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Book of Lists on Administration

How to organize and lead – particularly self, home and church

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How to Organize Your Life (and family [or other organizations]) Around the Bible

and how to lead your charges for God's glory and their blessing

Proverbs 16:9

God is organized and we should reflect that quality.

A. scriptures

1. Pro. 16:9 (vs. 1-9) plans and flexibility
 - a. "man's heart deviseth..." (ie, set goals, plan, schedule)
 - b. "Lord directeth..." (ie, "be flexible in the hands of the Holy Spirit")
2. Ec. 3:1 (vs. 1-8) [time – deadlines] schedule
3. Ps. 90:12 (vs. 1-17) "number our days"
4. Eph. 5:16 (vs. 15-17); Heb. 11:32b "redeem the time"
5. Rom. 12:8 (vs. 1-8) [attribute – diligence, maintain] "rule with diligence"
6. Pro. 10:4; 12:24; 21:5; 22:29 be diligent [prompt, earnest, thorough]
7. I Cor. 14:33; Ps. 71:1 avoid confusion
8. I Cor. 14:40 orderliness (time and place for everything)
9. [money principles parallel time principles]

B. [derived] principles [presuppositions, philosophy, content of management] God is. God is a rewarder of diligence.

God wrote out his goals (e.g. Rom. 8:29), plans (II Cor. 3:18), and schedules (Gen. 1:5-31), so why do we think we shouldn't?!

"In Him we live and move and have our being" (Acts 17:28). Man's relationship to God is foundational. He is our direction and director, our goal and goal-setter, our priority and prioritizer, our filing system and memory, our scheduler and motivator.

The scriptures are the self-revelation of God. God is known by obedient learning. Ingesting the scriptures leads to faith which is how reality is grasped. He is trustable, sovereign and good (Heb. 11:34-35). We must die to self (daily) (Job 17:11).

Thoroughness (excellence and diligence) is expected of us by God. Time-money also is an aspect of reality (Heb. 11:32b). Thoroughness and time must both be factored into finding God's will.

Man's chief end is to glorify God and to enjoy Him forever. Man glorifies God by trusting Him, enjoying Him, and working out his own salvation (Phil. 2:12). Organizing time (and space) is the out-working (or application) of God's self-revelation.

There is no authority but of God.

C. method – strategy

1. be knowing God; i.e. be mastering the self-revelation of God

2. have a functional large-margin Bible

- a. (master the Bible:) mark, memorize, meditate, master (enjoy – forget not) (Ps. 119:9-16)
- b. mark all sections in your Bible pertaining to certain topics where you have interest. Develop your own marking code* (Phil. 2:13; Ps. 37:4).
- c. mark those things God has taught you in your Bible so that they can be reviewed [for hope, Rom. 15:4, 13] annually (Ps. 78:4-8)
- d. cross reference your life to your Bible by filing in your Bible according to the first verse that pops into your mind (Lk. 12:12).

The scriptures are the warp and woof of your unique life tapestry as you co-weave books, movies, people, experiences throughout life by yielded choices.

3. have a functional system for organizing

- a. make system written, simple, and enjoyable: have a notebook with dividers, calendar, goal lists, people lists, post-it notes, follow-up lists
- b. have goals, plans, deadlines (follow-up)
- c. follow-up

Bible Marking Code

notice	③ memorized	♫ music
double notice	④ to memorize	⚕ health, medicine
↑ prayer	○ research	🍷 food
{ separation	g civil government	♥ love, friends
f family	✓ taught my kids	Ⓚ sports
↓ education: teach, learn	L leadership	F faith
φ money, finances	pp preaching	ad administration

D. where to begin (proceed and end)

- 1. “all things by prayer” (Phil. 4:6)
- 2. mark-master pertinent scriptures (begin with God) [this overview] (Josh. 1:8)
- 3. set goals (Pro. 16:9) (vision statement) – keep posted
- 4. plan (map out how to accomplish goals) – keep it simple, enjoyable (as able) (Lk. 14:28; Pro. 20:21).
- 5. set deadlines (and follow up) (Ec. 3:1; II Cor. 12:20, 21).
- 6. meet with people (know, love, and pray for flock)
 - a. involve – seek their counsel (II Chron. 20:20, 21)
 - b. position wisely, have job descriptions
 - c. make successful, help grow
- 7. evaluate all periodically

E. how to meet with people (Two or more people connecting for a purpose constitutes a meeting.)

II Chron. 20:20, 21

1. have a stated purpose (goal) for each meeting, understood “up front”
2. maintain unity of spirit, diversity of perspective – promote!
3. see that all participate/contribute and all go away win-win (in the spirit of Joshua 1:8 and wisdom and not Pro. 20:14)
4. love, be enthusiastic, optimistic, and motivating (follow leadership, preaching, debate principles)
5. be “ahead-of-time,” punctual at both ends
6. have at least a minimal grasp of parliamentary procedure
7. keep accurate, simple records (minutes, policies, procedures, finances-budget, reports)
8. have minimal but necessary rules (by-laws); leader needs written (and communicated) philosophies

Miscellaneous Observations on Administration

(including leadership and meetings)

1. Pray and trust the Lord
2. Give yes or no answers when possible.
3. Announce more.
4. Don't give reasons unless asked (unless teaching—vision-understanding needed).
5. Listen and learn things at each meeting (list).
6. Things important to one might not be important to others.
7. Trust the Lord as did George Washington.
8. Listen like George Washington; don't respond to some things (immediately, ever).
9. Plan ahead, give recommendations; do what is suggested.
10. Let others get credit, have glory, make points.
11. Be insistent in leadership (on rare occasions) when you're certain.
12. Cut off long speakers.
13. "I don't want to cut off this debate; but I think we've said all this before, covered this territory already, worn out."
14. Be proactive rather than reactive.
15. Polling (informally) is often more efficient than voting.
16. Work from top down; settle broad overview first.
17. Department should do the legwork, provide options; board should then decide.
18. To a degree, department produces agenda, board is not in driver's seat.
19. Delegate but don't abdicate.
20. Call on non-speaking.
21. Assume best (or at least good) motivation (eg. concern for welfare of child).
22. Knock off other less-noncontroversial issues first.
23. "If you let a tired crowd stand, you will lose some."
24. Ask people to do specific tasks.
25. Suggest going in a direction which others don't like (which I don't either) to help/ lead them feel like taking more responsibility.
26. When you have the floor, don't relinquish it until finished.
27. Introduce noncontroversial motions as much as possible.
28. Get to the point, with some sensitivity, be clear and direct.
29. Trust-expect-assume others will do their jobs.
30. "...time for _____ bashing."
31. Speak/preach to persuade (when needed).
32. Don't expect people to do things they can't/don't want to do — find others.
33. Know before meeting what you hope to accomplish in meeting.

[leader: one who causes others to go in his way

[I do: initiate, delegate, observe

Genesis 18:19

LEADERSHIP

(I Sam. 15:8-31 v. 9 note)

I K. 12:7; II Cor. 12:14, 15; Jn. 1:20; Phil. 2:3-8; Num. 27:12-23; Ex. 18; Pro. 8:12, 20; 13:20

1. A leader must know [decide] (be learning) the right way himself.
 - a. He must always do right.
 - b. What is it he wants to do (as a God-called leader, as He has envisioned me)?
 - c. He must then unflinchingly accept responsibility.
 - d. He can't coordinate exclusively.
2. He must communicate that way to others (feed share vision).
 - a. A leader must emphasize "what," not "why." Enemies – nonsupportive – will oppose not only "what," but even more so, your reasoning.
 - what – takes responsibility
 - why – gives responsibility to teachables
 - b. First understand; then be understood (Phil. 2:4; Pro. 13:15).
 - c. Be direct(ive). Look at in eye, and hold steady.
 - d. A leader must not only have a vision, but he also must (be able to) share that vision with those who would follow. This is feeding the flock. He must capture that vision in words.
 - e. "Paint your vision in such bold primary colors no one can misunderstand your intentions."
Ronald Reagan
3. He must want and inspire the flock to go that way. He does this through a) example, b) words [be direct, insist on certain, stir up; provoke (Phil. 3:13-17; Mk 15:11; Lk. 23:5; Heb. 10:24; Acts 15:39; 17:16; I Cor. 13:5)]; and c) force, if necessary.
[Expect opposition (I Sam. 10:26, 27).]
4. His motivation must be love, duty, and service to God and man (Job 16:5; I K. 12:7; 10:8; Pro. 11:14a).
5. He must seek to make others strong and successful, to promote their conformity to Christ, and to allow them to find God's will for their lives (Ps. 28:9; Phil. 3:13-17). [Whom am I discipling right now?]
6. He must seek to permit them as much liberty (and happiness) as possible, and to rejoice in their liberty, except apart from the right way (Jude 4).
7. He must seek to give them as much authority and responsibility as possible, to remove himself as much as God will allow, and to have confidence in them (Phil. 3:13-17).
 - a. "completed staff work" (Phil. 3:13-19); have unity in emphasizing weightier common causes and allowing diversity in lesser (recognize-incorporate strengths of perspective)
8. A leader must have wisdom, self-discipline, courage, humility, humor, anger, patience, and a large capacity for friendship.
 - a. They want a leader they will die for. Soldiers sign up for patriotism, but - they die for their buddies.
9. A leader must decide, plan, initiate, delegate, pray, accept responsibility, and must love duty, honor, and bravery (Ps. 78:9; Dt. 25:2).
10. He must be Spirit-filled, have vision, and be called of God.
 - a. Have a good attitude.
 - b. Keep the big picture in view.
 - c. Lead by preaching – feeding/evangelizing – and/or by administration (exhortation/administration)

The sum of leadership

- 1. trailblaze - go in the (right) way yourself**
- 2. teach - tell others the way**
- 3. tote - motivate them to go in the way**

misc.

Bible terms: leader, prince (5057), captain, governor, ruler

benefits of leadership

1. be right with God (Gen. 6:9,10)
2. minister to, of, for God (Num. 16:9)
3. be a blessing to those around you (Pro. 28:12; 29:2)
4. be a blessing to yourself (I Tim. 2:1,2) “If you don't like what's being served, get in the kitchen.”

Consensus Leadership in an Age of Weak Christianity Particularly Pastoral

Servant Leadership

We believe in servant leadership. “Whosoever will be great (a 'leader') among you, let him be your minister” (Mt. 20:26). All Christians are to be servant-leaders, at least in the sense of leading others to Christ, setting an example, and helping in the solution of problems. Also, some (if not all) are called to leadership positions, such as parent, elder, boss, president, or pastor. Those in these roles could well be called “servant-leaders” versus “servant-servants,” for those not in those roles.

Confusion exists for some as to the source of direction for leadership. Is direction to come from above, from the Lord, and announced to the people, or is it to come from the people themselves? Of course, it must come from the Lord above, which is not to say that God never speaks through the people. Some of the confusion perhaps will be cleared away as it can be seen that servant leaders have two coexisting leadership roles, which could be distinguished as “consensus” leadership and “non-consensus” leadership.

Consensus Leadership

Scriptural “consensus” leadership is characterized by consulting with all involved before finalizing such things as plans and schedules, and even a certain level of direction and goals. It is not characterized by the attitude of “this is my judgment, and if you don't like it, you're wrong.” It is both right and wise to consult with the better thinkers, artists, and mechanics (for examples) within a local “body of Christ” before finalizing decisions. It is not the dialectic; that is, it is not compromising with wrong. It is submitting one to another in the fear of God!

Other elements determined by consensus in a local church setting (most obviously within a congregational system of local church government but properly existing within all systems) include calendar, “standards,” facility, finances, programs (such as outreach), personnel, and roles. Of course, all of these elements must be biblical as well as church constitutional. Local church government is not (humanly) dictatorial. It also is not democratic, but it is rule by law, God's law, the Bible.

The leader is responsible for any decisions of the body. He finalizes decisions and is to be in control. To be a “controller” is good if the one controlling is the one called to be in charge. It is not good if someone not called is the “controller.” Controlling is the essence of being “in charge”! Yet the wise controller does not do the work of the ministry by himself (Eph. 4:11,12). He is eager for his flock to take responsibility - which includes making decisions - as much as their maturity allows. This allows the very growth the leader is seeking!

This “consensus” pattern is seen in the development of the early church. Matters even in the times of the apostles were subjected to the authority of a local body of believers (Acts 15:22). Even Paul appeared to respect that rule (Acts 15:1-6). New Testament letters were written to the saints of a specific locality (e.g. Col. 1:2), the local church body was responsible for church discipline (I Cor. 5:1-13), and the church body was to be “the pillar and ground of the truth” (I Tim. 3:15). One of the greatest verifications of the canonicity of certain writings was the acceptance or rejection of these writings by the large part of the Spirit-filled body of believers.

Non-consensus Leadership

Scriptural “non-consensus” leadership in a local assembly centers around the pulpit. It is the “ruling elder” (I Tim. 5:17; Heb. 13:7, 17), the one responsible for what is heralded from the pulpit (and the other curriculum

of the local assembly such as Sunday School material), who has the greatest responsibility for “non-consensus” leadership. This is the area most closely approximating the “apostolic – only” element of “I conferred not with flesh and blood” (Gal. 1:16). The pastor does not consult a committee (of the whole) or survey the community’s needs to determine the content of his preaching. The pastor also has executive responsibility to see that the preaching is being applied, and not just heard. These things are to be done in the spirit of II Timothy 2:24-26.

While specific church-wide standards (applications of scripture) are rightly and necessarily promulgated and maintained through the pulpit, the wise pastor seeks to equip his saints with the clear scriptural principles (“macro-management”) which they can then apply (incorporate) into their spheres of influence (authority) (“micro-management”).

Certainly even in this area, the wise man is open to counsel and is under authority to the clearly-revealed Word of God. He is to be humbly open to being taught out of the scriptures by any man. As he is convinced by reasoning from the scriptures and enlightenment of the Holy Spirit, the Spirit-filled pastor will happily and wisely submit. (A godly leader will seek to be decisive, assertive, and humble.)

No “non-senior-pastor” preacher ought to knowingly enter a pulpit and preach theology, philosophy, or conviction contrary to that of the one who is responsible before God for that pulpit, without first checking with that one. A wise pastor responsible for his pulpit will be as wide, and as narrow, as the scriptures allow. He will allow for as wide a range as possible in varying interpretations by God-fearing, knowledgeable proclaimers. But, he will not tolerate heresy or that which harms that local assembly with which he has been entrusted (Ex. 32:1; I Cor. 10:11).

Conclusion

“Consensus leadership” is often disparaged, and yet it parallels the scriptural pattern. “As many as be perfect, be thus minded and if in anything ye be otherwise minded, God shall reveal even this unto you” (Phil. 3:15,16). “Submitting yourselves one to another” (Eph. 5:21), and “all one body we” are principles which underlie this truth. Christ is to be recognized as the head of even that local assembly of believers, and no “under-shepherd” or “first mate” is to usurp that role. This scriptural thinking is part of the necessary balance in biblical leadership and will not weaken leadership or judgment or conviction in this anti-authority generation. “Let every man be fully persuaded in his own mind” (Rom. 14:5), but not “every man did that which is right in his own eyes” (Judges 21:29).

A most helpful passage for those servant-leaders who desire to exhibit godly leadership is II Timothy 2:24-26:

“And the servant of the Lord must not strive; but be gentle unto all [men], apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And [that] they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

Leadership in the Home and Church

Christ is the head of the church, and He is to be our leader! It is my desire as pastor to lead each one in this local assembly to depend on Christ, to be daily in the Word and given to prayer, to be separating from false doctrine and false practice unto the Lord, and to be developing God's wonderful evangelizing-discipling-evangelizing cycle. It is my desire to have Scripture/Word/Christ lead us individually and corporately (as a church). (This is God's plan to "revolutionize" the world.)

God appoints human leaders to be in charge of organizations (Ps. 75:6-7). It has been said that somebody is always in charge of an organization. Often the one in charge "in fact" – the de facto leader – is also the lawfully-designated one – the leader de jure. Sometimes the one in control is not the one with the title or position. (This is not a good situation!) God has made clear that in the family the husband and father is the leader de jure and is to be the leader de facto as well. He also makes clear that there is a connection between ruling in the home and ruling the church (I Tim. 3:4-5). While different forms of church government divide authority differently, a consideration of ruling in the home will shed light on ruling in the church.

Who is to be "in control" in the home? The man is to "rule well his own house" (I Tim. 3:4). Of course, Christ is the head of the man (I Cor. 11:3), but God holds the man responsible for the household decisions – that is what headship is! Abraham was exemplary as one who "will command his children and his household after him" (Gen. 18:19). While the man might, on occasions, allow his wife's thinking to be followed, he is the one who makes that decision of what thinking will be followed, and he is the one responsible for that decision and its consequences. If the wife's thinking leads to disaster, it is the one responsible for the decision (the man) who is responsible! Furthermore, it is the man's responsibility to determine what is God's will for the family – not his own will. But with these thoughts in mind, things are always to be done the man's way, the head's way!

In like manner, when someone calls the church and asks to speak to the one "in charge" (or "responsible" or "in control"), the pastor (or designee) is put on the phone. Constitutionally (CBC), the pastor is responsible for the pulpit which provides leadership (teaching and philosophy) for the church. He also is chairman of the official board which is the executive of the congregation. While there is not a one-to-one correspondence between family government and church government, there are similarities in responsibility and control. God will hold the pastor especially responsible for the doctrine and practice of the flock.

We become better leaders for God in the church, and prepare our sons to become leaders for God, as we learn to take scriptural responsibility at home, applying scripture for our families and ruling in the fear of God (II Sam. 23:3).

How is Christ the head of this local assembly, practically speaking?

Christ the Head of the Church

Eph. 1:22; 5:23; Col. 1:18; Rom. 13:7; Pro. 16:9

Christ is the head of the church (both local and universal) which means that direction [(as well as encouragement, et al)] should come from Him. How does the local church maintain Christ's headship in relationship to His flesh-and-blood "under-shepherd", the "senior pastor", [appointed by God for the local church and the one responsible for the pulpit?]? The answer follows!

Christ is the head of each local church through the faithful preaching of the Word! The under-shepherd seeks the face of the Lord and searches the Scriptures for messages from God. The under-shepherd then preaches his understanding (and application) of the "mind of Christ" [the Word of God] to the flock. The flock (individuals) responds then in one of two God-honoring ways: 1) they happily put into practice the preached direction [Word] of God or 2) they humbly ask a clarification on what was preached [give back a better exegesis (and/or application) in their opinion] by the one in authority, maintaining respect for the pastor-teacher office (Eph. 4:11; I Pet. 4:10-11). [This is the check on human frailty.]

If one of the flock has a question concerning the preached mind of Christ, he should approach the pastor regarding that concern. The issue then is prayerfully considered, and then "debated" to an agreed-upon "mind-of-the-Lord" position. If difference persists, the one in authority (the pastor) must bear the responsibility for the settled position. (Of course, given the level of seriousness, the one under authority may humbly appeal to the church board and/or congregation and/or other hierarchy).

[While the pastor does have such "buck-stopping" authority, he can never "command another's conscience" in private matters. (There are rare times for simple, undiscussed commands, and of course, all things by prayer! This practice should be followed concerning all matters of faith and practice promulgated by that local assembly)]

Church Board Philosophy

1. The pastor is the undershepherd of the local assembly and serves as chairman of the official board in the context of the (1) Bible, (2) CBC constitution, and (3) “Consensus Leadership” article.
2. The board is to maintain unity of the Spirit (Eph. 4:3) and diversity of perspective (Rom. 12:4, 5; Eph. 4:11-13).
 - a. The purpose of board meetings is to finalize business. Minutes include only finalized actions and items deemed important to keep from “reinventing the wheel” and to maintain direction. Agendas are given out ahead of time and no items are to be brought up at the meetings unannounced - especially anything controversial. Items for the agenda are to be given to the chairman ahead of time, allowing sufficient time to resolve preliminary (controversial or time-conserving) issues. (Items brought up at the meeting without prior approval of the chair will be tabled to give sufficient time to resolve preliminary issues. If there is obvious unanimity and peace on a forgotten item remembered, the chairman may choose to address the issue (given consensus).)
 - b. Board meetings should be times of refreshing in the Lord, and not times of dread. The purpose of these meetings is not fellowship and multiplying of words, although the former will occur and the latter will need vigilant monitoring. Agendas should be prayed and thought through before the meeting by every participant. Discussion during the meeting should be limited (mostly) to items which pertain to every person present. Items pertaining to less than the full board should be discussed outside the board meeting. Board meetings generally should last under an hour, no more than one-and-a-half hours.
 - c. Diversity of perspective should be promoted by all being encouraged to speak. Garrulousness should defer to quietness. The chairman (and all) should notice “non-contributing” and call on them. None should be forced to speak if he has no different perspective. Silence is agreement on a board.
3. The role of the board member includes support, example, and governance. Support includes listening, understanding (philosophies), praying, encouraging, being loyal, giving counsel, and studying. Example includes word, conduct, love, attitude, faith, purity, hospitality, holding fast the faithful Word as taught, and exhorting and convincing gainsayers. Governance includes inspecting all policies, actions, and other aspects of CBC/LCA including approving handbooks, calendars, and budgets. (An individual board member (on any board) has no board authority unless he has been so authorized on a particular point by the board.) A board member is one who is taking responsibility.

How to Develop Leadership/Get Help

1. Pray for such laborers.
2. Preach and teach hard (envision, cultivate desire, and show how).
3. Preach/teach to take responsibility, initiate, think.
4. Have a vision-agenda \wedge communicate it regularly.
5. Take advantage of the training times given you which are not on your schedule.
6. Ask for general and specific help; ask for volunteers.
7. Give assignments/delegate – follow up.
8. Seek to fulfil their agenda; ask for their counsel; serve them.

Roberts Rules of Order Simplified Rules of Order

Principles of Parliamentary Procedure

1. The purpose of parliamentary procedure is to make it easier for people to work together effectively and to help groups accomplish their purposes. Rules of procedure should assist a meeting, not inhibit it.
2. A meeting can deal with only one matter at a time. The various kinds of motions have therefore been assigned an order of precedence (see Table 1).
3. All members have equal rights, privileges and obligations. One of the chairperson's main responsibilities is to use the authority of the chair to ensure that all people attending a meeting are treated equally—for example, not to permit a vocal few to dominate the debates.
4. A majority vote decides an issue. In any group, each member agrees to be governed by the vote of the majority. Parliamentary rules enable a meeting to determine the will of the majority of those attending a meeting.
5. The rights of the minority must be protected at all times. Although the ultimate decision rests with a majority, all members have such basic rights as the right to be heard and the right to oppose. The rights of all members—majority and minority—should be the concern of every member, for a person may be in the majority on one question, but in the minority on the next.
6. Every matter presented for decision should be discussed fully. The right of every member to speak on any issue is as important as each member's right to vote.
7. Every member has the right to understand the meaning of any question presented to a meeting, and to know what effect a decision will have. A member always has the right to request information on any motion he or she does not thoroughly understand. Moreover, all meetings must be characterized by fairness and by good faith. Parliamentary strategy is the art of using procedure legitimately to support or defeat a proposal.

Table 1.

Order of Precedence of Motions

Rank	Motion	may int. spkr	2 nd req'd	may debate	may amend	may recons.	majority req'd	2/3s req'd
1.	Fix time to adjourn		X		X	X	X	
2.	Adjourn		X				X	
3.	Recess		X		X		X	
4.	Question of privilege	X	X(1)	X	X	X	X	
5.	Orders of the day	X						X(2)
6.	Table		X				X	
7.	Previous Question		X			X(3)		X
8.	Limit/extend limits of debate		X		X	X		X
9.	Postpone to a certain time		X	X(4)		X	X(5)	X(5)
10.	Refer		X	X(6)	X	X(7)	X	
11.	Amend		X	X	X(8)	X	X	X(9)
12.	Postpone indefinitely		X	X		X(10)	X	
13.	Main motion		X	X	X	X	X	

Table Notes

1. If a formal motion is made.
2. Must be enforced on the demand of any member unless the orders of the day (agenda) are set aside by two-thirds vote. If chair's ruling is challenged, majority vote required.
3. Can be reconsidered but only before the previous question has been put.
4. Only as to propriety or advisability of postponing to a certain time.
5. Requires two-thirds majority if postponed to a later time in the same meeting (amends the agenda). If postponed to a subsequent meeting, then only a simple majority required.
6. Only as to propriety or advisability of referral.
7. Can be reconsidered if the group to which the matter has been referred has not started work on the matter.
8. An amendment to an amendment is not itself amendable.
9. A motion to amend the agenda requires a two-thirds majority.
10. Can be reconsidered only if the motion is passed.

Review of the (Sacred) Literature on Writing a Constitution

I Samuel 10:25

What are the characteristics of a good constitution? What should be included?

- impartial Ex. 12:49; Num. 15:16,29 one law for home born and stranger of God Ex. 13:9; 16:4; 24:12; II Chron. 6:16; Ps. 78:5; Ho. 4:6
- righteous Dt. 4:8 vs. 1-9 what nation so great
- written (and followed) Dt. 29:29; Ex. 24:12; Dt. 17:18; 31:9
- written very plainly Dt. 27:8; 30:11-14
- has penalties Dt. 28:61; Ezra 7:26
- possible to do Dt. 29:29
- does not contain everything Dt. 29:29
- but does contain enough Dt. 29:29 (to make bk. Dt. 31:24)
- concerned with finances — pay Neh. 12:44 (people are blessed by serving leaders) gives God's way Rom. 4:15, 16
- consistent with reality; not divorced from context of reality Jn. 1:17; Rom. 2:13; 3:19
- contains building plan Ex. 43:12 (the law of the house)
- contains matters of great weight Mt. 23:23
- doesn't purport to be everything Acts 13:39; Rom. 3:20; Gal. 3:10-25
- makes recourse(s) clear Acts 19:38
- honors God Rom 2:23; 10:4 Christ is the end of (law is not end – like referee, to be in background; to accomplish end)
- holy, spiritual, good Rom. 7:12, 14, 16
- promotes love Rom. 13:10; Gal. 5:14, 23; 6:2
- amendable Heb. 7:12
- identifies some positions Heb. 7:28

What is its purpose?

- (to) prove us Ex. 16:4
- keep us humble Dt. 17:20
- keep us on right path Dt. 17:20
- prolong our days Dt. 17:20
- enable us to receive promises Dt. 27:3
- cause us to fear God Dt. 28:58; 31:12
- give us courage II Chron. 15:8
- encourage II Chron. 31:4
- promote liberty Jms. 1:25
- give us success Josh. 1:8; II Chron. 31:21
- be a blessing (financial) Neh. 12:44; Pro. 29:18; Jn. 7:49 (cursing)
- shed light on life issues Pro. 6:23
- show us reality Rom. 2:12, 13
- deliver from snares Pro. 13:14; Jer. 44:23

What are our responsibilities toward?

as under (“we the people”)

- obey Dt. 17:11; 27:26; 30:14, 10; 31:12

- hear, learn, fear (God) Dt. 31:12
- recognize its intent, spirit Jn. 7:23; Rom. 2:20; I Tim. 1:7
- know it Jn. 7:49
- believe it Acts 24:14
- walk in Spirit Rom. 8:2-4; Gal. 5:18, 23
- love Rom. 13:10
- applies to all Heb. 9:19

as administrators of

- (to) declare Dt. 1:5; 4:44; Ps. 78:1
- read, ...to fear God, (keep, do) Dt. 17:19, 20; II K. 23:24
- write Dt. 17:18; 27:3
- obey Dt. 17:19, 20; II K. 23:24; Zeph. 3:4
- recognize its intent Rom. 2:20
- have wise men who know it Es. 1:13
- take care of employees Neh. 12:44
- make clear to people Neh 8:7, 8
- administer penalties Ezra 7:25, 26
- consider reorganization II Chron. 31 (include finances)
- lead people to keep II Chron. 14:1-5
- do not forsake when established II Chron. 12:1
- restore (rule by law) II K. 23: (Josiah); II Chron. 15:3 (Asa); 11 Chron. 31 (Hezekiah)
- repent II K. 22:11
- have a board Dt. 31:4-13
- have assistants write very plainly Dt. 27:8; Ezra 7:6
- have read to people Dt. 31:11
- put somewhere where it will be remembered Dt. 31:26; II K. 22:8

miscellaneous

- it can be bad Ps. 94:20 (frameth mischief...) it is good I Tim. 1:8
- disarray is sign of not following Jer. 44:23; La. 2:9; Heb. 1:4
- Holy Spirit necessary to keep it Jn. 1:17
- limited: not ultimate hope – God is Acts 13:39; Rom. 3:20; 6:14; 8:2-4
- a devout man according to Acts 22:12
- recognize role of belief Acts 24:14; Rom. 3:31; Gal. 3:12
- problem if no law Rom. 4:15, 16
- sometimes necessary to die to law (Articles) Rom. 7:1
- way to gain new members I Cor. 6:21
- avoid strivings about the law Titus 3:9
- Spirit-led people follow Gal. 5:18, 23

terms:

commandments

judgments, precepts

ordinances

Strong's Definitions

law		
8451	to-tawp	a precept or statute, esp. the Decalogue or Pentateuch – law (from “to point out”)
3551	nom-os	(to parcel out, especially food for grazing to animals); law (through the idea of prescriptive usage), gen. (regulation), spec (of Moses [includ. the volume]; also of the Gospel), or fig. (a principle): law
statute		
2706, 8	khoke	forever, observe an enactment; hence an appointment (of time, space, quantity, labor, or usage) – appointed, bound, commandment, convenient, custom, degree(-d), due, law, measure, necessary, ordinance(-nary), portion, set, time, statue, task
no NT		
constitution		a written instrument embodying the rules of an organization (my definition)

**How to Prepare a Sermon to Lead Your Flock
(family, class, congregation, etc.)**

Feed the Flock: Discover a Sermon in the Text

1. Survey the historical context.

2. Observe the larger literary context.

3. Resolve any significant textual issues. “What does it say?” precedes “what does it mean?”

4. Determine the meaning of any crucial words. Discern the one meaning that the author intended.

5. Analyze the syntax. Analyze the thought pattern through how words, clauses, and phrases are put together to better discover meaning.

6. Determine the structure. Outline. Restate the author’s argument.

7. Determine the key thought of your passage.

a. List the main ideas.

b. Identify the key thought, the pivotal principle which is relevant in all cultures to every Christian.

c. Search for specificity in the application of that principle to that audience.

d. Determine the purpose of your message.

8. Derive a homiletical outline from the text. Highlight the purpose. Use key words.

9. Write a manuscript. Read three times; return to outline, with written-out transitions; reread manuscript two times.

10. Pray and preach with all your might. Have the people pray the purpose of the sermon before it is preached.

How to Lead Through Persuasion (Debate Principles)

Affirmative Case Writing

Resolution _____

Topicality: (define key terms of resolution): is the case consistent with the intent of the resolution?

(qualitative – character; quantitative – extent of problem)

Case Harms (Minimum of two and maximum of four): what is wrong with status quo? What problems will your plan eliminate?

1. _____
2. _____
3. _____
4. _____

(structural; attitudinal)

Case Inherencies (Minimum of two and maximum of four): root cause, barriers What keeps problems (harms) from being solved? (often ultimately unknown)

1. _____
2. _____
3. _____
4. _____

Plan Outline:

BOARD (actors; agency: who will do it?):

MANDATES (actions: what will they do?):

FUNDING (how will the agency receive funds; and how much?):

ENFORCEMENT (how will the plan be enforced?):

THRESHHOLD DATE (immediacy: how soon will this take effect?):

Solvency: You must cover identified harms and barriers. Match solution to each.

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

Advantages: What other benefits will your plan give (unique, significant, impacting)? Show link—how it arises from plan (uniqueness)—and impact—why it is important, why “I care.”

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

Terminology of Persuasion

Debate Vocabulary - terms and concepts

advantage: a desirable beyond solvency

a fortiori *NL from the stronger (argument):* with greater reason or more continuing force, used in drawing a conclusion that is inferred to be even more certain than another (the man of prejudice is, a fortiori (more certainly), a man of limited mental vision) (inference is more certain than assumption)

ad hominem *NL to the man:* appealing to prejudice (over intellect); attacking the person (character) rather than the issue

analogy: reasoning that if two or more things agree with one another in some respects, they probably will agree in others

analysis *NL to break up:* separation of a whole into its parts

barriers: something significant that blocks, stops, or hinders which is part of the status quo

causality: relationship between the reason for an effect and the effect; what causes something to happen

correlation: relationship between two or more things which tend to vary together more than what would be expected by chance

deductive: concluding specifics by reasoning from general or universal premises (assumptions)

desirability: quality of being wanted, accomplish purpose

ergo *L because of:* therefore, hence

false alternatives:

harms: what is wrong which required fixing (quantitatively and qualitatively)

inductive: concluding a generalization by reasoning from specifics (assumptions)

inference: a conclusion derived from facts or premises

inherency: the state of being an intrinsic, inseparable, necessary part of a system

ipso facto *NL by the fact itself:* by the very nature of the case

need: an evil or harmful situation in the status quo that the affirmative plan will remedy

non sequitor *L it does not follow:* one statement that does not logically follow another

post hoc (ergo propter hoc) *NL after this* (therefore because of this): the fallacy of arguing cause-and-effect (a causal relationship) from timing (a temporal sequence)

prima facie *L first view*: true, valid, or sufficient on first impression; apparent; legally sufficient to establish the case unless disproved

proof: enough evidence connected with reasoning to lead an audience to believe or act on a persuader's advice

quid pro quo *NL something for something*: something given or received for something else

raison d ' être: reason or justification for existence

reasoning: showing connections (of aspects of reality or perception)

sine quo non *LL without which not*: an absolutely essential or indispensable thing

solvency: the relationship of workability between a policy and its claimed effects

status quo *L state in which*: the existing order

straw man: wrong representation, a weak or imaginary opposition set up only to be easily knocked down (confuted)

syllogism: a form of reasoning involving a major premise, a minor premise and a conclusion

synthesis *to put together*: combination of parts so as to form a whole

topicality: the state of conformity to, in the intent of the resolution

vis-a-vis *face to face*: as compared with; in relation to

an illustration of an aspect of judgment

Torah and the Law of the Land

By Rabbi Shlomo Riskin

“Jerusalem Post” 8/13/99

“Judges and officers you shall make in all your gates, which the Lord your God gives you for your tribes, and they shall judge the people with righteous judgment.” (Deut. 16:18)

One of my gifted students, Yoav Sorek, in an article which appeared in the Israeli journal *Nekuda*, made the following observation about the religio-political state of affairs in Israel: “Our Divine Presence (Almighty God) is Prime Minister of the entire cosmos - but sadly, most religious establishments seek to turn Him into a mere Minister of Religion.”

He also went on to contrast the Torah of the galut (exile) with the Torah of Israel, or more correctly with the Torah of the Tribes. An analysis of a difficult phrase in the opening of this week’s Torah reading of *Shoftim*, which we’ve quoted above, will help illuminate the distinction.

Rashi, sensitive to the fact that “gates” in the bible generally refer to city gates, derives from the verse “Judges and officers you shall make in all your gates which the Lord your God gives you for your tribes” that judges are to be appointed “for each tribe and in each city.”

Nahmanides queries: “But I do not understand the meaning of this text, for since we have appointed courts in each and every city, there are then (automatically) many courts for every tribe.” Indeed, Maimonides apparently believed that courts in each city established, once the Jews entered Israel, superseded the tribal courts which had functioned in the desert. He therefore does not codify tribal courts at all (*Mishneh Torah*, *Laws of Judges* 1,1).

Nahmanides, however, answers the problem in another way, maintaining that when the Torah stresses judges “for your tribes,” it covers the eventuality of one city being occupied by two tribes. A city such as Jerusalem, which was shared by Judah and Benjamin, would require two courts. Hence, according to Nahmanides, two courts in a city would be the exception, whereas according to Rashi the judiciary included city as well as tribal courts throughout Israel; a defendant could choose either of the two.

In order to understand why Rashi emphasizes the importance of a separate tribe-oriented judicial system, which is actually the most compelling literal meaning of the text, it is important to study the concept of justice in Jewish tradition. Despite the conventional wisdom which sees the Talmudic legal system as being objective and precise – “let the law pierce the mountain and the chips (boulders) will fall as they may” - a striking Talmudic passage proves that this is hardly the case.

An incident is recorded of several hired porters who, due to their negligence but without intent to damage, broke a wine barrel which belonged to Rabba bar R. Huna, a wealthy Talmudic sage. Because of the damage, the sage seized their garments. The porters then presented their case before the great sage Rav. Despite the fact that they were at fault, Rav ruled in their favor: the garments must be returned to the porters. Rabba bar R. Huna was surprised. “Is this then the law?!” he queried. “Yes,” replied Rav, citing a verse from *Proverbs*: “You shall walk in the way of the good man...” (2:20) The porters then approached Rav once again and pointed out that “we have worked all day and we are in need; are we to get no wages?” Rav then ordered Rabba bar R. Huna to pay them.

Again the sage asked if this was the law. And again Rav replies in the affirmative, quoting the latter part of the verse: "...and you shall keep the path of the righteous" (B.T. Bava Mezia 83a).

What Rav is teaching is that an authentic judgment must not only decide in accordance with the dry facts but must investigate the complete situation, and therefore must take into account the wealth and learning of Rabba bar R. Huna as well as the poverty of the porters; there are times, says Rav, when going beyond the limits of the law (lifnim meshurat hadin) is the real requirement of the law.

From this perspective, we can better understand the necessity of tribal courts in addition to city courts. The tribe into which one was born determined to a great extent - certainly in biblical times - the profession you entered, the amount of learning you received, the cultural milieu within which you functioned.

For example, the tribe of Dan were warriors, the tribe of Zebulun were seafarers, the tribe of Levi were Torah scholars and Temple functionaries, the tribe of Joseph (Menashe and Efraim) were gifted agronomists and wine producers. Judges must also take into account the cultural background and lifestyle of the litigants; it is almost unfair to expect someone who has lived in a private house to rule about a special "Shabbat" elevator.

I would take this notion of tribal courts a step further. As we have seen, each tribe took responsibility for an aspect of life in Israel. The Bible records that the windows of the Temple were transparent and opened to the outside - reminders that the Divine Presence rested in all of Israel (I Kings 6:4, B.T. Menahot 86b). The lesson is clear: the sanctity of the Temple must seek to inform and elevate every aspect of national and communal life, every one of the tribes of Israel, each in accordance with its function and cultural milieu.

This is only relevant, however, to the Torah of Israel. In exile, Torah is an oasis, an ivory tower rather than an all-encompassing authority which aspires to shape every aspect of life. Exiled Torah must retreat from society in order to shut out the alien influences and preserve the holy spark. Only in Israel do we have the courage, mandate and responsibility to influence and sanctify society in general and every branch of wisdom.

The time has come for us in Israel to return to the courts and the Torah of the tribes; God is not merely our Minister of Religion; He is the King of Kings and Master of all worlds.

Note: Shabbat Shalom is dean of the Ohr Torah Stone colleges and graduate programs, and chief rabbi of Efrat.