

Effective Leadership

Leaders are Appointed to Help the Church Grow

The Empowered Church Series - Part 11

Chapter 6:1-7

April 1-2, 2023

Introduction

- **Same Vision, Different Missions & Methods** – how all churches are serving the same Lord with the same ultimate goal, but they are called to do it very differently. God discipled regions and develops unique blends in each region so that it has what it needs with variety as well.
 - **There is No One Way to do Church** – Success for a believer is obedience, nothing more. Therefore each church is supposed to do what God lays on the heart of its people and leadership. Each leader gets a different whisper from the Lord of focus.
- **There are Common Culture Principles that Should Guide Every Church** – Fish (Evangelism), Feed (Discipleship), Worship (Praise) are always going to be a focus for every church and in the same way there are some things that are so-Jesus-like, that they need to be part of every Christian church culture. For example, unity should always be a thing. Love should always be a thing. Generosity should always be a thing. In the same way, every church needs to be healthy regardless of their individual focus.
 - **How Do We Define Christian Health?** – Health is a relative word and one that everyone has a different definition of. For some they see healthy as confrontative, and others see it as peace. Some see health as confessing things and others minding their own business. Some see health as free from all external helps, God-alone, and others use the things that God gave them around them in proper stewardship of their bodies. So, how do we know what is healthy?
 - **Healthy = Jesus** – thankfully we have a concrete, tangible example of Christ to look to. What's wonderful is that the Biblical account of Him allows a lot of room for variation and creativity when it comes to health, especially with His Church.
- **Culture at Bridgeway** – here at Bridgeway we have opted to double-down on a few cultural elements that we believe are healthy and that would could all benefit from. **4 examples** are:
 1. **Goals & Metrics – Transformed Lives.** It purifies our motives and measures. It keeps us relying on God and investing in ways to allow His free movement and presence. If He is among us, people will be changed. If we are selfishly following an agenda we will lose that.
 2. **Humor – we take God seriously but not ourselves.** That's a block to pride and a block to creating idols in the church. It helps us with stress reduction and to keep an atmosphere of joy.
 3. **Authenticity – Being real is a big deal here.** You hear our leaders being transparent and honest in ways that you may not always. We lean toward optimism and hope but don't believe in putting on a plastic mask. We believe we can only grow from where we are really at, not where we pretend to be at.
 4. **Grace** – although we have a high view of doctrine and Bible, you will notice **how we talk about people and how we address failure.** **Grace** is one of Christianity's central values and hallmarks, therefore we try to create room for people to live and process. We shame legalism and judgmentalism. We want to live and grow in an atmosphere of grace.
- **How Can I Make Sure That Remains Our Culture Away from Me?** – every culture of a church is set by the person who has the most influence, which is usually the person who is truly

leading. I'll confess that a lot of Bridgeway's culture is set by me, for good and bad. But I am held accountable and shaped by the leaders around me. I submit to authority that serves alongside of me as well, knowing that I will always have blind spots and areas to grow. But the healthy parts of me, the healthy core values that I hold, are a big part of what we are seeking to have here at Bridgeway, so how in the world can I guarantee that ALL of Bridgeway is permeated by it and not just the rooms where I am leading? If it only relied on me, our services would have one culture and our ministries would have others. But here's the key – **I gather leaders around me that see the world like I do.** I gather leaders that want to buy into what we are doing. I gather leaders who are loving both toward God and people. **I reject leaders who have personal agendas that conflict.** I reject leaders who are harsh and power hungry. I reject, even great leaders, if their chemistry doesn't fit our culture. Why?

GREAT Leadership Leads to a HEALTHY Church

- **Recap – where we are at in the series.**
 - **Last week – Steiger** - we took a break from the series to focus on the power of sharing our faith with the world and seeing God's heart for all of those around us that don't yet know the good news. What a beautiful weekend.
 - **Part 10 Recap** – the last time we were on series, I taught part 10 which was about the Apostles being arrested and freed from jail by an angel. They were beaten and let go. I was pointing out that a revival and revolution was going on in Jerusalem and it was freaking out the Jewish leadership. They felt the shift in influence and power and they were desperately trying to shut it down. But God had a man stand up and tell the high religious council to back off and see what God was going to do with this new Christian movement. It allowed the Church to have some initial freedom to do what they do, and it continued to thrive. Thousands of people were joining the church, mighty miracles were happening, and **everything looked so great from the outside.**

Lesson

- **Trouble in River City**
 - **The Early Church Struggles with Logistics and Administration**
 - *Ac 6:1 – “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.*
 - **In these days** – We don't know how long after the last story this happens. It's probably not instantaneous, usually problems like this develop over time, but it can't be too far into the early church history. It surfaced rather quickly it seems.
 - **The disciples were increasing in number** – that's massive church growth. We always think that more is better, but it's not.
 - **More people; more mess**
 - **So, why grow?** – healthy organisms grow, or they quickly become unhealthy. Here's how that works in church. People assume that growth methods are always selfish and leaders wanting to feel better about themselves. Unfortunately too often that is a key motivation. But, for healthy churches, growth really matters.
 - **My Doctoral Program = Church Growth** – I know it's weird since I'm not a guy who is known for doing traditional church growth methods. In fact, I have violated most of the traditional rules. And to be honest, I joined the

program without knowing what it was.¹ The irony is that it's the same movement that produced Willow Creek and Saddleback Church of which we have very little in common. But here's the thing: at the heart of the traditional church growth movement, no growth counted in a church if they weren't saved through their ministry, integrated, disciplined and transformed into a productive member of the Kingdom. It's not church swapping numbers but true kingdom growth that matters. Therefore the whole program was about evangelism & missions.²

- **A Complaint by Hellenists/Greeks arose against the Hebrews (Jews) –**
 - **Greek vs. Jews clash³** – we don't have to panic that there's disagreement in any church. It's always been the challenge for the church to navigate. We'll be okay, we'll sort it out. It's just what happens when people come together.
 - **Diversity is the Point** – Even though diversity means clash, it's the point. We don't want less diversity because it's easier. We want a heavenly representation so that we can all be healthy. The more isolated we are in our echo chambers the less we grow. We need differences to keep us stretching.
- **Logistics: The Greek widows were being neglected in daily distribution –** Bottom line, the mixed church was having biased results. The majority group, the Jews were taking care of their widows better than the Greek widows. I'm certain that was simply due to social dynamics of who was connected to whom. But it wasn't right, and the church had to handle it. If they don't handle this well, the church could easily split. It's important to **note that churches don't always stall out or die from scandal or things from the stage. Many times what ruins a church is in the infrastructure and behind the scenes.** God gives us administrators for a reason.
 - **Passage on administration gift** – In 1 Corinthians 12 Paul lays out yet another list of different spiritual gifts that the Holy Spirit gives to Christians as members of the greater Church. Along with apostles, prophets, healers and teachers is listed: Administrating.⁴ Administration in this sense is about governing. It's about decision making. It's not specifically leadership per se, but it's about making

¹ I'm probably the only person you will ever meet who signed up for a Doctoral program blindly – I did it on a recommendation by Bishop Parnell Lovelace since the head of the program was allegedly retiring and he's a great man (Gary McIntosh).

² Oddly enough it was also centered on multi-cultural ministry even though one of the original hallmarks of the church growth movement through its founder, Donald McGavran was homogeneity as being the most effective ministry model.

³ *The church of Jerusalem, we are now told, comprised both "Hebrews" and "Hellenists." The main distinction between the two groups was probably linguistic: the Hellenists were Jews whose habitual language was Greek and who attended Greek-speaking synagogues; the Hebrews spoke Aramaic (or Mishnaic Hebrew) and attended synagogues where the service was conducted in Hebrew. Many of the Hellenists had affinities with the lands of the Jewish dispersion around the Mediterranean shores, whereas the Hebrews were Palestinian Jews; there were doubtless several minor social and cultural differences between the two groups. In the Jewish world as a whole there were tensions between them, and some of these tensions endured between members of the two groups who had joined the "disciples"⁶—as the followers of Jesus are here called for the first time in Acts. It was over a practical issue, and not over a matter of theological importance, that disagreement became acute. As daily allocations were made to poorer members of the community from the common fund to which the wealthier members had contributed their property, complaints began to arise that one group was being favored at the expense of the other. Widows naturally formed a considerable proportion of the poorer members of the church, and the Hellenistic widows were said to be at a disadvantage in comparison with the Hebrew widows, perhaps because the distribution of charity was in the hands of the "Hebrews."* New International Commentary of the New Testament (NICNT), F. F. Bruce

⁴ Romans 12:8; 1 Timothy 5:17; Hebrews 13:7, 17, 24 talk about leadership being a gift as well, which is related to administration without the specific leading element (going before).

κυβέρνησις *kubérnēsis*; gen. *kubérnēseōs*, fem. noun from *kubernāō* (n.f.), to govern. Government, a governing in relation to the churches (1 Cor. 12:28). Perhaps since this occurs in the pl., it represented the elders appointed to examine those professing faith in Christ as candidates for baptism. Also from *kubernāō* (n.f.): *kubernētēs* (2942), pilot, captain. **Syn.:** *hēgemonía* (2231), government; *exousía* (1849), authority; *krátos* (2904), dominion; *kuriótēs* (2963), mastery, rule, government; *archē* (746), power, rule.⁴

the right decisions with what's in front of you in an organizational and orderly way. I've shared before and will share continually, that if you have this gift, you are truly blessed and desperately needed in every church. **Don't think that because you are not on a stage that it's less important. It's not. It's so valuable. Removal of institutional obstacles through organization allows God to flow through ministry more unhindered.**

- 1 Co 12:27–31 – “Now you are the body of Christ and individually members of it. ²⁸ And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all possess gifts of healing? Do all speak with tongues? Do all interpret? ³¹ But earnestly desire the higher gifts.”

- **Clean Up on Aisle 4**

- **The Apostles Call for Deacons to be Selected**

- Ac 6:2–4 – “And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. ³ 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. ⁴ But we will devote ourselves to prayer and to the ministry of the word.”

- **The Twelve** – this is the Apostles that Jesus selected out. The Twelve was a nickname of that group. Since Judas Iscariot was part of the original Twelve, they had to replace him with Mathias.
- **Gathered the Church for a Meeting** – they grabbed the rest of the church to talk about the problem. Clearly it was a big enough deal for everyone to come to a family meeting. There were hurt feelings and distrust. They had to air it out and solve it.
- **Why Don't More Churches Have All-Church Leadership Structures?** – When we read a passage like this where the church was brought together and they make a good call with the inspiration of the Holy Spirit, some of us may think to ourselves, why we don't do that more often. Shouldn't we all make decisions together in the church that we are all a part of? If we are a family, shouldn't decisions be made as a family? The answer to that is yes/no. In a family not all decisions are made as a family, but big ones are. A lot of it has to do with logistics and dynamics. In other words, not everyone is in the know or bought in to the same degree, therefore the results would be skewed. In a smaller group there are better safeguards to include all the right people in decisions, but with large groups, it's almost impossible. Also, just because the church did that here, doesn't mean that they did it in other scenarios. It's the minority governing element in the New Testament.
- **It's not right for us to serve tables** – who says? It seems that God felt that way too. Although all gifts are valuable, there are differing roles in the church, and they are not all equal. There are more important roles and less important roles. The Apostles had a very key role that only they could do, so they can't set their role aside for another.
- **Preaching vs. Serving Tables** – Preaching had to do with distributing God's Word (in its various forms: Old Testament exposition as well as Holy Spirit prophetic revelation coming in) to all the people so that the whole church would

be built up. Serving tables was more about ministering to a select group of people with certain needs. It would be misuse of giftings for the Apostles to do those helping and administrative roles, as well as blatant rejection of God's assignment for them. They were clearly called as Apostles by Jesus for a very specific role. It's not that one was necessarily 'better' than the other but in role alignment, there was a better and worse option for the Apostles. At the same time there are roles that are more valuable to the church as a whole – i.e. prophecy vs. tongues – since it blesses more people with more basic help and edification.

- **Pick out from among you 7 men** – this was a congregational selection. They looked around and determined who would be best. It's key that a bunch of Jews (Apostles) didn't make this call personally or they would have likely gone with people they knew best and trusted the most, which would have been other Jews. We needed a Greek leadership contingent. These guys were likely the already known Greek leaders.
- **How leaders are chosen at Bridgeway⁵** – Periodically at Newcomers Dinners we are asked how leaders are chosen at Bridgeway. It's a fair and helpful question. Here's the answer, it depends on the layer of leadership. The higher the responsibility and oversight, the narrower the pool, because there must be greater accountability. So, if we are talking about a leader ministering to the congregation, we are most concerned about doctrinal purity and safety of our members. But that allows a much larger pool of candidates. Anyone that has been here for a sufficient amount of time (usually 6 months or more) and is in good standing and demonstrated themselves trustworthy, can be a leader of some sort. But as you start to move up the ladder of needing people to be solid on their own with less oversight, you start becoming much more stringent. For example, our prayer team allows leaders to be intimately close with people with no one else listening in, which means the selection process and training process is heavily guarded for safety. But everyone is going to be considered. When we get to levels of senior, executive leaders, like Elders, we take recommendations from the congregation but mostly we select from people who have been actively serving for a while in a leadership role. They have been vetted and have demonstrated a commitment to Bridgeway over time. We have seen their good and bad and make a call from there.
- **Why 7?** – I don't think that 7 is significant. I think it's more practical. Yes, 7 is usually a key number but I think they were just trying to figure out how many it would take.
- **Greek Leaders⁶** - All the names of the 7 were Greek. That doesn't mean they were fully Greek but that it's likely they were Greek influencers in the church already.
- **Requirements for Deacons** – this seems to be the first time that the role and office of deacon⁷ was implemented (although I'm not sure of that). The word *diakonos*

⁵ "These seven should be men of honorable reputation, so that their probity might command complete confidence; they should be wise men, competent in administration and also qualified to deal wisely with a situation in which such delicate human susceptibilities had to be considered; above all, they must be men of God, filled with his Spirit. These might be regarded as ideal requirements for all church appointments." NICNT

⁶ "All seven appear to have been Hellenists (this conclusion does not rest merely on the fact that they all have Greek names); indeed, they were probably the recognized leaders of the Hellenists in the church." NICNT

⁷ **1247. διακονέω *diakonéō***; contracted *diakonō*, fut. *diakonēsō*, aor. *diēkónēsa*, from *diákonos* (1249), servant, deacon. To serve, wait upon, with emphasis on the work to be done and not on the relationship between lord and

means **minister or helping someone else** (in an official capacity). Notice what the requirements were for the role. Interesting resume. Very different than how most churches choose their leaders.

- **Good Repute**⁸ – what does this mean? It's actually the word *martureo*, which is where we get the word martyr from and it means to be a witness, or to demonstrate God whether that be through character or supernatural means. It's a similar word (synonym) that Jesus used when He said to His followers that they would be His witnesses in Jerusalem, Judea, Samaria and the outermost parts of the Earth.⁹
- **Full of the Spirit** – what does this mean? It means empowered by and under the direction of the Holy Spirit. It is the same description that Luke 4:1 of Jesus coming out of the Desert of Temptation and descriptor of how He did what He did in His ministry miraculously.
- **Full of Wisdom** – what does this mean? **Information and facts make up knowledge. Wisdom is the ability to know the right thing to do with the facts. But the 'right thing' can only be determined by God, therefore Godly wisdom has to do with discerning God's will in any given matter and connecting the dots on the actions to be done.**
 - **Not normal people.** These Deacons are amazing. We will learn more about Stephen and Philip in later stories but just know they are incredible leaders. They may not be Apostles but they were miracle workers.
 - **Power in Serving** – Notice that the early church wanted great men and women in positions of influence. There is a power in serving. Too often we think of serving as too lowly, but wasn't it the example Jesus set for all of His followers at the Last Supper? It's who we are and what we do.
 - **Power in good reputation** – why they were chosen. People already knew these were great guys. They had already been serving. They already demonstrated their hearts for other people. There doesn't seem to be any argument from anyone. Are you one of those at Bridgeway?
- **Power of following their assignment+** – The Apostles refocused on their key role and calling (their assignment) word and prayer. What would this look like? Clearly they also had preaching, leading, supernatural ministry, etc. But when they talked about their normal roles it was knowing God and connecting with God. **If they didn't abide, the Church could go sideways fast.**
- **The Chosen**
 - **7 Deacons are Selected**
 - *Ac 6:5–6 – “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. 6 These they set before the apostles, and they prayed and laid their hands on them.*

servant. In *doúlos* (1401), slave, the work is involuntary, and also to a lesser degree in *hupēretēs* (5257), servant, one working under a superior in contrast to the voluntary service of *therápōn* (2324), attendant.

⁸ **3140. μαρτυρέω *marturéō***; contracted *marturō*, fut. *marturēsō*, from *mártus* (3144), witness. To be a witness, bear witness.⁸

⁹ Acts 1:8

- **Everyone agreed with the plan** – part of getting everyone together was getting everyone on the same page. **If they would have done a plan that others were ignorant of, there would have been suspicion of their motives. The people needed to see the need and the solution to buy into it.**
- **The Deacons**¹⁰ – these were no ordinary men.¹¹ They were amazing.
 - **Stephen** – In the next two messages (parts 12 & 13) we will learn a TON about Stephen. He was incredible. He was also the first Christian martyr (to die for the Christian faith as a witness to who Jesus was).
 - **a man full of faith** – what does this mean? It usually means that He was all in with Christianity. He knew the truth and held onto it with everything he had. He believed God at His Word, period. That meant he was stable, locked in, and dedicated (loyal).
 - **a man full of the Holy Spirit** – see above on what this might entail. We will see how this works out in coming chapters.
 - **Philip** – we learn a good amount of this man as the book of Acts goes on, especially in chapters 8 & 21. He became known as Philip the Evangelist.
 - **Prochorus**¹² – nothing is known about him outside of tradition.
 - **Nicanor** – nothing is known about him outside of tradition.
 - **Timon** – nothing is known about him outside of tradition, other than his partner was named Pumbaa and was a warthog.
 - **Parmenas** – nothing is known about him outside of tradition.
 - **Nicolaus, a proselyte of Antioch**¹³ - It's possible that he is an unknown guy too but since Luke put in some descriptors about him we know a little more. His origin place of Antioch on the Orontes (there are multiple Antiochs) was apparently clarifying to the early readers. Luke had a focus on that city maybe due to this guy. From 180AD (early on) on he was known as a guy who turned bad. Tradition (starting with Irenaeus) says he started the part of the Nicolaitans. Is he the Nicolaitans' leader mentioned in Revelation 2:6, 15? We don't know but the early church sure seemed to think so.
 - **Good Start Bad Finish** – over and over we see both in the Bible and in history that many leaders start really good but end really bad. It's a warning to all of us.

¹⁰ "The Seven have conventionally been called "deacons"; in a number of Christian traditions this designation has come to be used in a restricted sense of those who are responsible for the financial affairs of the church. While the Greek noun *diakonos*, from which "deacon" is derived, is not used in this passage, the related noun *diakonia* is used (as is also the verb *diakoneō*, "serve," in v. 2); but *diakonia* is used impartially of the daily "distribution" (v. 1) and the "ministry" of preaching (v. 4). With reference to their present function, it might be better to describe the Seven as "almoners"; and where *diakonos* appears elsewhere in the Greek New Testament to denote an order of service in the church distinct from that of the "bishop" (*episkopos*) or "elder" (*presbyteros*), it might be better to render it by the more general term "minister" (cf. Phil. 1:1; 1 Tim. 3:8–13)." NICNT

¹¹ "While the Seven were appointed to service as almoners, it is plain that their activity was by no means confined to this. Stephen and Philip, at any rate, were well equipped for public leadership in general and for the particular forms of service in which Luke describes them as engaging—Stephen for the defense of the gospel and Philip for the work of evangelism." NICNT

¹² "About the other five Luke has nothing further to say. Prochorus is represented in later tradition as being an attendant of John the evangelist, as bishop of Nicomedia, and as martyred at Antioch." NICNT

¹³ "About Nicolaus, the last-named of the seven, two interesting facts are mentioned: he was not even a Jew by birth, but a proselyte (a convert to Judaism from paganism), and he belonged to Antioch—Antioch on the Orontes. That the only one of the seven to have his place of origin named should belong to Antioch may be a token of Luke's special interest in that city (to which, according to tradition, he himself belonged). As early as the time of Irenaeus (c. A.D. 180), and possibly earlier, this Nicolaus was held to be the founder of the party of the Nicolaitans, who receive unfavorable mention in Rev. 2:6, 15. The Nicolaitans certainly derived their name from some Nicolaus—whether from this Nicolaus or another must remain uncertain." NICNT

- **The Apostles prayed and laid hands on them¹⁴** – this is a commissioning of the new leaders in front of the people both for authority and anointing.
 - **Impartation** – the power of laying hands on people. The Bible mentions laying on of hands a lot. Why would we do that? It seems to be following the concept of impartation, which means transference. What you have you are putting off/into another. Is this legit? It seems so.
- **And We're Off...Again**
 - **The Result of Power + Administration**
 - *Ac 6:7 – “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.”*
 - **The Word of God continued to Increase¹⁵** – what does this mean? How does a Word increase? It's a description of the influence increasing of the good news/gospel.
 - **The Power of Christians Playing Their Role** – with the Apostles PLUS the Deacons, the church thrived. It was not just one, it was BOTH and so many more roles that the people played.
 - **The number of disciples multiplied greatly in Jerusalem** – the church kept growing in number.
 - **Good leadership leads to growth** –the power of Good leadership.
 - **A great many priests became obedient to the faith¹⁶** – interesting descriptive way of saying they got saved (obedient to the faith). This is a beautiful explanation of how Jesus is the Jewish Messiah! He is not a different messiah. He is the one that God sent to the Jews. He is a Jew who loved the Jews. When the priests discovered this, they simply shifted into the fullness that was planned for them (they wouldn't have stopped being priests. Not all Jews were anti-Christians). They aligned, in obedience, to the faith that God had already called them too.

Conclusion

- **How does this apply to our lives?** – it's one thing to read about church history and applaud, but what are we supposed to take away from this personally? I'm certain there are many things but the one I want to highlight is that we are all wanting and needing to be healthy. Who is leading us? How are our lives administrated for the Lord?

¹⁴ “It was the community as a whole that selected these seven men and presented them to the apostles for their approbation; it was the apostles who installed them in office. This they did by laying their hands on them, after prayer. The imposition of hands is mentioned in a variety of contexts in the Old Testament for the bestowal of a blessing (cf. Gen. 48:13–20), for expressing identification, as when the sacrificer laid his hands on the head of the sacrificial victim (Lev. 1:4; 3:2; 4:4; 16:21, etc.), for commissioning a successor (cf. Num. 27:23), and so forth. According to the Mishnah, members of the Sanhedrin were admitted by the imposition of hands. In the present instance the imposition of apostolic hands formally associated the Twelve with the appointment of the Seven to discharge their special duty. It did not, of course, impart the gift of the Spirit; the Seven were already “full of the Spirit” (v. 3).” NICNT

¹⁵ “At this point Luke interrupts his narrative with a brief report of progress. Six such reports appear at intervals throughout Acts and serve to punctuate the history. But here, immediately before the account of Stephen's activity, there is special relevance in Luke's emphasis on the church's increase in numbers and popularity.” NICNT

¹⁶ “In particular, the fact that so many priests were joining the community meant that the ties which attached many of the believers to the temple order would be strengthened. It is not suggested that these priests relinquished their priestly office; the logic of such a step would not be generally appreciated at this stage. The ordinary priests were socially and in other ways far removed from the wealthy chief-priestly families from which the main opposition to the gospel came. Many of the ordinary priests were no doubt men holy and humble of heart, like Zechariah, father of John the Baptist,²² men who would readily be persuaded of the truth of the gospel. But it was not good that the new movement should be too closely attached to the old order, and there is “tremendous tension” in the juxtaposition of the reference to these priests and the account of Stephen's insistence that the temple order was now superseded.” NICNT

- **Godly Self-Administration** – administration is about stewardship about management, about using resources and outcomes. It's about strategy. Are we managing our lives in a godly way? Are we on a plan for health? Are there schisms that haven't been healed? It can take us down even if we are trying to ignore it.