

BOOK 6 • DAY 6 — DOMINION & LEGACY



LET THERE BE DOMINION & DELEGATION

How to Hire and Fire Like God

DR GENESIS

GENESIS KINGDOM ENTERPRISES



LET THERE BE DOMINION & DELEGATION

HOW TO HIRE AND FIRE LIKE GOD

Genesis Kingdom Enterprises



LET THERE BE DOMINION & DELEGATION

How to Hire and Fire Like God

Imparting Dominion, Dividing with Honor

Book Six of the “How to Create Like God” series — the I of GENESIS.

“And I will give unto thee the keys of the kingdom of heaven.” — Matthew 16:19

Elder James / Dr Genesis

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Let There Be Dominion & Delegation

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LET THERE BE DOMINION & DELEGATION

HOW TO HIRE AND FIRE LIKE GOD

Genesis Kingdom Enterprises

DEDICATION

*For everyone who has ever had to let someone go —
and for everyone building a team
that will outlive them.*



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What This Book Is

This is the sixth book of the series — and the sixth letter of GENESIS: I, Impart Dominion and Legacy.

Here is what the I means, stated plainly: hiring is imparting dominion to others. Firing is the necessary dividing — done with honor. Both live inside this one letter, because both are about people: the people you entrust with the work, and the people you release from it.

Look at the Genesis Algorithm — the seven actions in their order: move, speak, divide, name, see, bless, rest. Notice that divide and bless sit side by side in God's own pattern. This whole book lives between those two words. Every choosing is a kind of dividing — you divide the called from the crowd. Every dividing must carry blessing — because no one leaves your hand the way no one leaves God's hand: diminished.

Three movements. Part I — The Choosing: how God selects, and how you name the seat before you fill it. Part II — The Imparting: entrusting real dominion, raising successors instead of staffing positions. Part III — The Dividing and the Legacy: how to release people with honor, and why legacy is never a building — legacy is people.

One warning before we begin, and I mean it as honor: this book will not teach you to treat people as instruments. People are not your workforce. They are image-bearers you are privileged to work beside for a season — some for decades, some for months. The God who separated light from darkness also blessed every living thing He released into its domain. Hold both, and you will hire and fire like Him.

How to use this book: read it in order, but implement it in rhythm. Before your next hire, work Part I — pray, name the seat, run the discerning interview. In your next ninety days, work Part II — map the domains, set the weekly return path, begin the succession page. And the next time a release becomes necessary, open Part III before you open your mouth — let the checklist steady you. This is not a book to finish; it is a book to practice. The house you build with it will outlive you — because the house is people.

“And God blessed them, and God said unto them... have dominion.” — Genesis 1:28



The Genesis Equation

One equation frames everything in this book. Learn it here; we will stand on it throughout.

$$\text{Shalom} = \text{Identity} \times (\text{G} + \text{E} + \text{N} + \text{E} + \text{S} + \text{I} + \text{S})$$

- **I — Impart Dominion and Legacy.** The Day people stop being the workforce and become the continuation. Dominion entrusted to others; successors raised; and when a season ends, division with honor — so that nothing God joined to you leaves diminished.
- **Identity multiplies — and every hire brings a multiplier.** Each person who joins your work carries their own identity into your equation. Identity multiplies everything — including the leaks. Hire true, and the whole sum grows. Hire fractured, and the fracture multiplies across everything you built.
- **The zero rule applies to people.** One hire at identity-zero can zero a team. Protect the culture the way Eden's boundary was protected — not with suspicion, but with discernment.
- **Money is the symptom; identity is the root — in hiring too.** A team that underperforms is rarely a skills problem first. Look upstream: the identities in the seats, the clarity of the domains, the truth of the choosing. Fix the people-decisions and the performance follows.

Watch the equation work in a hiring decision. Two candidates for one seat. The first has a dazzling résumé and a fractured identity — brilliant, but blame-shifting, restless, already speaking lightly of their last house. The second has a thinner résumé and a true identity — steady, honest about failure, hungry to grow. Hire the first, and you import a multiplier of fracture into every Day: your systems bend around their politics, your culture thins, your peace leaks. Hire the second, and you import a multiplier of truth: trainable skill rising inside a trustworthy being. The equation does not care how impressive the résumé is. It only asks: what is the multiplier?

- **Run every hire through the equation.** Ask not 'what can they do?' but 'who are they — and what will that who multiply in my house?' The answer to the second question is the only one that compounds.

There is a reason the I sits where it sits — sixth among the Days, just before Shabbat. Every other Day can be built by your own hands: you can generate value, engineer distinction, nurture systems, establish authority, scale. But the sixth Day cannot be built alone. It is the Day the work outgrows the worker — the Day dominion must be imparted because one pair of hands can no longer carry it. Skip the I and the other Days become a monument to you; build the I and they become a movement beyond you.

And notice the compounding. A system serves everyone who touches it — but the people decide what the system becomes. An offer carries your authority — but the people deliver it,

and their identity flavors every delivery. Scale multiplies reach — but it multiplies the team you scaled with, fractures included. The I does not merely add to the other Days; it flows through them. Every person you impart dominion to becomes a multiplier inside every Day they touch — which is why the choosing is the highest-leverage decision in the whole equation, and the dividing the most protected.

■ **The I flows through every Day.** Your systems, offers, and scale are only as true as the people carrying them. Get the choosing right, and every Day compounds. Get it wrong, and every Day leaks — because people are the only Day that walks into all the others.

■ *You can never DO more than who you ARE — and neither can the people you hire.*



PART I

The Choosing

Selection is sacred work — prayer before picking, naming before filling.



02

God Chooses

Before you choose anyone, watch how God chooses. His pattern is the standard — and it does not look like a résumé review.

Begin with Jesus. The night before He named the twelve — the single most consequential hiring decision in human history — He did not hold interviews. He prayed:

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve.” — Luke 6:12–13

All night in prayer — for a decision He would make in the morning. Selection, in God's economy, is spiritual work before it is managerial work. The choosing happens in heaven before it is announced on earth. If the Son of God would not choose His team without a night of prayer, what makes us think we can choose ours on a gut feeling and a good interview?

Pray before you shortlist. Not as decoration — as method. Bring the candidates, the seat, and your own blind spots before God. The wrong hire costs more than salary; it costs culture, momentum, and sometimes the calling of everyone around them.

Then Samuel, sent to anoint a king among Jesse's sons. The prophet looks at Eliab — tall, impressive, kingly — and nearly chooses wrong:

“But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.” — 1 Samuel 16:7

Man looks at the outward appearance: the credentials, the polish, the portfolio. God looks at the heart: the allegiance, the humility, the truthfulness when no one is watching. David was not even invited to the interview — he was in the field, faithful in obscurity, and heaven had already chosen him.

Interview the heart, not just the history. Ask about failure, about conflict, about the season no one saw. Skill answers tell you what a person can do. Heart answers tell you who they are — and identity multiplies.

Check the fruit in obscurity. David's qualification was not a crown; it was faithfulness with sheep no one applauded. The person who is excellent where no one sees will be excellent where everyone does.

And then Bezalel — God's answer to the question 'but what about skill?':

“And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.” — Exodus 31:3

God did not merely find a craftsman for the tabernacle; He filled one. Wisdom, understanding, knowledge, workmanship — the Spirit's filling produced the skill. This is the Genesis order for hiring: God equips for the assignment. So hire for the filling — the teachability, the hunger, the evident grace on a person's life — and trust that skill can be formed around it. You can train hands. You cannot train a heart to be true.

And notice Samuel's patience in the choosing. God walked him past seven sons of Jesse — seven impressive, plausible, wrong answers — before the eighth, the one in the field, was even brought in. The choosing took time, and listening, and the willingness to say 'not this one' seven times. Do not rush past your seventh son. The right person is often not in the room yet — still in the field, still faithful in obscurity — and heaven is in no hurry.

Let God walk you past the obvious. The impressive candidate who interviews brilliantly may be Eliab — refused. Pray for the discernment to keep walking until peace settles, even if it takes seven passes.

One more thing about the twelve: Jesus chose them knowing exactly who they were — including the one who would betray Him. Selection does not guarantee perfection; it guarantees purpose. Your job is not to find flawless people. Your job is to choose prayerfully, look at the heart, honor the gift — and then impart dominion to the ones heaven marks.

And remember: the choosing is the beginning, not the end. After the night of prayer and the morning of choosing, Jesus spent three years with the twelve — teaching, correcting, sending, restoring. Selection starts the relationship; formation finishes it. Do not choose carefully and then abandon casually. The ones you chose in prayer deserve your investment in formation: teach them the vision, correct them in love, send them on small missions — and when they fail, as Peter failed, restore them the way He restored Peter: with a question about love, not a lecture about failure (John 21:15–17).

Choose in prayer; form in patience. The hire is Day 1 of the relationship. Budget the years — the teaching, the correcting, the restoring — before you ever make the offer.

Declaration: I will not choose on appearance. I will pray before I pick, look at the heart, and hire the filled — then entrust them with real work.





Tselem and Demut — Hiring the Image

Before you ever interview anyone, you need to understand what a person IS — because you are not hiring hands. You are receiving an image-bearer. And Scripture gives you two Hebrew words for that reality, sitting side by side in the most important hiring verse ever written:

“And God said, Let us make man in our image, after our likeness.” — Genesis 1:26

Two words. Not one. Image — and likeness. They are not repetitions; they are two different things God put into man, and once you see the difference, you will never interview the same way again.

Tselem (H6754) — ‘image.’ In the ancient world, a tselem was a carved statue set up to represent a king's presence where the king himself was not standing. When God made man His tselem, He was placing His representatives in the earth — carriers of His presence, His capacities: mind that reasons, will that chooses, creativity that makes, moral agency that answers. The image is the CAPACITY. It is what God put IN them — the raw material, the gift, the creative function.

Demut (H1823) — ‘likeness, resemblance, pattern.’ This is the second word, and it points at something different: not what man carries, but what man is BECOMING. Likeness is character in motion — the resemblance growing sharper or duller over time. The image is given at creation. The likeness is grown through a lifetime.

Tselem is the capacity. Demut is the trajectory. Image answers: what did God put IN this person — the gift, the mind, the creative power? Likeness answers: who is this person BECOMING — is the resemblance to Christ growing sharper, or is it fading? One is the raw material. The other is the direction.

Here is why this matters for hiring: most interviews only test the image. Can they do the work? Do they have the gift, the intellect, the polish? Those are image questions — and they matter. But the likeness questions are the ones that determine your future: Are they truthful when it costs them? Do they own failure? Are they growing — or have they been the same person for ten years? You can train capacity. You cannot train trajectory — you can only discern it.

And here is the sobering part — Genesis 5:3:

“And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image.” — Genesis 5:3

Adam reproduced BOTH — his likeness AND his image — into Seth. Understand the law: people reproduce what they are. Your team will, over time, take on your likeness and your image. The impatient leader raises impatient managers. The truthful leader raises truth-tellers. This is why the choosing is the highest-leverage decision in your house — you are not filling a seat; you are seeding a reproduction.

So here is the two-column discernment I want you to run on every serious candidate. Draw two columns on a page — TSELEM and DEMUT — and fill them from everything the discerning interview revealed:

- Column 1 — TSELEM (the image):** Gift-match: does their creative function fit this seat's outcomes? Capacity: the mind, the stamina, the raw ability to grow into the work. Teachability: the image can be shaped — is it soft clay or fired pottery? These you assess with tests, trials, and the small faithful task.
- Column 2 — DEMUT (the likeness):** Truth: do they tell it when it costs them? Humility: can they be corrected without collapsing or counterattacking? Faithfulness: what did they do in obscurity, where no one applauded? Trajectory: are they becoming — sharper, truer, deeper than five years ago? These you discern with the heart questions, the witnesses, and time.

Hire when both columns read true. When the image is strong but the likeness is fading — the brilliant, gifted, deteriorating candidate — hear me: that is the most dangerous hire in the world. Impressive capacity with a declining trajectory multiplies the decline across everything they touch. The zero rule again: identity multiplies, including the leaks.

And when the likeness is growing but the image is still forming — the true-hearted, hungry, not-yet-skilled candidate — do not despise them. That is Bezalel before the filling (Exodus 31:3). That is David before the crown. Hire the growing likeness, then fill the image with training. You can teach hands. You cannot teach a heart to be true — but you CAN recognize a true heart and pour skill into it until it shines.

- Train the image; disciple the likeness.** Skills are taught in the ninety-day ramp. Character is disciplined over years — by your example, your correction, your honor. The hire is the beginning of both.

The Two-Column Discernment

TSELEM — Gift-match to this seat's outcomes:

TSELEM — Capacity and stamina for the work:

TSELEM — Teachability (soft clay or fired pottery?):

DEMUT — Truth-telling when it costs:

DEMUT — Humility under correction:

DEMUT — Faithfulness in obscurity:

DEMUT — Trajectory (sharper than five years ago?):

Declaration: I will hire the image AND discern the likeness — capacity assessed, character discerned, and both growing under my watch.

Pause here. The two columns are not theory — they are a mirror. Let them search you before you use them on anyone else.

Selah — Search Me

1. Look at your last three hires: did you discern the likeness, or only assess the image?

2. Whose trajectory in your house is fading while their capacity still impresses — and what will you do about it this month?

3. What are YOU reproducing into your team right now — your image and your likeness?

Lord, give me eyes for the likeness, not just the image. Show me what I am reproducing — and make it worth reproducing. Amen.





03

Name the Role Before You Fill It

In the beginning of man's authority, there is a naming:

“And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.” — Genesis 2:19

Read it carefully. God brought the creatures to Adam — to see what he would call them. The Creator delegated the defining. And whatsoever Adam called it, that was the name thereof. The name held. Naming, in Genesis, is not labeling — it is authority exercised. To name a thing is to define what it is, and the definition stands.

Now apply it to hiring. Most builders hire backwards: they find a person they like, bring them in, and then spend two years discovering what the role actually is. The seat stays fog; the person guesses; everyone is disappointed. The Genesis order is the reverse — name before you fill. Define the seat with authority before you invite anyone to sit in it.

You cannot fill what you have not named. A vague role attracts vague ownership. If you cannot say what the seat is for, no candidate — however gifted — can succeed in it, because success was never defined.

God Himself models this. On Day 1 He did not merely make light — He named it: ‘God called the light Day, and the darkness he called Night’ (Genesis 1:5). The naming fixed the identity before the filling began. Your roles deserve the same: named, defined, bounded — then filled.

So before you post, announce, or even pray over candidates, write the Seat Card. Five lines, each one an act of naming authority:

1. The Name. The role's title — but as a definition, not a decoration. ‘Head of Client Success’ should mean something exact in your house. If the title could mean three different jobs, it names nothing.

2. The Mission of the seat. One sentence: why does this seat exist? What would go undone in the kingdom if it stayed empty?

3. The Outcomes. Three to five measurable results the seat owns. Not activities — outcomes. The person in this seat succeeds when these are true.

4. The Authority. What can this person decide without asking you? Name it explicitly.

Unnamed authority is authority withheld — and a seat with no authority is a title, not a dominion.

■ **5. The Boundaries.** Where the seat ends. Who they answer to, who answers to them, what is not theirs to touch. Bounded ground is keepable ground — this is the Ground lens of identity, applied to the role.

Write it before you look at a single résumé. Then — only then — bring the named seat before God and ask Him who it belongs to. You will find that naming the role first does something unexpected: it protects the candidates too. The wrong person for a named seat can see the mismatch and walk away with dignity. The wrong person for a foggy seat just drowns slowly, and you both call it failure.

And remember: naming is not a one-time act. Seasons change, and seats change with them — the outcomes that mattered last year may not be the outcomes that matter now. Re-name your seats every season, the way identity itself is re-examined every season: settled, not frozen. A seat card written three years ago and never revisited is not order; it is a monument. Keep the naming alive, and the filling stays true.

Name one more thing — on the Seat Card's companion page: the first ninety days. A named seat with an unnamed beginning still starts in fog. Write the ramp: what they will learn in the first thirty days, what they will own by sixty, what they will decide alone by ninety. The ramp turns the naming into a welcome — the new steward sees not just the domain but the doorway into it.

■ **Name the doorway, not just the domain.** Thirty-sixty-ninety: learn, own, decide. Write it before they arrive, and the first season confirms the choosing instead of confusing it.

The Seat Card

NAME — the role, defined:

MISSION — why this seat exists:

OUTCOMES — 3 to 5 results this seat owns:

AUTHORITY — what they can decide without asking:

BOUNDARIES — where this seat ends:

Watch a seat being named — a worked example. Imagine a growing kingdom business hiring its first Head of Client Care:

NAME: Head of Client Care — defined here as: the guardian of every client's experience, from onboarding to renewal.

MISSION: That no client ever feels unknown, unheard, or stuck — every client carried with honor.

OUTCOMES: 1) Every new client onboarded within seven days, delighted. 2) Renewal rate above ninety percent. 3) Every complaint answered within one business day, resolved within three. 4) A monthly report naming the top three client frictions — with proposed fixes.

AUTHORITY: May resolve any client issue up to \$500 without asking; may redesign the onboarding sequence; hires and counsels the care team with my input.

BOUNDARIES: Does not set pricing, does not promise product features, does not speak for the company publicly. Reports to me weekly; the care team reports to them.

Read that card and notice what it does. The right candidate reads it and feels the weight and the honor of it — ‘this is a real dominion.’ The wrong candidate reads it and quietly opts out — ‘the outcomes expose me.’ The card interviews before you do. Name every seat this concretely, and the choosing half-does itself.

Declaration: I will name before I fill. Every seat in my house will be defined, bounded, and given — before anyone is asked to carry it.





Moses and the Seventy — Sharing the Burden

There comes a moment in every builder's life when the burden outgrows the bearer. Moses reached it in the wilderness — and his honesty about it is one of the most important leadership texts in Scripture:

“I am not able to bear all this people alone, because it is too heavy for me.” — Numbers 11:14

Read that again, slowly. The greatest leader in the Old Testament — the man who faced Pharaoh, who stretched out his hand over the sea — said out loud: I cannot carry this alone. It is too heavy for me. That sentence is not failure. It is the doorway to the next level of leadership. Every leader who refuses to say it stays a bottleneck. Every leader who says it gets to meet the seventy.

God's answer was not to lighten the load. It was to multiply the carriers:

“Gather unto me seventy men of the elders of Israel... and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.” — Numbers 11:16–17

Look at what God did NOT do. He did not give Moses seventy assistants to run errands. He took of the SPIRIT that was upon Moses — the same anointing, the same authority, the same weight of glory — and put it upon them. This is impartation at its deepest: not task-transfer, but Spirit-transfer. The seventy did not get Moses' to-do list. They got Moses' spirit. And with the spirit came the capacity to bear what Moses had been bearing alone.

Impartation is Spirit-transfer, not task-transfer. When you multiply carriers, do not hand them chores — impart to them what is UPON you: the vision, the anointing, the why. Tasks without spirit produce workers. Spirit with tasks produces elders.

Then the gathering: ‘seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them’ (Numbers 11:16). God did not tell Moses to find seventy strangers. He told him to gather the already-proven — men he KNEW, men already serving as officers. The seventy were not discovered; they were recognized. Look inside your house first: the proven ones are already there, already faithful in the small, waiting to be gathered.

And then the beautiful disruption — Eldad and Medad:

“But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them... and they prophesied in the camp.” — Numbers 11:26

Two of the seventy never made it to the tent — they stayed in the camp. And the Spirit fell on them anyway, right there among the tents, outside the structure, outside Moses' line of sight. Joshua was alarmed: ‘My lord Moses, forbid them!’ And Moses answered with the most generous sentence a leader ever spoke:

“Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!” — Numbers 11:29

Hear the heart of a true imparter: Moses was not threatened by carriers outside his control. He CELEBRATED them. ‘Would God that ALL the LORD's people were prophets!’ The leader who has truly imparted dominion does not cage the Spirit within his structure — he rejoices wherever the Spirit rests, even in the camp, even beyond his sight. If your leadership cannot celebrate gifted people you don't control, you have not imparted dominion. You have built a cage.

Here is the 70 principle for your house, in four movements:

- 1. **Admit the heaviness.** Say Moses' sentence out loud, to God and to yourself: ‘It is too heavy for me.’ Honesty is the doorway. The leader who pretends the burden is light stays alone with it.
- 2. **Gather the proven.** Not strangers — the ones you KNOW. The officers already serving faithfully in your house. Recognition before recruitment.
- 3. **Let God do the transferring.** You gather; He fills. Your job is the gathering and the laying-on of hands. The Spirit-transfer is His work — which is why it begins in prayer, not in HR.
- 4. **Don't cage the Spirit.** Celebrate the Eldads and Medads — the gifted ones prophesying in the camp, outside your structure. Would God that ALL your people carried the spirit!

Ask yourself the burden question this week: what am I carrying alone that was never meant for one pair of shoulders? Name it. Then gather your seventy — or your seven, or your two. The burden was never yours to bear alone. It was yours to share with carriers heaven has already prepared.

Declaration: I will not bear alone what was meant to be shared. I will gather the proven, let God transfer the spirit, and celebrate every carrier — in the tent or in the camp.

Before you gather your seventy, let the burden speak honestly. Do not rush past this searching.

Selah — Search Me

1. What burden are you carrying alone right now that was meant to be shared — name it specifically?

2. Who are the proven ones already in your house — the officers you KNOW — waiting to be gathered?

3. Is there an Eldad or a Medad you have been tempted to forbid — gifted, outside your structure — and what would Moses do?

Father, I admit it: it is too heavy for me. Show me my seventy — and give me Moses' generosity toward every carrier. Amen.





04

The Discerning Interview

You have prayed. You have named the seat. Now people come — and the interview begins. Understand what it is: not an interrogation, but discernment. The practiced art of seeing what God sees in a person, for a seat He named.

“He that believeth shall not make haste.” — Isaiah 28:16

Decide slowly. Haste in hiring is unbelief wearing urgency — the fear that the right person will vanish if you take time to discern. But the wrong hire, rushed in, costs years; the right hire, discerned slowly, pays for decades. Let the process take the time truth requires.

Here is the discerning interview, in order — five movements from history to peace:

1. **Look at the history — but do not stop there.** The résumé tells you what they did; it cannot tell you who they are. Read it for trajectory, not just titles: is there growth? Faithfulness in one place before ambition for the next? Increasing weight carried well? A scattered history is not disqualification — but it is information, to be understood with honor.
2. **Listen for the heart.** Three questions, asked slowly and listened to deeply, will tell you more than any résumé. The Heart question: ‘Tell me about a time you failed and it was your fault.’ Listen for ownership without performance — the true take responsibility; the fractured take credit or take cover. The Gift question: ‘What work makes you lose track of time?’ Listen for the creative function, then check it against the seat's outcomes. The Growth question: ‘What are you becoming — and is this seat on the way there?’ A person whose growth runs through your seat will pour themselves into it.
3. **Check the witnesses.** ‘In the mouth of two or three witnesses shall every word be established’ (2 Corinthians 13:1). References are witnesses, not formalities. Ask them about character under pressure — not just competence in comfort. ‘What was this person like on their hardest day with you?’ The answer to that question is the preview of your future.
4. **Test in the small.** ‘He that is faithful in that which is least is faithful also in much’ (Luke 16:10). Before you entrust the domain, entrust a real, small, paid piece of it. Watch faithfulness in obscurity before you grant visibility. How a person handles the small task — the care, the honesty, the follow-through — is the truest interview of all.
5. **Decide in peace.** ‘Let the peace of God rule in your hearts’ (Colossians 3:15) — and rule means umpire. Peace is the appointed decider. If peace will not come, do not force the hire; a hire made without peace will cost you peace later. And when peace does come — clear, settled, unhurried — move with confidence. That is heaven's signature on the choosing.

A final note on red flags: you will see them — contempt for former leaders, blame without ownership, flattery aimed at you, restlessness about the seat's actual outcomes. Receive them

as information, not condemnation. A red flag does not mean the person is bad; it often means the person is called — just not to this seat. Discernment without judgment: see clearly, decide honestly, and honor them in the declining as you would in the hiring.

And before you look outward, look inside the house. David was found in Jesse's flock, not in a foreign court. Elisha was plowing his father's field when the mantle fell on him. The twelve were already following before they were chosen. God's pattern leans toward raising from within: the faithful one in the small seat is often heaven's candidate for the larger one. So when a seat opens, ask first: who in my house is already faithful in the least? Who carries the gift, the heart, the trajectory — already proven where no one was watching? Promoting from within does three things an outside hire cannot: it honors faithfulness publicly, it keeps the culture's DNA intact, and it tells every other faithful one that obscurity is seen. The outside hire brings fresh eyes; the inside raise brings a proven heart. When you can, choose the proven heart — and train the fresh skill around it.

Look inside the house first. The next ruler of hundreds may already be ruling tens faithfully in your own ranks. Promote the proven — it preaches that faithfulness is seen.

The Choosing Scorecard

HEART — ownership, truthfulness, humility under pressure. Notes:

GIFT — the creative function; does it match this seat's outcomes? Notes:

GROWTH — is this seat on the way to what they are becoming? Notes:

FILLING — teachability, hunger, evident grace. Notes:

PEACE — the umpire's verdict after prayer. Notes:

Declaration: I will decide slowly and discern deeply — history, heart, witnesses, the small test, and peace as umpire.





David's Mighty Men — From Distress to Dominion

The greatest team-building story in the Old Testament begins with the worst recruiting pool imaginable:

“And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.” — 1 Samuel 22:2

Distressed. In debt. Discontented. Four hundred of them, gathering in a cave — the cave of Adullam. No recruiter on earth would touch this pool. No hiring manager would shortlist them. And yet — out of this cave came the mighty men of David, the most celebrated warriors in Israel's history, whose exploits fill 2 Samuel 23: men who fought off Philistine armies single-handedly, who broke through enemy lines for a cup of water, whose names are still read with honor three thousand years later.

David did not recruit the mighty. He RECEIVED the broken — and built the mighty. That sentence is the whole philosophy of Adullam, and it will rewire how you see the candidates the world discards.

Here is the Adullam pipeline — four movements from the cave to the chronicles:

- 1. RECEIVE — don't despise the distressed.** David could have turned them away. They were liabilities: debt, distress, discontent. Instead he received them — and became their captain. The first move of Adullam leadership is reception: seeing the image (tselem) underneath the distress. The candidate with the gap in the résumé, the failure in the history, the rough edges — receive them with discernment. Distress is not disqualification; it is often the doorway.
- 2. TRAIN — the cave years.** The mighty men were not mighty in Adullam. They BECAME mighty there — in the hidden years, under David's leadership, through shared hardship and shared vision. Adullam was a school disguised as a cave. Your house must be the same: a place where the distressed are trained, not merely employed. Training is the slow work of turning debt into discipline and discontent into direction.
- 3. DEPLOY — send them into real battle.** David did not keep his men in the cave forever. He deployed them — into real fights, with real stakes, where their training met reality. The mighty men's exploits happened on battlefields, not in classrooms. Deploy your people into real responsibility: the small faithful task first, then the larger domain. Battle is where cave-training becomes chronicle-worthy.
- 4. HONOR — name them publicly.** 2 Samuel 23 does something extraordinary: it NAMES them. Adino the Eznite. Eleazar the son of Dodo. Shammah the son of Agee. Thirty-seven names, with their deeds recorded forever. David's final act toward his men was honor — public, specific, permanent. The inner circle — the three chiefs — were honored above the thirty. Honor your people by name, specifically, in front of witnesses. What you honor, you

multiply.

Notice what David never did: he never apologized for where they came from. The chronicles don't say 'mighty men, formerly distressed.' They say 'mighty men.' Adullam leadership does not brand people with their past — it renames them with their future. The distressed became the mighty, and the record remembers the becoming, not the distress.

And one more thing: David became their CAPTAIN — not their boss. 'He became a captain over them.' He led from among them, in the cave with them, in the battles before them. Adullam leaders don't manage from a distance; they dwell in the cave. Your presence in the hard seasons is what turns your distressed into your mighty.

So look at your own Adullam: who are you tempted to dismiss — the rough résumé, the difficult history, the one nobody else wants? Receive with discernment. Train in the cave. Deploy into battle. Honor by name. The mighty men of your house may already be gathering — distressed, in debt, discontented — waiting for a captain.

Declaration: I will not despise the distressed. I will receive, train, deploy, and honor — and watch the cave become a chronicle.

The cave is still recruiting. Search your own Adullam before you close this chapter.

Selah — Search Me

1. Who is the distressed, in-debt, discontented candidate you are tempted to dismiss — and what might heaven see in them?

2. Where is your Adullam — the place in your house where the broken are formed, not merely employed?

3. Whom have you failed to honor by name lately — specifically, publicly, the way David named his mighty men?

Lord, make me a captain of the cave — receiving the distressed, training the willing, honoring the faithful. Amen.





The Seven — The First Hiring Committee

The first hiring crisis in church history came not from failure, but from GROWTH:

“And in those days, when the number of the disciples was multiplied, there arose a murmuring.” — Acts 6:1

Multiplication produced murmuring. The widows were neglected in the daily ministration — real people, real hurt, real complaint. And the apostles' response is the first hiring protocol in the New Testament — study it, because your growth will produce your own murmuring, and how you answer it will determine whether the word increases or the division does.

First, they HEARD the complaint as data. They did not dismiss the murmuring as ingratitude; they treated it as information — a seat was empty (the daily care of widows), and the empty seat was wounding people. Complaints are often the sound of an unnamed seat. Listen before you defend.

Then they NAMED what they must not leave:

“It is not reason that we should leave the word of God, and serve tables.” — Acts 6:2

This is the leader's clarity: knowing what YOU must not leave. The apostles' God-given goal — the word and prayer — could not be abandoned for the tables, however worthy the tables. So they did not abandon the tables either. They created a SEAT for them. Notice the order, straight from Genesis: the need was discerned, the seat was named ('serve tables'), and only THEN were people chosen. Name before you fill — even in a crisis.

Then the criteria — the first hiring standard in church history:

“Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.” — Acts 6:3

Three requirements, in this order: HONEST REPORT (character — the demut lens; what do the witnesses say?), FULL OF THE HOLY GHOST (the filling — the Bezalel standard; is heaven upon them?), and WISDOM (competence — the tselem lens; can they do the work?). Character first, filling second, competence third. Two thousand years later, the order still holds — and most hiring still reverses it.

Then the masterstroke: 'look YE out among you.' The apostles did not choose the seven themselves — they set the criteria and let THE PEOPLE choose. Participation in the choosing creates ownership in the chosen. The saying 'pleased the whole multitude' (Acts 6:5) — and a chosen team the people believe in is a team the people will follow.

Then the commissioning: 'whom they set before the apostles: and when they had prayed, they laid their hands on them' (Acts 6:6). Prayer and the laying on of hands — the visible, witnessed transfer of authority. Not a memo. A commissioning. Every hire deserves this weight: prayed over, hands laid on, authority conferred before witnesses.

And the result — the verse that proves the protocol:

“And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly.” — Acts 6:7

The word INCREASED. The right choosing, done the right way, did not merely solve the murmuring — it multiplied the mission. And note Stephen: chosen to serve tables, he ended up 'doing great wonders and miracles among the people' (Acts 6:8). The seat was small; the man was large. Small seats reveal large people — never despise the tables; the one who serves them faithfully may be your Stephen.

The Acts 6 protocol for your house, in five steps: (1) Hear complaints as data — the murmuring names the empty seat. (2) Name what YOU must not leave — protect the vision by creating seats, not by abandoning callings. (3) Set the criteria — honest report, Holy Ghost, wisdom; character, filling, competence, in that order. (4) Let the people choose within the criteria — participation creates ownership. (5) Commission with prayer and laying on of hands — weight, witnesses, authority conferred.

Declaration: I will hire the Acts 6 way — hear the need, name the seat, set heaven's criteria, let the people choose, and commission with prayer — until the word increases.





PART II

The Imparting

Dominion is given, not leased — authority entrusted, successors raised.



05

Hire for Identity, Train for Skill

Every person who joins your work walks in carrying something invisible and decisive: their identity. And identity multiplies. This is the master equation applied to people — the same zero rule, the same leverage, now walking around in a body and sitting in your meetings.

Here is the law, stated the way the system states it: identity multiplies everything — including the leaks. A person with a true, settled identity multiplies truth into your culture: honesty in hard conversations, ownership of mistakes, generosity with credit. A person with a fractured identity multiplies the fracture: blame, politics, hidden agendas — and the fracture spreads, because multiplication is how identity behaves. It never stays contained.

“You can never DO more than who you ARE.”

Apply that sentence to hiring and it becomes a filter: you cannot get more out of a person than who they are. Skills can be trained upward — that is the doing. But the being sets the ceiling. Hire a fractured doer and you will spend years managing the fracture. Hire a true being and the doing will grow under your training.

Hire for who they ARE; train them in what to DO. Identity is the being; skill is the doing. Being sets the ceiling; doing can be raised. So select for the ceiling, then raise the floor with training. This is also the Genesis order — blessed first (identity conferred), assigned second (Genesis 1:28). Hire the blessed; then give them the assignment.

This is why Moses' hiring criteria — given by Jethro as direct counsel from God — say nothing about competence and everything about character:

“Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness.” — Exodus 18:21

Able, yes — but able is listed once, and character three times: fear God, men of truth, hating covetousness. The résumé gets one word. The heart gets three. That ratio is the hiring standard of heaven.

Then there is the Gift lens. Calling and career flow from gift — so hire to the gift. Every candidate carries a creative function God placed in them (the bara of their design). Your interview is not an interrogation; it is a discernment: what is this person's gift, and does this

seat need exactly that? A brilliant gift in the wrong seat is not a bad hire — it is a misnamed seat. Put the gift where the seat needs it, and work starts to feel like worship.

And one hard truth, delivered with love: the zero rule means one hire can zero a team. A single person at identity-zero — undefined, borrowed, or actively false — multiplies zero across the culture around them. Good people start performing instead of being. Trust thins. The Days keep adding — more systems, more scale — while the product quietly dies. Protect the culture the way Eden's boundary was protected: not with suspicion toward people, but with discernment about identity.

None of this is cynicism. It is honor in its truest form. To hire for identity is to say: I see you as an image-bearer first and a skill set second. I will not reduce you to your output. And because I honor who you are, I will place you where who you are can flourish — even if that place is not with me. That is the difference between using people and discerning people.

Practically, use the discerning interview of Chapter 4 — the heart, gift, and growth questions, asked slowly and listened to deeply — and add one hiring-season discipline:

■ **Confirm in the first ninety days.** The interview discerns; the first season confirms. In the first ninety days, watch the being while you train the doing: assign a gift-witness — a mature team member who observes character, not just competence — and meet at thirty, sixty, and ninety days to ask one question: is the identity we discerned the identity we see? If yes, impart dominion fully. If not, have the honest conversation early, while it is still small and kind.

And when they arrive, give them belonging before you demand producing. This is the belonging lens — the God of Genesis 1:1 — applied to your house: before anyone is a servant with an assignment, they are a member with a belonging. 'I am His' comes before 'I serve Him,' and the same order holds for your team. The new hire who belongs first — welcomed, known, seated at the table before the targets arrive — will produce from security. The hire who must earn belonging through output will produce from fear, and fear's fruit always sours. Belonging is not softness; it is the Genesis order.

■ **Belonging before producing.** Week one is for welcome, not weight. Introduce them as family before you assign them as staff — and watch what security produces.

■ ***Declaration: I hire identity and train skill. I will discern the being before I develop the doing — and I will honor every image-bearer, placed with me or elsewhere.***





The Image-and-Likeness Hiring Scorecard

Discernment needs a instrument — not to replace prayer, but to record what prayer reveals. This chapter gives you the scorecard I use: eight lenses drawn straight from the tselem-and-demut distinction, each scored 1 to 5, with two non-negotiables that can veto the whole hire. Print it. Use it on every serious candidate. It will save you from the hires your gut would have excused.

The frame, once more: TSELEM is the image — capacity, gift, the raw material God put in them. DEMUT is the likeness — character, trajectory, who they are becoming. Four lenses for each. Score honestly: 1 means absent, 3 means developing, 5 means evident and proven.

TSELEM — The Image (Capacity)

- **Lens 1 — Gift-match.** Does their creative function fit THIS seat's outcomes? A brilliant gift in the wrong seat is a misnamed seat, not a bad person — but it is still a wrong hire. Score the FIT, not just the gift. (1 = wrong gift entirely, 5 = the seat was made for this gift.)
- **Lens 2 — Capacity and stamina.** Can they carry the weight of this domain — the pace, the pressure, the volume? Stamina is not hustle; it is the God-given capacity to bear weight without breaking. Look at their history: have they carried increasing weight well? (1 = buckles under weight, 5 = proven carrier.)
- **Lens 3 — Teachability.** Is the image soft clay or fired pottery? The teachable receive correction, ask questions, and change. The unteachable defend, deflect, and repeat. This lens predicts your entire future with them. (1 = cannot be corrected, 5 = hungry to learn.)
NON-NEGOTIABLE: a 1 here vetoes the hire, whatever the total.
- **Lens 4 — Creative initiative.** Do they move, or only get moved? The image of the Creator creates — the Genesis Algorithm begins with MOVE. Look for evidence: what did they start, improve, or build without being told? (1 = waits to be told everything, 5 = self-starting creator.)

DEMUT — The Likeness (Character)

- **Lens 5 — Truth-telling.** Do they tell the truth when it costs them? Listen in the interview: do they own failure specifically, or generalize it away? Check the witnesses: what were they like on their hardest day? (1 = spins, blames, hides; 5 = radically truthful.)
NON-NEGOTIABLE: a 1 here vetoes the hire, whatever the total.
- **Lens 6 — Humility.** Can they be wrong out loud? The humble receive correction without collapsing or counterattacking; they share credit freely and take responsibility quickly. Pride is the one fracture that multiplies fastest — it cannot be managed, only discerned. (1 = proud and fragile, 5 = humble and strong.)
- **Lens 7 — Faithfulness in obscurity.** What did they do where no one applauded? David with the sheep. Elisha with the plow. The faithful-in-little WILL be faithful in much (Luke 16:10) — it is a law, not a hope. (1 = only performs when watched, 5 = excellent in the hidden place.)
- **Lens 8 — Honor toward others.** How do they speak of former leaders, former teams,

rivals? 'In honour preferring one another' (Romans 12:10) — or contempt dressed as honesty? The way they speak of the last house is the way they will speak of yours. (1 = contemptuous, 5 = honoring even in disagreement.)

Now the scoring — read it as a wise friend, not a formula:

- **32–40: Hire with confidence.** Both columns read true. Impart dominion fully, and begin the succession page on day one.
- **24–31: Hire with a 90-day growth plan.** Something needs forming — usually a tselem lens (trainable) rather than a demut lens (discern carefully). Name the growth area out loud in the offer conversation: 'We see this in you, and we will build it together.' Then build it.
- **16–23: Not now — or not this seat.** The fit is not there. Decline with blessing (Chapter 8's honor applies to candidates too), or consider a smaller seat where the score fits. Do not hire hoping the score is wrong — hope is not a hiring strategy.
- **Below 16, or a 1 in truth or teachability: Decline.** Bless them, release them, mean it. The wrong hire at the wrong score costs years. The declined candidate, honored in the declining, may return for the right seat later — or flourish where their gift truly fits.

Three rules for using the scorecard well. First: score AFTER prayer, not instead of it — the card records discernment; it does not replace the Spirit. Second: never hire on one lens — 'in the mouth of two or three witnesses shall every word be established' (2 Corinthians 13:1); let the interview, the references, and the small test each speak. Third: keep the completed scorecards. When a hire flourishes or fails, go back and read what you scored — your discernment will sharpen with every review.

The Image-and-Likeness Hiring Scorecard

CANDIDATE / SEAT:

TSELEM — Gift-match (1–5): TSELEM — Capacity & stamina (1–5):

TSELEM — Teachability (1–5) *: TSELEM — Creative initiative (1–5):

DEMUT — Truth-telling (1–5) *: DEMUT — Humility (1–5):

DEMUT — Faithfulness in obscurity (1–5): DEMUT — Honor toward others (1–5):

TOTAL: / 40 PEACE (the umpire's verdict):

DECISION — hire / hire-with-plan / not now / decline:

* = non-negotiable: a score of 1 in truth or teachability vetoes the hire, whatever the total.

Declaration: I will score what I discern and discern what I score — image and likeness, both true, before I impart dominion.

The scorecard is a mirror before it is a hiring tool. Turn it on your own past decisions first.

Selah — Search Me

1. Run your last hire through the eight lenses honestly — what score would they get today?

2. Which non-negotiable — truth or teachability — have you compromised before, and what did the compromise cost?

3. What will you put in writing BEFORE your next interview — the seat, the criteria, the prayer?

God, make me a discerner, not a guesser. Let my choosing be as careful as Your choosing of me. Amen.





Radah — What Dominion Actually Means

We have used the word 'dominion' through this whole book — impart dominion, dominion entrusted. But what does the word actually MEAN? The Hebrew will correct every harsh instinct in us, and every soft one too.

“And God said, Let us make man in our image, after our likeness: and let them have dominion.” — Genesis 1:26

The word is radah (H7287) — ‘to rule, have dominion.’ It is a king's word: the rule of a sovereign over his domain. And here is where most builders stop — dominion as authority, as control, as the right to command. But the Hebrew will not let us stop there, because the same word appears in a verse that forbids something:

“Thou shalt not rule over him with rigour.” — Leviticus 25:43

The word translated ‘rule’ there is radah — the same dominion-word from Genesis 1. And God FORBIDS it with rigour. Read the implication slowly: dominion can be exercised with rigour — harshness, crushing, extraction — and when it is, it violates God's own law. The dominion of Genesis 1:26 was never a license for domination. The same word that commands our rule forbids our rigour.

Then the Psalms show us what radah looks like when the Messiah exercises it:

“He shall have dominion also from sea to sea.” — Psalm 72:8

The Messiah's dominion — sea to sea, the widest rule imaginable. And how is it described? Read the next verses: ‘For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy’ (Psalm 72:12–13). The perfect dominion is measured by DELIVERANCE — the needy delivered, the poor spared, souls saved. Dominion, in God's definition, is responsibility FOR the flourishing of the ruled — never extraction FROM them.

Radah is responsibility FOR, not extraction FROM. The king exists for the kingdom — not the kingdom for the king. Every unit of authority you impart must answer one question: does it serve the flourishing of the people under it? If it extracts, it is rigour — and rigour is forbidden.

This reframes everything about what you impart. When you give someone dominion — a team,

a budget, a domain — you are not giving them people to use. You are giving them people to FLOURISH. The ruler of tens in Jethro's system was not given ten people to exploit; he was given ten people to judge righteously, to serve, to bring to their place in peace (Exodus 18:23). Authority is a stewardship of flourishing.

And it reframes how you LEAD the ones you imparted to. The radah test runs upward too: are YOU ruling your house with rigour? The signs of rigour: decisions made to protect your position rather than grow your people; correction that crushes instead of forming; workloads that extract without replenishing; a culture of fear where truth cannot be spoken. Rigour always produces the same fruit: the gifted leave, the fearful stay, and the house slowly hollows.

The signs of true radah: your people flourish — visibly, measurably. They grow in gift and character. They make decisions with confidence. They tell you the truth. They stay — not from fear, but from flourishing. And when they leave, they leave blessed and better, carrying your impartation into wider fields.

So here is the radah audit — run it on every domain you have imparted, and on your own leadership first:

- **1. The flourishing question.** Name each person under your authority. Is each one flourishing — growing, fruitful, at peace? Or surviving — enduring, quiet, dimming? Flourishing is the metric of true dominion.
- **2. The mirror question.** Would you want to be ruled the way you rule? Would you flourish under your own leadership? Answer honestly — the mirror does not flatter.
- **3. The freedom-or-fear question.** Does your authority produce freedom (people deciding, creating, risking) or fear (people hiding, performing, complying)? Freedom is the fruit of radah. Fear is the fruit of rigour.

Where you find rigour — in a domain you imparted, or in your own hands — repent it quickly and specifically. Rigour is not a leadership style; it is a violation. Replace it the Genesis way: bless first (speak the person's value aloud), then re-impart the authority with the flourishing mandate explicit: 'Your job is not to extract from these people. Your job is their flourishing. I will measure you by it.'

Declaration: I will impart radah, never rigour — dominion that delivers, spares, and saves, measured by the flourishing of the ruled.

Dominion is measured by flourishing. Let the radah test examine your own hands.

Selah — Search Me

1. Where in your house is authority producing fear instead of freedom — name the domain honestly?
-

2. Would YOU flourish under your own leadership — answer the mirror question without flinching?

3. What would change this month if every domain-holder were measured by one metric: the flourishing of the ruled?

Lord, purge every rigour from my rule. Teach my hands dominion that delivers, spares, and saves. Amen.





Abad — To Serve the Garden

We studied radah — dominion, the king's rule without rigour. But Genesis 2:15 gave Adam TWO verbs, and the second one corrects every leader who loves authority and forgets service:

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.” — Genesis 2:15

To DRESS it — abad (H5647): to work, to labor, to serve. The same word, in the same Hebrew, means to serve as a servant serves — and, astonishingly, to WORSHIP. When Israel was commanded to ‘serve the LORD,’ the word is abad. Work and worship share one root. The garden was Adam's workplace AND his sanctuary. His labor was liturgy.

This changes what you are hiring for. You are not hiring employees — you are receiving servants of the garden, ministers of the domain. The abad spirit is the difference between a worker and a steward: the worker asks ‘what do I get?;’ the steward asks ‘what does the garden need?’ The worker watches the clock; the steward watches the garden. And here is the secret the Hebrew hides in plain sight: abad-service, done unto God, IS worship — which means the way your people work is the way they worship.

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men.” — Colossians 3:23

Paul takes the garden verb and aims it at every workplace: heartily, as to the Lord. The standard for the people you hire is not excellence for the boss's sake — it is excellence for the LORD's sake. And the standard for YOU, the leader, is the towel:

“He riseth from supper, and laid aside his garments; and took a towel, and girded himself.” — John 13:4

The King of kings girded Himself with a towel. Abad flowed DOWNWARD from the throne before it ever flowed upward from the servants. This is the non-negotiable order of a God-built house: the leader serves first, serves most, serves lowest. Any dominion (radah) that is not carried by service (abad) becomes rigour — the very thing Leviticus forbids. Radah without abad is tyranny. Abad without radah is drift. The garden needs both hands: one holding the scepter, one holding the towel.

So here is the abad framework — three marks of the servant you are hiring, and the servant you must be:

- **1. Work as worship.** The abad-hearted do not divide the sacred from the secular — the spreadsheet and the sanctuary are both altars. In the interview, listen for it: do they speak of work as worship, or as wages? In your leadership, model it: let them see you serve the garden with joy, not with sighing.
- **2. Serve the domain, not the self.** The servant asks what the garden needs. The employee asks what the garden pays. Both need paying — honor demands fair wages ('the labourer is worthy of his reward,' 1 Timothy 5:18) — but the PRIMARY orientation reveals the heart. Hire the garden-oriented. They are the ones who will stay late for the harvest without being asked, because the harvest matters to them.
- **3. The towel test.** Before you impart great dominion, watch for the towel: will they do the lowly task without complaint? Jesus washed feet before He gave the Great Commission. The successor who will not serve tables will not shepherd sheep. Give every serious candidate a towel-moment in the first ninety days — the unglamorous task, the hidden service — and watch. The abad-hearted pick up the towel with joy.

And a word to the leader who has risen above serving: go back to the garden. This week, do one abad-task yourself — the lowly, unseen, unthanked work of your house. Wash the feet. Carry the boxes. Answer the hard email with tenderness. Your team is watching, and they will reproduce what you ARE (Genesis 5:3). A serving leader raises servants. A distant leader raises hirelings — and 'he that is an hireling... seeth the wolf coming, and leaveth the sheep, and fleeth' (John 10:12). Servants stay. Hirelings flee. Build servants.

Declaration: I will hire servants, not hirelings — abad-hearted workers whose labor is worship — and I will lead them towel-first, the way my Master led me.





06

Impart Dominion

There is a difference between staffing a position and imparting dominion — and the difference is everything.

Staffing says: I have tasks; I need hands. Dominion says: God gave me a domain; I will entrust part of it to a steward. The first rents effort. The second transfers authority. And the Genesis mandate was never about tasks — it was about dominion:

“And God blessed them, and God said unto them... have dominion over the earth.” — Genesis 1:28

Notice what God did not do. He did not keep the decisions and delegate the chores. He gave the whole domain — with blessing first, authority real, and accountability to Him. That is the pattern for every hire: if you bring someone in and keep every decision, you have not imparted dominion. You have rented hands, and rented hands never build legacy.

Moses learned this the hard way — and Jethro's counsel is the clearest management text in Scripture:

“Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.” — Exodus 18:18

Moses was doing everything: judging every dispute, carrying every decision, the single bottleneck of a nation. Jethro — his father-in-law, an outsider with clear eyes — named it plainly: this is not humility, Moses. This is heaviness. You will wear away, and the people with you. Then the counsel:

“Thou shalt provide out of all the people able men... and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.” — Exodus 18:21

Rulers — not assistants. Thousands, hundreds, fifties, tens — real domains, with real authority,

at every scale. And the selection criteria, as we saw: character first. Then the promise attached to obedience:

“If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.” — Exodus 18:23

Delegation, in God's economy, is obedience — and its fruit is peace for everyone. Refusing to delegate is not diligence. It is disobedience wearing a work ethic. The leader who will not impart dominion keeps the people from their peace and keeps himself from endurance.

Impartation has four parts — give all four, or you have not imparted.

1. Authority. The named right to decide. Say it out loud: ‘You can decide this without asking me.’ Unspoken authority is withheld authority.

2. Resources. Dominion without resources is a title without a territory. Give the budget, the tools, the access — the actual means to rule the domain.

3. Permission to decide — and to be wrong. A steward who may only decide correctly is not a steward; he is a puppet with good instincts. Impartation includes the freedom to err and the safety to report it.

4. An accountability rhythm. Jethro's rulers judged the small matters and brought the hard cases to Moses (Exodus 18:22, 26). Authority with a return path: regular, honest, unthreatened review. Accountability is not the opposite of trust — it is the structure trust stands in.

And then aim higher than staff: raise successors. Elijah did not merely employ Elisha — he cast his mantle on him, and Elisha asked for a double portion of the spirit (2 Kings 2:9). Impartation at its fullest does not clone the leader; it exceeds him. Hire people who could one day carry what you carry — and then deliberately pour into them until they can. The day your successor no longer needs you is not the day you became unnecessary. It is the day you became legacy.

Ask yourself the Jethro question, honestly: what am I still carrying that a ruler of tens — or fifties, or hundreds — should be carrying? Name it this week. Then provide the able person, place them over it, and give all four parts of impartation. Your endurance — and your people's peace — depend on it.

Your bottleneck is someone else's ceiling. Every decision you hoard is a domain someone else cannot grow into. The leader who will not release decisions is not protecting quality — he is capping his people's growth at his own capacity. Impart the decision, and watch them rise past the place where you were stuck.

Measure your impartation with the absence test: what happens in your house when you are gone for a month? If decisions stall, if the team waits, if everything holds its breath until you return — you have staffed, not imparted. True dominion keeps ruling in the ruler's absence; that is what made Jethro's system work when Moses went up the mountain. Run the test honestly — even take the time away, when you can — and let what stalls show you what you have not yet truly given.

The absence test. Impartation is proven in your absence. What stalls without you is what

you still hold. Give it — with the return path — and watch the house stand on its own.

Make the return path a rhythm, not a rescue. Jethro's rulers did not come to Moses only in crisis — 'they judged the people at all seasons' and brought the hard cases on rhythm (Exodus 18:26). Build your own: a weekly thirty-minute review with each domain-holder. Three questions, asked every time: What did you decide this week? Where are you stuck? What do you need from me? That is it. The review is not surveillance — it is the structure trust stands in. In it, you will catch small drifts before they become crises, celebrate decisions well made (which teaches deciding), and keep your hands off the daily while keeping your eyes on the trajectory. Accountability on rhythm prevents accountability in crisis.

■ **Three questions, every week.** What did you decide? Where are you stuck? What do you need from me? Thirty minutes, on rhythm — the return path that keeps dominion true.

■ ***Declaration: I will not rent hands; I will impart dominion. Authority, resources, permission, accountability — given fully, to successors I am raising.***





The Dominion Job Description

Chapter 3 gave you the Seat Card — five lines of naming authority. This chapter expands it into the full instrument: the Dominion Job Description. Not a corporate form — a charter. The written impartation of a domain, in the order heaven imparts: blessed first, bounded clearly, resourced fully, with a return path and a succession expectation built in.

Why a charter and not a job ad? Because a job ad rents hands — it lists tasks and requirements. A charter imparts dominion — it names a domain, confers authority, and commissions a steward. The person who reads it should feel what Adam felt in Genesis 2: the weight and the honor of a garden placed in their hands.

The charter has seven parts. Write every one before you hire:

- **1. PURPOSE — why this seat exists.** One or two sentences: the mission of the domain. Not what they will DO — why the seat EXISTS. 'So that no client ever feels unknown.' Purpose is the hashamayim of the seat — its God-given goal.
- **2. OUTCOMES — what flourishing looks like.** Three to five measurable results the steward owns. Outcomes, not activities. Each one answerable to the flourishing question: when these are true, the domain thrives.
- **3. AUTHORITY — what they decide without asking.** Named explicitly, in writing. The decide-rights: spending limits, hiring voice, what they can change, what they can stop. Unnamed authority is withheld authority — write it or you have not imparted it.
- **4. RESOURCES — the means to rule.** Budget, tools, access, people. Dominion without resources is a title without a territory — list what comes WITH the seat, honestly. If the resources are thin, say so; a steward who knows the true means can plan truly.
- **5. BOUNDARIES — where the domain ends.** Who they answer to, who answers to them, what is not theirs to touch. Bounded ground is keepable ground. Write the edges as carefully as the center.
- **6. RETURN PATH — the accountability rhythm.** How and when they report: the weekly three questions (What did you decide? Where are you stuck? What do you need from me?). Accountability is the structure trust stands in — build it into the charter, not as an afterthought.
- **7. SUCCESSION — who they are raising.** Every steward is also an imparter. Name the expectation: within the first year, identify and begin forming one person who could carry this domain. Dominion that is not being passed on is dominion being hoarded.

Watch it worked — the full charter for the Head of Client Care we named in Chapter 3:

- **PURPOSE:** That no client of this house ever feels unknown, unheard, or stuck — every client carried with honor, from onboarding to renewal.
- **OUTCOMES:** 1) Every new client onboarded within seven days, delighted. 2) Renewal rate above ninety percent. 3) Every complaint answered within one business day, resolved within three. 4) Monthly report naming the top three client frictions — with proposed fixes.
-

AUTHORITY: May resolve any client issue up to \$500 without asking; may redesign the onboarding sequence; interviews and recommends care-team hires; may pause any process that harms clients, pending review.

■ **RESOURCES:** Care budget \$2,000/month; full access to the CRM and client records; a care team of two (to be hired with my input); my weekly thirty minutes, protected.

■ **BOUNDARIES:** Does not set pricing; does not promise product features; does not speak for the company publicly. Reports to me; the care team reports to them.

■ **RETURN PATH:** Weekly thirty-minute review, every Monday: decisions made, stuck points, needs. Monthly: the friction report, reviewed together.

■ **SUCCESSION:** Within twelve months, name and begin forming one team member who could carry this domain — the Adullam principle, applied inside the house.

Read that charter and feel the difference from a job ad. The right candidate reads it and senses a real dominion — weighty, bounded, resourced, with a future. The wrong candidate reads it and opts out quietly — the outcomes expose them, the accountability steadies them, the succession expectation reveals whether they came to build or to be carried. The charter interviews before you do.

Now write your own — the blank charter, with room to write:

The Dominion Charter — Blank

SEAT / TITLE:

1. PURPOSE — why this seat exists:

2. OUTCOMES — 3 to 5 results this domain owns:

3. AUTHORITY — decide-rights, named explicitly:

4. RESOURCES — budget, tools, access, people:

5. BOUNDARIES — where this domain ends:

6. RETURN PATH — the accountability rhythm:

7. SUCCESSION — who this steward will raise:

One final word: the charter is a living document, not a stone tablet. Revisit it every season —

settled, not frozen. Domains grow, outcomes shift, authority should widen as trust deepens. The charter you wrote at the hire is the beginning of the conversation, not the end of it. Review it together, in the return-path rhythm, and let it grow with the steward.

Declaration: I will charter every domain — purpose, outcomes, authority, resources, boundaries, return path, succession — written, blessed, and given.

The charter you will not write is the dominion you have not imparted. Search the gaps.

Selah — Search Me

- 1. Which seat in your house carries authority that was never written down — and what fog is it costing?

- 2. What resources have you withheld while still expecting results — the territory without the means?

- 3. For each seat you lead: who is the successor being raised — name one name per seat, or admit the gap?

Father, make me a charter-writer — naming, bounding, resourcing, and releasing, the way You named and gave. Amen.





07

The Anatomy of a God-Built Team

A team is not a collection of talented people. A team is an ordered set of dominions under one vision — and order is a theological matter:

“For God is not the author of confusion, but of peace.” — 1 Corinthians 14:33

Confusion in a team is not a personality problem. It is a design problem. When two people both believe they own the same decision, when no one knows who owns the outcome, when authority is fog — that is confusion, and confusion is never God's authorship. The anatomy of a God-built team has four features. Check yours against each one.

- **1. One vision, many domains.** The body has many members and one Head (1 Corinthians 12). Every seat's mission must trace upward to the one God-given goal — the hashamayim of the house. If a seat cannot say how it serves the vision, the seat is either misnamed or unnecessary.
- **2. Bounded fields.** Each person holds a named, bounded domain — the Ground lens applied to the team. Clear outcomes, clear authority, clear edges. Overlaps breed conflict: two rulers over the same tens will war. Gaps breed drop-offs: the outcome no one owns is the outcome no one delivers. Bound every field, and honor every boundary — including your own.
- **3. Honor as the operating system.** ‘In honour preferring one another’ (Romans 12:10). Honor is not flattery; it is the practiced recognition of the image of God and the gift in each person. Speak it specifically and publicly: name what each one carries. Teams that honor each other can survive hard seasons; teams that merely tolerate each other cannot survive success.
- **4. Rhythm.** The rulers of tens brought the hard cases to Moses at set times — authority with a return path. A God-built team meets, reviews, tells the truth, and adjusts on rhythm: weekly truth-telling, seasonal re-examination of the seats, and Shabbat — real stopping — together. Rhythm is how order stays alive instead of calcifying.

Notice what this anatomy prevents. It prevents the bottleneck leader — because dominion is distributed. It prevents the turf war — because fields are bounded. It prevents the invisible contributor — because honor names what each one carries. And it prevents the drift — because rhythm keeps every domain aligned to the one vision.

Draw it. Literally — take a page and map your team: each seat, its mission, its outcomes, its authority, its boundaries, and the one vision they all serve. Where two fields overlap, divide with clarity. Where a gap yawns, name a seat for it. Where honor has gone quiet, speak it this week — specifically, by name, in front of witnesses. A team drawn in order is a team that can be

blessed in order.

One more feature the ordered team needs: honest dissent within honor. Order does not mean uniformity — ‘iron sharpeneth iron’ (Proverbs 27:17), and sharpening requires contact. Build a forum where disagreement is safe: the ruler of tens must be able to tell Moses the plan has a flaw, without fear and without contempt. Teams that cannot disagree in the room will disagree in the hallway — and hallway disagreement is just politics with better lighting.

Disagree in the room, honor in the hallway. Make truth-telling part of the rhythm: ‘What are we getting wrong?’ asked regularly, answered honestly, received without punishment. Order that cannot hear truth is not order — it is control.

The Domain Map

SEAT — the named role:

MISSION — why this seat exists:

OUTCOMES — what this seat owns:

AUTHORITY — what they decide without asking:

BOUNDARIES — where this seat ends:

VISION — how this seat serves the one God-given goal:

Declaration: My team will be ordered, bounded, and honoring — one vision, many domains, every field named, every gift spoken.





Jesus and the Twelve — Chosen, Sent, Restored

We met the choosing of the twelve in Chapter 2 — the night of prayer, the morning of choosing. But the choosing was only the first movement. Follow the twelve through the whole Gospel, and you will see the complete arc of God's team leadership: five movements, from calling to release, with every kind of human being carried inside it — the denier, the doubter, and the betrayer too.

Movement 1 — CALL. 'He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve' (Luke 6:12–13). The call came from prayer, not from résumés. Fishermen, a tax collector, a zealot — heaven's shortlist looked nothing like earth's. Call the way He called: in prayer, for the heart, beyond the obvious.

Movement 2 — ENTRUST. 'Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God' (Luke 9:1–2). He did not merely teach them — He gave them power and AUTHORITY, and SENT them. Real dominion, real mission, before they were ready. Entrustment is how the called become the capable: authority given, then grown into.

Then the middle movements — where most leaders fail, and where He shines:

Movement 3 — CORRECT. Peter's denial was the worst failure a team member can commit — public disowning of the leader, three times, with cursing. And Jesus' response? In the courtyard, at the third denial, 'the Lord turned, and looked upon Peter' (Luke 22:61). One look — not a lecture, not an exposure, not a dismissal. A look that convicted without crushing. And before the failure, the correction had already carried a future: 'I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren' (Luke 22:32). Correct the way He corrected: with the future attached. 'When' — not 'if.' The failure is named; the future is secured.

Movement 4 — RESTORE. After the resurrection, Jesus did not hold a tribunal. He made breakfast — and asked three times, 'Lovest thou me?' (John 21:15–17). Three denials, three restorations — each one ending with a commission: 'Feed my sheep.' Restoration, in God's economy, is not a return to probation. It is a return to COMMISSION. The restored are not shelved; they are sent. And Thomas — the doubter — was not rebuked for needing evidence. Jesus gave him the evidence: 'Reach hither thy finger, and behold my hands' (John 20:27). Doubt, handled with truth instead of shame, becomes devotion — 'My Lord and my God.'

Correct with a future. Restore to a commission. Handle doubt with evidence, not shame. These are not softness — they are the strongest leadership in history, producing the team that turned the world upside down.

Movement 5 — RELEASE. And then Judas. We will give him his own chapter — but note the movement here: when the betrayer came to the table, Jesus washed his feet with the others, gave him the sop of friendship, and released him with five words: 'That thou doest, do quickly' (John 13:27). No exposure sermon. No public shaming. The release was clean, quick, and without bitterness — and the mission continued that same night.

Here is the Master's pattern for your house, in one line: CALL in prayer, ENTRUST with authority,

CORRECT with a future, RESTORE to commission, RELEASE without bitterness. Most leaders can do two of the five. The denier needs your correction-with-future. The doubter needs your evidence-without-shame. The betrayer needs your clean release. And all of them — every one — need the night of prayer before the morning of choosing, because you cannot lead people you have not first lifted before God.

Ask the twelve-question over your own team: who is my Peter — the denier who needs a look, a ‘when thou art converted,’ and a breakfast of restoration? Who is my Thomas — the doubter who needs evidence, not rebuke? And who is my Judas — the one I must release cleanly, without bitterness, so the mission continues? The answers will show you exactly which movement your leadership needs next.

Declaration: I will lead the twelve-way — call in prayer, entrust with authority, correct with a future, restore to commission, and release without bitterness.

The twelve included a denier, a doubter, and a betrayer — and He led them all. Who are yours?

Selah — Search Me

- 1. Who is your Peter — the denier who needs your look, your ‘when thou art converted,’ your breakfast of restoration?

- 2. Who is your Thomas — the doubter who needs evidence and patience, not rebuke and shame?

- 3. When did you last pray — truly pray, the night-prayer kind — over your choosing?

Jesus, teach me Your five movements: call, entrust, correct, restore, release — with Your heart in every one. Amen.





Nehemiah's Team — Building with a Sword in One Hand

Some teams build in peacetime. Nehemiah's built with enemies on every side — Sanballat mocking, Tobiah scheming, armies threatening. And yet the wall went up in fifty-two days. If your team is building under pressure — opposition, deadlines, scarcity — Nehemiah is your manual. Five moves, each one a team-building masterclass:

“Every one with one of his hands wrought in the work, and with the other hand held a weapon.” — Nehemiah 4:17

Move 1 — INSPECT ALONE FIRST. ‘And I arose in the night, I and some few men with me... and viewed the walls of Jerusalem, which were broken down’ (Nehemiah 2:12–13). Before Nehemiah said a word to anyone, he rode the ruins alone at night. He SAW the true state of the work before he spoke about it. Leaders who speak before they see recruit people into fog. Inspect first — walk the wall, count the cost, see the broken places with your own eyes — then speak.

Move 2 — CAST VISION THAT RECRUITS. ‘Then said I unto them, Ye see the distress that we are in... Come, and let us build up the wall of Jerusalem, that we be no more a reproach’ (Nehemiah 2:17–18). He told them the distress honestly — no spin — then gave them the call. And their answer is the sound every builder longs to hear: ‘Let us rise up and build.’ Vision that recruits has two parts: the honest distress and the worthy call. Skip the honesty and you get hype. Skip the call and you get despair. Give both, and volunteers become builders.

Move 3 — ORGANIZE BY PROXIMITY. Nehemiah 3 is a roll call of assignment — and its organizing genius is one phrase, repeated: each one built ‘over against his house.’ The priests built by the sheep gate; each family repaired the section nearest their own home. Nehemiah assigned by gift-proximity: put people where their heart already lives. The builder nearest his house defends it like his own — because it IS his own. Assign your team the same way: the outcomes nearest their gift, their passion, their ‘house.’ Proximity produces ownership.

Move 4 — PRAY AND SET A WATCH. ‘Nevertheless we made our prayer unto our God, and set a watch against them day and night’ (Nehemiah 4:9). Prayer AND practicality — in the same verse, without apology. Nehemiah did not choose between the spiritual and the strategic; he did both. Your house needs the same: pray over the team AND set the watch — the systems, the rhythms, the accountability that guard the work. Spirituality without systems is wishful. Systems without prayer are hollow. Build both.

Move 5 — RALLY ON THE TRUMPET. ‘In what place ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us’ (Nehemiah 4:20). Scattered builders, one signal. When trouble came, everyone knew where to rally. Your team needs a trumpet — a communication rhythm everyone trusts: the weekly review, the honest report, the ‘resort ye thither’ moment when the hard thing is named and the team gathers. Teams that rally on signal survive pressure. Teams that scatter in silence do not.

And through it all, the image of verse 17: one hand building, one hand holding the weapon.

That is the posture of a team under pressure — working AND watching, building AND guarding, faith AND vigilance in the same hands. Do not ask your team to choose between the work and the warfare. Teach them the both-hands posture: build the wall, hold the sword, and trust that ‘our God shall fight for us.’

Fifty-two days. A broken wall. A mocked, threatened, outnumbered team. And the work finished — ‘for the people had a mind to work’ (Nehemiah 4:6). That last phrase is the whole secret: the mind to work. Nehemiah did not build the wall. He built the TEAM — and the team built the wall. Build your people the Nehemiah way, and the wall — whatever your wall is — will go up.

Declaration: I will build the Nehemiah way — inspect alone, cast vision, assign by proximity, pray and set a watch, and rally on the trumpet. One hand building, one hand holding the sword.

Pressure reveals the builder. Examine your own wall-work before the next opposition comes.

Selah — Search Me

- 1. Have you inspected alone before speaking — walked the ruins at night — or recruited people into fog?
- 2. Is each person on your team building ‘over against his house’ — or have you misassigned the willing?
- 3. What is your trumpet — the signal your scattered team knows to rally to — and does everyone know its sound?

Lord, give me Nehemiah's eyes for the ruins, his voice for the vision, and his both-hands posture under pressure. Amen.





Joseph's Administration — Organizing the Harvest

Joseph was thirty years old, fresh from prison, standing before Pharaoh — and he did something no candidate in history has ever done in an interview: he proposed the entire organizational structure before he was hired:

“Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.” — Genesis 41:33–34

Read it as a hiring manager. The candidate was asked to interpret a dream. He interpreted it — and then, unasked, presented the administration plan: the profile ('a man discreet and wise'), the structure ('appoint officers over the land'), and the system ('take up the fifth part... in the seven plenteous years'). Initiative, organization, and systems — proposed before the position existed. Pharaoh's response is the verdict on proposers:

“Can we find such a one as this is, a man in whom the Spirit of God is?” — Genesis 41:38

'A man in whom the Spirit of God is' — the Bezalel standard, recognized by a pagan king. The filling was VISIBLE. And Pharaoh hired the proposer to execute his own proposal: 'Thou shalt be over my house, and according unto thy word shall all my people be ruled' (Genesis 41:40). The one who brought the plan got the dominion. Remember that the next time you are the candidate — and the next time you are Pharaoh, hiring.

The Joseph administration has five movements — a complete masterclass in organizing for scale:

- 1. FORESEE — interpret the seasons.** Joseph saw seven years of plenty AND seven years of famine — the whole cycle, before it began. Administration starts with foresight: what seasons are coming to your house? The plenty (growth, opportunity) and the famine (hardship, scarcity) — both must be seen, because systems built only for plenty collapse in famine. Foresee both, and organize for both.
- 2. PROPOSE — bring the plan unasked.** Joseph was not asked for a plan. He brought one — because the abad-hearted servant does not wait for instruction to serve the garden. In your house: reward proposers. Create the culture where bringing the plan is celebrated, not punished. And in your own career: be the one who brings the plan. Initiative is the most promotable trait in any organization — Pharaoh proved it.
- 3. ORGANIZE — appoint officers over the land.** 'Appoint officers over the land' — structure by territory, clear domains, named stewards. This is Jethro's rulers-of-thousands

applied to an economy: distributed dominion, bounded fields, one vision (survive the famine). Organize before the pressure comes — structure built in plenty is what carries you through famine.

■ **4. STORE — take up the fifth part.** The system: in the seven plenteous years, gather twenty percent — ‘and let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities’ (Genesis 41:35). Systems that save in plenty for famine: reserves, documentation, trained backups, margin. The fifth part is the discipline of abundance — the house that stores in plenty never begs in famine.

■ **5. DISTRIBUTE — feed beyond the house.** When the famine came, the stored grain did not merely save Egypt — ‘all countries came into Egypt to Joseph for to buy corn’ (Genesis 41:57). The systems built for the house ended up feeding the nations. Build your storehouses well, and your administration will serve beyond your walls — clients, community, kingdom. The Joseph administration always outgrows its first purpose.

And the thread through all five: the Spirit of God. Pharaoh saw it. The officers served under it. The nations were fed by it. Administration without the filling is bureaucracy — structure without spirit. Administration WITH the filling is what saved the ancient world from starvation. Hire the filled (the demut lens, the Acts 6 criteria), organize them the Joseph way, and your house will not merely survive its famines — it will feed nations in them.

Ask the Joseph questions over your house this season: What famine is coming that we are not organized for? What fifth part should we be storing NOW, in our plenty? Who are the officers — named, bounded, commissioned — over each part of the land? And who is the discreet-and-wise one — the proposer — we should be listening to? The answers are your administration plan. Joseph wrote his in one meeting. You can write yours this week.

■ ***Declaration: I will administer the Joseph way — foresee the seasons, propose the plan, organize the officers, store the fifth part, and feed beyond my house.***





The First Ninety Days — The Onboarding Covenant

The choosing is the wedding. The first ninety days are the marriage. And most houses lose their best hires not in the interview, but in the first three months — through neglect, fog, and the silent message that belonging must be earned. The Genesis order says otherwise: blessed first, assigned second (Genesis 1:28). Belonging before producing. Here is the ninety-day covenant that makes it real.

A covenant has two sides. The HOUSE covenants: belonging from day one, training that forms, truth spoken in love, and the honest ninety-day review. The HIRE covenants: heart fully engaged, growth pursued deliberately, honor given freely, and the same honest review. Write it — speak it on day one — and both sides know what the first season holds.

DAYS 1–30: LEARN — Belonging Before Producing

The first thirty days are for belonging, not output. Introduce them as family before you assign them as staff. They learn the story (where the house came from), the vision (where it is going), the people (who carries what), and the ways (how things are done here). Assign a gift-witness — a mature team member who walks with them, answers the unwritten questions, and observes character (not just competence) for the thirty-day check-in. Give them the towel-moment early: one lowly, unseen task, done with joy — the abad test. And protect them from the classic failure: being thrown into deep water on day three to ‘prove themselves.’ Proving is the opposite of belonging. The first month, they are learning the garden — not yet responsible for its harvest.

DAYS 31–60: OWN — First Fruits

The second month: first real outcomes. Assign the small faithful tasks from the discerning interview — now as real responsibility, with the return path running (the weekly three questions begin). This is the Luke 16:10 season: ‘he that is faithful in that which is least is faithful also in much.’ Watch the being while you train the doing: the gift-witness reports on character, you assess the outcomes. Meet at day sixty for the honest conversation: what is flourishing, what is struggling, what needs forming. Name it all with love — the sixty-day truth-telling prevents the ninety-day surprise.

DAYS 61–90: DECIDE — Real Authority Imparted

The third month: the charter comes alive. Begin imparting real decide-rights from the

Dominion Charter — the authority section, activated in stages. They decide without asking (within the named bounds), they carry the return path as a steward (not a trainee), and the house starts to feel their ownership. Then the ninety-day review — the covenant conversation, both sides honest:

- **The house asks:** 'Is the identity we discerned the identity we see? Are the outcomes being owned? What forming is still needed — and what is our plan for it?' Re-score the two columns (tselem and demut) together, out loud, with love.
- **The hire asks:** 'Is this the house I was promised? Am I belonged here? What do you need from me that I have not yet given?' Receive their answers without defense — the ninety-day review is a covenant conversation, not a performance trial.

Three outcomes are possible at ninety days, and all three are honorable: CONFIRM — impart dominion fully, begin the succession page; CONTINUE FORMING — name the growth area, set the plan, extend the ramp with love; or RELEASE — the honest, early, kind dividing (the four gates, while it is still small). What you must NOT do is drift past ninety days in fog — the unreviewed hire becomes the unformed team member becomes the painful year-two surgery. The covenant demands the conversation.

The Ninety-Day Covenant — Checklist

- [] Day 1: welcomed as family — story, vision, people, ways shared.
- [] Week 1: gift-witness assigned; towel-moment given.
- [] Day 30: check-in — belonging confirmed, learning reviewed.
- [] Day 60: honest conversation — flourishing named, forming named.
- [] Day 61–90: decide-rights activated in stages; return path as steward.
- [] Day 90: covenant review — two columns re-scored, both sides heard.
- [] Outcome: CONFIRM / CONTINUE FORMING / RELEASE — decided in peace.

The first ninety days are the foundation everything else stands on. Build them with covenant care — belonging first, forming always, truth on rhythm — and the hires you chose in prayer will become the team heaven intended: not merely employed, but belonged, formed, and entrusted.

Declaration: I will covenant the first ninety days — learn, own, decide — belonging before producing, truth on rhythm, and the honest review that honors us both.





Barnabas — The Builder of Builders

Every team needs its stars — but every LEGACY needs its Barnabas. His given name was Josès. The apostles renamed him for what he WAS:

“Barnabas, (which is, being interpreted, The son of consolation,)” — Acts 4:36

Son of consolation. Son of encouragement (huios parakleseos — son of the one called alongside). Barnabas is the New Testament's great team-builder — not by leading from the front, but by building the builders. Study him, because your house needs what he carried: the ministry of encouragement, deployed deliberately.

His first great act: vouching for the feared. Saul the persecutor had met Christ — and no believer in Jerusalem would touch him:

“But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way.” — Acts 9:27

Barnabas TOOK him. When everyone else's discernment said ‘danger,’ Barnabas spent his own credibility on the feared man — and brought him into the room. Without Barnabas, there is no Paul in Jerusalem, no apostle to the Gentiles as we know him. Every house has a feared Saul — the rough past, the controversial history, the one nobody will vouch for. The Barnabas in your house spends credibility on people. Be that — or raise one.

His second great act: sharing the platform. Sent to Antioch to inspect the revival, Barnabas ‘was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord’ (Acts 11:23). Then he did the unthinkable for a successful leader: he left his own revival, went to Tarsus, FOUND Saul, and brought him back to share the work (Acts 11:25–26). He recruited his own overshadowing. For a whole year they taught together — and the order of their names slowly reversed: ‘Barnabas and Saul’ became ‘Paul and Barnabas.’ He never fought the reversal. The encourager does not clutch the spotlight; he shares it until the shared one outshines him — and calls it joy.

His third great act: restoring the failed — at the cost of a partnership. John Mark had deserted them in Pamphylia (Acts 13:13). When Barnabas wanted to take Mark again, Paul refused — ‘and the contention was so sharp between them, that they departed asunder’ (Acts 15:39). Barnabas took Mark and sailed to Cyprus. Was he wrong? Hear Paul's final verdict, years later,

from a Roman prison:

“Take Mark, and bring him with thee: for he is profitable to me for the ministry.” — 2 Timothy 4:11

Profitable. The deserter Barnabas refused to abandon became profitable to the very apostle who had rejected him. Barnabas was RIGHT about Mark — restoration vindicated. The encourager sees the profitable minister inside the failed one, and pays the price of the seeing: a sharp contention, a parted partnership, a lonely voyage to Cyprus with a boy nobody wanted. Some restorations cost you. Pay it. The Marks are worth it.

The Barnabas ministry for your house — four practices:

- 1. **Vouch for the feared.** Spend your credibility on people. When the team fears the new one — the rough past, the big failure — take them by the hand and bring them into the room. Your vouching is their doorway.
- 2. **Share the platform.** Recruit your own overshadowing. Bring the Saul to your Antioch — the one whose gift exceeds yours — and teach beside them gladly. When the names reverse order, celebrate. That is succession happening in real time.
- 3. **Exhort toward steadfastness.** ‘Exhorted them all, that with purpose of heart they would cleave unto the Lord’ (Acts 11:23). Encouragement is not flattery — it is the steady voice that keeps people cleaving when quitting looks easier. Be the voice.
- 4. **Restore the failed — even when it costs.** Take your Mark to Cyprus. The failed one everyone has written off may be one encourager away from profitable. Restoration is the highest form of team-building — it builds people out of ruins.

And here is the quiet miracle of Barnabas: we never hear him preach a recorded sermon, write an epistle, or perform a wonder. His legacy is entirely PEOPLE — Paul the apostle, Mark the evangelist, the church at Antioch. ‘Legacy is not what you built. Legacy is who carries it’ — Barnabas is the verse made flesh. Build like Barnabas, and your house will outlive you in the people you encouraged into their calling.

Declaration: I will carry the Barnabas ministry — vouching for the feared, sharing the platform, exhorting the steadfast, restoring the failed — until builders rise all around me.

Barnabas built builders. Let his ministry examine yours.

Selah — Search Me

1. Who is the feared Saul in your world — the one nobody will vouch for — that you could take by the hand?

2. Whose platform are you clutching that heaven wants you to share — who is your Saul for

your Antioch?

3. Who is your Mark — the failed one you could take to Cyprus — and what would restoration cost you?

Lord, make me a son of encouragement: vouching, sharing, exhorting, restoring — until builders rise around me. Amen.





PART III

The Dividing and the Legacy

Separation can be creation — and legacy is people, not buildings.



08

How to Fire Like God

This is the hardest chapter to write and the most redemptive to practice — so let me open it with honor, the way every diagnosis in this house begins.

If you have ever had to let someone go, you already know: there is no version of this that feels light. You lie awake. You replay the conversations. You wonder if you failed them. That weight is not weakness — it is the image of God in you, grieving a separation. Hold the weight. And then do the separating the way He does it: with honor, with clarity, and with blessing.

Begin where everything begins: Day 1.

“And God divided the light from the darkness.” — Genesis 1:4

The first dividing in Scripture is not a punishment — it is creation. God separated, and the separation made order possible: Day and Night, each with its domain, each blessed in its place. Not every separation is rejection. Some separation is making. When you release a person from a seat, you are not declaring them worthless — you are dividing what was mixed so that both sides can find their true domain.

Division without destruction. This is the standard. The light was not destroyed when it was divided from the darkness — it was given its Day. Your goal in every release: the person leaves with their dignity, their gift, and their future intact — clearer about who they are than when they arrived.

When is separation right? Three situations, each requiring a different kind of courage:

1. Character breach, unrepentant. After the Matthew 18 pattern: private conversation first, then with witnesses, then — only then — the wider consequence (Matthew 18:15–17). Character issues get every chance truth allows. But unrepentant breach — dishonesty, contempt, the refusal to own — cannot stay, because the zero rule is real: one unrepentant fracture multiplies across the whole house. Releasing here is protection, not punishment.

2. Seat mismatch. The person is good; the seat is wrong. Their gift does not match the outcomes, and no amount of training bridges it. This is the most honorable release of all — and the most often delayed, because leaders confuse kindness with keeping. Keeping a gifted person in the wrong seat is not kindness. It is slow diminishment. Freeing them is honor: ‘You are gifted — just not for this seat. Go flourish where your gift is needed.’

3. Fruitlessness after nurture. You trained, you coached, you gave time and truth — and the branch still bears nothing. Hear the vinedresser:

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” — John 15:2

Two separations in one verse — and both are love. The fruitless branch is taken away so it does not drain the vine. And the fruitful branch is purged — pruned — so it bears more. Pruning is not only for the failing; even the fruitful are cut back, in season, for greater fruit. Sometimes the most loving thing you can do for a fruitful person is release them to a bigger vineyard.

Now the conversation itself — because how you divide is what makes it God's dividing:

- **Face to face, in private.** Never by message, never by rumor, never in front of others. The dignity of the image-bearer requires your presence and their privacy. If distance forces video, let it be live — never a letter, never silence.
- **Lead with genuine, specific praise.** Not flattery — truth. Name what they carried well, specifically. ‘In your two years here, you...’ This is not softening the blow; it is honoring the person before addressing the seat. The praise must be real — they will know if it is not.
- **Speak the decision plainly.** No fog, no corporate mist. Say what is happening, why, and what comes next — in clear sentences. Vagueness feels kinder and is crueler; it leaves the person rehearsing your meaning for months. Clarity is mercy.
- **Listen.** Give them room to respond, to grieve, to ask. Do not defend, do not debate the decision — but receive their words with honor. Being heard is part of leaving whole.
- **Bless their future — out loud.** Bless is in the Algorithm, right beside divide. Speak blessing over where they are going: name the gift you saw, the future you believe in for them. ‘I believe your gift is real, and I believe it will flourish in the right place.’ What you speak over the departing shapes what they carry into the next season.
- **Be generous where you can.** Severance beyond the minimum. A real reference for the mismatched — help them land where their gift fits. Introductions, counsel, prayer. Generosity at the exit is the loudest sermon your remaining team will ever hear about what you actually believe.

And afterward: never fire in anger — if you are angry, wait until you are clear, because anger divides to destroy. Never gossip about the departed — what you say about those who left shapes the culture of those who stayed; if you diminish the leaver, the remainers quietly learn they are one mistake from diminishment too. And bless the team that remains: name the gap honestly, close it with order, and keep building.

You will still lie awake. That is the cost of carrying people — and it is a holy cost. But you will lie awake knowing you divided the way He divides: not to destroy, but to make. Light from darkness. Each in its domain. Each blessed.

One more practice for the exit done God's way: receive the departing person's honest view. In the final conversation — after the decision is spoken and the blessing given — ask: ‘What did you learn here? What would you change if you were me?’ Then listen without defending. The departing often see clearest; distance is already giving them sight. You may hear something that saves the next hire, or the next season. Honor includes receiving truth from those who are leaving — it may be the last gift they give you, and the most valuable.



Let the leaving teach you. Every exit is an audit, if you have ears to hear it. Ask, listen, write it down — and let the next seat be named better because of what the last one taught you.

And before you divide, examine yourself — honestly, in the light. Ask the hard question: did I name this seat clearly before I filled it? Did I impart dominion — real authority, real resources, a real return path — or did I set them up to fail and call the failure theirs? Some exits are the leader's audit, not the hire's. If the seat was fog, own the fog. If the impartation was thin, own the thinness. Then divide anyway if dividing is right — but let the lesson rename the next seat and deepen the next impartation. The log in your own eye (Matthew 7:3–5) is not a reason to delay a righteous dividing; it is the reason the next choosing will be wiser.

— **Audit yourself before you release them.** Foggy naming and thin impartation cause most 'bad hires.' Own your part first — then divide cleanly, and build the next seat better.

Then tell the remaining team — promptly, honestly, and with honor. Silence after an exit is a vacuum, and vacuums fill with rumor. Gather those who need to know, and say three things: what happened, in plain terms, without details that belong to the departed's privacy; what changes for the team, specifically who owns what now; and what you believe about the person leaving — genuine honor, spoken aloud. 'They carried [specific good] well, and we bless them in their next season. Here is how we cover the domain.' Then take questions, briefly, without relitigating. The team is watching not only what you decided but how you speak of the departed — and they are quietly deciding what kind of house this is.

— **Announce with honor, quickly.** What happened (plainly), what changes (specifically), what you honor (genuinely). Silence breeds rumor; honor breeds trust.

A hard word for the hardest case: sometimes the dividing is not received with grace. The person argues, accuses, threatens — or leaves and speaks against the house. Here is the standard, and it does not bend:

“Bless them that curse you, and pray for them which despitefully use you.” — Luke 6:28

Blessing is not conditioned on their response. You do not bless because they received it well; you bless because blessing is who you are — it is in the Algorithm, beside divide, without an asterisk. So: do not retaliate, do not rehearse their accusations publicly, do not assemble allies. Answer falsehood with quiet truth where truth is owed — to the team, plainly, once — and otherwise let it go. 'A soft answer turneth away wrath' (Proverbs 15:1) is not weakness; it is warfare of a higher order.

Protect the house without poisoning it: document the facts as they happen, keep the exit terms in writing, set the boundary once, clearly — then enforce it without commentary. And pray for them. Actually pray — not the prayer that asks God to fix them, but the prayer that asks God to bless them. You will find the prayer does as much for your heart as for theirs. The leader

who can bless the hostile exit has learned the deepest lesson of the dividing: your peace was never in their hands.

Bless without an asterisk. Their hostility does not cancel your honor. Document, bound, release — and pray blessing over them for real. The house watches how you handle the worst exit; make it your finest hour.

The Honorable Release Checklist

- ☐ Prayed and clear — deciding in peace, not in anger.
- ☐ Private, face-to-face conversation arranged.
- ☐ Genuine, specific praise prepared — real, not flattery.
- ☐ Decision to be spoken plainly — no fog, no corporate mist.
- ☐ Room to listen — receive their words without debating.
- ☐ Blessing over their future — spoken aloud, by name.
- ☐ Generosity arranged — severance, reference, introductions.
- ☐ Team to be told promptly, with honor.
- ☐ My own part owned — the lesson written down.

Declaration: I will divide without destroying. Clear in the decision, honoring in the conversation, blessing in the sending — and generous at every exit.





The Honorable Exit Framework

Chapter 8 taught you the theology of the dividing — division without destruction. This chapter gives you the framework: the step-by-step practice of the honorable exit, from the first troubled thought to the last lesson written down. When a release becomes necessary, do not improvise. Walk the framework.

There are four gates. Pass through each one in order — none skipped, none rushed:

GATE 1 — Prayed Clarity

Before anything else: get clear, and get clean. Ask three questions in prayer. First: am I deciding in peace or in anger? 'Let the peace of God rule in your hearts' (Colossians 3:15) — if peace will not come to the decision, the decision is not ready. Wait until you are clear, because anger divides to destroy. Second: have I owned my part? The foggy naming, the thin impartation — did I set them up to fail and call the failure theirs? Own it before God, and let it rename the next seat. Third: is this truly a release situation — character breach unrepentant, seat mismatch, fruitlessness after nurture — or is it a correction situation? Do not fire what should be formed. Do not form what should be freed.

GATE 2 — Documented Nurture

The honorable exit is never a surprise — to them or to heaven. Before the release, there must be a record of nurture: the conversations held, the coaching given, the chances extended, the Matthew 18 pattern walked (private, then with witnesses, then consequence). Write it down as you go — dates, specifics, what was said and what was agreed. This is not building a case; it is proving your love. The documented nurture does two things: it gives the person every true chance to turn, and it gives YOU the settled peace that you did not divide hastily. 'He that believeth shall not make haste' (Isaiah 28:16) — and the record is the proof of your un-haste.

GATE 3 — The Conversation

The conversation itself — face to face, in private, never by message, never by rumor. Walk it in this order:

- **Open with genuine, specific praise.** Real, not flattery — they will know the difference. 'In your time here, you carried [specific good] well.' Honor the person before addressing the seat.
- **Speak the decision plainly.** Clear sentences. What is happening, why, and what comes next. No fog, no corporate mist — vagueness feels kinder and is crueler. Clarity is mercy.
-

Listen. Give them room to respond, to grieve, to ask. Do not defend or debate the decision — receive their words with honor. Being heard is part of leaving whole.

— **Bless their future — out loud.** Name the gift you saw and the future you believe in for them. Blessing is in the Algorithm, right beside divide. Speak it.

— **Be generous.** Severance beyond the minimum where you can. A real reference for the mismatched. Introductions, counsel, prayer. Generosity at the exit preaches your values louder than any sermon.

GATE 4 — The Aftermath

The exit is not over when the conversation ends. Three duties remain. First: tell the remaining team — promptly, honestly, with honor. What happened (plainly, protecting privacy), what changes (specifically, who owns what now), what you honor about the departed (genuinely, aloud). Silence breeds rumor; honor breeds trust. Second: never gossip about the departed — what you say about those who left teaches those who stayed what kind of house this is. Third: write the lesson. Every exit is an audit: what did the seat's naming miss? Where was the impartation thin? What will you discern earlier next time? The lesson written is the tuition paid; the lesson ignored is the tuition wasted.

The Honorable Exit — Pre-Exit Checklist

[] GATE 1: Deciding in peace, not anger — my part owned, correction-vs-release discerned.

[] GATE 2: Nurture documented — conversations, coaching, chances, Matthew 18 walked.

[] GATE 3: Private face-to-face arranged — praise prepared, decision clear, blessing ready, generosity set.

[] GATE 4: Team communication planned — what happened, what changes, what I honor.

[] The lesson I will write down afterward:

Walk the four gates in order, and you will do what few leaders ever do: divide the way He divides — clearly, privately, honorably, with blessing. The person leaves whole. The team stays trusting. And you — you will still lie awake, because carrying people has a holy cost. But you will lie awake in peace.

Declaration: I will not improvise the dividing. Prayed clarity, documented nurture, an honorable conversation, and a faithful aftermath — the four gates, every time.

The dividing you are postponing is the dividing that is costing you most. Be honest here.

Selah — Search Me

1. Is there a release you have been delaying — and which of the four gates are you stuck at?

2. Have you owned YOUR part — the foggy naming, the thin impartation — before God and in your notes?

3. What lesson from your last exit is still unwritten — and what will it cost the next hire if it stays unwritten?

Father, grant me prayed clarity and clean hands: to divide without destroying, and to bless without asterisk. Amen.





When Judas Is on Your Team

This is the chapter no one wants to need — and every long-term leader eventually does. The betrayal from inside. The trusted one who turns. The kiss in the garden. Let me open it with honor, because even here — especially here — honor is the standard: what Jesus did with Judas is the highest model of handling betrayal ever given, and it will keep your heart clean when everything in you wants to go to war.

First, the facts — because denial is the first temptation:

“For Jesus knew from the beginning who they were that believed not, and who should betray him.” — John 6:64

JESUS KNEW. From the beginning. He chose Judas knowing — the choosing included the betrayer, and heaven was not surprised. Some betrayals you will discern early. Do not deny the discernment: the missing money, the quiet undermining, the pattern that doesn't add up. Discernment is not suspicion — suspicion accuses without evidence; discernment sees with evidence. See clearly, and do not look away.

Then the basin — and this is where the standard becomes almost unbearable:

“After that he poureth water into a bason, and began to wash the disciples' feet.” — John 13:5

THE disciples' feet. All of them. Including Judas. Jesus washed the feet of the man He knew would betray Him that very night — the towel, the water, the hands, the same tenderness. This is the basin test, and it is the hardest test in leadership: can you still SERVE the one who is betraying you? Not trust them — serve them. The basin does not mean keeping them in the seat; it means keeping your heart clean toward them. Bitterness disqualifies the leader faster than betrayal disqualifies the betrayer.

Then the sop — the detail most leaders miss:

“He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot.” — John 13:26

In that culture, the host giving the dipped sop was a gesture of friendship and honor — the

choicest portion, given personally. Jesus gave the HONOR PORTION to His betrayer, at the last table, knowing everything. Honor to the end. Never diminish publicly. Never expose for revenge. Never assemble the eleven against the one. The sop is the standard: even the betrayer leaves your table honored.

Then the release — five words, clean and quick:

“That thou doest, do quickly.” — John 13:27

No delay, no negotiation, no second chances at the table of betrayal. When the hour of a Judas comes — the betrayal confirmed, the pattern undeniable — release quickly. Lingering does not redeem; it only deepens the wound and endangers the eleven. And note: ‘no man at the table knew for what intent he spake this unto him’ (John 13:28). No public shaming. No exposure sermon. The eleven were protected from the knowledge, and Judas was protected from their judgment. Clean, quick, quiet.

Here is the Judas protocol — five movements for the hardest release:

- 1. **Discern early; don't deny.** See the pattern with evidence. Suspicion accuses; discernment sees. When you see, do not look away — but do not act on suspicion alone.
- 2. **Pass the basin test.** Can you still serve them — wash feet, speak honor — while you discern? If your heart has turned to bitterness, deal with YOUR heart first. The bitter leader cannot divide cleanly.
- 3. **Honor to the end.** The sop standard: no public diminishing, no revenge exposure, no recruiting allies against them. They leave your table honored — whatever they did.
- 4. **Release quickly when the hour comes.** ‘That thou doest, do quickly.’ Confirmed betrayal gets a clean, quick, quiet release — protecting the eleven and the mission.
- 5. **Don't build on the wound.** Here is the final trap: one Judas makes the leader suspicious of the eleven. New policies born of betrayal. Trust withdrawn from the faithful. Do not let it happen. The eleven were not Judas. Your faithful team is not your betrayer. Grieve, learn, release — and then trust again, deliberately. The leader who cannot trust after betrayal has let Judas disciple him.

And the last word — the one that keeps you human: betrayal is information about THEM; bitterness is a decision about YOU. Judas' kiss revealed Judas. Your response reveals you. Choose the basin, the sop, and the clean release — and let your heart stay the kind of heart heaven can still use.

Declaration: I will handle betrayal the Jesus way — discern without denying, serve without bitterness, honor to the end, release quickly, and trust again.

Betrayal is the chapter no one wants. Read these questions slowly — they are for your protection.

Selah — Search Me

1. Is there a Judas-pattern you are denying instead of discerning — the evidence you keep explaining away?

2. Can you pass the basin test toward them today — serve without bitterness, honor without pretense?

3. Has one betrayal made you suspicious of your eleven — and what deliberate trust will you extend this week to prove it hasn't?

Lord, keep my heart clean in the hard release: discerning without denying, honoring to the end, trusting again. Amen.





The Generous Exit — The Economics of Honor

Chapter 8 gave you the conversation. The Honorable Exit Framework gave you the gates. This chapter gives you the economics — because generosity at the exit is not just righteousness. It is the smartest investment a house can make. And Scripture built generosity into the economic law itself:

“And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field... thou shalt leave them for the poor and stranger.” — Leviticus 19:9–10

The gleaning law: God commanded His people to leave the CORNERS of the harvest — deliberately unharvested margin — for the poor, the stranger, the one leaving empty-handed. Generosity was not a mood; it was built into the field's design. Your house needs gleaning corners too: margin deliberately set aside for the honorable exit — the severance beyond the minimum, the bridge for the departing, the generosity that says ‘you do not leave our field empty-handed.’

Here is the economics, stated plainly. The generous exit has four returns — each one compounding:

RETURN 1 — The sermon the team hears. Your remaining team is watching the exit more closely than any sermon you have ever preached. Generosity at the exit tells them: ‘this house honors people even when they leave.’ That single message buys you what no salary can: the trust that makes people give their best years without fear. Stinginess at the exit teaches the opposite — ‘perform or perish’ — and the team starts performing instead of belonging. The sermon costs one severance. The lesson lasts for years.

RETURN 2 — The alumni network. The released-with-blessing do not disappear — they become alumni. And alumni are legacy: they refer clients, they send candidates, they speak well of the house in rooms you will never enter. Antioch's sent ones carried the gospel to the nations; your alumni carry your reputation to the marketplace. Every generous exit is a seed planted in the field of your future. Bitter exits plant weeds in the same field.

RETURN 3 — The reputation in the marketplace. Industries are villages. Word travels: how a house treats people at the exit is how the market judges the house. The generous house attracts the called — the best candidates choose houses they trust. The house known for brutal exits gets the desperate, not the called. Your exit policy IS your recruiting policy, wearing different clothes.

RETURN 4 — The clear conscience. You will lie awake after every release — that is the holy cost of carrying people. Generosity lets you lie awake in PEACE: ‘I divided clearly, I blessed loudly, I gave beyond the minimum.’ The leader who was generous at the exit has nothing to rehearse at 3 a.m. Peace is the highest return, and it cannot be bought any other way.

Now the practice — what generosity looks like, concretely:

Severance beyond the minimum. The law requires the minimum; honor requires more. Set the gleaning corner in advance: a standard generous severance for honorable exits (tenure-weighted), decided in peacetime — not negotiated in the emotion of the moment. Generosity planned is generosity delivered.

■ **The real reference.** For the seat-mismatched — the gifted person in the wrong seat — write the reference that tells the truth about their GIFT: what they carry, where it flourishes, who should hire them. Then make the introductions. Helping them land well is the final act of the choosing done right — you discerned their gift; now place it where it belongs, even though it is not with you.

■ **The bridge.** Where you can: the extended health coverage, the extra month, the freelance bridge, the counsel sessions. The bridge says ‘your flourishing matters to us beyond your employment.’ Small costs; enormous message.

■ **The blessing, in writing.** Speak it in the conversation (Gate 3) — and write it too. A letter of blessing: what they carried well, the gift you saw, the future you believe in. The spoken blessing fades; the written blessing is kept — and re-read in the hard months after. Write it.

And the math that settles it: generosity costs ONCE. Bitterness costs MONTHLY — in lawsuits and legal fees, in Glassdoor reviews that repel the called, in team fear that throttles performance, in the 3 a.m. rehearsals of the leader who knows he divided poorly. Run the true numbers, and the generous exit is not the expensive option. It is the cheapest — and the only one heaven honors.

Build the gleaning corner into your field design this month: the severance standard, the reference practice, the bridge policy, the blessing letter. Decide it in peacetime, write it down, and let every future exit — whenever it comes — walk through generosity as a matter of design, not mood.

■ ***Declaration: I will leave gleaning corners in my field — generous at every exit, by design — because honor compounds and bitterness bills monthly.***





Gideon's Three Hundred — The Divine Downsizing

Every leader assumes bigger is better. God disagrees — and He proved it with Gideon:

“And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands.” — Judges 7:2

TOO MANY. Thirty-two thousand volunteers — and heaven called it excess. Sometimes the problem is not that your team is too small. It is that your team is too many — and God will not move until the number comes down. The divine downsizing is not failure. It is strategy.

Watch how heaven pruned — in two cuts, each one a leadership lesson:

CUT 1 — Release the fearful. ‘Whosoever is fearful and afraid, let him return and depart early’ (Judges 7:3). Twenty-two thousand left. Nearly seventy percent — gone in one announcement. And God ordered it. Why? Because fear multiplies: the fearful do not merely feel fear, they SPREAD it — the zero rule in uniform. A fearful team member costs you more than their absence; they cost you the courage of everyone around them. Releasing the fearful is not cruelty; it is protection — of the mission and of the brave who remain. Note: they were released with HONOR — ‘let him return’ — no shame, no exposure. Even divine downsizing divides with dignity.

CUT 2 — The lapping test. Ten thousand remained — still too many. So God gave Gideon the strangest interview exercise in Scripture: ‘bring them down unto the water, and I will try them for thee there’ (Judges 7:4). Those who lapped the water with their tongues, like dogs — putting hand to mouth, eyes up, alert — were chosen. Those who bowed down on their knees to drink — face down, unwatchful — were sent home. Three hundred lapped. The test? ALERTNESS. The chosen stayed watchful even while drinking — eyes on the horizon, ready. Discernment lesson: watch how people handle the ordinary moments. Alertness in the small reveals readiness for the great.

Three hundred — against a Midianite host ‘as the sand by the sea side for multitude’ (Judges 7:12). And God gave the three hundred the strangest equipment in military history: ‘he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers’ (Judges 7:16). No swords. Trumpets, pitchers, lamps — and the battle cry: ‘The sword of the LORD, and of Gideon’ (Judges 7:18). They broke the pitchers, blew the trumpets, held the lamps — and the enemy destroyed itself in confusion.

The theology of the three hundred — four truths for your house:

1. Quality anointed beats quantity assembled. Three hundred alert, fearless, God-chosen — with trumpets — routed a multitude. Stop measuring your team by headcount. Measure it by alertness, courage, and the filling. Ten fearful hires never equal one Gideon-300 carrier.

2. Pruning precedes victory. The victory came AFTER the downsizing, not before. The two cuts were not setbacks; they were the strategy. If heaven is pruning your team — the

fearful leaving, the unwatchful self-selecting out — do not panic. Prepare the trumpets. The reduction is the setup.

3. Equip the few fully. Every one of the three hundred had all three: trumpet, pitcher, lamp. No one was half-equipped. When your team is small, equip it COMPLETELY — every carrier fully trained, fully resourced, fully clear on the battle cry. Small and fully equipped beats large and half-ready, every time.

4. The battle cry matters. 'The sword of the LORD, and of Gideon.' One cry, three hundred voices, perfect unity. Your team needs its battle cry — the one sentence everyone shouts together: the vision, the mission, the why. Unity of voice multiplies the three hundred into an army.

So if your team is shrinking and your faith is shaking — hear the word of the LORD to Gideon: the people may be too many for what I am about to do. Release the fearful with honor. Keep the alert. Equip them fully. Give them the battle cry. And watch what three hundred — with trumpets, pitchers, lamps, and God — can do to the Midianites of your industry.

Declaration: I will not fear the divine downsizing. I will release the fearful with honor, keep the alert, equip the few fully — and shout the battle cry with my three hundred.

Heaven sometimes prunes before its victories. Let the downsizing search you.

Selah — Search Me

1. Is your team too many for what God wants to do — and are you resisting the pruning?

2. Who are the fearful — spreading fear, not faith — that heaven wants released with honor?

3. Are you watching the lapping test — alertness in the ordinary moments — in your next choosing?

Lord, give me Gideon's courage for the cuts: release the fearful, keep the alert, and trust the three hundred. Amen.





Korah's Rebellion — When the Team Rises Against You

Every long-term leader will face it: the uprising from inside. Not the honest disagreement (iron sharpening iron) — the REBELLION: the organized challenge to your authority, with followers, with speeches, with 'we' language. Numbers 16 is the manual — and Moses' response is the most instructive leadership moment in the wilderness:

“Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?” — Numbers 16:3

Korah, Dathan, Abiram — and two hundred and fifty princes, ‘famous in the congregation, men of renown.’ This was not a fringe complaint; it was the leadership class, organized, articulate, with a theological argument (we're all holy — why are YOU lifted up?). The most dangerous rebellions always come with good rhetoric. Hear Moses' first move:

“And when Moses heard it, he fell upon his face.” — Numbers 16:4

He FELL ON HIS FACE. Not a counter-speech. Not a defense. Not a purge. He went to the ground before God — the leader's first response to rebellion is not self-defense but self-abasement. Why? Because the rebellious leader who defends himself in the flesh validates the rebellion's frame: it becomes Moses vs. Korah. The leader on his face moves the contest to where it belongs: ‘the LORD will shew who are his’ (Numbers 16:5). Let God show. Your job is the face on the ground.

Then the intercession — the most Christlike moment in Moses' career. When God's wrath rose against the whole congregation, Moses and Aaron ‘fell upon their faces, and said, O God... shall one man sin, and wilt thou be wroth with all the congregation?’ (Numbers 16:22). The leader under attack INTERCEDED for his attackers. He separated the ringleaders from the people — ‘separate yourselves from among this congregation’ (16:21) — and then begged mercy for the rest. This is the rebellion protocol's heart: separate the issue from the people, judge the rebellion, but INTERCEDE for the rebels. The leader who cannot pray for his Korah has lost the plot — whatever the outcome.

Then the censer run — the day after, when the congregation murmured AGAIN (‘Ye have killed

the people of the LORD,' 16:41) and plague broke out. Moses said to Aaron: 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them' (Numbers 16:46). And Aaron 'ran into the midst of the congregation... and he stood between the dead and the living; and the plague was stayed' (16:47–48).

Read that image until it burns: the leader's priest RAN INTO the plague — toward the murmuring, toward the dying — with the censer of atonement, and STOOD BETWEEN the dead and the living. That is what leaders do in the rebellion's aftermath: they do not retreat to safety and let the plague take the murmurers. They run in with intercession and stand in the gap. Fourteen thousand seven hundred died that day (16:49) — but the plague was STAYED, because someone ran toward it with a censer.

The rebellion protocol — five movements for when the team rises:

- **1. Fall on your face first.** No counter-speech, no self-defense, no purge. Go to the ground before God. Let the contest be His: 'the LORD will shew who are his.' The leader who defends himself in the flesh has already lost the spiritual battle.
- **2. Separate the issue from the people.** Judge the rebellion; intercede for the rebels. 'Shall one man sin, and wilt thou be wroth with all?' Name what is wrong clearly — and pray for who is wrong earnestly. Both. Always both.
- **3. Don't manipulate the outcome.** Moses set the test (the censers, 16:6–7) and let God decide — he did not rig it, spin it, or pre-announce it. When authority is challenged, resist the urge to manage the verdict. State the truth, set the fair test, and let heaven show.
- **4. Run the censer into the aftermath.** After the dividing, the murmuring continues (it always does). Do not retreat. Run toward the wounded congregation with atonement — intercession, presence, the ministry of standing between. The leader who only divides and never intercedes leaves a plague unstayed.
- **5. Grieve; don't gloat.** Moses never celebrated Korah's end. The earth opening (16:31–33) was judgment, not victory — and the leader's heart over it must be grief, not triumph. 'Bless them that curse you' (Luke 6:28) — even here. Especially here.

And the discernment beneath it all: not every challenge is a Korah. Honest dissent — 'iron sharpeneth iron' (Proverbs 27:17) — is a GIFT; the ruler of tens who tells Moses the plan has a flaw is serving the house. Korah's mark was not disagreement but USURPATION: 'wherefore then lift YE up YOURSELVES' — the issue was the lifting, the self-exalting, the organized 'we' against the appointed. Disagree in the room, honor in the hallway (Chapter 7) — but organize a faction against the house, and you have crossed from dissent to rebellion. Know the difference. Treat them differently.

Declaration: When rebellion rises, I will fall on my face, intercede for the rebels, let God show, run the censer into the aftermath — and grieve, never gloat.

Rebellion is coming — or has come. Prepare your heart now, in peacetime.

Selah — Search Me

1. When challenged, do you fall on your face first — or defend yourself in the flesh?

2. Can you intercede for your Korah — separate the issue from the people — even while the rebellion burns?

3. After your last hard dividing, did you run the censer into the aftermath — or retreat and let the plague spread?

God, when rebellion rises, let me fall facedown, intercede for the rebels, and run with the censer. Amen.





09

Bless the Sending

Not every departure is a dividing. Some are a sending — and heaven treats them differently.

Read how the church at Antioch released its best people:

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.” — Acts 13:2–3

Note the word: the Spirit said ‘separate’ — the same dividing word from Genesis 1. But the church's response was fasting, prayer, the laying on of hands, and sending. They released their two best leaders — and called it obedience. No clutching, no guilt, no quiet resentment. A sending.

When someone outgrows the seat — when their gift needs a bigger field, when God calls them onward to work your house cannot contain — your job is not to clutch but to commission. A leader who blocks a sending for the sake of retention keeps the person and loses the blessing. The kingdom is bigger than your house, and alumni are legacy too.

Learn to tell graduation apart from termination. Both involve leaving; only one involves failing. And celebrate the graduation loudly — what you celebrate, you multiply. A house known for sending its best onward with blessing will never lack for the next called ones knocking at its door.

How to send well — four movements:

- 1. Name it publicly as sending.** Honor them before witnesses. Tell the team what they carried, what they built, what they are. Public honor at the exit teaches everyone watching what this house believes about people.
- 2. Bless specifically.** Speak their gift and their future aloud — with the laying on of hands if your house practices it. Name what you see in them and where you believe it is going. Blessing spoken is blessing carried.
- 3. Resource the sending.** Give what you can: time, money, introductions, counsel, prayer. Antioch fasted for the sent; you can at least feast them. Generosity at a sending — like generosity at an exit — preaches louder than any sermon about your values.
- 4. Keep the door open.** The sent often return — as partners, as clients, as friends, as the

ones who send others to you. A blessed sending builds a kingdom network; a bitter exit builds a cautionary tale. Choose the network.

And when the fruitful are pruned — remember the Vinedresser's logic from John 15: the purging is for more fruit. Some of your best people will leave at their most fruitful, and it will not feel like promotion. It will feel like loss. Grieve honestly, bless loudly, and trust the Vinedresser: He is growing something in them that your vineyard could not contain — and something in you that their leaving will teach.

Paul shows us what sending looks like across a lifetime. Timothy was his 'own son in the faith' (1 Timothy 1:2) — discipled, deployed, then entrusted with Ephesus itself. Paul did not keep Timothy at his side forever; he sent him, wrote to him, and through those letters shaped the church for two thousand years. Some of your sendings will echo longer than your keepings. The ones you release with blessing carry your impartation into fields you will never enter — and that, too, is legacy.

Declaration: I will not clutch the called. When God sends my best onward, I will fast, pray, lay on hands, and send them — blessed, honored, and mine forever in the kingdom.





Shamar — Keeping What You Imparted

Imparting dominion is only half the mandate. The other half is the one Adam received in the garden — and most leaders forget it entirely:

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.” — Genesis 2:15

Two verbs. Dress it — abad, to serve, to work, to cultivate. And KEEP it — shamar (H8104): to guard, to watch over, to preserve, to protect. Adam's first job description was not just production; it was PROTECTION. Work the garden AND guard it. Build AND keep. Impart AND watch over what you imparted.

Shamar is one of the great words of Scripture. It is the word of the Aaronic blessing:

“The LORD bless thee, and keep thee.” — Numbers 6:24

The LORD bless thee — and KEEP thee. Blessing without keeping is exposure. God does not merely bless and abandon; He blesses and GUARDS. And of God Himself: ‘Behold, he that keepeth Israel shall neither slumber nor sleep’ (Psalm 121:4). The Keeper does not slumber. Neither should you — over the people and the culture heaven placed in your hands.

Here is the hard truth: imparting without keeping is abandonment dressed as delegation. The leader who imparts dominion and then disappears — no return path, no watching, no guarding — has not trusted his people. He has neglected them. True impartation includes the keeper's watch: authority given AND guarded, freedom granted AND watched over. The return path from Chapter 6 IS shamar — the weekly three questions are the keeper walking the garden.

The keeper stands three watches. Walk them all:

WATCH 1 — Guard the vision. Vision drifts. Slowly, quietly, the house starts serving something other than the God-given goal — comfort, growth for its own sake, the leader's ego. The keeper watches for drift the way a shepherd watches the horizon: early, constantly. Every season, hold the vision up against the reality and ask: are we still building what heaven called us to build? Drift detected early is a conversation. Drift detected late is a crisis.

WATCH 2 — Guard the culture. Culture is the air of the house — and the zero rule is always in effect. One unrepentant fracture multiplies across the whole culture: the blame-shifter teaches blame, the gossip teaches gossip, the contemptuous teaches contempt. The keeper guards the air. This does not mean policing personalities — it

means protecting the values: truth, honor, faithfulness. When the culture's air turns, act quickly and with honor (the four gates of the last chapters). A guarded culture is a flourishing culture.

WATCH 3 — Guard the people. 'He calleth his own sheep by name' (John 10:3). The Good Shepherd KNOWS His sheep — individually, by name, with their struggles and their seasons. The keeper does the same: know your people beyond their output. Who is weary? Who is drifting? Whose marriage is strained, whose faith is flickering, whose gift is bored? You cannot guard what you do not know. The weekly return path is not just about decisions — it is about souls. Ask the fourth question, regularly: 'How is your heart?'

And the keeper's rhythm — because watching must be scheduled or it will not happen:

Weekly: the return path. The three questions with each domain-holder — decisions, stuck points, needs — plus the fourth: how is your heart? Thirty minutes. This is the garden walk.

Seasonally: the three watches. Every season, audit all three: vision (still true?), culture (still healthy?), people (still flourishing?). Write it down. What gets reviewed gets guarded.

Yearly: the deep keep. Once a year, the long look: the succession page, the charter reviews, the honest assessment of every domain. The yearly keep is where legacies are secured or lost.

Shamar is the quiet half of leadership — no applause, no visible fruit, just the steady watch that keeps the garden safe while it grows. But without it, the imparting unravels: vision drifts, culture thins, people wither — and the leader wonders why the dominion he gave did not last. It did not last because no one kept it. Bless, impart — and keep. The Keeper does not slumber. Neither do you.

Declaration: I will keep what I impart — guarding the vision, the culture, and the people, on rhythm, without slumber.

The Keeper does not slumber — but keepers grow drowsy. Examine your three watches.

Selah — Search Me

1. Which watch have you neglected longest — the vision (drift), the culture (air), or the people (hearts)?

2. Whose heart in your house is flickering right now — weary, drifting, dimming — that you have not asked about?

3. What does your weekly garden walk actually look like — scheduled, or wished for?

Keeper of Israel, who never slumbers, teach me Your watchfulness: vision guarded, culture kept, people known by name. Amen.





10

Legacy Is People

Here is the final truth of the I — Impart Dominion and Legacy — and it reframes everything:

Legacy is not what you built. Legacy is who carries it.

Buildings crumble. Systems get replaced. Brands get rebranded. What continues — the only thing that continues — is people: the ones you imparted dominion to, the ones who carry the work in their own hands when yours are finally still. Every hire was a legacy decision. Every impartation was a succession act. You have been building legacy since your first choosing; this chapter is about finishing it on purpose.

Scripture gives us the pattern twice, in the two great successions:

— **Moses to Joshua — the laying on of hands.** ‘And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him’ (Deuteronomy 34:9). Impartation made visible: what Moses carried moved into Joshua through deliberate, physical, witnessed transfer. Succession was not assumed. It was enacted.

— **Elijah to Elisha — the mantle and the double portion.** Elisha asked for a double portion of Elijah's spirit — and received it (2 Kings 2:9–14). The successor did not merely continue the work; he exceeded it. That is the mark of true impartation: the one you raised goes further than you went, and you call it joy, not threat.

Now connect it to the last letter of GENESIS — Shabbat. Shabbat is the Hebrew verb ‘to stop, to cease’: completed-work rest. Here is the secret the equation has been hiding: you can only truly stop if someone carries what you carried. Rest without succession is abandonment. Rest with succession is legacy. The I exists so the final S is possible — impart dominion now, so you can cease in peace later.

So here is the test — the single question that audits your entire leadership:

If you stopped tomorrow, what would continue?

Not what would pause. What would continue — carried by people you imparted dominion to, in domains you bounded, under a vision they own as deeply as you do. If the honest answer is ‘very little,’ you have not failed — you have simply found your next work: raise successors, starting now.

Do it deliberately. For every seat that matters — including yours — name one to three people who could carry it. Then begin the imparting: give them real decisions before they are ready, real authority with a real return path, and your honest investment in who they are becoming. The laying on of hands was not a ceremony at the end; it was the visible seal of years of impartation.



And when they rise past you — when the successor's wisdom exceeds yours, when the branch you pruned bears more fruit in another vineyard, when the one you released with blessing flourishes beyond your house — let your heart do what heaven does: rejoice. 'He must increase, but I must decrease' (John 3:30) is not only John's confession about Christ. It is every true leader's confession about every successor.

Build people. Impart dominion. Divide with honor. And one day, cease — surrounded by carriers, watching the work go on without you, in the peace Jethro promised: you will endure, and all the people will go to their place in peace.

And write it down. Succession plans die in heads — 'write the vision, and make it plain' (Habakkuk 2:2) applies to people-plans too. Document the domains, the decision-rights, the why behind the what: the unwritten wisdom in your head is not legacy, it is a bottleneck with a pulse. A written succession — seats named, successors named, impartation in progress — is the difference between a legacy and a memory.

■ **A legacy unwritten is a legacy at risk.** This month: write the succession page. Every key seat, one to three names, and the next impartation step for each. Plain, dated, revisited every season.

And pray the double-portion prayer over them — out loud, in their hearing. Elisha asked for a double portion of Elijah's spirit, and heaven said yes. Dare to want your successors to exceed you: more wisdom, more fruit, more reach. Pray it specifically: 'May you carry double what I carried.' Leaders who pray this never face the quiet grief of being outgrown — because the outgrowing was the plan all along. Your ceiling becomes their floor, and the work ascends past you into generations you will never meet.

■ **Pray the double portion.** Name it as the goal from the beginning: you are raising people to exceed you. When it happens, it will feel like answered prayer — because it is.

And when the successor is ready, transfer the authority publicly — while you are still there to bless it. David had Solomon anointed king in his own lifetime (1 Kings 1:32–40): the transfer was witnessed, celebrated, and uncontested. A private succession breeds quiet rivalry; a public commissioning settles it. Gather the house, lay on hands, speak the blessing aloud, and name the new authority plainly: 'From today, this domain is theirs.' Then step back — truly back — and let them rule. The old king who hovers un-anoints with his presence what he anointed with his hands. Commission publicly, then release fully. That is how a legacy transfers without tearing.

■ **Commission in public; release in full.** Anoint while you live, before witnesses — then step back and let them rule. Hovering un-anoints.

The Succession Page

KEY SEAT — including your own:

SUCCESSOR(S) — one to three names:

NEXT IMPARTATION STEP — the decision, authority, or wisdom to transfer next:

READY BY — the season you are aiming for:

***Declaration: My legacy is people. I will raise successors who carry the work past me
— and I will Shabbat in peace, watching them ascend.***



The Succession-Planning Worksheet

Chapter 10 gave you the theology of succession — legacy is people. This chapter gives you the instrument: the succession audit you will run on your house, on paper, this month. Succession plans die in heads. ‘Write the vision, and make it plain’ (Habakkuk 2:2) — and that includes the people-vision. What is written gets worked. What is only thought gets forgotten.

The audit has five steps. Work them slowly, honestly, and in prayer — this is one of the most important exercises in the book:

- **STEP 1 — List every key seat.** Every domain that matters — including YOURS. The seats whose emptiness would wound the house: leadership, finance, client care, operations, the vision itself. If a seat's sudden vacancy would cause panic, it belongs on this list. Most houses have five to ten key seats. Name them all.
- **STEP 2 — Name one to three successors for each.** For every key seat, write one to three names — people in (or reachable by) your house who could carry it. Not perfect candidates; possible ones. The Adullam principle applies: the successor may currently be distressed, in debt, discontented — and still be heaven's choice. If a seat has NO names — no one in your world who could carry it — mark it in red. That seat is your highest succession priority.
- **STEP 3 — Score readiness.** For each named successor, mark readiness honestly: READY NOW (could carry it within 90 days), 1–2 YEARS (growing, needs forming), 3+ YEARS (long pipeline), or the honest NONE YET. Readiness is not a judgment of worth — it is a measure of distance. The 1–2-year names are your impartation priorities: they are close enough to invest in heavily.
- **STEP 4 — Set the next impartation step.** For each successor, write ONE next step — the decision, authority, wisdom, or exposure to transfer next — with a date. ‘By March: she decides the care budget alone.’ ‘This quarter: he carries the Monday review.’ Succession moves in steps, not leaps. The next step, dated, is what turns a plan into a pipeline.
- **STEP 5 — Write the emergency plan.** The question no one wants to ask: if a key seat emptied TOMORROW — illness, calling elsewhere, crisis — who carries it interim, and what are the first three decisions they must make? Write the interim name and the three decisions for every key seat. The emergency plan is not pessimism; it is shamar — the keeper guarding the house against the sudden night.

Then the review rhythm: revisit the succession page every season — settled, not frozen. Readiness changes. Names emerge. Steps get taken. The page you wrote this month is the beginning; the page you revise each season is the pipeline. And once a year, share the relevant parts with the successors themselves — ‘I see this in you, and I am preparing you for it.’ Nothing forms a successor like knowing they are being formed.

The Succession Audit

KEY SEAT 1 (including yours):

SUCCESSOR(S) — names: READINESS — now / 1–2 yrs / 3+ yrs / none:

NEXT IMPARTATION STEP + DATE:

EMERGENCY INTERIM + FIRST 3 DECISIONS:

KEY SEAT 2:

SUCCESSOR(S) — names: READINESS — now / 1–2 yrs / 3+ yrs / none:

NEXT IMPARTATION STEP + DATE:

EMERGENCY INTERIM + FIRST 3 DECISIONS:

KEY SEAT 3:

SUCCESSOR(S) — names: READINESS — now / 1–2 yrs / 3+ yrs / none:

NEXT IMPARTATION STEP + DATE:

EMERGENCY INTERIM + FIRST 3 DECISIONS:

(Continue on your own page for seats 4+.)

Do not close this book without doing the audit. Not thinking about it — DOING it. The seats, the names, the readiness, the next steps, the emergency plan — written, dated, prayed over. Your legacy is not what you built. Your legacy is who carries it — and carriers are raised on purpose, on paper, starting now.

Declaration: I will write the succession page — every key seat, named successors, next steps dated, and the emergency plan. My legacy will be carried, not just remembered.

The succession page you will not write is the legacy you will not leave. Do not close this book without answering.

Selah — Search Me

1. If you stopped tomorrow, what would continue — carried by people, not paused by your absence?

2. Which key seat has NO successor named — and what is your next impartation step, with a date?

3. What is your emergency interim plan — the name and the first three decisions — written down?

Lord, make my legacy people: successors named, steps dated, carriers raised — four generations deep. Amen.





Paul and Timothy — The Succession Pipeline

If Moses-to-Joshua is succession by transfer, Paul-to-Timothy is succession by PIPELINE — the slow, deliberate forming of a successor across years and miles and letters. And it gives us the most important succession verse in Scripture — the four-generation rule:

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” — 2 Timothy 2:2

Count the generations: Paul to Timothy to faithful men to others also. FOUR generations in one verse. Your succession is not complete when you have a successor. It is complete when your successor has a successor — and theirs has one too. The pipeline does not end at the next carrier; it runs until the work outlives everyone you know.

Watch the pipeline being built, stage by stage:

- STAGE 1 — FOUND: reputation.** ‘Him would Paul have to go forth with him... which was well reported of by the brethren that were at Lystra and Iconium’ (Acts 16:2–3). Before Paul ever met Timothy as a protégé, the brethren reported well of him. The pipeline begins with REPUTATION — faithfulness already witnessed by others. Find the well-reported. The Adullam principle again: heaven's candidates come with witnesses.
- STAGE 2 — FORMED: requirements met.** ‘And took and circumcised him because of the Jews which were in those quarters’ (Acts 16:3). Paul did not lower the assignment's requirements for Timothy — he FORMED Timothy to meet them. Formation is the unglamorous middle of succession: the skills built, the gaps closed, the requirements met — not around the successor, but IN him. Do not promote past the forming. The formed successor stands; the unformed one collapses at the first weight.
- STAGE 3 — DEPLOYED: missions given.** Paul sent Timothy — to Thessalonica (‘1 Thessalonians 3:2’), to Corinth (‘1 Corinthians 4:17’), to Ephesus (‘1 Timothy 1:3’). Real churches, real problems, real authority — increasingly weighty missions, each one a larger domain. Deployment is impartation in stages: the small faithful mission first, then the larger, then the largest. Each deployment is both a test and a forming — the successor grows INTO the authority by carrying it.
- STAGE 4 — ENTRUSTED: authority and charge.** Finally, the letters — 1 and 2 Timothy: the written charge, the doctrine committed, the authority confirmed before witnesses. ‘I charge thee therefore before God’ (2 Timothy 4:1). Entrustment is the public, permanent conferral: the domain is yours, the charge is written, the witnesses have seen. This is the laying-on-of-hands moment (1 Timothy 4:14) — the visible seal of years of pipeline.

And then the verse that extends it forever: commit to faithful men who shall teach OTHERS ALSO. Paul was not building Timothy. He was building a CHAIN — and the chain's strength is measured at its weakest link, four generations out. Ask the chain question over your house: if I am Paul, who is my Timothy? And who is THEIR Timothy? If the chain stops at one link, the pipeline is unfinished.

Two marks of the Paul-and-Timothy relationship worth imitating. First, the affection: ‘my own son in the faith’ (1 Timothy 1:2), ‘my dearly beloved son’ (2 Timothy 1:2). Succession is not a corporate handoff; it is a FATHERHOOD. The pipeline runs on love — correction wrapped in affection, charge carried in tenderness. Second, the honesty: Paul told Timothy the hard things — ‘endure hardness, as a good soldier’ (2 Timothy 2:3), ‘all they which are in Asia be turned away from me’ (2 Timothy 1:15). No spin. The successor who only hears victories is unprepared for valleys. Tell them the truth — the whole of it — and let the truth form them.

Build your pipeline now: FOUND (who is well-reported?), FORMED (what requirements must they meet?), DEPLOYED (what is their next mission?), ENTRUSTED (when is the charge conferred?). And always the chain question: who is their Timothy? Four generations. That is the standard.

Declaration: I will build a succession pipeline — found by reputation, formed by requirements, deployed by missions, entrusted by charge — running four generations deep.

The chain is only as strong as its fourth link. Trace yours.

Selah — Search Me

1. Who is your Timothy — and honestly, what stage are they in: found, formed, deployed, or entrusted?

2. Who is THEIR Timothy — does your chain run four generations deep, or does it stop at one?

3. What hard truth have you withheld from your successor — the valley-talk that would form them — and when will you speak it in love?

Father, give me Paul's pipeline heart: finding the well-reported, forming the willing, deploying the ready, entrusting the proven. Amen.





Your 7-Day Team-Building Implementation Plan

You have read the theology, the word studies, the case studies, the frameworks. Now — the doing. This chapter is a seven-day implementation plan: one focused action per day, each mapped to a letter of GENESIS, each completable in the time block given. Seven days from now, your house will be measurably further toward a God-built team. Do not read this chapter and nod. Work it, day by day.

DAY 1 — G: Generate Value — The Seat Audit

- **FOCUS:** Does every seat generate value — or are some seats just consuming it?
- **ACTION (90 min):** List every seat in your house — every role, every position, including yours. Beside each, write the value it generates in one sentence. Mark each: GENERATING (clear value), UNCLEAR (value unknown), or CONSUMING (costs more than it creates). The CONSUMING seats are your first candidates for re-naming, re-filling, or releasing.
- **DECLARATION:** 'Every seat in my house will generate value — or it will not remain a seat.'

DAY 2 — E: Engineer Distinction — Name the Seats

- **FOCUS:** A vague seat attracts vague ownership.
- **ACTION (2 hrs):** For every UNCLEAR seat from Day 1, write the Seat Card (Chapter 3): name, mission, outcomes, authority, boundaries. For every seat — clear or not — confirm the name still fits; re-name where the work has outgrown the title. By day's end, every seat in your house is named.
- **DECLARATION:** 'I will name before I fill — every seat defined, bounded, and given.'

DAY 3 — N: Nurture Systems — Set the Return Paths

- **FOCUS:** Authority without a return path is abandonment.
- **ACTION (60 min + scheduling):** For each domain-holder, schedule the weekly thirty-minute review — same day, same time, protected. Send each one the three questions in advance: What did you decide this week? Where are you stuck? What do you need from me? The rhythm starts next week; the scheduling happens today.
- **DECLARATION:** 'Accountability is the structure trust stands in — I will build it into the rhythm.'

DAY 4 — E: Establish Authority — Impart One Decision

- **FOCUS:** Your bottleneck is someone else's ceiling.
- **ACTION (45 min):** Name ONE decision you have been hoarding — the one only you make, that someone else could make. Identify the right domain-holder. Impart it today: name the authority explicitly, provide the resources, grant permission to be wrong, and set the return path. Then — do not touch it again. Let them decide.
- **DECLARATION:** 'I will not rent hands; I will impart dominion — starting with this decision, today.'

DAY 5 — S: Scale Up — Name the Next Seat

- **FOCUS:** Scale multiplies the team you scale with — choose carefully.
- **ACTION (90 min):** Identify the ONE next seat your growth requires — the domain that is currently throttling you. Write its Dominion Charter (Chapter: The Dominion Job Description) — all seven parts. Then begin the discerning process: pray over it (Luke 6:12), and list three potential candidates — looking inside the house first (the Adullam principle).
- **DECLARATION:** ‘I will pray before I pick, look at the heart, and hire the filled.’

DAY 6 — I: Impart Dominion — Begin One Succession

- **FOCUS:** Legacy is people — and it starts with one name.
- **ACTION (60 min):** Open the Succession Audit (previous chapter). If you have not done it — do Step 1 and 2 today: list the key seats, name the successors. Then take ONE next impartation step for ONE successor: the decision, authority, or wisdom transfer — with a date. Tell them: ‘I see this in you, and I am preparing you for it.’
- **DECLARATION:** ‘My legacy is people — and today I begin raising one.’

DAY 7 — S: Shabbat — Stop, Review, Bless

- **FOCUS:** Shabbat is the Hebrew verb ‘to stop, to cease’ — completed-work rest.
- **ACTION (60 min, then rest):** Review the week: the audit, the named seats, the scheduled rhythms, the imparted decision, the chartered seat, the succession begun. Write down what shifted. Then — bless the team BY NAME. Speak or write one specific honor over each person: what they carry, what you see in them. Then stop. Cease striving. The work of six days is complete; the seventh is for rest and blessing.
- **DECLARATION:** ‘I have built for six days; on the seventh I bless and rest — nothing missing, nothing broken.’

Seven days. Six of building, one of blessing. Run this plan, and run it again next quarter — settled, not frozen. The house you build this week is the house your successors will inherit. Build it the way God builds: chosen in prayer, named with authority, entrusted with dominion, guarded with keeping — and blessed, always blessed, into rest.

Declaration: I will work the seven days — audit, name, rhythm, impart, charter, succeed, and Shabbat — until the team is built the way God builds teams.

Seven days from now, your house can be measurably different — if you begin. Count the cost honestly.

Selah — Search Me

1. Which of the seven days have you been postponing — and what is the real reason, beneath the busy?
2. What ONE decision — the hoarded one — will you impart this week, to whom, and on what

day?

3. When will you Shabbat — actually stop, review, bless by name, and cease striving?

Lord of the seven days, walk me through them: six of building, one of blessing — until the team stands the way You build. Amen.





Hiring and Firing FAQs

The honest questions — the ones leaders ask me in private, after the teaching, when the real situation is on the table. Here are my answers: truthful, humane, and practical. If your question is here, take the answer personally. It was written for you.

Q: What if I can't afford to fire them? A: You can't afford NOT to — but count the true cost first. The wrong person in the seat costs you culture, momentum, and the morale of everyone watching (the zero rule multiplies). That said: if severance would sink the house, you have a stewardship problem, not just a people problem. Do the honorable exit in stages if you must — reduce scope, transition duties, set a clear timeline — but do not keep a misaligned person indefinitely because the exit feels expensive. The keeping is always more expensive. It just bills you monthly instead of once.

Q: What if they're family? A: Then the honor standard doubles — and so does the clarity. Family in the wrong seat poisons both the business and the family; every holiday becomes a performance review. Have the conversation as family FIRST (love, truth, the relationship above the role), then as leader (the seat, the outcomes, the decision). And hear this: releasing family from a seat is not rejecting family from the family. Say that sentence out loud to them: 'You are my [brother/sister/son] before you are my [role] — and you will be my [brother/sister/son] after.'

Q: I hired wrong. Is it too late? A: It is never too late to get honest — but the longer you wait, the harder it gets, for everyone. A wrong hire at month two is a conversation. At year two, it is a surgery. Go back to the framework: is it a correction situation (form them — the Adullam pipeline) or a release situation (free them — the four gates)? Then own your part openly: 'I named this seat poorly / I discerned too quickly, and I am correcting it now — with honor toward you.' Leaders who own their hiring mistakes earn more trust than leaders who never admit them.

Q: How do I release someone I genuinely love? A: Love is WHY you release them — not why you keep them. Keeping a gifted person in the wrong seat is slow diminishment; it is not love, it is comfort (yours). Love says: 'You are gifted — just not for this seat. I love you too much to watch you shrink here. Go flourish where your gift is needed — and I will help you get there.' Then BE the help: the reference, the introductions, the counsel. The most loving releases are the most generous ones.

Q: What if the team sides with the one I released? A: Then you have a communication problem, a discernment problem, or both — and the team's reaction is information. First: did you tell them promptly, honestly, and with honor (Gate 4)? Silence breeds rumor, and rumor always sides with the departed. Second: is the team right? Sometimes the house sees what the leader missed — receive it. Third: if you divided rightly and communicated honorably, stand in peace. 'Let the peace of God rule' — the umpire has ruled. Lead on, love the team through it, and let time vindicate the dividing.

Q: How many second chances? A: As many as genuine repentance earns — and none for unrepentant pattern. The distinction is everything. Repentance owns specifically, changes visibly, and does not repeat. Pattern apologizes generally, changes temporarily, and repeats reliably. Give repentance every chance truth allows (the Matthew 18 pattern: private, witnesses, consequence). Give pattern the honorable exit — because the pattern, unrepentant, is the zero rule in motion, multiplying across your house while you wait for a change that is not coming.

Q: What if no qualified candidates exist? A: Then heaven is telling you something: look in the cave, not in the marketplace. David's mighty men were not found qualified — they

were received distressed and BUILT. Broaden the tselem lens (capacity can be formed) and hold the demut lens firm (character cannot be faked). Hire the growing likeness — the true-hearted, hungry, faithful-in-little — and build the qualification yourself through the Adullam pipeline. The best teams are rarely hired. They are built.

Q: Is it wrong that I like being the only decision-maker? A: It is not wrong to feel it — it is wrong to OBEY it. The feeling is usually fear wearing control: fear they will decide wrongly, fear you will become unnecessary, fear of the mess. But hear Jethro: 'thou wilt surely wear away' — the only-decision-maker is the wearing-away leader. And hear the deeper word: your need to be needed is not leadership; it is identity leaking into the org chart. Get the identity settled (the 7 Gs — settled, not frozen), and the hoarding loosens. Impart one decision this week — Day 4 of the plan — and watch: the house does not collapse. It breathes.

Q: Should I hire friends? A: Hire friends the way you would hire anyone else through the full framework: prayer, the named seat, the discerning interview, the scorecard, the ninety-day covenant. Friendship is not a qualification, and it is not a disqualification either. The danger is not hiring friends; it is SKIPPING the process for friends. The skipped process always bills you later usually in the friendship itself. And set the expectation on day one, out loud: 'Our friendship is forever; this seat has outcomes. I will lead you the way I lead everyone with honor and with truth.' Friends hired rightly become the most loyal team you will ever have. Friends hired carelessly become the ex-friends you avoid at gatherings.

Q: What if I AM the problem? A: Then you have just asked the most important question in this book and the Founder's Mirror chapter is your next stop. The symptoms: every hire fails the same way; the team is anxious but cannot say why; you are exhausted and everyone knows it. The pattern repeating across different people is never about the people it is about the house, and the house reproduces the founder (Genesis 5:3). Do not fire your way out of a mirror problem. Instead: take the 7 Gs audit of yourself honestly, get a counselor or mentor who tells you the truth (Proverbs 11:14), confess specifically where you have ruled with rigour instead of radah and repent it to the team where they were wounded. The leader who owns his part publicly earns the authority to ask the same of everyone else. The problem you name loses its power; the problem you hide keeps hiring victims.

Those are the questions I hear most. Yours may be different — bring it to your Genesis Session, bring it to prayer, bring it to the framework. The principles in this book answer ten thousand questions: choose in prayer, name before you fill, hire identity, impart dominion, divide with honor, keep what you imparted, and raise successors. Run every situation through those — and decide in peace.

Declaration: I will not fear the hard questions. I will answer them with truth, decide in peace, and lead my people the way God leads His — with honor from the choosing to the sending.

The last questions are the most personal. Answer them the way you would answer a trusted friend.

Selah — Search Me

1. Which FAQ in this chapter was written for YOU — and what will you do about it this week?

2. What question about your team are you still afraid to ask — of God, of counsel, of yourself?

3. Who will you bring it to — in prayer first, then in honest conversation — and when?

God, I will not fear the hard questions. Give me truth for answers, peace for decisions, and honor for people — always. Amen.





The Founder's Mirror — The Team Reproduces You

We have come full circle — back to the verse that has haunted this whole book:

“And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image.” — Genesis 5:3

Adam reproduced his image AND his likeness into Seth. And so do you — into every person you lead. Your team, over time, becomes a mirror: your patience or your impatience, your truthfulness or your spin, your generosity or your clutching, your peace or your anxiety — reproduced, multiplied, reflected back at you in a dozen faces. This final chapter is the mirror. Look into it honestly — because the fastest way to change your team is to change what the mirror reflects.

Run the 7 Gs — the identity instrument — over yourself as the leader. Each one is a mirror-question:

- G1 — GENEALOGY (bereshit, origin): Do you know your story?** Unhealed wounds become culture. The leader who has not faced his own origin — the rejections, the father-wounds, the striving — reproduces them into the house: the striving leader raises striving teams. Know your story. Heal what needs healing. The settled leader raises settled people.
- G2 — GIFT (bara, creative function): Are you leading from your gift?** The leader operating outside his gift leads from strain — and strain reproduces as pressure. Lead from the creative function God put IN you, and hire your gaps (the tselem lens, honestly applied to yourself). The gifted leader gives the team permission to be gifted too.
- G3 — GOD (elohim, BELONGING): Are you secure?** Before you are a servant with an assignment, you are a child with a Father — and His comes first. The insecure leader clutches: hoards decisions, fears successors, suspects the loyal. The secure leader imparts: gives authority, raises successors, celebrates the sent. Your team's freedom is the exact measure of your belonging. Belong first — then lead.
- G4 — GATE (et, belief): What do you believe about God — and about people?** What you believe about God determines what you can receive from God — and what you believe about PEOPLE determines what you can build with people. The leader who believes people are problems to be managed builds a managed team. The leader who believes people are image-bearers to be imparted to builds a legacy. Check the gate: cynicism at the gate becomes culture in the house.
- G5 — GOAL (hashamayim, the God-given goal): Is your goal clear?** Fog at the top becomes fog everywhere. The leader with a clear, God-given goal names clear seats, sets clear outcomes, and the team moves with direction. The leader with a vague goal hires vaguely, imparts vaguely, and wonders why nothing is clear. Clarity is a leadership discipline — get the goal from heaven, then speak it until the house dreams it.
- G6 — GROWTH (ve'et, the bridge): Are you growing?** A growing leader grows a team; a stagnant leader caps one. ‘You can never DO more than who you ARE’ — and your team

can never grow past your growth. What are you learning? Who is forming you? The leader with no teacher raises followers with no future. Stay a student — publicly — and your team will never be ashamed to learn.

G7 — GROUND (ha'aretz, domain): Do you know your ground? The leader who does not know his domain — its realities, its people, its seasons — leads from abstraction, and abstraction reproduces as disconnection. Walk your ground: know the work, know the clients, know the team by name (John 10:3). Grounded leaders raise grounded teams.

And the identity word over it all: SETTLED, NOT FROZEN. Run the 7 Gs every season — on yourself first, then on the house. Identity is dynamic: the leader you were last year is not the leader you are now, and next year's team needs next year's you. The mirror is not a one-time look; it is a seasonal practice. The leader who keeps looking keeps growing — and the growing leader's team never stops becoming.

So here is the final audit — the one question this whole book has been asking, now aimed at the mirror:

What are you reproducing?

Not what are you producing — what are you REPRODUCING. In the patience of your managers. In the truthfulness of your meetings. In the generosity of your exits. In the courage of your successors. Your image and your likeness, multiplied across every person you lead, walking into rooms you will never enter, carrying what you ARE long after you are gone.

Make the mirror reflect heaven. Settle the identity. Heal the wounds. Secure the belonging. Clarify the goal. Keep growing. And then — build the team, impart the dominion, divide with honor, keep what you imparted, and raise the successors. The mirror will take care of the multiplying.

Declaration: I will keep the mirror clean — settled, not frozen, growing every season — because my team will reproduce what I am, and I intend to be worth reproducing.





Rehoboam's Folly — How to Lose a Team in One Speech

Solomon died. The kingdom — the wealthiest, wisest administration on earth — passed to his son Rehoboam. And in ONE speech, the new king lost ten twelfths of it. 1 Kings 12 is the most expensive leadership lesson in Scripture — study it, because every new leader, every succession, every first address to the team stands where Rehoboam stood:

“Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.”
— 1 Kings 12:4

The team's request was reasonable: lighten the load, and we will serve you. A loyalty offer, conditional on mercy. Rehoboam asked for three days — and consulted two counsels. The old men — who had stood before Solomon — said:

“If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.” — 1 Kings 12:7

BE A SERVANT — and they will be YOUR servants forever. Abad before radah! Service first, loyalty follows — the oldest counsel in the book, from the men who watched Solomon build. But Rehoboam ‘forsook the counsel of the old men’ (12:8) and asked his peers — the young men grown up with him — who told his pride exactly what it wanted to hear:

“My little finger shall be thicker than my father's loins... my father hath chastised you with whips, but I will chastise you with scorpions.” — 1 Kings 12:11, 14

Scorpions. The new king's first speech to his team promised SCORPIONS. And the team's answer is the sound of a kingdom splitting: ‘What portion have we in David?... to your tents, O Israel’ (12:16). Ten tribes walked out. One speech. Ten twelfths gone. The harshness that was meant to secure authority destroyed it — rigour, forbidden in Leviticus 25:43, demonstrated in 1 Kings 12.

The Rehoboam warnings — four, for every leader and every succession:

1. The first speech sets the culture. Your first address to a team — as a new leader, a new founder, a successor — is your Rehoboam moment. The team is listening for one thing: will this one serve us, or chastise us? Speak good words (12:7): name their value, honor what was built, promise service before you promise vision. The first speech is never just information; it is a covenant offer. Make it honey, not scorpions.

2. Old counsel over young flattery. Rehoboam's fatal move was not the speech — it was the COUNSEL he chose. The old men spoke service; the young men spoke pride. The young counsel always sounds better to the ego: stronger, bolder, more impressive. The old counsel sounds like weakness: serve, answer, speak good words. Choose the counselors who tell you what the KINGDOM needs, not what your pride wants. And when you ARE the young leader: deliberately keep old men in the room. The proven voices are your protection against your own folly.

3. Servant-first is the only path to loyalty. 'Be a servant unto this people... then they will be thy servants for ever.' Forever-loyalty is purchased with first-service. This is the abad-radah order, stated by Solomon's own counselors: serve first (abad), and dominion follows (radah) — freely given, never extracted. Every attempt to reverse the order — dominion first, service maybe later — produces Rehoboam's result: 'to your tents, O Israel.'

4. Harshness divides; it never secures. Rehoboam wanted MORE control. He got LESS kingdom. This is the iron law of rigour: harshness always purchases the opposite of what it seeks. The leader who tightens his grip to prevent leaving causes the leaving. The scorpions speech was meant to inspire fear-obedience; it inspired departure. If you feel the urge to threaten your team into loyalty — stop. You are holding scorpions. Put them down, pick up the towel (John 13:4), and watch what service secures that threats never could.

And the succession lesson beneath it all: Solomon — the wisest man who ever lived — left a successor unprepared for the throne. Wisdom un-transferred is wisdom lost. Rehoboam's folly was partly Rehoboam's — and partly the failure of the succession pipeline behind him. Build your pipeline (Paul and Timothy): found, formed, deployed, entrusted. The successor who has been FORMED does not need scorpions; he has learned the servant's way by watching it. Succession done right prevents Rehoboam. Succession neglected invites him.

Examine your own first speeches — past and coming. What did your team hear in your first address: service or scorpions? What are they hearing now, in your daily speech: good words or whips? And who are your counselors — the old men who speak service, or the young men who flatter pride? The kingdom you keep or lose may turn on exactly these questions.

Declaration: I will never speak scorpions. I will choose old counsel, serve first, speak good words — and keep the kingdom heaven entrusted to me.

Every succession is a Rehoboam moment. Yours is coming — or is here.

Selah — Search Me

1. What did your team hear in your first speech — service or scorpions? What are they hearing now?

2. Who are your counselors — the old voices of service, or the young voices of flattery — and which do you obey?

3. Who is your Rehoboam — the successor you are forming — and are you transferring wisdom or just position?

Lord, never let me speak scorpions. Give me old counsel, a servant's heart, and successors formed — not just named. Amen.





The Builder's Scripture Companion

Seventeen passages to pray over your team — one for every season of choosing, imparting, dividing, and keeping. Read the verse slowly. Sit with the meditation. Pray the prayer. These are not decorations; they are the foundation stones this whole book stands on. Return to them whenever the building gets hard.

“Where no counsel is, the people fall: but in the multitude of counsellors there is safety.” — Proverbs 11:14

Never choose alone what heaven wants chosen in counsel. Before your next hire, gather two or three trusted voices — and let the multitude of counsellors be your safety.

Pray: Lord, surround my choosing with wise counsellors — and give me ears to hear them.

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” — Proverbs 27:17

Sharpening requires contact — and contact requires permission. Build the forum where your team can disagree in the room: truth spoken in honor makes everyone sharper.

Pray: Father, make my house a place of honest iron — disagreement in the room, honor in the hallway.

“Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow.” — Ecclesiastes 4:9–10

The lone leader falls alone. The teamed leader is lifted. If you are building solo, you are building small — find your two, and let the lifting begin.

Pray: Lord, deliver me from solo building. Give me fellows who lift — and make me one who lifts.

“But now hath God set the members every one of them in the body, as it hath pleased him.” — 1 Corinthians 12:18

GOD set the members — every one, as it pleased HIM. Your seating chart is His handiwork. Stop fighting the placements; start honoring them. The member you despise may be the one the body cannot do without.

Pray: Father, I honor Your placements — every member set by Your hand, every gift needed by the body.

“Having then gifts differing according to the grace that is given to us.” — Romans 12:4–7 (sel.)

Gifts DIFFER — by design. Stop hiring clones of yourself and start discerning the differing graces: the mercy-gift, the teaching-gift, the ruling-gift. A house of identical gifts is a house of identical blind spots.

Pray: Lord, teach me to honor differing gifts — and to hire the graces I do not carry.

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” — Ephesians 4:12

Leaders exist for the PERFECTING of the saints — not the using of them. Your job description, from heaven: equip people until they can do the work of ministry. If your people are not growing, you are not leading.

Pray: Father, make me a perfecter of saints — equipping, not using; forming, not extracting.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” — Philippians 2:3

The culture verse. Strife and vainglory are the twin poisons of every team — and the antidote is esteeming: each counting the other better. Speak it, model it, require it. Culture is caught before it is taught.

Pray: Lord, purge strife and vainglory from my house — and teach us the holy art of esteeming.

“Feed the flock of God which is among you... neither as being lords over God's heritage, but being ensamples to the flock.” — 1 Peter 5:2–3

Not LORDS — ensamples. Examples. The flock is God's heritage, not your possession; you are the example, not the overlord. Lead the way you want them to follow — because they will.

Pray: Father, keep me from lording — make me an ensample: the example I want reproduced.

“And we beseech you, brethren, to know them which labour among you... and to esteem them very highly in love for their work's sake.” — 1 Thessalonians 5:12–13

KNOW them. Esteem them VERY HIGHLY. In LOVE. For their WORK'S sake. Four commands for how a house treats its laborers — and the fourth is the reason: honor the work by honoring the worker. When did you last esteem someone very highly, out loud?

Pray: Lord, teach me to know my laborers and esteem them very highly — in love, for their work's sake.

“Obey them that have the rule over you... for they watch for your souls, as they that must give account.” — Hebrews 13:17

They WATCH FOR YOUR SOULS — as those who must give account. Leadership is soul-watch: a stewardship you will answer for. The weight of this verse should sober every decision you make about people — and sweeten every prayer you pray for them.

Pray: Father, I watch for souls, and I will give account. Make me faithful in the watching.

“Commit thy works unto the LORD, and thy thoughts shall be established.” — Proverbs 16:3

Commit the HIRING to the Lord — the choosing, the interviewing, the deciding — and the thoughts shall be established. The established leader is the committed leader. Pray first is not a slogan; it is the establishment of everything.

Pray: Lord, I commit my works — every hire, every release, every impartation — establish my thoughts.

“Except the LORD build the house, they labour in vain that build it.” — Psalm 127:1

The vain-labor verse — the warning over every team-building effort done without God. Strategy without the Lord is scaffolding without a building. Build WITH Him: pray the plan, discern the people, and let Him build through you.

Pray: Lord, build the house — lest I labour in vain. Be the Builder; make me the steward.

“Where there is no vision, the people perish.” — Proverbs 29:18

No vision — perishing people. The leader's first duty is the clear, God-given goal, spoken until the house dreams it. Cast it, repeat it, embody it. A visionless team does not coast; it perishes.

Pray: Father, give me vision — clear, God-given, spoken — and keep my people from perishing.

“Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.” — Matthew 20:26–27

Greatness = ministry. Chief = servant. The kingdom's org chart is upside down — and it is the only one that works. Want to be great in your house? Pick up the towel. Want to be chief? Serve the garden. Abad before radah — forever.

Pray: Jesus, make me great Your way — a minister; chief Your way — a servant.

“And let us consider one another to provoke unto love and to good works.” — Hebrews 10:24

CONSIDER one another — study your people — to PROVOKE unto love and good works. Provocation is usually negative; here it is holy: deliberately stirring one another toward love and excellence. Consider your team this week — and provoke them, lovingly, toward their best.

Pray: Lord, teach me to consider my people deeply — and to provoke them unto love and good works.

“Bear ye one another's burdens, and so fulfil the law of Christ.” — Galatians 6:2

Burden-bearing is the LAW of Christ — not a suggestion. The Moses-and-the-seventy principle, restated for every team: no one carries alone what the house can carry together. Build the burden-sharing into your structure — and watch heaviness become fellowship.

Pray: Lord, make us burden-bearers — fulfilling Your law by refusing to let anyone carry alone.

“And let us not be weary in well doing: for in due season we shall reap, if we faint not.” — Galatians 6:9

Weariness in well-doing is the occupational hazard of builders. The promise is conditional and certain: DUE SEASON comes — IF we faint not. The Shabbat team does not faint, because it rests. Keep doing well; keep stopping well; the harvest is scheduled.

Pray: Father, keep me from weariness and from fainting — sowing faithfully, resting rhythmically, reaping in due season.

Seventeen stones of remembrance. When the choosing is hard, open to Proverbs 11:14. When the team frays, open to Philippians 2:3. When the dividing comes, open to 1 Peter 5:2–3. When

the burden is heavy, open to Galatians 6:2. The Word built the world; let it build your team — one prayed passage at a time.

Declaration: I will build on the Word — praying the passages, obeying the passages, and letting Scripture shape every choosing, imparting, and sending.





The Shabbat Team — Rest as a Team Discipline

We have built the team: chosen, named, imparted, divided, succeeded. One discipline remains — the one that proves everything else was real. Rest. Not as a perk. As a commandment. And notice who the commandment covers:

“Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant.” — Exodus 20:9–10

Thy MANSERVANT, nor thy MAIDSERVANT. The Sabbath command was given to the TEAM — the workers, the servants, the whole house. Rest, in God's economy, is not the leader's privilege. It is the household's law. The builder who rests while his team burns out has not kept the Sabbath; he has kept a privilege. The Shabbat team rests TOGETHER — because the command says so.

Shabbat is the Hebrew verb ‘to stop, to cease’ — completed-work rest. And here is what it proves: a team that cannot stop is a team that was never truly built. If everything collapses the moment you cease — if the house cannot survive a day without your hands on it — then the impartation failed, the succession is fiction, and the dominion was never real. Rest is the AUDIT of everything this book taught. The team that rests well was built well.

The Shabbat team runs on four disciplines:

- 1. COMMANDED rest — not earned rest.** The world's teams rest when the work is done — which is never. God's team rests because He COMMANDED it — whether the work is done or not. Build rest into the rhythm as law, not reward: the weekly stopping, the seasonal ceasing, the yearly Shabbat. Rest that must be earned will never be taken — there is always more work. Rest that is commanded is taken — because obedience outranks output.
- 2. RHYTHM over heroics.** The burnout culture — the all-nighters, the endless hustle, the hero who never stops — is not dedication. It is unbelief wearing a work ethic: the quiet conviction that the work depends on me, not on God. The Shabbat team works six days with excellence and stops on the seventh with faith. Rhythm beats heroics every time: the rested team outlasts, out-thinks, and out-creates the exhausted one. ‘He that believeth shall not make haste’ (Isaiah 28:16) — and he shall not burn out, either.
- 3. The leader rests FIRST.** Your team will never rest more than you do. The leader who preaches rest and practices exhaustion teaches exhaustion — teams reproduce what the leader IS (Genesis 5:3). So rest visibly: stop on the seventh day, take the holiday, close the laptop — and let them SEE it. Your visible rest is their permission slip. The leader who cannot stop is discipling a team that cannot stop — and one day the whole house will learn what burnout teaches: that the work was an idol, and the idol has claimed its priests.

4. Rest as TRUST. Here is the deepest truth of Shabbat: ceasing is trusting. To stop working — with tasks undone, with enemies at the wall, with the inbox full — is to declare: ‘God, the work is Yours. I have done my six days; the seventh is Yours.’ The team that rests together is the team that trusts together. And the God who commanded the rest honors it: ‘the LORD blessed the sabbath day, and hallowed it’ (Exodus 20:11). Blessing follows the stopping — not the striving.

And hear the invitation Jesus spoke over every weary team:

*“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” —
Matthew 11:28*

Heavy laden teams — the burdened, the burned-out, the ones carrying too much — hear the invitation as a house: COME. Not ‘try harder.’ Not ‘push through.’ Come — and receive rest as a gift, not a wage. Build the coming into your culture: the permission to say ‘I am heavy laden,’ the practice of bringing the weariness to Christ together, the rhythm of receiving before achieving.

Practically, write the team's Shabbat covenant this month — three lines: (1) WHEN we stop — the weekly day, the seasonal breaks, the yearly rest; written, protected, non-negotiable. (2) HOW we stop — the handoff rhythm (who covers what, so stopping is peaceful, not anxious); the communication boundary (no messages on the rest day — the stopped team is not the reachable team). (3) WHO models it — you, first, visibly. Sign it together. Keep it the way Israel kept the Sabbath: as the sign of the covenant (Exodus 31:13) — the visible mark that this house belongs to God, not to hustle.

The Shabbat team is the final proof of the I — Impart Dominion and Legacy. Dominion imparted so fully that the house stands when you cease. Successors raised so truly that the work continues in your rest. Divisions handled so honorably that no wound festers through the quiet days. And legacy secured so deeply that the seventh day is not feared but welcomed — the whole team, stopping together, in the peace Jethro promised: you will endure, and all the people will go to their place in peace.

Six days you have built, through this whole book. Now — Shabbat. Stop. Review the house. Bless the team by name. And rest — the completed-work rest of the God who, having finished, ‘rested on the seventh day from all his work which he had made’ (Genesis 2:2). The team that can Shabbat together is the team that was built right. And the builder who can Shabbat is the builder who finally understands: it was never his house. It was always God's — and God keeps what He keeps, even while His stewards sleep.

Declaration: I will build a Shabbat team — commanded rest, rhythm over heroics, my rest first and visible, and stopping as trust — until the whole house ceases together in peace.

The seventh day is the audit of the six. Let it search you.

Selah \u2014 Search Me

1. Can your house survive your stopping \u2014 a full day, a full week \u2014 or does everything hold its breath until you return?

2. When did you last rest \u2014 truly cease, not merely pause between messages \u2014 and did your team see you do it?

3. What would change if rest were commanded in your house \u2014 written, protected, non-negotiable \u2014 starting this month?

Lord of the Sabbath, teach me to cease: to trust You with the unfinished, to rest visibly before my team, and to build a house that Shabbats together in peace. Amen.





The Bottom Line

Two things. That is the whole book.

- **Impart dominion to the called:** Choose the way God chooses — prayer before picking, the heart before the history, the filled before the merely skilled. Name every seat before you fill it. Hire for identity and train for skill. Then give real dominion: authority, resources, permission, accountability — and raise successors, not staff.
- **Divide with honor from the misaligned:** Not every separation is rejection — some is creation. When character breaks unrepentant, when the seat mismatches the gift, when the branch bears no fruit after nurture: divide clearly, privately, and with blessing. Never in anger. Never with gossip. Generous at every exit.

Between divide and bless — the two words that sit side by side in the Genesis Algorithm — your whole leadership of people lives. And at the end of it all, the audit is one question: who carries it when you Shabbat?

And a final word for the one who fears this book's second half: you are not cruel for dividing. The God who separated light from darkness called the light good — and then spent six days filling both domains with life. Divide cleanly, bless loudly, and get back to the filling: the choosing, the naming, the imparting. The house you are building is worth the hard conversations.

- **Divide to fill.** Every honorable release clears ground for a truer choosing. Do not fear the dividing — fear only the fog that makes dividing necessary.

Shalom = Identity × (the Days). Nothing missing, nothing broken — beginning with the people.



About the Author



I'm Dr Genesis. I help people and brands discover their identity to unlock income, impact, and influence.

Elder James / Dr Genesis is the Founder & CEO of Genesis Kingdom Enterprises and the architect of the Genesis System — a framework drawn from Genesis 1:1–2:3 that turns the seven days of Creation into a pattern for building businesses, ministries, and lives that succeed, raise successors, and bring people into rest.

His conviction is simple: Shalom — nothing missing, nothing broken — and everything rests on who you are before God. You can never DO more than who you ARE, and you can never HAVE more than who you ARE or have DONE.



LET THERE BE DOMINION & DELEGATION

HOW TO HIRE AND FIRE LIKE GOD

Genesis Kingdom Enterprises

About Genesis Kingdom Enterprises

Genesis Kingdom Enterprises exists to help kingdom businesses and ministries thrive through the Genesis Equation — the Creation pattern for building what lasts.

Through Genesis Sessions, Genesis Audits, the Genesis Score and Shalom Score, and implementation partnerships, Genesis Kingdom Enterprises walks builders through all seven Days in order — with identity as the multiplier over them all.

Build the way God builds.



Your Next Step

Reading about imparting dominion is Day-1 light. Now speak it over your own house.

Book a Genesis Session: a guided walk through your team's choosing, imparting, and dividing — naming every seat, discerning every hire, ordering every domain, and planning your succession. You will leave with a team built the way God builds teams: chosen in prayer, entrusted with dominion, and — when seasons end — divided with honor.

Book your Genesis Session

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LET THERE BE DOMINION & DELEGATION

*“Legacy is not what you built.
Legacy is who carries it.”*

The I of GENESIS: imparting dominion to the called, dividing with honor from the misaligned — choosing in prayer, naming every seat, and raising successors who carry the work past you.

Elder James / Dr Genesis
Founder & CEO, Genesis Kingdom Enterprises

“Nothing missing, nothing broken.”