



SESSION 10

LIABILITY, ETHICS, AND THE LAW: SERVANT LEADERSHIP



in partnership with  Hope for the Heart

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LIABILITY, ETHICS, AND THE LAW: SERVANT LEADERSHIP

Introduction – Presented by Nick Vujicic



Be faithful as Christ's ambassadors and good stewards of what God has given you.

- Know the Father's heart for the one, never overlooking what is precious and valuable to Him.
 - ***The heart of a Champion searches for treasures hidden in darkness.***
 - Be willing to get in the trenches, dig into the caves, and meet people down in the dirt who have isolated themselves, who are silently crying and waiting for Jesus, their Rescuer.
 - Put high value on what you have been entrusted with and recognize every life as significant in the eyes of the Lord.



It is not up to us to decide what Jesus does with our "yes."

- Jesus simply asks you to be faithful with what He has given.
 - *"Whatever you do, work at it with all your heart, as working for the Lord, not for human masters."* (**Colossians 3:23**)
 - Do not worry about the amount of gifting, talent, or resources you have.
- Jesus told His disciples to bring Him a few pieces of bread and fish, and He blessed it and multiplied it (Matthew 14:13-21; John 6:1-15).
 - Give what you have to Jesus and let Him bring the increase.
 - All we need is faith. All we need to bring to God is our "yes."
 - Faith the size of a mustard seed is enough to move mountains in the Kingdom of God.

Reflect

"If the world hates Jesus because of YOU . . . that's a problem."

—Nick Vujicic

- Remain teachable and childlike in your faith.
 - Keep your heart in a receiving position for the Holy Spirit to trickle in revelations, to feel His peace and love.
 - Keep praying, seeking, and drinking from the fount of life, and then be ready for Him to use you.
 - *"Freely you have received; freely give."* (**Matthew 10:8**)



Every ambassador for Christ has a mission.

- Recognize the leading of the Holy Spirit in your life and realize that He is the one who opens divine doors of favor and opportunity.
- Only God can reveal His plans for your life.
- As you continue to walk humbly with God, abide in Him, and seek Him, look for His hand and fingerprints in all areas of your life.
 - Hear His voice saying to you, ***This is the way to walk. Walk it. Let's go.***
- You have been given a commission to bind up the brokenhearted and set the captives free.
- Be powerfully equipped and empowered in the ministry of caregiving and the mission field where He has called you.

Reflect

“The love of God is not based on our performance or works, but on His grace, His mercy and His unconditional love.” —Nick Vujcic

LIABILITY, ETHICS, AND THE LAW: SERVANT LEADERSHIP

The Three Cs



Understanding Risk, Liability, and Ethics

- We do not need to give up our birthright as the Body of Christ—as the Church—to engage people at their moment of need, at their point of pain, at their brokenness, in order to offer them Christ-centered ministry.

*“Behold, I am sending you out as sheep in the midst of wolves, so be **wise** as serpents and **innocent** as doves.” (Matthew 10:16 ESV)*

- These issues speak to the reality of caregiving as a sacred trust; it is about being a good servant leader.
- *“‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” (Matthew 22:37-40)*

Principle #1—Honor God in All Things

Principle #2—Do No Harm

- **Sample Champions Ministry Statement**

(insert correct title or name) is a caregiving ministry of (insert ministry/business title or name). As such, it is led by trained volunteer caregivers under the direction and general supervision of assigned staff members. The purpose of this ministry is to provide support, encouragement, spiritual care, and referral services on a short-term basis during times of significant need or crisis. Champions for the Brokenhearted—regardless of their education, training, licensure, or expertise—do not function in a professional role and do not provide professional or clinically-oriented mental health treatment.

- **Ethics** can be viewed as **values in action** or the practical rules and boundaries that guide our ministry behavior. **Laws** can be viewed as **codified ethics**, which are deemed so important by the state or federal government that they have attached civil and criminal penalties when these rules are violated.

This is like having guardrails to help protect ourselves, our churches, organizations, and those whom we serve.



Competence

- Signifies **integrity**
- Is aware of **limitations**
- Makes truthful and realistic statements regarding the identity, education, training, experience, and credentials of the caregiver, the caregiving process, and expected outcomes
- **Avoids** dishonest, ignorant, or exaggerated claims
- Is willing to have **accountability** and an independent review if challenged or requested
- Makes a commitment to **keep pace** with the latest knowledge and training of Christian caregiving issues, resources, and developments
- Makes needed **referrals** and only refers to other caregivers who demonstrate an appropriate level of competence and Christlikeness
- Seeks out **supervision** and **input** when needed or appropriate
- Is aware of **personal burnout** and when **personal problems** interfere with the caregiving process
- Seeks out **personal help, support, counseling**, etc. when needed or appropriate

- “Be diligent to **present yourself approved** to God as a workman who does not need to be ashamed, accurately handling the word of truth.” (2 Timothy 2:15 NASB)
- “He has made us **competent** as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” (2 Corinthians 3:6)

Dive Deeper

“The more you know God’s Word, the more you will know what God wants you to do, and the more you have God’s Word in your mind, the wiser you will be.” —June Hunt, Founder, Hope for the Heart

Consent

- Allows for another person to make an **informed** and **voluntary** decision to engage in the caregiving process
- **Avoids** manipulation and/or coercion of the person seeking care
- Allows the caregiver to **accurately disclose** the values, likely benefits, time involved, potential risks, and work necessary to achieve agreed-upon goals
- Does not allow the person seeking help to consent to **negligent** or **harmful** caregiving practices (especially those that involve dual relationships)
- Understands that in the case of an incompetent person (e.g., the severely mentally or emotionally disabled, the organically impaired, those who are actively psychotic, minor children, certain elder persons, etc.), consent will be first obtained from an appropriate **legal representative** (e.g., parent, spouse, guardian, attorney, etc.)
- Allows for **certain exceptions** although valid consent may still be sought from a close relative or guardian (e.g., an emergency or life-threatening situation where the person is precluded from making an informed judgment regarding care, the disclosure would unduly alarm the person or reasonably result in refusal to undergo needed care, etc.)
- Informs the person seeking help as to the **limits of confidentiality**

- “But without your **consent** I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will.” (**Philemon 14** NASB)
- “Do two walk together unless they have **agreed** to do so?” (**Amos 3:3**)

Dive Deeper

“Let it be to me according to your word.” (**Luke 1:38** ESV)

—Mary’s radical declaration of consent

Confidentiality

- Recognizes that every person has a fundamental, moral, and legal **right to privacy**, to be left alone, and to have a wide range of personal thoughts, opinions, beliefs, and behaviors that are protected from public knowledge
- Recognizes it is an **essential factor** in facilitating self-disclosure, the development of trust and the potential for personal/spiritual growth and change
- Makes a commitment to **respect** and **uphold privacy rights** to the fullest extent allowed by law, professional ethics, and the policies and protocols of the caregiver’s church or organization
- Initially utilizes the assertion of **privileged communication** in the face of legal and/or court demands in order to allow for time to discuss the matter with the person seeking help, the leadership of the caregiver’s church or organization, and if necessary, with appropriate legal counsel
- Discusses the **limitations of confidentiality** at the onset of caregiving, including those things that may require disclosure legally, ethically, or as a matter of the caregiver’s church or organizational policy and protocol
- **Does not directly disclose** or utilize confidential information in any supervisory, consultation, teaching, preaching, publishing, public prayer-oriented, or other ancillary activity without the proper authorization and consent of the person seeking help
- Makes every effort to **protect** and **disguise identifying information** when presenting in front of groups or in public forums
- Preserves, stores, and transfers **any records** (handwritten, typed, electronic, etc.) of caregiving activities in such a manner as to protect the person seeking help and his/her privacy rights

- **Acknowledges that confidentiality may be limited** when human life is imperiled due to suicide, homicide, the significant inability to function, and in cases where the abuse of a child, elder, or dependent person occurs

• *“He who goes about as a talebearer reveals secrets, but he who is trustworthy conceals a matter.” (Proverbs 11:13 NASB)*

• *“The prudent keep their knowledge to themselves.” (Proverbs 12:23)*

Dive Deeper

“Confidentiality is the essence of being trusted.” —Billy Graham

High-risk Areas of Liability



Where Lay Caregiving and Counseling Ministries Are Most Vulnerable

- When matters of competence, consent, and confidentiality are overlooked, ignored, or disregarded
- When personality and/or psychological tests are administered, scored, and/or interpreted
- When the caregiver believes that only spiritual interventions are necessary for complex emotional and/or psychological problems
- When the caregiver believes that only biblical training is needed to resolve severe psychological problems such as psychoses, neuroses, suicidal behaviors, etc.
- When providing direct services and ministry to psychotic or suicidal people and/or someone who is mentally incompetent
- When advising against medical advice or psychological treatment
- When advising with regard to psychotropic medication(s)
- When recommending divorce or abortion
- When there is an improper care of care receiver records or confidential information
- When there are inadequately trained caregivers

- When there is a failure to give credence to violent intentions, statements, or behaviors
- When people experiencing a severe psychological breakdown (e.g., a psychosis) are automatically considered as “demon possessed”
- When there is poor supervision and oversight of a lay caregiving ministry
- When the dynamics and protocols surrounding potential dual relationships are overlooked, ignored, or disregarded (especially sexual misconduct)

“A prudent person [caregiver] foresees danger and takes precautions. The simpleton goes blindly on and suffers the consequences.” (Proverbs 27:12 NLT)

The following information is presented as a supplement to the video training.



When to Seek Supervision/Wise Counsel and Make Appropriate Referrals

- When the person presents an actual or imminent danger to themselves (severe depression, suicidal intent/behaviors, running away, excessive drug abuse, eating disorders, etc.)
- When the person presents an actual or imminent danger to others (extreme hostility, aggression, violence or threats thereof, perpetration of child or elder abuse, etc.)
- When the person has experienced a marked decline in the ability to care for themselves and function in day-to-day life, whether at home, school or in the work place (extreme anxiety, panic attacks, severe depression, severe phobias, obsessive-compulsive disorders, uncontrollable and excessive addictive behaviors, etc.)
- When the person has experienced a marked decline in the ability to care for themselves and function in day-to-day life, whether at home, school, or in the workplace (extreme anxiety, panic attacks, severe depression, severe phobias, obsessive-compulsive disorders, uncontrollable and excessive addictive behaviors, etc.)

- When the person's excessive alcohol or substance abuse will require detoxification and the possibility of medical intervention
- When the caregiver feels that the problem or situation is beyond his/her abilities, training, experience, competence, availability, or comfort level
- When the person is not responding to short-term support and interventions and may require more in-depth or extensive professional help
- When there is a strong transference or counter-transference dynamic that seems at an impasse, despite attempts to address the issue
- When the possibility of a dual relationship exists that may negatively affect the caregiving process
- When the person asks for a referral to another caregiver



Some Considerations in Choosing the Appropriate Mental Health Professional

- What is the person's Christian, biblical, and theological orientation?
- How compatible is the person with your denominational distinctives?
- What kind of certification or licensure does this person have?
- What accredited schools did this person attend and what degrees were earned?
- What kind of supervision or experience level does the person have with the specific issue or presenting problem that is being referred?
- What is the ministry experience of this person?
- How does this person integrate biblical truth and principles and/or God's Word into the counseling process?
- What professional organizations does this person belong to?
- What hours and days is this person available for counseling?
- What role and level of involvement is expected/desired of you as the referral source?
- Is this person actively part of a local church congregation?

"Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things." (Philippians 4:8)



Levels of Care Within the Community

- **Licensed Chemical Dependency Counselor** (LCDC, CADAC)
 - has a bachelor's or possibly a master's degree in chemical dependency counseling
 - has a thorough understanding of addictive behaviors, detoxification issues, 12-step work, and relapse prevention
 - is typically employed in private and public settings, outpatient clinics, hospitals, and detox centers
- **Licensed Clinical Social Worker** (LCSW, CSW)
 - has a master's degree in social work (MSW, ACP) or a related behavioral science
 - typically requires at least two years of supervised post-master's residency experience and successful completion of a state examination
 - often provides family counseling, child placement, individual counseling, psychosocial assessments, case management, EAP support, etc.
 - may work within an agency or in private practice
- **Licensed Marriage & Family Therapist** (LMFT, MFCC)
 - has a master's degree (M.S., M.A., M.Ed.) with a specialty in addressing family and relational difficulties
 - typically requires 2,000–4,000 hours of supervised post-graduate residency experience and successful completion of a state examination
 - often employs a “family systems” model for counseling
 - may work within an agency or in private practice
- **Licensed Professional Counselor** (LPC)
 - has a master's degree (M.S., M.A., M.Ed.) or a doctoral degree (Ph.D., Ed.D.)
 - typically requires 2,000–4,000 hours of supervised post-graduate residency experience and successful completion of a state examination
 - may specialize in various areas and counseling models such as Reality Therapy, Rational Emotive Behavioral Therapy, Cognitive-Behavioral Therapy, etc.)
 - may work within an agency or in private practice
- **Licensed Clinical or Counseling Psychologist** (Ph.D., Psy.D, Ed.D.)
 - has a doctoral degree in psychology, counseling, or education representing 5–6 years of graduate study
 - typically requires a post-graduate internship or residency and successful completion of a state examination
 - often specialize in diagnostics, research, education, applied counseling, and personality and intelligence testing
 - may be able to prescribe certain medications in some states
 - may work within an agency or in private practice
- **Board Certified Psychiatrist** (M.D., D.O.)
 - has a medical degree and is a licensed physician
 - typically requires 4–6 years of specialized psychiatric training upon completion of medical school
 - is qualified to dispense psychiatric medications, has hospital admitting privileges, and supervises mental health treatment in most psychiatric facilities
 - typically focuses on medication assessment and management vs. therapy
 - may work within an agency or in private practice

A Vision for Your Ministry



Some Key Factors in Starting a Champions for the Brokenhearted Ministry

- The church must have a vision for caregiving.
- There are risks. We do not need to be afraid—we do need to be wise.
- There will be spiritual warfare over this type of ministry and the enemy of our souls (Satan) will try to oppose the work.

Dive Deeper

Adapted from *Lay Counseling: Equipping Christians for a Helping Ministry* by Siang-Yang Tan and Eric Scalise (2016), Zondervan

Three Models for a Ministry in Lay Christian Counseling

- **The Informal, Spontaneous Model**—helping occurs naturally and organically through interactions and relationships already present or possible through existing structures within the organization or church.
- **The Informal, Organized Model**—helping is done by carefully selected, trained, and supervised lay counselors, although through the same existing structures as in the above model.
- **The Formal, Organized Model**—helping occurs through a formalized center or service that can stand on its own or be a part of a larger counseling center within the organization or church.

Five Steps for Building a Lay Counseling Ministry

1. Become familiar with and choose the most appropriate model for the organization or church.
2. Garner support for the vision and model from appropriate leadership within the organization or church.
3. Screen and select potential lay Christian counselors.
4. Provide a structured training program for lay counselors that includes both didactic and experiential learning components.
5. Develop programs or ministries where the trained lay Christian counselors can be utilized.



Servant Leaders: Ambassadors of Reconciliation



Servants First

- Our leadership flows out of a sense of calling by God to people who are broken and hurting.
- The term “servant leadership” was first coined by researcher and ethicist Robert Greenleaf in the 1970s, and is defined by some of the following characteristics:
 - **Listening**—the motivation to actively listen to others (both the spoken and unspoken words) and to support them in appropriate ways
 - **Empathy**—the ability to understand others on a deeper level while showing respect and unconditional love
 - **Healing**—the process of positive conflict resolution, reconciliation, and restoration within a relational context
 - **Awareness**—the ability to view situations from a more integrated and holistic position that is based on values and ethics
 - **Persuasion**—the refusal to use power or position in a coercive or forced manner, but rather seeks the path of genuine relationship
 - **Conceptualization**—the ability to think beyond day-to-day problems, realities, and limitations in a way that is reflective
 - **Foresight**—the ability to learn from the past, anticipate potential outcomes, and make needed adjustments and course corrections

- **Stewardship**—the commitment to maintain the trust and goodwill of others through competence and dedication that seeks the greater good of another, an organization, or cause
 - **Commitment**—the willingness to focus on and attend to the personal, professional, and spiritual growth of others
-
- Robert Greenleaf rejected the power-centered authoritarian leadership style that was prevalent in most organizations and founded the Greenleaf Center for Servant Leadership.
 - **“The servant leader is servant first.** *It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. The difference manifests itself in the care taken by the servant first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?”*



The Highest Calling

- *“The LORD will rescue his **servants**; and no one who takes refuge in him will be condemned.” (Psalm 34:22)*
- *“Jesus called them together and said, ‘You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your **servant**, and whoever wants to be first must be your slave—just as **the Son of Man did not come to be served, but to serve**, and to give his life as a ransom for many.’” (Matthew 20:25–28)*
- *“But now we have been released from the Law, having died to that by which we are bound, so that we **serve** in newness of the Spirit and not in oldness of the letter.” (Romans 7:6 NASB)*
- *“What, after all, is Apollos? And what is Paul? Only **servants**, through whom you came to believe . . .” (1 Corinthians 3:5)*
- *“This, then, is how you ought to regard us: as **servants** of Christ and as those entrusted with the mysteries God has revealed.” (1 Corinthians 4:1)*

- *“Such confidence we have through Christ toward God. Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as **servants** of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” (2 Corinthians 3:4–6 NASB)*
- *“For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your **bond-servants** for Jesus’ sake.” (2 Corinthians 4:5 NASB)*
- *“You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, **serve** one another humbly in love.” (Galatians 5:13)*
- *“Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are **servicing**.” (Colossians 3:23–24)*
- *“Each of you should use whatever gift you have received to **serve** others, as faithful stewards of God’s grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone **serves**, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.” (1 Peter 4:10–11)*

Dive Deeper

Rescuing vs. Biblical Serving

- **Rescuing**

- It makes me feel good.
- It makes me feel wanted.
- It makes me feel needed.
- It makes me feel accepted.
- It makes me feel successful.

*“We who are strong ought to bear with the failings of the weak and not to **please ourselves**.” (Romans 15:1)*

- **Biblical Serving**

- It fulfills the real need(s).
- It fulfills the purpose of reconciliation.
- It fulfills the heartbeat of God.
- It fulfills the law of Christ.
- It fulfills the Great Commission.

*“The thief comes only to steal and kill and destroy; I have come **that they may have life**, and have it to the full.” (John 10:10)*



The Ministry of Reconciliation

- “All this is from God, who **reconciled us** to himself through Christ and gave us the **ministry of reconciliation**: that God was **reconciling the world** to himself in Christ, not counting people’s sins against them. And he has committed to us the **message of reconciliation**. We are therefore **Christ’s ambassadors**, as though God were making his appeal through us. We implore you on Christ’s behalf: **Be reconciled** to God.” (2 Corinthians 5:18–20)

- In one sense, all ministry can be seen as falling under the umbrella of reconciliation.

Some individuals need to be reconciled with

Some individuals need to be reconciled with

Some individuals need to be reconciled with



Plenipotentiary Leadership

- Through a series of lectures given at Yale in 1928, the Rev. James Freeman extolled the leadership role of a Christian ambassador. He made the distinction that while other leaders draw their power and influence through a particular agency, institution, or character trait, those who embrace this ministry orientation are granted authority through the Word of God, thereby transcending time, culture, and the human condition (Freeman, 1928).
- The title of ambassador is actually derived from a Celtic word that means, “**servant**” and was first used in this manner by Charles V in the middle of the 16th century. It later found its way into the Germanic languages and Old English as “ambeht” or “servant messenger.” An ambassador or **plenipotentiary** is “**a diplomatic agent vested with full power to transact business.**”

The Role of An Ambassador



Becoming Ambassadors for Christ

- Ambassadors are _____.

*“But you are a **chosen** people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.” (1 Peter 2:9)*

- Ambassadors are _____.

*“A **faithful** envoy brings healing.” (Proverbs 13:17 NASB)*

- Ambassadors are _____.

*“It is required of stewards that one be found **trustworthy**.” (1 Corinthians 4:2 NASB)*

- Ambassadors are _____.

*“But just as we have been approved by God to be **entrusted** with the gospel, so we speak, not as pleasing men, but God, who examines our hearts.” (1 Thessalonians 2:4 NASB)*

- **Ambassadors are** _____ .

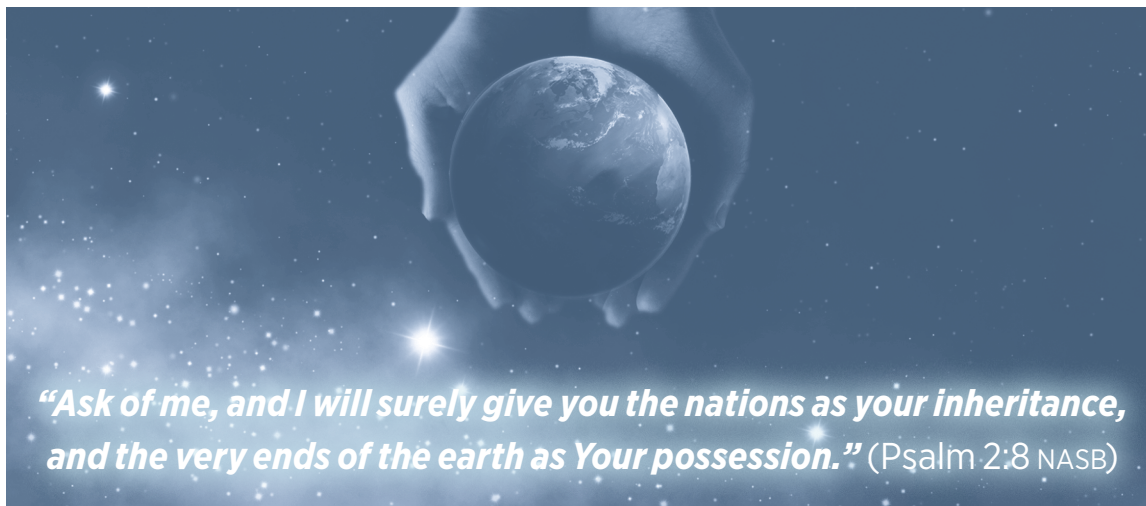
*“In all things show yourself to be an example of good deeds, with purity in doctrine, **dignified**, sound in speech which is beyond reproach.” (Titus 2:7-8 NASB)*

- **Ambassadors are** _____ .

*“The tongue of the **wise** makes knowledge acceptable, but the mouth of fools spouts folly.” (Proverbs 15:2 NASB)*

- **Ambassadors are** _____ .

*“When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he **sent them out** to proclaim the kingdom of God and to heal the sick.” (Luke 9:1-2)*



“Ask of me, and I will surely give you the nations as your inheritance, and the very ends of the earth as Your possession.” (Psalm 2:8 NASB)

 **Dive Deeper**

François de Callières, ambassador at large for France in the early 18th century and heralded for refining the art of diplomacy, articulates an almost biblical view of a person's calling as an ambassador:

“He must therefore divest himself, in some measure, of all his own sentiments, and put himself in the place of a Prince with whom he treats; he must as it were transform himself into this person, take up his opinion of things, and his inclinations, and then, after he has known the Prince to be what he is, let him say thus within himself: If I were in the place of this Prince, with the same power, the same passions, and the same prejudices, what effect would those things produce in me which I have to lay before him?”
(de Callières, 1708).

Christian servant leaders also derive their power and ministerial authority from a “Prince,” the Prince of Peace. By God’s grace, may we hold that honor in high esteem at all times.

Seeing Through God’s Eyes

 **God Looks at the Heart**

- **How God Looks at Us:**

“For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.” (1 Peter 1:23)

- **How God Looks at Others:**

“The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart.” (1 Samuel 16:7)

 **Seeing Ourselves and Others through the Eyes of Christ**

THE EYES OF CHRIST by Eric Scalise (1991)

The world saw only that Jesus was eating with tax gatherers and sinners . . .
but Jesus saw people in need of the great physician.

The world saw only a blind beggar named Bartimaeus, shouting above the crowd and disturbing those around Him . . . but Jesus saw a man reaching out in faith and in need of mercy.

The world saw only a group of children, annoying the Master . . . but Jesus saw their innocent trust and a kingdom that belonged to such as these.

The world saw only a crooked tax gatherer named Zacchaeus, becoming rich through the suffering of others . . . but Jesus saw a man ready to be broken with an act of repentance.

The world saw only the crowds pressing in on Him from all sides . . . but Jesus sensed the touch of His garment by a trembling woman.

The world saw only five loaves and two fish to feed so many . . . but Jesus saw a great multitude hungry and in need of compassion.

The world saw only the woman caught in the very act of adultery and deserving condemnation . . . but Jesus saw a daughter in need of forgiveness.

The world saw only a robber crucified as a common thief . . . but Jesus saw a lost soul worth dying for.



The world sees only a man dying with AIDS and whispers that he probably deserves it . . . but Jesus sees someone who's alone and afraid of dying.

The world sees only the alcoholic, lost and groping in the darkness . . . but Jesus sees someone whose life can be restored.

The world sees only the Christian leader who has stumbled badly and fallen before the eyes of so many . . . but Jesus sees someone who is worthy of His grace and help in time of need.

The world sees only the prostitute standing on the corner . . . but Jesus sees a little girl who was sexually abused and desperate for a father's love.

The world sees only the rebellious teenager wanting to end his life . . . but Jesus sees someone who has never been accepted and starving for approval.

The world sees only the color of someone's skin . . . but Jesus sees a vessel fearfully and wonderfully made, created in the image of Almighty God.

The world sees only the woman who is always anxious and depressed . . . but Jesus sees the single mom struggling to survive and needing the support and understanding of others.

The world sees only the throwaways in prison, the crippled, the poor and the homeless . . . but Jesus sees precious souls that have yet to be invited to the banqueting table.



The Power of a Seed

- *“The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all other seeds, yet when it grows, it is the largest of garden plants and becomes a tree . . .” (Matthew 13:31-32)*



- *“Truly I tell you, if you have faith as small as a mustard seed . . . nothing will be impossible for you.” (Matthew 17:20)*

 **Dive Deeper**

A Closing Prayer

“That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, and to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.”
(Ephesians 3:16–21 NASB)

Are You Ready?



Suggested Resources

Life is full of challenges, yet there is hope. The *Keys for Living Library* provides biblical truth and practical help for more than 100 topics to help you overcome difficulties, grow in maturity, and move forward in life.

Throughout this session, various publications from the *Keys for Living Library* were mentioned. For your convenience, we've compiled a list of these resources to which you may want to refer for further study.

[Abortion Dilemma](#)

[Alcohol & Drug Abuse](#)

[Anorexia & Bulimia](#)

[Caregiving](#)

[Childhood Sexual Abuse](#)

[Counseling](#)

[Depression](#)

[Divorce](#)

[Ethics & Integrity](#)

[Leadership](#)

[Overeating](#)

[Reconciliation](#)

[Spiritual Warfare](#)

[Suicide Prevention](#)

[Violence](#)



SESSION 10 NOTES

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REFLECTION

“Search me, God, and know my heart . . .” (Psalm 139:23)

It is important to take time to reflect on and pray about what you are learning and to look for God’s presence in your life. More than 400 years ago, St. Ignatius of Loyola encouraged prayer-filled mindfulness by proposing what has been called the “Daily Examen.” An examen is designed to intentionally set aside time for reflection and prayer to allow the Holy Spirit to give us wisdom and insight by “examining” a particular experience, event, day, etc. It is a technique of prayerful reflection on the events of a given day in order to better discern God’s presence and His direction in our lives.

This is an adapted version of St. Ignatius’ prayer. For your personal edification and spiritual growth, the following template can help you prayerfully think through what God may be speaking to you as it relates to the *Champions for the Brokenhearted* training session. Here are a few simple guidelines:

1. Be still for a few minutes, settle your mind and your spirit in quietness and become aware of the presence of God.
2. Review the training experience with gratitude. Gratitude is the foundation of our relationship with God. It’s a good spiritual discipline to walk through your day in the presence of God and note its joys and delights.
3. Pay attention to your emotions. Reflect on the feelings you experienced during the training session. Ask what God may be trying to say through these feelings.
4. Choose one feature of the training session and pray from it. Ask the Holy Spirit to direct you to something during the session that God thinks is particularly important for you. It may be a vivid moment or something that seems insignificant.
5. Look toward tomorrow. Ask God to give you light for tomorrow’s challenges.

St. Ignatius encouraged people to talk to Jesus like a friend. End your Reflection with a conversation with Jesus. Ask forgiveness for your sins. Ask for His protection and help. Ask for His wisdom about the questions you have and the issues or problems you may be facing. Do all this in the spirit of gratitude.



*“We don’t learn by experience alone, but by **reflecting** on the experiences we do have.” —Dr. Mara Crabtree, Regent University*

1. In what ways did you discern the Lord's presence with you as you watched the video presentation?

2. What were your three primary "takeaways" from the video presentation in terms of knowledge, insights and/or principles you learned?

Takeaway #1

Takeaway #2

Takeaway #3

3. What weaknesses, shortcomings, blind spots and/or needs did the Holy Spirit reveal to you during the video presentation?

4. In what ways might you make adjustments in attitudes, daily living and/or your relationships after watching the video presentation (briefly list and explain)?

5. What is/are your praise(s) and thanksgiving(s) for today?

6. What are the ways in which the Holy Spirit is calling you to be, to do and to act, so that you may more truly follow Jesus Christ in the role of a Christian caregiver?

Resources

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- Moore, Thomas, *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life* (rev.). New York, NY: Harper Perennial, 1994.
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- Tan, Siang-Yang, *Shepherding God's People: A Guide to Faithful and Fruitful Pastoral Ministry*. Grand Rapids, MI: Zondervan, 2019.
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