

Growing Leaders



James G. Poitras



INTRODUCING GROWING LEADERS

I am in the center of controversy. I am part of an enduring mystery. It involves an ageless debate: Are leaders born or made? Is leadership a function of nature or nurture (Browning 2002)? These questions continue to haunt the study of leadership. The answer is simple; the defense complex. Leaders are born. Leaders are made. Leaders are grown. Leaders are summoned; called forth for such a time as this (Esther 4:14). They have understanding of the times (1 Chronicles 12:32). Great opportunities beckon great leaders!

Some leaders lead because they were destined. It is second nature. But, if leaders are only born—leading as a result of nature or genetics—then emphasis on leadership development is futile. Leadership can also be nurtured, taught, and learned. Senior executives were surveyed with the question, “Are leaders born or made?” Overwhelmingly (eighty-one percent of 750 executives) believed leadership could be taught, “Clearly, leadership ability is a combination of personal traits and acquired skills” (The Editors of *CIO Insight* 2003).

Exploring Personal Leadership Functions

A good leader develops followers. His success stops when he can no longer lead. I want to be an outstanding leader—a leader of leaders. “Our success, as leaders, is not measured by those following us, but by those following those who are following us” (*Saturday Independent Newspapers Limited*). Someone once said, “If your vision is for a year, plant wheat; if your vision is for a decade, plant trees; but if your vision is for a lifetime, plant men.” I am planting and nurturing men. An outstanding leader is a growing leader, and grows other leaders.

Having a position is not permanent. Having arrived, we need to plan for our successors—the next generation of leaders. Training laborers and nurturing leaders should become a priority. Like Jesus already proved, the future success of the church is dependent on a handful of qualified leaders trained to carry on the leadership task, far after we’ve left the scene. It is not easy to transfer leadership, but it is imperative in order for the church to achieve its full potential.

Symbolically, a minister’s role is that of (a) seer; (b) servant; (c) shepherd; and (d) steward. These roles are interlocked and inseparable. The particular functions of leadership responsibility are outlined below. Some of these may overlap or be closely interconnected. This can be expected. Combined they represent who I am—a leader.



TABLE 1

EFFECTIVE LEADERSHIP FUNCTIONS

Function	Comments
Envision	Understand the mission and reason for existence. Clarify, communicate, chart, celebrate, and continue the vision. Assess the past; envision the future. Provide strategic direction. Stay focused. Be the “seer” (Proverbs 29:18).
Enlist	...others to be part of the vision. Recruit. Unite them around a common task. Most qualities given for effective leaders include the ability to work with others.
Executive	Provide oversight. Coordinate group activities. Serve as a mentor, coach, father figure and team leader (Krech).
Ensure	...group and organization meet its common objectives and tasks. I am a guardian/watchman/shepherd of the mission and vision of the organization.
Expert	A source of valid, expert information and counsel in the educational field. Specialize. Be willing to improve. Go beyond the expectations of others.
External Representative	Represent the ministry, organization, area, or team to superiors, community, and culture. Network to achieve objectives and vision. Connect with powerful influencers within and without the organization.
Equip	...men and women to reach their maximum potential in ministry. Equip others for works of service (Ephesians 4:12). Release them to do God’s will. Serve.
Enable	...and enhance other’s beliefs about their capabilities. Spot talents. Point others to how they can fulfill the vision. Establish conditions that enable others to be effective (Leithwood and Riehl 2003, 2).
Empower	...others to make decisions (delegation). Allow team members to determine their own objectives. Authorize others to lead. That also means that I must give up control.
Experiment	Be willing to take risks. “There can be no success without working on the edge of failure” (Adair 2003, 5). Be a pathfinder, explorer and pacesetter. Possess a pioneering spirit.
Entrust	Give away your best ideas. Leadership influence is multidirectional. We influence our superiors; subordinates; and contemporaries. Be willing to invest in others (2 Timothy



Growing Leaders

	2:2). Montesquieu said: “To suggest where you cannot compel, to guide where you cannot demand, that is the supreme form of skill” (Adair 2003, 3).
Expect	Convey expectations for high performance. Those that expect; should inspect. Each team member should fulfill their role. Know who is doing what, when, and how.
Experience	Learn by experience how to be effective. It grows out of hard work. Be capable. Be competent. Learn from life’s circumstances, history, and failures. They will show us what works best. Turn mistakes into a positive learning experience. Failure is a great teacher.
Encourage	“Encourage one another and build each other up” (1 Thessalonians 5:11). Recognize accomplishments. Celebrate achievements. Press toward the mark. Be an active listener. Make heroes out of people. Recognition motivates. Express appreciation (Proverbs 3:27; Romans 13:7). Encourage ideas. Everyone needs a Barnabas; the Son of Encouragement.
Entrepreneur	Look for possibilities, potential, and opportunities where others see closed doors. Use initiative. Be a self-starter.
Example (Exemplar)	Model the way (1 Thessalonians 1:7; 1 Peter 5:3; 2 Timothy 3:10). Albert Schweitzer once said, “Example is leadership.” Someone has said that leaders, know the way, show the way, and go the way. We teach what we know. We reproduce what we are. What a person does is more powerful than what he says. Exemplify character, integrity, and godliness. Inspire trust. Be ethical, reliable, dependable, and loyal. Set the example (1 Timothy 4:12; 1 Corinthians 11:1).
Educate	Set the pace by being a lifelong learner (2 Timothy 2:15). Encourage a personal action plan from everyone. Provide educational opportunities for subordinates and staff. A strong faculty produces top-quality students.
Establish	Policies, plans, principles, and procedures for the organization. Create the right conditions and culture for others to be effective. Modify, amend, or revise the structure to enhance growth and development.
Exert	...influence to achieve goals. Persuade. Convince. Enforce policies and procedures only when absolutely necessary. Explain policies in such a way that it brings consensus, and no need of enforcing.
Exercise	Implement. Perfect strengths rather than concentrating on weaknesses. Exercise influence.



Growing Leaders

Efficient	Be a problem solver and excel at conflict resolution.
Excellence (Excel)	Be the best you can be. If it is worth doing, it is worth doing well.
Empathy	People need to know I care. Show sympathy, compassion, and genuine concern for those under your leadership. Max DePree said, "Leaders don't inflict pain—they share pain."
Energize	Motivate and influence others to assist in accomplishing the vision. Possess passion and a high level of energy (Ecclesiastes 4:9-13). It catches and produces synergy. There is no room for laziness. Be a man of action. Excitement is contagious. Create the mood.
Extend	...and develop other leaders. Be a leader of leaders. It is imperative for our churches to have good leaders (Acts 14:23).
Expand/Enlarge	The priority of the church is to expand through discipleship and evangelism. Be a champion of church growth. Have an extensive world-view. Be growth-oriented.
Embody	...the core values of our organization (truth, spiritual growth, evangelism, and relationships).
Explain	Communicate. Identify roles and provide job descriptions. Explain the function of each position or responsibility.
Explore	...new methods without compromising scriptural principles and doctrine. Be creative!
Enthusiastic	...for change that better the organization. Be a change agent. Acquire a change signature: "your own unique way of making change happen" (MIT Leadership Center, 1).
Evaluate	Identify progress and setbacks. Make midcourse corrections, improvements, and realignment. Evaluate the performance of the team with agreed activities outlined in the Ministry or Personal Action Plan (Adair 2003, 4). Possess the ability to have the answers to questions before they are asked.

Leadership Models

I have carefully studied the broad spectrum of leadership theories endeavoring to get a grip on how they may apply to me personally; and in my cultural context, secondarily. Africa is usually invisible in leadership textbooks. This may be similar in your context. Studies show that ninety-eight percent of leadership theory comes from the United States and has been developed by studying American leaders (Minnick 1990). I found only one example of a leadership theory which claimed to be specifically African. It is called the "EPIC ADVISERS Leadership Model" (Banhegyi and Banhegyi 2003, 18). After browsing through over one



Growing Leaders

hundred pages I noted that the theory is an Africanizing of leadership concepts and theories from the West. Africa is home to over 1,000 languages, and possesses a myriad of cultures. One African-based leadership theory from South Africa does not fit the needs of the entire continent. Leadership in Africa is generally viewed as autocratic (authoritative) and enjoyed for prestige, position, and power. Another problem area is that most leadership theories come from the secular business world; often at loggerheads with biblical thought. Sadly, Christianity has incorporated this secular philosophy into the Church.

How can one or two leadership theories cover all? Is there a leadership theory that is universal? The answer comes when we dig deeper and look for principles. Principles do not change, they are trans-cultural, and apply to all people throughout all time. When looking through the eyeglasses of principles, metaphor-based servant leadership (inseparable from transformational leadership) tops the charts. For foundations in Christian leadership, what better role model can be found than the Lord Jesus Christ, and a cross-section of biblical patriarchs and leaders that span six thousand years of history, and sixty-six books of the Bible. There are over 1,300 references to “servant, serve, or service” in the New Testament alone (Lee 2003, 85). Servant leadership is not only a theory, but is founded on the principles of God’s Word, and is applicable to everyone—African and American. It is a way of life! Leadership improves its effectiveness when it is consistent with the standards and teachings of God’s Word. Perhaps this is one of the reasons that Paul said, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is...” (Romans 12:1-2).

Robert Greenleaf is considered to be the father of modern servant leadership theory. He viewed leadership as *helping people grow*; lifting them to higher levels of possibilities. Servant leadership is not new. It was originally taught and exemplified by Jesus Christ more than two thousand years ago. It transcends time and culture and should be the leadership standard today. Jesus came in the form of a servant (Phil. 2:7). He said, “I am among you as one who serves” (Luke 22:27). We are His servants and we please Him when we help others reach their maximum potential. We are called to “prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:12).

Jesus taught James and John, the Sons of Thunder, an important leadership lesson—*leadership is an act of service*. They came to Him with a request, “Let one of us sit on your right and the other on your left in glory.” Jesus explained that His kingdom was not like those of this world that exercise authority over others, but that the greatest is the servant of all. See Mark 10:35-37; 41-45. Jesus said, “The Son of Man did not come to be served but to serve” (Matthew 20:28). In the end we will hear the Master say, “Well done, thou good and faithful servant” (Matthew 25:21, *KJV*).

Christianity is about transformation from darkness to light; sinner to saint; old to new; and followers into leaders. Transformational leadership seeks to transform both people and the organization. It is bent on helping people reach their maximum potential. Sounds like the body



ministry advocated by the Apostle Paul (1 Corinthians 12). There is a transfer of leadership between the leader and the followers (2 Timothy 2:2). Jesus' leadership was transformational. He welded a group of diversified followers into a leadership team. I want to be a transformational leader! I want to be the ladder that allows people I serve to climb higher and higher. The sky is the limit!

Problems in Applying Principles for Effective Leadership

Appropriate leadership principles of God's Word are not easy to implement when they oppose the established world-view or paradigm of culture. The world today would likely applaud James and John but Jesus corrected them. They mistakenly thought that the Lord's kingdom was the same as all the others. Jesus said, "Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that" (Mark 7:13). He often said, "You have heard that it was said...But I tell you..." (Matthew 5:21-22). Culture can be defined as the way we do things around here. Someone has said that the dying words of the church will be, "We haven't done it that way before." Culture is not always in alignment with God's Word or right principles. This calls for realignment, paradigm shift, adjusted world-view and the creation of a new leadership culture. Tradition is valued in Africa. It is passed from one generation to another. Fortunately, much of African tradition is good, and a lot can be derived from it. Unfortunately, the caricature of a typical African leader is far from that of a servant. African leadership is generally authoritarian, paternalistic, and change resistant (Blunt & Jones 1997, 6-23). Another problem is that leadership in the church generally mirrors, and incorporates, the blueprint of the political system.

Bible college instructors from five West African nations recently depicted African leaders as: (a) position-minded; (b) above the law; (c) self-serving; (d) wanting to be served rather than to serve; (e) possessing a big-man, seniority complex; (f) thinking that the wielding of power signifies strength; (g) believing fear tactics are synonymous with submission and respect; and having (h) little integrity or accountability. But, there is hope. The same group of men described what they would like to see in African leadership. Africans are looking for leaders that: (a) are faithful; (b) possess integrity; (c) humble; (d) know that leadership implies service and sacrifice; (e) visionary; (f) purposeful and goal-oriented; (g) sees himself as a servant not an opportunist; (h) passionate for success; (i) accountable to God and others; (j) considerate; (k) fair and firm; (l) properly uses power; (m) delegates; (n) adherent to standards and laws; (o) prudent; (p) team player; (q) consensus builder; (r) people-oriented; (s) perseveres; (t) good steward of resources; (u) creative; (v) mentors or grooms others; (w) example to emulate; (x) free from love of money/selfless; (y) change agents in a manner to bring peace and progress; and are (z) lifetime learners specializing by maximizing strengths and minimizing weaknesses.

There is a shortage of African leadership examples typically used in our leadership teachings. This makes it seem foreign to our students. Africa needs shining examples of leadership. Leadership developers need to identify and highlight African leaders rather than merely talking about successful leaders from the West. Kofi Annan, the former Secretary-



Growing Leaders

General of the United Nations, is a native of Ghana. He returned home about two weeks ago. Billboards project his picture, the United Nations logo and proclaim, "Welcome Home. You have made Ghana proud!" Annan has proved to be a servant, spending forty years in various responsibilities in the United Nations.

In 1997 Kofi Annan addressed MIT graduates and told of his own experience as an MIT student. Walking along the Charles River in his first term, he reflected on survival in the midst of over-achievers. The answer came to him, "Follow your own inner compass....Listen to your own drummer. To live is to choose. But to choose well, you must know who you are and what you stand for, where you want to go and why you want to go there" (Sales 1997). Kofi Annan sought to build a United Nations that viewed "change as a friend, not change for its own sake but change that permits us to do more by doing it better." He wanted a UN that would be "more focused, more flexible, and more responsive to changing global needs" (Sales 1997).

The United Nations royal concluded:

"What I took away from MIT...was not only analytical tools but also the intellectual confidence to help me locate my bearings in new situations, to view any challenge as a potential opportunity for renewal and growth, to be comfortable in seeking the help of colleagues, but not fearing, in the end, to do things my way" (Sales, 1997).

In his 2001 Nobel lecture Kofi Annan said, "We must focus, as never before, on improving the conditions of the individual men and women who give the state or nation its richness and character" (Annan 2001). May God give us more of such leaders. And may God help me develop them!

In looking at the feedback from instructors on their expectations of African leaders it appears to me that a curriculum could be established based on the points given. Notable African leadership examples could be added. Aspects of the culture that exemplify particular leadership concepts should be celebrated. Bible-based teaching, rather than secular, humanistic thinking, can be specified. Leadership principles need to be stressed and values determined. A new leadership culture can be created. This requires deliberate, systematic, leadership development. Of course, this can be done for each region or geographical area although there are many similarities in various parts of the developing world. Africa is used as the example here. Use it as a basis of developing comparable understanding in your culture.

Deliberate Leadership Development

You might ask, "So, where do we begin in leadership development? With whom do we begin?" Donald McGavran, a church growth specialist, believed that leaders were crucial to continued revival and church growth (Klaus 1997, 14). Here is an adaptation of McGavran's leadership typology:



TABLE 2

LEADERSHIP TYPOLOGY

Type	Comments	Potential for Influence
Class One	Leaders that focus inward toward the service of existing Christians and local church structure (usually in a small group setting).	Very high.
Class Two	Leaders at the local church leadership level (deacons, elders, or department heads).	High.
Class Three	Pastors of small congregations.	High influence in the local community.
Class Four	Leaders in large congregations or a pastor serving several congregations.	Influence mostly indirect but reaches beyond those he has contact with.
Class Five	Denominational leaders in national, regional, or international roles. This could also include writers and Bible school instructors.	Influence reaches more people but is indirect. Decreases toward the outer reaches of their influence (Elliston 1992, 29-35).

Face-to-face contact is best for maximum influence. However, other methods of leadership development can be utilized: (a) train leaders who can train leaders; and (b) write books and lessons that can be distributed throughout the leadership hierarchy. I am a Class Five leader. To maximize effectiveness, leadership should be taught to all types of leaders beginning at the grassroots. Basic leadership development is crucial here because of the opportunity Class One leaders have for direct impact. It should not stop there. Lay the foundation and continue to build. Maintain leadership development throughout the structure. Grow leaders!

Here is an example of what can be done in the way of leadership structure and training:

TABLE 3

LEADERSHIP TRAINING



Type	Type of Training
Class One	Allow a local leader to teach small group leaders. They can then teach others within their group.
Class Two	Local pastor offers periodic, routine leadership development sessions with local church leaders. The national church can hold an annual deacon's, local leaders, or lay leadership school, and national departments can hold periodic seminars for developing local leaders. Utilize internship or on-the-job training.
Class Three	Bible college courses in spiritual leadership, human relations, teamwork, can be offered in the curriculum. Pastors' refresher courses could highlight leadership concepts. Provide excellent books or resources to pastors. Highlight leadership development in pastoral seminars.
Class Four	Similar to Class Three development but more extensive.
Class Five	Provide an annual national board retreat. Ours brings leaders from three nations. Enroll in distance ed leadership courses. Provide regional leadership series for top-level leaders. Encourage leaders to mentor others. Highlight leadership development in faculty education programs. Offer leadership emphasis at sub-regional conferences. Sponsor leaders to attend programs offered in the community. They can return to teach their peers or offer seminars to Class Three leaders.

Values of Leadership Development

The challenge of today's worldwide church is to develop leaders who are capable, anointed, and hungry for the revival and church growth God has promised for the end-time. John Maxwell often says, "Everything rises and falls on leadership!" Leadership studies and development are not only valuable but imperative. We need effective leadership to secure the future of the church. Jesus spent three and a half years developing a leadership team capable—with the Spirit's empowerment—to lead the church. We are called upon to continue the process; each generation preparing the next for what God has in store.

Conclusion

Potential leaders are born. Effective leaders are made. Without opportunity, intentional development, and experience full potential will never be achieved (Clinton 1997, 11). I am a leader of leaders. I produce leaders. "A leader who produces followers limits his success to what his direct, personal influence touches...a leader who produces other leaders multiplies his influence, and he and his people have a future" (Maxwell 1995, 197-198). With God's help I will



be a role model of a leader that has been developed, and one that is developing others. Will you?

CHAPTER REFERENCE LIST

- Adair, John, 2003. What Leaders Read: Effective Leadership. *National College of School Leadership*, .pdf, / (accessed January 19, 2007).
- , 2003. What Leaders Read: Effective Leadership. *National College of School Leadership*, .pdf, / (accessed January 19, 2007).
- , 2003. What Leaders Read: Effective Leadership. *National College of School Leadership*, .pdf, / (accessed January 19, 2007).
- Banhegyi, Steve and Eugenie Banhegyi. 2003. *The Spirit of African Leadership*. Johannesburg: CIDA Project. pdf, Africanet/ (accessed January 17, 2007).
- Blunt, P. & Jones, M. 1997. Exploring the limits of western leadership theory in East Asia and Africa. *Personnel Reviews*,
- Browning, Peter. 2002. Are Leaders made or born--or both?. *Charlotte Business Journal*, September 30, 2002. <http://www.bizjournals.com/charlotte/stories/2002/09/30/editorial3.html?t=printable/> (accessed January 19, 2007).
- Clinton, Robert J. 1997. *How to Look at Leadership as contained in Foundations for Christian Leadership: Supplementary Reading*. Ed. ICI University Staff. Springfield, Missouri: Global University.
- The Editors of CIO Insight. 2003. Leadership 2003: Are Successful Leaders Born or Made?. *Cio Insight*, October 1, 2003. http://www.cioinsight.com/print_artilce2/0,1217,a=108886,00.asp/ (accessed January 19, 2007).
- The Editors of Saturday Independent, Power and Purpose of Leadership, .pdf, www.independentonline.com/pdf.php?a=17528/ (accessed January 10, 2007).
- Elliston, Edgar J. 1992. *Home Grown Leaders*. Pasadena, California: William Carey Library.
- Klaus, Byron D. 1997. *Foundations for Christian Leadership*. Springfield: Global University.
- Krech, D. Function and Leadership. *Changing Minds*. http://changingminds.org/disciplines/leadership/actions/leader_function.htm. (accessed January 19, 2007)
- Lee, Harris W. 2003. *Effective Church Leadership*. Silver Springs, Maryland: Pacific Press Publishing Association.



Growing Leaders

Leithwood, Kenneth and Carolyn Riehl. 2003. *What We Know About Successful School Leadership*. Ed. . Philadelphia, PA: Laboratory for Student Success. .pdf, <http://www.cepa.gse.rutgers.edu/whatweknow.pdf>. (accessed January 19, 2007).

Maxwell, John C. 1995. *Developing the Leaders Around You*. Nashville, Tennessee: Thomas Nelson Publishers.

Minnick, E. K. 1990. *Transforming Knowledge*. Philadelphia: Temple University Press.

Chapter 14. In *Supervisory Leadership and the Introduction of Change*. :. .pdf, www.swlearnin.com/management/loenard/leonard_9e/Text_14-1.pdf. (accessed January 19, 2007).

MIT Leadership Center. Leadership in an Age of Uncertainty. *MIT Leadership Center - Research Brief*, <http://sloanleadership.mit.edu/> (accessed January 19, 2007).



SHAPING CHRISTIAN LEADERSHIP

What would the church be like without leadership? Chaos, confusion, competition, conflict, and catastrophe would reign. People would “run wild” (Proverbs 29:18, *NLT*). Everyone would do what was right—or wrong—in his own sight (Judges 17:6). All would perish: people, parish, and planet. A church without leadership would be dreary and desolate. But, a church with God-called leaders, utilizing biblical images, and personifying spirit-directed values, will be pulsating and productive.

Biblical Images of Christian Leadership

About thirty-five different images or metaphors, used in the gospels, depict up-and-coming leaders (Elliston 1992, 55). This paper addresses three interrelated, inseparable, biblical images of Christian leadership: the servant, steward and shepherd. Each holds something in trust for another and is someone the owner and followers can place their confidence.

Steward

“Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful” (1 Corinthians 4:1-3, *NKJV*). Here servant and steward are mentioned together. Above all, it is imperative that a steward be trustworthy. We pass truth from one generation to the next as a precious deposit (2 Timothy 2:2). Mark Anderson (2007), newly appointed president of the Global Pastor’s Network stated, “We are stewards of something larger than us, the Great Commission.” This calls for doing what God wants, when He wants, and how He wants (1-2). As stewards we are careful about the way we utilize the resources God provides: His Word, His Spirit, and His people. Ford (1991) states modern terms for stewards are investment bankers or development agents (200). We are investing in, and developing, the next generation of emerging leaders.

Historically, stewardship was a means to protect a kingdom while those rightfully in charge were away, or, more often, to govern for the sake of an underage king. The underage king for us is the next generation. We choose service over self-interest most powerfully when we build the capacity of the next generation to govern themselves.” (Block 1993, Preface, xx)

Covey (1990) reiterates, “People with primary greatness have a sense of stewardship about everything in life” (64). This includes each of the areas listed in Table 1:



TABLE 1

ESSENTIALS OF STEWARDSHIP

Time	Psalms 90:10-11
Talent	Mark 4:24-25
Treasure	Luke 12:33-34
Temple	Romans 12:1; 1 Corinthians 6:19-20
Testimony	1 Corinthians 1:5-6
Tongue	Psalms 34:13; 39:1; James 3.

The African church and continent (like many other parts of the developing world) is viewed as having few resources. It is imperative that its leaders exercise careful stewardship of what they do have. Spiritually, its leaders are stewards or trustees of the secret purposes of God (1 Corinthians 4:2, *AMP*) and the manifold grace and gifts of God (1 Peter 4:10). We long for men who are honest, faithful, trustworthy, dependable, and possess integrity. These are in short supply in any culture. Osei-Mensah stated:

I often dream that the Lord will criticize many of us in the church in Africa because we think we have only one talent. We haven't got this, and we haven't got that. And the Lord says to us, 'What about the gifts I have given you?' We have done nothing with them because they seem few. The Lord's criticism in the gospels is very sharp indeed, and he takes away what they do have because, he says, it is only the person who has been found faithful with little who will be entrusted with more. (Osei-Mensah 1990, 41)

Shepherd

The biblical image of a shepherd is also significant. God's Word has much to say on the subject with over 700 references to shepherd, flock, or the various words for sheep. About twenty percent of these are metaphorical with the leader as shepherd and the followers as sheep. God looked for a man after His own heart (1 Samuel 13:14). He found a shepherd boy leader-in-development named David (1 Samuel 16:11). He became the shepherd-king. "I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd" (Ezekiel 34:23-24). Notice shepherd and servant interlinked. David led God's people in the same loving, trusting, caring, and skillful way that he looked after his father's sheep.

He chose David also his servant, and took him from...following the ewes great with young he brought him to feed...his people, and...his inheritance. So he fed them



according to the integrity of his heart; and guided them by the skilfulness of his hands. (Psalms 78:70-72, *KJV*)

God referred to Himself as Shepherd (Psalms 23:1; Isaiah 40:11). Jesus is described as the Chief Shepherd (1 Peter 5:4) and testified, "I am the Good Shepherd" (John 10:11, 14). "Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding" (Jeremiah 3:15). The *KJV* states that God will give "pastors" which will "feed" God's people. Paul advised, "Keep watch over yourselves and all the flock...Be shepherds of the church of God...I know that after I leave, savage wolves will come in among you and will not spare the flock" (Acts 20:27-29).

The word shepherd is often translated pastor and rightfully so. The concept of a pastor is virtually identical to that of a shepherd. He should: (a) look after the flock; (b) strengthen the weak; (c) heal the sick; (d) rescue the lost; (e) lead sheep to good pasture; (f) feed the sheep; (g) nurture them or ensure their growth; (h) protect them from wild animals; (i) stay with the flock; (j) risk his life for the sheep; and (k) provide a clear and certain sound so the sheep can discern his voice.

A hireling: (a) does not own the sheep or have a personal investment in them; (b) sees the wolves coming and runs (John 10:12); (c) doesn't care for the wellbeing of the flock; (d) feeds himself instead of the sheep (Ezekiel 34:2); (e) seeks his own (Philippians 2:20-21); (f) is uncaring and covetous (Jeremiah 6:13); (g) does the job for money; (h) is anxious for self-interest not self-sacrifice; (i) doesn't know the sheep or their needs; and (j) when troubles come, he's gone. Basically, the shepherd is called to serve or tend the flock; the hireling is motivated by ease, honor, and fame. Shepherding implies leading and caring; not lording and hoarding (1 Peter 5:3).

The Apostle Peter well understood the role of a pastor-shepherd. It shaped and directed his ministry. The Lord told him three times, in one conversation, "Feed my sheep" (John 21:15-17). Peter later instructed:

Tend (nurture, guard, guide, and fold) the flock of God that is [your responsibility], not by coercion or constraint, but willingly; not dishonorably motivated by the advantages and profits [belonging to the office], but eagerly and cheerfully; Not domineering [as arrogant, dictatorial, and overbearing persons] over those in your charge, but being examples (patterns and models of Christian living) to the flock (the congregation). And [then] when the Chief Shepherd is revealed, you will win the conqueror's crown of glory...Clothe (apron) yourselves, all of you, with humility [as the garb of a servant, so that its covering cannot possibly be stripped from you, with freedom from pride and arrogance] toward one another. (1 Peter 5:2-5, *AMP*)



Servant

My Bible reading in personal devotions recently captivated the emphasis God places on His leaders as servants. Joshua was the new leader on the scene. He was the successor to Moses. The Book of Joshua opens with, “Now Moses the servant of the LORD” (Joshua 1:1, *KJV*). In God’s appointment speech to Joshua, He twice refers to “Moses, my servant” (Joshua 1:2, 7) repainting the picture of what He sees as the role of a godly leader. Joshua got the point. In his inaugural speech he mentions, “Moses, the servant of the LORD” (Joshua 1:13) and “Moses, the LORD’s servant” (Joshua 1:15). In fact, thirteen times in Joshua, it states, “Moses the servant of the LORD,” and concludes with, “Joshua...the servant of the LORD” (Joshua 24:29). This small sampling of thousands of references to servant, service, or serve introduces the very heart of Christian leadership. “Church leaders are a servant people. We serve by leading, and we lead by serving” (Lee 2003, 91). It is not a leadership style but a motivation, attitude, and way of life. It exposes the drive behind actions, sets aside personal gains, causes us to make sacrifices, and put the needs of others before our own. A servant-leader can be any leadership type. He can also be dominant, dynamic, dramatic, and direct. Being a servant does not mean he is a weak, weary, worthless, wimp (The Teal Trust). It is not about power and position. However, a servant’s heart could conceivably be evident in a leader that has both. Nelson (1996) reported that servant leadership “is about a group of people mutually submitting to each other for the purpose of achieving something they could not do alone” (1). I appreciate the team the Lord has provided me. We serve together to complete each other, rather than compete with one another.

Servant leaders empower others to reach their maximum potential. Greatness is measured in how we give ourselves so that others can grow. Someone said leadership is not just about getting the job done; it is growing people and getting the job done. Jim Kennedy (1991) once said, “Train a man and he will become only what you are. Serve and develop a man who is caught up with vision and is dedicated to God and the sky is the limit” (199). That quote is perfect for my ministerial context. My task in the Christian education field is to develop leaders for the church in developing Africa and beyond. Serving is the key.

There should be a return to the original God-defined concept of leadership. Jesus boldly and emphatically declared, “But you are not to be like that. Instead, the greatest among you...and the one who rules like the one who serves...I am among you as one who serves” (Luke 22:25-27). This ought to prevail in the hearts and minds of Christian leaders:

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. (Philippians 2:5-7)

I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. (John 13:15-17)



Growing Leaders

The blessing is in the doing; not simply in the knowing. Jesus modeled a servant and called others to do the same. He set the example. He demonstrated through word and actions that His life was about self-sacrifice, not self-service.

These close colleagues of Jesus showed their clear deference for replicating the leaders of their day...They despised these governmental and religious leaders, but since they had no other examples of leadership; they passionately wanted to have their turn at being in charge. (Klaus 2007, 3)

"You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant" (Matthew 20:25-26). Jesus' words to them were strange, and left them stunned. The world tries to squeeze the church into its mold, and we are often guilty of obliging it. Kingdom leadership calls for separation from secular thinking.

Africa is a service-oriented society. Servants flourish. They serve up, but seldom down. The poor serve the rich. The young serve the old. A big-man mentality prevails: the man with the little position serves those in high positions. Many strive for prestige, power, and position. Misuse of power abounds. Unfortunately, when someone in power loses his position he often leaves the organization. That is culture. However, Christianity confronts culture and shows a better way. Osei-Mensah said, "We cannot justify this by saying it is African culture....Scripture...is the authority in the church...not culture. Scripture must judge our culture, and those things that are incompatible must go, however age-old, however authentically cultural" (55). At times, we are called upon to retract or counter culture; rather than mirror it. Jesus made it clear, "Not so with you!"

Christian population and converts have shifted to the majority world. It is logical that the work force can also be expected to come from there. Seventy per cent of all believers live in Africa, Asia, and Latin America. This is amazing since one hundred years ago ninety-five percent of Christians lived in the West. Twenty-five percent of Africa was Christian in 1950. In 2001, forty-eight percent were Christian, and this increases to sixty percent if you are looking at sub-Saharan Africa only.

Be careful what you wish (or pray) for: you may get it. For some centuries, European and American Christians prayed fervently for the conversion of the wider world, especially in Africa and Asia, and many devoted their lives to achieving this end. And to an astonishing degree, they succeeded. During the 20th century alone, around 40 percent of the population of Africa converted from animism or primal religion to some variety of Christianity. Within a few decades, the African continent could be, in numerical terms, the center of world Christianity. Growth in Asia has also been impressive, while enthusiastic new forms of Christianity have blossomed in Latin America. (Jenkins 2007, 18)



What does this mean? We have been given a trust. We are called upon to take an increasing, integral part in serving the global church. Nearly thirty years ago, “I became a servant of this gospel” (Ephesians 3:7). It was entrusted to me (1 Thessalonians 2:4). I must pass this faith to the next generation (2 Timothy 2:2). He trusted me with the flock (Acts 20:28; 1 Peter 5:3). I am a steward of the Great Commission (Matthew 28:19; 1 Corinthians 4:1-2). Each African leader shares these responsibilities. The role of servant or steward is available to all that are called Christians. The function of the shepherd is reserved for those God calls into the ministry.

Calling of Christian Leadership

Clinton (1992) defined a Christian leader as “a person with God-given capacity and God-given responsibility to influence a specific group of God’s people towards God’s purposes for the group” (7). God calls Christian leaders. Disobedient Saul was informed, “The LORD has sought out a man after his own heart and appointed him leader of his people” (1 Samuel 13:14). Christian leaders are appointed by God (Acts 9:17; 22:21). “The Holy Spirit has made you overseers” (Acts 20:28). Sanders (1994) reported, “Spiritual leaders are not elected, appointed, or created by...church assemblies. God alone makes them. One does not become a spiritual leader by merely filling an office...or resolving...to do this task. A person must qualify...” (19). This applies to any cultural context. We do not lead on the basis of position but calling, vision, and God’s directives. “No one takes this honor upon himself; he must be called by God” (Hebrews 5:4). “Leaders are neither born nor made. Leaders are summoned. They are called into existence by circumstances” (Sweet 2004, 12). Mordecai said to Esther, ““And who knows but that you have come to royal position for such a time as this?”” (Esther 4:14).

God personally selects His leaders: “There came a man who was sent from God; his name was...” (John 1:6). He calls specific people for specific purposes. Jesus called the twelve Early Church leaders by name (Mark 3:13-19). “Jesus went up on a mountainside and called to him those he wanted, and they came to him” (Mark 3:13). God calls. The Christian leader volunteers (1 Timothy 3:1). Isaiah experienced this firsthand: “Then I heard the voice of the Lord saying, ‘Whom shall I send? And who will go for us?’ And I said, ‘Here am I. Send me!’” (Isaiah 6:8). Unfortunately, not all who receive the call embrace it.

Table 2 shows the essentials of what God does (for and to) those He calls:

TABLE 2

ESSENTIALS OF GOD’S CALL

<p>God <i>establishes</i> those he calls.</p>	<p>“But He knows the way that I take; when He has tested me, I will come forth as gold” (job 23:10). The call is developed through life’s experiences. Your call will stand the test of</p>
---	---



Growing Leaders

	leadership scrutiny. Your gifts will make room for you (Proverbs 18:16).
God <i>equips</i> those He calls.	“See, I have chosen...and I have filled him with the Spirit of God, with skill, ability and knowledge...” (Exodus 31:2-3). See also Ephesians 4:11-12. God backs those He calls with His power and authority. He provides all that is needed to accomplish His purpose. We use this authority to build up or edify others; helping them to reach their optimum. “I may seem to be boasting too much about the authority given to us by the Lord. But this authority is to build you up, not to tear you down” (2 Corinthians 10:8, <i>NLT</i>).
God <i>enables</i> those He calls.	“Are you called to help others? Do it with all the strength and energy that God supplies” (1 Peter 4:11, <i>NLT</i>). In our cultural context we are limited in our resources. God is unlimited in His, and supplies our needs (Philippians 4:19). He exceeds our limited education and wisdom.
God <i>empowers</i> those He calls.	“So then, being sent out by the Holy Spirit” (Acts 13:4, <i>AMP</i>). “‘Not by might nor by power, but by my Spirit,’ says the LORD Almighty” (Zechariah 4:6). “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us” (Ephesians 3:20-21).
God <i>expands</i> those He calls.	“His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!’” (Matthew 25:21).
God <i>elevates</i> those He calls.	“For promotion and power come from nowhere on earth, but only from God. He promotes one and deposes another” (Psalms 75:5-8, <i>TLB</i>). We are not lifted up to be served, but so we can, with humility, bend down, take up the towel, and serve.
God <i>extracts</i> those He calls.	“While they were worshiping the Lord and



	fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them’” (Acts 13:1-3). Leaders are both called and called out.
--	--

A calling by God implies a specified purpose or vision. Paul said, “And for this purpose I was appointed” (1 Timothy 2:7). “I have appeared to you to appoint you as a servant” (Acts 26:16). Vision is an expected byproduct of a call, and Paul was able to say, “I was not disobedient to the heavenly vision” (Acts 26:19, *NKJV*). For now, we “press toward the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3:14, *KJV*). Halstead said, “To be called by God is a requirement to lead” (4). No escape!

Core Values of Christian Leadership

Our (core) values: (a) describe what matters most and how we go about our lives and responsibilities; (b) create the organizational and church culture (John Truscott); (c) shape what and who we are; (d) supply the shared roadways on which leaders exercise their influence and followers respond (Elliston, 43); (e) present guidelines and constraints for making judgments at every point in time (44); (f) indicate the fundamental beliefs that determine how we behave; (g) offer reference points or anchors for building our lives; (h) help determine what is important; (i) expose the organization’s DNA, our life’s blood; (j) assist in making decisions; (k) indicate non-negotiables; (l) anchor all that is central to life, mission, and vision; (m) rooted in principles so they don’t change based on circumstances, culture, or time; (n) form the foundation or heart on which we conduct ourselves; (o) outline the never-changing definition of who we are and what we stand for; (p) declare what we are willing to live and die for; (q) serve as the platform of how I will leader others; it will show in the ideals or values I embrace; (r) define our reason for existence; (s) energize the motives that drive our actions (Seidel 2003); (t) internalize principles and practices vital to success; (u) afford a lens through which we accomplish our goals; (v) advise us what we need to be, every day, in every action; (w) construct the bedrock on which everything else stands (Hesselbein and Shinseki 2004, 26-29); (x) build a culture so strong that those that don’t fit are ejected like a virus (Collins and Porras 1997, 71); (y) remain constant regardless of internal or external changes; and (z) last but not least: scripturally based. The test of every value: “Is it biblical?” Values are deeply held, uncompromising, unchangeable, authentically believed, bone deep, trend resisting, timeless principles.

Table 3 indicates the personal values and habits for which I stand. They remain constant when considering the personal habits and values biblically advocated for Christian leaders within my cultural/ministry context.



TABLE 3

ESSENTIAL PERSONAL VALUES

I value <i>truth</i> .	This includes: (a) doctrinal correctness; (b) telling the truth; (c) willingness to take a stand for what is right; (d) possessing integrity; (e) being sincere; (f) blameless character; and (g) financial accountability.
I value <i>spiritual growth</i> .	This consists of: (a) setting a standard of excellence; (b) involvement in lifelong learning and continuous improvement; (c) possessing a servant’s heart; (d) providing stewardship in every aspect of life; (e) being faithful, reliable, dependable; (f) committed; (g) obedient to God’s Word, commandments, and principles; (h) responsible; (i) utilizing spiritual wisdom; and (j) willingness to sacrifice for the sake of others and God’s kingdom.
I value <i>vision</i> .	This entails: (a) God-directed vision, purpose, and mission; (b) being involved in evangelism—the priority of the church; and (c) equipping the next generation of leaders.
I value <i>relationships</i> .	This includes relationships with: (a) God; (b) spouse; (c) family; (d) nurturing others; and (e) society. It involves: (a) unity; (b) love; (c) fellowship/sense of community; (d) caring for others; (e) humility; (f) ability to work with a team; (g) proper communications; (h) respect; (i) openness; (j) compassion; (k) moral purity and (l) and embodying proper ethics.

Admittedly, I do not see all of these values often displayed in my cultural context. There is a drought of commitment to integrity, honesty, accountability, and faithfulness. It is not time to declare defeat but to take action. “One social scientist recently expressed...the quality of a whole culture can be changed if just two percent of the population has a new vision of what needs to be done and starts doing it” (London, Wiseman, 2005, 107). Our values not only define (organizational) culture but create it. Culture in its simplest terms is the way we do things around here. It includes values shared by old members, and taught to new ones. Plato said that a society cultivates whatever is honored there. We pass along values to the new, and reaffirm them to the old. We will revisit this significant subject concerning core values later.



Growing Leaders

Conclusion

Graffiti on the Berlin wall stated, “When you change points of view, you can change the world.” Following biblical images of leadership, obeying God’s call, and crafting values creates culture. If handled properly and consistently they can impact and change the cultures we work in. One should never confess, “We will never be able to change this culture!” That does not hold true for a pastor whose great-grandfather was a cannibal, headhunter, or idol worshipper. So, it’s time to get the value statement off the wall and into the road of life. Pick on the shepherd’s staff, grab the servant’s towel, and pull on the steward’s work-clothes. There are values to be served, to hungry followers, and a culture to construct.



CHAPTER REFERENCE LIST

- Anderson, Mark. 2007. Running the Race. *Global Pastors Network*, February 23, 2007. <http://globalpastorsnetwork.org/> (accessed February 23,2007).
- Block, Peter. 1993. *Stewardship*. San Francisco: Berrett-Koehler Publishers.
- Clinton, Robert J. 1992. *Leadership Series*. Altadena: Barnabas Publishers.
- Collins, Jim and Jerry I. Porras. 1997. *Built to Last: Successful Habits of Visionary Companies*. New York: HarperCollins Publishers.
- Covey, Stephen R. 1990. *Principle-Centered Leadership*. New York: Free Press.
- Elliston, Edgar J. 1992. *Home Grown Leaders*. Pasadena: William Carey Library.
- ,1992. *Home Grown Leaders*. Pasadena: William Carey Library.
- Ford, Leighton. 1991. *Transforming Leadership*. Downers Grove: InterVarsity Press.
- Halstead, Kent. *Servant Leadership for Congregations: Chapter Six*. :. Online version of document, <http://www.servantleadershipbook.org/> (accessed March 27, 2007).
- Hesselbein, Frances and General Eric K. Shinseki. 2004. *Be-Know-Do: Leadership the Army Way (Adapted from the Official Army Manual)*. San Francisco: Jossey-Bass.
- Jenkins, Philip. 2007. Christian Vision Project: Companions of Life. *Christianitytoday.com*, March/April 2007, Volume 13, No. 2, 2007. <http://www.christianitytoday.com/bc/2007/002/9.18.html>. (accessed March 23, 2007).
- Jim Kennedy. : Quoted in Leighton Ford. *Transforming Leadership*. Downer's Grove: InterVarsity Press, 199, 1991.
- Klaus, Byron. 2007. The Prez on Presidents. *Assemblies of God Theological Seminary: Prez Release* February (February): Monthly Commentary, <http://www.agts.ed//> (accessed February 27, 2007).
- Lee, Harris W. 2003. *Effective Church Leadership*. Silver Spring, Maryland: General Conference of Seventh-day Adventists.
- London, H. B., Jr.; Neil B. Wiseman. 2005. *The Shepherd's Covenant for Pastors*. Ventura, California: Regal Books from Gospel Light.
- Nelson, Alan E. 1996. *Leading Your Ministry (Online Version)*. : Abingdon Press. (accessed February 23, 2007).



Growing Leaders

Osei-Mensah, Gottfried. 1990. *Wanted: Servant Leaders*. Achimota, Accra, Ghana: Africa Christian Press.

Sanders, Oswald J. 1994. *Spiritual Leadership: Updated Edition*. Chicago: Moody Press.

Seidel, Andrew. 2003. *Charting a Bold Course*. Chicago: Moody Publishers.

Sweet, Leonard. 2004. *Summoned to Lead*. Grand Rapids, Michigan: Zondervan.

The Teal Trust. Servant Leadership. <http://www.teal.org.uk/dl/servant.htm>. (accessed February 16, 2007).



TAKING RESPONSIBILITY FOR GROWTH AS A CHRISTIAN LEADER

I am a work in progress. I have not arrived. Yet, I am striving to become all I can. I am not what I used to be. I am not what I can be. However, by the grace of God, I am not what I was. An old song made popular by Joel Hemphill fittingly says:

He's still working on me to make me what I ought to be...Don't judge her yet, there's an unfinished part. But I'll be perfect just according to His plan, fashioned by the Master's loving hands. In the mirror of His Word, reflections that I see, make me wonder why He never gave up on me. He loves me as I am and helps me when I pray. Remember He's the Potter, I'm the clay. (Hemphill 1980)

As a Christian leader I am not beyond correction, improvement, or being taught. Paul reminded the Philippian Church, "Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:6). Paul had not reached this place of attainment, perfection, or completion. He confessed:

Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things. (Philippians 3:12-15)

The Role of the Holy Spirit in Developing Christian Leaders

The Holy Spirit is the Chief Executive Officer of my life, and in the lives of all Christian leaders. He is the Master Potter who molds and shapes us into the Christians and leaders we were meant to be. Ron DiCianni said:

While I wouldn't wish the painful process of 'sculpting' on anyone, I would wish the results of it on everyone! You are a masterpiece in the making, and it's the outcome that matters. You are worth too much to God for Him not to finish the job. (Ron DiCianni 2002, 58)

The Holy Spirit is an active participant in our lives just as He was in the Book of Acts. The "Holy Spirit" is mentioned over fifty times in this one book alone. No wonder some refer to it as



the “Acts of the Holy Spirit.” Table 1 indicates the dynamic actions of the Spirit in our lives as He empowers us to be Christian leaders.

TABLE 1

ACTIONS OF THE HOLY SPIRIT

Calls	“No one can come to me unless the father who sent me draws him...it is written in the prophets: ‘they will all be taught by God’” (John 6:44).
Convicts	“Now when they heard this, they were cut to the heart” (Acts 2:37, <i>NKJV</i>).
Communicates	“But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come” (John 16:13). “The Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them’” (Acts 13:2-3). The Spirit speaks as (a) an inner voice; (b) a still, small voice; (c) through the communication gifts of the Spirit; (d) by illuminating God’s Word; and (e) through anointed men and women of God.
Changes	“And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Corinthians 3:18, <i>NIV</i>). “Don't copy the behavior and customs of this world, but let God transform you into a new person...Then you will know what God wants you to do, and you will know how...perfect his will really is” (Romans 12:2, <i>NLT</i>).
Corrects	At times the Holy Spirit rebukes, challenges, and corrects us.
Compels/Coerces	“And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to



Growing Leaders

	me there” (Acts 20:22).
Counsels	“When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me” (John 15:26).
Commands	“I advise you to obey only the Holy Spirit's instructions. He will tell you where to go and what to do, and then you won't always be doing the wrong things your evil nature wants you to” (Galatians 5:16-17, <i>TLB</i>).
Comforts	“But the Comforter (Counselor, Helper, Intercessor, Advocate, Strengthener, Standby), the Holy Spirit...will teach you all things. And He will cause you to recall...everything I have told you” (John 14:26, <i>AMP</i>).
Collaborates	“And they went out and preached everywhere, while the Lord kept working with them and confirming the message by the attesting signs and miracles that closely accompanied [it]. Amen (so be it)” (Mark 16:20, <i>AMP</i>).
Confirms	“It seemed good to the Holy Spirit and to us...” (Acts 15:28).
Controls	“But when the Holy Spirit controls our lives, he will produce this kind of fruit in us...let us follow the Holy Spirit's leading in every part of our lives” (Galatians 5:22-23, 25, <i>NLT</i>).
Creates	“But the Spirit produces...” (Galatians 5:22, <i>TEV</i>). “The Spirit has given us life” (Galatians 5:25, <i>TEV</i>).
Crafts	The Holy Spirit molds and shapes us. “Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand” (Isaiah 64:8). “But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another



	pot, shaping it as seemed best to him. Then the word of the LORD came to me: ‘...can I not do with you as this potter does?’ declares the LORD. ‘Like clay in the hand of the potter, so are you in my hand’” (Jeremiah 18:4-7).
Connects	The Holy Spirit brings people into our lives that we can network with. He arranges divine appointments.
Commits	The Holy Spirit refuses to let us go. He continues at work!

The Holy Spirit is committed to our spiritual growth and spiritual formation. Both are crucial in the development of a spiritual leader. Table 2 that follows demonstrates how this is accomplished.

TABLE 2

STEPS TO SPIRITUAL DEVELOPMENT

Submission	Obey God’s word. Elliston (1992) said, “we strive to ‘teach all things’ rather than ‘teach obedience to all things’ he commanded. To know about is not to be. To describe is not to do. To list is not to apply. Information will not save us....would we do better to know less and obey more?” The secret is found in the old song, ‘Trust and Obey’ (77). Someone aptly said that “nothing says ‘I love Jesus’ any stronger than someone who obeys his commandments.”
Study	“God’s Word is living and active” (Hebrews 4:12). It reproves, rebukes, corrects, and instructs us; “So that the man of God may be complete and proficient, well fitted and thoroughly equipped for every good work” (2 Timothy 3:17, AMP). “Study to shew thyself approved unto God, a workman that needeth



	not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15, <i>KJV</i>).
Solitude	Prayer changes us. Fasting helps bring our bodies into subjection to God’s Word, will, and ways.
Serve	As we serve others, we gain a better understanding of how to lead them. As we serve God, we better understand Him.
Stewardship	We are faithful stewards of time, talent, treasure, tongue, testimony, and temple. Right things that are done repeatedly over time will compound our success. “People with primary greatness have a sense of stewardship about everything in life” (Covey 1990, 64). It permeates the Christian life.

It is not enough to have leadership aptitude or skills. These must be integrated into our faith, values, and walk with God. The Holy Spirit provides the example for all of us to follow since He leads us. He is a transformational. He is the definitive model of a spiritual leader. We become more like Him in the mentoring process. He plants His mind in us (Philippians 2:5; 1 Corinthians 2:16). The Spirit works in us, through us, and with us.

Value of Leadership Models in Developing Christian Leaders

No one is an island unto himself. We are part of the body of Christ with many functioning members. To be effective, it is crucial we understand the need and worth of contingency models of leadership in developing Christian leader. As we study and identify with them we gain a better comprehension of what is normally expected and accepted from a leader. Clinton (1992) said, “A leader should study leadership styles in order to expand capacity to lead” (10). He further noted that “at the heart of all contingency theory lies the concept of leadership styles” (Clinton 1992, 87). Such understanding helps leaders become (a) flexible; (b) adaptable to the needs of followers to motivate them in helping achieve his vision; (c) mature (possessing the ability to grow or expand); (d) versatile in using leadership styles; (e) proficient in analyzing situational variables and appropriate leadership styles; (f) effective in use of power and position; (g) able to acquire new skills, attitudes, and values; (h) capable of matching leadership styles with the situation or circumstances; (i) conversant in the leadership styles of the times; (j) competent in leadership; (k) knowledgeable of how to move from being a good to a great leader; (l) conscious of ways to develop others; (m) skilled in being a better leader; (n)



adept in defining acceptable norms and perimeters of leadership; (o) capable of defining contexts and complexities, thus gaining contextual intelligence; (p) gifted in discerning progress in self and others; (q) capable of helping others reach their maximum potential including one’s self; (r) balanced between task-oriented and relationship-oriented; (s) determined to see leadership as an act of service; (t) skilled in modifying behavior, personality, culture, and values to achieve excellence and meet the needs; (u) enabled to handle conflicts within the organization or team; (v) able to grow people into leadership while growing one’s self. Identifiable leadership models provide us with a reality check, a way to measure if the mirror image we see is genuine and accurate. There must be a way to define reality and see how we measure up to it. Leadership theories expose the road others have traveled and the map they have developed.

Value of Self-Awareness in Developing the Christian Leader

Leaders “know who they are, what their strengths and weaknesses are, and they know how to fully deploy their strengths and compensate for their weaknesses” (Bennis 2005). Self-awareness is (a) possessing a clear perception of self; (b) to understand the man looking back at me in the mirror each morning; (c) being able to examine my actions, thoughts, feelings, and motives in an objective way; (d) to know how I am influenced and influence; (e) being able to answer: Who am I? What am I? What am I to do?; (f) understanding one’s values, vision, mission; and (g) the ability to exploit strengths for the sake of the Kingdom of God. One person described it as the capacity “to look up from one’s feet and see the road ahead; to look up from one’s feet and see the world behind; to look up from one’s feet and know they are one’s feet” (Web Forum). Through self-awareness we can recognize character cracks and become more effective through skill development. Covey (1990) said, “to improve, we must start from where we are, not from where we should be, or where someone else is, or even from where others may think we are” (85).

Lowney (2003) observed, “Leaders make great companies, but few of us truly understand how to turn ourselves and others into great leaders. One company—the Jesuits—pioneered a unique formula for molding leaders.” This religious order began with only ten men but now has 21,000 professionals. There is much that can be learned from them. The four pillars outlined by Lowney are reflected in Table 3.

TABLE 3

FOUR PILLARS IN DEVELOPING LEADERS

PILLAR	KEY PHRASE	BRIEF EXPLANATION
Self-awareness	Reflection	Understand your strengths, weaknesses, values, and your



Growing Leaders

		worldview.
Ingenuity	Embracing Change	Innovate and adapt to an ever-changing world.
Love	Loving Others	Engage others with a positive attitude that unlocks their potential.
Heroism	Energizing Others	Energize yourself and others with heroic ambitions and a passion for excellence (Lowney, 2003, Front Flap).

Who am I? I am a breath of air; a fleeting shadow (Psalm 144:4). I am a traveler passing through (Hebrews 11:13; Psalm 39:12). I am a man of numbered days. Like the morning fog, I'm here a little while, and then gone (James 4:14). Our Bible school and Headquarters' facility in the Ivory Coast was built by one couple that requested that the words on the dedication plaque be limited to: "A man and woman blessed of God, passed by here." Bill Bright began His ministry in 1952 on the UCLA campus with thirty people responding to his message. By the time of his death in 2003, more than 2.5 billion people had received his pamphlet, *The Four Spiritual Laws*. He once said, "None of us has a long time here on planet earth. It's our split second in eternity when we have an opportunity to invest our lives to help fulfill what our Lord came into this world to do." An Arabic proverb says that the dawn does not come twice to awaken a person. Opportunity knocks but once! Within each of us is a desire to leave a legacy. We each can possess "a dream of what God's greatness might accomplish through our littleness" (Shawchuck and Heuser 1992). We all have a role to fill in God's kingdom and effective self-awareness allows us to understand one's (a) calling, (b) ministry, (c) vision or mission, (d) ministerial gifting, (e) skills, (f) talents, (g) potential, and (h) strengths or specializations.

Dependence on self-awareness should be handled watchfully. We are products of our upbringing, perceptions, values, culture, paradigm, and world-view. Combined they color how we think about things including what we think about ourselves. Self-awareness should be linked with humility; the ability to understand one's self and not to think higher than he ought. A potential problem with self-awareness is: "The heart is deceitful above all things, and it is exceedingly perverse and corrupt and severely, mortally sick! Who can know it [perceive, understand, be acquainted with his own heart and mind]?" (Jeremiah 17:9, AMP). "Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known" (1 Corinthians 13:12). We possess a way of excusing ourselves or justifying our actions, even when wrong. We get the clearest reflection when we combine self-awareness, God's Word (James 1:22-25), His Spirit, and the watchful eye of



others. Every successful, productive Christian leader possesses a vision. A quick look at Isaiah 6 reveals three visions that Isaiah gained awareness of. These are indicated in Table 4.

TABLE 4

ISAIAH’S THREE DIMENSIONAL VISION

Upward Vision	Isaiah 6:1-3	Awareness and appreciation of, and an allegiance to God.
Inward Vision	Isaiah 6:5	Awareness of self.
Outward Vision	Isaiah 6:8	Awareness of circumstances and others.

Conclusion

Thom Rainer said, “It is a sin to be good, if God called us to greatness.” How do we move from good to great? Is it through self-awareness? What about input from others? Or is the move from mediocrity to excellence the responsibility of the Holy Spirit? The answer is, “All of these.” It is only when I utilize self-awareness, the reality check of contingency models, along with input from supporters, and the actions of the Holy Spirit in my life that I can be sure that the person I see in the mirror is really me—a Christian leader. This is reflected in Table 5.

TABLE 5

SEEING IN THE MIRROR CLEARLY

SOURCE	SENTENCE	SCRIPTURE
Self	What do I say about myself?	“The heart is deceitful above all things and beyond cure. Who can understand it?” (Jeremiah 17:9).
Supporters	What do others interested in my leadership development say about me?	“Moreover he must have a good report of them which are without; lest he fall into reproach....” (1 Timothy 3:7, KJV). “They must first be tested; and then if there is nothing against them, let



Growing Leaders

		them serve” (1 Timothy 3:10). “Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom” (Acts 6:3).
Spirit	What does God say about me?	“Search me, O God, and know my heart; test me and know my...thoughts. See if there is any offensive way in me, and lead me in the way everlasting” (Psalms 139:23-24). “I the LORD search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve” (Jeremiah 17:10).



CHAPTER REFERENCE LIST

- Bennis, William. : Quoted in Robert D. Dale. *Seeds for the Future: Growing Organic Leaders for Living Churches*. St. Louis, Missouri: Lake Hickory Resources/Chalice Press, 6, 2005.
- Clinton, Robert J. 1992. *Leadership Series: Conclusions on Leadership Style*. Altadena, California: Barnabas Publishers.
- . 1992. *Leadership Series: Conclusions on Leadership Style*. Altadena, California: Barnabas Publishers.
- Covey, Stephen R. 1990. *Principle-Centered Leadership*. New York, New York: Free Press.
- . 1990. *Principle-Centered Leadership*. New York, New York: Free Press.
- DiCianni, Ron. 2002. *The Devotional Paintings of Ron DiCianni: A Brush with God's Word*. Wheaton, Illinois: Tyndale House Publishers, Inc.
- Elliston, Edgar J. 1992. *Home Grown Leaders*. Pasadena, California: William Carey Library.
- Hemphill, Joel. 1980. *He's Still Working on Me*. Lyrics by Joel Hemphill. Bridge Building Music, Inc. and Hemphill Music Company.
- Lowney, Chris. 2003. *Heroic Leadership*. Chicago, Illinois: Loyola Press.
- Shawchuck, Norman and Roger Heuser. 1992. *Leading the Congregation*. Nashville, Tennessee: Abingdon Press, 71. Quoted in *Foundations of Christian Leadership: Supplemental Readings*. Springfield, Missouri: 26, 1997/2003.
- Web Forum*. Self-awareness. <http://www/aikiweb.com/> (accessed August 8, 2007).



STYLES AND STRUCTURES OF CHRISTIAN LEADERSHIP

Dozens of leadership styles and theories exist. Which is correct? Which is best? Finding a way through that maze reminds me of the old story of the six blind men and the elephant depicted in a poem by John Godfrey Saxe. Once upon a time there lived six blind men in a village. One day they were told, “An elephant is in the village today!”

They had no idea what an elephant was. Even though they could not see it, they decided to feel it. Each blind man touched a different part.

“An elephant is like a wall,” said the first man that touched the elephant’s side.

“On no, the elephant is like a rope,” said the second man that touched the tail.

“No, the elephant is like a snake,” said the third man that touched the long, wiggly trunk.

“Excuse me. But, the elephant is like a big fan,” said the fourth man that touched the elephant’s ears.

“It is like a tree,” said the fifth man that touched the elephant’s rough, hard legs.

“Oh, you are all wrong. The elephant is like a spear,” said the sixth man who touched the smooth, sharp tusks.

The six blind men started to argue. It’s like a wall. It’s like a spear. It’s like a rope. They did not agree. The king had been watching and listening. He said, “You only touched part of the elephant. You did not feel the whole animal.”

The men continued. A little girl heard them and said, “Each of you is right, but all of you are wrong” (Saxe).

There are various versions of this story. However, the point remains the same. Each one touched a different part; but only one part. The elephant did have all of the features that each of the blind men said. Each is right, but all were wrong! So it is with leadership styles and theories. Each reflects the period they were born in, and serve as the catalyst for the next generation of leadership understanding. Something can be gained from all.



Leadership Styles

Let me state up front my biblically-supported conviction that servant leadership is basal to leadership theory and is the biblical directive for leaders regardless of cultural or ministerial context. It does not come easy. However, it is foundational. All other styles, qualities, and characteristics, build upon this solid and sure base. I wish I could say we are born with a servant attitude. Check out most babies. Notice they demand service—constant service—and know little beyond their own needs. Servanthood is acquired through spiritual formation and the constant prodding of the Holy Spirit. I am still a servant in development. Clinton reaffirms:

No one seems to be born with servanthood as a controlling attitude for leadership functions. Nor do many cultures shape toward servanthood as a significant value for leadership thinking. Yet the Bible asserts that this attitude must be basal in a Christian leader. Hence it can be learned or developed within leadership. (Clinton 1992, 46)

All other leadership theories pail and sometimes fail when compared with the biblical standard of servant leadership. “Perhaps the fault was not just in our practice but in our theory as well...we...seemed to fall all over ourselves to embrace...concepts of leadership, each more grandiose than the last...Time to rethink” (Kiechel III and Rosenthal 1992, 121). Credit is given to Robert Greenleaf for servant leadership. However, we well know it originated in God’s Word with Jesus Christ being the principle model (Phil. 2:7; Luke 22:27). While reading *Journey to the East* by Hermann Hesse, Greenleaf was captivated by Leo, a servant accompanying a group of men on a journey. When Leo disappeared the men were at a loss and could not go on without him. After wandering for years they reencounter Leo. They originally knew him as only a servant, but later realized he was the leader who sponsored their journey. That was an allegorical story. What about reality? Jesus took a three year plus journey with twelve disciples. He served them. When He departed, they were able to carry on, and the church is still alive and well today. From the very beginning, Jesus told the future leaders of the church that He would not always be with them. Perhaps this is one reason why He succeeded in training the most successful leadership team of all time. The result was that once their leader had departed, they were able to continue experiencing momentous revival and growth. They also followed His example by effectively training future generations of leaders.

Richard D. Allen (2002) accuses Christian leaders of uncritically adopting secular leadership theories and notions. He states, “It is time to develop a truly biblical theory about leadership! We can no longer trim secular thinking with pious platitudes, ‘baptizing’ current notions about leadership with a sprinkling of misapplied scripture verses” (15). Table 1 indicates a brief overview of evolving leadership theories. Later, we will address these leadership styles/theories in a little more detail. For now, let’s take a quick look. Pay particular attention to columns one and three.



TABLE 1

OVERVIEW OF LEADERSHIP THEORIES

DESCRIPTION	THEORIES	BASIC QUESTION
Leadership by nature	Great Man and Trait Theories	What is a leader? What are a leader's traits?
Leadership by nurture	Servant leadership and stewardship	What are the various styles of leadership?
Leadership by contingency	Complex Contingency Theories Situational Leadership	What leadership behaviors succeed in certain situations?
Leadership by principle	Principle-Centered Leadership	What timeless principles are utilized by leaders?

With the vast array of leadership styles and theories which one is best? I contend that the best style would be the one needed for the given situation. Secondly, the best would entail taking the good from all, and learning from all. Clinton (1992) concurs, "different leadership situations demand different styles. Ignorance of styles lessens the chances that a leader can adjust style to meet situation" (9). He contends that when we are conversant with leadership style theories we become better leaders and can better facilitate emerging leaders around us. He further states that in selecting a leadership style it is not in taking an "either/or type approach, but rather an acceptance of major ideas of all of them" (Clinton 1992, 9, 37). Downey (1982) indicates, "It is quite possible that the apostle Paul made use of all the leadership styles...adapting his style to the situation he faced. His leadership indicated he was multi-styled" (27). Marques (2006) mentions:

As theories around leadership continue to advance, there seems to be one theme that encompasses all: cognizance, or the very act of being awake. If one considers 'awakened leadership' as a multi-styled way of leading, based on the insight that it can entail every possible leadership style, trait and skill.... (Marques August 2006, 2)

Unfortunately, some leaders in my context are autocratic, transactional leaders. There seems to be a thin line between theocracy, apostolic leadership and dictatorial tendencies. Leaders must go beyond pulling out their bureaucratic whips beating followers into submission or conformity to rules, regulations, and policies. Relationship counts and love is the motivating factor. Enlightened people have a problem with being told what to do, and that the leader always knows best. They want to understand and have a part in decision making. Leaders today must be capable of bringing diverse thoughts and groups together to accomplish both corporate and individual vision.



To our credit many cultures within Africa, and other parts of the two-thirds world have a strong sense of community. It is an enduring feature of an otherwise quickly changing African lifestyle. The welfare of each individual is dependent on the welfare of all. An Akan proverb states, “Life is mutual aid.” Everyone is committed to the common good of the community. *Communalism* is considered to be the theory that the group is the focus of the activities of its individual members. The community or clan is like a cluster of trees. From a distance they appear huddled together. When closely approached they are seen to stand individually (Gyekye 1996, 36, 47). This thinking should be reflected in our leadership styles. One would expect for servant and transformational leadership to abound. Jesus’ leadership was transformational. He welded a group of extremely different followers into a leadership team.

Leadership in the developing world tends toward: (a) being group-focused; (b) highly interpersonal; (c) group-based problem solving; (d) decision by group consensus; (e) equality of everyone to express opinions; (f) hierarchal (top-down, command/control leadership); (g) paternalistic (family, father-knows-best idea of organization); (h) extremely flexible with time; (i) oral , face-to-face communication; and (j) friendship before business (Earley and Erez 1997).

No single model is capable of operating effectively and be respectful of the cultural diversity (Harris and Morgan 1996, 8-9). Thus, a multi-styled, multi-cultural, relationship-oriented, transformational, servant leader is most suitable and certainly visible and foundational in God’s Word.

Leadership Structure

What better place to find structure than the beginning of the church in the Book of Acts (Acts 6:1-6; Acts 14:23; Acts 15:2-23; Acts 20:17, 28-30). No solitary verse can be identified that sets forth all the details necessary for structuring the local church. Through combining various texts a leadership structure can be derived. This will resemble something quite different from the concepts and structures creeping into the church today. The New Testament framework, which should be reflected in our churches, consisted of leaders that were: (a), elders/deacons (spiritually mature), (b) overseers/bishops (gave leadership and direction), and (c) pastors (feeding, nurturing, protecting, and shepherding the flock). These leaders project the biblical images of servants, shepherds, and stewards.

In order to understand the structure needed in the church one should have a basic understanding of the church and the purpose for such structure. The church is both an *organism* and an *organization*. It is the living body of Christ (1 Corinthians 12:13). Its structure must be built around a purpose, vision, and need. The structure in place, including the purpose for the five-fold leadership of the church, is designed to “prepare God’s people for works of service” (Ephesians 4:12). The body of Christ should continue to be built up; to grow. And that is where structure comes into the picture. Structure in an *organism* brings about growth. It keeps it alive. In each case in the Book of Acts we see growth always followed structure. In Acts 6 the outcome of putting a structure of leadership in place in summed up as, “So the word of God



spread. The number of disciples in Jerusalem increased rapidly, and a number of priests became obedient to the faith” (Acts 6:7). In Acts 14, 15, and 20 a leadership structure is identified to protect growth to date, and project further numerical and spiritual growth.

After more than twenty years of leading and teaching on popular leadership models Robert Dale (2005) made a drastic change. Rather than the CEO models he adopted an organic cultivator-leadership style. Since the church is a living body, they should be led in such a way that focuses on growth, maturity and spiritual formation. He confessed, “I’d baptized the latest and greatest business models and translated them to religions settings, where they were immediately and always at least a bit ill-fitting and ill-suited” (Preface xi). The church and the world, the spiritual and the secular, are often at odds. Paul said, “Do not conform any longer to the pattern of this world, but be transformed...” (Romans 12:2). Dale explains:

Organic leaders sow and grow. For four hundred years, leaders have practiced ‘pry and push’ leadership. We’ve used mechanical approaches drawn from the levers and hydraulics of the Industrial Age. These approaches have created images and the practice of pressurized leadership. The Bible and current thinking styles are guiding us toward sowing seeds of ministry and growing believers toward leadership. ‘Sow and grow’ leaders are the seeds of the future. For organic leaders, sowing and growing is job one. ‘Sow and grow’ is the alpha and omega for organic leaders. (Robert D. Dale, 2005, Preface xiii)

Covey (1991) stated, “The only thing that endures over time is the law of the farm: I must prepare the ground, put in the seed, cultivate it, weed it, water it, then gradually nurture growth and development to full maturity” (17). He encourages leaders to “see the oak tree in the acorn and understand the process of helping the acorn become a great oak” (Covey, 1991, 35). We are in the agricultural business; planting seeds and helping others grow to their maximum potential. Table 2 presents structural needs evident in the New Testament Church.

TABLE 2

STRUCTURAL NEEDS

Doctrine	A structure of leadership needs to be in place to provide spiritual leaders that are guarding (Acts 20:28-30) and feeding the flock (1 Peter 5:2).
Discipline	A structure of leadership needs to be in place that provides training, admonishing, correcting, and encouraging followers (Hebrews 13:17).
Direction	A structure of leadership needs to be in place that provides vision, planning, decision



	making, delegating, and resolving conflicts.
Distinction	A structure of leadership needs to be in place to provide leaders that are examples (1 Peter 5:3) for others to follow (Newton 2005, 41-44)

The leadership structure in numerous contexts misses the mark at organic leadership. It resembles something from the Industrial Age. Many of the policies and by-laws are there to provide maintenance rather than growth; survival rather than revival. The founding missionary and my mentor, Rev. Robert K. Rodenbush, returned to our nation after being away for many years. I'll never forget his probing question "Is the constitution designed for church growth?" Unfortunately, at the time I don't think so, but there has been marked improvement over the past few years. We continue to press toward the mark! We will sow seeds, grow believers, and reap the harvest.

Power, Authority and Influence

We must be careful that our structure does not squelch initiative. Misuse and abuse of power, authority, and influence can wreck havoc on the church and emerging leaders. Gottfried Osei-Mensah warns:

There are many churches which pour cold water on any life which begins to bubble where they are not bubbling. Any time a person shows initiative, they knock the effort on the head, and the person retreats back into mediocrity.... True life will always break out in new initiatives. The only place where there is no initiative is in the cemetery, where the occupants stay peacefully in their quiet 'hotel rooms.' We should not make our churches function like cemeteries. (Osei-Mensah 1990, 44)

Leaders in such situations can be compared to the banyan tree. It is a great tree that spreads its branches and roots until it covers the land. A grown banyan tree may cover an acre. Nothing grows under its thick shrubbery. When it dies, the ground beneath is barren. I'd rather be like the banana tree. Six months after it sprouts, small shoots begin to appear around it. Shoots continue to appear every six months. The first offspring nourishes others and dies. And the cycle continues unbroken as other sprouts emerge, grow, nourish, give birth, bear fruit, and die (Hiebert 1990). We need to be a church with a growing-edge. We can build or destroy; root or uproot. We are in the vocation of growing people that will bear much fruit (John 15). I was recently at the Lake Williamson Christian Retreat Center and noticed their motto, "We build Pentecostal leaders to grow Pentecostal churches." Well said!

Some maintain a poverty complex of leadership development. They are afraid to open their hands and let go. They think, "If I let go, or let up then this young guy will snatch leadership from me." Others think of leadership as a chieftaincy title. They intend to stay in position, power, or office for life. Osei-Mensah contended:



Would to God that we would learn this... today! Our national leaders (*in some countries*) want to stay in office until they drop dead, and when they drop dead nobody has been prepared to take over from them. It is the same in the church—perhaps our church leaders have copied this pattern from our national leaders ... The church today needs leaders who are able to disciple younger leaders and prepare them, not just as leaders of tomorrow, but as God's servants to serve today. (Osei-Mensah 1990, 55, parenthetical statement and emphasis mine)

The use of power, authority, and influence are foundation in any context. Power affects our ability to influence and affect organizational and personal change. Table 3 depicts three types of leaders commonly found.

TABLE 3

THREE TYPES OF LEADERS

Ahead of the group	Lead by reason of external accomplishments.
Are the heads of group	Designated, appointed, delegated to lead. They lead by status or formal authority.
Become the head	Help group achieve objectives. Has gained respect and authority by helping meet the people’s needs (Stephens 2001, 10-11).

Leaders gain power, authority, and influence through many ways as depicted in Table 4.

TABLE 4

TYPES OF POWER, AUTHORITY, AND INFLUENCE

Spiritual power	Based on our relationship with God. God empowers (Acts 1:8). This is primary in spiritual leadership.
Positional power	Based on relationship to the organization reflected in status gained yet not necessarily earned.
Personal power	Based on interpersonal relationships.
Coercive power	Based on ability to use physical force (strongly not advised in the church).



Growing Leaders

Connection power	Based on networking potential for influence.
Reward power	Based on ability to gain influence through control of rewards (seen often in transactional leadership).
Informational power	Based on knowledge or information one has that can influence.
Expert power	Based on influence one has based on his expertise. The above eight points are adapted and derived from <i>Home Grown Leaders</i> (Elliston 1992, 124-129).
High power differential	Within my cultural context it is team-based with a strong oversight by superiors (Earley and Erez 1997, 27).
Reputational power	Based on abilities of a person outside the group to act as a consultant.
Communicational power	Based on people having fabulous verbal or writing skills. Sharpen your communication skills, and you increase potential for power and influence.
Success power	Based on success one has. They've been there, done that.
Financial power	Based on wealth. Often utilized for manipulation and control in poverty-based cultures.
Dedication power	Based on unusual dedication and loyalty that has created value.
Program power	Based on success of past programs. The previous six types of power are adapted from <i>Effectively Leading</i> (Patterson 1992, 68-69).

Jesus possessed all authority and power in heaven and on earth (Matthew 28:18) but became a servant. The three greatest temptations to ministers are money, sex, and power. Power can easily be misused. It can be legitimate or illegitimate; for growth or for destruction. Authority is the formal use of power. The use of power must be submitted to Christ. He is the model to follow. Motives must be pure and leaders need to be accountable (Patterson 1992,



Growing Leaders

70-72). Jesus taught, “You know that those regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you...” (Mark 10:42-43).

Conclusion

John Maxwell (1993) wraps up leadership in one word, well within the reach of anyone. Leadership is *influence*. Even the shyest person will influence ten thousand others in his lifetime (1-3). The ability to influence is inherent in all of us. To maximize our capacity to exercise influence we need to understand and create leadership styles most effective in our environment; an appropriate growth facilitating leadership structure, and leadership situations that catapult and multiply our ability to make a difference.



CHAPTER REFERENCE LIST

- Allen, Richard D. 2002. The Genesis Principle of Leadership: Reclaiming and Stewarding the Long-Lost Image of God. / (accessed September 5, 2007).
- Clinton, Robert J. 1992. *Leadership Series: Conclusions on Leadership Style*. Altadena, California: Barnabas Publishers.
- . 1992. *Leadership Series: Conclusions on Leadership Style*. Altadena, California: Barnabas Publishers.
- Covey, Stephen R. 1991. *Principle-Centered Leadership*. New York: Free Press.
- . 1991. *Principle-Centered Leadership*. New York: Free Press.
- Dale, Robert D. 2005. *Seeds for the Future*. St. Louis, Missouri: Lake Hickory Resources.
- . 2005. *Seeds for the Future: Growing Organic Leaders for Living Churches*. St. Louis, Missouri: Lake Hickory Resources.
- Downey, Raymur J. Pasadena, California: 1982, Unpublished Doctoral Tutorial, School of World Mission, Fuller Theological Seminary. Quoted in Robert J. Clinton. *Leadership Series: Conclusions on Leadership Style*. Altadena, California: Barnabas Publishers, 27, 1992.
- Earley, Christopher P., and Miriam Erez. 1997. *The Transplanted Executive*. New York: Oxford University Press.
- . 1997. *The Transplanted Executive*. New York: Oxford University Press.
- Elliston, Edgar J. 1992. *Home Grown Leaders*. Pasadena, California: William Carey Library.
- Gyekye, Kwame. 1996. *African Cultural Values: An Introduction*. Philadelphia, Pa./Accra, Ghana: Sankofa Publishing Company.
- Harris, Philip R., and Robert T. Morgan. 1996. *Managing Cultural Differences: Leadership Strategies for a New World of Business*. Houston, Texas: Gulf Publishing Company.
- Hiebert, Paul G. 1990. *Banyan Trees and Banana Trees*. : The Christian Leader, 24. Quoted in Edgar Elliston. *Home Grown Leaders*. Pasadena, California: William Carey Library, 144, 1992.
- Kiechel III, W. and M. Rosenthal. 1992. The Leader As Servant. *Fortune*, 5/4/92 Volume, 125, Issue 9, 121.
- Marques, Joan F. August 2006. Awakened Leadership: Ancient Practice Gone Hip. Volume 45/Number 7 : 2. <http://www.ispi.org/publications/pitocs/piAugust2006.html>. (accessed September 7, 2007).



Growing Leaders

Maxwell, John C. 1993. *Developing the Leader Within You*. Nashville, Tennessee: Thomas Nelson Publishers.

Newton, Phil A. 2005. *Elders in Congregational Life: Rediscovering the Biblical Model for Church Leadership*. Grand Rapids, Michigan.

Osei-Mensah, Gottfried. 1990. *Wanted: Servant Leaders*. Accra, Ghana: Africa Christian Press.

———. 1990. *Wanted: Servant Leaders*. Accra, Ghana: Africa Christian Press.

Patterson, Richard. 1992. *Effectively Leading: A Guide for all Leaders*. Schaumburg, Illinois: Oasis International.

———. 1992. *Effectively Leading: A Guide for all Leaders*. Schaumburg, Illinois: Oasis International.

Saxe, John Godfrey. Adapted from: Blind Men and the Elephant (a.k.a. Blindmen). *Blind Men and the Elephant*.

http://www.wordinfo.info/words/index/info/view_unit/1/?letter=B&sp/ (accessed September 7, 2007).

Stephens, Gary. 2001. *Management and Leadership for the African Church*. : Accessed online. Book, / (accessed September 5, 2007).



FOUNDATIONS FOR UNDERSTANDING CHURCH LEADERSHIP

Hot news! Read all about it! The study of leadership continues as an exploding trend in the twenty-first century. It has gained momentum over the past five hundred years. Over 2,000 books were published in 2,000 alone containing the words: (a) *lead*; (b) *leader*; and/or (c) *leadership*. Every year it escalates. Thousands of articles appear in hundreds of periodicals expounding the virtues of leadership (Allen 2002, 3). No wonder authors start their books with such chapters as, “Why Another Book on Leadership” (Halcomb, Howard and Malmstadt 2000, 9). Why all the popularity? Could it be rooted in man’s desire to impact life, leave a legacy, and leave his mark on this planet? George Bernard Shaw once admitted:

I want to be thoroughly used up when I die, for the harder I work the more I love. I rejoice in life for its own sake. Life is no brief candle to me; it is a sort of splendid torch which I’ve got a hold of for a moment and I want to make it burn as brightly as possible before handing it on to future generations. (Shaw)

The age-old question remains, “Are leaders born or made?” We’ve briefly looked at this in a previous chapter. New responses surface daily. Richard D. Allen of Covenant College advocates the “Genesis Principle” whose premise is leaders are neither born nor made; they are created in the image of God (2002, 3-4). At least it brings God front and center in the leadership equation. A small story is often told of a tourist visiting a town. He asked, “Were there any great leaders born here?” An old man produced an apt reply, “No, just babies!”

Kipling (1902) said, “I keep six honest serving-men (They taught me all I knew). Their names are, What and Why and When and How and Where and Who” (1). Some of these hard-working fellows will be employed here to give a deeper understanding of leadership. Specifically they will assist with the what, why, and how as related to foundational leadership studies.

Affirming the Role of the Holy Spirit in Developing the Christian Leader

In a world of leadership information overload there are a few trusty keystones: the Spirit, the servant, and the Savior. These three are ever at work in the life of a Christian leader. The Holy Spirit provides a perpetual model of what a leader should be. Want to know how to be a great leader? Take a close look at the Spirit. The Apostle Paul said we are “led by the Spirit” (Galatians 5:17-18). Want to know how to serve emerging leaders? Right, same answer. Robert



Clinton (1989) said, “The existing leader’s roles reflect the work of the Holy Spirit. They put hands, feet, voice and a face to the work of the Holy Spirit” (30). We reflect and are partners with the Holy Spirit at work.

My daughter, Melinda, recently wrote concerning a group of short-termers that came to Ghana, “I knew that glimpses of the divinity in their humanity would begin to show through the second they stepped off the plane” (Poitras 2007). The Holy Spirit is at work in us, and through us, and it is breathtaking to catch glimpses of divinity in humanity. Christian character, and the fruit of the Spirit, is produced by the Spirit (John 15:1-5; Galatians 2:20; Galatians 5:22-25). We need only “keep in step with the Spirit” (Galatians 5:25). Imagine leadership based on the fruit of the Spirit and characteristics listed in 1 Corinthians 13. Wow, what an organizational environment that would be. It sounds like a little of heaven here on earth; a place anyone would love to work. God is transforming us into the image of Christ (Romans 8:28-29). We are to develop marks of spiritual maturity (1 Timothy 3; Titus 1). The fruit of the Spirit is the gauge of a mature Christian. The gifts of the Spirit are a gauge of a mature leader. The Holy Spirit enables and empowers leaders—and all Christians as well—to accomplish things indicated in Table 1 “in the spirit.”

TABLE 1

IN THE SPIRIT

...IN THE SPIRIT	SCRIPTURAL REFERENCE
Love	Colossians 1:8
Pray/Supplicate	Ephesians 6:18
Be Renewed	Ephesians 4:23
Be restored	Galatians 6:1
Live	Galatians 5:25
Walk	Galatians 5:16; 5:25
Begin	Galatians 3:3
Be meek	1 Corinthians 4:21
Dwell	Romans 8:9
Be fervent	Acts 18:25
Go on	Galatians 5:16, <i>BBE</i>
Receive God’s approval	1 Timothy 3:16, <i>TCNT</i>
Fight the good fight	1 Timothy 1:18, <i>TCNT</i>

It is incredible how the Holy Spirit brings about the union of emerging leaders with existing leaders. The Wise Man said, “As iron sharpens iron, so one man sharpens another” (Proverbs 27:17). Table 2 indicates a synthesis of the work of the Holy Spirit in the lives of



leaders, with an effort to correlate this with the work of the existing leader’s role in the lives of emerging leaders.

TABLE 2

THE SPIRIT AT WORK IN EXISTING AND EMERGING LEADERS

THE SPIRIT	SPIRIT’S WORK IN LEADERS	EXISTING LEADERS AT WORK WITH EMERGING LEADERS
Empowers	<p>The Spirit is the Great Recruiter. He not only calls, He backs leaders with spiritual authority and power.</p> <p>“Two of them, sent on their way by the Holy Spirit” (Acts 13:4).</p>	<p>This comes through the Holy Spirit and then through existing leaders. People can have lots of talents, skills, and abilities but without existing leaders empowering them, it is difficult to put them to use for the betterment of the organization.</p>
Engages	<p>The Spirit selects the right person, at the right time, to work in the right place. “The Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them’” (Acts 13:2).</p>	<p>Existing leaders should keep an open eye for talent-spotting and place emerging leaders in situations that will best develop them for kingdom work.</p> <p>A leader should take special care in selecting, equipping, and nurturing each person placed in ministry. See 1 Timothy 5:21-22; 1 Thessalonians 2:7.</p>
Equips	<p>The Spirit provides equipment for the job through endowing leaders with the Gifts of the Spirit.</p>	<p>Works through existing leaders to lead, prepare and develop the next generation of leaders.</p>
Edifies	<p>The Spirit grows/builds leaders to bring about maturity. The Spirit edifies through inner-life growth. See Ephesians 3:16.</p>	<p>Leaders enable and build emerging leaders into mature ministers.</p>
Envisions	<p>The Spirit focuses on</p>	<p>Have a vision and</p>



Growing Leaders

	<p>individual development and works patiently on one thing at a time. The Spirit provides vision; “However, as it is written: ‘No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him’ but God has revealed it to us by his Spirit” (1 Corinthians 2:9-10).</p>	<p>communicate it with emerging leaders. They will help you achieve your vision and you can help them articulate and develop theirs.</p> <p>Be patient with developing leaders. You can root or uproot.</p>
Encourages	The Spirit cultivates the young plants. He is the Comforter.	Everyone needs a Barnabas, the Son of Encouragement. We encourage emerging leaders toward growth, maturity, and realizing maximum potential.
Environment	The Spirit creates the proper environment and conditions for growth. He brings existing and emerging leaders together.	Existing leaders develop a community, environment, and culture of growth. God positions leaders in places where their talents, gifts, and abilities are best used.
Evaluates	The Spirit discerns where we are in spiritual formation and takes us to the next level.	Discern, investigate, determine level of spiritual or ministry formation and develop plan to take the emerging leader to the next level.
Explains	The Spirit leads, guides, and teaches us all truth and reminds us what we are supposed to do. See John 16:13.	Existing leaders lead, guide, and teach. Every great leader has the ability to teach.
Expands/Extends	The Spirit always has the broader context in mind. “But you shall receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts	Existing leaders equip men and women for maximum potential in apostolic ministry. The world must be reached.



	1:8).	
Establishes	The Spirit establishes us as perfect; strengthened in every good work. See 1 Peter 5:10.	Existing leaders come alongside young leaders to strengthen them so they will be established and settled.
Example	The Spirit provides a perfect example of the relationship between an existing leader and an emerging one.	Augustine once advised that in picking a teacher for a gifted son, you should ask whether you want your son to take him for a model. A student, fully trained, will be like his teacher.
Explores	“The Spirit searches all things, even the deep things of God” (1 Corinthians 2:10).	Discover ways to assist leaders in development.
Entrusts	The Spirit provides opportunities and trusts leaders to obey directives.	Leaders have been given a precious trust or deposit—the truth must be passed on to faithful men, who can continue the process (2 Timothy 2:2). We are stewards of all that God has entrusted.

Biblical Images of the Leadership for Christian Leaders

Good news! You are destined for greatness. It is God’s plan for you to move from good to great. Bad news! The process is tedious; requiring a daily struggle. Failing to grasp the bar, you will fall, get up, reach up, and fall again. In God’s kingdom greatness is attained by serving. That is not a fashionable notion. Someone quipped, “What is popular may not be right. What is right may not be popular!” To the world, servant leadership may seem outlandish. “The high destiny of the individual is to serve, rather than to rule” (Einstein). It is unquestionably a revolutionary, radical concept. Henry and Richard Blackaby (2001) stated, “Perhaps the greatest Christian influence on leadership theory has been in the area of ‘servant leadership’” (164). Servant leadership is not a new philosophy, theory, or style. It is precisely what it says: *servant leadership*. It is the first stair to leadership. Robert Greenleaf, in 1970, wrote *Servant as Leader* and reasoned that we are servants first; leaders second. Basically, there are two types of leaders: those that lead first, and those that serve first. Those that are servant first only assume leadership if it is the best way they can serve (Blanchard and Hodges 1999, 42-43). Paul D. Moody is credited with the oft quoted, “The measure of a man is not the number of his servants, but in the number of people whom he serves” (Empson 2004, 61). Some may



Growing Leaders

comment, “Leaders don’t serve. They lead!” In fact, on the surface *servant* and *leader* appear to be at opposite ends of the scale. However, these two roles can be merged into one person. J. Oswald Sanders wrote a classic on spiritual leadership. He said:

At the outset of any study on spiritual leadership, this master principle must be squarely faced: true greatness, true leadership, is found in giving yourself in service to others, not coaxing or inducing others to serve you. True service is never without cost. Often it comes with a painful baptism of suffering. But the true spiritual leader is focused on the service he and she can render to God and other people, not on the residuals and perks of high office or holy title. We must aim to put more into life than we take out. (Sanders 1994, 15)

How can one move from good to great? It’s straightforward; be a servant! “Do not seek greatness for yourself” (Jeremiah 45:5). Endeavor to develop it in others. Servant leadership is the gift that keeps giving, and giving, and giving.

Service is the virtue that distinguished the great of all times and which they will be remembered by. It places a mark of nobility upon its disciples. It is the dividing line which separates the two groups of the world—those who help and those who hinder, those who lift and those who lean, those who contribute and those who only consume. How much better it is to give than to receive. Service in any form is comely and beautiful. To give encouragement, to impart sympathy, to show interest, to banish fear, to build self-confidence and awaken hope in the hearts of others, in short—to love them and to show it—is to render the most precious service. (Hinckley 1955)

Creating a legacy requires investment in multiplying leaders through influence. One may ask, “What business are you in?” The answer, “I’m in the people-growing industry!” Ken Blanchard and Mark Miller wrote the following in their book dedicated to the next generation of serving leaders:

Great leaders don’t become great in a moment—or in a month or a year. They become great leaders throughout their lifetimes...You’ll constantly and continuously find new ways to serve, and every time you do, your leadership skills will improve and you’ll become a better leader. (Blanchard and Miller 2004, 29)

In medieval times a steward or servant would be assigned to perfect skills and foster development in the life of a young prince. He was to prepare him for his reign. The kingdom relied on him to teach and protect the prince so he would become a successful king. Today, things have changed little. We are preparing emerging leaders to fulfill their destiny. President George Bush once said that “from now on, any definition of a successful life must include serving others” (Bush 1990). An earlier president, John F. Kennedy said, “Ask not what your country can do for you—ask what you can do for your country” (Kennedy 1961). Martin Luther King, Jr. said, “Everyone has the power for greatness, not for fame but for greatness, because greatness is determined by service.”



Mark Ingus, on two artificial legs, managed to conquer Mount Everest. His party, nearing the peak, passed a British climber, David Sharpe, who lay dying on the trail. They were faced with a choice; should they pass by, or stop to help. Sharpe had been left behind by his own party to face looming death. At such a high elevation, there is scarcely enough oxygen to take a few steps. Many climbers abide by the unwritten tenet: save yourself. Ingus and his party made a decision to abandon Sharpe to die a lonely death. Forty hikers passed Sharpe that day, each making the same judgment. What type of leader was Ingus? Who was he serving? (Unidentified Author , 9). What was his great accomplishment? He succeeded at climbing a rock, yet falling off the apex when it came to being a servant; a helping hand to humanity.

One day, the disciples asked Jesus, “Who is the greatest in the kingdom?” (Matthew 18:1). Jesus requires that we humble ourselves (Matthew 18:2) and whoever wants to become great must be a servant (Matthew 20:28). That is the only way to move from good to great in the spiritual kingdom.

Motivation for Servant Leadership

The journey of a leader begins in his heart, and moves outward from there. One counselor advised a fretful counselee, “You’re basically asking yourself, ‘How can I succeed today?’ Instead, what if you were to ask, ‘How can I serve today?’” (Caliguire 2003, 153). The motivation of servant leadership is: (a) possessing a servant’s heart in a godly aspiration to help others by lightening their burden; (b) the best interests of and for those one serves; (c) to make others bigger, better, and stronger; (d) unrestricted love and concern for others—it’s not all about me; (e) seeing other’s strengths cultivated and nourished; (f) not necessarily giving up leading but lead through serving; (g) to prepare God’s people for works of service (Ephesians 4:12); (h) a readiness to give all; (i) the love for Christ compels us (2 Corinthians 5:14-15); (j) to replicate a servant’s heart beginning from the inside and moving outward to action; (k) to place others at the center instead of one’s self; others-centered rather than self-centered; (l) to embrace transformation as a process through which people can expand; (m) a response to a call to be helpful; (n) representative of a cause becomes the spotlight rather than enhancing one’s position; (o) not making decisions or actions to merely boost one’s own career to the hurt of others; (p) sacrificial service which gains the loyalty, appreciation, and dedication from others; (q) never for prestige, power, (r) the reaction to knowing who one is since insecure people fuss over how they are seen; (s) an understanding of who one serves—God first, then His people; (t) from a deep-seated yearning to cross the threshold to mentoring relationships, building friendships to promote growth both in one’s self and protégé; (u) brought on by my pursuit of selfless-service; (v) viewed as a calling; (w) from a pursuit of creating an enabling environment; (x) focused not one’s self but the emerging leader; (y) longing to be servants for His sake (2 Corinthians 4:5); and (z) to please God, and hear Him say, “Well done, good and faithful servant” (Matthew 25:23).

Meaning of Servant Leadership



Servant leadership is: (a) the art of leadership through service; (b) the leadership model advocated in God’s Word, and exemplified in the life of Jesus Christ; (c) rendering greatest service; (d) a depiction of the work of the church—service; (e) summed up in the command to serve others as the Lord serves you; (f) contrasted with secular leadership refusing to be pushed into its mold; (g) becoming master of self, and servant of others; (h) taking people to a elevated level; (i) act of extending one’s self to others; (j) instilling vision for a better future; (k) serving the interest, vision, goals, dream of others; (l) inspiring trust because it is based on shared power and respect; (m) purposeful determination to discover, nurture, and develop others; and (n) removing or overcoming obstacles that prevent others from achieving highest potential. “New Testament leadership is not flashy public relations or platform personality, but humble service to the group....Some leaders may serve the Word and some may serve tables—but all leaders serve (Acts 6)” (Gangel 1997, 71).

Message of Servant Leadership

Servant leadership is founded on the Word of God; and is practical and effective—for all people, in all nations, for all organizations; and in all situations. It is multi-cultural, cross-cultural, and trans-cultural. There are more than 2,000 language groups globally without a Bible translation. Wycliffe Bible translators disclose that the Gospel of Mark is the most commonly translated book in the Bible. Almost all translators begin there when doing translation in a new language. Why? Two reasons, basically. It is the shortest of the four gospels, which makes the task quicker and easier. The major rationale is likely more related to Mark being “an excellent introduction to the gospel story for people of all backgrounds, tribes, and classes. Of the four gospels, Mark is the truly multicultural gospel. It is intended for an international, multiethnic audience” (Stedman 2002, 9-10). Thus, it is great for my missionary context. The author, John Mark also knew a lot about servanthood, having served Paul and Barnabas, then Barnabas, and finally Paul. It is against this multi-cultural backdrop that I would like to draw attention to the Master’s leadership principle.

Two disciples jockeyed for greatness in the kingdom. An object lesson followed. We usually judge greatness by the number of supporters we have. Jesus referred to a child—someone that has little influence, and minimal power. The disciples were interested in power, prestige, position, prominence, and perks. Jesus offered none of these. He contrasted secular and spiritual leadership. The popular leadership theory of the day exercised lordship and authority over others (things haven’t changed much in 2,000 years). But in comparison, contrast, and conclusion, Jesus said, “No so with you. Instead, whoever wants to become great among you must be your servant” (Mark 10:43). The bottom line is: the greatest will be the servant of all! With this lesson Jesus unveiled a new principle and standard of greatness. Oswald Sanders referred to it as the “Master’s master principle” (Sanders 1994, 21).

Mandate of Servant Leadership

Servant leadership is not an option. It is a mandate. We are called and commissioned to make an ongoing investment in God’s people. He helps us reach upward and forward. He



encourages us to use our gifting for His service. What happens if the local church refuses for this to happen?

If the tradition of a particular society is such that there is no room for people to exercise their gifts, then let our traditions be shattered to pieces! Let us look for other structures which will make it possible for God’s people to use their gifts. If our traditions mean that one person is needed to drive the bus and everyone else is a passenger behind, let us remember the church is compared to a body, not a bus. (Osei-Mensah 1990, 17-18)

Servant leadership thinking resonates from numerous locations in God’s Word and is reflected in Table 3.

TABLE 3

SETTING THE BIBLICAL STANDARD FOR LEADERSHIP

Joshua 24:15	“But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve.... But as for me and my household, we will serve the LORD.”
1 Kings 12:7	“They replied, ‘If today you will be a servant to these people and serve them and give them a favorable answer, they will always be your servants.’”
Isaiah 42:1	“Here is my servant, whom I uphold, my chosen one in whom I delight.”
Matthew 25:21-23	“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’ ‘The man with the two talents also came. ‘Master,’ he said, ‘you entrusted me with two talents; see, I have gained two more.’ “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’”
Mark 9:35	“Sitting down, Jesus called the Twelve and said, ‘If anyone wants to be first, he must be the very last, and the servant of all.’”
Mark 10:41-45	“When the ten heard about this, they became indignant with James and John. Jesus called them



Growing Leaders

	<p>together and said, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'</p>
Luke 12:37	<p>"It will be good for those servants whose master finds them watching when he comes."</p>
Luke 22:24-28	<p>"Also a dispute arose among them as to which of them was considered to be greatest. Jesus said to them, 'The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves....But I am among you as one who serves.'"</p>
John 13:1-17	<p>"Having loved his own who were in the world, he now showed them the full extent of his love. The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power...so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him....When he had finished washing their feet, he put on his clothes and returned to his place. 'Do you understand what I have done for you?' he asked them. 'You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. 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. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that</p>



	you know these things, you will be blessed if you do them.”
John 12:26	“Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.”
Romans 15:17-18	“Therefore I glory in Christ Jesus in my service to God.”
1 Corinthians 9:19-20	“For though I am free from all men, I have made myself a servant to all, that I might win the more” (NKJV).
2 Corinthians 4:5-6	“For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.”
Galatians 5:13-14	“Serve one another in love. The entire law is summed up in a single command: ‘Love your neighbor as yourself.’”
Philippians 2:3-8	“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death- even death on a cross!”

Model of Servant Leadership

Jesus is the model and master example for all leaders. The clearest pattern of servant leadership is found in John 13: 1-7. He said, “Whoever wants to become great among you must be your servant....For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:43, 45). He declared, “But I am among you as one who serves” (Luke 22:27). His goal was to plant and subsequently grow His mind in His followers. “Let this mind be in you, which was also in Christ Jesus” (Philippians 2:5, KJV). As the Suffering Servant, “He poured his life out” (Isaiah 53:12). God in service is not a contradiction to divinity or to the Word:

Being a servant is not a contradiction of his divinity, but Jesus is Lord because he is our servant (Phil. 2:6-7). In the same way, being a servant is not a contradiction of our



identity as leaders, but we truly become leaders when we become servants. (Lei 2005, 6)

Leaders who look to Christ as their model will have a servant’s hearts. They will exemplify service and sacrifice (MacArthur 2004, Introduction v). This is preceded by surrender. How does one know if he is functioning as a servant? Someone said, “You can tell by the way you react when people treat you like one!” It will be clear. A second way will be, can others function effectively after you are gone? Servant leaders “equip others to serve God well. When they leave the group, it functions effectively because people have been prepared for service” (Forman, Jones and Miller 2004, 65). If they cannot go on without you, then you have not been successful. Jesus prepared a dozen men. From that small group the gospel has expanded around the globe and the church marches forward two thousand years later. Thirdly, the best test is, “do those served grow as persons; do they while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” (Greenleaf 2002, 27). A Google search reveals this quote is used 11,200 times in various publications. This is indicative of the far-reaching effects of Greenleaf’s work and the acceptance—or at least consideration—of a biblical leadership model. We should embark on servant leadership immediately. Awareness without application accomplishes nothing. Vance Havner once quipped, “It is not enough to stare up the stairs—we must step up the stairs” (38).

The What of Leadership

The previous section provided a comprehensive view of servant leadership and could be reiterated here as the biblical model for leadership. Rather, than repeating myself, I will build on the framework already started. The servant is not the only biblical metaphor for leadership in God’s Word. A partial list of images for leaders is included in Table 4.

TABLE 4

BIBLICAL IMAGES OF LEADERSHIP

IMAGE	COMMENT
Servant	A leader is called to serve (Matthew 20:25-26).
Steward	A leader is entrusted with the task of training emerging leaders (2 Timothy 2:2; 1 Corinthians 4:1-3).
Shepherd	A leader feeds and protects the flock (Acts 20:28; 1 Peter 5:1-6).
Seer	A leader is a visionary (Joel 2:28; Proverbs 29:18)
Apostle	A leader is able to use spiritual authority,



	direct (1 Timothy 5:17; Hebrews 13:17) and to confront when necessary.
Father/Facilitator	A leader oversees the family of God.
Nurse/Mother	A leader is gentle and offers sacrificial service (1 Thessalonians 2:7; 2 Timothy 2:24-25).
Imitators	A leader provides an example for others to follow (Hebrews 13:7).

Two professors at Wharton School of the University of Pennsylvania took three years to require 1,918 first year students to select or design an image that represented leadership. Table 5 reflects their findings.

TABLE 5

IMAGES OF LEADERSHIP

IMAGE	COMMENT
Trees	Leaders are grounded yet visionary.
Sieve and Funnel	Leaders collect and generate ideas and get them into proper focus.
Crew Team	Pulling together to provide effective leadership.
Silly Putty	A leader should be flexible.
Pillow	A leader is accommodating.
Steering Wheel	A leader provides direction.
Chessboard Game	A leader must develop appropriate strategies and battle plans.
Geese in Formation	This is a very popular image indicating that leaders work independently and interdependently.
Clasped Hands	Leaders and followers are working together to accomplish vision (Knowledge@wharton 2006).

I would like to underscore the image of a leader as a tree, along with the biblical image of a servant. The world's largest tree (and one of the oldest) is the Coast Redwood (of California). It grows from a seed that is no larger than the one from a tomato. It rises like a skyscraper towering to 367 feet. These trees can live for more than two thousand years. These awesome giants have an attention-grabbing root system. Trees are held in place by anchoring



Growing Leaders

organs called “roots.” The roots of the Redwood only go down 10-13 feet deep before they spread 60-80 feet. How can such a tall tree with such a shallow root system stand up to the storm? The trees grow close together and gain strength from being a forest. Through growing together, and networking with other members of the body, we have the strength of the combined body. We become stronger through our association with each other. We also become grounded and settled in God’s Word. “Let your roots grow down into him and draw up nourishment from him, so you will grow in faith, strong and vigorous in the truth you were taught. Don’t let anyone lead you astray with empty philosophy and high-sounding nonsense that come from human thinking” (Colossians 2:7-8, *NLT*). Relationships are paramount in leadership.

There is also a down side to close relationships. It is conceivable that because the roots are entangled, or fused together that when disease strikes it can spread throughout the common root system as is common with the oak tree. The root systems of oak trees that are within fifty feet of each other can become grafted together. If one tree becomes infected it is easy for the disease to move from tree to tree. We cannot lead without people. People build. People destroy. People hurt. Conflict is inevitable. Let us remember, combat is optional. There will be disagreements between two or more people. However, if handled correctly conflict resolution can leave organizations and people stronger. Teamwork and effective communication is needed to produce a healthy, vibrant organization. The Bible stresses man’s relationship with God; and his relationship with others. Take a look at the Ten Commandments. The first four speak of our relationship with God. The remaining six accent our relationship with others. The bottom line is that our association with others can build us up, or pull us down. Leaders should build others up in Him. Leadership environment is a nursery for the growing of plants. We enable others to be strong Redwoods or mighty oaks, rising tall above others, fused together, impacting the world. Remember, Stephen Covey (1991) said, “They see the oak tree in the acorn and understand the process of helping the acorn become a great oak” (35). We’re in the leader growing business.

My discussion of trees here is not for exhaustive exposure of botany but to develop a leadership tree. Roots: (a) provide support and anchorage for the tree; (b) absorb water and nutrients; (c) provide water and mineral transport; (d) are distinct for each tree species; (e) grow wherever environment is favorable; and (f) are extensive. What does all this have to do with leadership? Roots refer to the why of leadership: (a) basic motivation undergirding our understanding of leadership; (b) importance of the leader’s spiritual life; (c) necessity of a call; (d) importance of a vision; (e) relevance of core values; and (f) the understanding that the real purpose of leadership is to grow leaders for the next generation. These vital elements provide the roots/anchor for my leadership tree.

The tree trunk serves as a conduit for water and nutrients going to the leaves. It is also used to store food. I like to think of this as leader/follower relationships—the what of



Growing Leaders

leadership development. The leadership tree grows through (a) self-awareness, (b) empowerment, (c) courage, (d) passion, (e) character, (f) integrity, and (g) habits.

Branches share in the task of transporting food and other substances needed to sustain the entire tree. Branches usually stretch skyward to get as much light as possible. The leaves capture energy, convert it, and make food for the whole tree. They serve as the tree's lungs since trees breathe through small openings on the underside of leaves. If a tree couldn't breathe, it would die. The fruit produced provides nutrition for others. In my leadership tree let us consider the branches and leaves as: (a) development of trust, (b) influence, (c) structure, (d) expansion through delegation, and (e) proper use of authority and power. They are a few of the elements that influence people toward assisting in achieving the vision. They express the how of leadership.

The growth of a tree starts with a seed—a promise. Years ago, an American was travelling through a farming area in Russia. It had experienced brutal famine. People were starving. Piles of seed wheat for the next year's planting stood in the village square. The American asked, "Why don't you eat the seed wheat?" The Russian host answered, "You never steal from the future!" Seeds are for the future (Dale 2005, Preface xii). We are part of a living body. We deal with living people. They are the seeds for our future. "Organizations are not mechanical; they are organic. To see organizations through the agricultural paradigm is to see them as living, growing things made up of living, growing people" (Covey 1991, 212). The trademark of capable leadership is the ability to develop emerging leaders. "The ultimate reward for the leader of people is to be able to say, 'I saw someone grow today, and I helped'" (Cox and Hoover, 2007). Some see themselves as leaders being developed, some as leader developers, and some as both (Elliston 1992, 5). All should see their role as being part of the growing process.

Leaders should not fear giving power away. Empowering others increases the total optimum power within the organization. If others have power, synergy unfolds, and there is an extended power base. Empowering is sharing power to achieve organizational goals and vision. Leaders have the option to reinvent, provide revision, reorganize, or regret—forced retirement.

Empowerment is potent! It enables. Leighton Ford once asked father of modern management, Peter Drucker; "Is there a common thread that has run through everything you have done?" Drucker replied, "At the heart of everything I have done has been the thought of enabling others...to become all they can be" (Ford 1991, 162).

Leaders must be able to lead themselves. They should be self-aware. Everyone has a gift mix—combination of abilities, talents, learned skills, and spiritual gifts (Romans 12; 1 Corinthians 12-14). We minister out of who we are. We need to be aware of our strengths and weaknesses. Effective leaders maximize their strengths, and bring people on the team to help with their weaknesses. We tend to notice the negative first, concentrate on them, and become bound or hindered by them. Self-awareness will aid in determining answers to; why am I here? This process helps affirm one's ministry and calling as a leader. Each person needs to discover



who he is. Service to others needs to be aligned with one's gift mix. Each person is a limited but valuable resource. Each is one of a kind (1 Corinthians 12:4-7). Ask; "What am I specifically and particularly gifted in doing?" One should determine where his gift mix can be of most value to the kingdom. This is done through identifying an area where one would be of most value. The ideal is to find a niche where ministry can be maximized. This process causes a person to be a marketable, valuable asset. Focus daily activities on vision and strengths. Keep the main thing the main thing! We serve best when we lead from our gift mix. Someone has said that if one does a little of everything, he'll end up with a whole lot of nothing. Another claimed that if we chase two rabbits, we won't catch either. Find the gift mix, one's uniqueness, exercise both unto the Lord, and become a blessing. Paul summed it up this way, "But one thing I do" (Philippians 3:13). Find the master key—the one thing—and you will be empowered. Find a follower's one thing and you will empower him.

Being a leader demands courage. Leadership requires us to make steps in new directions. And a leader is the first one to step out. Kwasi Addai-Mensah said, "To attempt to exercise leadership without courage is similar to attempting to drive an automobile without fuel" (Addai-Mensah 2007, 150). Passion is also strategic. It carries with it a sense of urgency. Logic gets people to think, but passion gets them to act. It provides the wind for our sails. To increase passion, one must touch base with his deepest values, convictions, and those things that really count.

A leader's character is important (1 Timothy 3:1-7; Titus 1:5-9). Integrity is important to the root system of our leadership tree. Proper decisions we make strengthen our character. Each time we fail in our integrity the tree is weakened. It eventually wavers and falls. Leaders with integrity possess a strong, upright, and blameless character. Our moral fiber makes us a leader worth following. Leadership begins with self-leadership. It is foundational. A person possesses integrity before others happily call him leader. In an widespread survey concerning leadership characteristics, the number one characteristic followers look for in leaders is honesty (eighty-eight percent). This is consistent over time, and across continents (Kouzes and Posner 2003, 24-25). People want to be led; not misled.

Success is achieved through proper habits (Joshua 1:8). Aristotle said we are what we repeatedly do. Excellence is not an act, but a habit. Right decisions that are done repeatedly over time compound our success. Any athlete or musician can tell excellence requires repeated practice (Psalms 126:6). Good preachers spend more time preparing than preaching. Professional musicians spend more time practicing than performing.

The How of Leadership

Robert Clinton taught that God cultivates leaders and develops them for His purpose. God has a plan for all. He wants us to reach our expected end (Jeremiah 29:11) and is standing by to assist us. He is actively involved in growing Christian leaders. Clinton outlines five development phases as adapted in Table 6 that follows.



TABLE 6

LEADERSHIP DEVELOPMENT PHASES

Phase 1	Sovereign Foundations	God works basal items into leader-to-be's life.
Phase 2	Inner-Life Growth	Emerging leader gets training connected with ministry.
Phase 3	Ministry Maturing	Emerging leader gets into ministry as prime focus in life. During the first three phases God is primarily working in the leader, not through him.
Phase 4	Life Maturing	Emerging leader identifies and begins using gift mix for God's glory.
Phase 5	Convergence	God positions the leader in a place that matches his gift mix, experience and personality (Clinton)

We will embark on a short explanation of the evolution of leadership theories. Each represent the era when they were conceived, and serve as the launching pad for the next.

Leadership by Nature

The Great Man and Trait Theories supposed that men were born leaders. They ask, "What is a leader?" These approaches focus entirely on the leader. The Great Man Theory suggests that leaders simply emerge. The times demanded strong leaders. Thomas Carlyle coined the term "great man" because he believed some people are born with more leadership ability than others (Browning 2002). Leadership, at the time, was thought of as primarily a male quality. It was assumed that some people inherited certain innate qualities that made them better suited for leadership (Van Wagner 2006).

The Trait Theory sought to examine universal traits common to all leaders. The goal was to identify leadership traits, recruit effective leaders who possessed them, and to provide further training. Trait theories imply that leaders possess certain, inherent leadership characteristics, traits, or qualities. A definition offered by a trait theorist would begin, "A leader..." and would follow with a list of traits (Building Leadership Capacities - Rice University). Potential leaders are born. Effective leaders are made. Without opportunity, intentional development, and experience full potential will never be achieved (Clinton 1997, 11).

Leadership by Nurture

Since traits do not always produce leadership effectiveness research shifted to looking at leadership behaviors and styles. Theorists started believing that people could learn or be developed into leaders. Focus shifted to what a leader does instead of the qualities he



possesses. The question was asked, “What are the various styles of leadership?” Along with this shift came a realization that followers were involved. What style best influences the follower’s behavior. For example, productivity is usually high under the autocratic leadership style, but morale is highest under the diplomatic leadership style.

Leadership by Contingency

The basis of the Contingency Theory asks, “What leadership behaviors succeed in certain situations?” Leadership is adjusted to match the followers and the situation. Effective leadership becomes a combination of the relationship between the leader’s style, the followers, and the situation. This theory focuses on situational variables that determine the appropriate style to fit given circumstances. No leadership style is best for all situations. The variables determine the style needed. Different situations require different styles.

Complex Contingency theories consider both the context and its complexities. Leadership is about making things happen “contingent on the context.” Contingency implies that one thing is dependent upon another. A recent study by a couple of Harvard Business School professors “unearthed an immutable attribute that’s shared by all of the giants of business: They had an innate ability to read the forces that shaped the times in which they lived—and to seize the resulting opportunities.” They possessed “contextual intelligence” (Breen 2005 Issue 98).

The contingency and complex contingency theories encompass several applications: (a) situational leadership (Hersey and Blanchard Theory; Fiedler’s LPC Contingency Model; Vroom and Yetton’s Normative Decision Model); (b) social exchange theory; (c) path-goal theory; (d) transactional leadership theory; (e) transformational leadership theory; and (f) servant leadership (to mention a few). Several of these theories or types of leadership merit a closer look.

Situational Leadership

This suggests there are different styles of leadership for different levels of followers. It is based on what the situation requires. An excellent situational leader can change leadership styles as quickly as the situation changes. The leadership style (directing; coaching; supporting; and delegating) of the leader corresponds to the development level of the followers (Wikipedia 2007). It is the leader who must adapt; not the follower. Such a leader would need to discern progress in others.

Transformational Leadership

Such theories seek to transform both the people and organization. Bernard Bass felt that followers can be transformed in three ways: (a) show followers importance of their responsibilities or tasks; (b) encourage personal growth and accomplishment; and (c) motivate followers to work for the betterment of the organization rather than for personal gain. They are bent on helping people reach their maximum potential. James MacGregor Burns said that



Growing Leaders

leadership “is a relationship of mutual stimulation and elevation that converts followers into leaders” (Burns 2003, 14). Leaders (a) transform the mind and heart; (b) clarify purpose; (c) enlarge vision and insight; (d) encourage behavior to be congruent with values; (e) seek development rather than mere performance; (f) people from good to best; (g) advocate changes that are permanent; and (h) increase awareness of what is right and important. There is a transfer of leadership between the leader and the followers (2 Timothy 2:2). Jesus’ leadership was transformational. He welded a group of extremely different followers into a leadership team. I want to be a transformational leader! I want to be the ladder that allows people I serve to climb higher and higher. The sky is the limit! Transformational leaders are definitely needed in any context. Leaders are crucial in the midst of poverty, improper governance, conflicts, and disease. Who will rise to the occasion?

Transactional Leadership

This theory is based on rewards and punishments. If followers succeed, they are rewarded. If followers fail, reprimand or punishment ensues. Rewards and punishments are utilized to bring about compliance. Transactional leaders tend to be task, result, or action-oriented; (b) directive; and (c) domineering. This would be a predominant leadership practice throughout West Africa. A “command and control approach” is used by many. Raising one’s voice doesn’t prompt respect but fear. Followers are expected to do what they are told and questioning leadership can be viewed as disloyalty (at best). Autocratic rule seems to be the formula of the day. Unfortunately, this style is prevalent here in Africa, and other parts of the developing world. A leader should remember; autocracy alienates!

Servant Leadership

It transcends time and culture and should be the leadership standard today. This is the obvious style appropriate in not only my ministerial/cultural context, but for all cultures and contexts. The best leadership style would use this as a foundation, and include the good points from each of the other leadership theories, making it multi-styled, flexible leadership. The best leadership style is the one needed for the situation or circumstances at hand.

When a leader is integral, followers develop trust. One can possess a fabulous vision, but it will not amount to much if there is a low trust factor. Trust is the superglue that holds the organization or group together. It’s hard to gain; easy to lose. It binds leaders and followers together. Trust is keeping commitment; doing what one says he’ll do. It is built on kept promises. Max DePree (1997) said, “I like to remember that to be chosen means to be entrusted” (129). Trust is a must. “Without trust one can never become a great leader. Credibility is the foundation of leadership....People won’t believe the message if they don’t believe in the messenger” (Kouzes and Posner 2002, 32-33).

The power to minister is spiritual authority. If one is called to lead, he can rest in the assurance that God will provide the necessary power and authority. He backs those He calls.



Growing Leaders

God is the source of power and provides the ability to achieve plans and vision. “I will build my church; and the powers of hell shall not prevail against it” (Matthew 16:18, *TLB*). God provides the call, mission, and vision. We, as leaders determine the strategy and structure needed to achieve these.

There should be a healthy balance between freedom and control. People are given freedom to exercise their talents and fulfill their job descriptions. Leaders should not be hovering, haunting, or howling. Such actions do not breed respect, but fear. Micro-leadership is not required, but is often practiced. Leaders cannot have their hands, ears, and eyes in everything that goes on in an organization. Trust is a two-way street. Followers trust leaders; and leaders need to trust followers in order to have a vigorous, industrious leader-follower relationship.

Leaders should be accountable. Everyone is subject to someone. “Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God” (Romans 13:1). To qualify to be a leader, one must first be a follower. No one is always a leader. At times, each person is a follower. Leaders having trouble submitting authority will also encounter problems exercising it (Allen 2005, 2). See Galatians 6:7. Show me a leader outside of authority, accountability, and submission; and I’ll show you a leader on his way to disaster. Lack of accountability is a hazard to maintaining good character. There should always be checks and balances in aspects of the organization. Authority is the right to lead. Power is the ability to lead. Both come from God (Luke 9:1-2; Acts 19:13-16). Ultimate spiritual power, authority, and position come from God (Psalms 75:6).

It is common in many places for a leader to cling to power. God spare us from the tyranny of power-hungry leaders. Some church leaders voted out of office, step out of the church altogether. They feel that once a leader; always a leader. Misuse of power abounds. Moving away from office or responsibility brings insecurity and loss of identity. They quickly forget that promotion comes from the Lord. He lifts up one, and puts another aside. Some leaders stay too long, others too short. Knowing when to go puts the leader in control. Knowing when to enter can be just as important as knowing when to exit. Plan the endgame in advance. Never sabotage successful transition to the next generation (Champy and Nohria 2000, 217-224). J. Mark Jordan said:

The strong man does not prove how strong he is by standing on top of a stack of weights: he demonstrates his strength by showing how much weight he can lift. Neither does an effective leader prove anything by putting people down. Leaders are weightlifters. (Jordan 2006, 46)

A leader influences. He influences people to accomplish a purpose or vision. He breaks the vision into doable chunks called goals, establishes priorities and inspires others to get



involved, and give their best. One of the best ways to influence others, set the example; walk the talk.

Every organization needs a structure. The church needs a framework to support growth and end-time revival. In Acts 6 we find the principle of delegation. A problem had surfaced. The widows were being neglected. The twelve apostles met and discussed the issue. The church was growing so rapidly that responsibility needed to be delegated. A structure needed to be put in place to facilitate further growth and development. They chose seven men of honest report, full of the Holy Ghost and wisdom. Effective delegation and rearranging priorities led to greater church growth. Another word for *delegate* is *share*. Delegation took place in order to provide the necessary framework to serve people more effectively; and to serve more people effectively. Delegation empowers others by increasing the work base. Great leadership is impossible without effective delegation. It enables the leader to achieve goals. It increases: (a) follower's motivational level; (b) total amount of work that can be done; (c) commitment level; (d) potential of accomplishing the vision; and (e) ability to accomplish the task.

When we delegate, we ask people to help us complete the task. Failure to delegate will hinder church growth; not to mention the follower's personal growth. Paul was able to establish many churches because he appointed elders to take care of each church (Acts 14:23-24). He first got a group of people together. He then trained them in leadership. From this group he chose capable men to lead. These men met the qualifications for leadership that Paul later outlined to Titus and Timothy. Paul came back later to encourage and strengthen the group.

The Why of Leadership

The necessity of meeting with the Heavenly CEO cannot be underestimated. Everyone has a leader. Who leads the leader? It is important for the Christian leader to be led by God (Romans 8:14). Prayer identifies who is really in charge. It connects us directly with God. We serve one master (Matthew 6:24). I think it was E. M. Bounds that admonished, "Those who are little with God will be little for God" We are spiritual leaders. A spiritual leader must be spiritual first and a leader second. This standard was set in the early Church; "Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom....We will give our attention to prayer and the ministry of the world" (Acts 6:4). Leaders were selected based on predetermined knowledge that they were first of all, spiritual. We are Christian leaders. We are Christians first, and leaders second. This should be our guiding North Star in every decision and direction. God is first. Our leadership role follows. We are actively pursuing obedience to God's Word, ways, and will. Thus, as a Christian, one needs to spend time in solitude, study, and worship. I've been to several churches with a sign in the sanctuary, "Enter to worship. Leave to serve." Great concept!

Effective leaders lead: (a) downward to followers; (b) vertical or upward influencing superiors; (c) lateral/horizontal to our peers; and (d) inward making our soul our first mission.



Growing Leaders

The physical, mental, emotional, and spiritual dimensions make up the leader. None should be overlooked. All are important. Leaders should be concerned with “genuine soul growth” (Nelson and Toler 2002, 80-81). Leadership begins in the heart. “Above all else, guard your heart, for it is the wellspring of life” (Proverbs 4:23). H. Dale Burke (2004) said, “The secret to being effective in the now is staying connected to the eternal” (55). He also gave this expert advice:

Spirituality is the hub of leadership. It answers the following: whose *voice* is most important when everyone has a different opinion? What *values* should never be abandoned when others are willing to be the rules or rewrite them? Which *vision* is worth pursuing when we can’t do everything? What are the *vital relationships*, the people who really matter most? (Burke 2004, 48)

“For it is God who works in you to will and to act according to his good purpose” (Philippians 2:13). I woke up this morning meditating on the role of spirituality and prayer in the life of a Christian leader. As I went through the normal routine of personal devotions I paid close attention to what was being said concerning leadership, through prayer. I prayed: (a) presenting my body as a living sacrifice, holy, acceptable, to God which is my reasonable service (Romans 12:1); (b) I would not be conformed to this world, but transformed, so I could prove the good, acceptable, and perfect will of God (Romans 12:2); (c) that God’s will not mine, would be done (Luke 22:42); (d) I would love the Lord with all my heart (Deuteronomy 6:5; 11:13), and love those He has placed under my care. If I can’t love them, I can’t lead them; (e) I would submit to His will as He puts me in the place I need to be, where my talents and gifts can be of most benefit to His kingdom (James 4:7); (f) His Word would grow mightily in my life (Acts 19:20); His Spirit would produce fruit in me (Galatians 5:22); (g) God would help me see clearly what He wants me to see; hear clearly what He wants me to hear (Revelation 2:7; Isaiah 55:8); (h) I would hear His voice and counsel above all the other voices and sounds that fill my day; (i) He would mold and shape me into His perfect plan (Jeremiah 18:2-6); (j) He would enable me to bring my thoughts into captivity to the mind of Christ (2 Corinthians 10:5); (k) Teach me to number my days (Psalms 90:12), and make every day count; (l) I would realize that I can do nothing of eternal value without Him; (m) the things I work on today would count for eternity; (n) He would make me the leader I need to be; prayer changes things; prayer changes me; and (o) help me remember, “O LORD, truly I am your servant; I am your servant” (Psalms 116:16).

Leadership is a calling. It is not a position you assume. Reportedly, Abigail Adams, in 1790, wrote a letter to Thomas Jefferson which said, “Great necessities call forth great leaders.” We are called to lead.

To put it bluntly: the whole leadership is a demented concept. Leaders are neither born nor made. Leaders are summoned. They are called into existence by circumstances. Those who rise to the occasion are leaders. Everyone is ‘called’ by God for some kind of mission. But sometimes the ‘called’ are ‘called out’ for leadership. (Sweet 2004, 12-13)



Growing Leaders

God is interested in what we are becoming. We get caught up in worrying about location; where should I go? Or vocation; what should I do? When the most important question of all is, "What should I be?" "We set young leaders up for a fall when we encourage them to envision what they can do before they consider the kind of person they should be" (Barton). We are to be sanctified; set apart for a purpose (1 Thessalonians 4:3-5).

Max DePree (1989) claims that, "the first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become a servant and a debtor" (9). Leaders provide a purpose through mission; and direction through vision. A mission answers, "Why am I here?" A vision answers, "Where are we going?" "There is no more powerful engine driving an organization toward excellence and long range success than an attractive, worthwhile, and achievable vision of the future, widely shared" (Bennis and Nanus). Visionary leaders provide solid direction and purpose. Confucius said that leaders are dealers in hope. They help everyone find their unique role in achieving the vision. They see far beyond the present. They go through a continual process of vision and revision. Lack of focus will accrue to loss of vision.

"Vision is not a full grown fruit-producing tree. Vision is a seed....and like all seeds it must be planted in the proper soil in order to grow and bloom and bear fruit" (Southerland 2000, 67). Vision creates focus. "Vision is a target that beckons" (Bennis and Nanus 2005, 82). It calls out for leaders and followers to jointly chase.

Helen Keller was a woman suffering from being both blind and deaf. She overcame these handicaps and raised money for the blind through selling her books and lectures. She was once asked, "What is worse than being blind?" She quickly responded, "Having sight but not being able to see."

As Peter, on the Day of Pentecost repeated the Old Testament prophecy concerning the visitation of God's Spirit upon all flesh, he reiterated that young men shall see visions, and old men shall dream dreams. The Wise Man in the Book of Proverbs 29:18 (KJV) wrote, "Where there is no vision, the people perish." One translation says, "Where there is no vision the people dwell carelessly."

In order for you to understand where you are going, you must first look at where you have been (past) and where you are (presently). There must be self-awareness. After Adam and Eve had transgressed in the Garden of Eden God asked, "Adam, where are you?" (Genesis 3:9). The same question could be asked of you, "Where are you?" Other questions include: what is your ministry? What is your vision? What is the will of God for your life?

Vision is a clear picture in our minds of what life will be like down the road. It gives us an understanding of where we are going. Vision sets direction for our lives and serves as a roadmap to us. Once we understand where we are going we must know how to get there from



where we are. We then fix our eyes on our destination and start working on a plan to get us there. Our destination needs to be kept clearly in sight.

Some spiritual people have a problem with planning. They think that “walking by faith,” means that you have no plan. It has been aptly said, “If you fail to plan, you plan to fail.” Planning and faith go hand in hand. Effective, biblical faith is defined in Hebrews 11:1; “Now faith is being sure of what we hope for and certain of what we do not see.” Vision is faith!

All leaders have both an interest in the future and the capacity to deal with it. They know the way, show the way, and go the way. Leaders take the lead when planning for the future. They lead others into the future. Leaders have a passion to make a difference today and impact tomorrow. Each one of us wants to live a life that counts; counts for eternity. They want their achievements to remain after they are gone.

When Saul was knocked down on the Road to Damascus, Jesus told him, “I have appeared unto thee for this purpose” (Acts 26:16, *KJV*). He had an understanding of his purpose in life and ministry—from the very beginning. Later Paul was able to conclude, “I have fought the good fight, I have finished my race, I have kept the faith” (2 Timothy 4:7). How did Paul get this vision? He asked. After asking, “Who are you, Lord?” (Acts 9:5) he then asks, “What wilt thou have me to do?” (Acts 9:6, *KJV*). Visionary leaders follow the same basic, simple process. “Leadership is the process of motivating, mobilizing, resourcing, and directing people to passionately and strategically pursue a vision from God that a group jointly embraces” (Barna 2002).

Remember an earlier discussion on values. I think every spiritual organization—church and theological school—shares at least these four values. I value truth, spiritual growth, vision, and relationships. Values: (a) are the common core of understanding; (b) principles that guide organizational and personal behavior; (c) tell us what we need to do and be in every situation; (d) describe things that are important to us; (e) are the cornerstones, guides, anchors, and nonnegotiables of the culture the leader is creating; (f) inform us of what to do and what not to do; (g) motivate leaders and followers; (h) provide focus as to why we do what we are doing; (i) determine the way things ought to be; (j) are empowering; (k) express how we will perform leadership; (l) provide a common language and culture; (m) allow us to create community; (n) describe the soul of the leader and the organization; (o) are enduring; they don’t change; and (p) are clear. You don’t have to wait around for direction from someone else to know what to do.

Leaders should: (a) affirm shared values; (b) stress them; (c) celebrate value-victories; (d) embody the values; walk the talk; (e) reflect on and review values regularly; (f) align actions with values; (g) teach values; and (h) become men of value—valuable. Values come in two flavors: proclaimed and practiced. Proclaimed values are those we say we hold. Practiced values are the ones we actually live by (Seidel 2003, 201). The difference between the two is sometimes referred to as hypocrisy.



Growing Leaders

Conclusion

Leadership development is a life-long process. We should never stop doing whatever it takes to keep our leadership tree growing. We are appointed to produce fruit that will remain (John 15:16).

“Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord, as a reward. It is the Lord Christ you are serving” (Colossians 3:23).



CHAPTER REFERENCE LIST

- Addai-Mensah, Kwasi Kodua. 2007. *The C-Factor: 22 Qualities of Effective Leaders*. Accra, Ghana: Step Publishers.
- Allen, Marshall. 2005. Learning to Lead. *Boundless Webzine*.
<http://www.boundless.org/aprint/aprint2005.cfm?url=http://www.boundless/>
(accessed September 12, 2007).
- Allen, Richard D. 2002. *The Genesis Principle of Leadership: Reclaiming and Stewarding the Long-Lost Image of God*. Lookout Mountain, Georgia: Covenant College. / (accessed September 5, 2007).
- . 2002. *The Genesis Principle of Leadership: Reclaiming and Stewarding the Long-lost Image of God*. Lookout Mountain, Georgia: Covenant College.
- Barna, George. 2002. *A Fish Out of Water*. Nashville, Tennessee: Integrity Publishers.
- Barton, Ruth R. : Quoted in Andy Stanley. *The Next Generation Leader*. Sisters, Oregon: Multnomah Publishers, 131, 2003.
- Bennis, Warren and Burt Nanus. 2005. *Leaders Strategies for Taking Charge*. New York: Collins Business Essentials.
- . *Visionary Leadership*. : Quoted in Larry Jonhston. *The Empowered Leader*, vol. Online Pdf file, 2-3. : McConkey/Johnston, 2001.
- Blackaby, Henry, and Richard Blackaby. 2001. *Spiritual Leadership*. Nashville, Tennessee: Broadman & Holman Publishers.
- Blanchard, Ken and Mark Miller. 2004. *The Secret: What Great Leaders Know--and Do*. San Francisco, California: Berrett-Koehler Publishers.
- Blanchard, Ken; Bill Hybels and Phil Hodges. 1999. *Leadership by the Book: Tools to Transform Your Workplace*. New York: WaterBrook Press.
- Breen, Bill. 2005 Issue 98. The Three Ways of Great Leaders. *Fast Company*, September, 2005 Issue 98. [Http://fastcompany.com/magazine/98/open_3ways_Printer_Friendly.html](http://fastcompany.com/magazine/98/open_3ways_Printer_Friendly.html). (accessed January 20, 2007). Adair, John. 2003. What Leaders Read: Effective Leadership. *National College for School Leadership*, .pdf, / (accessed January 19, 2007).
- Browning, Peter. 2002. Are Leaders made or born--or both?. *Charlotte Business Journal*, September 30, 2002.
<http://www.bizjournals.com/charlotte/stories/2002/09/30/editorial3.html?t=printable/>
(accessed January 19, 2007).



Growing Leaders

- Building Leadership Capacities - Rice University. 2002. Are leaders made or born--or both?.
Charlotte Business Journal, September 30, 2002, 2002.
<http://www.bizjournals.com/charlotte/stories/2002/09/30/editorial3.html?t=printable/>
(accessed January 19, 2007).
- Burke, Dale H. 2004. *Less is More: Eight Secrets to How to Lead & Still Have a Life*. Eugene, Oregon: Harvest House Publishers.
- . 2004. *Less is More: Eight Secrets to How to Lead & Still Have a Life*. Eugene, Oregon: Harvest House Publishers.
- Bush, George. 1990. Remarks at the Presentation Ceremony: The American Presidency Project. Speech delivered to President's Volunteer Action Awards, April 27. Online Document, <http://www.presidency.ucsb.edu/ws/index.php?pid=18424/> (accessed September 11, 2007).
- Caliguire, Jeff. 2003. *Leadership Secrets of Saint Paul*. Tulsa, Oklahoma:.
- Champy, James and Nitin Nohria. 2000. *The Arc of Ambition: Defining the Leadership Journey*. Cambridge, Massachusetts: Perseus Books.
- Clinton, Robert J. 1989. *How to Look at Leadership (in Theology, News, and Notes)*. : 30. Quoted in Graduate Study Guide by Byron D. Klaus. *Foundations for Christian Leadership (Supplementary Readings)*. Springfield, Missouri: Global University, 16, 2003.
- . *Making of a Leader*. : Quoted in Marshall Allen. *Boundless Webzine*. :, 1, 2005.
- Covey, Stephen R. 1991. *Principle-Centered Leadership*. New York: Free Press.
- . 1991. *Principle-Centered Leadership*. New York: Free Press.
- Cox, Danny and John Hoover. *Leadership When the Heat is On*. New York: McGraw-Hill.
- Dale, Robert D. 2005. *Seeds for the Future: Growing Organic Leaders for Living Churches*. St. Louis, Missouri: Lake Hickory Resources.
- DePree, Max. 1989. *Leadership is an Art*. New York: Doubleday Publishers.
- . 1997. *Leading Without Power*. San Francisco, California: Jossey-Bass.
- Einstein, Albert. Albert Einstein Quotes. *Thinkexist.com*.
http://thinkexist.com/quotation/the_high_destiny_of_the_individual_is_to_serve/298276.html. (accessed September 13, 2007).
- Elliston, Edgar J. 1992. *Home Grown Leaders*. Pasadena, California: William Carey Library.



Growing Leaders

- Empson, Lila. 2004. As Quoted in: *Checklist for Life for Leaders*. Nashville, Tennessee: Nelson Books.
- Ford, Leighton. 1991. *Transforming Leadership*. Downers Groce, Illinois: InterVarsity Press.
- Forman, Rowland; Jeff Jones, and Bruce Miller. 2004. *The Leadership Baton*. Grand Rapids, Michigan: Zondervan.
- Gangel, Kenneth O. 1997. *Team Leadership in Christian Ministry*. Chicago: Moody Press.
- Greenleaf, Robert K.; Edited by Larry C. Spears. 2002. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Mahwah, New Jersey: Paulist Press.
- Halcomb, James; and David Hamilton, and Howard Malmstadt. 2000. *Courageous Leaders Transforming Their World*. Seattle, Washington: Youth With a Mission Publishing.
- Havner, Vance. : Quoted in Ken Blanchard and Don Shula. *The Little Book of Coaching*. Hammersmith, London: HarperCollins Business, 38, 2001.
- Hinckley, Bryant. 1955. *Not by Bread Alone*. Salt Lake City: Bookcraft, 25. Quoted in John C. Bowling. *Grace-Full Leadership*. Kansas City, Missouri: Beacon Hill Press, 15, 2000.
- Jordan, J. Mark. 2006. *Living and Leading in Ministry*. St. Louis, Missouri: Word Aflame Press.
- Kennedy, John F. 1961. Ask Not What Your Country Can Do For You. Speech delivered to Inaugural Speech, January 20. Washington, DC. Speech Manuscript, http://www.famousquotes.me.uk/speeches/John_F_Kennedy/5.htm. (accessed September 11, 2007).
- King, Martin Luther, Jr. 2004. Volunteering Keeping the Holiday Feeling Alive All Year Long. *The Office Company*, June 18, 2004. http://www.theofficecompany.com/Articles_Forms/current/ARA/ara.volunteers1.html. (accessed September 11, 2007).
- Kipling, Rudyard. 1902. *Just So Stories*. :. <http://whitewolf.newcastle.edu.au/words/authors/K/KiplingRudyard/p/> (accessed September 7, 2007).
- Knowledge@wharton*. 2006. Gandhi, Mandela, Mother Teresa, a Tree, a Pillow. March 8, 2006. <http://www.knowledge.wharton.upenn.edu/article.cfm?articleid=1417/> (accessed September 12, 2007).
- Kouzes, Jim and Barry Posner. 2002. *The Leadership Challenge*. San Francisco, California: Jossey-Bass.
- . 2003. *The Leadership Challenge*. San Francisco, California: Jossey-Bass.



Growing Leaders

- Lei, Rachel. 2005. Now That I Have Washed Your Feet. *The Semi*, May 16, - 20, 6.
http://www.fuller.edu/student_life/semi/PDFs/Spring%2005/Spring2005_week8.pdf.
(accessed September 11, 2007).
- MacArthur, John. 2004. *The Book on Leadership*. Nashville, Tennessee: Nelson Books.
- Nelson, Alan and Stan Toler. 2002. *The 5 Secrets to Becoming a Leader*. Ventura, California: Regal.
- Osei-Mensah, Gottfried. 1990. *Wanted: Servant Leaders*. Accra, Ghana: Africa Christian Press.
- Poitras, Melinda. 2007. I Didn't. *Moments With Melinda*, July, 2007.
http://momentswithmelinda.blogspot.com/2007_07_01_archive.html. (accessed September 12, 2007).
- Sanders, Oswald J. 1994. *Spiritual LEadership*. Chicago, Illinois: Moody Press.
- . 1994. *Spiritual Leadership*. Chicago, Illinois: Moody Press.
- Seidel, Andrew. 2003. *Charting a Bold Course*. Grand Rapids, Michigan: Zondervan.
- Shaw, George Bernard. : Quoted in Stephen Covey. *Principle-Centered Leadership*. New York: Free Press, 324, 1990.
- Southerland, Dan. 2000. *Transitioning*. Grad Rapids, Michigan: Zondervan.
- Stedman, Ray; and Edited by James Denney. 2002. *The Servant who Rules*. Grand Rapids, Michigan: Discovery House Publishers.
- Sweet, Leonard. 2004. *Summoned to Lead*. Grand Rapids, Michigan: Zondervan.
- Unidentified Author. What is a Servant Leader?. In :. Chapter 1,
<http://www.burgmann.act.edu.au/srcfiles/What-is-a-Servant-Leader.pdf>. (accessed September 10, 2007).
- Van Wagner, Kendra. 2006. Leadership Theories: Eight Major Leadership Theories. *About Psychology*. / (accessed January 6, 2007).
- Wikipedia. 2007. Situational Leadership Theory. *Wikipedia.org*.
http://en.wikipedia.org/wiki/Situational_leadership_theory/ (accessed January 6, 2007).