministries

Hours: This is a full-time position and requires the Worship Pastor to be on call on a rotating basis with other pastoral staff. A basic work schedule consists of working Monday through Thursday, 8:30 AM – 4:30 PM. Attendance at all Sunday and Wednesday services and special events is required.

Responsibilities and Duties:

GENERAL LEADERSHIP:

1. Provide key leadership to Liberty as a member of the Leadership Team, participating in the ongoing development of the ministry.
2. Developing coaching relationships with individual worship staff members through dedicated one-on-one time.
3. Lead worship initiatives by implementing a strategy of one church meeting in multiple locations which share a common mission, vision, values, strategy, budget, and leadership.
4. Responsible for periodic evaluation of efficiency and effectiveness of worship processes.
5. Planning and lead in the implementation of large worship events in partnership with the Strategic Leadership Team.

MINISTERIAL LEADERSHIP

Global Leadership

1. Responsible for the oversight of the Global Worship Leaders to ensure development of an effective worship ministry.
2. Lead, Coach, and resource the Global and Local Worship leaders.
3. Champion the development of all areas of the worship ministry that supports the healthy, long-term growth of the church.
4. Lead the worship ministry insuring the accomplishment of the overall mission and vision of the church.
5. Maintain a current list of potential worship leaders and interns for the purpose of onboarding them to the Liberty team.
6. Train, equip and develop all worship leaders at each campuses. (Ex. Working on stage presence, spoken transitions, etc.)
7. Lead and coach the Global Production Director as he gives overall coordination and management of the audio, visual and lighting needs to produce a cohesive, distraction free service.

Local Leadership

1. Lead a team of paid staff and volunteers in the development of an infrastructure to support the worship and music ministry.

APPENDIX 2

THE LIFE CYCLE OF A CHURCH

Purpose: Having a compelling vision is of importance. Without one, most churches go through this life cycle.

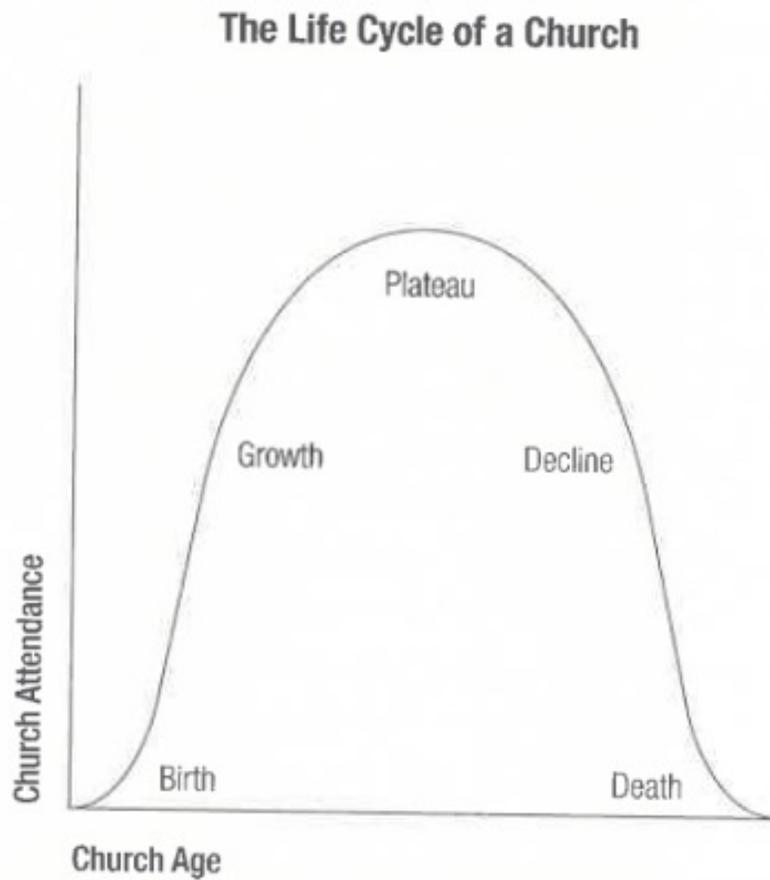


Figure 1. Life Cycle of a Church

APPENDIX 3
ALIGNMENT FACTOR

Purpose: Alignment is important for potential and impact.

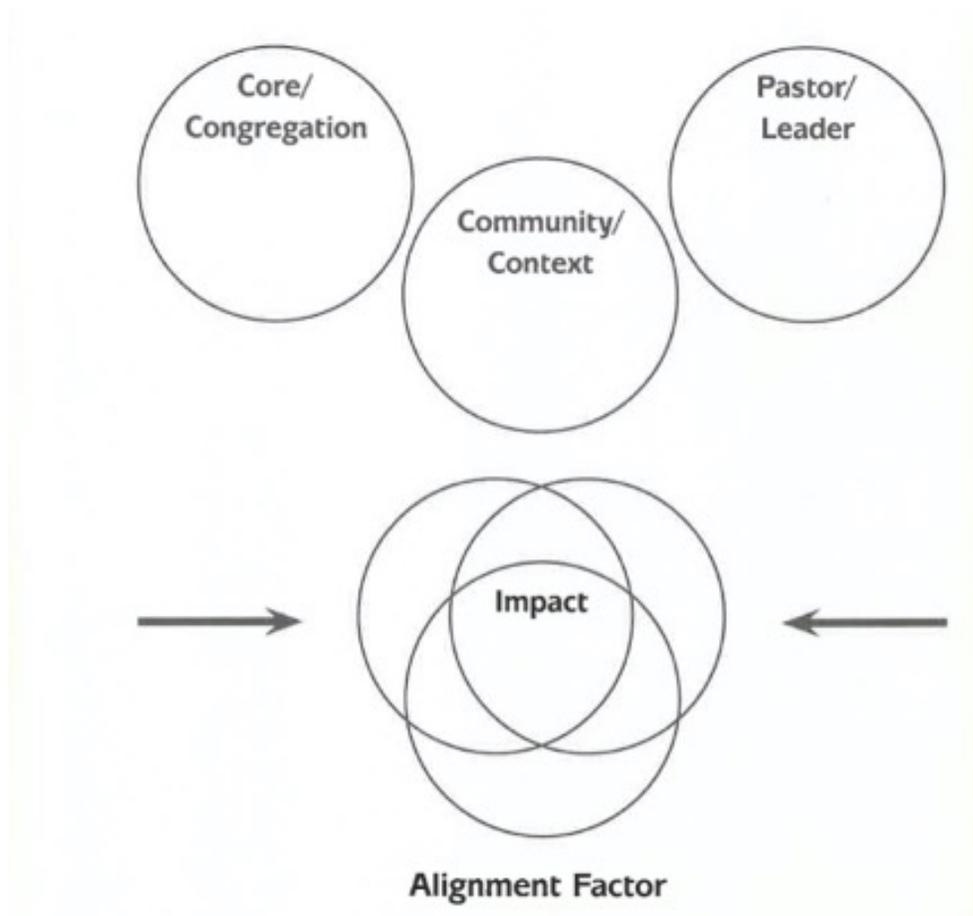


Figure 2. Alignment Factor

APPENDIX 4

EISENHOWER PRIORITY MATRIX

Purpose: The Eisenhower Priority Matrix can help global leaders know what to prioritize for themselves and for their ministry teams, so that they can execute ministry that will build momentum.

EISENHOWER PRIORITY MATRIX

	Urgent	Not Urgent
Important	1	2
Not Important	3	4

Figure 3. Eisenhower Priority Matrix

APPENDIX 5
SWOT ANALYSIS

Purpose: Global leaders need to be continually evaluating their work and the work of their team. A SWOT Analysis is one simple resource that can be used for evaluation.

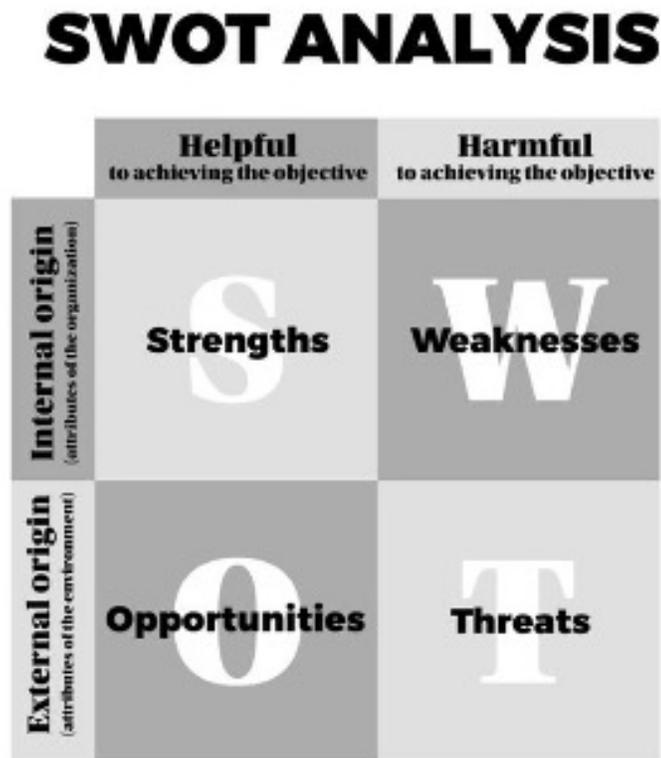


Figure 4. Swot Analysis

APPENDIX 6
SMART GOALS

Purpose: Smart Goals can aid in the development process and help keep global leaders and their local leaders focused on their personal and ministry development.

SMART GOALS

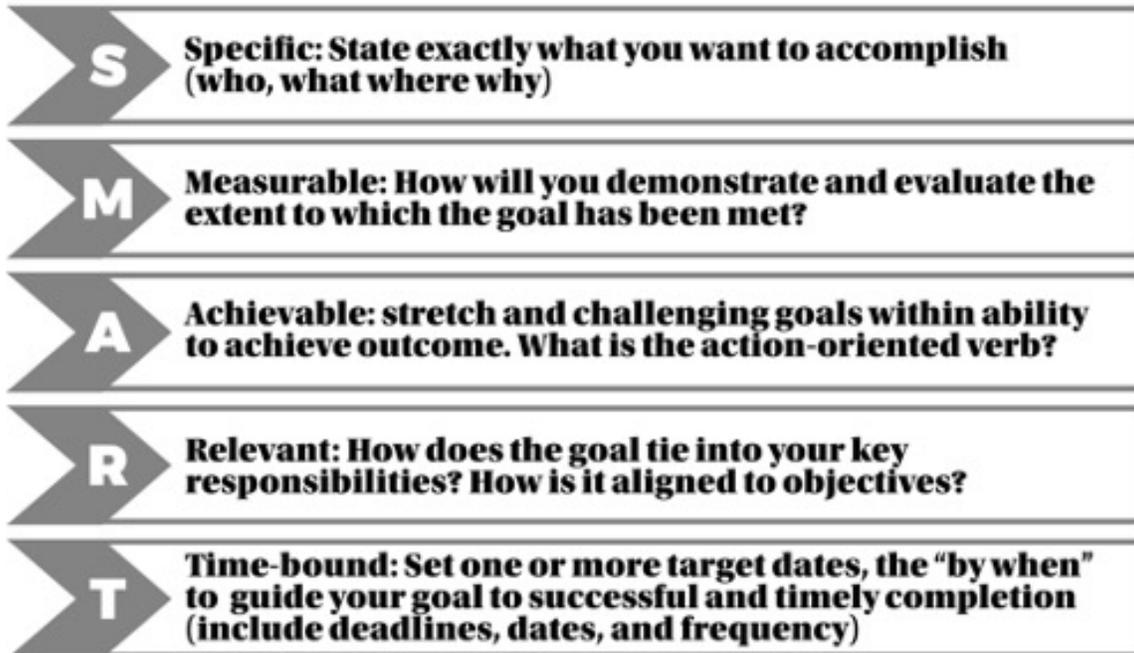


Figure 5. Smart Goals

APPENDIX 7

GRADUAL RELEASE MODEL

Purpose: An intentional strategy to gradually train and develop another person in a skill, task, or role to release responsibility.



Figure 6. Gradual Release of Responsibility

APPENDIX 8

GLPI: GLOBAL LEADER

Purpose: The GLPI: Global Leader inventory was designed to determine the current practices of global leaders at Liberty Live Church and to develop best practices for global leaders at Liberty Live Church moving forward from a global leader's perspective.

GLOBAL LEADER PRACTICES INVENTORY: GLOBAL LEADER SURVEY

1. What is your current age?
 - 20-29
 - 30-39
 - 40-49
 - 50-59
 - 60+

2. How many years have you been a born-again Christian?
 - 0-9 years
 - 10-19 years
 - 20-29 years
 - 30-39 years
 - 40+ years

3. How long have you been in vocational ministry?
 - 0-9 years
 - 10-19 years
 - 20-29 years
 - 30-39 years
 - 40+ years

4. How long have you been in vocational ministry at Liberty Live Church?
 - 0-5 years
 - 6-10 years
 - 11-15 years
 - 16-20 years
 - 20+ years

5. Are you married?
 - Yes
 - No

6. Do you have children?
 - Yes

- No
7. How many educational degrees do you currently have?
 - 0
 - 1
 - 2
 - 3
 - 4
 - 5+
 8. I spend time “Knowing God” through reading/studying my Bible_____.
 - One time a day
 - 2 or more times a day
 - 2-5 times a week
 - 1-5 times a month
 - Never
 9. I have specific times for “Knowing God” through reading my Bible.
 - Yes
 - No
 10. I spend time “Knowing God” through praying_____.
 - One time a day
 - 2 or more times a day
 - 2-5 times a week
 - 1-5 times a month
 - Never
 11. I have specific times for “Knowing God” through prayer.
 - Yes
 - No
 12. I am involved in “Knowing God” through corporate worship_____.
 - Weekly
 - Three times a month
 - Twice a month
 - I do not attend corporate worship.
 13. I am involved in “Finding Community” through small groups _____.
 - Weekly
 - Three times a month
 - Twice a month
 - I do not attend a small group.
 14. I am involved in “Serving People” through loving our community _____.
 - Weekly
 - Monthly
 - Quarterly
 - Annually
 15. I am engaged in “Leaving a Legacy” through intentionally going to share the hope of Jesus with my neighbors _____.
 - Weekly

- Monthly
 - Quarterly
 - Annually
16. I am engaged in “Leaving a Legacy” through intentionally going to share the hope of Jesus with the nations _____.
- One time a year
 - Multiple times a year
 - Bi-annually
 - I don’t regularly engage in going to the nations.
17. I am engaged in “Leaving a Legacy” through generosity by _____.
- Giving a tithe to the church
 - Giving a tithe and offerings to the church
 - Giving a tithe and other offerings inside and outside the church
 - Giving sporadically
18. Are you consciously aware of any of your results of the following personality profiles: DISC, Strength Finder, Enneagram, Unique Design?
- Yes
 - No
19. Are you consciously aware of any of your local leaders’ personality profiles?
- Yes
 - No
20. How often do you engage in reading or listening to books for professional development?
- Daily
 - 2-4 times a week.
 - 2-4 times a month.
 - I don’t consistently practice this.
 - I never practice this.
21. How often do you engage in podcasts for professional development?
- Daily
 - 2-4 times a week.
 - 2-4 times a month.
 - I don’t consistently practice this.
 - I never practice this.
22. How often are you vulnerable with your team in meetings or with other staff members?
- Weekly
 - Monthly
 - Quarterly
 - Annually
 - I’m not vulnerable with people at work.
23. How often do you talk about politics with your team or other staff members?
- Weekly
 - Monthly
 - Quarterly
 - Annually

- We don't talk about politics.
24. How often do you talk about issues related to race with your team or other staff members?
- Weekly
 - Monthly
 - Quarterly
 - Annually
 - We don't talk about race.
25. How often do you talk about issues related to women's roles in the church?
- Weekly
 - Monthly
 - Quarterly
 - Annually
 - We don't talk about women's role in the church.
26. I know the vision of the church, can share it by memory, and am actively engaged in seeing it come to reality.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
27. I know the mission of the church, can share it by memory, and am actively engaged in seeing it come to reality.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
28. I know the values of the church, can share them by memory, and seek to uphold them.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
29. I know the steps of Life Track, can share them by memory, and lead myself to live them out.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree

30. My team knows the vision of the church, can share it by memory, and actively seeks to see it fulfilled.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
31. My team knows the mission of the church, can share it by memory, and actively seeks to see it fulfilled.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
32. My team knows the values of the church, can share them by memory, and seeks to uphold them.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
33. My team knows the steps of Life Track, can share them by memory, and are actively living them out.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
34. Our current ministry team culture is healthy.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
35. Our ministry team meeting times are inspirational, informational, and interactive.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
36. A key component of the role of a global leader is that they must be a visionary.
- Strongly Disagree

- Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
37. A key component of the role of a global leader is that they must be able to develop people.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
38. A key component of the role of a global leader is that they must be able to develop systems.
- Strongly Disagree
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39. A key component of the role of a global leader is that they must be a person of character.
- Strongly Disagree
 - Disagree
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 - Agree Somewhat
 - Agree
 - Strongly Agree
40. A key component of the role of a global leader is that they must be strategic.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
41. A key component of the role of a global leader is that they be able to resolve conflict.
- Strongly Disagree
 - Disagree
 - Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
42. A key component of the role of a global leader is that they demonstrate commitment to their team.
- Strongly Disagree
 - Disagree

- Disagree Somewhat
 - Agree Somewhat
 - Agree
 - Strongly Agree
43. Based on your opinion, please prioritize the following traits of a global leader from highest priority to lowest priority:
- Ability to execute
 - Strategic planner
 - Person of character
 - Visionary leadership
44. Based on your opinion, please prioritize the following practices of a global leader from highest priority to lowest priority:
- Resolving conflict.
 - Team building.
 - Internal communication.
 - Individual staff development.
45. Based on your opinion, please prioritize the following abilities of a global leader from highest priority to lowest priority:
- The ability to simplify.
 - The ability to motivate.
 - The ability to unify.
 - The ability to prioritize.
46. Based on your opinion, please prioritize the following abilities of a global leader from highest priority to lowest priority:
- An ability to develop a great culture for staff to work.
 - An ability to handle significant workloads with excellence.
 - An ability to develop great lay leaders through a leadership pipeline.
 - An ability to work well with executive leaders and local leaders.
47. Based on your opinion, please prioritize the following virtues of a global leader from highest priority to lowest priority:
- Courage
 - Compassion
 - Humility
 - Prudence
48. Based on your opinion, please prioritize the following virtues of a global leader from highest priority to lowest priority:
- Vulnerability
 - Loyalty
 - Honor
 - Reliability
49. Based on your opinion, please prioritize the following abilities of a global leader from highest priority to lowest priority:
- Love others well so they can excel personally.
 - Complete tasks with excellence and efficiency.
 - Delegate tasks to others to keep ministry progressing.
 - Give professional coaching to your team for their development.

50. The single most important thing you need from your Executive Leadership Team is:
51. The single most important thing you can give your Executive Leadership Team is:
52. The single most important thing your ministry team needs from you is:
53. The single most important thing you need from your ministry team is:
54. The single most important trait of a global leader is:
55. What tools or resources would help equip you to lead more effectively?
56. What do you think we can do to improve the culture of our workplace?
57. What is your biggest leadership challenge fulfilling your role in a multisite church?
58. Does a global leader need to be a pastor?
59. Does a global leader need to be a man?
60. One thing I would tell someone starting as a new global leader is:

APPENDIX 9

GLPI: LOCAL LEADER

Purpose: The GLPI: Local Leader inventory was designed to determine the current practices of global leaders at Liberty Live Church and to develop best practices for global leaders at Liberty Live Church moving forward from a local leader's perspective.

GLOBAL LEADER PRACTICES INVENTORY: LOCAL LEADER SURVEY

1. What is your current age?
 - 20-29
 - 30-39
 - 40-49
 - 50-59
 - 60+

2. How many years have you been a born-again Christian?
 - 0-9 years
 - 10-19 years
 - 20-29 years
 - 30-39 years
 - 40+ years

3. How long have you been in vocational ministry?
 - 0-9 years
 - 10-19 years
 - 20-29 years
 - 30-39 years
 - 40+ years

4. How long have you been in vocational ministry at Liberty Live Church?
 - 0-5 years
 - 6-10 years
 - 11-15 years
 - 16-20 years
 - 20+ years

5. Are you married?
 - Yes
 - No

6. Do you have children?
 - Yes

- No
7. How many educational degrees do you currently have?
 - 0
 - 1
 - 2
 - 3
 - 4
 - 5+
 8. I spend time “Knowing God” through reading/studying my Bible_____.
 - One time a day
 - 2 or more times a day
 - 2-5 times a week
 - 1-5 times a month
 - Never
 9. I have specific times for “Knowing God” through reading my Bible?
 - Yes
 - No
 10. I spend time “Knowing God” through praying_____.
 - One time a day
 - 2 or more times a day
 - 2-5 times a week
 - 1-5 times a month
 - Never
 11. I have specific times for “Knowing God” through prayer?
 - Yes
 - No
 12. I am involved in “Knowing God” through corporate worship_____.
 - Weekly
 - Three times a month
 - Twice a month
 - I do not attend corporate worship.
 13. I am involved in “Finding Community” through small groups _____.
 - Weekly
 - Three times a month
 - Twice a month
 - I do not attend a small group.
 14. I am involved in “Serving People” through loving our community _____.
 - Weekly
 - Monthly
 - Quarterly
 - Annually
 15. I am engaged in “Leaving a Legacy” through intentionally going to share the hope of Jesus with my neighbors _____.
 - Weekly

- Monthly
 - Quarterly
 - Annually
16. I am engaged in “Leaving a Legacy” through intentionally going to share the hope of Jesus with the nations _____.
- One time a year
 - Multiple times a year
 - Bi-Annually
 - I don’t regularly engage in going to the nations.
17. I am engaged in “Leaving a Legacy” through generosity by _____.
- Giving a tithe to the church
 - Giving a tithe and offerings to the church
 - Giving a tithe and other offerings inside and outside the church
 - Giving sporadically
18. Are you consciously aware of any of your results of the following personality profiles: DISC, Strength Finder, Enneagram, Unique Design?
- Yes
 - No
19. Are you consciously aware of any of your global leaders’ personality profiles?
- Yes
 - No
20. How often do you engage in reading or listening to books for professional development?
- Daily
 - 2-4 times a week.
 - 2-4 times a month.
 - I don’t consistently practice this.
 - I never practice this.
21. How often do you engage in podcasts for professional development?
- Daily
 - 2-4 times a week.
 - 2-4 times a month.
 - I don’t consistently practice this.
 - I never practice this.
22. How often is your global leader vulnerable with your team in meetings or with other staff members?
- Weekly
 - Monthly
 - Quarterly
 - Annually
 - I’m not vulnerable with people at work.
23. How often does your global leader talk about politics with your team or other staff members?
- Weekly
 - Monthly
 - Quarterly

- Annually
 - We don't talk about politics.
24. How often does your global leader talk about issues related to race with your team or other staff members?
- Weekly
 - Monthly
 - Quarterly
 - Annually
 - We do not talk about race.
25. How often does your global leader talk about issues related to women's roles in the church?
- Weekly
 - Monthly
 - Quarterly
 - Annually
 - We do not talk about women's role in the church.
26. I know the vision of the church, can share it by memory, and am actively engaged in seeing it come to reality.
- Strongly Disagree
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 - Disagree Somewhat
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 - The ability to motivate.
 - The ability to unify.
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51. The single most important thing you can give your global leader is:
52. The single most important trait of a global leader is:
53. What do you think we can do to improve the culture of our workplace?
54. Does a global leader need to be a pastor?
55. Does a global leader need to be a man?
56. One thing I would tell someone starting as a new global leader is:

APPENDIX 10

THE GLOBAL LEADER’S BIBLICAL FOUNDATION
AND OWNERSHIP INVENTORY

Purpose: To determine the global leader’s current theological and sociological understandings of the role and responsibilities of global leaders.

THE GLOBAL LEADERS BIBLICAL FOUNDATION AND OWERNERSHIP
INVENTORY **Agreement to Participate Last 4 Digits of SSN#**_____

The following inventory is designed to evaluate the participant’s understanding of the basic biblical principles and key leadership practices of a global leader. In this research and teaching project you will answer questions before the project and you will answer the same questions at the conclusion of the project. By completion of this inventory, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following questions: Please mark your answer using the following scale: SD= Strongly Disagree, D=Disagree, DS= Disagree Somewhat, AS=Agree Somewhat, A=Agree, SA=Strongly Agree.

General Questions	SD	D	DS	AS	A	SA
The Bible supports a biblical need for global leadership in a multisite church structure.						
The Bible supports requirements for global leadership qualifications.						
The Bible supports specific ministry work for global leaders.						
I can support and understand why there is a need for global leaders to own the mission of the church.						
I can support and understand and why there is a need for global leaders to own the vision of the church.						
I can support and understand why there is a need for global leaders to own the core values of the church.						
I can support and understand why there is a need for global leaders to own the structure of the church.						
I can support and understand and why there is a need for global leaders to be strong in owning culture.						

I can support and understand why there is a need for global leaders to be strong in owning ministry.						
I can support and understand why there is a need for global leaders to be strong in owning ministry execution.						
I can support and understand why there is a need for global leaders to be strong in owning ministry alignment.						
I can support and understand why there is a need for global leader to be strong in owning ministry excellence.						
I can support and understand why there is a need for global leaders to be strong in owning strategic direction.						
I can support and understand why there is a need for global leaders to own personal development.						

Directions: Answer the following questions: Please mark your answer using the following scale: SD= Strongly Disagree, D=Disagree, DS= Disagree Somewhat, AS=Agree Somewhat, A=Agree, SA=Strongly Agree.

General Questions	SD	D	DS	AS	A	SA
I can support and understand why there is a need for global leaders to own individual team members development.						
I can support and understand why there is a need for global leaders to own ministry team development.						
I can support and understand why there is a need for global leaders to own church-wide organization.						
I can support and understand why there is a need for global leaders to own be a servant in owning development.						
I can support and understand why there is a need for global leaders to own their ministry calling.						
I can support and understand why there is a need for global leaders to own their calling in helping shepherd the flock.						
I can support and understand why there is a need for global leaders to own their calling in stewardship.						
I can support and understand why there is a need for global leaders to be spirit-led in utilizing their voice.						
I can support and understand why there is a need for global leaders need to be smart in leading up to the Senior Pastor.						
I can support and understand why there is a need for global leaders to be smart in leading down to their team.						
I can support and understand why there is a need for global leaders need to be smart in leading change.						
I can support and understand why there is a need for global leaders need to be smart in leading through a crisis.						

I can support and understand why there is a need for global leaders to be smart in owning leadership.						
I understand how to utilize the SWOT tool.						
I understand how to utilize the gradual release model.						
I understand how to utilize the Eisenhower Priority Matrix.						
I understand how to utilize stretch assignments.						

APPENDIX 11

GLOBAL LEADER CURRICULM EVALUATION

Purpose: To evaluate and review the global leader curriculum by a panel of experts.

Name of evaluator: _____ **Date:** _____

Global Leader Curriculum Evaluation					
1=insufficient 2=requires attention 3=sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness					
The content of the curriculum is hermeneutically sound. All Scripture is properly interpreted, explained, and applied.					
The content of the curriculum is theologically sound.					
Scope					
The content of the curriculum sufficiently covers each issue it is designed to address.					
The curriculum sufficiently covers the basics of global leaders.					
Methodology					
The curriculum sufficiently addresses global leaders' methodology.					
The curriculum makes use of various learning approaches such as lecture, discussion, and homework.					
Practicality					
The curriculum includes tools and resources to apply as a global leader.					
At the end of the course, participants will be able to be a more proficient global leader biblically.					

Please include any additional comments regarding the curriculum below:

APPENDIX 12

BEST PRACTICES FOR GLOBAL LEADERS CURRICULUM

Purpose: This is the curriculum that was used to train the global leaders at Liberty Live Church.



KEY TO GLOBAL LEADERS TO EXPERIENCE SIGNIFICANT RESULTS

1. Vision
2. Strategy
3. Structure
4. Values
5. Mission
6. Culture
7. Leadership
8. Communication
9. Accountability
10. Innovation
11. Flexibility
12. Resilience
13. Collaboration
14. Empowerment
15. Transparency
16. Integrity
17. Humility
18. Courage
19. Compassion
20. Perseverance

THE GLOBAL LEADER'S ROLE

The global leader's role is to provide a clear vision and direction for the organization, to build a strong team, and to ensure that the organization is operating in a way that is consistent with its values and mission. The global leader must also be able to communicate effectively with a diverse group of people and to make decisions that are in the best interests of the organization as a whole.

PART I: A BIBLICAL FOUNDATION FOR THE ROLE OF A GLOBAL LEADER

CONCLUSION

The biblical foundation for the role of a global leader is rooted in the teachings of Jesus Christ. Jesus taught that a leader must be a servant, one who is willing to sacrifice for the good of others. This teaching is the foundation for the role of a global leader, who must be willing to serve the needs of a diverse and global population.

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PART II

LEADING BY EXAMPLE: 5 AREAS GLOBAL LEADERS MUST TAKE OWNERSHIP



PART II: LEADING BY EXAMPLE: 5 AREAS GLOBAL LEADERS MUST TAKE OWNERSHIP

OVERVIEW

Global leaders must take ownership in five key areas: vision, strategy, structure, values, and mission. These areas are the foundation of a successful organization and are essential for global leaders to understand and implement.

Strong is Owing Culture

KEY AREAS OF CULTURE

- MISSION
- VISION
- VALUES
- STRUCTURE



OWNING THE MISSION OF THE CHURCH

The mission of the church is to bring the good news of the gospel to all people. This mission is the foundation of the church and is essential for global leaders to understand and implement.




Changing lives, communities, and the world for Jesus Christ.

MISSION

Serve in Ongoing Development

... (text) ...

MISSION DEVELOPMENT

... (text) ...

... (text) ...

KEY AREAS OF DEVELOPMENT:

- GLOBAL LEADER IN PERSONAL DEVELOPMENT
- NATIONAL TEAM MEMBER DEVELOPMENT
- MINISTRY TEAM DEVELOPMENT
- WORLD CHURCH INFLUENCE DEVELOPMENT

... (text) ...

... (text) ...

TEAM MEMBERS

... (text) ...

MINISTRY TEAM

... (text) ...

MINISTRY ORIENTATION

... (text) ...

... (text) ...

... (text) ...

... (text) ...

MISSION

... (text) ...

Spirit Led in Ongoing Ministry

MINISTRY STATISTICS:

- 84%
- 54%
- 48%
- 21%

KEY AREAS OF ONGOING MINISTRY:

- NEW YORK CALLING
- CHURCHES ESTABLISHED
- STORAGE WELLS
- UTLIZE YOUR VOICE

MINISTRY CALLING

... (text) ...

... (text) ...

... (text) ...

... (text) ...

Global Leadership

As a global leader, you must be able to work in a multicultural environment. This means understanding the differences between cultures and how they affect the way people think and behave. It also means being able to communicate effectively across cultures. This is a skill that is essential for success in a global business environment.

There are several ways to develop your global leadership skills. One way is to travel to other countries and experience different cultures firsthand. Another way is to work for a multinational company, where you will be able to interact with people from different parts of the world. Finally, you can take courses or attend conferences that focus on global leadership.

By developing your global leadership skills, you will be able to work more effectively in a multicultural environment and increase your chances of success in a global business environment.

PART II: LEADING BY EXAMPLE 5 AREAS GLOBAL LEADERS MUST TAKE OWNERSHIP

CONCLUSION

Leadership is a skill that can be learned and developed. It is not an innate talent that only a few people possess. Anyone can become a leader if they are willing to put in the time and effort to learn the necessary skills. This book has provided you with a comprehensive guide to leadership, covering everything from the basics of what leadership is to the advanced techniques of how to lead a team. It is your responsibility to take ownership of your own leadership development and to apply the principles and practices you have learned to your own life and work. By doing so, you will be able to become a more effective leader and make a positive impact on the world around you.

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TOOLS & RESOURCES

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By developing your global leadership skills, you will be able to work more effectively in a multicultural environment and increase your chances of success in a global business environment.

Global Leadership

As a global leader, you must be able to work in a multicultural environment. This means understanding the differences between cultures and how they affect the way people think and behave. It also means being able to communicate effectively across cultures. This is a skill that is essential for success in a global business environment.

There are several ways to develop your global leadership skills. One way is to travel to other countries and experience different cultures firsthand. Another way is to work for a multinational company, where you will be able to interact with people from different parts of the world. Finally, you can take courses or attend conferences that focus on global leadership.

By developing your global leadership skills, you will be able to work more effectively in a multicultural environment and increase your chances of success in a global business environment.

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ABSTRACT

BEST PRACTICES OF GLOBAL LEADERS AT
LIBERTY LIVE CHURCH

Dalton Wayne Stoltz, D Min
The Southern Baptist Theological Seminary, 2021
Faculty Supervisor: Dr. Kevin J. Peck

This project was designed to help leaders in the local church embrace and excel in their God-given calling. This project addresses global leaders in multisite churches, but the principles are also applicable to associate pastors in a local church. As global leaders embrace their calling, they will make a significant difference in their teams and local churches.

Chapter 1 gives clear context and rationale for best global leader practices. Chapter 2 gives a theological foundation for the significance and role of a global leader in a multisite church. Chapter 3 explores sociological and theoretical support for practices global leaders must embrace to excel in their role. Chapter 4 provides detailed information on how the project was carried out, including a look at the curriculum and global leader training. Chapter 5 gives insight, analysis, and discussion of the goals of the project and outcomes for global leaders in the local church.

VITA

Dalton Wayne Stoltz

EDUCATION

BS, Liberty University, 2007

MA, Liberty Baptist Theological Seminary, 2009

M Div, Liberty Baptist Theological Seminary, 2018

MINISTERIAL EMPLOYMENT

Student Pastor Intern, Hillcrest Evangelical Missionary Church, Medicine Hat,
Alberta, 2002

College Pastor Intern, Liberty Live Church, Hampton Roads, Virginia 2008-09

College Pastor, Liberty Live Church, Hampton Roads, Virginia 2009-2012

Discipleship Pastor, First Baptist Church of Roanoke, Roanoke, Virginia, 2012-2014

Greenbrier Campus Pastor, Liberty Live Church, Hampton Roads, Virginia, 2014-

Core Ministries Pastor, Liberty Live Church, Hampton Roads, Virginia, 2017-

Director of School of Ministry, Liberty Live Church, Hampton Roads, Virginia, 2020-