SOME BIBLICAL PRINCIPLES OF SERVANT LEADERSHIP

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PREFACE

Over the past three decades I have been involved with situations in many countries where new fellowships are coming into being from cultures where no church presently exists and where the believers are very few.

This manual came about in response to a challenge I received in one place where large numbers of people from a non-Christian background believed in Jesus in just a few years. As they formed into worshipping groups, the need for Biblically trained leadership was urgent. I began to visit these brothers and sisters regularly for the purpose of leadership training. They had so many questions related to leadership issues. The need to produce leaders mature in their faith as quickly as possible was urgent.

The challenge was to produce a training manual focussing on what the Bible says a servant leader should be and do. Most of the evident problems came from borrowing the world's model of leadership. The model taught by Jesus is very different. In response to a mother's request that her son be given the highest places, He said to His disciples,

"You've observed how godless rulers throw their weight around, how quickly a little power goes to their heads. It is not going to be that way with you. Whoever wants to be great must become a servant. Whoever wants to be first among you must be your slave. That is what the Son of Man has done: He came to serve, not be served – and then to give away His life in exchange for the many who are held hostage." Mt. 20:26 [The Message]

There are many books on Christian leadership on the market today but a cursory glace at a few of them clearly shows that they are all very culture bound. Is it possible to eliminate cultural biases and just set down what the Bible teaches on this issue?

This is what this manual attempts to do. I have repeatedly asked those who have been using it to let me know if they detect any cultural biases and the text has been amended accordingly. All the material was initially taught in seminars and the style reflects this.

The challenge for these newly emerging servant leaders is to learn and digest the Biblical principles and then allow the Holy Spirit to lead them as to how to contextualise these into their particular context. There are many other aspects of leadership not covered here. Our focus here is on Servant Leadership.

Of course Biblical truth is timeless. Principles gleaned from God's Word can be applied into the cultural context of any people and at any time. The political situation may change and the cultural context may change but then God shows by His Holy Spirit what His timeless truth will look like in a given situation.

In addition to sharing the natural DNA of my father, I wonder if I also share something of his 'spiritual DNA'? He was involved with God's people in a different time and a different context but God also led him to produce a small manual on Christian Leadership. His work came out of lectures given in the fifties. I am indebted to him for a number of the seed thoughts that form part of this manual.

My prayer is that this material will be used in different languages and different contexts to strengthen and equip those God has called to leadership in His church. The burden God put on my heart is to give them the tools to bless and strengthen fellowships of God's people around the world so that these fellowships will also be able to reach out to others and extend the Kingdom of God in the world.

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[He/His are used throughout for convenience. We recognise that leaders may be both men and women.]

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Section One

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Section One

1.1 Introduction

The objective of these studies

Our purpose is to provide leaders with clear God-given aims for their ministry, supported by Biblical examples and principles of what it means to be a "servant leader". This will help:

- protect "the sheep" from being abused by 'shepherds'
- prevent the shepherds from being tossed about by every latest fashion in leadership and stressed by every demand, pressure and inducement on their time, compassion and resources by their "sheep"
- above all it will help to encourage by example and by precept the teaching of these principles to others called to serve and lead

In Summary

It will help you to be a better leader and it will help you to train better leaders!

What is a leader?

A leader is a person other people follow. Usually they follow because they assume that person knows the way to a better future. If he is to lead others, he must certainly know where he is going!

There is a sense in which each one of us wants to be a leader. Social leadership appeals to some. For others it is the power that comes from having a lot of money. For others it may be political or religious leadership. No matter the particular 'field' we select; prestige, recognition and the power to control others are the things we crave. Deep within all our personalities is a feeling that we are built to be commanders. This tendency is essentially anti-Biblical. But it is true that leadership is essential to the functioning of any society.

As believers we cannot bury our talents. We dare not shrink from responsibility when God calls us to it. At the same time, leadership may beckon us when God is not in it at all! It may be the deluded herd in society calling us or it may be people who want to use us for man-made purposes. Most often some sort of leadership calls us when our own egos require recognition.

It is curious that the New Testament seldom talks about leadership. When it does do so, it is usually with negative connotations. One such example is when Jesus described the religious leaders of the time as, ***"The blind leading the blind"***. [Mt. 15:14] This creates a conflict in our minds because in the world we are almost drowning in leadership development seminars and books and yet no one knows where we are going!

The truth is that Jesus Christ didn't come to make leaders. He came looking for followers and servants. He came as a servant and allowed Himself to be stripped of all privileges. If I am to be a believer, I too, must be a servant. Are you a voluntary slave of Jesus Christ? What does it mean to call Jesus Christ 'Lord'? It means that I am His willing servant. I am at His disposal. The reality is that my nature (flesh) hates to be the slave of anyone! I want to be a leader! To be a Christian leader, I must "die" to this call of the flesh.

The characteristic of a Christian leader is that he is also a servant: a servant who leads and a leader who serves. This stresses the importance of character, personal holiness and being an example to others. It implies vulnerability and openness. It means activating others and helping them to grow and change. You will probably be a leader for the next thirty years! These years will be some of the most dramatic, wonderful and traumatic in the history of the church. Your opportunities and responsibilities will be tremendous. You are very likely to witness the greatest period of church growth in history! But there is also a great danger of allowing the leadership model of the world – power and praise hungry – to become our concept of leadership in the church.

The Need to Train Leaders

The Church of Jesus Christ everywhere is experiencing an acute shortage of outstanding Christian leaders. This is true not only at the top, but all through the church. We are short of leaders in every country. Yet most churches do not train their members to be servant leaders! No church rises above its leadership. The quality of leadership determines the state of the church.

Spiritual, Biblically-based competent leaders are our greatest need.

To train such men and women of God is perhaps one of the greatest contributions that any of us can make to the life and witness of the church. This is a matter of the greatest urgency if the church is to meet its opportunities and responsibilities in these years at the beginning of the Third Millennium.

We need servant leaders because, although it is a day of great opportunity, it is also a day of great trauma [Gk = wound, shock]. There are many reasons for this. The first 25 years of the third millennium will probably be ones of:

- **political** trauma – increasing instability, the breakdown of nation states
- **economic** troubles – efforts to produce a fairer economic order will result in huge disappointments and hardships for many
- **social** trauma – an increasingly crowded world, drugs, exploitative labour, hunger, sickness, racial tensions, marriage breakdown
- **technological** changes – satellite TV, globalisation, the Internet etc.
- **religious** trauma – religion as an economic and political force, the revival of the occult

Increasingly the forces of evil will mass against the forces of Our Lord Jesus Christ. There will be threats and pressures within and without. But the forces of evil will not prevail! What a great day to be called into leadership! Probably the next 30 years will be truly **climactic** – history reaching a climax with Christ coming back again!

All this calls for great servant leadership! **All** Christians are under obligation to make the most of their lives, to develop to the utmost their God-given gifts, powers and capacities. But Jesus taught that any ambition that centres on self is wrong. The English word 'ambition' comes from the Latin word meaning 'canvassing for promotion'. The truly spiritual man of God will never canvass for a post of leadership. True servant leadership is not the right to do as we please, but the ability to lead as we ought!

Servant Leadership is a sacrificial ministry on behalf of others. The well being of others is at its heart. The leader must not spare himself. He follows the One who bears the marks of Calvary – the prints of the nails as the marks of sacrifice. Christian leadership is marked by servanthood. Jesus said, ***"I am among you as One who serves."*** [Lk. 22:27] This is the outstanding distinctive of Christian leadership – to be a servant leader. The true privilege of authority is not to have power over others, but to be responsible for them. The greatest leadership is leadership that produces other leaders; that encourages others to develop their abilities in leadership. In this way, the leader ensures there will be no lack of people to replace him.

I have tried to keep these studies as closely aligned to Scripture as possible. Leadership in different cultures is going to look different. Much that is taught in the West about leadership is "culture-bound" to a western culture. **Biblical principles are not bound by a particular cultural framework**. They are not bound to a particular time framework. They are universal. I hope these studies are not culture-bound.

It has been said that leaders are "born, not made". **This is not true of Biblical Christian leadership!** We are born little tyrants! If we are allowed to go our own way, we become big tyrants!

Pride is the king of all sins. It is the sin that made Satan into the Devil! Because of pride Satan preferred to reign in hell rather than serve in heaven! When Satan attacked our first parents in the Garden of Eden his strategy was simple: do this and you can be the leader! But Adam and Eve did not become leaders. They became slaves – slaves to evil. From that time until now, the same proposition

has appealed to people. Pride makes us want to be independent of God. Brilliant idiots that we are, we fall into the same trap! We want to rely on ourselves and run our own lives. Someone has said, *'The more pride we have, the more other peoples' pride irritates us!'* Is that true?

Pride is essentially competitive. A man is not proud of being rich or smart or good looking. He is proud of being richer or smarter or better looking than someone else! The Incas of Peru have a word for pride which, when translated, means 'I outrank others'!

Servant leadership is largely a matter of training.

Leadership skills can be learned and improved with practice. Our capacity to lead effectively grows with experience as we develop **the character** of a servant leader. For **any** task of responsibility in the church we need to experience the life and leadership of the Holy Spirit within.

In these studies we will aim at two aspects of leadership:

a) Our own leadership: how do we measure up to what is required of a servant leader?

b) How do we train others in these principles?

1.2 What is Servant Leadership?

Paul was a leader. He wrote to the Thessalonians, ***"You became imitators of us and of the Lord."*** [1 Thess. 1:6] To be a leader you must have followers. These followers are to follow their leader – i.e. imitate him in the same way that he follows Christ. The word 'disciple' means 'a follower'. So the role of a leader is to be a disciple of the Lord Jesus. God's purposes should be fulfilled in and through you in such a way that you become a model for others to follow.

Eph. 5:11	***"Be imitators of God."***
1 Cor. 4:16	***"Therefore I urge you to imitate me."***
1 Cor. 11:1	***"Follow my example as I follow the example of Christ."***
Phil. 3:17	***"Join with others in following my example brothers, and take note of those who live according to the pattern we gave you."***

Servant leadership is setting an example of following Christ and leading others to also follow Christ. A mark of servant leadership is trust in God for the fulfilment of one's duties. This makes a man both humble and authoritative.

Christian servant leadership is:

1.2.1 A gift

It is a divine ability to serve – a gift of God's grace by the will of God. We read in Rom. 12:6, ***"We have different gifts according to the grace given us."*** We read in Rom. 12:8, ***"If it is leadership, let him govern diligently"*** [TEV 'He who has authority must work hard.' NEB 'If you are a leader, exert yourself to lead.'] The word translated 'leader' means 'one who stands before'.

In 1 Cor. 12:28 Paul speaks of ***"those with gifts of administration"***. This is a gift of the Spirit that enables the person to have the ability to help, guide, plan and direct others. The Greek word implies steering, piloting, directing. It was also used meaning to guide or to govern. So the Holy Spirit gives the gift of leading, guiding, ruling, administrating to some members of His church. This gift needs to be developed and exercised with great humility and with a servant heart.

1.2.2 A Function – Stewardship / Trusteeship

What is a steward? It is one who takes charge and responsibility for the affairs and property of others. He does not own anything of what he handles. Christian leadership is taking on the function of a steward for it is God's work not ours. It is accepting responsibility for people and things that belong to the Lord and not to us. The Lord is the one who appoints "the steward" to be in charge of a section of

His own work – it may be a church or it may be furthering the Great Commission. The work is not his. He is only a steward. The "steward" serves, cares and leads on behalf of the Lord.

So Paul writes to Titus, who he had sent to be in charge of the church in Crete, that he should ***"appoint overseers, entrusted with the Lord's work."*** The word "overseer" is what we would call a steward or a trustee. The same concept comes in 1 Cor. 4:1, 2, ***"So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful."*** So a leader is responsible to God. He is accountable. He is faithful and loyal and carefully carries out God's orders. Faithfulness is an essential requirement.

So then, what is Christian servant leadership? **It is a function**. It is what you do to unite a group of God's people to fulfil a God-given purpose. It is a function that enables a group/team/fellowship to achieve God's will for them. It is not **a position** like that of a pastor because a pastor shepherds his people. Leadership is essentially getting things done – particularly in fulfilling a specific purpose. Leadership is what you do **through** people. It is combining purpose, people, resources (skills, equipment, property, finance) and time to accomplish chosen ends. The leader gives vision, looks for opportunities, provides direction and motivation, exercises faith and responds to the challenge. What is it that enables a leader to contribute significantly in the church? It is faith and vision combined with good management skills. It is a commitment to prayer and obedience. It is a thorough knowledge of God's Word and will and ways through the teaching ministry of the indwelling Holy Spirit. These are the things that enable a leader to make a great contribution.

You are being trained for Christ-like leadership – as one who serves. You are to be a servant of Jesus Christ, a steward of the Gospel, a trustee of God – accountable to Him. The essential requirement is that you should be faithful.

1.3 The Qualifications of a true Servant Leader

In this section we will look at three vital qualifications of a Biblical servant leader

- Spiritual Maturity
- Faith
- Living a Spirit-filled life

1.3.1 Spiritual Maturity

The qualities that must be developed for servant leadership are the same as those for spiritual maturity. The aim of spiritual maturity is an all round, Biblically-balanced spirituality (body, soul and spirit). ***"May God Himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ."*** [1 Thess. 5:23] This is the work of the Holy Spirit:

* teaching us – Jn. 16:12-15
* guiding us – Rom. 8:14
* helping us battle against the flesh – Gal. 5:17
* controlling us – Eph. 5:18

So we are no longer children tossed about by every new teaching. [Eph. 4:14] Full spiritual maturity is God's will for all of us. [Col. 1:28]

What is Spiritual Maturity?

1 Tim. 3:6 ***"not a recent convert" "not a novice"***. This is a principle of Scripture that should not be ignored! God will not entrust spiritual authority and leadership to those who have not been **tested**. "Not a recent convert" – not one who is likely to be puffed up by being given authority; not one who is likely to be blinded by pride or jealousy. We are to look for a person whose devotion to Jesus Christ has been tested and proved – someone who has experienced the spiritual battle and has won through.

In 1 Tim. 3:1-9; Titus 1:5-9 and 1 Peter 5:1-9 we find the qualities that are needed. So who are we looking for? People who are:

- not self-willed or soon impatient
- kind and considerate of others – given to hospitality
- not swayed by moods or temper
- able and willing to help others learn
- marked out by a simple dignity about them
- not covetous of position or authority
- above all not seeking personal gain
- not lovers of money!
- balanced and impartial in judgement

We need those who are not new converts! **What should we be looking for in spiritual maturity?**

1.3.1.1 Stability of Character: Mature in Character
1.3.1.2 Discipline: Mature in Conduct
1.3.1.3 Integrity: Mature in Attitudes
1.3.1.4 Discernment: Mature in Knowledge

1.3.1.1. Stability of Character – Mature in Character

A servant leader will seek to imitate Christ because Christ lives in him [Gal. 2:20]. His daily life will be lived by faith in Christ. The Holy Spirit will enable and transform him. We are exhorted to walk as Jesus walked [1 Jn. 2:6] and to follow in His footsteps [1 Pet. 2:21]. Stability of character was one of the great characteristics of the Lord Jesus. So this is the first Biblical quality we must look for. It means a person with:

- A settled heart
- An untroubled heart
- An unoffended heart
- An unmoved heart

Let us look at each of these in turn.

A settled, undivided heart

This is a heart (a person) that has yielded absolute lordship of their whole being to Christ. This person knows that they are not their own, but they have been bought with a price [the precious blood of the Lord Jesus] and that they belong wholly to Jesus Christ. This is basic and absolutely essential. The leader has said that eternal "yes" to Jesus. He is one who knows that Jesus needs to hear that solemn vow repeated daily. So is the lordship of Jesus Christ a settled issue in your own life? Do you realise that you are not your own, you belong totally to Jesus Christ?

David said, ***"Give me an undivided heart"*** [Ps. 86:11]. James said, ***"A double minded man – unstable in all he does"*** [James 1:2]. Or are you a divided person? Are you a person with two loyalties? You cannot serve both!

An untroubled heart

"Let not your hearts be troubled...." [Jn. 14:1] about the future, the work of the church or about yourself. A leader with an untroubled heart has **experienced** the reality of the sovereignty of God in his life. He has experienced that the government of all things is upon the shoulders of Jesus Christ [Is. 9:6]. What peace this brings! Such a leader has learned to cast all his care on the Lord [1 Pet. 5:7].

Psalm 55:22 says ***"Cast your cares on the Lord and He will sustain you: He will never let the righteous fall."***

Such a leader is constantly learning that the Lord's yoke is easy and His burden is light [Mt. 11:28]. So he refuses to carry a heavy load of his own making. He has confidence in the Lord concerning his responsibilities, his family and his church. He has a daily practical reliance on the Holy Spirit.

An unoffended heart

"Blessed is the man who is not offended in Me" [Mt. 11:6; Luke 7:23]. This is an uncomplaining heart, a heart that does not murmur, that trusts the unexplained in God's ways and dealings with our lives. John the Baptist, a great leader, was not to 'fall away' and get discouraged and let doubt ensnare his heart. So should it be for all leaders! It is important to realise that this is difficult but essential in cases when 'casual mistakes' are made. Perhaps someone dies in an accident. Are you going to get angry with God for allowing it to happen?

An unmoved, stable heart

A leader must be rock-like, steady and dependable. In Acts 20:24 Paul speaks of the uncertain future, of afflictions and bonds that wait for him as he goes to Jerusalem. But he says, ***"None of these things move me!"*** In 1 Thess. 3:3 he prays ***"that no-one would be unsettled by these trials. You know quite well that we were destined for them."*** Paul's secret is in Acts 2:25, ***"He is at my right hand that I should not be moved."*** We read in 1 Cor. 15:58, ***"Let nothing move you .....stand firm."***

So a stable heart gives stability of character. ***"And the God of all grace, who called you to His eternal glory in Christ, after you have suffered a little while, will Himself restore you and make you strong, firm and steadfast."*** [1 Pet. 5:10] Stability of character and growth in stability will be one of the greatest priorities of a servant leader throughout his life.

A stable heart brings balance and consistency into the life of the leader. Notice the perfect balance of grace and truth in the life of the Lord Jesus:

- See John 1:14 ***"The Word became flesh and dwelt among us full of grace and truth."***
- John 2:1-11 – the Miracle at Cana – emphasising grace
- John 2:13-17 – the Cleansing of the Temple – emphasising truth

We need this balance in our lives.

1.3.1.2 Discipline – Mature in Conduct

Discipline is a clear mark of spiritual maturity. God says that He will discipline those He loves [Heb. 12:5-13].

1.3.1.2.1 *Seven Marks of a Disciplined Leader*

True spiritual discipline usually shows itself in what the leader aspires to **be** – not wishful thinking, but passionate desire! Such desires are ever-present and deep-seated. They are powerful enough to motivate and control the life of the leader. Here are seven great aspirations for a disciplined leader.

1. **The desire to be holy rather than happy**. We don't go to church to enjoy the singing and the preaching, but to learn how to be holy. The truly disciplined person knows that God will give him the abundance of joy once he is able to receive it without injury to his soul.

2. **The desire to see God honoured through his life even if it means that he must suffer temporary dishonour and loss**. Such a leader can pray, "May your name be made holy" and adds, "At any cost to me, Lord!" Because of spiritual discipline he has a kind of spiritual reflex to do what honours God. Every choice in his life that involves the Glory of God is already made before he faces it. He has no need to think about it. The Glory of God is vital for him. He gasps for it as a man gasps for air.

3. **The disciplined leader wants to carry his cross**. The "cross" is the extra problems that come as a result of our obedience to Christ. This cross is not forced upon us. We take it up voluntarily knowing what the consequences will be. We choose – an act of discipline – to obey Christ and in so doing, we carry the cross. Carrying the cross means:
   * deeply loving the person of Jesus
   * being committed to the Lordship of Jesus
   * being obedient to the commands of Jesus
4. **The disciplined leader has learned to see everything from an eternal point of view**. He knows how to weigh things and value them as God does. This requires disciplined thinking. God looks **at** and **through** at the same time. He doesn't just see the surface but penetrates through to the meaning of things. The undisciplined mind only sees things superficially and on that basis easily becomes elated or depressed. The disciplined leader insists on seeing things as God sees them, even if it causes him humiliation as his ignorance is exposed.
5. **The disciplined leader would rather die than live in a wrong way**. One of the marks of a spiritual leader is his nonchalance about living! As he learns to live in the spirit he becomes less concerned about the **number of years** he is alive on the earth and more concerned about the **kind of life** he is living. Most of all he wants to live in a right way. He is happy to let God decide how long he should live. He knows that all will be well if he dies **now**, because he is in Christ. The one thing he cannot do is live in a wrong way. His disciplined thinking acts as a gyroscope to stabilise his thoughts and actions.
6. **The disciplined leader wants to see others succeed even at expense to himself**. There is no envy in his heart. When those he has disciplined are honoured, he is pleased because this is the will of God. Whatever pleases God pleases him.
7. **The disciplined leader makes <u>eternity-judgements</u> rather than <u>time-judgements</u>**. Perhaps this is included in point four. **By faith** he/she must rise above the tug of earth and the flow of time and learn to think as one who has left the world and is living as a citizen of heaven. Such leaders would rather be useful than famous. They would rather **serve** than be served.

These are some of the spiritual disciplines **of the mind** that equip a person for leadership.

There are different types of discipline.

- <u>Spiritual Disciplines</u>
  * maintaining joy
  * prayer
  * meditation
  * fasting
  * submission
- <u>Secular Disciplines</u>
  * time
  * money
  * activities
  * goals
  * temper
- <u>Bodily Disciplines</u>
  * eating
  * sleeping
  * exercise
  * sexuality

1.3.1.2.2 Ten Disciplines for Effective Leadership

1. Taking time apart to get your bearings

This means taking unhurried time alone to make plans or revise plans for ensuring your own spiritual health. It is vital to develop and enrich your personality as well as to widen and deepen your influence. A good discipline would be to take at least one day a month to consider where you are and where you are going. Our planning should be thorough and far-sighted as well as honest and courageous. We must be ready to pay the price.

2. Living one day at a time

This is very important. Live today! If we don't do this we will become frightened at the size of our burdens and the task we are trying to accomplish. Too many leaders do their work 3 times – before they do it, while they do it and after they do it! Remember that a day is a convenient, God-given unit. Everything hinges on how we start the day. Keep faithfully to your morning devotions (quiet time). There are great advantages to beginning the day with God:

* We make sure we don't miss our time with God.
* We prepare for the day's conflict that begins right there.
* We are in the right attitude to recognise opportunities before they slip past.
* We are attuned to listen to the direction of the Holy Spirit for the priorities of the day.

3. Making the best use of time

Our time is one of our most precious possessions. I am not so much thinking of large blocks of time like years. If we are using fragments of time wisely we won't have to worry about the large portions. How many fragments of time are there in a day? Usually many – often while waiting for others. When assessing leadership potential, classify people by their different attitudes to time.

4. Regarding your body as the temple of the Holy Spirit

The right care of the body is not a private matter. It has to do with being a follower of Jesus Christ. If we see our bodies as belonging to God, then it will change the way that we treat them. Many leaders lack health and vitality in later years of their lives because they have made no commitment to keeping their bodies in condition. Our lives are measured by their **content** rather that their **extent**. The parable of the talents doesn't give us any excuse. We will be held to strict account.

5. Preserving our power of growth

Too many busy Christian leaders are losing out in their intellectual life. They are in danger of intellectual narrowness, shallowness and stagnation. We need to sink deep mining shafts into the depths of the riches of God. Servant leaders are the last people on earth who should suffer from intellectual atrophy. As they grow older this should never happen. They should be "full of sap and bring forth fruit in old age." This should be true intellectually and in other areas.

6. Thinking through to a conclusion

Our wills and our intellect were given to us for this purpose. Our wills may suffer from paralysis or degenerative disease through lack of use! We must exercise our wills to keep them efficient. This means we must get involved in new knowledge, new challenges and new opportunities. Truth is not supposed to be admired for its elegance! It is not just for discussion and criticism. It must result in action by the exercise of our wills. The most dangerous habit is to be in the presence of evidence (Scriptural or empirical) and to pigeonhole it rather than acting on it immediately.

7. Guarding our purity of heart

We have it on the authority of Jesus that it is the pure of heart who will ***"See God"*** [Mt. 5:4]. This means that we will begin to understand Him, have no doubt about Him and experience beyond question the reality of this truth. "Purity" excludes immoral and impure sexual thought. It also excludes envy, bitterness, strife, and self-seeking, pride and unkind judgements. When the heart is

kept cleansed from this fog and pollution, we are able to see a clear vision of God. This vision is a central, sufficient and triumphant reality and everything else depends on this!

8. Uncompromising resistance to and warfare against so-called "little sins"

Is there a "little sin" in the sight of God? Jesus didn't discriminate in this way. There is no hierarchy of sins with some being worse than others. What we consider the very worst of sins begins with a small thought! Guard your heart/mind above everything else you guard. The secret of success in this matter is to **act at once** every time. This is also true of all the disciplines we are discussing.

9. Welcoming difficulties

We need to welcome difficulties rather than deploring them, avoiding them or minimizing their danger. Why should we welcome them? It is because they give us opportunities to develop our gifts and abilities from their latent potential power to actual power. Through difficulties we grow in our knowledge of the Holy Spirit as He demonstrates to us the adequacy and sufficiency of God. We are able to deepen our fellowship with the Cross. ***"Rejoice greatly"*** [James 1:2] if you have problems and difficulties. When Christian ministry is difficult, it has the potential to be triumphant. A heroic appeal brings a heroic response! This generation needs this appeal.

10. Keeping the great motives of the Christian life as the first priority in our lives

One of the great motives of a servant leader is serving others. Another great motive is pleasing God. ***"He that sent me is with me, He has not left me alone, for I always do the things that are pleasing to Him."*** [Jn. 8:29]

It is hard to prioritise these disciplines. They are all very important. But perhaps this discipline is foundational to all the others. If we are persistent in this discipline; if we love God above all and love others (our neighbours) as ourselves, then all the other disciplines will take firmer and firmer root in our lives. God is a living God. He is ever creative and ever eager to speak to us and listen to us. When we come into His presence with love in our hearts – just being with Him – then He has His opportunity to speak to us and to bring us into partnership with Him to see His great purposes accomplished!

Then there are disciplines that relate to our **attitudes** to people. Here are some questions to ponder:

1. Do other people's failures annoy you or challenge you?
2. Do you use people or develop people?
3. Do you direct people or cultivate people?
4. Do you criticise people or encourage people?
5. Do you avoid problem people or seek them out?

In so many of these areas we are conscious of weakness and lack of discipline. Let us take these areas and, in co-operation with the Holy Spirit who is the Spirit of Discipline, let us concentrate on strengthening and correcting them.

Every one of these disciplines was present in its fullness in the symmetrical character of the Lord Jesus. Every servant leader should be earnestly in prayer that these disciplines would be grafted into his/her own personality. It is discipline that will enable the servant leader to get things done: diligent, organised, clear-cut actions. There should be no slovenliness in any area.

A Christian leader demonstrating spiritual maturity will know discipline in his/her life in all these areas. Leaders will also know **the dangers of discipline**:

- guilt from failure
- criticism of others
- legalism
- tension between priorities and being out of balance

1.3.1.3 Integrity – Mature in Attitudes

So often in the world leadership is characterised by **expediency**. This is not to be so in the church! Leaders should be characterised by **integrity**. Integrity includes **sincerity in word** – a person who is ***"girded about with truth"*** [Eph. 6:14].

If a leader makes a promise he must keep it. It is an obligation that must be met. A leader must be a person who is careful to fulfil all the duties and responsibilities of his job in the church and outside. He/she must be a person of absolute financial honesty. A leader must not be 'an actor'. He/she should not pretend to be other than what he is!

A leader knows the Holy Spirit is the Spirit of Truth and so he loves truth 'in the inward parts'. God is a God of truth. God cannot lie [Titus 1:2]. A lying tongue is an abomination to the Lord [Prov. 6:16-17]. ***"All liars will have their part in the lake of fire"*** [Rev. 21:8]. We are commanded to forsake falsehood and **always** speak the truth! [Eph. 4:25]

Success or failure in servant leadership is, to a large extent, decided by example. The leader must allow himself to be under constant and ruthless examination of every part of his life. The apostle Paul said:

- To Timothy, ***"Set an example for the believers in speech, in life, in love, in faith and in purity."*** [1 Tim. 4:12]
- ***"You know how I lived the whole time I was with you from the first day."*** [Acts 20:18]
- ***"The things which you have learned and received and heard and seen in me, do."*** [Phil. 4:9]

A leader is a person of loyalty and faithfulness. Joseph, Moses, David and Daniel are all examples of those who were loyal to the Lord and who were faithful in little things. How do you look for potential leaders? Look for those who have been faithful in the little things – people of integrity!

1.3.1.4 Discernment – Mature in Knowledge

Phil. 1:9 says, ***"And this is my prayer; that your love may abound more and more in knowledge and depth of insight so that you may be able to discern what is best and may be pure and blameless until the day of Christ."***

Col. 1.9 says, ***"That you may be filled with the knowledge of His will in all spiritual wisdom and understanding."***

Moses, a very great Biblical leader, prayed, ***"Show me your way"*** [Ex. 33:13] and we read that ***"God made his ways known to Moses".*** [Ps. 103:7]

In the church today we desperately need men and women with God-given wisdom and discernment! Now Heb. 5:14 suggests that this is a matter of **training**! ***"But solid food is for the mature who, by constant use, have trained themselves to distinguish good from evil."***

This sort of wisdom comes to those who recognise their need of discernment and who constantly claim the promise of God to any who lack wisdom [James 1:5]. There is a lovely promise in Ps. 25:9, ***"He guides the humble in what is right and teaches them His way."*** God guides the minds and emotions and wills of those who look to Him **in dependence**. He causes them to select those factors that will lead to sound judgement and a right decision. **The key is humility**!

Judgement is defined as:

> **"The exercise of intellectual faculties to weigh factors, to select and give due weight to those that are relevant, leading to the right decision and the right action."**

The humble leader will be led through this process. We must exercise our minds, ascertain the facts, shed all prejudices and preconceptions, be open to new ideas/facets/angles on the issue and be teachable. **Then** God will guide. The Holy Spirit will control the process and lead to the right action.

As you yield your minds, emotions and wills to the guidance of the Holy Spirit, He will fulfil the promise of the Lord Jesus, ***"He will guide you...."*** [John 16:13] and He will give you spiritual discernment. The key to this is the "strong meat" of the Word of God in your diet! [Heb. 5:14]

All leaders need to pray, as Solomon did, ***"For an understanding heart to judge your people and to discern between good and evil."*** [1 Kings 3:9]. If we are to train others in the development of spiritual discernment, then we must give them the opportunity for the exercise of decision-making. Good leaders allow trainees to decide certain issues for themselves.

As leaders, we must help to shine the light of Scripture upon the problems of daily life, work and the issues facing the church. It is only by searching the Scriptures and allowing them to shine their light on these issues and problems that we can have the mind of Christ.

People love to work under a leader who:

- acts wisely
- accepts responsibility
- has great potential for spiritual growth
- is prepared and knowledgeable
- is well informed and well read
- is effective as well as efficient
- is a good planner and is goal conscious
- is tactful and diplomatic
- has dexterity and skill in handling personality conflicts
- is skilled in reconciling opposing viewpoints without compromise

So someone who is spiritually mature will be devoted to the Word of God and will spend much time in prayer. He/she will have a spirit of discipline, of love and of a sound mind. [2 Tim. 1:7] – ***"Not a recent convert"***, but someone with sufficient spiritual maturity for the task of leadership.

A Warning : Judas Iscariot

In the Bible, Judas Iscariot is a terrible warning to us of someone who is unstable and immature. This doesn't seem to be seen by his fellow disciples. It is a warning that spiritual privilege does not insure us against ultimate spiritual disaster. What was the root of Judas' problem? **He failed to make a complete surrender to Jesus Christ!** He was evidently a man of shrewd and capable judgement, but deep within the recesses of his personality he kept for himself the fatal right to be the final decider of what he should do. There was not an absolute surrender to Jesus Christ. This means that he carried into his new life part of his old love – in his case the love of money. His new devotion to Jesus didn't completely get rid of his habit of retaining control for himself. There was a fatal division of his heart. As a result, slowly but inevitably, he came under the power of the thing he loved the most – money! No one else suspected. He was a good actor to the end. The only one who knew from the beginning was Jesus and He was ***"troubled in spirit"*** [Jn. 13:21]. This is the disaster of competing loyalties! **Jesus must be supreme or ultimately He will be betrayed!**

This is a very solemn warning in Scripture. We must take great care to make sure we have not failed to yield to the Lordship of Christ on some small point in our lives. 'Small' beginnings of disloyalty can lead to great spiritual tragedy!

Ps. 86:11 ***"Unite my heart to fear your name."***

1 Cor. 7:35 ***"...that you may live in a right way in undivided devotion to the Lord."***

An immature leader complains, can't be relied on, is partisan and divisive, clings to power and can't accept direction or authority.

Here are some marks of a spiritually mature leader:

- He detects his own faults and knows where he is falling short of Biblical standards. [1 Cor. 11:31] He examines himself and judges his conduct in the light of God's Word.
- He has a new frame of reference – eternity rather than this present world. He is **transformed**, not **conformed** [Rom. 12:2].
- He realises the resources he has in Christ – everything needed for life and godliness [2 Pet. 1:3].

1.3.2 Faith

The second great qualification for a Biblical servant leader is that he/she should be a man/woman of faith. There can be no mighty work in the church or anywhere else without faith. Faith is committing myself absolutely to God and being convinced that God is utterly worthy of my trust. Faith is both an act and an attitude of the heart. It involves the mind and the will. Faith is not a human achievement. It isn't something we have or do that deserves God's favour. It is a gift from God.

Faith is:

- Abandonment to God as revealed in Jesus Christ
- Conviction of the unseen
- Acceptance of the historical facts of the Bible
- The epitome of Biblical Christianity

This sort of practical faith is similar to what is known in the military as high morale or "esprit de corps". The servant leader will constantly be attacked by many doubts. He must have learned how to resist. He must have an undaunted spirit that is not shaken by doubt concerning the promises of God and His great purposes for His church. A servant leader must have a faith that constantly looks away from himself and away from the circumstances and situations in which he finds himself – a faith that looks to the Living, Omnipotent God. This is the faith that pleases God! [Heb. 11] The greatest responsibility a leader has is to build up and maintain faith in those he/she is leading.

To make faith more practical in terms of leadership, I will break it into 3 significant practical ingredients:

- **vision**
- **courage**
- **confidence**

1.3.2.1 Vision

It is essential that the leader has vision if others are going to follow. The pressure of the visible and tangible will surround every leader. He will feel the pressure of the "real world". But he/she must, ***"persevere because he sees Him who is invisible"*** [Heb. 11:27]. He must wait on God so he can discern God's way ahead. Then he will know how to solve the problem or make the wise decision.

In times of difficulty, disappointment and even despair, the servant leader overflows with hope by the power of the Holy Spirit. [Rom. 15:1-3] He knows that supreme authority rests with Christ. He will build His church and the will of God **will** be done on earth as it is in heaven. He keeps his eyes fixed on His ascended Lord. His mind is alert and his heart on fire as he leads others to the high places of faith and hope and of diligent endeavour and achievement.

He must have the capacity to inspire others and gain their confidence. Where there is no vision the church stagnates. Moses was a man of vision. Abraham ***"did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what He had promised"*** [Rom. 4:20-21].

That is vision! All great Christian leaders have been men and women of faith and men and women of vision with an active faith that believes God is able to do what He has promised! A servant leader must be aglow with vision. His great task is to lead others to the high places of faith, hope and obedient

service. He will not lead others higher than he himself is willing to climb. He can only teach others what he himself has been willing to learn.

1.3.2.2 Courage

The second ingredient of faith is courage. Wholeheartedness is essential! See the message to the lukewarm Laodicean church in Rev. 3:15, 16. We can also remember what God said to Joshua, ***"Have I not commanded you? Be strong and courageous. Do not be terrified. Do not be discouraged because the Lord is with you wherever you go."*** [Josh. 1:9] The great test of courage is to bear setbacks and difficulties without losing heart. Courage is not rash bravery or bravado. It is not living in an absence of fear. Fear causes us to flee from danger. Courage enables us to be steady in the face of danger. Courage is never allowing your actions to be determined by fear. A good example of courage is the turtle! He only makes progress when he sticks his neck out!!

We can look at different aspects of courage to help us understand this vital Biblical concept.

- **Fortitude**

Part of courage is fortitude. Fortitude has been described as the grace to go on enduring in a situation or with people when there is no heart left in you! It is an act of the will that governs the feelings and the emotions. It is a vital part of faith. Paul demonstrated this fortitude towards the end of his life when he said, ***"Having obtained the help that is from God, I continue"*** [Acts 26:22]. Again, when everybody forsook him he said, ***"Nevertheless, the Lord stood by me and strengthened me … I was delivered … the Lord will deliver me from every evil work and save me unto His Heavenly Kingdom"*** [2 Tim. 4:17-18]. This is fortitude. You can see it often in Paul's life. Another example would be during the great storm [Acts 27:23-26]. But you see this quality supremely in Christ ***"Who set His face steadfastly to go to Jerusalem"*** [Luke 9:51]. This quality of fortitude is essential for Christian leaders.

- **Perseverance**

Servant leaders need fortitude in situations and **perseverance with people**. It takes courage to persevere with people, as Barnabas did with John Mark, because you will be attacked and criticised for doing so. We follow Jesus who was patient with Peter and Thomas. It takes perseverance to be willing to enter into the problems of those we are seeking to train. We must learn how to rebuke without chiding and scolding. We must help them deal with their failures with an understanding heart.

A leader must have the firm conviction that no difficulty is too hard for God. No problem is too hard for Him to solve and no setback or failure is ever final. Perseverance with people and the situations they are involved in is vital in servant leadership.

- **Resolution**

The third quality of courage that is relevant for a Christian leader is resolution. This is the courage to decide. Too often Christian leaders are irresolute. They won't make a decision because they are afraid that they will make the wrong one. When Joshua took the leadership from Moses, the Lord's command to him was, ***"Be strong and of good courage"*** [Joshua 1:6, 7, 9]. The Lord knew how much he would need this. Resolution includes the courage to stick at it in spite of many temptations to quit. God has appointed you to leadership. You must be able to say like Jephthah, ***"I have made a vow to the Lord that I cannot break"*** [Judges 11:35]. This is resolution and it is a vital part of courage and faith. Resolution also involves the wise taking of risks. It is being called to act in advance in faith even though you cannot see what lies beyond [Heb. 11:8].

The test of fitness for leadership is not in the realm of natural abilities, managerial skills or even spiritual gifts. It is a test of the proven quality of endurance – to be prepared to face every form of pressure and walk in footsteps of the One who was ***"made perfect through suffering"*** [Heb. 2:10].

How do you avoid caving in under pressure? The answer is to gaze (focus) on Jesus. With Jesus in focus we will gain perspective on the problem. If you look at your feet you will fall over! We must also be persistent in prayer [Lk. 18:1].

1.3.2.3 Confidence

Along with vision and courage, **confidence is also vital evidence of faith**. Confidence was Jesus' constant command to His followers, ***"Be of good cheer, I have overcome the world"*** [Jn. 16:33]. In the darkest hour, in the midst of the storm the servant leader must demonstrate confidence! This is no shallow optimism! It is a confidence based on Christ's triumph on the Cross [Col. 2:15] and in the Resurrection, ***"Because I live you also will live"*** [Jn. 14:19]. Our success as a church in the world is rooted in the victory on the Cross. We know that the victory of Our King is absolutely certain!

Whatever the situation may be at present, the leader is always certain of the future, "***The God of hope fill you with joy and peace in believing that you may abound in hope through the power of the Holy Spirit"*** [Rom. 15:13]. God can never use a discouraged leader.

You can divide believers into two groups. One group sees only difficulties because these problems fill their vision. The other group sees only opportunities because this is what their eyes are focussed on. We can and should pray over any problems that may arise. Then we should move ahead, confident that we will be given wisdom and strength to overcome them.

So no Christian leader dare ever yield to depression, despondency, defeatism or despair! He will be attacked and tempted. He will feel acutely the pressure of these things, but all such attacks must be resisted by his will empowered by the Holy Spirit! ***"Be of good cheer, I have overcome the world!"*** You must believe in victory if you are to experience it. As leaders we so often seem to be discouraged. **There is no such thing as defeat for the Christian leader who is living in the will of God!** The writer of Hebrews sums it all up in 3:13,***"Encourage one another daily."*** A servant leader not only needs to have confidence in God, he also needs to encourage his followers.

Never give in to doubts! They will always threaten. Never dig up in doubt what God has allowed you to sow in faith! Never doubt in the dark what God has shown you in the light. We are heralds of hope. We proclaim the Gospel of the Resurrection. As leaders we must face every situation with confidence because we know that out of death and seeming defeat can come resurrection and victory, ***"Be of good cheer, for I have overcome....."***. Let us seek to be strengthened by the power and anointing of the Holy Spirit so that our hope will overflow and we will become men and women of vision, courage and confidence [Rom. 15:13].

1.3.3 Living a Spirit-filled life

The servant leader must not just be looking back to some glorious experience in the past. He must be living the Spirit-filled life day by day. **This is the one indispensable requirement for leadership**. Only the Spirit-filled life will enable the leader to demonstrate the qualities of servant leadership.

These qualities are a reversal of this world's values and concept of leadership – lordship, dictatorship! Being filled with the Spirit is not a passive thing like a cup being filled up with tea. Rather it involves an active surrender of the whole personality to the control of the Holy Spirit. In Greek that which takes possession of the mind is said to fill it.

In terms of servant leadership there are two marks of a Spirit-filled life that are crucial:

- Humility
- Love

1.3.3.1 Humility

Without humility servant leadership is meaningless. Servant leadership reverses the world's concept of the high and mighty boss. Jesus reminded His disciples how unbelievers practised leadership and then told them not to follow that example. He gave them the example to follow and said to them, ***"If I, your Lord and Master, have washed your feet, you ought to wash one another's feet!"*** [Jn. 13:14] The only standard or model God gives us is His Son. Because we are the children of Adam we seek to be great, but Jesus was willing to go lower and lower and lower! [Phil. 2:5-8] God can only exalt those who humble themselves. God is humble! Jesus humbled Himself to become man and die on the Cross. The closer we get to God, the more we feel the need of humility. Perhaps this is why Paul called himself

"the chief of sinners" [1 Tim. 1:15]. Humility opens the heart of God. It is basic for effective prayer.

You can't make yourself humble. Humility is a by-product of a close relationship with God. The more we allow the Holy Spirit to shape us, the more like Jesus we will become. Humility grows out of our spiritual poverty and powerlessness. It is nurtured by the meekness that longs for the wisdom, the guidance and the presence of God. Humility is strengthened by the gracious acceptance of service to others. It grows in the hearts of those who want to know and do the will of God and to become Christ-like at all costs.

Pride leads to many wrong decisions linked to a subtle arrogance in the heart of the leader.

Humility is:

a) Rooted in the Lordship of Jesus Christ in our lives

What is your perception of a humble leader – quiet, shy, conservatively dressed? No! This is looking on the outward appearance. In Jer. 1:4-19 we are given an account of Jeremiah's call. Humility is a result of God's call in our lives and our acceptance of that call. God is after obedience, ***"You must go to everyone I send you to and say whatever I have commanded you"*** [Jer. 1:7]. Humility is rooted in obedience.

b) Living with God's estimate of your life

The popular image of a humble leader is always being self-effacing! In 1 Peter 5:5-7 humility is linked with the ability to cope with anxiety. It is clear that as humility decreases, anxiety increases! Anxiety in leadership is often generated by feelings of incompetence. Paul writes***, "Do not think of yourself more highly than you ought, but rather think of yourself with sober judgement according to the measure of faith God has given you"*** [Rom. 12:3]. Humility is living with God's estimate of our lives – God's view of us.

How does this work out in the life of the leader?

- Is he seeking to be the greatest?

  It is this desire that made the disciples quarrel among themselves [Mk. 9:34 & Lk. 9:46]. A servant leader must be willing to make himself of no reputation. The Lord Jesus was the greatest of all leaders – the greatest the world will ever know – yet He demanded no recognition [Phil. 2:6-8].

  Jesus never complained that Nazareth and working so many years as a carpenter was too limited a sphere for His incredibly great gifts! In our leadership, may God grant us **the mark of the girded towel** [Jn. 13:4] that rolls up its sleeves and gets its hands dirty and stoops low to serve. ***"Should you the seek great things for yourself? Seek them not…"*** was God's advice to Baruch [Jer.45:5]. This is His advice to us all.

- Meekness of Spirit

  Christ's rule over all is symbolised as the Lamb in the centre of the throne [Rev. 5:6]. This is a picture of supreme authority exercised in meekness of spirit. Jesus said***, "Learn of Me for I am meek and lowly in heart"*** [Mt. 11:29].

  Another version says, ***"I am gentle and humble-hearted."*** This means humble towards God and gentle-hearted and tender towards man. See also:

  * ***"The chief of you must be like a servant"*** [Luke 22:26].
  * Jesus said, ***"I am among you as One who serves"*** [Luke 22:27].

  A servant heart should mark Christian leaders. They are to serve their people and not to receive service. This is such a reversal of the spirit found in the natural, proud human heart! As leaders, do we welcome criticism? Can those we lead easily approach us with suggestions? Are we impatient with committees or group leadership? Do we exercise the authority of leadership in meekness of spirit? The opposite of humility is pride and that is generally related to domination. A leader who possesses genuine humility will develop, not dominate. His humility will result, incidentally, in

unselfishness. ***"Whoever of you wishes to be great, let him be your servant and whoever wishes to be chief, let him be your slave"*** [Mt. 20:26].

Do we seek to dominate those under us or to develop and train them? Moses was the meekest of men [Num. 12:3] because the sovereignty of God was a practical reality to him. For about 40 years he was able to have a second–in-command, Joshua – a man of great calibre – without ruining the personality or individuality of the person under him. Do we dominate or develop the people under us? Do we develop their gifts and abilities and get them to exercise a wider leadership? If so, then we know something of meekness of Spirit.

- How do you handle disappointments?

  Not all will respond to our leadership! Moses experienced the rebellion of Korah [Num. 16:1-50] and he knew the murmuring of people in his own family – Miriam and Aaron – who should have known better! [Num. 12:1-16] We too will know failure in our leadership. Others will rebel and lead factions against us. At such times, **let us look to God with thankfulness**. We don't want to become proud! We must give of our best, we must not spare self and we must suffer hardship to serve those under us. Still we will know what it is to be rejected by men. We should remember that no one has been fully accepted who hasn't known, in some measure, what it is first to be rejected.

  So how do we meet such disappointments? Do we meet them with frustration and self-pity? Not if we are Spirit-filled! The reason is that the Spirit filling us is the Spirit of Jesus – the Spirit of humility. We realise that when we have done all we could do, when we have given ourselves to others, we have only done our duty! At our very best, we are unprofitable servants! [Luke 17:10]

  At such times God is helping us to realise that there is **nothing** in our service as leaders in which we can take satisfaction or find glory for ourselves. The Scripture ***"Let him who glories, glory in the Lord"*** [2 Cor. 10:17] should be a living, daily working reality in our lives. Leaders need **patience** with people and situations. ***"Let us run with perseverance the race that is set before us"*** [Heb. 12:1]. As someone has said, **"If successful, don't crow and if defeated, don't croak!"**

- Discouragement and Despondency

  Christian leaders may get disappointed, but they should never get discouraged! Why do we get despondent? It is usually because we have failed to get our own way! It may be because things have turned out differently from the way that we wanted and planned. Let us banish such despondency and discouragement. Let us practice humility. Jesus said, ***"Learn of Me"*** [Mt. 11:29]. We will learn of Him if we allow the Holy Spirit to fill our lives.

1.3.3.2 Love

This is the second great characteristic of a Spirit-filled life. It is an absolute must for a servant leader. He must have a 'shepherd-heart' – a pastoral concern. He must always be conscious that **his people matter most in his leadership – not plans and projects – but people**!

When Jesus saw the multitudes He was, ***"moved with compassion because they were like distressed and scattered sheep who didn't have a shepherd"*** [Mt. 9:36]. He said, ***"Ask the Lord of the Harvest……"*** for people with a shepherd heart.

A key requirement for a leader is a heart that deeply loves 'his sheep' – the people he is leading. **They must be his first concern**. The care of the flock must be his first priority. This requires a tender compassionate heart towards them that is demonstrated in acts of love.

Let us think again about Barnabas. He had the gift of getting the best out of others. He was the one who received Paul in the face of fear and the suspicion of others [Acts 9:26, 27]. He had shown much grace towards Paul and he could do no less for John Mark [Acts 15:37-39]. Mark had failed in his early service, but with encouragement from Barnabas, he recovered and climbed great heights to become a good and faithful servant of Jesus Christ. He was able to make his way back because of the loving,

compassionate heart and the helping hand of Barnabas in his hour of failure and need. Barnabas was a true shepherd. The true shepherd comes not to be served by others, but to serve and to give his life for the sheep [Mt. 20:28 and Mk. 10:45].

Love also includes a love and concern for **all** people (hospitality = love of strangers). A servant leader must demonstrate this love for all people. People love to work under a leader who is:

- sympathetic
- patient
- tolerant
- forgiving
- flexible
- approachable
- understanding

To lead, a person must learn to serve and to serve he/she must be willing to lead. He must be willing to pay the price for spiritual leadership – a Spirit-filled, Spirit-disciplined and Spirit-directed life. Such a life will be sweetened by the fruit of the Spirit and enabled by the power of the Spirit.

1.3.4 Conclusion

These are some of the qualifications of a true servant leader:

He learns to serve so that he will be able to lead.

- In all circumstances he learns to think constructively, objectively and independently so he can take responsible and unbiased decisions.
- He exercises discipline without a show of authority and secures co-operation without coercion.
- He accepts criticism, disappointments and opposition humbly and without taking offence. He withstands trials without giving offence wherever possible.
- He works cheerfully under pressure. He is strengthened by Jesus' words, "Be of good cheer". God's peace guards his heart since he knows that the weight of government and responsibility rests on the strong shoulders of Jesus.
- He guards a place for devotions in his life so that he will continue to grow in grace.
- He reads to keep himself updated.
- He sets aside time for family life.
- He is practical and does not neglect the daily needs of life. He takes adequate rest and relaxation and maintains good health.
- He sees himself as a steward of His Master's affairs, resources and people. He knows that he must one day give an account!
- He sees himself as a trustee of the talents and gifts of colleagues. He is committed to support them loyally, care for them and train them. Above all, he trusts them.
- He enriches all personal relationships with courtesy, kindness and consistency.
- He works to maintain a good memory, good humour, much tact and much wisdom.

Like Paul, we may want to ask, ***"Who is equal to such a task?"*** [2 Cor. 2:16] The standard that God has set for Christian leadership is impossibly high! We cannot achieve it by ourselves. God alone can bring us to this level. Still **nothing less than this is His glorious purpose**! Christian leadership is a possibility open to every one of us because the things impossible with man are possible with God! [Mk. 10:27]

Christian leadership is based on a calm confidence in God that the leader will be able to fulfil all the responsibilities of his assignment, perform all difficult tasks that confront him and work out solutions to

the problems hindering him. He has confidence because he knows that through the indwelling Holy Spirit, he will have patience in dealing with people as well as understanding and insight so that he can make sound decisions. He knows that he will be able to help others work towards a common goal to the glory of God.

As a Christian leader you experience being led by a hand you seldom see, upheld by an arm you rarely feel and guided by a wisdom that is ready to overrule and set right your misjudgements. You are guarded by a love that cares for you and keeps you. God the Father goes before you as you commit yourself to following Him. His promise is that goodness and mercy will surely follow you.

QUESTIONS – BIBLICAL PRINCIPLES OF SERVANT LEADERSHIP

Section One

1. Underline the correct or most nearly correct answer.

   a) We need servant leadership because:
   - There are so many problems in the church.
   - The church is failing for lack of leaders.
   - With God's help we can lead God's people to be all God wants them to be.

   b) Paul wrote, ***"Be followers of me as I am of Christ"***.
   - To the Ephesians
   - To the Philippians
   - To the Corinthians

2. "Leaders are not born, they are trained!" Is this true in the light of Jer. 1:4-10? Compare 1 Sam. 13:14, Jer. 5:1 and Ez. 22:30. What conclusions do you come to about the making of leaders?

3. Why is stability of character essential for leadership? Does a person get this stability through leadership or must he have demonstrated it before being given responsibility? What light do Luke 19:17 and 1 Cor. 4:2 shed on this?

4. List all the reasons you can think of for insisting that leaders in a local church should have a certain amount of experience before they are entrusted with responsibility.

5. What do you understand by, 'a certain amount of experience'? Is it spiritual experience or practical experience or what?

6. Do you think that good potential leaders are ever discouraged or their growth hindered by being kept from responsibility until they have gained this experience?

7. Why is money such a test of character for Paul in 1 Tim. 3:3 and Titus 1:11 and for Peter in 1 Peter 5:2?

8. Why must a leader be faultless about paying bills on time?

9. How is sincerity judged? Why must wives be subject to a load of questions as well? 1 Tim. 3:11

10. Why does Paul counsel Timothy to teach those ***"you can trust"***? Are not all capable teachers worthy of being entrusted with the ministry of teaching? 2 Tim. 2:2

11. Does Hebrews 5:11-14 suggest that wisdom and discernment are the result of training or of natural growth?

12. Why does James link wisdom with faith? – James 1:2-8
    Why is dependency a part of discernment? – Psalm 25:9

13. Do you think we still need the gift of "the ability to tell the difference between gifts" mentioned in 1 Cor. 12:10?

14. How do you suppose the mother of Zebedee's sons took the disappointment of Jesus' reply to her request? Mt. 20:20-30 Is how we take disappointment a fair indication of our own suitability (or otherwise) for leadership?

15. How should leaders deal with criticism when it comes their way?

16. Why does vision in leaders inspire others to follow?

17. Acts 27:22-25 seems to imply that you have to **believe** in victory if you are to experience it. Is this so? Why do we so often get discouraged and lack confidence?

18. What do John 16:33 and Romans 15:13 say about the source of our confidence? Is hope something we cultivate or just receive?

19. How do you test a person to see if they are filled with the Holy Spirit? How do you ensure that only such people are elected to hold office in the church?

20. Why is love the greatest 'fruit' for a leader to cultivate in his life – 1 Cor. 13:13 and for church members to have in their pastors – 1 Thess. 5:12, 13?

Section Two

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Questions

Section Two

2.1 The Choice and Appointment of Leaders

The choice of Christian leaders doesn't lie in the hands of men, but in the sovereign hands of God.

"The Lord has sought out a man after His own heart and appointed him leader of His people" [1 Sam. 13:14].

"You are to anoint for Me the one I indicate" [1 Sam. 16:3].

"I have found David My servant" [Ps. 89:20].

"I have chosen one of his *(Jesse's)* ***sons to be king"*** [1 Sam. 6:1].

"But it is God who judges: He brings down one and exalts another" [Ps. 75:7].

In Acts 20:28 Paul reminded the Ephesian elders that it was the Holy Spirit who had appointed them to their ministry. With the right God-chosen leaders, who are directed by God, the work of the church will prosper and grow and reproduce. With the wrong leaders – those of man's choice only – there can be no true spiritual success. Churches flounder and are 'shipwrecked'. So much depends on the right leader – like leader, like people.

God warned Samuel against judging by outward appearance when looking for the man of God's choice. He was not to select on the basis of outward, superficial, physical appearance. He was not to be influenced in his judgement by attractiveness of personality or compatibility with himself. He was to look for hidden, spiritual qualities of the heart. There is no greater danger than to appoint **'naturally'** gifted people who are **not** spiritually qualified. All this is illustrated in Scripture. We also have over 2000 years of church history that amply illustrate the damage that 'naturally' gifted people who were not spiritually gifted have done to the work of God.

It is very encouraging to look at those Jesus chose to be His disciples. They were very ordinary – just like us! [Lk. 6:12-16] Peter, Andrew his brother, James and John, Thomas and Matthew we know. But there were others who are less well known who were also filled with the Holy Spirit and endued with power from on high. There was Philip. He was apparently a bit slow, but a practical sort of fellow and this quality was in danger of getting in the way of his faith. Philip never wrote an epistle. He didn't have any distinctions but he too was endued with power for the ordinary work and witness of the church.

Then there was Bartholomew or Nathaniel. He was a conservative sort of man – a bit prejudiced but utterly guileless. Probably Psalm 15 was his great ideal. He was a man who loved solitude. He was reserved. The Lord Jesus found him meditating under a fig tree. Jesus gave power and direction and passion to his high resolves with the promise that he would do greater things. He was a very 'ordinary' man who was utterly sincere. Like Philip, he received power for his leadership even though it is not recorded so that we know about it.

Two other disciples are quite unknown to us – James the son of Alphaeus and Thaddeus. All that we know of them is that they were loyal to Jesus, ***"You are those who have stood by me in my trials and I confer on you a kingdom……"*** [Lk. 22:28]. Nothing is mentioned of their gifts and abilities. Nothing is said to make us notice them at all! They were men who must have been free from jealousy – high in heaven's evaluation of leadership. They worked with simple devotion and faithfulness and so qualified for two of the twelve thrones in the Kingdom of the Father. **They were men filled with the Holy Spirit**. [Lk. 22:30]

The one vital qualification for leadership is the filling of the Holy Spirit. Without this anointing, God does not appoint to leadership. With the power and anointing of the Holy Spirit we can work as servant leaders with unspectacular faithfulness, but with certain fruitfulness. **This is emphasised throughout the Scriptures.** Why is the fullness of the Holy Spirit so necessary? We are all filled with something! If we are not filled with the Holy Spirit, then we **are** filled with 'self'. If so, we will lead with our human wisdom and strength – with our human plans and motivations! The result will always be disaster.

So then, do our human qualities count? They do count to some extent. We need people with good training and good personalities. At the same time, if they don't have the Holy Spirit to fill their lives and govern their wills, their human qualities count for nothing in the service of God. God will take and use as leaders ordinary men and women who are emptied of self and filled with the Holy Spirit – men and women who are humble and dedicated. He did so with Gideon [Judges 6] and Timothy. They were painfully aware of their limitations and so were very reluctant to take leadership. At the same time they were conscious of their need to receive power from on high. [2 Tim. 1:7]

Most Christian leaders find themselves on a committee that is to make an appointment of someone else for leadership. How are they to go about their task? How are they to know the person of God's choice? There appear to be two general principles in Scripture:

- **Prayer**

Let us remember that no committee, board or leader can ever appoint anyone to spiritual leadership. This must always lie in the sovereign hands of God. Moses knew this very well. He knew that the time for his retirement had come and he was deeply concerned that the right man should be appointed to lead God's people. He also knew that he could not select or appoint a leader to replace himself – this was God's sovereign prerogative. Numbers 27 is a classic chapter on this subject. Moses prayed [v.15-17] ***"May the Lord, the God of the spirits of all mankind, appoint a man over this community to go out and come in before them; one who will lead them...so that the Lord's people will not be like sheep without a shepherd."***

What a helpful lesson we have here. God's leaders are revealed and appointed in answer to prayer. This was the example of Jesus in appointing the twelve apostles [Luke 6:12-16]. This was the practice in the early church as seen in Jerusalem [Acts 1:14-26] and in Antioch [Acts 13:1-2]. Don't accept a person into leadership without the assurance that it is God's will. When God does find a man who conforms to His spiritual requirements and who is willing to pay the full price of discipleship, He uses him to the limit despite his patent shortcomings!

- **Careful Evaluation**

At the same time, the committee or church leaders do have the responsibility – like Samuel – of seeking for and recognising the person of God's choice. Once recognised, they must bring that person into a position of leadership. Voting for the person who most appeals to us is never the way to do this. We are not a democracy. We are members of a Kingdom. Nor should we elect the person with the 'big name'. One person alone should never make the choice.

It is done by waiting **unitedly** upon God until His mind is revealed and His choice is indicated. At Antioch [Acts 13:1-4] it was as the church leaders ministered to the Lord and fasted that the Holy Spirit spoke to them concerning Barnabas and Paul. The same thing happened in appointing the 7 leaders in Acts 6:1-6.

The process should be slow. ***"Do not be hasty in the laying on of hands"*** [1 Tim. 5:22]. God won't appoint people who don't meet spiritual and Scriptural requirements. Prayer is both necessary and vital. It is also vital to have careful evaluation through detailed enquiry about the necessary qualities in the person's life. Have they proved that they have these qualities in some limited sphere of responsibility? The principle is: ***"He who is faithful in little will be faithful in much"*** [Lk. 19:17]. We must not act in impatience. We must wait God's time for God's person.

God is much more concerned about the right leadership of His people than we are! The only way to have the people of God's choice is to pray earnestly to the Lord of the Harvest. God has brought each one into the Body of Christ. He has given us the gifts of the Spirit as He wills. It is the people of His choice who are our greatest need in leadership. Any **we** place in leadership, who are not God's choice, will turn out to be our greatest problem. Let us minister to the Lord and pray that the leaders of His choice – equipped and filled by Him – may hear His call to leadership and respond. Like Moses, let us give ourselves to training Joshuas. Like the apostles, let us give ourselves to prayer and to teaching the whole Word of God, then there will be no lack of spiritual men and women to fill the vacant places in the church of God.

- **Other Brief Suggestions**
  - If the leader appears competent, enlarge the brief of the job
  - Narrow the job for those with limited talents
  - Rotate leaders to broaden experience
  - Have no automatic tenure – limited time in the job

- **Criteria for Leadership Potential**

  Here are some questions for self-assessment of leadership potential. They are probably culture bound to a certain extent.

1) Have you ever broken a bad habit in your life? To lead others one must be master of oneself.
2) Do you keep control of yourself and your temper when things go wrong? The leader who loses self-control in difficult circumstances will lose respect and influence from those who follow him. He must be calm in a crisis and resilient in disappointment.
3) Do you think independently? While he may use the thoughts of others, a leader can't afford to let others do his thinking for him or make his decisions for him!
4) Can you handle criticism objectively? Do you turn criticism into positive decision-making? The humble person can benefit from petty and even malicious criticism.
5) Do you use disappointments creatively?
6) Do you readily gain the co-operation of others and win their respect and confidence?
7) Do you have the ability to ensure discipline [keeping "the rules"] without having to "make a show" of authority? True leadership is an internal quality of the spirit and needs no external show of force.
8) Are you a peacemaker? It is much easier to keep the peace than to make the peace when it has been broken. An important part of leadership is the ability to resolve conflict and the ability to discover common ground between opposing viewpoints.
9) Have you been entrusted with handling delicate and difficult situations?
10) Can you get people to do cheerfully things that are basically very boring, uninteresting or tiring?
11) Can you accept opposition to your viewpoint and your decisions without considering it a personal attack? Leaders must expect opposition and should not be offended by it.
12) Do you find it easy to make and keep friends? Your circle of loyal friends is an index of the quality and extent of your leadership.
13) Are you unduly dependent on the praise or approval of others? Can you hold a steady course in the face of disapproval or temporary loss of confidence?
14) Do your followers enjoy being with you? A leader should give the impression of sympathetic understanding and friendliness that puts others at ease.
15) Are you really interested in people – people of all types and cultures? An anti-social person rarely makes a good leader.
16) Do you possess tact? Can you anticipate the likely effect of a statement before you make it?
17) Do you possess a strong and steady will? A leader will quickly lose respect if he vacillates.
18) Do you nurse resentments and grudges or do you readily forgive hurts done to you?
19) Do you welcome responsibility?
20) Do you have a vision – a singleness of motive that is a focus of your energies?

2.2 The Training of Servant Leaders – Learning to Serve

[Read Is. 11:1-11; 42:1-7 and 61:1-2]

"A student is not above his teacher, but everyone who is fully trained will be like his teacher." [Lk. 6:40]

In this section we will look at how God trains leaders. We will look at the greatest of leaders, Jesus Christ, and how He trained leaders. There is no substitute for experience in leadership training. A leader learns by working in a position of responsibility where he has to exercise leadership. It can easily be demonstrated from all kinds of leadership that leaders are developed in handling real responsibility. This is also true of Biblical leadership. It can be demonstrated that the skills needed by a leader are developed much more quickly where the leader has **a coach** who gives meaning and significance to the day-to-day events in the life of the leader by guiding and advising. Every leader needs a coach!

Jesus didn't make a distinction between discipling and leadership development. In His coaching with the twelve disciples He generated a dynamic process of life/skills transference, which led to both personal spiritual maturity and effective leadership. While being trained to follow, His disciples were actually being trained to lead. This is exactly how Jesus trained His disciples. He personally coached them. Remember that you are here taking part in these studies so that Jesus can train you and so that you can learn to train others. Let us look at the teaching, the method and the example of Jesus.

As we begin, I want to emphasize the importance of **imitation**. Imitating others is part of being human. We watch others and we imitate them. This is a key concept in advertising. You can imitate all the more fortunate people whose clothes wash whiter, keep them warmer in winter etc. As believers we admire Jesus Christ and we want to be like Him!

The concept of a teacher-disciple role was well known in the first century. It was expected that the disciple would imitate His teacher. Jesus modified the role of master-learner in that:

- He chose His disciples.
- He allowed women to be His disciples.
- He warned them about the patterns of leadership of the day – His was radically different.
- He stressed that external imitation was irrelevant.

So every believer is to act as "a little Jesus"!

Paul encouraged people to "walk as he walked". This implies "do exactly as he did". Jesus expected that those He chose would imitate Him.

2.2.1 The method Jesus used to coach

Mark 3:14-15 tells us, ***"He appointed twelve – designating them apostles – that they might be with Him and that He might send them out to preach and to have authority to drive out demons"***.

The key principle of Jesus training method is **togetherness**. From His initial invitation to John and Andrew to ***"come and you will see"*** [Jn. 1:39]. He was with His disciples. He gave them access to receive understanding, convince themselves, to gain first-hand experience and so learn as they witnessed His lifestyle, words and actions.

The first thing to note is that they were **with Him**.

- When sleeping [Lk. 8:23]
- When weary with travelling [Jn. 4:3-6]
- When eating and drinking [Lk. 22:8-30]
- When resting [Mk. 6:31]
- In praying [Lk. 27:39,40]

Jesus didn't have a private life of His own except in His communion with His Father. Even then His disciples had access to Him. This was training by having a personal coach. There is a difference between coaching

and supervision. Leaders supervise their followers. Supervision is centred on the job and only incidentally on the person. Coaching is centred on the individual person – his character, his development of skills in doing a job – everything about him. Are you willing to allow Jesus to be your personal coach? Jesus does not want to supervise us! He wants to coach us.

How did Jesus coach?

- **On the job**

His method of coaching was intensely **practical**. He used every available ordinary thing He could to communicate. This was in contrast to the environment of a formal classroom. It was completely opposite to a philosophy of education where formality reigns and rote memory is essential. His classes had no set hours and every daily experience was turned into a learning opportunity. So the classrooms for training were the streets, the markets, the temple, in homes, at the well – in fact anywhere. In the boat out in the storm Jesus was coaching His disciples. He was always on the job coaching them. To make them 'fishers of men' He took them out to fish! He made leaders by demonstrating His own way of serving, winning and transforming people. Then He sent out His trainees to do what He did in the way that He did it. They had practical experience and He coached them through it.

Through the disciples' continual exposure to who Jesus was and what He did and said, He intended them to discern and absorb His vision, mindset and mode of operation. He wanted them to become so saturated with the influence of His example and teaching, His attitudes, actions and anointing that every area of their lives would be impacted towards a greater likeness to Himself.

They were with Him on the job, but they were also with Him on the Mount of Transfiguration when they saw Jesus in all His glory. They were with Him when He prayed the great high priestly prayer in John 17. They were with Him in His agony in Gethsemane. At least one was with Him when He was broken, bleeding and dying – cursed on the Cross of Calvary.

In coaching others to be leaders, how far do we share our deepest experiences with them? The "glory" parts are easy to share, but what about the agony? This was the price Jesus paid to train His leaders. The precious things of the Spirit should rightly be treated with reserve, but we need to share the deep lessons that God is teaching us. We need to share the places of hurt, pressure and failure God has used in our lives to change us so that they have become places of blessing, growth and enrichment. It costs to share the unsearchable riches of Christ [Eph. 3:8], but this is the only way to coach leaders.

- **In retreats**

This is the second way that Jesus used to train leaders. "***Come with Me by yourselves to a quiet place and get some rest."*** [Mk. 6:31] He took them away from the pressure of serving so that He could tell them about His coming death on the Cross. It is important to notice the order in which Jesus did His coaching – first on the job and then in the retreat. Jesus was not teaching theory to untried trainees. He taught them lessons from their experience on the job. **After the experience**, He called them into "retreat" and there He helped them learn the spiritual principles from the practical situations that they had just been in – whether they had succeeded or failed! So His teaching and coaching was closely related to **their experience** and to **their spiritual needs**. It was also linked to their individual stage of spiritual growth and understanding. The object was not to convey information, intellectual presuppositions or philosophical notions. It was rather to impart and reproduce Himself. Jesus is a wonderful model as a trainer/coach:

- If they argue about who is the greatest – there is a child on His knee to make a point.
- If they forget the bread – they learn a lesson of faith [Mk. 8:17].
- In a storm, when asked to pay taxes and when confronted by a demented man – all became amazing coaching opportunities.

Paul followed the same method with Timothy and others from the second missionary journey onwards. It is interesting to speculate about Paul's training method. Did he supervise John Mark on the first missionary journey and this lead to failure? Did he learn from Barnabas? In Paul's later life you can see that he had a keen commitment to coaching future leaders such as Timothy, Titus and others.

What about us? Are we taking time to coach the next generation of leaders? If we don't leave behind us trained and proven leaders who are able to take spiritual responsibility for the church, then we shall have done little of lasting value. Some people want to teach in a Bible School, but the reality is that the most effective leadership training is done by those committed to coaching future leaders on the job – in the home, on the streets or in studies in the church (children's or adult classes). There is nothing as valuable or relevant to training and growth as day-to-day coaching. **Truth experienced is truth learned.** Where did David learn the realities of the truths in Psalm 23? It was on the job! Jer. 15:16 says, ***"When your words came, I ate them; they were my joy and my heart's delight..."***. This is assimilation of truth on the job – in experience in real life situations. It is this that makes the Word of God "Spirit and Life" to us.

- **Through modelling**

The New Testament goes out of its way to show how the followers of Jesus modelled their lives on the His life. They imitated Him and in some degree repeated His life. We will look at Stephen as an example:

	The Lord Jesus	**Stephen**
1.	"In the power of the Spirit" [Lk. 4:14] "Full of grace and truth" [Jn. 1:14]	"Full of God's grace and power" [Acts 6:8]
2.	"By miracles, wonders and signs." [Acts 2:22]	"Great wonders and miraculous signs" [Acts 6:8]
3.	"No one dared to ask him any more questions" [Lk. 20:40]	"Could not stand against his wisdom or spirit" [Acts 6:10]
4.	"Many false witnesses" [Mt. 26:60]	"They produced false witnesses" [Acts 6:13]
5.	"Eyes of everyone fastened on Him" [Lk. 4:20]	"All....looked intently at Stephen" [Acts 6:15]
6.	"The Son of Man will be seated at the right hand of the Mighty God." [Lk. 22:69]	"I see.....the Son of Man standing at the right hand of God." [Acts 7:56]
7.	"Father into your hands I commit my spirit." [Lk. 23:46]	"Lord Jesus, receive my spirit!" [Acts 7:59]
8.	"Father, forgive them." [Lk. 23:34]	"Lord do not hold this sin against them." [Acts 7:60]
9.	"Joseph.....a good and upright man" [Lk. 23:50]	"Godly men buried Stephen" [Acts 8:2]
10.	"A large number...mourned and wailed [Lk. 23:27]	"..and mourned deeply for him" [Acts 8:2]

Clearly the concept in the New Testament is that disciples are authentic imitators of Jesus. Paul emphasized this again and again.

Phil. 3:17 ***"Join with others in following my example brothers, and take note of those who live according to the pattern*** *(Gk. tupon)* ***we gave you."***

Phil. 4:9 ***"Whatever you have learned or received or heard from me or seen in me, put into practice."***

1 Thess. 1:6, 7 ***"You became imitators of us and of the Lord. In spite of severe suffering, you welcomed with joy, the message given by the Holy Spirit. You became a model*** *(tupon)* ***to all the believers in Macedonia and Achaia."***

1 Thess. 2:14 ***"For you yourselves know how you ought to follow our example. We did this in order to make ourselves a model*** *(tupon)* ***for you to follow."***

1 Cor. 4:14-17 ***"As my dear children ... I became your father. Therefore I urge you to imitate me. For this reason I am sending to you Timothy my son whom I love. He will remind you of my way of life in Christ Jesus."***

1 Cor. 11:1 ***"Follow my example as I follow the example of Christ."***

Eph. 4:32-5:2 ***"Be kind and compassionate to one another, forgiving each other just as in Christ, God forgave you. Be imitators of God therefore, as dearly loved children and live a life of love, just as Christ loved us and gave Himself up for us."***

So in the New Testament, the archetypal model is the Lord Jesus Christ Himself. The apostles and others modelled themselves on Jesus. They then became models for others. Christian leaders, such as Timothy, Stephen and others were then appointed because they were models of the apostles who were models of Jesus.

It is also clear that this imitation of the model (Jesus Christ) was not in superficial, cultural attitudes (wearing robes, growing beards, riding donkeys, eating figs etc.). So what criteria should we use in deciding which aspects of the life of Jesus we should imitate? It is not the outward superficial things but rather the transformation of the inward character brought about by the Holy Spirit. We have already looked at some of these character qualities:

- The readiness to serve
- Patience
- Long-suffering
- Gentleness and meekness
- Humility
- Obedience
- Love

There are also aspects of the life-style of Jesus that we should imitate:

- In our day to day work we should do what Jesus did and say what we have heard Jesus say
- His enjoyment of nature
- His deep religious commitment yet without any ostentation
- His anticipation of opposition from "religious" people
- His life free from the greed for material possessions and His teaching the importance of this
- His love for people of every kind and His commitment to live for them
- His consciousness of being a pattern for others to follow
- His example as an evangelist, a teacher and a trainer

A note of warning: The New Testament gives us no Levitical rituals and no detailed methodologies. **Let us resist the temptation to remedy these deficiencies!!**

The approach of Jesus to teaching shows us that, as servant leaders, our training cannot be attendance at a few seminars. It involves a total life-style of training others!

2.2.2 The Goals of Jesus' Training

It seems there were three major goals in the method Jesus used to train His leaders:

- He was aiming at their spiritual growth.
- He was seeking to develop their life of faith.
- He was increasing their experience in practical work.

Jesus taught His disciples **by demonstration**, **by example** (He pro-actively sought people rather than waiting for them to come) and **by developing their skills** through opportunities to practice. Mark chapter 6 is a good example of this – a model of short-term practical training.

2.2.2.1 Their Spiritual Growth

The kind of closeness in which Jesus coached His disciples was designed not only to give them cognitive information, but also to **produce character**. This was the priority. Beyond the truth taught, the attitude was caught! Jesus showed to the disciples the living example of what He wanted them to become.

With the words, ***"Everyone who is fully trained will be like his teacher"*** [Mt. 10:24.25] Jesus summarised the overall aim of His discipling method. Why did Jesus focus His coaching on the twelve and on reproducing in them replicas of Himself? It was because He proposed to launch a movement that would advance by virtue of reproduction.

Think of Peter and how Jesus aimed at his spiritual growth, ***"I will make you..."*** [Mk. 1:17]. ***"You are.....you will be"*** [Mt. 16:18]. In effect, Jesus' promise to Peter was, 'You are a man of sand, unreliable, hasty in action, but I will make you into a man of rock – steady, dependable, a faithful man!' Jesus appears to focus on three common areas that are temptations to us all:

- **Ambition**

  The attraction of an important position has brought spiritual ruin to many potentially great leaders. Sometimes it is because they have forgotten to be **servant** leaders. Often it is because they gave in to pressure from relatives and friends. The request that James and John made to Jesus is an example of this. They were pressured by an overly ambitious mother to ask Jesus for senior places of leadership in the Kingdom. [Mt. 20:20-28]

  Jesus applies the Cross to all human self-seeking situations, ***"Are you able to drink the cup that I will drink"*** and to suffer the Cross? He will often ask us the same question. There will be no spiritual growth unless we deal with pride. Ambition motivated by pride must die.

- **Unloving Attitudes**

  James and John wanted to denounce those who rejected Jesus. They wanted to call down fire to burn up the Samaritans! These two "Sons of Thunder" with their hot passionate temperaments, allowed their personalities to ruin their attitudes [Mk. 3:17 & Lk. 9:51-56]. Jesus rebuked them. This same John became the apostle of love: ***"Little children love one another"*** [1 Jn. 2:1, 12-13, 28; 3:7, 18; 4:4; 5:21] is a favourite expression of John's. John learned to deal with his character weakness and was changed.

- **Humility**

  This isn't a temptation! Still, it is often an area of weakness – pride, arrogance and self-sufficiency. How did Jesus teach humility to these potential leaders? He could have given a talk on the subject! All of us could preach a sermon on humility! But first He gave the **example** of being a slave – a servant and then He spoke [Jn. 13:2-17]. In Mark 9 you can see the values of the Lord Jesus:
  * children
  * a cup of water

Jesus took the daily activities of life, their temptations, their problems, their failures and their reactions and used them to teach **eternal values**. This stimulated their spiritual growth. The teaching was relevant to the issue. It was not just spoken, but **demonstrated** in real live situations. Remember that they failed to cast an evil spirit out of a demonised boy. They asked Jesus why? They learned.

Jesus not only taught them how **they** should grow spiritually. He also taught them the principles of growth in the Kingdom of God [see Mk. 4 and 13]. He did this through the parable of the mustard seed and other parables. The general principles appear to be:

- An enemy is constantly trying to hinder growth directly or indirectly. So you should expect opposition.
- Expect 'look-alikes' – deceivers. They are difficult to detect! Watch out – be on your guard – alert.
- Stay occupied with sowing and watching.

2.2.2.2 Their Life of Faith and Spiritual Understanding

In the teaching method of Jesus, He was clearly aiming at helping these trainees develop in their life of faith. Consider the Feeding of the Five Thousand [Jn. 6:1-15]. Jesus gave the problem to Philip [v. 5] "***He asked this only to test him....***" [v.6]. He wanted to train and develop Philip's faith to deal with the present, practical problems of meeting the needs of the world. Philip's reply is very revealing. He had a very practical approach, but his understanding of the power of the Lord Jesus was very limited. He left Jesus' power entirely out of his calculations! It is only as we share our practical and financial problems with the Lord Jesus that our faith grows strong as we see the Lord again and again revealing His miraculous problem-solving ability. This lesson needed to be repeated for these trainees with the feeding of the four thousand plus the women and children. God, in His mercy, repeats lessons for us in our training in dependency on God. He repeats lessons in all material, practical and spiritual things because we too are, ***"Slow of heart to believe"*** [Lk. 24:25].

Jesus sent out the "Twelve" and the "Seventy Two" in faith. They were to take no funds and only to carry the barest of essentials [Lk. 9:1-6; 10:1-5]. The purpose of this was to increase their trust in God. Again and again in the training of leaders there must be recurring lessons in **detachment** from material things. This is the only way that we will be truly confident in the power, the faithfulness and the marvellous ability of our Father God to care for us. **Mt. 6:33 really works**! God must have leadership in the church that has an unqualified trust in Him. It is so easy for faith in intangible things, such as guidance and wisdom, to become deceptively theoretical. Our faith will certainly be tested over and over again in the practical, material world – especially in the area of finances. Nothing tests our spirituality as this does!

The emphasis in Jesus teaching was focussed on God and His ways – His thinking, His Word, His commands. The tendency of human leadership is to replace God's ways with tradition [Mk. 7:8b].

2.2.2.3 Their experience in practical work

A third area of training in Jesus method of coaching His trainees was directed to their experience in practical work. He wanted them to have practical knowledge and skills in the work of evangelism and disciple making. He sent them out two by two to heal, teach and cast out demons. They had watched Jesus deal with crowds and individuals. Now they had to do what He did. He made them come face to face with the needs of the people – their physical, emotional and material needs. He forced them into vital contact with the souls of men, women and children who were in great spiritual need.

As we coach potential leaders we must first let them watch what we do. Once they have done this, we must have them **do what we do when we are not there.**

2.2.2.4 Some Implications

It appears that the best approach to leadership training may be a tiered approach:

- **The First Stage: The 'come and be with me' stage**
  Jesus said to John, [Jn. 1] ***"Come and see."*** Bring your trainee along so he/she can see, watch and learn. In some ways this is a call to friendship. All John knew was that Jesus was "The Lamb of God" and that He would baptise others with the Holy Spirit. That is all he knew. So the first call that Jesus gave was a call to companionship.
- **The Second Stage: The call to discipleship – intentional learning**
  This is a more demanding call on the life of the trainee [Mt. 4]. It is a call to model your life on the life of Jesus. It is a call to imitate His actions and His attitudes. This is the apprenticeship stage.
- **The Third Stage: the 'going and doing' stage**
  Jesus sent the twelve out two by two. Later He sent out the seventy (including again the twelve) in twos to practice what they had been taught.
- **The Fourth Stage: the training of others in leadership**
  After Pentecost, this seems to be their main role. [See section 2.2.4 for a further development of these four stages.]

2.2.3 The Example of Jesus in Servant Leadership

Jesus taught His disciples. He taught with words, but even more powerful was the fact that He **demonstrated** what He was teaching. This demonstration was probably the major influence on the twelve disciples. Jesus demonstrated a life of leadership in the power of the Holy Spirit.

He began His ministry by saying, ***"The Spirit of the Lord is on Me because He has anointed Me to preach the good news to the poor...."*** [Lk. 4:18]. He demonstrated the truth of this throughout His time on earth. His was a quiet, strong and effective spirituality in a very busy life!

We want to look especially at 3 areas in which Jesus demonstrated to His trainees his spiritual power:

- The Spirit of Wisdom in dealing with problems [Is. 11:3]
- The Spirit of Grace in dealing with people [Is. 42]
- The Spirit of Power in proclaiming the Gospel [Is. 61]

2.2.3.1 The Spirit of Wisdom in dealing with problems

How we all need training in this! We need to turn to Is. 11:1-8 in a constant prayer for:

* wisdom and understanding
* counsel – associated with judgement – the capacity to weigh impartially without prejudice or self-interest and free from pre-conceived ideas
* the power to change people and situations
* a knowledge of God and His ways

As the Holy Spirit – the Spirit of Wisdom – fills us, we will have a quick understanding of people and the heart of their problems. With the help of the Holy Spirit we will have empathy with and an understanding of those who are suffering. With the help of the Holy Spirit we will have informed judgement on crucial issues. We need this judgement that is unclouded by merely superficial or outward show (the sight of his eyes) and uncoloured by the gossip of others (the hearing of his ears).

We need the Spirit of Wisdom to teach us, by example on the job, Godly principles of problem solving in the church. The understanding that comes from love must reinforce this wisdom. The heart must balance the head. This was evident in the life of the Lord Jesus. Wise counsel must lead to good decisions together with the resources to implement those decisions. Principles and resources must always go together.

We need the Spirit of Wisdom because, humanly speaking, it is always easier to defer than to decide. Biblical leadership – that depends on the help of the Holy Spirit – takes responsibility for decisions. Our trainees will be called upon to make difficult decisions involved in leadership. They need to **see** our experience of drawing on the Spirit of Wisdom for knowledge. They need to see His ability to provide resources to fulfil His purpose in the problem. This is the essence of training.

We need to coach newer leaders in Biblical problem solving. They must learn they can only act when they have wisdom, counsel, understanding, resources and knowledge. Their actions must always be in the fear of the Lord. There must be a sense that they are in His Holy Presence and are acting as unto Him. Doing God's will with all our hearts and minds should be our delight as leaders. We must act in the same spirit that so marked the leadership of the Lord Jesus Christ.

The 'mind of Christ' [Phil. 2] comes from His indwelling Spirit applying the principles of Scripture to our daily situations, issues and problems.

What is wisdom?

Proverbs One tells us, ***"The fear of the Lord is the beginning of wisdom"***. This is not the terror the pagan has for a fickle deity. It is the reverence that comes from faith and love. It is the deep respect of someone deeply blessed and greatly privileged for the One from whom his well-being comes. Such an attitude is the beginning of knowledge in more ways than one. True scholarship is humble. It pursues its way without arrogance. It is conscious of the vast horizons that no single human mind can ever begin to reach.

Scholarship that is self-confident, assertive and brash only shows how unsure its knowledge is. Reverence for God gives insight and understanding. In scientific research and all other forms of learning – including leadership development – the fear of the Lord releases and inspires the mind and controls it with an infusion of quiet carefulness.

God in the heart keeps the mind steady! Godless knowledge is a peril to a leader. We can only achieve the goal of truth if we start with child-like humility. Wisdom is more than knowledge of the skills and practice of leadership. Management knowledge can be a deadly possession, but wisdom is always good and helpful. Wisdom is often gained as a result of suffering rather than through classroom teaching. Wisdom comes from experience reverently observed and digested. This is impossible without quiet meditation. To grasp wisdom through experience requires the dedication of our minds and thoughts in submission to Christ. All arrogance must be abandoned!

2.2.3.2 The Spirit of Grace in dealing with people [Is. 42]

It is so instructive to see how Jesus dealt with people:

* Nicodemus [Jn. 3]
* The Samaritan woman [Jn. 4]
* The Pharisees
* The lepers and the sick
* The rich – like Zacchaeus [Lk. 19]

In the ministry of Jesus there was no harsh intrusion of self. There was no self-importance in the way He did things. There was no 'shouting in the streets'! This would have been the human mark of a VIP in those days. He would have had someone go in front of him to clear his path. Rather Jesus was a person meek and lowly in heart. In Jesus' dealing with people there was always a gentle encouragement and an inexhaustible patience with each one.

We need to **demonstrate** to our trainees that same spirit of grace in dealing with people. To demonstrate it, is the best way to teach it. This quality is a 'must' for all who aspire to Christian leadership.

2.2.3.3 The Spirit of Power in proclaiming the Gospel [Is. 61]

Again Jesus was an amazing example of being anointed to preach. He was anointed with the ability to bind up the broken-hearted and to proclaim release and liberty to those in bondage. Are we demonstrating to our trainees such power in proclaiming the Gospel?

2.2.3.4 Dealing with typical issues of tension for a leader

This is a brief look at some of the lifestyle issues in the life of Jesus that are a model for us. These are given as examples within a cultural framework. We will look at the example of Jesus in:

- living in a family
- the workplace
- times of relaxation
- enjoying creation
- His humour
- a simple lifestyle
- love for a diversity of people
- true spirituality

These are all issues servant leaders wrestle with in their ministry.

➢ **The example of Jesus living in a family**

Jesus lived to please His Heavenly Father as a child, as a teenager and as a young man. In the home He related to His parents and His brothers and sisters. We read in Mt. 13:54-57, ***"Coming to His home town, He began teaching the people in their synagogue and they were amazed. 'Where did this man get his wisdom and these miraculous powers?' they asked. 'Isn't this the carpenter's***

son? Isn't his mother Mary and aren't his brothers James, Joseph, Simon and Judas? Aren't all his sisters with us? Where did this man get all these things?' And they took offence at Him. But Jesus said to them, 'Only in his home town and in his own house is a prophet without honour!' "

We are told in Luke 2:20 (as a child) and 2:52 (as a teenager) that, ***He grew and became strong. He was filled with wisdom and the grace of God was upon Him"*** and ***"He grew in wisdom and stature and in favour with God and men"***.

For the most part a curtain is drawn over the first 30 years of Jesus' life. At the time of His baptism His Heavenly Father said to him, ***You are My Son whom I love. With you I am well pleased"*** [Lk. 3:22]. During the 30 hidden years there were no miracles, there was no spoken ministry – in fact there was nothing at all that we would call ministry. Yet God was really pleased with Him as He lived with His parents and His brothers and sisters in Nazareth. God established the family as part of His will for human beings. Broken homes and solo parents create problems for children. God is really pleased with ordinary family life.

Despite his celebrated royal ancestors, Joseph was a village carpenter in provincial Galilee. Jesus grew up enjoying the quiet countryside with the simple amenities of first century Palestine. For most people – both then and now – their greatest pleasure, as well as their greatest contribution to society, is in their marriage and their children giving love, security and encouragement. God the Father was really pleased with the ordinary, routine, humdrum, everyday life of caring for babies, cooking food, fetching water, running errands and learning to mend broken furniture and tools. Jesus grew up in a village playing with other children. Remember Jesus' reference in Mt. 11:17 to other children who didn't want to play at either weddings or funerals! Jesus would have played with them!

It isn't clear when Joseph died and left his oldest son the responsibility of caring for his widowed mother. Remember that very poignant scene when Jesus was in terrible physical agony on the Cross (not to speak of the spiritual agony of bearing our sins). He was thinking of His mother and who would to look after her. He asked John to take care of her, ***"When Jesus saw His mother there and the disciple He loved standing nearby, He said to His mother, 'Dear woman, here is your son' and to the disciple, 'Here is your mother.' From that time the disciple took her into his home"*** [Jn. 19:26-27].
It is probable that Salome (John and James' mother) was Mary's sister and so John was Mary's nephew.

So it is clear that Jesus loved His family. It is also clear that they were unsympathetic to His ministry and tried to interfere and stop it! When they were concerned for His health they tried to interfere. [Mk. 3:21] They thought that Jesus was too busy even to eat. ***"When His family heard about this, they went to take charge of Him, for they said, 'He is out of His mind!' "*** It was the sceptical attitude of his unbelieving brothers in Jn. 7:3-9 that prompted Jesus to say, ***"My……..brothers are those who hear God's Word and put it into practice."***

He made several strong statements about family:

* A man's enemies being those of his own household [Mt. 10:36]

* A person who loves his father and mother more than Jesus is not worthy of Him [Lk. 14:25]

These statements suggest that Jesus felt very keenly the tension between love for your family and a higher loyalty of obedience to God. So what is the model for a servant leader?

- Follow His example as a good, faithful, reliable family member.
- Face without flinching the agony of parents and family who oppose your walk with God.

Where we can, we are to love, care and obey, but there are some issues where we have to resist adamantly – yet with grace and love.

The model of Jesus gives us much encouragement. Mary and her sons aligned themselves with the church [Acts 1:14]. James, the brother of Jesus, became the leader of the church in Jerusalem. So after their initial scepticism, they came to believe and follow.

One more area to notice is that many miracles of Jesus pointed to grief in the family. Jesus seemed to delight in helping families who were sick and afflicted:

- ✓ The healing of the Syrophoenician woman's daughter [Mk. 7:24-30]
- ✓ The healing of the daughter of Jairus [Lk. 8:40-56]
- ✓ The raising to life of the widow of Nain's son [Lk. 7:11-17]
- ✓ The raising of Lazarus [Jn. 11:17-37]

Jesus modelled living happily in a family He loved. This kind of family life must characterise the servant leader.

➢ The example of Jesus at work in the market place

The God of the Bible is a God **who works** – a God **who does things**. Remember that the gods of the Greeks were idle! They were apparently unemployed with lots of leisure and when they were bored they made trouble for mortals! Not so with the Living God! The Bible opens with a hymn of praise to God the Creator who makes things day after day. He is busy! Everything that He makes is well made!

Jesus imitated His Father, ***"My Father is always at work.....and I too, am working."*** [Jn. 5:17] From the age of 12 until He was 30, Jesus worked as a manual worker in Joseph's workshop. His hands were rough and calloused from hard work. He was used to handling tools and wood. Jesus' disciples were also working men. Some were fishermen. There was a tax collector and others. Many of the stories that Jesus told were about the world of work:

- ✓ People hired by the day from men waiting in the market place grumbled about their wages.
- ✓ Labourers' pickets were hitting the boss's son.
- ✓ A son promised to work for his father but didn't do so.
- ✓ Some men worked hard, taking opportunities and making a good profit. Others were without imagination and lazy and wasted their opportunities.
- ✓ Shepherds worked long hours caring for their sheep in lonely places.

It is God's will for most servant leaders to be employed and working in the society in which they live:

[Ex. 20:9] ***"Six days you should work."***

[Eccles. 2:24] ***"A man can do nothing better than to eat, drink and find satisfaction in his work. This too, I see, is from the hand of God."***

Eccles. 3:22] ***"There is nothing better for a man than to enjoy his work."***

Jesus worked just as hard at His carpenter's bench as when He was walking and preaching, healing and spending time with people. We read, ***"He did not even have a chance to eat"*** [Mk. 6:31].

In his apostolic ministry, Paul chose to follow the example of Jesus and work with his hands. He gives four reasons for this:

- ✓ Credibility [1 Cor. 9]
- ✓ Identification
- ✓ Modelling to new believers
- ✓ Strategic reasons to create a rapid church-planting movement

➢ The example of Jesus in times of relaxation

Work is to be part of the life of a servant leader, but so is relaxation. Notice the wisdom of Jesus, ***"Come with Me by yourselves to a quiet place and get some rest"*** [Mk. 6:31]. God rested! The seventh day is a built-in rest day to force people to take rest. It is significant that the rest day is given so that we can imitate God! Sometimes you meet workaholic leaders who believe that they are being more spiritual than their Creator! This is false zeal!

- **The example of the humour of Jesus**

There is an overemphasis on, ***"A man of sorrows and acquainted with grief."*** This is the aspect of Jesus most often portrayed in art. Scripture also tells us, ***He was anointed with joy above His brethren."*** Certainly Jesus had a sense of the ludicrous!

Here are some examples:

* a huge roof beam sticking out of the eye of a man who is trying to see a speck in his brother's eye [Lk. 6:41, 42]
* a scrupulous Pharisee straining a gnat out of a drink but swallowing a camel instead! [Mt. 23:24]

Jesus' references to children playing suggest His sense of fun. In the Gospels it is hard to see Jesus as a sombre, unsmiling figure – a first century equivalent of Ayatollah Khomeini! His friendships with tax collectors and sinners show us that He was good company. Even His critics invited Him as an after dinner speaker! Servant leaders need to take note of this.

- **The example of Jesus in enjoying nature**

"The earth is the Lord's and everything in it" [Ps. 24:1]. The Bible says about Jesus, ***"Without Him nothing was made that has been made"*** [Jn. 1:3]. It seems that Jesus rejoiced in His handiwork!

In Mt. 6:26 we read, ***"Look at the birds of the air!"*** (the Greek intensifies the word *'theomai'* – look). It doesn't mean just glance. It means take a long hard look, scrutinize, consider and examine the birds of the air. There are many birds mentioned in the Bible: [Ps. 104:10-25]

* Migrating storks [Jer. 8:7]
* Herons feeding in the lake
* Hoopoes in the Kidron Valley
* Red-winged blackbirds
* Desert wheateaters

Other creatures are also mentioned by Jesus:

* hens and their chicks
* oxen and fatted calves
* asses and their foals
* sheep and lambs
* goats and camels
* wolves, dogs, pigs and foxes
* whales and fish
* eagles, ravens, doves and sparrows
* gnats, locusts, moths, scorpions, snakes and vipers

Jesus also mentioned: vines, figs, wheat, tares, dill, anise, cumin, yeast and mustard seeds.
He took His disciples out on the lake fishing. He walked with them through cornfields on the Sabbath. He took them to a retreat at Caesarea Philippi – a well-known beauty spot.

In first century Palestine there is no evidence that people appreciated beauty in creation. The early Christians did not imitate Jesus' appreciation of beauty. They were actually mystified by it! Today different cultures vary in their appreciation of nature. Jesus set a pattern for servant leaders to love this created earth with its trees and animals etc. God cares for sparrows and so should we.

- **The example of Jesus in living a simple lifestyle**

It is true that most people living in Palestine 2000 years ago lived a simple lifestyle. For the poor, Jesus was "one of us". His parents were poor and offered the sacrifices of the poor. [Lk. 2:24] In His three and a half years of public ministry He depended on the charity of others. [Lk. 8:3; Mk. 15:41] We know Judas was the team treasurer [Jn. 13:29] and Jesus carried no money with Him. [Mk. 12:15; Mt. 17:24ff] He told His disciples that they were to carry no money and depend on local hospitality. [Mt. 10:9-14]

In the first century there was no social security and unemployment pay. There were taxes, but these were not for social services. The only way a person with a social conscience could help was by the voluntary giving of alms and the support of beggars. So Jesus often appeals for money to be given to the poor.
It may be wrong for us to appeal for our own needs, but it can't be wrong for us to appeal for the needs of others. Jesus asked the rich young ruler to sell his possessions and give the money to the poor. [Mk. 10:21] He tells the disciples not to store up treasures on earth. [Mt. 6:19] He gave a direct command, ***"Sell your possessions and give to the poor."*** [Lk. 12:33]

Jesus knows it is spiritually dangerous to be rich. He often refers to this:

* It is very difficult for the rich to enter God's Kingdom. [Mk. 10:23-25]
* Riches choke the seed and prevent it from growing. [Mk. 4:19]
* Riches make people harden their hearts to the needs of others. [Lk. 16:19-31]
* When brothers were arguing about their inheritance Jesus said, ***"Watch out! Be on your guard against all kinds of greed. A man's life does not consist in the abundance of his possessions."*** [Lk. 12:15]

So a servant leader should live 'careless' of his possessions. He should be generous to the needy, concerned for the Kingdom of God and, above all, not obsessed with eating and drinking, dress and property. Servant leaders need to remember the stern warning given to those***, "Who think that godliness is a means to financial gain... ... But if we have food and clothing, we will be content with that. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction."*** [1 Tim. 6:5, 8-9]

We also need to remember that Jesus compares life itself to being at a perpetual wedding feast! Jesus was not an ascetic! We are asked to remember Him, **not** in a sorrowful fast, but in the context of a feast! So a servant leader should model a life-style of glad dependence on our loving Heavenly Father who has given us all things richly to enjoy. We should remember Our Saviour who modelled such a pattern of life for us.

➢ **The example of Jesus in love for a diversity of people**

In the Gospels we meet an astonishing variety of people that Jesus met and cared for:

* Men and women
* Elderly folks and young babies
* Jews, Samaritans, Lebanese, Greeks and Romans
* Sadducees, Pharisees, Zealots and Herodians
* Rich and poor
* Lepers, demented people, the blind and the lame
* Tax collectors, prostitutes, fishermen and lawyers

He was a man who drew the crowds and attracted individuals. The way Jesus looked at people was modelled by the apostle Peter when he looked at the lame man by the Gate Beautiful in Acts 3.

Luke gives us a list of seven dinner parties that Jesus attended:

5:29 in Levi the tax collector's house
7:36 in Simon the Pharisee's house
11:37 in another Pharisee's house
14:1 in a prominent Pharisee's house
19:7 in Zacchaeus' house (another tax collector)
22:14 the Last Supper with His disciples

So he ate with the despised and with the honoured, with friends and with critics. He fitted into a culture where meals together are a main focus of social activity. He was just as 'at home' with the rich and

powerful as he was with the despised and poor. This impartiality is part of God's character and it must also be part of the character of servant leaders.

- **The example of Jesus in true spirituality**

Was Jesus a "religious man"? Many of His contemporaries thought not. Others were perplexed! On the Sabbath it was His custom to go to the synagogue where He might read the Scriptures. [Lk. 4:16] So He habitually went to 'church'. When He was in Jerusalem He appeared to make the temple His headquarters where He could preach and teach about God. He was a man of prayer. Luke records Him praying seven times. At the same time, He constantly annoyed and infuriated religious people because He did not fit their picture of what a religious man should be like:

- He didn't fast openly or train His disciples to do so; rather He talked about the joy of weddings and life as a party.
- He didn't bother about ritual hand washing, but He spoke about the dangers of internal defilement.
- He was deeply critical of all ostentation in religion and called it 'play acting'! e.g. people praying long prayers and people who gave their gifts in public.
- He had no time for humbug and pretence or foolish ritualism – e.g. over mint and cumin!
- He had very different views on the way the Sabbath should be observed.
- He refused to conform to religious prejudices over separation from "bad" people – tax collectors, collaborators, prostitutes and outcastes.
- He was not hostile to religious leaders as individuals. Some were His friends – Nicodemus and Joseph of Arimathea. **He shamed no one, but he shocked everyone by refusing to conform to their stereotypes.**

  Jesus did conform in some ways:

- He was circumcised on the eighth day according to the law. [Lk. 2:21]
- His parents took Him for the rites of purification. [Lk. 2:22]
- At the age of twelve, ***"according to custom"*** He was taken to Jerusalem. [Lk. 2:42]
- He regularly taught in the synagogues. ***"Jesus went throughout Galilee teaching in their synagogues and preaching the Good News of the Kingdom."*** [Lk. 4:15]

So Jesus was an enigma!

- He was very critical of human traditions and accretions that nullified the Word of God. [Mk. 7:9ff]
- His strongest denunciations were for religious people and their hypocrisy.
- We read scathing denunciations of teachers of the law and the Pharisees – the whole of Mt. 23! Why? ***"You must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach!"*** [Mt. 23:3]

So a servant leader must be a model of true, unostentatious spirituality. This will mean a break from all conventionality!

2.2.4 The Practical Outworking of These Principles

We have seen that there are four stages of leadership training. In this section we will expand this concept. We will re-label these four stages.

2.2.4.1 Stages of Training

- Stage One: **The Enthusiastic Beginner**
- Stage Two: **The Disillusioned Learner**
- Stage Three: **The Disciplined Worker**
- Stage Four: **The Effective Leader**

As the trainee goes through these stages there is an increasing amount of delegation of both authority and responsibility from the trainer to the trainee. The time commitment of the trainer to the trainee is very high at the beginning. It gets less as you go through the stages. **A word of caution: don't move too quickly through these stages!**

- **Stage One : The Enthusiastic Beginner**
  This is the 'honeymoon stage'. The trainee is delighted to be asked to join a leadership-training programme. He is enthusiastic and willing to learn, but woefully ignorant of the principles of leadership. The trainer needs to be **very directive**. He needs to spend much time with the trainee with high levels of interaction. Essentially the learning method is **watching**. The trainer does the ministry and the trainee watches. Remember Jesus' example of modelling.

- **Stage Two : The Disillusioned Learner**

  The 'honeymoon' is over! The trainee leader is beginning to see the problems of leadership and the disciplines and changes that must take place in his own life. The danger is that he may lose heart. He may be overwhelmed by his weaknesses. He will also be disillusioned with his trainer who has no quick-fix answers. Perhaps John Mark was at this stage when he dropped out of the first missionary journey.

  In this stage the trainee starts in leading the ministry. Much is still done together. The trainer is still doing much of the work, but the trainee is helping. The trainer needs to give the trainee much affirmation, encouragement and exhortation. He also needs to give him evaluation and correction. If this feedback is not there the trainee will either drop out or plateau in his growth. The key to this stage is coaching and more coaching! It is important to urge your trainee:

  * not to give any place to the devil
  * not to give way to temptation
  * not to give in to self-pity
  * not to give up – but to go on

  The goal is to go on to spiritual maturity, ***"After you have suffered a little while, the God of all grace, who has called you to His eternal glory in Christ, will Himself restore, establish, strengthen and settle you."*** [1 Pet. 5:10]

- **Stage Three : The Disciplined Worker**

  Now the trainee is learning to cope in the use of needed skills. He is learning to discipline himself. He is learning to draw on the resources of the Holy Spirit. At this stage **he is doing the leading**. The trainer is closely monitoring the process. Sometimes the trainer helps. The trainer is supporting the trainee.

- **Stage Four : The Effective Leader**

  The trainee is now doing the task well. He is effective in his leadership. The trainer has delegated the ministry to him. Essentially the role of the trainer now is **to watch** his trainee. He still needs to give him much affirmation and sometimes correction.

2.2.4.2 Moving through the stages

The idea is to take the trainee from Stage One to Stage Four. To do this, set goals for each stage. Discuss these goals at each stage with the trainee. Both parties need to know what the goals are and how close they are to being reached. When a trainee has accomplished all the goals for a particular stage, he needs to be congratulated and then moved on to the next stage and introduced to its goals. Don't assume that time is a criterion. There are fast and slow trainees! The temptation for the trainer is to move his trainee too quickly through the stages.

The trainer also needs to "wean" the trainee away from dependence on the trainer. Most leaders long for a mentor that they can turn to for help, advice and affirmation for the rest of their life! The trainer is such a mentor is the early stages of training, but he should not remain so! Ultimately the Holy Spirit has been given to us as our mentor, our counsellor, our Spiritual Father. If the trainer fails in the "weaning" process, there are two dangers:

* The trainer will reproduce all his own weaknesses in the trainee.
* The trainer will tend to burn out with too many people dependent on him.

What to do when cultural styles of leadership differ from the Biblical model of servant leadership?

This is a common problem in cultures where "autocratic" leadership is common – as it was in New Testament times. This concept of leadership can be found in all cultures. The New Testament calls this "lordship" and not "leadership". Those following the leader often prefer autocratic leadership. They need to be taught that this is not Biblical. They need to see the great dangers that this can bring to the church.

The trainer must realise that leadership skills can be taught, but the spirit of servant leadership is caught. It is caught by imitating the servant lifestyle modelled in the life of the trainer.

2.2.4.3 Beware of simplistic formulae and quick-fix solutions

Leadership training is not a set of rules we are trying to obey. Rather it is the mind of Christ being formed in the trainee – controlling his disposition, attitudes, and reactions – so that he thinks critically and Biblically about the situations he is involved in. Sanctification involves changes in behaviour patterns and habits of living. This is what you are looking for in leadership training.

Help the trainee to take very seriously the teaching of Scripture – to meditate on it – to apply it diligently to his own life. The Holy Spirit will use Scripture to teach and form Godly habits and to develop qualities and qualifications to move through the four stages. ***"The Holy Spirit is given to those who obey Him."*** [Acts 5:32] Teach and model obedience. Get the trainee to memorize Col. 3:23-24.

"Whatever you do, work at it with all your heart, as working for the Lord and not for men; since you know that you will receive an inheritance from the Lord as a reward."

Don't push your trainees too fast. All of us have emotions. Problems often arise if we deplete the emotional reserves of our trainees. There are no special exemptions in this matter, even for Godly believers. If we overdo things we will suffer. Often God's kindly warning to us is ill health! Lack of holidays, poor relationships at home and financial stress all deplete our emotional resources. Stress is a fact of life and some stress is needed. Every leader needs to learn how to turn stress to good account. Sand in the eye is an irritant and can lead to loss of sight. Sand in an oyster may produce a pearl! Leaders need to learn the art of turning stress into pearls.

A trainer must emphasize that God takes all things – stresses, irritants, blessings, buffetings, "thorns in the flesh", immovable trials etc. and turns them into a pattern of godliness that will develop maturity and reshape our lives in conformity to Jesus Christ.

2.2.4.4 The importance of a clear conscience

To have a clear conscience is to be in a right relationship with God and man. This is **basic** to leadership training. What is a clear conscience? It is to know we are in fellowship with God. There is nothing coming between us – no unconfessed sin. We aren't harbouring sinful habits. We are turning from them. We have asked for and received God's forgiveness. This is our real and present experience – see 1 Jn. 1:9.

But a clear conscience involves more than this. We may have to put things right with any we have wronged. There must be nothing left unresolved between our God and us or between us and those we lead. It is a mark of progress in a spiritual leader that he is quick to put right anything that prevents a clear conscience. Recognising sin and seeking God's forgiveness is a mark of servant leadership.

Acts 24:16 ***"So I strive always to keep my conscience clear before God and man."***

Acts 23:1 ***"My brothers, I have fulfilled my duty to God in all good conscience to this day."***

When Paul had said these words, he was unfairly and unlawfully struck by order of the High Priest. Paul's choleric temper flared. He remembered Scripture, was immediately rebuked and he apologised [Acts 23:5]. We see in Scripture that a clear conscience is a mark of a trainee making progress. Paul writes to his trainee, Timothy (who is in stage 4), ***"Timothy my son, I give you this instruction…… so that you may fight the good fight holding to the faith and a good conscience. Some have rejected this and so have shipwrecked their faith."***

So part of checking the progress of your trainee is to ask questions such as:

Have you lost your temper?

Have you been discourteous to anyone?

Do you owe anyone an apology?

Have you been disloyal to anyone?

Have you stolen anything?

Do you owe any money?

Have you failed in a promise, duty or obligation?

Are you harbouring a resentful spirit towards anyone?

Are you rebellious towards those in authority?

These deal with the simple things of our daily living that are shown in Scripture to be of great importance in keeping a clear conscience. To make progress in these things is a mark of progress in terms of a clear conscience. A clear conscience – being in a right relationship with God and man – is basic to our spiritual growth and maturity.

2.2.4.5 The importance of self-acceptance

There is another mark of progress in spiritual leadership that I would like to emphasize. This is the trainee gaining an understanding of himself and, as a result, learning self-acceptance. This seems to be a problem for many who aspire to leadership. It takes most of us a long time to become aware of who we really are. Superficially we don't like our shape, looks, temperament, disposition etc. We don't like our parentage or our socio-economic background. We feel disadvantaged in so many ways. We don't like this or that in others. We shield ourselves from pain, from change, from moral effort and we excuse our frailties and failures.

We are commanded to "love our neighbour as ourselves"! A growing ability to show love is a key mark of progress in spiritual leadership. This implies a growing sense of our own self-worth and a growing self-acceptance. This has an important effect on our emotions that leads to an attitude of pastoral care for others.

What principles of self-acceptance does the Word of God teach?

- God pre-planned what we would be like. He chose our parents, our genes and our birthplace.

  Ps. 139: 13-16 includes, ***"I am fearfully and wonderfully made."***

  Rom 9:20 says, ***"But who are you, O man, to talk back to God. Shall what is formed say to him who formed it, 'Why did you make me like this?' "***

  It is futile to resent God's good handiwork! We should warmly accept it.

- God is still in the business of forming and shaping us. He hasn't finished the process yet!

  Eph. 2:10 ***"We are God's workmanship, created in Christ Jesus to do good works which God has prepared in advance for us to do."***

  The "We are" is in the continuous present tense. God is shaping us today and one day He will complete what He has begun. [Phil. 1:6]

  My outward, mortal form is only the frame – the scaffold – on which God is developing an immortal being. God concentrates on developing those inward qualities that are immortal. He does this by building qualities into our lives that are characteristic of Himself. See 1 Peter 1:5-7 for God's building blocks. See Galatians 5:22 for the fruit of the Spirit. Here the metaphor is changed from a building to an agricultural setting.

So it is only possible to love others and to lead others when we accept ourselves as God's handiwork and consciously place ourselves into the skilled hands of the Master Potter. We are all of equal worth in God's sight. We are all different in the gifts and abilities that have been given to us. We are all created in the

image of God, but at the same time we are each one a distinct and unique individual. Each one of us is an original! The equality of creation is doubled by the redemption that Christ gives. We are all saved by grace.

May God heal the self-alienation that is a real barrier to growth in becoming a servant leader! As a trainer, you must do all that you can to help your trainee to make progress in this area.

2.2.4.6 Some reasons why we fail to train leaders

1. **We come on too strong** – Gal. 5:22. We imply that we are perfect! Remember that we are all frail human beings. Don't be too idealistic too quickly. Remember patience and forbearance.
2. **We are too impatient**. Don't give up on people.
3. **We are too narrow and dogmatic**. We need to be less Pharisaic.
4. **We don't take enough initiative**. We need to take people with us.
5. **There is a lack of brokenness and a failure to apologise**. Beware our pride!
6. **There is a failure to appreciate the complexity of people and their backgrounds**.
7. **We are lazy and fail to pay the high price of training others**.
8. **The fiery darts of the evil one are succeeding in ruining communication**.

2.2.5 Summary

Jesus coached His disciples primarily on the job, but sometimes He coached them in retreats. His method was very practical and His example was a very effective influence. Jesus modelled before their eyes what it was to be a servant leader. He taught them the principles of spiritual growth both in terms of faith in God and in terms of practical experience.

Jesus prepared the twelve for future leadership responsibilities. Despite the best leadership-training programme ever offered to man, He didn't consider them sufficiently equipped to take up the leadership responsibilities in the way He wanted them to. He knew that after He had left them they would need the abiding closeness of the Holy Spirit to continue his work of teaching, enabling and empowering them. After all, servant leadership is a superhuman task! It can only be accomplished with the anointing of the Holy Spirit.

So there are six key dimensions to leadership training:

- Friendship: building deep relationships with those we are training
- Modelling: being what we want our trainees to become
- Integration: balancing instruction with practical application
- In context: coaching people in an indigenous cultural idiom
- Reproduction: investing confidence in those we are training and expecting them to become leadership trainers themselves
- Empowerment: making room for the Holy Spirit. People do not need us as much as they need the life of Christ flowing through us.

We read in Jn. 15:1, ***"My Father is the Gardener"***. God has us in hand and He will complete what He has begun. [Phil. 1:6] God will train His leaders on the job, in the midst of the mundane and routine. He will train us right where we are now! God is on the side of the thirsty leader. [Mt. 5:6]. He says, ***"My grace is sufficient"*** ! [2 Cor. 12:9] We read, ***"He is able to make all grace abound."*** [2 Cor. 9:8]
Those who receive an abundance of grace are those who reign in life. Paul's motivation in his training was to 'gain Christ' – to know Him, to share His sufferings and to be like Him in His death, so that he might experience the power of His resurrection. [Phil. 3:8-11] May this also motivate us in our training.

QUESTIONS ON SECTION TWO

1. Some of the characteristics below are true of servant leaders [S] and some are true of "lordship-style leaders" [L]. Give each statement an S or an L according to what you believe it describes.

		S or L
1	Thinks in terms of success and rising up in the ranks	
2	Thinks in terms of fruit and going out to those who need help	
3	Approaches leadership more like a parent of children	
4	Makes you think of a politician	
5	Approaches leadership as a business manager	
6	Takes the job to get the position	
7	Sees leadership as a matter of choice	
8	Makes you think of the role of a shepherd	
9	Is reluctant to take the leadership position	
10	Sees leadership as a matter of calling	
11	Wonders which of his negative character qualities others might be copying	
12	Wonders what will look good in his resumé (CV)	
13	Is oriented to a job description	
14	Fears the Board he is accountable to	
15	Is animated by a Biblical vision	
16	Knows he is accountable to God and 'fears' Him	
17	Sees knowing the truth as all important	
18	Takes pride in knowing the ropes	
19	Dreams of having a bigger role	
20	Wonders how to coax people into the church	
21	Ponders how to get the church to go out to the people	
22	Prays for a more effective church	
23	Forms programmes to make people fruitful	
24	Appears to be a restless person with a passion	
25	Uses people to make his programmes successful	

2. Why does the church appear to be so short of leaders? Is it a failure in training younger leaders or is it older leaders blocking the progress of younger leaders?

3 In searching out a possible candidate for leadership training, ask the following questions:

- **Is he a hard worker? Does he:**
  - Seek additional work?
  - Complete additional work suggested?
  - Prepare assigned work?
  - Need occasional prodding?
  - Need much prodding?

- **Does he take initiative? Does he:**
  - Think constructively?
  - Sometimes take initiative?
  - Succeed if told what to do?
  - Need constant supervision?
  - Show good self-reliance?
- **Does he take responsibility? Is he:**
  - Able to assume much responsibility?
  - Conscientious?
  - Steadfast in fulfilling responsibilities?
  - Usually dependable?
  - Unreliable?
- **Does he show emotional stability? Is he:**
  - Emotionally stable?
  - Usually well balanced?
  - Excitable?
  - Unresponsive and apathetic?
  - Easily depressed?
- **Is he socially acceptable? Is he:**
  - Sought out by others for advice?
  - Liked by others?
  - Tolerated by others?
  - Avoided by others?
- **How is his social empathy? Is he:**
  - Deeply concerned for others?
  - Interested in others and helpful to them?
  - Only somewhat interested in others?
  - Self-centred?
  - Anti-social?
- **How is his personal appearance? Is he:**
  - Fashionable?
  - Well-groomed and well dressed?
  - Neat, plain, clean?
  - Careless about personal details?
  - Unkempt and dirty?
- **What is his leadership potential? Does he:**
  - Display a marked ability to lead?
  - Sometimes lead in important issues?
  - Sometimes lead in minor issues?
  - Show himself a good and co-operative follower?
  - Show an inability to lead?

- **What are his financial habits? Does he:**
  - Meet all obligations promptly?
  - Meet all obligations if reminded?
  - Neglect his financial responsibilities?
  - Live habitually in debt?
  - Spend other people's money freely?
- **What about his spirituality? Is he:**
  - Deeply spiritual?
  - Of good moral and spiritual standards?
  - Showing growth in his spiritual life?
  - Inconsistent in his attitudes and practices?

PERSONAL QUESTIONS LEADERS NEED TO ASK THEMSELVES REGULARLY

All leaders need to ask themselves soul-searching questions regularly. It was the failure to ask himself such questions that led King Saul to grow impatient in 1 Sam. 13. As a result, he offered up a sacrifice in panic without waiting for Samuel [1 Sam. 13:7-14]. David was in the same situation in 1 Sam. 30:7-8.
He stopped and asked questions.

1) **How is your walk with God?** How is your personal devotional life?

2) **How is your family?** Give time to your family. A qualification for a leader is that he manages his own children well. There is the solemn warning in 1 Sam. 2 of the consequence of Eli's inability to correct his sons.

3) **How is your schedule?** Are you being very busy and active but with low effectiveness? Are you close to burnout – exhaustion? Are you using your time unwisely? Are you failing to delegate?

4) **Where are you going?** Has your vision shrunk? Do you see your God-given objectives clearly? Exhaustion can be caused by not having a clear idea of God-given priorities.

5) **Where are your people?** Are they growing spiritually in faith and effectiveness? Are they working together in unity?

6) **How long should I be doing this job?** Do I need to take a sabbatical?

7) **Where is my successor?** Am I training someone to replace me?

QUESTIONS ON LEADERSHIP

1. For the leader

- How were you appointed to your present role?
- To whom are you responsible?
- What responsibilities have been given to you?
- What authority do you have to carry out these responsibilities?
- What decisions must you refer to someone else?
- Are you referring to others decisions or questions you should be making or answering yourself?
- List all the responsibilities you have that no one else could do.
- List all the responsibilities you have that you could delegate to someone else.

2. For the leader of leaders (elders in the church)

- List the people who are currently leaders in your church.
- What makes them leaders?
- What is **your** concept of their job?
- What is **their** concept of their job?
- What specific responsibilities in the church have been given to them?
- Do they have the authority to carry these out?
- Do they know to whom they are responsible if they do not fulfil their job?
- In which areas do they need to grow?

3. For potential leaders

- List the jobs that need to be done in your church.
- Make a list of the people in your church.
- Beside each person's name list their natural capabilities and their spiritual gifts.
- Try to link the jobs needing to be done to the people available.
- What are you going to do to help these people grow?
- Do you make it a regular practice to ask people to tackle jobs just beyond their natural capacities?
- List the people in the church who are not currently accepting any responsibility. Put something that needs to be done beside their name – however small it is.
- Compare this list with the list of people who are currently taking a leadership role in your church. Can you pair up a job by giving the current leader a "Timothy" so that he/she can be trained up to replace the current leader?

Section Three

3.1 The Testing of a Servant Leader

3.1.1 Why testing is important

3.1.2 When do the tests come?

3.1.3 Some very practical tests

3.1.3.1 The test of suffering
3.1.3.2 The test of duty
3.1.3.3 The test of spiritual loneliness
3.1.3.4 The test of failure
3.1.3.5 The test of decision making
3.1.3.6 The test of the impossible situation
3.1.3.7 The test of ambition
3.1.3.8 The test of jealousy

3.2 The Practice of Leadership

3.2.1 The Gentile Model "Lordship" vs. "The Jesus Model" servant leadership

3.2.2 Nehemiah as a model of the practice of servant leadership

- He was God-sent
- He was God-guided
- He was God-enabled
- He was God-ennobled
- His secret!

3.3 Things to learn from Nehemiah's Example

3.3.1 He had an attitude of confidence

3.3.2 He accepted responsibility

3.3.3 He applied standards

3.3.4 He gave encouragement

3.4 Seven "laws" of leadership

3.5 Learning to lead

3.5.1 The distinction between leadership and management

3.5.2 Understanding the basics of management

3.5.3 The importance of clear goals

3.5.4 Problem solving and decision making

3.5.5 The art of developing people

3.6 The seven deadly sins of leadership

Section Three

3.1 The Testing of a Servant Leader

3.1.1 Why testing is important

Most training involves a good deal of testing. It is important to test a bridge before you allow heavy traffic to cross it. In training people for leadership it is better to start with limited responsibility before giving them greater responsibility. For the spiritual growth and understanding of leaders, it is essential to test their leadership. Much failure in the church is because the heavy responsibility of servant leadership has been placed on people who have never been tested or who have **rejected the cost of testing**. Sometimes it has been placed on those who have stopped learning.

There are those who subtly try to avoid the cost of testing. In school this is called cheating! Such people will fail in a crisis and let down those who depend on them. Perhaps John Mark would not have failed in the first missionary journey with Paul and Barnabas if he had first been given a smaller, less demanding task. It must have been very difficult for him to keep up with great apostolic people like Paul and Barnabas! He was called. He failed because he was untested.

So the principle is clear: **test your leaders in limited responsibility before requiring more of them!**

3.1.2 When do the tests come?

In the Bible it seems God often tests people **after** a great spiritual experience or a great spiritual victory. This experience or victory often comes to the believer after he has come to a new place of commitment in his/her life. **At that point** God gives a great experience or victory. **Right away** that new commitment is tested! You can see this principle in the life of the Lord Jesus. After the crisis event of His baptism, He was tested. Someone has summarised this principle in these words:

"After the dove, the devil – after the water, the wilderness"

Everyone who is going to be used by God will be tested and this is especially true of the servant leader. This process will go on throughout our lives and in some ways the tests will become harder and harder throughout our lives as we, the leaders, take on more and more responsibility. So testing leadership qualifies leaders for greater service. We read in Mt. 4:1 ***"Then Jesus was led by the Spirit into the desert to be tempted by the devil."*** The devil may tempt us, but we are **led by the Spirit** into the test!

In the testing of Peter, he was sifted like wheat [Lk. 22:31]. Although the sieve belonged to Satan, it was always in the sovereign hands of God! God is always in control of the testing process. This is the wonderful promise in 1 Cor. 10:13.

A second principle is seen throughout Scripture. In the testing of David for leadership of God's people he spent years as a shepherd boy. He was a young hero. He was also a fugitive. He built and led a highly mobile army. God used all these events to train and test David for great leadership.

The same was true in Elijah's prophetic leadership. Elijah was told to go and hide himself beside the stream Cherith [1 Kings 17:3]. This wasn't difficult because it was his home area. The old nature, the flesh, hates to hide itself, but it must be so. Elijah obeyed and God provided for him. Then he was told to go to Zarephath [1 Kings 17:9]. This was much more challenging as Zarephath was just a few kilometres from Sidon, the home of his arch-enemy Jezebel. It meant going into the heart of the enemy stronghold. Elijah obeyed. God looked after him there through a widow! This was more of a miracle than a raven! It was only **after** he had passed the earlier tests that God told him to, ***"Go and stand on Carmel"*** [1 Kings 18:42].

In the life of Jesus there were the "hidden" years in Nazareth. For Paul there were the three hidden years in Arabia and the silent years in Tarsus. For Moses there were the forty years on the far side of the desert. It was **after this** that the Lord spoke to him, ***"Now come, I will send you...."*** [Ex. 3:10].

So we see from Scripture that God's testings come:

- After a crisis, a victory or a greater experience of God
- **In obscurity** when we are alone and often lonely – when the old nature is being "hidden" – when it seems that God has put us on the shelf and forgotten us

We must remember that when God makes us wait in obscurity the time is never wasted. He is testing us. He is preparing us for greater responsibility. God's call will always come at the right time!

As you look through the Bible you can see that God tests servant leaders in several very practical ways. We will experience these same eight tests:

- The test of suffering
- The test of duty
- The test of spiritual loneliness
- The test of failure
- The test of decision making
- The test of the impossible situation
- The test of ambition
- The test of jealousy

We will look at each one. When preparing for exams, it helps to look at old exam papers! God has put many examples in His Word. They are well worth studying!

3.1.3 Types of Tests

3.1.3.1 The Test of Suffering

When God wanted:

- a prime minister for Egypt in a time of crisis
- a chief minister for Persia in a crucial time of transition
- a king "after his own heart" for His old covenant people

He appointed men who had been through the fires of suffering, hardship and stress.

Peter wrote to the early Christians out of his long experience as a servant leader, ***"And the God of all grace, who called you to His eternal glory in Christ; after you have suffered a little while, will Himself restore you and make you strong, firm and steadfast."*** [1 Pet. 5:10]

Suffering is essential in the life of a servant leader! Without suffering we will never experience the outpouring of God's grace in our lives. We experience God's grace in its fullest measure when we are suffering! Suffering can come in many forms as it did to Joseph, Daniel and David. It may not be physical abuse, although it may be! More often it is rejection and hostility from those you thought would support you! It can be mental stress and tension. Suffering comes in many forms and it always hurts! An old Christian writer said, **"In no other school are the lessons of obedience so well learned as in the school run by Dame Sorrow. The Lord himself was once a student there and He carved His name on the bare, hard boards."**

The test of suffering is a test of pressure and pain. If servant leaders draw back from **this** test, they are drawing back from the price of effective Christian leadership.

3.1.3.2 The Test of Duty

Duty is an obligation owed to another. It is a behaviour towards those you are responsible to. It is a moral obligation to do right that is inherent in any job or position. Servant leaders have a duty to God and to those whom they serve. Faithfulness in doing your duty every day is one of the most basic essentials in the life of a servant leader. Many problems related to personal guidance are solved when we begin to ask ourselves, **"What is my duty to my job as a leader, to my fellow team members and supremely to God?"**

In the life of the Lord Jesus, one of His most common expressions shows us His personal commitment to doing His duty. He frequently says, ***"I must....."***

Lk. 2:49 ***"Didn't you know I had to (must) be in My Father's house?"***
[So even at the age of 12 a deep conviction of His duty was stamped on His heart and mind.]

Lk. 4:43 ***"I must preach the Good News of the Kingdom of God to the other towns also."***

Jn. 9:4 ***"As long as it is day, we must do the work of Him who sent Me."***

Lk. 19:5 ***"I must stay at your house today."***

Lk. 24:7 ***"The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again."***

Mk. 9:12 ***"The Son of Man must suffer much and be rejected."***

Jesus knew that certain things were the Father's will:

- His Father's business
- The other sheep
- The inevitable Cross

As He carried out His role of Saviour and Redeemer, He was driven by this great sense of duty. ***"My meat*** *(that which gives me life and strength)* ***is to do the will of God."*** [Jn. 4:34]

This is the way it must be with every leader used by God. There was a time when Paul thought it was his duty to persecute Christians. [Acts 26:9] His judgement was very wrong. Looking back on his life later, he realised that, although his actions were wrong, he had acted out of a commendable sense of duty. This same sense of duty motivated him when he later turned his whole life, with absolute devotion, to obedience to God's will. He knew it was his duty. ***"Why are you weeping and breaking my heart? I am ready not only to be bound but also to die in Jerusalem for the name of the Lord Jesus."*** [Acts 21:13] A sense of duty drove Paul to do God's will. This same sense of duty is characteristic of all Christian leaders. This is not slavish bondage! **It is a sense of duty born out of love and joy**!

The basis for duty in Scripture is our love for God, ***"If God so loved us, it is our duty to love one another."*** [1 Jn. 4:11] In the Bible love is not a mood, an emotion or a feeling. It is not an expression of our temperament. **It is a duty!**

As leaders, we are often in complex and difficult situations. If we resolve always to be faithful to what we know to be our duty, this will very often be **the key** in bringing clarity to seemingly impossible situations. It will often help us to see the way forward. Perhaps the greatest controlling factor in the life of a servant leader is this hunger to do the will of God.

So God continues to test us day by day as He prepares us for 'spiritual promotion'. He daily tests our commitment to do our duty. Often His tests come on us quite suddenly. We don't realise we are being tested. The only way to pass these tests is to maintain a daily discipline in the ordinary, common duties of life – answering letters, being polite to all etc. If we forget our duty in these seemingly 'small' matters that no-one else notices, we will almost surely collapse when the large crucial test comes.

King Saul was such a person. He was afraid of his people [1 Sam.15] and so he didn't carry out God's plan exactly [v. 10]. Because of this God rejected him as no longer fit to lead the people of God. He shirked his duty because of fear!

In leadership training **how high a priority are you giving to faithfully doing your duty in the ordinary things of life?** How far are we allowing our lives to be dominated in small things as well as great things by the same **"must"** that directed the life of the Lord Jesus? Jesus said, ***"It is My duty to be about My Father's business and to finish the work that He gave Me to do."*** [Jn. 4:34]

It is essential for a leader to get things done and to maintain the momentum of moving forward as a church. Usually this is done by putting a bit of "MUST" and a bit of "TRUST" into the task! The church of Jesus Christ needs leaders who are steadfast and unmoveable. It needs leaders who can't be frightened or seduced and will stand firm no matter what happens. The schemes of the devil will not deceive them. **Such leaders pass the test of duty – a test that goes on and on.**

What are Christ's claims? Absolute Lordship!
What does this require of us? Complete dedication of our duty to Him.

"For this reason Christ died and returned to life, so that He might be the Lord..." [Rom. 14:9]

Jesus **died** to purchase us outright and He **lives** to control and direct us outright. Discipleship is, in effect, a dedication to duty. Dedication simply means offering up all that we are to belong absolutely to Christ. We do this for all of life, for all time and at all cost. There is to be no relenting, no resisting and no returning. It is an irrevocable commitment. God waits only for our obedience so that He can release His omnipotence in the service of His love through our lives.

3.1.3.3 The Test of Loneliness – Spiritual Loneliness

Paul wrote many times about the importance of fellowship among the believers and the interdependence that we have in the Body of Christ. At the same time, he was always conscious of his calling as an apostle. He was conscious that he was separated to the Gospel. He was aware of a very real sense of being 'set apart' – separated from others. All Christian leaders are aware of this sense of isolation caused by God's call on their lives.

The greatest example of this is the Lord Jesus. He had ***"nowhere to lay His head"***. [Mt. 8:20] He knew what it was to be separated from his family. Do you remember the time when His family came to find Him? Others told Him, ***"Your mother and Your brothers are outside"*** [Mt. 12:46-50]. Jesus' response was. ***"Whoever does the will of My Father in Heaven is My brother and sister and mother!"*** He was deeply aware that His calling brought a "separatedness" from His human family. He was ***"the Apostle of the Father"*** [Heb. 3:1] He called His disciples "brothers and friends", but in His conversations with them He often indicated His "separatedness" from them -– ***" My Father and your Father... My God and your God"*** [Jn. 20:17]. There was a "separatedness" that was a constant undertone in the life of Jesus. This was partly due to His Deity, but it was also due to His strong sense of being called.

We see the same thing in the life of Paul. He said, ***"So from now on we regard no-one from a worldly point of view.***" [2 Cor. 5:16] In the context of spiritual leadership this "separatedness" is vital for impartial judgement and so the leader shows no favouritism to family and friends. However, this "separatedness" produces a great deal of spiritual loneliness. This comes out clearly in a poem written about the Apostle Paul.

On without cheer of sister or daughter
Yes, without stay of father or son
Lone on the land and homeless on the water
Pass I in patience till my work be done
F.B. Meyer

In the hardships and physical sufferings of his ministry, Paul was often alone. He refused to belong to any faction. He wouldn't tolerate any partisanship. [Acts 14] The leader with a fierce commitment to do the will of God will experience severe loneliness at times. This is an essential part of leadership. As Paul experienced, there will be times when it seems there are few who care for the things of God, ***"No-one came to my support, but everyone deserted me ... but the Lord stood at my side and gave me strength."*** [2 Tim. 4:16.17] It was Paul's spiritual leadership that isolated him and set him apart from others. A separation to God away from all natural ties is the cost of being a spiritual leader. This will be tested many times during a leader's life.

A third example would be Moses. He was the meekest of all men, [Numbers 12:3] but he knew "separatedness" from his brother Aaron and his sister Miriam. He often stood alone in loneliness of spirit, being misunderstood. At times, even his family rebelled against him. Moses knew moments of spiritual agony. His spirit was broken at the failure of those he was leading. He felt alone in his terrible sense of sin and the awesome holiness of God. He was often on his face before God.

Are you ready for this test of spiritual loneliness? Are you preparing those you are training in leadership for this test? If they are not trained, it will not be long before the strong currents of human ties – family, friends, colleagues – will start to pull them this way and that and their leadership will be ruined. It may

also happen that people will try to get them to join this faction or that and so bring them into friction with other leaders. To yield to such pulls is fatal to leadership. Leaders must be ready, when necessary, **to walk alone** like Moses, like Paul and like the Lord Jesus.

3.1.3.4 The Test of Failure – usually as the result of lack of self-control

As a leader how do you face failure? All human leaders know some failure. Certainly Christian leaders fail! They fail in their walk with God and they fail in their leadership role. The failures of David, Abraham, Moses and Peter are all well known. We also know that God met each of them at their point of failure. David said, ***"He restores my soul"*** [Ps. 23:3]. This is what he had experienced in his personal life. Failure is one way God coaches us. We learn that we must depend on Him constantly for grace, wisdom, patience and strength.

There will be failure in our lives and in our leadership. God met Jonah at such a point of failure – not once but twice! ***"The Word of God came to Jonah a second time."*** [Jonah 3:1] Moses, the greatest of all human leaders before Jesus, knew failure in His leadership. He failed when he struck down and killed an Egyptian overseer. He thought that **now** his brethren would understand that God wanted to use him to lead a successful armed revolt against the Egyptians. They didn't understand and they didn't follow. Moses learned how foolish it was to act hastily in the flesh rather than waiting for God's plan and instructions. He was too proud of his human qualifications. He has to learn the same lesson that Paul would later learn, ***"To have no confidence in the flesh"*** [Phil. 3:3].

Forty years later Moses was to know failure again. He returned to Egypt after God's call and commission at the burning bush [Ex. 3]. Pharaoh refused to listen even though God had sent Moses to him. Moses cries out, ***"O Lord, why have you brought trouble on this people? Is this why you sent me? Ever since I went to Pharaoh to speak in your name, he has brought trouble on this people and you have not rescued your people at all!"***

Moses was being tested by failure! Next the demand was made to make bricks without straw and again he was tested by apparent failure. His hopes were blasted. His plans failed. Even his stand and witness to God was totally discredited! All the blame of those he was trying to help fell on him! In agony of soul he turns to God and God begins to teach him one of the most important and profound lessons He must teach Christian leaders. **He learned that Moses had to die** – die to his own self-esteem, die to his hopes, die to his scheming, die to his pride in his wonderful miracles, die to the enthusiasm of his people – **in fact, he had to die to all those things that a popular leader loves!**

When Moses "dies" [Ex. 6] **then** God begins to work [Ex. 6:1] ***"Now you will see what I will do to Pharaoh."*** **This is the turning point in Moses' ministry. Resurrection and power can only come after death!!**

We don't know how long Moses was buoyed up and confident in the expectation that he would be the one to lead his people into the Land of Promise. But at the waters of Meribah [Num. 20:6-13] this hope vanishes as Moses once again fails an important test.

In previous tests Moses had shown immense moral and spiritual strength and genuine humility – the marks of a servant leader. Still he was excluded from the Promised Land. Why? At first glance, this seems an overly severe penalty for a minor failure. But this failure is not so petty as it seems at first. It sprang from **unbelief** and **lack of self-control**. God said it was, ***"Because you did not trust Me enough to honour Me as holy in the sight of the Israelites"***. [Num. 20:12] Unbelief led to disobedience. We read, ***"Rash words came from the mouth of Moses."*** [Ps. 106:33] We read again, ***"Hear now, you rebels. Must we fetch you water out of this rock?"*** [Num. 20:10] The heart always expresses itself through the lips. God had told Moses to "speak", but Moses struck the rock twice in petulance.

In this moment of failure a terrible sense of deep disappointment must have gripped Moses' heart. Still he does not complain – an unoffended heart – Moses bows to the sovereignty of God. Moses could go on because, even though he had failed, **God's purposes were not defeated** by that failure! Moses could now train Joshua to fill his shoes.

What happens when we fail? It might be right that we should step down from some position of trust or authority or leadership. This will help others to learn from our failure and be warned by our weakness. **But failure is never final!** As we shall see, Moses did stand in the Land of Promise. He stood there in circumstances far greater than any he could have possibly imagined! Moses was on the Mount of Transfiguration with the Lord Jesus and saw the majesty and glory of the unveiled face of Jesus – not just His back as in Exodus 33. What did they speak about? ***"They spoke about the exodus which He was about to bring to fulfilment at Jerusalem."*** [Lk. 9:31] Moses now understood the wonderful method by which Jesus was going to free mankind from the slavery of sin and lead freed humanity into the true land of promise – Heaven! Moses heart-longing was granted. He was given a foretaste of the glory to come. He did enter the land and in company with none other than the Lord of Glory. Our highest hopes and aspiration are not always fulfilled on earth, but beyond earth there lies a land of fulfilment!

How do you react under the test of failure? Are you mainly concerned about God's cause or are you concerned about yourself – self-pity? Are you concerned about God's people or about your personal esteem and position? Learn from the causes of your failures. When, where and how did you go wrong? Learning from your failures will improve your ability to coach others and will make you more sensitive in dealing with their failures.

"All things work together for good...." [Rom. 8:28] in the training of a leader – not just some things, but **ALL** things – the tests, the trials, the failures, the problems, the difficulties and the disappointments. These are the raw materials God uses to build character. This is how God ***"Conforms us to the likeness of His Son"*** [Rom. 8:29]. This is how He makes men and women fit and able for the Master's use so that He will receive the glory in all things.

3.1.3.5 The test of decision making

To decide means to come to a conclusion that may lead to action. It implies there has been previous thought and debate about the matter causing doubt and wavering. A decision means arriving at a more or less logical conclusion that brings doubt to an end. Genuine decisions bring solutions to the problems raised by new situations. After careful thought and discussion, two or more alternatives are chosen.

Usually the decisions we make are guided, consciously or unconsciously, by the goals and objectives of our lives. We select from several alternatives. Our choice reveals our real goals and motives as well as the foundational principles by which we live.

Whether we like it or not, we all make decisions. These decisions reveal who we are deep down – our inner motivations. How we decide what to do when we are being **tested** by suffering or duty or loneliness or even failure, reveals to ourselves and to others our **real** goals and motives.

The temptation in decision-making is often to compromise on these principles. Compromise is a partial waiving of a principle for the sake of reaching agreement. It is a much-praised virtue in today's world where decision making by consensus is the norm. We always take a backward step when we agree to lower Biblical standards! Moses' contest with Pharaoh is a classic example of progressive temptation to compromise in decision making:

- **Pharaoh's first offer : Worship God if you will, but don't leave Egypt to do it!**

  This is like people saying to a servant leader, 'Don't neglect religion, but there is no need to be too pedantic and narrow about it all. All religions are good and all fundamentalists are wrong.' Moses completely rejected this offer!

- **Pharaoh's second offer : If you must go out of Egypt to worship you may, but don't go far away!**

  In other words, religion is good but don't be fanatical about it. Leave your options open! A little boy fell out of bed one night and when his mother asked him what happened he said, 'I stayed too close to where I got in!'

- **Pharaoh's third offer : A test of natural affections – *"The men may go, but leave all the women and children behind."***

Satan is suggesting that discipleship will cause division in the family. "Go if you must, but don't be so extreme that you spoil it for your family by making them conform to your outmoded standards!"

- **Pharaoh's fourth offer : An appeal to covetousness – *"You may all go but your flocks and herds must stay"*.**

  "Don't let your religious convictions interfere with your business activities." The reality is that our discipleship affects everything about us – our families and our possessions. All we have is submitted to the Lordship of Christ.

With clear spiritual insight Moses saw the temptation to compromise. His reply was, ***"There shall not be a hoof left behind!"*** All servant leaders will be challenged to accept a second best rather than God's perfect will!

3.1.3.6 The test of the impossible situation [Exodus 14]

The People of God left Egypt and came to the impassable Red Sea. On the south was the desert. To the north was the impassable range of hills of Baal Zephon and they were boxed in by the invincible armies of Pharaoh. They were in a perfect military trap and were going to be annihilated! This is a common test for a servant leader.

The morale of the people fell very low. They moaned to their leader, ***'Have you taken us out to die in the desert because there were no graves in Egypt?'*** So often you will find yourself crying, 'Oh God, I am between the devil and the deep Red Sea! I cannot go back and I cannot go on! The future looks impassable and the present impossible!'

Moses steadied himself on God. He gave an order that must have sounded ridiculous to the people. He said, ***"Fear not – stand still"***. ***"Fear not"*** when there was every reason to be afraid and ***"Stand still"*** when Pharaoh's armies were rapidly overtaking them. His prediction came true, ***"The Egyptians who you see today, you will never see again."***

Moses passed the test and was gloriously vindicated by God. They saw the salvation of God. God delights to shut His people up to Himself and then show His grace and power in achieving the impossible.

3.1.3.7 The test of ambition [Exodus 32]

God's holy anger burned against the People of God when Moses was on Mount Sinai with God and they turned to idols. God said to Moses***, "Now let me alone so that my anger may burn against them and I may destroy them. Then I will make you a great nation……"*** [Ex. 32:10-13] The unbelief of the people and their moaning and groaning has been a great trial to Moses. Was God suggesting a way out? Here was a wonderful opportunity for self-advancement! The test was all the more searching because the suggestion came from God! This is the test of ambition.

But Moses was selfless. In his reaction we see his meekness of character. His only concerns are for the glory of God and the welfare of the people God has entrusted to him as a servant leader. Boldly and tenaciously Moses holds on to God and through intercession he turns away God's judgement on His apostate nation! God gives an amazing tribute to the power of Moses in prayer, ***"Let Me alone!"***

So, as a servant leader, Moses only thought is for God's glory. His only concern is carrying forward God's purposes and the welfare of those he is leading.

3.1.3.8 The test of jealousy

This is the final test we will look at. This test came to Moses through the touching loyalty of his colleagues. In other words, it came from his leadership team:

"A young man ran and told Moses, 'Eldad and Medad are prophesying in the camp'. Joshua, who had been Moses' aide since youth, spoke up and said, 'Moses, my lord, stop them'. But Moses replied, 'Are you jealous for my sake? I wish that all the Lord's people were prophets and that the Lord would put His Spirit on them!' " [Num. 11:27-29]

These two men had experienced God's Spirit resting on them. They started to speak prophecies. Joshua and others were jealous of this, thinking they were usurping Moses' position. They saw it as a challenge to his leadership. But envy and jealousy had no place in Moses' humble heart. He could leave the matter in God's hands.

A servant leader who is in touch with God doesn't need to worry about his prestige or prerogatives. Moses was more concerned with the glory of God than with his own personal self-interest. That is the way it must be with each of us!

Summary

God tests us to qualify us for spiritual promotion. There are other tests, but from these eight, we can see that as God tests us, we are motivated to improve.

3.2 The Practice of Leadership

3.2.1 The Gentile Model (lordship) vs the Jesus Model (servant leadership)

The practice of leadership is mainly a matter of **personal example** – of modelling the qualities that qualify us for leadership. Jesus said, ***"I am among you as One who serves"*** [Lk. 22:27]. This is the outstanding characteristic of Christian leadership – service.

The only model of leadership the disciples had seen was the Gentile Model. This was lordship and not leadership. The one at the top "lords" it over those who follow. The leader is served by his "slaves". We are told, ***"It shall not be so among you!"*** [Mt. 20:26] The Jesus Model is the exact opposite! In this model the leader serves the others. It is a self-giving, serving leadership. The supreme example of this is when Jesus washed the feet of His disciples, ***"Now that I, your Lord and teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you"*** [Jn. 13:14, 15]. Throughout His ministry Jesus modelled this sort of leadership. Even after the resurrection, on the beach, Jesus served breakfast to His disciples.
[Jn. 21:13] We must train leaders to follow this model.

Jesus demonstrated a twin loyalty from which He never swerved:

- An unconditional commitment to the will of God whatever the cost
- A determination to serve all who felt a need of His help

Jesus understood God's will as the salvation and welfare of people. He totally committed Himself to this, both in His explicit teaching and in His concrete actions. Jesus embodied a new kind of servant leader. He told us that this represented the will of God and involved a completely new orientation to life and its problems. He called for repentance in His followers – that is a radical change of heart and values. This was a far cry from the Gentile model of 'lordship'. Jesus had a practical commitment to the salvation of God's people in mind, body and spirit.

Peter remembered Jesus' model of leadership when he wrote, ***"Not lording it over those entrusted to you, but being examples to the flock"*** [1 Pet. 5:3]. Servant leadership is not being domineering or being a dictator. It is not even being an employer or a boss. It is certainly not seeking to profit from the advantages of position, but cheerfully and eagerly serving those in your care. So Christian leadership is an ever-increasing opportunity to serve your brothers and sisters in Christ. If we really practised this, there would be very little competition for fame and fortune, place and position among Christian leaders. When Paul spoke to the elders in Ephesus, he challenged them to follow his example, ***"Of serving the Lord with all humility"***. [Acts 20:19] Writing to the Thessalonians, he reminds them of his example, ***"We were gentle among you like a mother caring for her little children***" [1 Thess. 2:7].

'Leadership' is not a New Testament word. It is only used once and in that case it is used of the blind leading the blind into the ditch! The word used in the New Testament is 'minister' or 'servant'. The model (example) of leadership is that of the Lord Jesus. We must train people to follow **this** model.

Jesus had a leadership style that was balanced – a concern for achievement and a concern for people.

Achievement: In His prayer to His Father the night before He was crucified, Jesus said, ***"I have accomplished the work You gave Me to do."*** [Jn. 17:4] On the Cross He cried, ***"It is finished!"*** [Jn. 19:30] Jesus glorified the Father in His life fulfilling all His appointed tasks. He glorified His Father in His sacrificial and atoning death. Jesus was strong on goal accomplishment!

People: Jesus was also strong in His concern for people. The Gospels make this very clear. Jesus demonstrated a care for all – the blind, lepers, the sick, the dying, little children, outcastes, the Greeks, the Romans, officers and slaves.

As a Spirit-filled servant leader you must keep a balance between goal accomplishment and a concern for people, just as Jesus did. These two aspects must be like two harnessed horses trained to pull well together.

A Christian leader is not a dictator or a boss! He is a guide and a member of a team of brothers and sisters. He must learn the skills needed for teamwork. He must know how to get the best from each member of his team. His task is to get them to work well together to produce synergy. In sports this is called coaching! In athletics it is having your own personal trainer! Christian leaders are essentially coaches. They have learned the art of getting the best out of others. They know how to help people to work effectively as a team. They are able to inspire mutual confidence and lead.

3.2.2 Nehemiah as a Model of the Practice of Servant Leadership

[Read Neh. 2:1-6, 8, 11-13, 17-20 and 4:6-14]

Here is a story of spiritual recovery at a time of decline and defeat. It is the story of the rebuilding of the walls of Jerusalem and the spiritual revival that followed.

Nehemiah was a very **self-disciplined** man. He was strict in his schedule of prayer and fasting. He was a man who had a deep understanding of and concern for the purposes of God for his people [love]. He cared deeply for the glory of God and the purposes of God. Here are some keys to the leadership of Nehemiah:

- **He was God sent** – he went at the command of the King of Persia, but he recognised that it was the hand of God controlling the King. The sovereignty of God was a real and vital factor in the life of Nehemiah.
- **He was God guided** – he was a man of **vision** – ***What God has put into my heart to do for Jerusalem..."***
- **He was God enabled** – to lead the people – to get a response from them – to finish the task. There are the three stages in a work of God:

  Impossible – Difficult – Done

- **He was God ennobled** – this is evident in many situations. Let us look at him:
  * He was calm in the face of scorn and jeering [ch. 4]
  * He persevered in the face of discouragement – kept at the job. ***"He put his neck to the work."*** [4:21]
  * He was vigilant in the face of threats.
  * He was fearless in the face of the enemy.
  * He was steadfast and resolute in the face of intrigue. He did not give up or give way.
  * He was faithful even when facing the sin of his people and the laziness of the nobles. [5:6]
  * When strength was decaying and fear gripped, he was resolute and encouraged the people with testimony and prayer.
  * His example of self-denial rebuked the self-seekers. [5:4] He refused to gain anything from the people.
  * He gave up any 'perks' from his position and was content with a divine reward.
  * He had a sense of urgency that put the job to be done as a priority over talking with any who would hinder, weaken and discourage him.

In all this he sought strength from God to complete the task that God has given him to do. He courageously scorned all protection offered to him. Had he accepted, it would have been seen as self-serving. He asks, "***Should such a man as I run away?"*** [Neh. 6:11] We also know that Nehemiah was able to recognise God-appointed leaders. In Neh. 7:2 he appointed a man to be governor of Jerusalem – "***A man more faithful and God-fearing than many."***

- **He had a secret**

  "I have set the Lord always before me. Because He is at my right hand, I shall not be shaken" [Psalm 16:8]

The fear of the Lord:

- ⋆ kept him from pettiness and self-seeking
- ⋆ inspired him with courage and resolution
- ⋆ made him strong and prompt in dealing with sin
- ⋆ made him confident in the outcome of his efforts **as long as he was fearless and faithful**

3.3 Four Things to learn from Nehemiah's example:

- He had an attitude of confidence
- He accepted responsibility
- He applied standards
- He ministered encouragement

3.3.1 He had an attitude of confidence

Nehemiah's confidence was rooted in his knowledge of the character and purposes of God. This produced an active faith that was very practical and tackled the job of rebuilding the walls inspite of difficulties, disappointments and delays. ***"If God is for us, who can be against us?"*** [Rom. 8:31] This note of confidence and victory sustained him in every difficulty, every disappointment and every delay. It sustained him in the face of intrigue, innuendo, insinuation and intimidation.

"The God of Heaven will prosper us!" [2:20] ***"Our God will fight for us!"*** [4:20]

You can't expect your people to follow timid leadership! Timidity often comes from a dislike of criticism and a fear of taking the wrong decisions or any decision at all! A leader must be prepared to listen to and accept criticism. He must also accept the responsibility to take decisions.

There are two ingredients essential to a sense of confidence:

1. A Sense of Humour

It is no coincidence that the words, ***"The joy of the Lord is your strength"*** are found in this book. [8:10] Satan wants to rob us of our joy. If he can weaken us in this way, then he will be able to crush us with a load of temptations – fear, worry, anxiety, bitterness etc. Part of our sense of joy is a sense of humour. We need the ability to stand outside our situations and ourselves and see things in their true perspective and laugh at ourselves! You will not be able to lead others far without the joy of the Lord and a sense of humour.

2. A Sense of Adequacy

We know that our adequacy is of God. This is a deep working principle in our lives. It keeps us calm. It makes us competent in the midst of problems and pressures. This sense of adequacy comes to us when we have been stripped of all confidence in the flesh, when we have abandoned all trust in our ability, our training and our experience. One Christian leader was feeling very burdened. He was constantly toiling without any rest of soul. Then he had a fresh encounter with God. He saw in a new way that **He is the all-sufficient God**. After this experience he wrote:

"As to work, mine was never so plentiful, so responsible or so difficult, but the weight and the strain are gone!"

We need to pray with the hymn writer, **"Take from our lives the strain and stress and let our ordered lives confess the beauty of Thy peace."**

We read in Ex. 18:23, ***"If God commands you, then you will be able..."*** So let us ***"Be still and know that He is God."*** [Ps. 46:10] He is El Shaddai – the All Sufficient One! Nehemiah knew his God and God's infinite capacity! Such faith chased away all fear of failure. Faith and fear cannot co-exist in the same heart.

3.3.2 He accepted responsibility

This is an essential part of the practice of leadership. Nehemiah **shared responsibility**. He confessed, ***"I and my people have sinned...."*** [Neh. 1:6] He **took the responsibility** of answered prayer, "***Send me to the city of my fathers that I may build."*** [2:5] When he arrived in Jerusalem it was said of him here was a man who had come to seek the welfare of the people of God. [2:10]

So a leader must be prepared to carry the heaviest load. He must be prepared to rebuke, exhort and affirm. He must be prepared to take responsibility for decision-making and accept responsibility for failure. There is a real danger of leaders who, through fear of making mistakes (because they don't want to take responsibility for failure), never make any decisions. The ministry then goes into a maintenance mode where the power of decision-making is paralysed. Often decision-making may be paralysed by the **OMF principle** and the inability to see all the consequences. The OMF (**O**ne **M**ore **F**actor) principle says that there is often one more factor that the decision-maker is ignorant of, but **IF** he knew this factor it would alter his decision. Waiting for the OMF causes the leader to procrastinate indefinitely.

We must be like Nehemiah. He had a single aim. He made simple decisions and was not deterred or defeated by adversity. Once he understood the will of God, he moved ahead to accomplish it in simple obedience regardless of the consequences. **Like Nehemiah you must always have the confidence to make swift decisions**. This was one of Peter's strengths. Remember when Jesus was walking on the water and Peter was in the boat with the other disciples. Peter immediately said to Jesus, ***"If it is really you, tell me to come to you"*** [Mt. 14:28]. This was swift decision-making! He only needed to know the will of God and then he could act with no thought of the consequences (at least until a bit later!). Our judgement will never be perfect. We will make mistakes, but we should increasingly have the ability to know the mind of Christ. **It is better to make mistakes than to fail to do anything for God through fear of failure**.

Flexibility is a virtue and rigidity is a vice! To have flexibility at the 'edges' it is essential to have stability at the centre! Settled convictions are essential. Don't let your leadership become an elaborate system of checks and balances that removes any final authority and hinders operational efficiency. The greater the degree of delegation and individual initiative, the stronger must be the bonds of fellowship!

What can we do about people who are afraid of responsibility and keep deferring action? We can help them **to know better the Sovereign God of the Universe**. They need to know that He guides us in judgement and overrules the outworking of all decisions. We must encourage such people and show that we have confidence in them. Paul said to the Thessalonians, ***"I have confidence in the Lord concerning you"*** [2 Thess. 3:4]. We must pray for them just as Moses prayed for Joshua when he sent him into battle against the Amalekites. [Ex. 17:8-13]

3.3.3 He applied standards

This is an inescapable part of the practice of leadership. It is often the hardest part! To shirk this responsibility is to disqualify yourself from leadership. The leader must know God's standards and be prepared to enforce them. This is the key to God's command to Joshua as he began his leadership of God's people. ***"Only be strong and very courageous; be careful to do according to all the law which Moses, my servant, commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go."*** [Joshua 1:7]

Nehemiah was faithful in this. He demanded the return of lands and property wrongly expropriated (land reform). He insisted on a separation from all the peoples of the land (holiness). He required the keeping of Sabbaths. He cast out the household stuff of Tobiah. [Neh. 13:4] He saw to it that the Word of God was

read and understood by people. [Neh. 8:8] All this is a brilliant example of the practice of leadership. **He was decisive, vigorous, prompt and bold!** There was also a great element of surprise in it all.

We are to contend for the faith – the application of the standards of the Word of God. **God's standards must be lived out or we deny the faith**. It is the business of leadership to know God's standards and enforce compliance with **them** – not with human standards but with Biblical principles.

Timothy was rather inclined to be timid. He was told that he must reprove, rebuke and exhort others. He was to require the highest standard of others and keep God's commands without a hint of inconsistency himself! This can be a very lonely path! We all hate to "contend". We must remember that there could never be victory at Ai until sin had been dealt with [Joshua 7:11-13]. It is certainly a help to the leader if his people want sin to be rigorously exposed.

A word of warning: it is easy for some personalities to turn positive attitudes into negative ones. For example, someone who is committed to principles may be termed obstinate. Someone who is intolerant of sin may be thought intolerant of people. Be careful and constantly check your motives.

3.3.4 He gave encouragement

God said to Moses about Joshua, ***"Encourage him and strengthen him."*** **Nehemiah was really good at encouraging his people**. The art of leadership is to draw the best out of people:

- ⋆ Do we stimulate initiative?
- ⋆ Do we develop responsibility?
- ⋆ How do we check faults and deal with failure?
- ⋆ How do we apply standards?
- ⋆ Do we leave needy ones defeated and despondent?
- ⋆ Do needy ones leave us with a fresh determination to rise again and build?
- ⋆ Do we discourage others by our manner and attitude?
- ⋆ Are people held back by fault-finding and discouragement?

Motivation is **not** making people do what you want them to do! People have minds of their own. They are motivated or not by the few things we can do to influence their response to a situation. The more sensitive we are to others, the more accurately we can gauge their response to the situation. Then we can motivate them to see the situation from a spiritual point of view that is in agreement with our core values.

Much encouragement and motivation involves **really listening** to the person. Encourage people to verbalise even negative attitudes. Help them **remember** the promises, power and presence of God. 'Pseudo-interest' is a form of manipulation and creates resentment. Genuine interest is a powerful persuader. Our leadership must include the stewardship of the talents and gifts of those we lead.

Let us make the ministry of encouragement the heart of our practice of leadership. Then we shall see "the wall go up". Then we shall see the work of God go forward. It is an important function of leadership to spot and develop tomorrow's leaders. We need to encourage them. So we must give time to people. We must serve them and interact with their problems and needs.

3.4 The Seven "Laws" of Leadership

- **Be enthusiastic** about what you are doing – your work – your equivalent of building the wall. Real leadership involves doing what you ought to do well! It involves working with a sense of urgency!
- **Use your talents, gifts and abilities**. If you don't use them you will lose them! Work on developing the gifts God has given you.
- **Production not perfection** – produce something! Don't wait to be perfect. Pray 'Lord, help me to get started!'
- **Give to get** – learn to give – give out – give away. If you keep things you will lose them!

- **Expose yourself to new experiences and change**. This is the way to find new keys that will unlock future problems.
- **Be flexible in your planning**. Remember that it is difficult to learn humility in the absence of humiliation! Keep your eye on priorities.
- **Develop people**. Don't just develop management of programmes and projects.

3.5 Learning to Lead

3.5.1 The distinction between leadership and management

• Leadership is a quality of our character.	Management is the science of getting things done.
• Leadership provides vision.	Management carries out the vision.
• Leadership deals with Biblical concepts.	Management deals with functions.
• Leadership exercises faith.	Management deals with facts.
• Leadership seeks for effectiveness.	Management strives for efficiency.
• Leadership uses potential resources for good.	Management co-ordinates available resources.
• Leadership gives people direction.	Management is control.

Styles of leadership differ greatly from task-oriented leaders to people-oriented leaders. It might help to remember PLOD and PLODDER as we look at management:

P – **P**lanning with **P**rayer **P**
L - **L**eading with **L**ove **L**
O – **O**rganising with **O**versight **O**
D – **D**eveloping people with **D**iligence **D**
D – **D**emonstrating by example
E – **E**ncouraging
R – **R**econciling – being peacemakers.

3.5.2 Understanding the basics of management

Most leaders know there is more to be done than time and energy will allow. Four things usually result:

- They wonder about the reality of their call to leadership
- They tend to get very discouraged
- They realise they need to set priorities
- They realise they need to get a leadership team around them to share the load.

The last two results take them over the divide between leadership and management. The **way** things are managed is often culturally determined. But there are **Biblical precedents** for the basics of management.

- Moses set up lines of authority following Jethro's advice. [Ex. 18:13-27]
- Joseph counselled Pharaoh about appointing overseers. [Gen. 41:33-36]
- The Aaronic priesthood had a High Priest and orders of priests in varying ranks under him. [1 Chr. 24]

So what is involved in management? Usually there are five aspects:

I. Plan

Planning involves defining goals and setting steps to reach these goals. It involves setting priorities among the goals needing time and energy. This process needs much prayer and careful consultation. A plan with agreed goals helps to clarify the vision that God is giving.

Is planning unscriptural? The further ahead you plan, the more you become dependent on the Holy Spirit. Both short and long term planning needs the guidance of the Holy Spirit. We must understand what is controlling us. Is it the urgent or the important? Without some planning, the urgent crowds out the important. Planning co-ordinates, eliminates and concentrates. Planning disciplines our thinking and puts that thinking under the discipline of the Holy Spirit. We must never forget that it is **people** who make plans work! God uses people, not paper plans, to fulfil His work. But to work together, people must know the plan!

II. Organise

Effective management needs organisation that is shaped by the plan. Through organisation the leader brings the resources of the churches to bear on the implementation of the plan. In Acts 6 we read how the early church got organised to deal with the problem of some in the church being unfairly treated. Organisation may involve re-structuring. To organise well, you need to identify essential functions. Once identified, these can usually be related to existing organisational structures. If this is not possible, then a structure must be developed to deal with that function.

Organisation does not have to be complicated. Over time it must change and develop to meet changing needs. Tasks are divided and assigned to different people. It is nearly always best to think "team".

III. Motivate

Recruiting, training and sustaining your commitment to your people is an essential part of every leader's job. The key to this is the ability to communicate effectively. One of the greatest tasks of management is in this area. The problem does not lie in a lack of knowledge but in our inability to help our church members to grow spiritually and use the gifts and abilities God has given to them. The lesson from church history is that many "organisations" become rigidly bureaucratic and full of petty rules that reward conformity rather than innovation!

IV. Control (monitor/evaluate)

This refers to the way the leadership keeps track of the various projects and programmes and tracks the progress being made. It is not a matter of watching closely, but rather of having agreed points at which a check is made on how well things are progressing.

V. Develop

Leadership is essentially the development of people. Like parents, leaders teach all the time – sometimes formally, but mostly informally. Spend time with your people, Jesus did! In the life of the church, some time should be given to small group discussions on new approaches to old problems. This helps the church members to learn from each other and to come up with creative solutions.

There are many theories about how to put these basic management principles into practice. Many of these theories are culture-bound. There are really three steps to improving management skills:

- Discover applicable management principles that are compatible with Scripture.
- Determine how to apply the principle in a specific situation.
- Practice the new skill. Get feedback from friendly critics on the strengths and the areas that need improvement.

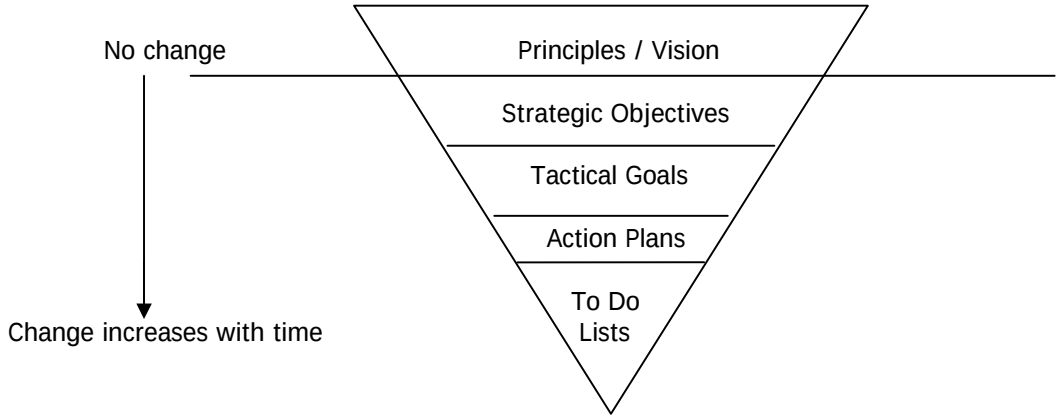
3.5.3 The Importance of clear goals

The idea of goals is distinctly Biblical. It has its roots in Scripture. Man is created as a purposeful creature. The first chapter of Genesis reflects the fact that God put man on the earth with a goal – to govern nature. This is a goal which man still pursues, whether it be space exploration, building dams for flood control or electrical power and water for urban use.

Jesus Christ set a clear goal for His Church. From the beginning we have known this goal, ***"Go therefore, and make disciples of all nations!"*** The church is most alive and what God intended her to be when all her energies are directed towards that goal.

With church structures what they are, there is always a tendency to settle down to the status quo. It is always difficult to re-orient energies towards the most important goals. Human nature has its own inertia. Energy is always needed to divert activity from lesser to greater goals. So you must have a clear set of aims. The purpose of the church is the attainment of Biblical goals. The individual goals of the leader must fit the goals of the church.

How are goals established? They must fulfil a divine purpose and meet a specific need. They must be realistic and achievable. They should be stated in such a way that they can be measured qualitatively or quantitatively. There should be an inbuilt monitoring factor.



This is a possible way to think through your vision:

- Ask your self/selves what are the most important things for you to do as God's servants in your town (country).
- List these things.
- Choose from the list the four that are most important for you.
- Determine where you are in these four at the present. (Give yourself a score out of 10 if you like.)
- Picture in some detail what a score of 10 in that area would look like.

The resulting picture is effectively your vision. It is probably a merged picture of all four areas. The next step is to decide, in these four key areas, how you are going to move from where you are to where you want to be. You will have to answer four questions:

- Where are you going – your destination – your score of 10?
- How are you going to get there?
- Who are your partners/team?
- What will be the cost?

Vision needs to be clearly articulated to the church. There must be unity about the vision. It must be a Bible-based vision.

3.5.4 Problem solving and decision making

Here are some steps to follow:

- **Identify the problem.** Study the problem. Problems often hide themselves behind a façade so that the problem presented is not the **real** problem.
- **Divide the problem into manageable portions.** Try and expose the fundamental issues. Simplify if you can.

- **Study the facts.** Collect data. Analyse and leave room for flexibility. It is important to be as objective as possible. Don't be too quick to take the facts at their immediate face value. "Opinions" are not facts. So ask yourself:
  - ✓ What are the facts?
  - ✓ What am I trying to get done?
  - ✓ What is the way to do it?
  - ✓ What might go wrong if I do it this way?
  - ✓ Will it solve the problem?
- **Keep solutions simple, realistic and inexpensive** (in terms of finances and other resources):
  - ✓ What are the minimum results that would be acceptable as a solution to the problem?
  - ✓ What are some of the principles that will help shape the solution to the problem?
  - ✓ What will the solution cost in relation to the problem – not only money but intangible costs?
  - ✓ Is there someone who could help us with a solution to the problem?
- **Consider other factors** that may affect the acceptability of the solution.
- **Present the solution effectively.** Make it positive. Keep it brief. Deal with the essentials.

Evaluating oneself as a Decision Maker

- Do I have a mission statement/a vision? Do I know where I am going? In the context of the local church, where are we going? What has God put on our hearts to accomplish for His glory?
- Are these goals and visions clear to the people I work with – the church?
- Do I carefully consider the overall goals when I have to make decisions?
- Am I able to identify specific strategic objectives/steps – for myself and for the local church – that will enable me to achieve the vision, dream, goal that God has called us to?
- Do I tend to shrink from decision-making or do I face each decision with the courage and conviction necessary to handle it competently?
- Am I able to analyse my own problems clearly?
- Do I have difficulty analysing the problems of others I am responsible for?
- Am I able to discern the root causes of a problem?
- Am I able to articulate understandable statements about the nature and causes of the areas of problems under my leadership?
- Do I have enough rapport with church members to effectively gather information for decision-making?
- Do I spend too much time on information gathering and procrastinate on making the decision?
- Do I insist on accurate facts in every decision-making situation?
- Do I face the issues open-mindedly? Do I look honestly at the various options and alternatives?
- Do I generally receive good acceptance for my decisions?
- Do people agree to implement my decisions because of fear of my authority or out of respect for my judgement?
- Do I tend to get so emotionally involved in decision-making that I get upset if someone challenges the wisdom of the decision?
- Do I fail to delegate to others decisions that could and should be delegated?
- Do my decisions show a logical pattern of consistency over a period of time indicating that they are based on a set of principles or core values?
- Am I helping others to understand the principles of decision-making?
- Am I able to evaluate the wisdom or correctness of the decisions of others?

3.5.5 The Art of Developing People

The primary function of a servant leader is **not** to be the director of a Christian institution, a church or a project. It is to relate to people. People matter most. People come first – before their work, their role or their service.

Leaders work with people and people get ill and feel tired. They fail. They have problems and they get discouraged. They have emotional peaks and they get depressed. People need understanding, acceptance, courtesy and empathy – in other words they need care and concern for their well being. Sometimes this involves practical help. Sometimes we need to give them the opportunity to talk informally. All people need encouragement! This must be a deep heart concern for every servant leader. It is born of the Spirit of Jesus within us.

People also want a challenge. This promotes self-respect and satisfaction. People want to do something significant and worthwhile – of eternal value. They want to use their gifts and abilities in fulfilling a divine purpose. They deserve the leadership that will inspire them to their best. God has called you to such leadership.

Servant leaders are called to develop people. They are **not** just called to direct things! We can measure the effectiveness of a leader by the growth into spiritual maturity of those he leads. The leader is there not to keep people happy, but to help them grow. He helps them use their gifts, skills and experience and does all he can to build on these and see them grow.

How does a servant leader develop others? We will look at five areas:

- **Servant Leaders develop morale**

  The dictionary definition of morale says:

  "Morale is a mental and emotional state dependent on and influenced by confidence, loyalty, hope and determination. It is evidenced by a high degree of willingness to respond to the call of duty."

  Morale is essential for courage and endurance in the face of hardship.

  For the servant leader this means developing zeal and courage in serving God as well as hope and confidence in God Himself. The leader encourages people to develop their capabilities by building confidence in the aims, vision, plans and value of the team (church/organisation) and of the task of each individual.

  Good morale inspires loyalty, a strong sense of duty and responsibility, determination, perseverance and all the virtues we read about in 2 Peter 1:6-8 (faith, goodness, knowledge, self-control, perseverance, godliness, brotherly kindness and love). If people possess these qualities, they will be effective and productive. Morale and discipline are linked.

  A leader can't command these qualities. Good morale can't be ordered into existence. It is like faith. It has to be built brick by brick. It grows through confidence in God's guidance of the leader as well as through competent and caring management concerned to promote God's purposes and the well being of those who serve and learn. A leader must promote the circumstances that are favourable to the growth of morale.

  What does low morale do? It brings lack of respect of leaders, criticism of the church (team/organisation), lack of excellence in work and lack of zeal in service. Among the believers it raises doubt as to the rightness of their purpose and leads to thoughts of resignation and transfer. Factors that lower morale include: 'waiting around' aimlessly, wasting time, bad management, lack of affirmation/encouragement, poor assignments (not assigned according to gifting), vague directions/instructions, inconsistency, favouritism, objectionable personality traits and poor relationships.

  You have been called to leadership. Do you develop morale or do you weaken it? Do you encourage confidence? Low morale leads to lack of motivation and low team spirit. Ultimately it leads to a belief

that people are without God and without hope. The essence of developing morale in a group is to give each individual a sense of confidence in what God can do through them – confidence in their calling, gifting and vision. Confidence grows with experience and as we build in more habits of adjustment. Confidence grows from a known capacity to solve problems, overcome difficulties and see the hand of God at work. Confidence develops when people are able to adjust between perceived wants and needs and what is actually available – an adjustment between the ideal and the feasible. Why? Confidence grows because of God's intervention to fill the gaps!

Another key skill is to make every failure a learning experience. This means that retrospectively it will be seen as a turning point. Morale develops when people are looked after. They need to be relieved of unnecessary concerns, difficulties and problems so they can focus on the job in hand. As you care for people, they come to depend on your care. The depth and detail of your concern will be the measure of morale among your people.

Faith and confidence in the vision God has given you is essential. Never betray or stop believing in the accomplishment of the vision.

- **Servant Leaders develop inner motivation**

The secular world of business, politics etc. uses the verb "to motivate". Advertisers try to motivate us to buy their products. The problem is that 'to motivate' too often means 'to manipulate'. To motivate is something **I** do to **you**. I seek to motivate you. Biblically this is wrong! **Motivation is something that springs up within you.** It is inner motivation. It is inner direction. It is an inner compulsion. It is the work of the Holy Spirit to cause us – to inspire us – to work for the glory of Jesus and the good of His people.

A servant leader develops this inner motivation through communicating a passion for the glory of God. Jesus spoke of losing our lives ***'for His sake'*** [Mt. 10:39] and of giving up our property and things ***'for His sake'***. [Lk. 18:29] Paul was going to learn how great were the things he was to suffer ***'for Christ's sake'*** [Acts 9:16] and Paul gave up his rights and privileges ***'for the Gospel's sake'***. [1 Cor. 9:23] It is the glory of God (of Jesus, of the Kingdom, of the Gospel) that is the deep motivating factor in our lives.

How do servant leaders inspire motivation? It is by being a living example of someone with a passion for God's glory. They focus on the glory of Jesus – the Cross and the claims of Jesus. They speak much about the accomplishment of the Lord Jesus in His death, resurrection and ascension. May God grant us, by His Spirit, that inner motivation to love and serve Him with all our heart, mind, soul and strength!

- **Servant Leaders develop team spirit**

People usually work much more productively when teamed with other people sharing a common vision and having common values. People need a spiritually rich, accepting and stimulating fellowship. This is what the church should be like. Believers are set in a 'body' to function corporately. A 'body' cares for its members and gives each person an important and essential role.

A servant leader quietly and steadily fosters this spirit of mutual caring, sharing, supporting and inspiring. It involves the team being included in decision making as much as possible. It involves giving lots of feedback on the performance of the team.

- **Servant Leaders foster good relationships**

Man's basic need is to be freed from self-centred patterns of living so that he can love and serve the Living God and love his neighbour as himself. Good interdependent relationships produce **loyalty**. Part of the key to this is helping people to adjust quickly to new situations. They need to understand what is going on and where they fit in. It is important to put people where they can **enjoy** their early experiences of service, learning, training etc. Early adjustment is important.

- **Servant Leaders are good coaches**

They judge the performance of a person without finding fault in the person. Their aim is to help him do better. Coaching is a very personal form of training. Your involvement with your trainee includes:

- Helping him understand his aim, his task and his relationships with others.
- Giving him responsibility and authority and then supporting him.
- Holding him to the highest – always helping him to do better.
- Training him to do your job as well as, or even better than, you!
  [Don't worry about your job! Leaders who can coach others are always in high demand!]

3.6 The Seven Deadly Sins of Leadership

I. **Poor planning – fuzzy goals**. Being unclear and inconsistent.

II. **Empire building**: often a form of protection to prevent people discovering the shortcomings of the leader! Part of this is ignoring the potential in others or using that potential and then throwing the people away – abusing people!

III. **Looking for quick results**. This is the syndrome of 'killing the goose that laid the golden egg'! This also involves no efforts of self-renewal.

IV. **Resistance to change** – often too little too late! Settling for the status quo – trying to keep things as they are. No flexibility – straight-jacketing people with controls.

V. **Lack of commitment** to see things through to the end. Enthusiasm dies! It also involves confusing "means" and "ends". It involves forgetting the 'bottom line'. The 'bottom line' is to bring honour to God.

VI. **Fear of Failure**. This stifles creativity and few decisions are made. It also involves losing the joy of serving.

VII. **Ignorance** – often linked with a false sense of security – thinking everything is fine.

The eighth deadly sin is **smugness**! It blinds you to opportunities!

QUESTIONS TO ASK YOURSELF

1. Have I been challenged with a creative idea in the past two weeks?

2. Do I have a way of measuring our programmes against an agreed set of standards?

3. Are the under forties moving into senior leadership?

4. Is there a sense of satisfaction with all that God has accomplished in the past?

5. Do our leaders all feel they are "on top" of their jobs?

6. Could the leaders all be described as real Bible students?

7. Do most of the leaders think that the primary function of leadership is to lead?

Self-Assessment Relating to Problem Areas

1. Analyse your own leadership work in as much detail as possible.

2. Review your basic aims, goals and objectives:
   - What is producing conflict? Is it the heart of your vision, dreams and goals?
   - Is the conflict due to my personal handling of the work? Do the frustrations come from a feeling of personal inadequacy?

3. Take a frank look at the tensions in the church/team.

4. Analyse problem areas:
   - Am I trying to cover too much ground?
   - Are key areas being covered?
   - Are operations and projects being sufficiently planned?
   - Is there a proper cut off point for personal decisions?
   - Are significant variables getting significant time in assessment?
   - Am I getting enough communication out to others – reports, newsletters etc?
   - Am I putting things off (procrastinating) too much?

5. Review the problem areas
   - What specific, immediate actions should I take?
   - What longer-range action goals should I make?
   - Who should I train to complement me in the areas in which I lack gifting?

Section Four

4.1 The Problems of Leadership

4.1.1 Authority in Leadership

- Its source
- Its use
- Its abuse
- Its delegation

4.1.2 A Brief review of other Common Problems

- The jealousy of others
- Refusal to accept your authority
- Handling those who seek to undermine your authority
- Dealing with those who fail
- The enthronement of “feeling”

4.1.2.1 A general suggestion
4.1.2.2 How to manage problems
4.1.2.3 Causes and cures of disharmony
4.1.2.4 Getting along with others
4.1.2.5 A check list

4.1.3 The Relinquishment of Leadership

4.2 The Perils of Leadership

4.2.1 Leaders are tested at the pinnacle

4.2.2 The peril of pride

4.2.3 The peril of power

4.2.4 The peril of popularity

4.2.5 The warning that leaders are judged with severity

4.3 Pitfalls in Leadership

4.3.1 The use of time

4.3.2 The use of funds

Section Four

The Problems of Leadership

[Useful reading for this session includes 1 Kings 13:1-32; Mt. 8:5-8; Lk. 7:1-10]

It may seem that the practice of leadership in the church is the same as the skill of solving problems quickly. In some ways this is true. It is these problems, and the responsibility on him/her to solve them, that enables the leader to grow in faith and spiritual maturity. It is only when we are faced with the impossible that we cry out for a wisdom and a power that comes from above!

4.1 The Problems of Leadership

The problems faced by a leader seem to be innumerable! I will only cover two in detail. In these we need to give a clear example to others in the church. They are:

- Authority in Leadership
- Relinquishment of Leadership

4.1.1 Authority in Leadership

a) Its Source

In 1 Kings 10:9 we see that the Queen of Sheba understood authority correctly. She said that God had put Solomon on the throne to exercise **delegated authority**. He was there for the fulfilment of God's purposes in other people's lives and to execute justice and righteousness. He was not there for his own benefit! We only exercise delegated authority. We have no inherent authority in our role as leaders or in ourselves. God alone has authority! He is the Only Sovereign. We exercise authority in His name. This means that **we are accountable**. By our example and our teaching we must assert the solemn truth of this **accountability to God** for all in leadership.

In His ministry on earth the Lord Jesus modelled this principle of delegated authority.

John 12:49 ***"I did not speak of My own accord but the Father who sent Me commanded Me what to say and how to say it."***

John 14:31 ***"But the world must learn that I love the Father and that I do exactly what My Father has commanded Me."***

After the resurrection, when His earthly mission was fulfilled, Jesus said, ***"All authority in heaven and on earth has been given to Me"*** [Mt. 28:18]. He is the fountain source of all authority in the universe **now!**

During Jesus' ministry on earth the power centre was assumed to be Rome. Everyone was aware that Rome was the centre of power and authority – Pilate, Caiaphas, the Pharisees and the common people. All knew that their power, their will and their liberty were limited by Rome. It must have been very challenging for Pilate to hear Jesus challenge this assumption [Jn. 19:10] ***"You would have no power over Me if it was not given to you from above*** *(the Father)****"***.

All power is delegated. Its source is God. Pilate was being reminded that he was accountable to God and subject to God. Just as in the Roman Empire. Man today has enthroned himself and assumed that he has the ultimate authority. This means that he recognises no higher authority. This is why we hear statements like: *"No-one – but no-one – is going to tell me what I can or cannot do!"* **But God has not resigned. He is still on the throne!**

b) Its Use

The leader is a person under authority. The Roman centurion clearly understood this principle when he said to Jesus, ***"I also am a man under authority...."*** [Lk. 7:8]. This wasn't humility. Why did this Roman officer come to Jesus? Instinctively he recognised that Jesus had authority in an area where he urgently needed help. He recognised authority because he exercised authority himself. He saw that Jesus acted in an authority not His own. It was delegated to Him from above – ***"For I do not speak of my***

own accord but the Father who sent me commanded me what to say and how to say it." [Jn. 12:49-50]

He was expressing what was a vital force in the chain of command throughout the Roman Empire. He recognised that he was subject to authority and while he remained **under** that authority **he could exercise authority** with all the power of Rome behind him. I am impressed by the respect in which the Roman army held its officers. On the Cross Jesus said, ***"I am thirsty"*** [Jn. 19:28, Mt. 27:48] and a soldier immediately ran and offered a sponge to Jesus. This was the last thing done for Jesus on earth. It happened because a centurion was the one in command over those keeping watch by the Cross [Mt. 27:54]. He was the first to acknowledge that Jesus was truly the Son of God. It seems that centurions were specially chosen for tough assignments. Again in Acts 21:30-32 we see the sense of duty and fairness in the Roman officers protecting Paul as they gave him an impartial hearing. [v. 37-39]

So it is with us! We can only exercise authority over others in the church if we ourselves are under God's authority and direction. We exercise delegated authority on God's behalf for the fulfilment of His purposes in the service of others. Let us look at two people who understood the proper use of authority.

Daniel He exercised immense authority that was delegated to him by the monarch because he was loyal, trustworthy and capable. Daniel demonstrates the great principle of accountability to God. It was this principle that landed him in the lion's den! [Dan. 6:1-5] He was being obedient – see Acts 5:29. Supreme loyalty to God makes a person a target because he/she is no "yes-man", but someone of dependability and tough loyalty to principle.

Peter It was Peter who said, ***"We must obey God rather than man!"*** [Acts 5:29] He was on trial before the Sanhedrin who claimed to be the ultimate authority in all matters of religion. His reply was not the defiant reply of a rebel, but a courageous reply of someone who knows the fear of God. Peter gave us a principle to act as a guide for all who recognise the authority of God as supreme and who are ultimately accountable to God.

In summary, the Biblical concept of authority is:

1. All authority is delegated. Its source is God. Men are under authority.
2. Authority carries equal weight with responsibility. You cannot claim authority and shirk responsibility. No one can impose responsibility without giving authority.
3. Authority makes us responsible for the well-being of others. We are to serve in righteousness, justice and compassion.
4. Enforcing accountability develops responsibility. Failure to be held accountable leads to laxity and irresponsibility.
5. Man is under authority. Each of us is ultimately responsible to God***. "All must stand before the judgement seat of Christ."*** [2 Cor. 5:10]
6. Because a leader knows he is accountable to God, he won't stoop to any abuse of power and he won't be coerced into disobedience to God. He will be loyal and responsible. He won't be stubborn or defiant. He is bound by his devotion to Christ and to His principles of right, truth and justice.
7. Reaction to authority depends on whether an individual sees it as a threat to his security, aims and satisfactions or whether he sees it as a guideline under which he can function without fear and with creative opportunity and job satisfaction.

c) Its Abuse

Sadly we often see the abuse of authority. It sometimes happens through ignorance and lack of training. It may also happen through pride and self-seeking. There is an appalling example of abused authority in 1 Kings 13. The old prophet abuses his office. He lies to the young prophet and causes him to disobey the command of the Lord. Because he was led astray by the plausible touch of authority in the old prophet, a lion kills the young prophet! It is a tragic abuse of authority. Leaders often abuse their authority for their own selfish ends. It is doubtful whether those who seek leadership, even as a delegated position, are qualified for it!

Spiritual leaders never seek positions of authority because they fear the abuse. Spiritual leaders are those who are truly humble before God and who are willing to serve others. Leadership is thrust upon them when it seems an inescapable call of God on their lives. Let us be warned! We are accountable. We must **all** stand before the judgement seat of Christ. It is wise to be accountable to others. Always be in an accountability structure. Authority is a very powerful force. It is a tool that can be used for great good and also for great evil. This is why its misuse is sadly so common.

d) Its Delegation

- **How do you get responsibility and authority?**
  - It can be imposed on you against your will and wishes! This happened to Moses and Jonah. Although it is imposed by God we are still fully obligated and accountable to God.
  - You may be invited by others, but the choice is yours. Once you have accepted, you are obligated and accountable.
  - We create our own authority and responsibility. We see that something needs doing and we start doing it. Most pioneer works of God start this way.
  - Volunteerism is the least favourable way. It is one of the 'games' that believers play! It usually results in people with limited ability being in the wrong positions. Ananias and Sapphira volunteered!

- **Delegation – the key to effective leadership**

  The reason for delegation is that leaders cannot do everything. The responsibility of the leader is to see that things get done – not to do them all himself. If a leader does everything himself he will limit growth. Delegation multiplies effort.

  There are three attitudes to delegation:

  1. Some leaders delegate nothing!

     This has some advantages:

     - ✓ decisions are made quickly
     - ✓ action can be initiated without delay
     - ✓ long discussions are avoided
     - ✓ confidences do not need to be shared
     - ✓ failure is easily covered up

     The motto of these leaders is: If you want a job done, do it yourself!

     There are also disadvantages:

     - ✓ authority is centralised
     - ✓ leadership becomes 'a one-man band'
     - ✓ effectiveness is limited to the ability of the leader
     - ✓ a great deal remains undone because the leader gets involved in detail and trivialities
     - ✓ no-one else learns anything

     This type of leadership should always be very temporary because it will hinder growth and it fails to develop people. Why do leaders do this? It is because they lack confidence in themselves and in others. They fear and distrust others.

  2. Some leaders delegate everything

     This is almost as bad as the first sort of leaders. They are always looking for someone more capable. Again this is motivated by fear of failure (the need of a scapegoat) and laziness.

  3. Some leaders delegate wisely and consistently

     Wisely – to the right person at the right time

Consistently – they don't withdraw the authority on a whim because something is not being done their way!

Delegation is **"exchanging with another a given amount of authority and responsibility for an equal weight of duty and accountability."** If the one who receives the authority then delegates some of it to another person, **he is still responsible to his superior for all the tasks delegated** – i.e. everything under his leadership. Acts 6 gives us a Scriptural example and in the Old Testament we can look at Exodus 18:19-22. Jethro advised Moses, ***"Listen to me, I will give you some advice and may God be with you .... Select capable men from all the people – men who fear God, trustworthy men who hate dishonest gain ... and let them serve as judges for the people.***" It must have been an enormous pressure for Moses to have to judge all the people. He was responsible for the discipline and administration of a camp of around two million people. He was under so much pressure himself that he couldn't discern the need to delegate. But he was humble enough to listen to Jethro and accept his advice.

In the early days of the church the apostles appointed men of good report, filled with the Holy Spirit and wisdom. These men served at tables while the apostles gave themselves to prayer and teaching. There is only one way to relieve mounting pressures that would sidetrack a leader and crush him. It is to delegate some of his duties. We need to remember that responsibility and authority are inseparable. Some people like the authority but do not like the responsibility. Some like to delegate the responsibility but won't part with the authority! **Responsibility and authority must stay together**. Even if we are not under pressure, we should still delegate because this gives to others opportunity to grow and develop. **It drives them to have personal dealings with God and it educates them for future leadership. If we fail to delegate we retard the growth of others.** We also limit the sphere of our own usefulness to God. If we do this, we will become a problem to others. So we must delegate duties with responsibility and authority to act. Inevitably this means the freedom to make mistakes! Delegation is the cure for overwork, overtiredness and overstrain! Remember that tired people always make bad decisions!

Good delegation needs a system of assessment

- ✓ Supervision – how much is right? [See the 4 levels of training in 2]
- ✓ Feedback: Controlled by what you ask for (reports etc.). This has marginal value without verification.
- ✓ Uncontrolled feedback comes without asking and usually contains some raw truth!

Problems with delegation

- ✓ Individuals fail to share **all** the facts with their leader. Information essential to decisions may be missed.
- ✓ Fear of failure may prevent clear sharing.
- ✓ Pride tends to cling on to information.
- ✓ Sometimes there is lack of respect for the leader who has delegated

4.1.2 A Brief Review of Other Common Problems

- **The jealousy of others**

  Jealousy often results in criticism. How can a leader deal with this? David suffered this from Saul. How do you react to criticism? Learn to accept criticism. Thank God for your critics and their remarks. Listen to what they say. Don't show annoyance or defensiveness. Ask God about it. Is there some truth you should take to heart? If it is not true, forget it. If it is valid, thank the person. When someone gets really mad at you, that is the time to **listen hard**. You really need to hear the truth as he sees it. Listen and learn. Jesus was meek. There is nothing like criticism to make us meek. So thank God for criticism. Learn from it. Ask the Holy Spirit to make you meek and lowly of heart.

- **A refusal to recognise the leader's authority**

  'Nobody is going to tell me what to do!' Paul suffered this from the Corinthians. The 'false apostles' caused a rebellion.

- **A deliberate attempt to undermine the authority of the leader**.

  Paul knew this at the hands of the Judaisers.

- **The failure of others**

  How do you deal with failures such as John Mark? ***'You who are spiritual should restore such a one in the spirit of gentleness.'*** [Gal. 6:1]

- **The modern enthronement of 'feeling'** – "I don't **feel** like that today!" "I would **feel** like a hypocrite if I apologised when I don't **feel** sorry, even though I know I should!"

4.1.2.1 A General Suggestion

We must exercise the longsuffering of love and a prayerfulness that leaves all personal issues with God. We must preserve an unseared spirit and a tender and humble heart. How are we to handle a person who has failed in his work and in his conduct? I am assuming that there has been an acceptance by him/her of this failure and, in some cases, disciplinary consequences. I am also assuming, in the case of moral failure, that there has been genuine sorrow and repentance and, where appropriate, restitution. In both cases I would plead for a policy of encouragement and the giving of a second chance. Paul, a great servant leader, made a mistake when he refused to give John Mark a second chance at the beginning of the second missionary journey. Barnabas saw the potential in this young man. Later Paul was gracious enough to recognise the mistake and he grew to appreciate Mark's great gifts.

4.1.2.2. How to manage problems

One way to face a problem is to use the chart below.

FACTS	REACTIONS	ANALYSIS	ACTIONS
What are the **facts** of the problem?	Face the facts and write down your **feelings**.	Analyse both facts and feelings and begin to plan what you will do.	Carry out the plan.

1. Make sure first of all that you have a deep renewed relationship with your Heavenly Father. Problems often cause us to press into our Father's heart.
2. Deepen and renew the fellowship you have with other leaders. You need their honest perspective on the problem.
3. Recognise the worth of the problem-maker.
4. Reassess your own call to ministry and leadership.
5. Begin to exercise the Biblical ***"much patience"*** of 2 Cor. 6:4.
6. Verify if there is a medical condition in either yourself or the problem-maker. Stress often "eats our cookies" – i.e. it removes the joys from life and distorts reality. Often the problem-maker is a "puppet" controlled by outside circumstances.
7. Make sure that during the problem you take physical exercise.
8. Keep loving, caring and serving everyone else.
9. Try to understand why other people misunderstand you.

4.1.2.3. The Causes and Cures of Disharmony

In Mark 7 Jesus says the common causes of disharmony come from within the heart of man – coveting, envy, strife etc. How is the servant leader to deal with these traits? Here are a few points to consider. Most of them have been mentioned elsewhere.

- Set aside daily time with God about this issue.
- Renew in yourself a personal commitment to re-establish broken relationships.
- Examine your own heart for any seeds of disharmony or any areas that need a fresh surrender. Unforgiven, uncleansed sin causes a guilt complex.
- Deep spiritual fellowship with a wise co-worker can uncover spiritual blindness in ourselves.

- Intolerance of others is usually a cover-up for unresolved spiritual problems.
- Write down specifically what you dislike in the other person and in the situation. Take a few days to do this. Pray carefully through your list item by item.
- Do the points that you criticize in the other person reflect your own weaknesses? We tend to criticise in others our own faults.
- Do any things I criticize in the other person represent anything I have done in the past and which is still bothering me?
- Recognise and make a list of all the good qualities in the person who is causing the disharmony – their education, appearance, ability, belief, behaviour, character, past achievements etc. Look for the good. Study your own reactions to these good qualities as if telling Jesus about them.
- Ask yourself to predict what the reactions of the other person would be if your reaction to him/her was worthwhile, edifying and constructive.

How do I react to other people's criticism of me?

This is a cause of disharmony! Learn to accept criticism, receive it graciously and take it up in prayer. Ask God what action you should take. If it is invalid criticism, forget it. Don't let bitterness get a hold of your heart. If it is valid, take time to go to the person and thank them. Avoid defensiveness or hostile reactions. We can learn valuable lessons even from our most severe critics.

What are we to do when we get angry with others?

Ask yourself honestly, "Is this a case of righteous indignation?" Usually it isn't! Our anger is often related to our own satisfaction! Pray daily for the person you are angry with. See it as a cause of disharmony in the light of God's love for each one of us. Write down **the facts** and your thoughts concerning the problem. What is making you angry? Then ask why the person is behaving in such a way. Pray with others about the problem. Finally talk frankly with the person concerned. Approach him/her without blame, censure, condemnation, but with love and understanding.

In all problems pray believingly.

Keep thanking God for His activity in the situation and in the lives of others. Harmony is difficult to achieve where feelings have been hurt. The cure is costly, as we have to humble ourselves. As servant leaders we must never be complacent about friction. Let us train others to face life with all its problems. Where an apology is due make sure, before you apologise, that you have first accepted Christ's forgiveness. If this is not so, you are likely to be proud that you were humble enough to apologise or you will excuse yourself in the course of your apology.

Practice preventive guidance.

The aim is to prevent something happening because of guidance received:

- Constantly through the day draw on God's wisdom for the ability and skills to handle people well.
- Start counselling when the problems are small so that more serious personal problems don't come up. Counselling is more than a technique. Empathy is vital. In your dealings with others:
  - ✓ avoid favourites
  - ✓ avoid projecting your own unsolved problems on to others
  - ✓ be aware of the things that make you upset

Problems are part of life.

They are like tension – too much will get us down and too little will prevent us growing spiritually! The right proportion is essential for growth. Help the other person to understand his or her own assets, gifts and contributions. Each person should have a truthful opinion of self. Self-deprecation is as dangerous as pride and comes from the same source.

When a person cannot cope, avoid blame and condemnation. Recognise the wrong, the mistake, and deal with it constructively. Do not get angry or frustrated. Avoid making premature judgements. Always get to

the facts and realities. Ask questions. Listen as much as possible. Ask questions with a view to getting the person to resolve their own problem. Direct their thoughts through questions such as:

What would happen if everyone were to do this?

Which of the following things annoy you?

Why are you having a difficult time with 'X'?

Draw out the withdrawn person. They may give no trouble, but they often have emotional needs. People have a spiritual nature. Sin is a violation of natural law and sets up a reaction that always demands some action – punishment. If nothing is done, guilt is produced. A guilt complex can cause physical symptoms, ceaseless activity, aggressive behaviour, depression, inept behaviour and withdrawal. Unresolved guilt can keep demanding punishment. It can even refuse to allow you to have a happy day! The subconscious demands suffering to expiate guilt. Even so, this only gives temporary relief! We can only get rid of guilt at the foot of the Cross.

Doctors realise that it is as important to know the kind of man who has an infection as to know the kind of bacteria that are troubling the man! So it is in servant leadership. We tend to focus on the problem (the bacteria). Often this is not the real cause of the problem. We need to focus on the person. Your people carry their problems with them wherever they go. These unresolved problems get translated into administrative difficulties.

Many of these administrative problems are going to be related to how a person reacts to authority. An undisciplined person will have difficulties in relationships however qualified he/she may be in other areas. So the effectiveness of your leadership is largely dependant on your ability to change the behaviour of your followers! Behaviour is a total expression of our being. Toothache can affect our whole physical well being. The same is true of behavioural defects. Study the behaviour patterns and impulses of your followers.

4.1.2.4. Getting along with others

- **If your mind is saturated with Scripture**, it will be much easier to get along with others. In Jesus prayer in John 17:17 we read, ***"Sanctify them by the truth, Your word is truth."***

  Col. 3:15-16 says, ***"Let the Word of God dwell in you richly."*** If this is the case, God's Word will:
  - Cleanse our minds and hearts
  - Allow the Holy Spirit to fill us
  - Give us the peace that Jesus promises – not in the absence of problems but in their midst

- **If you have taken Romans 12:2 seriously**, it will be much easier to get along with others.
  - Present your bodies as a living sacrifice
  - Don't be 'squeezed into the mould' of this world
  - Be transformed by the renewing of your mind

  As we meditate on such a Scripture we gain understanding through the Holy Spirit and we are eager to obey.

- **Be filled with the Spirit.** As God's Spirit fills us and reveals the truth of His Word to us, we will find that we complement one another.

- **The New Testament is a goldmine of the principles of right living**. Memorize as many key verses as you can. Here are a few examples:
  - I Corinthians 13
  - 1 Peter 1:5-7
  - James 1
  - 2 Timothy 3:16-17

- **The challenge to us is to become what we are**! [1 Cor. 5:7] We live by faith and not by sight! Because of what Jesus has done for us, we have a new status in Him. The above Scriptures, and many more, show us clearly how to reject what is bad and hindering us in our new life in Christ and how to grow in all the good qualities that God is building into our lives.

It is as we grow in godliness that we will make real progress in getting along with others and in helping them to get along with their leaders and fellow believers.

4.1.2.5 A Check List of Problems

- **Management Problems**
  - Has the person been given a job they are not ready to do – i.e. they are currently incompetent?
  - Is the root of the problem poor/inadequate communication between the leader and his people?
  - Is the problem due to poor organisation and inadequate delegation of responsibility?
  - Is the problem due to overloaded and tired leadership?
  - Is the problem due to people holding jobs for too long?
- **Personality Problems**
  - Is there a conflict in ideals or in personalities leading to a hesitancy to give and take?
  - Is there a non-recognition of variety and cultural differences in the body of Christ?
  - Is there a refusal to see the other person's viewpoint – i.e. narrow-mindedness?
  - Is there a martyr complex? This is where one person feels he is doing all the work and suffering for it.
- **Spiritual Problems**
  - Is there a lack of knowledge of Biblical principles?
  - Is there an inadequate spiritual home life?
  - Is there a lack of faithfulness and sense of responsibility?
  - Are there wrong motives and is there a lost vision?
  - Is there disunity among the people?
  - Is there general carnality resulting in jealousy?
  - Are God's people under special demonic attack?
  - Have people lost their love for each other and become filled with selfish aspirations?
  - Are people misunderstanding the Biblical principles of separation and becoming exclusive?
- **Psychological or Educational Problems**
  - Is there a refusal to recognise authority?
  - Is there an ignorance of the normal way people react with each other in human relationships?
  - Is there a fear of the unknown – a refusal to change?
  - Is there dictatorial, totalitarian leadership?

4.1.3 The Relinquishment of Leadership

This is a problem that comes up from time to time in the life of the church. It has happened several times to me! It is a problem that will confront us all. Those who stay on in leadership too long have usually plateaued! They can no longer move forward. It is easy to understand why this might happen in Christian leadership. The Work of the Lord is their all-absorbing interest in life. We need to beware. A 'patriarch' figure acts as an unconscious but powerful brake on necessary changes.

Examples of those who had to relinquish leadership

Moses and Elijah [Numbers 27 and 1 Kings 19:15-20]

When was Moses' greatest hour – on Sinai perhaps? When was Elijah's greatest hour – on Carmel? If we could ask them, I think both would say that their moment of greatest joy came when they both stood on the Mount of Transfiguration and beheld the Lord Jesus in all His glory!

They each had to bow to the sovereign will of God and appoint their earthly successors – Joshua and Elisha. In both cases there was no self-pity and no self-justification. They were not taken up with regrets. Each gave himself fully to the task of training his successor. **It may be that they were allowed to see the Glory of God on the Mount of Transfiguration because they did submit willingly and meekly to the sovereign will of God. This submission showed clearly that their greatest desire was indeed the glory of God**.

So let us follow these great examples of surrender to God's choice and God's government. Our only thought must be for the Glory of God. Our only concern must be for the carrying forward of His purposes and the well being of His people.

When Jesus came forward to take His place, John the Baptist said***, "This joy of mine has been made full!"*** [Jn. 3:29] Will we experience this same joy when others take over from us? When our time comes to hand over authority and leadership, let us be sure to recognise it! Let us accept meekly the situation when the period of our effective leadership is over. We must not harbour feelings of being rejected and unwanted. As we move on gratefully and gracefully all our brothers and sisters will be blessed. It can be a great blessing to all (especially to our successor) if the way we leave is positive and gracious.

4.2 The Perils of Leadership

4.2.1 Tested at the Pinnacle

A leader is tested at the pinnacle. This is a place of visibility and exposure. During His testing by the Devil, Jesus was taken to the pinnacle of the temple. A leader is in a place of high vulnerability. The nature of his task exposes him to great temptation. One area that is often attacked is the area of trust. **Mutual trust between the leader and those he seeks to serve is essential. This is why it is always attacked!**

A leader can't **require** people to trust him. Even though he is entitled to the trust of his people, this trust must be **earned**. Trust always remains very fragile. The gains of a year can be lost in a moment! But without trust it is impossible to lead because no one will follow you! You can't drive or drag others! You can't lead them unless there is a mutual trust. Trust is like a bank. You deposit trust in small amounts but the withdrawals are always huge! So it is very easy to become bankrupt! There are three perils we must be especially aware of – **pride, power and popularity**. These will always bankrupt you.

4.2.2 The Peril of Pride

Leadership has an obvious capacity for the development of power and pride. The pages of Scripture are full of warnings about this problem. We have the remarkable story of King Uzziah in 2 Chron. 26:8 ***"As long as he sought the Lord, God made him to prosper."*** But the story has a sad ending in verse 15 where we read, ***"He was marvellously helped until he was strong."*** And that was the beginning of the end! He could not handle power. Pride filled his heart and he was struck down with leprosy.

In 3 John 9 we read about Diotrephes. John says, ***"I wrote something to the church, but Diotrephes, who loves to be first among them, does not accept what we say."*** Pride is self-seeking in our ministry. It is coming to be ministered to instead of to minister to others and give ourselves. Pride and self-seeking cause envy in other leaders. They also cause the suppression of those who might, in time, take our place. As in 3 John, it causes an unwillingness to submit to the judgement of others. It causes impatience with committees, dislike of criticism and many other negative things. **Is our leadership self-serving or self-sacrificing**?

It is interesting in Scripture how often spiritual power is related to human weakness.

Is. 40:29 ***"He gives power to the faint."***

2 Cor. 12:9 ***"My power is made perfect in weakness."***

In the remarkable heroes list in Hebrews we read [11:34] ***"Out of weakness they were made strong."***

4.2.3 The Peril of Power

Too often we see the exercise of power and control in the spirit of "lordship". We see in the church a spirit that is no different from the spirit found in modern management and politics! One leader wrote:

> "Power is a strange thing. Those who wield it are in constant danger. It affects not only those who are ruled, but the ruler himself. Several years ago I took a personal vow that if and when I found myself taking any pride in power, I would renounce it immediately."

Too often we see the exercise of power in the same spirit as the world. The command of Jesus is very clear, ***"It must not be so among you!"*** [Mt. 20:26] Have you renounced the passion to control everyone and everything? Have you renounced any power of your own and do you truly seek the mind of Christ in all things?

If you have not already discovered it, you will soon find out that, as you create in yourself a sense of power, you become more and more a practical atheist! When I become conscious of the possession of any power, I begin to think of myself as **a cause** rather than an effect. I find that I can originate projects and programmes. I can create enthusiasm and stir up human hearts. I can earn applause. I recognise myself as a power and so I begin to think of myself as a creator – a cause. Soon I ignore all other causes! I become an atheist and leave God out completely! I am the king's servant but I have come to see myself as the king! How foolish I am! This is the peril of power.

4.2.4 The Peril of Popularity

Another subtle danger is the desire for recognition. Nothing will undermine the trust of a leader more quickly that his desire for popularity. This shows itself in favouritism and in many other ways. Like Jesus [Phil. 2:7] the leader must ***"make himself nothing"***. His one concern must be to please God. He can leave his reputation in God's hands! His concern is to give glory and praise to the Lord Jesus.

Paul wrote to Timothy, ***"Keep these instructions without partiality and do nothing out of favouritism."*** [1 Tim. 5:21] James said, ***"The wisdom that comes from heaven is impartial."*** [Jas. 3:17] It is essential that every leader is strictly impartial.

There are two tests by which we can discover if we have succumbed to these perils:

- The test of precedence – How do we react when another is selected for the position we coveted?
- The test of criticism – How do we react when criticised by our rivals and even by our friends? Does such criticism arouse hostility and resentment in our hearts?

So often the combination of power, pride and popularity leads to **an attitude of possessiveness** in which your work becomes an idol and people matter little!

4.2.5 The warning that leaders are judged with severity

God deals more severely with the sins of a leader than with the sins of others. The greater the leader, the stricter will be the standard by which he is judged! This is also a fact in law – the greater the trust placed in a person, the greater the guilt if he betrays that trust and the greater will be his punishment.

Paul had no illusions about this. He speaks about his fear of being laid aside in 1 Cor. 9:26, 27 ***"I do not run like a man running aimlessly, I do not fight like a man beating the air. I beat my body and make it my slave so that after I have preached to others, I, myself, will not be disqualified for the prize."***

Samson is a warning that spiritual power and leadership are not automatically retained. There is a continual price of discipline and dependence. Samson toyed with the secret of power and authority in his leadership. He never mastered his passions. His was a classic case of presumption. He paid heavily for his sin. He crashed in ruins. ***"He didn't know that the Lord had departed from him."*** [Judges 16:20]

Why are leaders judged more severely? The responsibility of his role keeps a leader before the eyes of all. He is on the pinnacle. God's honour is involved in all his actions and so his character and conduct are of vital importance.

Two warning examples:

- ✓ The Young Prophet in 1 Kings 13

He is from the Southern Kingdom. He scorns the hospitality of the king, ***"Even if you were to give me half your possessions I would not go with you, nor would I eat bread or water here."*** This is a real victory! Still he is vulnerable to temptation. The next invitation from the old prophet sounds very plausible. He succumbs. The roaring lion kills him. The judgement of God comes! We need to remember that at the height of leadership we are exposed to great peril!

- ✓ Moses rejection from the privilege of leading God's people into the Land of Promise because of the sin at Meribah in Numbers 20:12 and Deuteronomy 32:51 and 33:8

This sin brought about the end of Moses leadership. It must have been a miserable day for Moses. But there was no self-pity! Moses knew his God! He bowed his head in meekness and accepted the judgement of God. He knew that God could only be just. Like Job before him, he could say, ***"Though He*** (God) ***kills me, yet will I trust Him!"*** [Job 13:15] **God never forsook Moses**. With His own hand he buried "My servant Moses" and then brought him, with Elijah, to stand on the Mount of Transfiguration in the Land of Promise. God did more than Moses could have believed possible in his hour of anguish and loss!

Were God's dealings with His servants severe? Ananias and Sapphira [Acts 5:1-6] or Achan [Joshua 7:16-26] might have deserved swift punishment – but the young prophet? Moses? **We need to remember that these things are written for our learning.** We have been warned, ***"From everyone who has been given much, much will be required."*** [Lk. 12:48]

Let us remember the Cross and thank God that, for our sakes, He did not spare His Own Son – or who could stand before Him? Let us also be warned! Great opportunities, great gifts, abilities and trust carry with them **awe-full obligations**. We lead under God's authority. We act in His name. Any disobedience, defiance or disregard of God's expressed commands must meet with His severest judgement! What God tolerates in the young or immature believer He will judge severely in leaders. That which God judges lightly in new believers, He will judge very strictly in any to whom He has entrusted leadership in His church. This is why James 3:1 says, ***"Not many of you should presume to be teachers my brothers, because you know that we who teach will be judged more strictly."*** Would we want God to act in any other way? Speaking of God we read in Habakkuk, ***"Your eyes are too pure to look on evil. You cannot tolerate wrong"*** [Hab. 1:13]

God's severity with sin expresses His holiness. Let us always remember with holy reverence that there can be no spiritual power without purity and the judgement of God must quite rightly deal with the sin of the leader!

4.3 The Pitfalls in Leadership

4.3.1 The Use of Time

The Bible doesn't have a great deal to say about the stewardship of time. The Bible focuses on **people** rather than time. As people are transformed by the power of God they will harness time wisely. So the emphasis is on character and wholeness. This is the "cause". The effect will be an efficient, effective use of time.

Time is irreplaceable. It has no substitute. Time is essential for everything we do, think and plan. We must learn to value time and use it effectively. We are either time-wasters or time-users! Jesus taught that there was **enough time** each day to do all God's will. ***"Are there not twelve hours in a day?"*** [Jn. 11:9] This suggests a quiet steady confidence in the Father's provision of time, strength and wisdom to do all the Father wants us to do. At the end of His ministry Jesus was confident that He had completed **all** the tasks the Father had asked Him to do. I believe there is enough time in every day to do graciously **everything**

God wants us to do. There is probably not enough time to do all that **we** want to do! Certainly there won't be enough time to do all the things others want us to do!

Our problem is not really lack of time but rather discerning **priorities** and having the spiritual disciplines to carry out God's priorities. Jesus began His ministry with almost six weeks of prayer and fasting. **During** His ministry we often see Jesus at prayer. The spiritual disciplines of prayer, fasting and feeding on God's Word are difficult. Difficult tasks nearly always sink to the bottom of the list of things we have to do – i.e. we procrastinate!

PRINCIPLE ONE : PUT A HIGH PRIORITY ON MAINTAINING YOUR SPIRITUAL LIFE

How are you doing in this area? Are you so busy **doing** that you have no time to **think**? Are you so busy **teaching** that you have no time to **learn**? Are you so busy **giving** that you have no time to **get**? Many servant leaders are rushing about problem solving, preaching, teaching and attending meetings. They scarcely leave time to keep their spiritual lives alive. There is hardly any time to read the Bible or anything else. Is it any wonder that our lives and work are so superficial? Is it any wonder that the dark shadow of fear is so often looming over us and we often have pain in our hearts?

PRINCIPLE TWO : DON'T UNDERVALUE OR OVERVALUE YOUR TIME

There's a sense in which the stewardship of time is like the stewardship of money. It is possible to become neurotic in overvaluing money so that every small expenditure is a crisis! Some people have this problem with time. They are nervous and tense unless they are busy. Every interruption increases their blood pressure. Every minute lost causes inner frustration and turmoil.

But there are many at the other end of the spectrum. They are **time wasters**. Servant leaders need to hold these two pressures in tension – like a guitar string (too much and it snaps – too little and it sounds horrible!).

How can you break the subtle hold of being time-controlled in your life? Learn to give it away! If we have difficulty giving it away, it is a sure sign that it is controlling us rather than us controlling it! Time is a resource to be controlled. It is not something that should control us. If you want to steward your time wisely, try gladly giving some of it away!

PRINCIPLE THREE : BE BALANCED IN YOUR USE OF TIME

In Ezekiel chapter one and Revelation chapter four there is a description of the four living creatures that surround the throne of God. Who they are and what they represent remains somewhat of a mystery. To some extent they represent the creatorial order in all its perfection, unspoilt by sin. The living creatures have four faces (or facets) – a lion's face, an ox's face, a man's face and an eagle's face. The ox is a beast of burden. It pulls things. It is a serving animal. The eagle rises up to the heavens and soars on the thermals in the heights. A lion reminds us of exercising authority and control. Man is made in the image of God and is capable of having spiritual and other sorts of relationships. In finding a balance in the use of time we need to build all four faces into our lives:

- **An ox face:** This represents being a servant leader – bearing the load – pulling the plough – coming under the yoke. This 'face' is our work as leaders in service to others.
- **An eagle face:** We need to make time to ascend into the heavenlies in worship, praise and adoration. We need to soar on the thermals of the Spirit.
- **A lion face:** This is where we exercise authority and rule. This is another aspect of our leadership.
- **A human face:** We must give time to meaningful relationships with spouse, children, family and friends. Jesus had time for weddings and for feasting with friends.

Ask yourself some questions:

1. Do I work hard but have no time for relationships?
2. Have I assigned enough time to 'be an eagle'?
3. Am I doing a good enough job of balancing time so that there is a good balance between 'ox-time' and 'lion-time'?
4. Do I have a human face or am I more like a cyborg (looking like a human face but the face comes off to reveal a machine)? Am I merely pushing paper and projects, but have no time for a human face?

PRINCIPLE FOUR : LEARNING TO INJECT TIME WITH ETERNITY (Learning to slow down)

We are eternal and there should be a timeless quality pervading our lives. We 'carry eternity in our hearts'. This means that we should press meaning and purpose into all that we do. The tragedy of living life in the fast lane is that the hedgerows become a blur and we fail to see what is closest to us. We rush about. We bolt our food. Years slip by and we never appreciate the small things – the flowers, the birds and other small beautiful things.

Most of us are on too many committees and attend too many meetings. In this way we dissipate our energy and weaken our effort. There is a danger of trying to teach what we do not know. We are trying to lead when we should be learning to follow. The result is fatigue, disappointment and burnout.

Don't be stampeded out of your inheritance in life! Slow down! If you do not, you will be old and cynical by the age of forty! Refuse to be a bit of putty moulded by the fingers of a mechanistic age. Believe in eternal values and eternal truths. Find out what are the "big things" in life. Follow them. Drop the rest!

PRINCIPLE FIVE : STAY WITHIN YOUR OWN LIMITS

There is nothing shameful in having a life crammed with activity. At some times in His ministry Jesus didn't even have enough time to eat. But he was certainly not a workaholic.

- **We must know our limits and stay within them.**

  Some people can work effectively on 100 hours of work per week. Others would have a heart attack or mental meltdown if they tried to do this. Learn to pace yourself so that you can maintain effectiveness. Don't cut back on sleep, relaxation, food etc. for long. Wisdom is staying within your limits.

- **If you borrow time, you must pay it back**

  To meet deadlines you might have to get up early or work late. You might have to cut back on family time. This is inevitable from time to time. We should not feel guilty about it. If you borrow time in a crisis, you must pay it back when the crisis is over. Don't let the abnormal become normal!

- **As you get busier – set aside more time for prayer**

  Beware of the barrenness of a busy life!

- **Get to know your own personal rhythms in life**

  Some tasks are better accomplished at certain times. The morning is usually our most creative time. If this is so, schedule your mornings for creative projects and your afternoons can be best spent on 'people time'. If you have a low performance time between 2-4 pm, schedule routine tasks then.

PRINCIPLE SIX : REMEMBER TO LIVE IN THE PRESENT

Creation unfolded itself one day at a time! Man was created on the sixth 'day' only to find that his first full day was a day off! Be sure that you learn to live one day at a time. Jesus said, ***"Don't be anxious about tomorrow."*** [Mt. 6:34] Often tomorrow can rob you of the joy of living today. Yesterday is irretrievable! Put sin under the blood of Jesus and live today!

PRINCIPLE SEVEN : ANALYSE YOUR USE OF TIME

Here are some questions to ask yourself:

1. What should I be doing with my time?
2. What am I called to do and what am I gifted and equipped to do?
3. What am I actually doing with my time?
4. What steps can I take to move from what I am doing to what I should be doing?

- **From time to time keep a log of your time**. Ask yourself:
  1. Where did the time go?
  2. How was it used?
  3. What is taking up the unproductive time?
- **Learn to block out time through diary planning**
  1. Consolidate chunks of time for priority work.
  2. Family time can also be guarded by blocking it out in the diary.
  3. Block at least one day a month to be with God – to withdraw, read, pray, reflect, evaluate and work on long-term planning. This is time for an **inner** Sabbath.
- **Creative and wise use of time will often mean doing more than one thing at a time.**
- **Avoid "black holes"**

  There are some people who seem to have an endless capacity to suck out of us all our time and energy! It is often the case that a person may be such a "black hole" for me, but not necessarily for another person. We must not confuse a "black hole" with a person who is in real need because of genuine emotional damage. Of course we must be ready to give time to help such people.

  There are ways to distinguish between a "black hole" and a person in genuine need. One way is to ask the person to help **you** with something. A genuinely needy person will usually be only too glad to help, whereas a "black hole" won't be willing to help. If you find yourself with a "black hole" just let them know at the start that you only have a few minutes available and then excuse yourself.
- **Concentrate on giving people quality time**

  Give people your full attention. Jesus didn't have much time with people. But the time He did spend with people left a lasting impact on all He spoke to. We live in times of increasing social disintegration. There are so many wounded, lonely and needy people everywhere. They are looking for someone they can go to knowing they will be welcomed and listened to. The purpose of solving the problems of 'time pressure' is not to increase your own personal comfort zone but to create more of a zone where you can comfort others.

Every servant leader needs to keep an eye on time!

Investigate your use of time

Eliminate non-essential demands on your time

Concentrate on God's priorities

4.3.2 The Use of Funds

Servant leaders need to know the Biblical principles governing the stewardship of money. I am not talking about bookkeeping. Many people, especially unbelievers, think that money problems go back to one fact only: they do not have enough money and if they only had enough their problems would be over.

God has taken us into partnership with Himself. He has appointed us as stewards of His church. Money is to be used for the benefit of its owner – Jesus Christ – and not for our benefit. It is to be used for the glory of God. This is true not only of money, but of all that we own – clothes, home, car, bicycle etc.

We are responsible to Him for:

- **Money given to us for personal use and for the use of our family**

In the story Jesus told in Lk. 16:11-13 we read, ***"If you have not been trustworthy in handling worldly wealth, who will trust you with true riches? If you have not been trustworthy with someone else's property, who will give you property of your own? No servant 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!"***

So, how you handle your own money in your family indicates whether you can be trusted with spiritual things. So servant leaders must demonstrate faithful honesty in their "personal family money". Learn to account for it. Learn to budget. Learn to balance your expenses with your income. Know where the pennies go. Stop all waste. Learn to give. Learn to tithe. Tithers become good money managers.

- **Money entrusted to us in our role as leaders to spend on behalf of the church.**

Do you account faithfully for all such money? Do you avoid careless, extravagant spending? It is interesting to send two leaders to the same conference and ask them to give an account of their expenses. The two accounts will often differ widely! How is this so? One is frugal and wise with the Lord's money and the other wastes it in extravagant living!

In the stewardship of money, nothing will test our spiritual maturity more than:

- **Our attitude to money**: is it mine or God's? Either God or money is ruling! You can't serve both!
- **Our use of money**: Do you budget? A budget gives a spending plan and brings discipline and control.
- **Our accounting for money spent**: Where does the money go? Every penny must be in a category. Analyse your spending habits by keeping accounts. Control your spending habits by making a budget.

Some General Points

1. Don't get into debt

Sadly, debt is a way of life for many people. In the world, many try to get us into debt and keep us there. **This is bondage!** We read in Rom. 13:8, ***"Let no debt remain outstanding except the debt to love one another"***. Are you in debt? Repay it as soon as possible. Make an arrangement to pay a stated amount regularly at stated times. Do you need help? It is not God's will for you to be in debt. A servant leader must demonstrate a debt-free life. Debt will disable you and disqualify you for the work of God. Analyse your expenditure, budget carefully and see that you never go into debt. Go without, go hungry, but don't go into debt! It's wrong, it's ungodly and it's a snare of the devil.

2. Carefully think through your expenses vs your probable income.

Prioritise spending. **Learn** to budget. Ask yourself the question, **"Will this honour God?"** Remember Haggai 1:6,

"Now this is what the Lord Almighty says, 'Give careful thought to your ways. You have planted much, but have harvested little. You eat but never have enough. You drink but never have your fill. You put on clothes, but are not warm. You earn wages only to put them in a purse with holes in it.' "

3. Teach and practice regular giving.

You need to set priorities in your spending. Paul told Timothy***, "Command those who are rich in this present world not to be arrogant nor to put their hope on wealth, but to put their hope in God. Command them to do good, to be rich in good deeds and to be generous and willing to share."*** [1 Tim. 6:17-18] If you have money, beware of pride and self-satisfaction. Do good with your money and share it with others.

Tithing is an Old Testament rule, but it gives us a new covenant guideline and helps us in money management. The purpose it to remind ourselves that all our money is God's.

In Mal. 3:10 God says, ***"Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this, says the Lord Almighty, and see if I will not throw open the flood-gates of heaven and pour out so much blessing that you will not have enough room for it."***

4. Have a system of budgeting and accounting.

How should you budget? For a family it should be weekly and monthly. For a church it should be annually. It helps to get a standardised budget form. A budget translates principles and policies into financial terms. It helps to focus on priorities.

How should you keep accounts? If you are handling a lot of money take a simple course in bookkeeping. If this is not possible ask the help of a senior leader. Be diligent. Learn and be faithful. Make accounting a habit. Collect receipts. Always remember that it is God's money. Get a small book. On one page write down all you receive and on the facing page write down the cash spent and the name of the item. Balance your book weekly.

5. Remember that in fund-raising money flows where there is confidence.

This is true in business as well as in Christian organisations. Money rapidly dries up where there is no confidence. How do you build confidence in the area of money?

- Openness and honesty
- Careful budgeting and accounting
- Making sure that money received is **only** spent for the purpose for which it was given
- Not spending more than is strictly necessary
- Being diligent in giving donors good and frequent reports

There is no good servant leadership without good stewardship. Be very careful to be faithful in the area of money. If you are not good at bookkeeping and finances, ask God to provide you with a qualified and faithful accountant.

6. Have faith in God – Mark 11:22

It is worth reading the context of the above verse. Paul said, ***"And my God will meet all your needs according to His glorious riches in Christ Jesus."*** Paul was thanking the Philippian church for sending a gift to him when he was in prison in Rome in about A.D. 61. He says in Phil. 4:14-19, ***"Yet it was good of you to share my troubles ... not one church shared with me in the matter of giving and sharing except you only.....You sent to me again and again when I was in need. Not that I am looking for a gift, but I am looking for what may be credited to your account. I am amply supplied ... and my God will meet all your needs according to His glorious riches in Christ Jesus."***

So servant leaders are good stewards. Teach the principles of stewardship to those under your leadership.

Section Five

5.1 The Price of Leadership

5.1.1 Discipline

- The discipline of the Father
- Self-discipline

5.1.2 Pressure

5.1.3 Sacrifice

5.2 Power and Anointing for Leadership

5.2.1 The Effects of Spiritual Power

- The power of effective speaking
- Boldness to testify
- Effectiveness in the ordinary things of life – especially communication
- Effectiveness in carrying out the task of leadership
- The ability to meet and overcome Satan's power
- The ability to discern spirits

5.2.2 The Enduement of Power and the Centrality of the Cross

5.3 Summary of Servant Leadership

Section Five

The Price and Power of Leadership

[Useful reading includes Luke 9:32, 24 and Luke 14:25-33]

5.1 The Price of Leadership

Do you remember God's advice to Baruch, Jeremiah's secretary? ***"Should you then seek great things for yourself? Seek them not!"*** [Jer. 45:5] Do you want to get personal advantage through Christian ministry? If so, there is no place for you in Christian leadership.

There are no short cuts to effective servant leadership. Paul says, ***"If you are a leader, exert yourself to lead."*** [Rom. 12:8]. There will be a price to pay in great personal cost and self-sacrifice so that you are a constant example to those you serve. Paul frequently used the word *"agonia"* when speaking of his work. It is variously translated – conflict, fight, labour, race, strife. *"Agonia"* is the price of servant leadership!

The price of leadership is not won by promotion up the leadership ladder in the church. It is won by many tears, many confessions of sin, much humbling and much heart searching. Self-surrender must be a constant factor in the life of a leader as well as the courageous sacrifice of every idol. A leader must be bold and uncomplaining. He must embrace the cross without the faintest shadow of compromise. The price of leadership is not gained through seeking great things for ourselves. It is gained by deliberately counting as "loss" those things that were once "gain" to us. We must count them a total loss for the sake of Christ – Phil. 3:7-11. This is the great price that must be paid by a Christian leader for real spiritual power and authority.

We will look at three areas that must be faced as we contemplate this price.

- **Discipline**
- **Pressure**
- **Sacrifice**

5.1.1 Discipline

This has been defined as training – especially the kind that produces:

- ✓ self-control
- ✓ orderliness
- ✓ obedience
- ✓ a capacity to co-operate with others

The leader is subject to two forms of discipline:

- ♦ **The discipline of the Father**

In Prov. 3:11, 12 we read, ***"Do not despise the Lord's discipline and do not resent His rebuke. The Lord disciplines those He loves...."***

The discipline of the Father is the privilege of sonship! [Heb. 12:5-12]

The Father disciplines us. This is not voluntary! In v.5 we are told not to ***"make light of the Lord's discipline".*** We are also told we ***"should not lose heart".*** The loving direction of our omnipotent Father is present in the ''ordinary'' course of events and circumstances of our lives as we live day by day. Not all of life is frustrating and disappointing – although it may feel like that some days! Our Father works through all circumstances and conditions – blessings and buffetings – triumphs and trials – for our good. [Rom. 8:28]

Think about Joseph. Early in his life he was given a vision that God was going to use him. Pride probably filled his heart. Then came God's discipline. His brothers betrayed him. He was sold as a slave. Potiphar's wife betrayed him. The butler forgot him! [Gen. 40] Yet there was no bitterness in Joseph's heart. How do we know this? When the butler and the baker spent a few days in prison, Joseph asked

them why they were discouraged. They replied that each of them had had a vision. If Joseph was bitter he would surely have replied, "Visions are rubbish!' But he never let his vision or his trust in God die. He says, ***"Interpretations belong to God."***

The circumstances of life are like a grindstone. It can grind a person down or it can polish them up! It depends on what they are made of! We are children of the Father and His purpose is to polish us up! Joseph was polished by his experiences and prepared by God for high office.

The Father disciplined Moses through his forty years in the desert looking after sheep. The disciplines of the Father are often directed to the whole issue of **pride** and **self-sufficiency**. Every kind of status seeking in the church will provoke the Father's discipline. Are you in the church to get to the top? Is your goal to gain recognition? If yes, Satan is inspiring it and you will come under the discipline of the Father. Unless we are free from this pride in our hearts, we will bring pollution into the work of God. So the Father "punishes" everyone He accepts as a son. [Heb. 12:6] This is so that we will totally get rid of all this sort of garbage in our lives. Servant leadership means that we are happy sweeping floors if that is what Jesus wants and if sweeping floors is going to glorify Him.

There are three sorts of discipline of the Father:

- physical hardship
- the issue of your career
- the issue of marriage

The Father may say, "No" or "Wait" and we find it hard. But the disciplines of the Father really do bear fruit in our lives and in the ministries to which He has called us as leaders.

Here are two examples that are **not** from the Bible:

- **Dr. Paul Yonggi Cho** started his ministry in the 50s in a tent. Early in his ministry he went one night and measured the largest church building in Seoul. On his return home that night he prayed. "Oh Lord, I want a church bigger than that!" He was then sick for the next ten years! He ran the church from his bed and he knew that he was under the discipline of the Father.

- **Dr. David Livingstone** was an early preacher of the Gospel in central Africa – around 1850. He was born into a very poor family in Scotland. He had six brothers and sisters and the whole family lived in a one-roomed house. At ten years old he had to leave school to go and work in a very hot and humid cotton mill. He started at 5.30 am and worked until 6.30 pm with half an hour for breakfast and one hour for lunch. At home he studied for his secondary school exams without a teacher and by candlelight. He passed the exams and finally went to medical school in Edinburgh. Then he went to central Africa as a pioneer preacher of the Gospel. He discovered that the cotton mills had been excellent preparation for hot and humid Africa! In Africa he started work at 5.30 am and worked till sundown. In the evenings he studied local languages without a teacher and did Bible translations. He realised **later** that the hardships of his childhood – as a discipline of the Father – were really excellent training for his future ministry.

So receive the Father's discipline. It is for your training. Don't lose heart or become bitter, cynical or filled with unbelief. Hard events can be productive or they can be wasted. ***"Submit to the Father of our spirits and live!"*** [Heb. 12:9]

A little boy was forced by his father to lie on his bed as a punishment. He said to his father, *"I may be lying on my bed, but inside I am standing up!"* Obedience is not submission! We submit out of a deep respect and love for Our Father and His knowledge of our future and us.

- **Self-discipline**
  In Lk. 9:23 we read, ***"If anyone would come after Me, he must deny himself and take up his cross daily and follow Me."***

We are called to "share in God's holiness". This is the purpose of self-discipline. In Christian leadership a high dropout rate is usually caused by a lack of self-discipline.

Self-discipline is:

- The key to effective, helpful and satisfying ministry
- A life-long purpose. It must be unflinching in the face of self-indulgence. It must not allow any rival to the Lord Jesus.

Self-discipline prepares you for a life of victory over temptation and sin. There is victory over sin in the life of the servant leader. This victory is ours as we remain "in Christ". We need to hold on to the fact that sin in our lives isn't inevitable. God is training us to be victors over sin. As the Holy Spirit controls and remoulds us, He breaks the claim of sin and death to rule in our lives. He stops its activity in our lives and substitutes the fruit of the Spirit.

But we are tempted to sin. It is really a temptation to put self back in the centre of our being – to relax Christ's rule in our hearts. We are tempted to put material, physical attractions before spiritual values. 1 Peter 1:6-7 says that we should have a **positive** attitude towards temptations and trials because they give us the ability to conquer for the praise and honour and glory of Jesus.

There are three points to note:

1) **The intensity of the temptation is limited to our capacity to cope** [1 Cor. 10:13]. Our Father is the judge of what we can stand. He knows us better than we know ourselves and we can stand all that He allows.
2) **Our Father provides a way out** – not from the experience or from future trials – that would be escapism. But He provides enough help in the trial to enable us to endure triumphantly. It is **in the problems** that we triumph. It is not through being taken out of them, but by living through them in joy and peace.
3) **Jesus is with us to help by His Spirit**. He will support and comfort us. We can depend on Him.

   "(Jesus) Himself suffered when He was tempted. He is able to help those who are being tempted." [Heb. 2:18]

So rejoice when you are being pressured by problems, trials and temptations. Endure them without fainting or complaining at God's ways***.***

Be strong; fight the good fight; wrestle and watch and pray; resist; stand your ground!

These are the exhortations of Scripture. All this is intended to develop 'spiritual muscles'. The leader cannot lead a life of quiet passivity. Passivity is probably the greatest sin for a leader. Leadership involves the active engagement of our whole being against the world, the flesh and the devil. Here are five simple tips for disciplined living:

- **Live today**. Live one day at a time. Begin every day with God.
- **Make wise use of your time**. Use all the fragments of time.
- **Remember your body is the temple of the Holy Spirit**. Care for it, but don't pamper it or let it control you.
- **Maintain an uncompromising resistance to bad habits** and "little" sins.
- **See difficulties, problems and trials as sent from God**. Welcome them with joy. Never ask, "Why?' Rather ask, "What does God want me to learn?"

Disciplined by the Holy Spirit in daily life and duty, we will continue on through the pressures and problems. This is the road down which God will take us as servant leaders. Our influence for good on God's people and the blessings and benefits He showers on us through our service, depend far more on our being holy than on anything we can do or say!

The purpose of self-discipline is to prune, enrich and strengthen our characters through learning the denial of self. Discipline, in the life of the believer, brings mind and body under the control of the Holy Spirit. There is both a positive and a negative side to discipline. There is daily denial but also daily growth.

We read in 2 Peter 1:5-7, ***"For this reason*** (because we are partakers of the Divine Nature), ***make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love."***

We need a daily denial of self and a daily pruning, as well as a daily cultivation of the virtues of godliness and the fruit of the Spirit. Scripture tells us, ***"We are God's workmanship created in Christ Jesus to do good works, which God has prepared in advance for us to do."*** [Eph. 2:10]

God directs our circumstances each day so we will have good opportunities to exercise such discipline.

(i) **If a man of sand is to become a man of rock** (with an established heart, a settled faith and a steadfast dependability), he will need daily discipline! He needs to have a sober mind. He needs to watch himself and resist the impulse to slackness and the tendency to give up. He must take care that he does not give up and fail to see the job through. His sense of duty must be strengthened and he must develop spiritual 'stickability'. The rest of us must help the leader to be faithful in little things.

(ii) **If the man of steel** (driver of himself, insensitive and critical) **is to become patient, understanding and meek**, then he must take himself firmly in hand. He must humble himself again and again under the mighty hand of God.

(iii) **If the man who loves ease and comfort is to become disciplined**, he will have to wage a constant battle against indiscipline in his life – e.g. unpunctuality, untidiness etc. Paul said, ***"I beat my body and make it my slave."*** [1 Cor. 9:27] We need to choose the hard way instead of the easy way and to endure hardness cheerfully. **We need to accept problems and difficulties as the raw materials of our spiritual growth and victory**. **The "Glory of the Impossible" should always be our challenge.** It should become **a fact in our experience** – in our life in Christ. It is out of such an experience that Paul cries, ***"I can do everything through Him*** (Christ) ***who gives me strength!"*** [Phil. 4:13] This daily discipline enables the remoulding power and sanctifying grace of the Holy Spirit to empower us as good soldiers of Jesus Christ.

5.1.2 Pressure

Pressure is inevitable in the life of a leader. **A leader must be a shock absorber!** One leader wrote:

"It is the quality of leaders that they can learn to be slighted and to absorb shocks. They can act as a buffer and can bear to be much plagued. The wear and tear, the constant afflictions and trials that come to the servants of God, are a great test of character!"

In Scripture we read that Moses put up with the grumbling, complaining and waywardness of his people and even their rebellion against him, ***"... he persevered because he saw Him who is invisible!"*** [Heb. 11:27]

The same Greek word is translated pressure – affliction – tribulation. It is often on the lips of Paul! Oswald Chambers often spoke of leaders as, **"Broken bread and poured out wine"**. To make bread, wheat has to be ground very fine. To make wine, grapes have to be pressed. This Greek word "tribulation" comes from the action of the upper and lower stones that did the grinding and exerted the pressure. **Are we able to take pressure? We must, or we will fail!**

Paul spoke of the tremendous pressures that came upon him daily in 2 Cor. 6 and 11:

- ✓ emotional stress– – sorrowful, yet always rejoicing
- ✓ physical suffering – beatings and imprisonments
- ✓ material need – sleepless nights; hunger and thirst; cold nights; lack of clothes.
- ✓ sheer hard work – ***"in hard work with not even time to sleep"***
- ✓ constant mental strain – ***"the daily pressure of my concern for all the churches"***

Leaders get weary and tired just as Elijah did. They lack sleep, skip vacations and get physically overtired. Sometimes the cause is emotional. Elijah felt self-pity, ***"I am the only one left...!"***
Has your pride been hurt because of failure or disappointment?

Not one of us has gone very far along the road of servant leadership without knowing something of pressure and stress. Remember the word in Is. 63:9, ***"In all their distress, He too was distressed."*** We know too that as pressures and stress increase, God's comfort also increases, ***"As the sufferings of Christ flow over into our lives, so also, through Christ, our comfort overflows. If we are distressed it is for your comfort and salvation; if we are comforted it is for your comfort."*** [2 Cor. 1:5.6]

Our measure of sustaining grace is equal to the intensity of the pressure. Jesus said, ***"In the world you will have pressure.....but in Me, peace."*** The purpose of pressure is that we might know the grace of God and be made like His Son. We know that pressure is inevitable. **Can we take it or will we faint under it? Do we resist it or accept it? If you resist it, it will break you. If you accept it, it will mould you.** Paul could say, ***"None of these things move me!"*** [Acts 20:24] It was not that they didn't touch him or that he didn't feel them intensely. It was rather that they didn't move him from his steady course of doing the will of God.

Turn to the Lord – the God of all comfort [2 Cor. 1:3-5]. Turn to a trusted friend and talk to him about the pressure you are under. Turn to prayer. Turn to the following Scriptures:

Ps. 37:39; 145:14; 61:1-2; 55:22; 86:7.

5.1.3 Sacrifice

A comfort-loving, comfort-promoting Christian can never be the disciple of a Cross-bearing Lord! A servant leader must be one who doesn't spare himself. He is filled with the Spirit of His Crucified Lord. Speaking of Paul at his conversion Jesus said to Ananias, ***"I will show him how much he must suffer for my name."*** [Acts 9:16] He didn't say, 'how much he must **achieve**'! He said, 'how much he must **suffer**!'

On the evening before He died, when Jesus was with His disciples, He prayed, "***That the love You*** (God) ***have for Me may be in them and that I myself may be in them."*** [Jn. 17:26] A few hours later this love that He prayed might be in them (us) caused Him to give Himself up to the death on the Cross. ***"Beloved, if God so loved us, we ought to love one another and lay down our lives for the brethren."*** [1 Jn. 3:16] Do we bear the 'print of the nails' – the mark of sacrifice? **Unless they see this, the world will not believe. The world needs to see in us, whom they can see, the authentic marks of Jesus.** Can they see the print of the nails – the glad acceptance of simple living, of sacrificial service, of self-giving love? Can they see you giving yourself away in service? **Let us not slide subtly into a treason that thinks to soften the realities of the Cross.** The Cross is a clear sign of uttermost loss – of a love that gives all and withholds nothing. This is the price of leadership. To evade the Cross is to forfeit leadership.

The reality is that the circle of your influence as a leader will extend to the limit that you can bear suffering. The scope of your leadership potential is determined by the limit you set to carrying the burdens of others. What will be some of the aspects of your "cross"?

- **Fatigue**: when there is a task to be done, who initiates the process? The leader!
- **Being overwhelmed by an avalanche of conflicting duties**: Your church/people will want you to do a million things. It will be your task to sort out these ideas and set the course for the future. Inevitably some people will be disappointed in you.
- **Being the "bad guy**": You will have to be the bearer of bad news. You will have to confront sin and you will have to discipline.
- **Baby-sitting the self-centred**: There will be many people (hopefully not all) in your church and among your people who will make huge demands on you. They expect all their issues/problems to be dealt with by you! They are just spiritual babies needing lots of tender loving care.
- **Bearing the burden of decision-making in times of crisis**: There will always be times of crisis and tensions. You will have to make tough decisions.
- **Bearing the suffering of others**: When others are hurting you have to wipe away their tears.

If there is so much pain in leadership, why would anyone want to be a leader? Only one reason makes sense! **"I am following a crucified Lord who offered Himself as a ransom for many."**

The key to servant leadership is to spend lots of time at the feet of Jesus. We need to be mesmerised by the heartbeat of His compassion for people. We need to absorb His love for His "sheep". It is only as you have a heart like the Lord Jesus that He can enable you to bear the sacrifice of leadership.

5.2 Power and Anointing for Leadership

Paul prayed that the power of Christ might rest on him. [Phil. 3:10] He learned something quite different from his expectations. He learned that spiritual power is forged in the crucible of human weakness. Only those who accept that human weakness can experience that power. So the outstanding characteristic of powerful, anointed Christian leadership is **an attitude of utter dependence on God**. To get to that place, God has to strip us of everything else that we have come to depend on (often unconsciously). Our crutches must be removed. This acceptance of our weakness and our total dependence on God alone is the price of power.

We see this clearly in the example of Jesus. For our sakes He was modelling a life of utter dependence. Let us look at some examples:

- ✓ Jn. 5:19, ***"I can do nothing of Myself."***
- ✓ To the twelve in Jn. 15:5, ***"You can do nothing without Me."*** They needed to accept their weakness.
- ✓ Acts 7:22: Moses was superbly qualified but had to learn the futility of relying on unaided human judgement – this led to murder!
- ✓ 2 Sam. 2:4: David was an outstanding genius – an anointed king. Still he had to go through long years as a fugitive until he was asked to be king.
- ✓ Paul was stripped of all confidence in the flesh and then taught to glory in the things that concerned his weakness. [2 Cor. 12:7-10]

Moses, David and Paul all had to learn that spiritual battles are never won by our abilities, our talents, our strength or our wisdom. They had to learn that all self-dependence must go! God **does** use our abilities, our training and our experience, but only when we have learned to count them as "loss" for Christ's sake. He can only use them when, in weakness, we have learned to trust that the power of Christ rests upon us – **often unfelt except by faith**. It is to achieve this result that God guides us. He leads us by paths we cannot always see and by ways that we would not have chosen**.**

He works in our lives until we have no confidence in anything except Our God. All the props have gone from under us and we trust Christ alone. The acceptance of our human weakness is the price of divine power and anointing in leadership. God gives us His power for the purpose of service and witness [Acts 1:8]. But God's power operates **in the process** of that work and witness. **We can usually only feel our weakness!** We need to accept this. We need to glory in it because, ***"When I am weak then I am strong!"*** [2 Cor. 12:10]

One leader began with a 'blueprint' for his work. Thirty-five years later this is what he said:

"I walked in darkness - a little child leaning upon the arm of Omnipotence!"

<u>That is spiritual power</u>! Are you leaning on an arm that you can't always feel? Are you guided by a hand that you can seldom see? Do you depend on a wisdom that is accepted by faith? Are you upheld by a strength that works in your innermost being as you accept nothing but discipline, weakness and pressure?

Do you want power from on high? It will never minister to your pride, your self-confidence or your ability to cope! It will not lift you up out of weakness, out of pressure or out of your human inadequacy. Rather it will bring you down to an end of yourself and it will keep you there. All this is so that the power of Christ may rest on you, ***"When I am weak, then I am strong!"*** [2 Cor. 12:10]

Power and authority in leadership is the acceptance of a life of dependence expressed in human weakness. This is accepted in sure confidence in the power of Christ to work through us in every

situation. Christian leadership is a life of sacrificial ministry on behalf of others. No-one can jump up into the place of spiritual leadership and effective service. There is a price to be paid. He/she must start low down. We may expect this, but then we find that the way to spiritual power and anointing is **to go even lower down**! **A church can appoint a person to leadership, but it can never give him/her spiritual power and authority**. Only God can do that and He only gives His power and anointing to those who are willing to pay the price.

"Let this mind be in you that was also in Christ...." [Phil. 2:5] Remember that Jesus came down.....and down....and down.....even to death on a Cross. ***"Therefore God exalted Him to the highest place and gave Him a name that is above every name....."*** [Phil. 2:8-10]

There is also enduement of spiritual power for servant leadership. Every leader is called to be effective in his life and service. Calvary, Resurrection and Pentecost are historical events that will never be repeated. But from an experiential point of view they need to be constantly repeated in our lives. In other words, as we die to self and our old life, as we identify with Jesus in His death [Rom. 6], **then** we will experience resurrection power in our lives giving us victory over sin. This should be followed by the filling of the Holy Spirit. All three – the Cross, the Resurrection and Pentecost – are to be experienced daily.

We will look at:

- The effects of spiritual power and anointing in the ministry of a servant leader
- What the New Testament teaches about how we are endued with spiritual power

5.2.1 The Effects of Spiritual Power

If the church sees these effects, then they will know that God has clothed you with power from on high (Lk. 24:49]. You might not be conscious of it. In Acts you can see the effects on service of the pouring out of the Holy Spirit at Pentecost. Acts 1:8 ***"You will receive power when the Holy Spirit comes upon you...."*** The word 'power' – *'dunamis'* in Greek – implies **inherent** power. It is not so much power put into action to make something work as **power possessed**. Power possessed results in capability.

Capability is not a very exciting word – but this is the reality! We can paraphrase the Lord Jesus when He spoke to His disciples in the upper room. *"You are **now** quite incapable, but when the Holy Spirit comes, you will be **made capable** of doing what I want you to do."* In some circles 'power' implies the ability to do the miraculous and the spectacular. Biblically, 'capability' is nearer to the meaning. God wants you to be capable servant leaders!

In Acts this capability is shown in a number of ways:

- **The power of effective speaking** – Acts 2:14-41

  Peter, filled with the Holy Spirit, preached his first message and 3000 people were ***"cut to the heart"*** as they listened to the power of preaching. Sadly much preaching today is ineffective. It carries no weight. It has no cutting power. As Peter was empowered by the Holy Spirit he was able to clarify his mind. His memory was sharpened. It seems that he preached spontaneously giving a comprehensive, panoramic survey of Scripture. He spoke with great power and authority. On that memorable day he was made capable.

- **Boldness in testifying to the Gospel** – Acts 4:31

  Timidity and self-consciousness are not effective in a servant leader. The early church was under pressure. John and Peter had been brought before then Sanhedrin and threatened. On their release they met with the believers. Together they prayed for great boldness. [Acts 4:27]

  What were the results? ***"They were all filled with the Holy Spirit and spoke the word of God boldly".*** Servant leaders need boldness to speak out with certainty in times of persecution and threats. Fear is probably the greatest enemy faced by servant leaders.

- **Effectiveness in the ordinary things of life** – especially communication – Eph. 5:18, 19

  Be filled with the indwelling Holy Spirit ***"when you speak to one another....."*** This is effective communication! God enables you in your contact with others, in ordinary conversations and in your leadership of discussion meetings. This is effective communication with believers.

We read in Acts 9:22, ***"Yet Saul*** *(Paul)* ***grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ."*** The reason for his increasing ability to witness was that he was filled with the Holy Spirit. This capability in speaking comes out again in Acts when Stephen gave a superb speech to the Sanhedrin. Why? We read in Acts 6:8, ***"Stephen…a man full of God's grace and power….."***

- **Effectiveness in carrying out the task of leadership** – Acts 6:3

  "Brothers, choose seven men from among you who are known to be filled with the Spirit of Wisdom. We will turn this responsibility over to them…." The Holy Spirit will make servant leaders capable to carry out the ordinary functions of leadership. They will be able to get things done so there is no confusion or muddle. Where they lead, the people ***"will have a mind to work"***.

- **The ability to meet and overcome Satan's power**

  Paul and Barnabas were in Cyprus [Acts 13] speaking with the Roman Governor. Elymas, the sorcerer, opposed them and tried to turn the Proconsul from the faith. ***"Then … Paul, filled with the Holy Spirit…"*** was made capable of dealing with the situation [Acts 13:9]. Again, in Acts 16:16-24 Paul and Silas were in Philippi and a slave girl with an evil spirit of divination troubled them. Paul commanded the spirit to leave. It did so and the slave-girl was free!

- **The ability to discern spirits**.

  Paul discerned that both Elymas and the slave girl were under demonic power and this was the cause of the problem. Discernment is one of the great needs in the church today. Servant leaders are made capable to discern the situation and to confront it in the power of the Holy Spirit.

5.2.2 The Enduement of Power and the Centrality of the Cross

There is much confusion in teaching about the enduement of power for service. Much teaching is based on the **experience** of the teacher. This is not wrong, but it may not be balanced. The grace and patience of God is seen in the fact that He bears witness to all that is "truth" in any degree – even when it is given without due regard to other aspects of truth.

The enduement of power for servant leadership is to experience the tripod of the Cross, the Resurrection and Pentecost. If one 'leg' is missing from this tripod it will not stand. All three are necessary and are to be **experienced** in this order. To experience the Cross / the Resurrection / Pentecost, it is not necessary to experience all the outward, visible, historical events:

- Living a crucified life daily does not involve all the accompanying tragic events at the Cross.
- Resurrection life does not mean daily having to lie down in a tomb and come out of it!
- A daily 'pentecostal' experience does not necessarily reproduce all the historical events of Acts 2.

It is not the external things that count. It is the internal spiritual meanings that are an integral part of the event that we must experience. In Paul's letters we see the risen, ascended and glorified Lord Jesus instructing us, His church, about the inner meaning of the death, resurrection and ascension of the Lord Jesus and the event of Pentecost and the coming of the Holy Spirit. We see that Pentecost comes out of the bedrock of the Cross and the Resurrection.

Sadly, most believers see the Cross as only a place for forgiveness of sins where they can get right with God. But there is no Pentecostal enduement of power until the old self-life – the flesh – is nailed to the Cross and made **incapable and inoperative**! This is the message of Romans 6. We must reckon ourselves dead to the old life – to sin. It is the message of Galatians 2:20.

But death is not enough! We need to experience resurrection life ***"Lifting us up into heavenly places in Christ."*** [Eph. 1:3] Once this is true, sin will no longer dominate us. But death and resurrection experiences are not enough! We need to be filled with the Holy Spirit – Pentecost!

Jesus said, in Jn. 14:20 speaking of Pentecost, ***"In that day you will know that I am in the Father and you in Me and I in you."*** A **daily Pentecost** is the way we realise and appropriate this fact and make it real in our own experience that ***"we are in God." "Christ died, the just for the unjust, that He might bring us to God."*** [1 Pet. 3:18] This implies reconciliation with God, but also much

more. It implies being re-united with God. The separation caused by our sin is removed, ***"For you died and your life is hid with Christ in God."*** [Col. 3:3] A Pentecostal experience is when the Holy Spirit makes real to us:

a) Our union with the Crucified Christ – the experience of the Cross

b) Our union with the Risen Christ – a resurrection experience

c) Our union with the Ascended Christ – in the heart of God

It is from there – **from the throne of God** – that we look out on the world. This gives us confidence. We are clothed with power from on high because we are in God and God is in us. We are ***"filled up with all the fullness of God"***. [Eph. 3:19]

The second part of the promise in John 14:20 is ***"and I in you"***. Jesus is saying:

"I am in the Father" "You are in Me" "I am in you"

When a servant leader is deeply anchored in this divine centre – with Christ in God; when he/she is living in the reality of the truth that the all-powerful, almighty God is in us; then the struggle and the strain disappears. He/she is now capable of being effective in service as God moves through him/her.

"I in you" – that is enduement with power!

Leadership in the church is given to those who:

- are chosen by God
- measure up to His requirements
- have been faithful in that which is least
- have proved they are willing to pay the price – able to 'drink the cup', 'suffer the baptism' and walk the way of the Cross

We are crying out for leaders. This is the greatest need in the church in the world today. This is a matter of great urgency. Training leaders may be the greatest contribution we can make to the growth of God's Kingdom. May God help us, as we go about our daily duties, to have a greater awareness of this part of our calling. Let us make definite and deliberate efforts to fulfil this calling. We read in Col. 4:17, ***"See to it that you complete the work that you have received in the Lord."*** By God's grace may it be so!

5.3 Summary of Servant Leadership

A servant leader:

- develops people
- maintains momentum – vision
- gets things done
- gets criticised
- perseveres
- is a person under discipline – a disciple himself

A servant leader is learning to serve so that he will be able to lead.

A SUGGESTED SERVANT LEADER'S CHECK LIST

1. The Task of Leading the Church in a Project

A. The Needs

- What economic, technical, social and political changes are taking place in the church and in the country?
- What are the problems the church is facing?
- What are the long-term visions and goals of the church?
- What exactly are the present aims of the church – measured by current activity?
- Is what we are doing now contributing to the overall visions of the church?

B. The Functions

a) Defining what needs to be done

- Recognise the changes that are taking place in the country.
- Make a fresh commitment to the overall vision of the church.
- Understand the limitations of an individual church.
- Co-ordinate with other churches.

b) Making a plan

- Should you call in specialist advice?
- Consider all possible courses of action, all resources needed and the available outcomes.
- Decide the best course of action.
- Make provision for contingencies.

c) Allocating work and resources

- Give information to the church. Answer all their questions as to "why".
- Allocate tasks to church members – the "whats" and the "whens".
- Obtain and allocate resources.
- Delegate responsibility and authority to potential trainee leaders.
- Arrange communications – who should report to whom and when.
- Check that everyone understands everything.

d) Controlling the quality and the tempo of the project

- Check personally on the standards of work.
- Influence the tempo of the work – usually by speeding it up.
- Co-ordinate different parts of the project.
- Provide communications between different parts of the project.

e) Checking performance against the plan

- Measure achievement accurately and continuously.
- Measure all the effort, time and resources used.
- Look personally at the venue where the project is taking place.
- Reinforce understanding as to the purpose of the project.

f) Adjusting the plan

- Be prepared to change.
- Redefine the task.
- Use specialist advice.
- Make new decisions.

2. The Church Itself

A. The Needs

- How well does the church work together? Is there good unity of purpose and vision?
- How are levels of faith in the church?
- What tensions co-exist in the church?
- Are there any factions in the church?
- Do both you and the whole church understand the role of leadership in the church?
- Can your church cope with change?
- What are the long-term needs of the church?

B. The Functions of Leadership in the Church

1. Setting standards

- Are the leaders setting a personal example of servant leadership appropriate to their level of leadership?
- Are the leaders maintaining integrity and accountability to the church?
- Are faults and weaknesses being corrected?

2. Maintaining standards of holiness

- Are Biblical codes of behaviour being explained?
- Are you insisting on obedience to the Biblical standard?
- What are you doing about the difficult area of punishment (discipline) and exclusion from fellowship if there is no repentance?

3. Building team spirit in the church

- Are you enlarging the understanding of inter-dependence of the members of the church?
- Do you encourage church members to take part in decision-making?
- Are you eliminating unequal treatment in the church?
- Are you building vision, faith, courage and hope in the church?
- Are you representing the church to other churches and to the outside world?

4. Encouraging motivation – Building a sense of purpose in the church

- Do you reinforce progress with celebrations of praise?
- Is Biblical teaching about the purpose of the church in the world taught and re-enforced?
- Is there an emphasis on each believer contributing to the vision by using his or her individual gifts and abilities?
- Do you give meaning to the contribution of each person to the work of the church?
- Do you avoid over-identification with any one group (e.g. worship group, children's ministry)?

5. Appointing trainee leaders

- Do you develop the potential in your people?
- Do you assign and coach trainee leaders?
- Do you remember to allow room for change?

6. Making sure there is good communication in the church

- Is there clear communication to all in the church?
- Is there communication across all groups in the church?
- Do those in leadership encourage suggestions and opinions from church members?

7. Training in the Church

- This should be a major emphasis in the church.
- Are group leaders constantly encouraged in their preparation and practice?
- Do you constantly review the equipment, facilities and procedures being used to train groups?

3. The Individual Church Members

A. The Needs

- Why did this person join the church?
- Do people find that the reality of life in the church differs from their expectations?
- Do people want to leave the church?
- As a leader, what are your obligations to any wanting to leave?
- Do church members talk freely to the leadership?
- Are their any apparent "misfits" in the church?
- Does such a church member have the skills to cope with change?
- What are the long-term needs of this church member?
- Are the leadership challenging this person to really grow in God?
- Is the leadership giving enough freedom to church members to grow, develop and show initiative?

B. Leadership Functions

1. Attending to personal problems

- Can you do anything in relation to:
  - living conditions
  - health
  - employment situation
  - family situation – especially if the family are not believers
- Can you do anything to help an individual grow and develop in the spiritual disciplines?
- If action cannot be taken in a given situation, give the reasons why.

2. Encouraging church members

- Always know the name, face and background of your church members.
- Don't flatter people but do praise and affirm them.
- Talk regularly to your church members – practice hospitality.
- Thank people publicly for their efforts in the church.

3. Recognising and using the spiritual gifts and individual abilities of your church members

- Assess the abilities, gifts and expectations of each church member.
- Determine intermediate and long-term tasks in the church.
- Allocate tasks to church members at the correct level.
- Agree with these members' appropriate targets, resources, accountability and authority.
- Check levels of achievement regularly.
- Be committed to coaching – providing individual tuition.
- Constantly adjust targets and assess training needs.
- Create an atmosphere that encourages the use of new skills.
- Encourage reading, education and training.

OTHER CONSIDERATIONS FOR A CHURCH LEADER

1. My Personal Priorities

- Do I achieve the right priorities in leading the church?
- Do I have the right balance between ministry to individuals and ministry to the church as a whole?
- Do I seek opportunities to reinforce to the leadership team as a whole, the needs of the church and the needs of each individual? Do I see this as a very high priority?

2. My Time

- Do I have problems finding time to carry out some of my leadership functions?
- If so, how could I re-organise my time? Could I delegate some of my responsibilities to others?

3. My Knowledge, Skills and Attitudes

- Do I fail to carry out some of my leadership functions because I lack the necessary knowledge, skills or attitudes?
- If so, what can I do to acquire those I lack?

4. Am I changing fast enough?

- Is my thinking about church leadership keeping pace with change?
- Am I committed to up-grading the knowledge and skills of my church members?