

NEW LIFE TRAINING

LEADERSHIP TRAINING



STUDENT NOTES

LIVING WITH AN ETERNAL PERSPECTIVE

Purpose Statement: The purpose of this session is to communicate the basic principles of living from God's eternal perspective rather than from a temporal perspective.

Learning Objectives: This session will help you to:

1. Understand what an eternal perspective is.
2. Understand the need to live with an eternal perspective in contrast to a temporal one.
3. Understand some benefits of living with an eternal perspective.
4. Understand principles of how to develop an eternal perspective.

I. The Meaning of "Eternal Perspective."

A "perspective" is a point of view, a way of thinking about a matter. Having an eternal perspective means evaluating the beliefs, events and decisions of life from God's point of view. It is using God's values as the measuring stick with which to evaluate life. It is recognizing that everything done in the present has an eternal consequence, and should be evaluated in that light.

II. The Importance of Living With an Eternal vs. a Temporal Perspective.

Jesus taught that our perspective in life—the way we view the world—affects every detail of our lives. Therefore it is of utmost importance. Look at His words in Matthew 6.

Matthew 6:19-34; "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²"The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. ²³But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!"

²⁴"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

²⁵"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? ²⁶Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? ²⁷Who of you by worrying can add a single hour to his life?

²⁸"And why do you worry about clothes? See how the lilies of the field grow. They do not labour or spin. ²⁹Yet I tell you that not even Solomon in all his splendour was dressed like one of these. ³⁰If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? ³¹So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' ³²For the pagans run after all these things, and your heavenly Father knows that you need them. ³³But seek first his kingdom and his righteousness, and all these things will be given to you

as well. ³⁴*Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.*"

A. Important in our view of truth (1 Corinthians 1:20-25; 2:6-9).

We live our lives on the basis of our belief system. People act on what they believe to be true—even if their beliefs are not true. Obviously, being sincere about one's beliefs does not make them true.

1. Temporal view: Because our human perspective is based on knowledge and experience it is limited and incomplete. Our perspective is also influenced by the negative values of this world. The wisdom of the world is foolishness. If we live with this perspective then our measurement of what is true will be based on the world's values rather than God's (1 Corinthians 1:20-25).
2. Eternal view: An eternal perspective, however, enables us to live in light of God's truth rather than what we perceive to be true through our limited knowledge. Living according to God's wisdom will appear to be foolishness to the world, but is based on the true measure of reality: God's eternal truth (1 Corinthians 2:6-9).

B. Important in our view of this world.

1. Temporal view (1 John 2:15-17).

If we value the things of the world, then we do not have the love of the Father in us. Instead of wanting the things of God, we want what the world has to offer. We will then feel a part of this world.

2. Eternal view (Philippians 3:20; Hebrews 11:13-16).

The true perspective is that if we are Christians we do not belong to this world. The Bible calls us aliens. Our true home is in heaven. If that is our view then we will not want to have anything to do with the world's values. The soldier in a foreign land does not buy a home and try to establish a life there. He is there only to do a job and looks forward to returning home. He sends his salary to his family and keeps in constant communication because his heart is back home.

C. Important in our view of significance (Matthew 6:19-21).

1. Temporal view: People who have the world's values pursue all that the world offers. They will try to find significance in accomplishments of worldly value such as acquiring wealth, having possessions, being influential, making important career accomplishments, having social status, etc. While there is nothing wrong with these things in themselves, they will never give true significance or be of eternal value (v. 19).
2. Eternal view: People who see the world from God's viewpoint realize that significance comes through being rightly related to God. The only accomplishments of true, eternal significance are those which serve to advance God's kingdom and not worldly interests (vv. 20,21).

III. Benefits of Living With an Eternal Perspective.

- A. Our treasure (the true significance of life) cannot be stolen or destroyed (Matthew 6:19,20). It is secure.
- B. We can live without anxiety (Matthew 6:25-34).
- C. We are able to endure trials and difficulties joyfully (2 Corinthians 4:16-18).

2 Corinthians 4:16-18; "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. ¹⁷For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. ¹⁸So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal."

IV. How to Develop an Eternal Perspective.

No one is born with an eternal perspective. On the contrary, our thinking is influenced by the world. We need to change our way of thinking about things from the world's perspective to God's perspective. This involves both taking in the truth and acting on it (James 1:22).

- A. Choose to study and meditate on God's values.

You cannot know God's values or perspective apart from the Word of God. The Bible gives an understanding of who God is, what God is like and what His perspective of life is. Further, we must "*hide God's Word in our hearts*" for our minds to be transformed (Romans 12:2).

- B. Choose daily to measure values and decisions against the truth of God's Word (2 Corinthians 10:3-6).

2 Corinthians 10:3-6; "For though we live in the world, we do not wage war as the world does. ⁴The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. ⁵We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. ⁶And we will be ready to punish every act of disobedience, once your obedience is complete."

Notice Paul's desire to "*bring every thought captive*". The spiritual battle takes place in our minds and it is a battleground of ideas. We must develop the habit of continually evaluating these ideas which bombard us and determine whether they are our own thoughts or are from other people, against the truth of God's Word.

- C. Choose to seek God's kingdom first and lay up eternal treasures (Matthew 6:20,21,33; Colossians 3:1-3).
- D. Choose to walk by faith, not by sight (2 Corinthians 5:7).

It is easy to "trust the Lord" when our circumstances are comfortable or when we can see what God is doing in our lives. But we need to walk by faith not sight, trusting God even when we cannot see or understand what He is doing.

V. Summary and Application.

A. Summary.

Because our thoughts, words and actions are based on our value system, it is very important that our value system be based on God's Word. To the degree that they are based on a worldly value system, our lives will be of only temporal significance and we miss the joy and privilege of having our lives count for eternity. When we build our value system on God's Word by hiding it in our heart, then we evaluate everything in light of God's truth and act in obedience to it.

B. Application.

1. Review the Scripture in this session. Ask the Lord to show you clearly why you need to live for eternal values and how to do so. When you make that commitment, be sure it is from a response of gratitude for His love and not an effort to merit His love by your commitment.
2. This week, pay careful attention to communication which you hear or see. Discover the implied values in it and contrast them to God's Word. Make it a game to ask people, "Why do you believe that?" See how many of your attitudes and ideas are really based on God's Word and on an eternal perspective.

DISCERNING GOD'S WILL FOR YOUR LIFE

(discerning)

Purpose Statement: The purpose of this session is to communicate the importance of seeking God's will and how to discern His will when making decisions.

Learning Objectives: This session will help you to:

1. Understand God's desire to lead us in His will.
2. Understand the heart-felt commitment necessary to know God's will.
3. Understand the various sources to help us discern God's will.
4. Understand how to apply the "Sound Mind Principle" to determine God's will for your life and daily decisions.

Introduction.

I. Discerning God's Will Is All-important to Those Who Desire to Walk With Him.

A. God desires that we know and experience His will for our lives (Ephesians 1:15-17).

Ephesians 1:15-17; "For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, ¹⁶I have not stopped giving thanks for you, remembering you in my prayers. ¹⁷I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know Him better."

B. God's will, personally and corporately, is the very best for us.

1. It is good, pleasing and perfect (Romans 12:2b).

Romans 12:2; "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—His good, pleasing and perfect will."

2. It reflects His deep love for us (Jeremiah 29:11; Romans 8:28).

Romans 8:28; "And we know that in all things God works for the good of those who love Him, who have been called according to His purpose."

3. It results in a life of fruitfulness, joy and glory to God (John 15:5,8,11).

Commitment to Do God's Will is Required (Romans 12:1-8; 13:1-5).

A. We must commit to obeying God's will as He reveals it (Romans 12:1).

Romans 12:1; "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship."

- B. We must turn from the world's ways and allow God to transform us (Romans 12:2).

Romans 12:2; "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—His good, pleasing and perfect will."

- C. We must recognize that God's will for us is not only for our individual benefit. It is always found in the context of serving the body of Christ (vv. 3-8).

Romans 12:3-8; "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. ⁴Just as each of us has one body with many members, and these members do not all have the same function, ⁵so in Christ we who are many form one body, and each member belongs to all the others. ⁶We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. ⁷If it is serving, let him serve; if it is teaching, let him teach. ⁸If it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully."

- D. We must submit to all authority established by God (Romans 13:1,2).

Romans 13:1,2; "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. ²Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves."

III. Sources for Discerning God's Will.

- A. The Bible: Seeking His revealed will (Psalm 119:104; 2 Timothy 3:16,17).
- B. Prayer: Seeking His wisdom (James 1:5,6; Philippians 4:6,7).
- C. The Holy Spirit: Submitting to His direction (Philippians 2:13; Acts 16:6-8).
- D. Spirit-filled Christians: Weighing their counsel (Proverbs 19:20; 27:17).
- E. Providential circumstances: Seeing God at work.
- F. Our desires: Evaluated under His Lordship (Romans 1:9-11).

IV. The Sound Mind Principle of Discerning God's Will.

- A. Explanation of the Sound Mind Principle:

2 Timothy 1:7; "For God has not given us a spirit of fear, but of power and of love and of a sound mind" (NKJV).

Those with a sound mind possess the mind of Christ (1 Corinthians 2:15,16) as a result of God's transforming and renewing work (Romans 12:2). They are under the direction of the Holy Spirit by faith and thus receive wisdom and guidance from God. By contrast, dependence upon man's wisdom will lead us away from God's best for us because it is based on self-interest, an undue emphasis on emotions and chance circumstances.

B. Steps to making a sound mind decision.

1. Pray for wisdom (James 1:5,6).
2. Be sure you are walking in the Spirit (Ephesians 5:18).
3. Determine the options in the decision.
4. Search the Bible for any relevant principles and commands.
5. Collect all available information and the counsel of mature believers on each option.
6. Review these "key questions":

- a. Why did Jesus come? (Luke 19:10).

Luke 19:10; "For the Son of Man came to seek and to save what was lost."

- b. What is the most important experience in your life?
- c. What is the most important thing you can do for others?
- d. In light of the above, which option in this decision will best maximize my ability to help fulfil the Great Commission?

7. List all options with the pros and cons (for and against) of each.
8. Trust God for His wisdom, evaluate the options and make a decision according to His promises in Psalm 37:23,24 and Proverbs 3:5,6.

Psalm 37:23,24; "The Lord delights in the way of the man whose steps He has made firm. Though he stumble, he will not fall, for the Lord upholds him with His hand."

9. Do not depend on feelings: God promises wisdom, not the feeling of wisdom.
10. Take steps to act on your decision by faith.

C. Demonstrating the Sound Mind Principle using the pro-con (for-against) chart.

Pro	Con	Pro	Con

1. List each option along with all pros and cons.
2. Ask the two questions below to help evaluate the value of each item listed on the "Pro/Con" chart from God's perspective.

- a. For each item in the Pro column ask, "Will this help to fulfil the Great Commission?"
- b. After you go through each column ask, "Which of these options do you believe will maximize your impact in helping to fulfil the Great Commission?"

NOTE: The Sound Mind Principle is based on the truth that God's will is that we be in the place of greatest contribution to the fulfilment of the Great Commission.

V. Potential Misunderstandings in Determining God's Will.

- A. The open door policy: Taking the first option to present itself.
- B. The closed door policy: Assuming that a "closed door" means the option is not God's will.
- C. Looking for a dramatic experience to indicate God's will.
 1. God's use of this is the exception rather than the rule.
 2. Seeking a dramatic experience denies the principle of faith (Matthew 16:1-4).

Matthew 16:1-4: "The Pharisees and Sadducees came to Jesus and tested him by asking Him to show them a sign from heaven. ²He replied, 'When evening comes, you say, "It will be fair weather, for the sky is red," ³and in the morning, "Today it will be stormy, for the sky is red and overcast." You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. "A wicked and adulterous generation looks for a miraculous sign, but none will be given it except the sign of Jonah." Jesus then left them and went away."

3. Do not depend upon feelings and emotions (the role of "God's peace").

VI. Proper Perspectives in Seeking God's Will.

- A. God desires to reveal His will more than we desire to know it (Psalm 32:8,9).
- B. It is not unusual for God's will to be in line with our desires, if we are walking in the Spirit (Philippians 2:13; Psalm 37:4).
- C. If we are walking in the Spirit and sincerely desiring to do God's will, we have assurance that God will always lead us according to His perfect plan (Psalm 25:12; Psalm 37:5,22,23).
- D. God is not obligated to reveal His will for our lives all at once.
- E. God's will is primarily a relationship with Him, rather than a place or job (Psalm 25:14; John 15:14,15; Colossians 3:23).
- F. God's will for our lives always reflects His love for us (Psalm 145:8,9; Jeremiah 29:11).

VII. Summary and Application.

A. Summary.

1. The reason many Christians fail to walk in God's will is that they are not first willing to make the commitment to submit to His Lordship.
2. We need to faithfully pursue the excellent means God has given to discern His will (Bible, prayer, Holy Spirit, counsel, etc.).
3. Discerning God's will is an act of faith involving a "sound-mind" decision based on all the information He has given.
4. We make the decision and act on it by faith, trusting God to have given us wisdom and active direction.

B. Application.

1. Review these concepts and evaluate your heart commitment and willingness to walk in God's will.
2. Begin to make decisions using the Sound Mind Principle.
3. Read and use the Paul Brown letter which summarizes this content.

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CHAPTER 1

Defining Leadership ✓

Leadership has been designed as a God-given capacity and responsibility to influence a specific group of God's people toward His purposes for the group (Clinton, 1988, 213). It consists of particular ways of behavior. Research shows that among many practices of leadership, five practices seem common to successful leaders. Great leaders tend to:

- **Challenge the Way.** They recognize and support good ideas and challenge the system in order to get new products, processes, and services adopted.
- **Inspire the Way.** They breathe life into the hopes and dreams of others and enable them to see the exciting possibilities that the future holds.
- **Enable Others to Act.** They encourage collaboration, build teams, and empower others.
- **Model the Way.** Exemplary leaders are clear about their business beliefs. Second, they pay attention to what they believe is important by modeling behavior that reveals their values.
- **Encourage the Heart.** Knowing that the effort to accomplish goals is arduous and long, people become exhausted and frustrated. Great leaders encourage their followers to carry on. Above everything, successful leaders know how to encourage themselves (Kouzes and Posner, 2002, 3-22).

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STATEMENT

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Understanding Christian Leadership

Leading Christian organizations is as challenging as leading organizations that do not follow Christian principles. In fact, it can be even more challenging to lead Christian organizations because the expectations for moral standards are normally higher than in secular organizations. Christian organizations expect Christian leaders to behave in humane terms, to follow moral principles, and to maintain standards of good leadership. Other forms of leadership are not always subjected to similar examination. This chapter compares and contrasts the differences between secular and biblical leadership and suggests biblically informed definition of leadership.

*Leadership models
change with changes
in culture.*

You will find that learning the following terms will help you gain a better understanding of the concepts presented in this chapter.

- Leadership models—representations of leadership behavior and practices
- Organizational structures—organizational philosophies, policies, and structures
- Secular leadership models—non-religious models that do not regard intervention of God

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Challenges in Leadership Models ✓

There are many challenges to leadership and its implementation. Three overarching problems that may confront leaders are 1) using inadequate leadership models, 2) following inappropriate leadership traditions, and 3) leading through ineffective organizational structures. Leading a Christian organization includes the leader's ability to understand these challenges and at the same time to develop new ways of doing leadership.

Understandably, organizations have tried many leadership models in the last hundred years. Unfortunately, most of these models and patterns have been inadequate to satisfy the challenges of the world. The inability to meet the needs of people through various forms of leadership emphasizes the prevailing thought that leadership is a complex process that demands the interaction of many factors.

Understanding Christian Leadership

Different parts of the world follow different types of leadership traditions. The Western world emphasizes the democratic tradition almost as the panacea of all ills. Africa has its own leadership traditions, which include the elder, monarchical, warrior, and sage traditions. In Latin America it is the patron/ caudillo leadership tradition that influences the contemporary models of leadership. Entrenched in these leadership models is the fact that they are developed in relation to specific cultural norms and beliefs. They are also framed within current challenges. Thus, these leadership models change with changes in culture and challenges. New challenges and cultural changes demand the creation of new leadership models.

If leadership is a creation of the cultural fabric of a people, it is equally true to say that organizational structures are inventions of culture. Leadership traditions are the main framework that creates organizational structures. For example, the democratic tradition tends to influence the creation of an organizational structure that emphasizes democracy. Similarly the African leadership traditions may influence organizations to emphasize the respect of elders, wisdom, seniority, and heroism. The problem, however, is that such organizational structure tend to restrict the expression of legitimate leadership. The democratic tradition brings the divisive effect of votes into the church. The church is one and cannot be forced to take sides and remain true to its nature. The African leadership traditions tend to allow the base nature of people's desire for authority to come to the surface and, inevitably, people tend to become very autocratic.

Secular and Biblical Leadership

What makes a leadership model secular or biblical? The distinctions have become blurred in recent times because writers or experts who describe them in writings tend to borrow language and imagery from each realm of leadership.

Secular Leadership Models

9/21/ Secular leadership models are those that are developed and followed without regard to scriptural admonition. These models only take into consideration such issues as the leader, the situation, the follower, and the end of leadership without necessarily appealing to what God wishes to be done. The historical

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leadership models from the West and the African leadership traditions do not care about the intervention of God in the leadership process. These models are therefore regarded as secular. To describe a leadership model as secular does not imply it is evil. It simply means it is not adequate to deliver hope in the way God desires. There are many leadership models that have brought much good to human organizations and society—even though they may be regarded as secular. One other aspect we must remember is that God still directs the affairs of the world even when people do not regard Him to be important.

Key authors define leadership and leaders in the following statements:

- "Leadership is the capacity and will to rally men and women to a common purpose and the character, which inspires confidence" (Maxwell, 1).
- "The art of leadership: liberating people to do what is required of them in the most effective and humane way possible" (DePree, 1).
- A biblical leader is "a person with God-given capacity and God-given responsibility to influence a specific group of God's people toward His purpose for the group" (Clinton, 1988, 213).

Biblical Leadership ✓

Biblical leadership is influenced by God's purposes for people. It appeals to the values and principles set in the Scriptures. Biblical leaders:

- lead on God's behalf by His spiritual power (1 Peter 5:3).
- have God-given authority and oversight responsibility (Matthew 20:25-28).

*Christian leadership
is a process of
guiding a group
of people in
a godly way.*

- accept that to lead others is a trust from God (1 Peter 5:3).
- are accountable to others and to God ultimately (Hebrews 13:17).
- serve the interests of the community (John 13:1-4; 1 Peter 5:3).
- lead willingly (1 Peter 5:2).
- lead by example (John 13:1-4; Hebrews 13:7).

Understanding Christian Leadership

- sacrifice themselves for the sake of the community (Matthew 20:25–28).
- protect the community from dangers from within and outside (Acts 20:25–31).
- are shepherds; they go ahead of the community (1 Peter 5:1–3).
- focus on the development of character (Matthew 20:25–28).

Similarities Between Secular and Biblical Leadership Models

Secular and biblical leadership models have many similarities.

- Both models view leadership as a process of influencing others.
- Both models view leadership as a complex process, involving many factors.
- Both models view leadership as essential to every organization and community.

Differences Between Secular and Biblical Leadership Models

The major differences between secular and biblical leadership models deal with their value bases and ultimate purposes of the processes. The following diagram demonstrates a major difference between the two (Klopp, 74).

Table 1.1. Secular and Biblical Leadership Models

	Secular Leadership Models	Biblical Leadership Models
Primary Focus	Leadership Behavior	Leadership Character
Secondary Focus	Leadership Character	Leadership Behavior

Contrasting secular and biblical leadership models reveals many aspects that are similar. Sometimes ministers are afraid of Christians who work in the business (corporate) world because they believe that secular leadership ideas may pollute the spiritual leadership of the church. The Scriptures do not show this dichotomy, which some insist on between the secular and the spiritual. In this chapter, secular leadership refers to one that disregards God's values and ultimate purpose for people. Christians who use God's view of leadership to influence the business world create a healthy influence. We do not suggest or imply that there should be a difference in how the Christian leads depending on the circumstances (Klopp, 50).

A Biblical Model of Leadership ✓

Christian leadership is a process of guiding a group of people in a godly way so that they accomplish God's purposes for themselves and at the same time impact the world they live in for Jesus Christ. This description leads us to identify six important aspects of a biblically based leadership model.

Table 1.2. Aspects of Biblically Based Leadership

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	ASPECTS OF BIBLICALLY BASED LEADERSHIP	MEANING OF THE ASPECTS OF LEADERSHIP
1	Guiding	Leaders go in front as they guide others. They initiate things as they serve others.
2	Group of people	There is no leadership without followers. It is a trust to lead others.
3	In a godly way	Godly leaders use godly values to lead. These values are character based.
4	Accomplishing things	Godly leadership accomplishes something. It has direction. It is accountable and fulfills expectations.
5	God's purpose for themselves	As people fulfill God's purposes, they also fulfill individual purposes that make them uniquely different in the body of Christ.
6	Impact the world they live in for Jesus	This is the assignment God has for every Christian.

Servant Leadership Model ✓

Jesus, through His life, teachings, and activities, presented a leadership model popularly known as the Servant Leadership Model. Through this lifestyle, He was able to lead and fulfill God's purposes for His life and the church. The basic element of this model is serving others. It is based on the New Testament words "servant" (Greek, *diakonos*) and "slave" (Greek, *doulos*). Both words refer to someone who ministers to another, someone who serves the needs of others. Jesus declared the pivotal importance of this model when He washed the feet of His disciples, an activity done only by slaves (John 13:1-5). Servant leadership is service to others. This model of leadership is based on the values God desires for the church. This form of leadership is not dictatorial. It aims to fulfill the best interests of everyone within the community.

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Servant Leadership Model and the African Leadership Traditions

The African leadership traditions do not prepare the leader to lead as God desires. The common thread in these traditions is the respect and preservation of culture and the traditions themselves. But leadership is much more than preservation of good things. It includes leading a community to greater hopes for the future. The biggest challenge is that African leadership traditions, in their focus to preserve culture, fail to serve the community. The values of the individual are sacrificed in order to preserve the identity of the community and its traditions.

The Challenges of the Servant Leadership Model in the Pastoral Ministry

Pastoral ministries, like other ministries in the church, tend to be influenced by the cultural traditions found within their environments. There are two main challenges to the servant leadership model when exercised by pastors. First, in some parts of the world, the corporate model may influence pastors to behave as corporate managers. In the corporate model, what matters are the profits of the organization. Pastors who are not careful follow this model and end up emphasizing performance more than godliness. Second, the opposite can also be true. Some pastors, in their desire to be supportive as servant leaders, fail to lead. Servant leadership and godly leading do not imply weakness or quietness. To lead means to initiate or go before others.

Summary

Leadership is complex. It demands that we understand many aspects that influence it. The complexities increase when we evaluate leadership according to biblical standards. God desires for communities to be led using the servant leadership model. However, this model cannot be used effectively until people are connected to God through the finished work of Jesus Christ.

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Pastoral ministries, like other ministries in the church, tend to be influenced by the cultural traditions found within their environments. There are two main challenges to the servant leadership model when exercised by pastors. First, in some parts of the world, the corporate model may influence pastors to behave as corporate managers. In the corporate model, what matters are the profits of the organization. Pastors who are not careful follow this model and end up emphasizing performance more than godliness. Second, the opposite can also be true. Some pastors, in their desire to be supportive as servant leaders, fail to lead. Servant leadership and godly leading do not imply weakness or quietness. To lead means to initiate or go before others.

Summary

Leadership is complex. It demands that we understand many aspects that influence it. The complexities increase when we evaluate leadership according to biblical standards. God desires for communities to be led using the servant leadership model. However, this model cannot be used effectively until people are connected to God through the finished work of Jesus Christ.

CHAPTER 4

Leadership Influence Means

Leadng an organization implies influencing the community of people to fulfill its mission effectively and to achieve its vision efficiently. To do this well, leaders use different influence means. These means guide people towards the fulfillment of their vision. This chapter explores the four most important influence means available to leadership.

- The leader's behavior or leadership styles
- Corporate means of influences, including organizational infrastructure and culture
- The spiritual means of influence or the working of the Holy Spirit
- Cultural social patterns

Leadership Styles

Leadership styles are the ways leaders carry out their functions. This is also how those they lead perceive them (Engstrom, 67). We describe leadership styles as behaviors leaders exhibit when they lead. They are methods of management. The style of leadership depends upon several factors such as the leader's personality, skills, and abilities; the character or needs of the group; the situation of leadership; the cultural worldviews within the context of leadership; and many others. There are as many different leadership styles

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as there are types of people, but these styles fall into several main categories. In this chapter, we will analyze leadership styles in two sections: Traditional Leadership Styles and Modern Situational Leadership Styles.

Traditional Leadership Styles

We group traditional leadership styles in three categories: free rein, democratic leadership, and autocratic leadership. *main focus*

The free rein (*laissez-faire*) leader gives minimum direction and provides maximum freedom to the group for decisions. This leader retreats into the background and allows others to express leadership. Actually, we could say that this style provides practically no leadership at all, for it allows everything to run its own course (Engstrom, 71).

The democratic leader motivates others by involving them in decision-making processes. Others see the democratic leader as one who assists, suggests, and allows adequate communication to flow to alert the entire group to problems so the people can resolve them. *involved*

The autocratic leader believes that people will not do anything unless they are told to. The autocratic leader sees himself or herself as indispensable because he or she is "the only one who really knows what is going on" and he or she alone can make correct decisions quickly. We know the mild autocratic leader as a benevolent autocratic leader. Others usually perceive autocratic leaders as parent-like leaders with deep concern for their people. *dictator by no one knows tell them*

Which style is the best? It depends on various factors. Different situations demand different behaviors from leaders. It is also possible for leaders to combine different styles as they lead others.

Modern Situational Leadership Styles

A situational leader can adopt different leadership styles depending on the situation (Hersey and Blanchard, 1). A good situational leader can quickly change leadership styles as the situation changes. Most of us attempt to do this in our dealings with people. We try not to get angry with a new member in the church, and yet we must remind forgetful people. The readiness of

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those being led determines the leader's leadership behavior (style). In a way, the readiness level of the followers determines leadership behavior. How then can we define leadership behavior and readiness of the followers?

Effective leaders need to be flexible.

The situational leadership model builds on the understanding that given a specific leadership situation a leader provides two basic leadership behaviors:

- Specific amount of direction (task behavior)
- Specific amount of support (relationship behavior)

Task behavior is the extent to which a leader engages in one-way communication by explaining what each follower is to do as well as when, where, and how tasks are to be accomplished.

Relationship behavior is the extent to which a leader engages in two-way communication by providing emotional support and facilitating good behavior. We define readiness as the ability and willingness of a person to take responsibility for directing his or her behavior. We should consider these variables of readiness only in relation to a specific task to be performed (Hersey and Blanchard, 1).

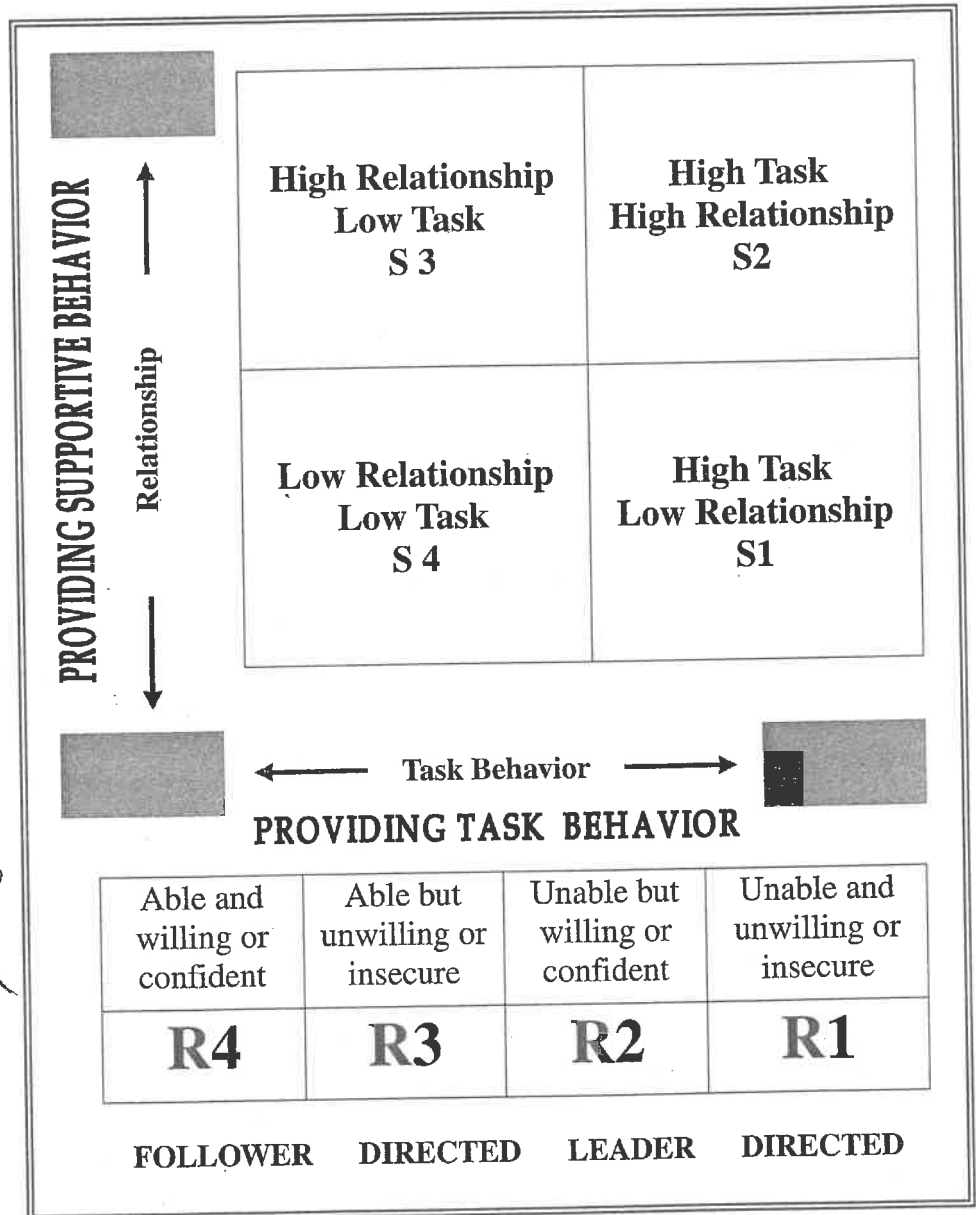
According to situational leadership, as the level of readiness of the follower continues to increase in terms of accomplishing a specific task, the leader should begin to reduce task behavior and increase relationship behavior. The diagram below shows the interaction of the two variables.

The following situational leadership styles were determined out of the interchange of the task, relational behavior of the leaders, and the "readiness" levels of the followers.

- S1: Directing (telling) leaders define the roles and tasks of the followers and supervise them closely. The leader makes decisions and announces them. The leader's communication is mainly one-way.
- S2: Coaching (selling) leaders still define roles and tasks but seek ideas and suggestions from the followers. The leader retains the prerogative to make decisions but communication is much more two-way.

- S3: Supporting (participatory) leaders pass day-to-day decisions, such as task allocation and processes, to the followers. The leader facilitates and takes part in decisions but control is with the followers.
- S4: Delegating leaders still involve themselves in decisions and problem-solving but delegate control to followers. The followers decide when and how to involve the leader.

S1-style
S2-style



R-readiness levels
R1-readiness

Figure 4.1. Task and Relationship Behavior

Leadership and Influence

Of these, we do not consider one style best or most desirable for all leaders to pursue. Effective leaders need to be flexible and to adapt themselves according to the situation. However, each leader tends to have a natural style through which he or she implements situational leadership. ✓

Corporate Influence Means

The organization—in this case the church—provides the corporate means of influence. These means provide key perspectives to both leadership and development of the organization. The means present shared structures, policies, practices, and procedures, which provide the social interaction necessary to influence the community in fulfilling its mission.

There are many components in the organization—visible and invisible, social and physical—that provide the necessary influence means. In this section, we explore three forms of corporate means: organizational structure, organizational culture, and organizational power and authority.

*Spiritual authority
is the real foundation
in leadership
influence.*

1. Organizational structure provides the architecture through which an organization fulfills its mission and achieves its vision. It shows the roles and lines of authority through which influence is formally carried out (See chapter 5, for detailed discussion.). Denominational structures impact the way leadership is accomplished. Catholic leaders use the culture within the organization differently from those in the Assemblies of God.
2. Organizational culture reflects the personality of the organization. Culture is comprised of the assumptions, values, norms, and tangible signs (artifacts) of the organization; its members; and their behaviors. Leaders who understand the organizational culture take advantage of it and use it to influence others. (See chapter 12 for more details.)
3. Organizational power and authority are based on the structure of the organization. The organizational structure provides the framework for the formal distribution of authority. Formalization is the degree to which tasks are standardized; rules and regulations govern the behavior

of followers. It influences the amount of discretion a follower has over his or her job. In an organization with high degrees of formalization, job descriptions and policies provide clear direction.

- Authority provides the legitimate power of a supervisor to direct subordinates to take action within the scope of the supervisor's position. This utilizes the structure of the organization. The more formalized the structure, the more understandable the authority structure. Authority deals with how a leader relates and gets along with people: his leaders, his peers, and his subordinates. As Christians, our ultimate goal in developing genuine authority and learning proper submission helps us understand that spiritual authority is the real foundation in leadership influence (Klopp, 99).
- Power provides the ability to exert influence in the organization beyond the authority derived from a position. The supervisor's personal power could include job knowledge, personal influence, interpersonal skills, ability to get results, empathetic ability, persuasive ability, and physical strength.

The Holy Spirit and Organizational Leadership Means

The development of leadership and its influence requires more than just training. Training alone may not take into account the people in the organization, time, context, and shared values (culture). The Holy Spirit, who is the Sovereign God, has ways of connecting together all the necessary leadership factors. He uses everything that happens to us to work for our good (Romans 8:28). The Holy Spirit works in the context, in the people in that context, and through existing leaders and emerging leaders to facilitate, motivate, correct, and enable the leader to grow and reproduce (Ellistone, 101).

The Holy Spirit empowers the minister (leader). Jesus commanded the apostles to be filled with the Holy Spirit before they started ministering (Acts 1:6-8). The Holy Spirit is also responsible for equipping ministers for ministry. It is He who

*The Holy Spirit
works to prepare
ministers:*

works to prepare ministers thoroughly fitted for ministry (1 Corinthians 1:7-11; Romans 12:3-6). Here are other specific areas in which the Holy Spirit participates in leadership development and influence (Ellistone, 100-106).

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- **Selects**—The Holy Spirit calls and selects people into various ministries.
- **Equips**—The Holy Spirit gives gifts to believers (1 Corinthians 12:7-11).
- **Empowers**—The Holy Spirit gives actual power to do the ministry of the Lord.
- **Leads**—The Holy Spirit leads sensitive ministers to areas of ministry. The apostolic teams received multiple instructions through the leading of the Holy Spirit (Acts 16:3; 17:14; 19:22; 20:4; 1 Corinthians 4:17).
- **Directs**—The Holy Spirit directs various forms of growth processes in leaders and organizations.
- **Superintends**—Everything the leader does ultimately relates to what God is doing. Thus, the Holy Spirit is the Superintendent of the leadership influence and development.

Cultural Patterns and Influence Means *af*

Culture is so broad that it is difficult to define exactly. It denotes shared values, philosophical principles, ethical concepts, mores, and patterns of learned behavior accepted by a given people and passed from generation to generation (Cribbin, 49). Thus, cultural patterns are the observable behaviour patterns found within a culture. They are unwritten scripts of expected behaviour passed on from generation to generation. Cultural patterns are maps of predictions. They help to indicate how likely a particular people may behave in the future, all things being equal.

af A leader must be a student and scholar of cultural patterns. Investing time and energy in learning how cultural patterns dictate the behavior of the people one leads is not a waste of resources. It is interesting to note that Africa is, by and large, a tribalistic continent controlled by specific cultural patterns in specific locations. Thus, the leader must be observant of the swings in cultural development. Here are a few things that must be known about cultural patterns.

- Cultural patterns are authors, monitors, and forecasters of community behavior. Leaders have to be students of culture and history to understand the cultural patterns at work—the ones shared from generation to generation. Cultural shared behavior shapes the identity of societies.

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- Cultural patterns are blue prints that control behavior of the community. Leaders must understand the worldviews that influence the people within their community. The worldview of any culture is the basic assumptions about reality that underlie the beliefs and behavior of a culture (Hiebert, 45).
- Every institution has values; whether explicitly stated or not, they are there. Some beliefs and values may be archaic and illogical, but they are nevertheless there. Leaders must check them out, examine their credibility, and through them (or against them) exert influence in the institution. A leader who works against unknown beliefs and values of the people he or she leads fights invincible opponents; he or she never wins such tournaments.
- Cultures are always in a state of dynamic change. Some cultures change rapidly while others change slowly. Africa has arrived at that crossroads. The leader of the future must be one who critically reads the signs of the times and understands the cultural dynamism swirling ever faster on the continent of Africa.
- Cultural patterns are regulatory boundaries. They help sustain social stability in any society. They are blueprints that aid the members of a society in going about their normal lives. Cultural patterns, as regulatory designs of life, become competing social processes to any leadership. The leader must be a discernor of how cultural patterns mesh with the visions, strategies, and values of the organization he or she leads.

CHAPTER 5

Self-Leadership

Personal leadership consists of two dimensions. These dimensions express the two aspects of individual persona that interact with followers, situations and contexts of leadership, problems, culture, and every other aspect connected to the community. Psalm 78:72 expresses these two aspects. They are character and individuality; the being and doing of leadership. The being of leadership emphasizes the character or inner moral fiber of the leader. The doing of leadership stresses one's individual personality, style, charm, and tact (Lwesya, 90). Character involves being and is a matter of the heart; whereas, individuality design involves doing and consists of the application of one's gifts, talents, and abilities. To develop effective leadership, being must precede *doing* because what one does (leadership activities) flows out of who one is (character). ✓
as

These two dimensions of leadership are the pillars of personal leadership; they also reveal the divine design of one's life and ministry. People who know their divine design understand who they are. This gives them a voice to celebrate their uniqueness. This biblical approach to understanding divine design helps leaders to avoid the tendency to blame others or the environment for their failures. It also removes from them wrong notion that they can become who they are through their own intellect and sheer will power. Growing into leadership consists of many aspects of personal development and includes the active participation of the Holy Spirit.

*"And David
shepherded them
with the integrity
of his heart, and
with skilful hands
he led them"
(Psalm 78:72, niv).*

Leaders cannot lead without being capable in the two areas of character and individuality. Unfortunately, no leader totally masters them, but effective leaders still strive to be the best they can be in both. Self-leadership, which is the subject of this chapter, stands on the principle that community leadership is proportional to self-leadership. The better we become at leading ourselves, the more effective we become in leading others. In this chapter, we will briefly explore the ingredients of a leader's character and personality.

The Character of the Leader

Although the concept of personal character is hard to define, it is easily noticed when it is absent. Character is a sum total of various behavioral virtues. These virtues give the leader the moral authority to influence, motivate, and lead others. While many observable virtues make up the character of a leader, you can use integrity as its exact representation. Integrity begins with self. It is a private matter—a habit cultivated in the secluded arena of one's life. Integrity or the lack thereof is the building block of character; it is the essence of being and the entirety of life.

Individual integrity, a measure of the success of the inner man, is the basis of all societal integrity. Public life reflects private integrity. Lack of integrity in the community reveals the lack of collective integrity in the inner corridors of our lives. The sum total of all individual integrity in a community impacts that community. That is the reason why the leader's and the followers' character holds the key to the community's transformation. Self-integrity leads to the community's collective integrity.

Jethro's suggestions to Moses (Exodus 18) recognize that moral strength is the basis of effective leadership. Integrity is the ability to have moral completeness necessary to all relationships within the leadership context. Integrity means an unbroken state, wholeness, and completeness in one's morality. The paradigm

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of integrity ensures that the leadership structures do not just allow clever people to ascend to the leadership helm but rather those with genuine, honest, and truthful aspirations.

*Leaders must be
people of truth.*

Integrity is a pattern of truth. It equally demands that the people who lead others must be people of truth. Leaders must sacrifice for and defend the truth. Unfortunately, the majority of the leaders on the continent of Africa subscribe to the doctrine of situational ethics, which changes and treats truth subjectively. In this philosophy, the end justifies the means of reaching the end. Hence we have leaders who have sacrificed the peace, prosperity, and the health of citizens in pursuit of gain and fame. Integrity relates to absolute truth—the truth of God. It means standing by the truth of the Word of God. It should also be qualified that all truth is God's truth. Good leaders are leaders of the truth who stand by what is truth. They say no when it is no and yes when it is yes and they mean it.

The Leader's Loves: Serving God and Others

We see the Christian leader's character through the expression of two loves. You cannot know love until you give it away. The Great Commandments, also known as the golden rules, reveal the objects of the leader's love: God first and others second. Jesus declared that our true selves are seen in the way we express love to God and to other people (Matthew 22:37-40).

Morality is an illusive issue. A virtue in one society may be a sin in another. One man's poison may truly be another's meat. What really causes different moral standards in Africa? Admittedly, ethical boundaries are difficult to draw. Leaders need to realize that every society uses certain moral reference points as the standards for that society's moral life. Living in the society encodes these reference points in peoples' lives. The culture of a people is the stream that broadcasts an understanding of these reference points. Societies, like people, produce after their kind. The older generation passes these reference points on to the next generation. Societies that do not regard the morals of life and their values commit suicide.

Being a moral leader begins at a very fundamental level with the simplest things and interactions and relates to the one-on-one everyday treatment

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of individuals in the organization. We mainly describe morality as how we relate to and deal with others. But morality also includes how we interact with ourselves—the respect with which we engage ourselves. Studies of past human societies show that every society has a “code of integrity” imitated and cherished by its members. The degree to which societies emphasize integrity differs from culture to culture.

Actually, these differences initiate a quest for a universal moral reference point. Whose morality is the best? Jesus, who is the foremost teacher in the issues of morality, stated *two golden rules* that are essential and applicable to all societies on the face of the earth. He declared that the two golden rules were a summation of all that the seers and sages of ancient societies tried to articulate. The writings, essence, and wisdom of all seers and sages hang on these two rules as does every society.

Interestingly, the character of the Christian leader is bound within the expression of the two Golden Rules. Godly leaders demonstrate in words and deeds that they have the passion to serve God with all their strength. In serving God, leaders fulfill the greatest vision of all eternity. This is the mission of persuading all peoples of the world to experience the love and care of God, which He demonstrated through the death of Jesus Christ. Leaders also express the Golden Rules as they passionately translate God’s hopes for human beings through the missions and visions of organizations.

Character Building: Developing the Fruit of the Spirit

Christ-likeness is a vast collection of character virtues that develop across the Christian life. God’s intention is to transform Christians into a people that reflect the image of Christ (Romans 8:28–30). Leaders are supposed to pursue this dream of becoming like Christ. The New Testament reveals that as Christians obey the Word of God, yield to the leading of the Spirit, and act on the directions of Christ to be both the salt and light in this world, they grow in Christ-likeness. As already stated, this stature of being Christ-like is immeasurable and not instantly attainable. It is a lifelong pursuit. The transformation of our character (following the new birth) by the sanctifying work of the Spirit is aimed at fulfilling Romans 8:29: “Whom He foreknew He also predestined to be conformed to the image of His Son, that He might be the first-born among many brethren. . . .”

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The fruit of the Spirit describes nine aspects of the mind of Christ, listed in Galatians 5:22-23. These are an indication of God's presence at work in us in varying degrees and forms. Through the fruit the Spirit is becoming a reality in our lives. By manifesting the fruit in daily life, we bear witness to the resurrection of Christ in a most profound manner. It is not so much our preaching or teaching but our rootedness in the Spirit that communicates Christ's life to the people around us—to our family, friends, and those with whom we work. If we are rooted in the Spirit, this fruit inevitably begins to appear.

*The fruit of the
Spirit builds
character.*

The fruit of the Spirit is ethical. It is a physical manifestation of a Christian's transformed life. To evidence the fruit of the Spirit is to express joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Galatians 5:22-23). Every aspect of the fruit of the Spirit is ethical. A person filled with the Spirit is morally responsible in interpersonal and social relations.

Expressing the fruit of the Spirit (Galatians 5:22, 23; Ephesians 5:9; James 3:17-18) in increasing measure helps the leader develop the character necessary to lead organizations to fulfill God's mission for all human beings. The fruit of the Spirit consists of gracious character traits and habits, which the Spirit produces in those in whom He dwells and works. The Scripture shows that the fruit of the Spirit is something so pure that there is no law against it.

The Individuality of a Leader

Individuality is a collection of qualities and characteristics that distinguish one person or thing from others; it is the quality of being an individual. We regard the distinct personality of an individual as a persisting entity. Knowing this personality is crucial to understanding various life assignments. For example, personal and community relationships depend on our individual personality. Understanding our unique individuality relates to the effectiveness of our ministry and vocation or life activities.

One of the ways to help discover the ministry or vocation that fits you is by the exploration of yourself through the use of an evaluative tool such as

Mark Beech