

Indigenous Church and Leadership Development



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LESSON 1

INDIGENOUS CHURCH PRINCIPLES IN THE GLOBAL CONTEXT

PART ONE

INTRODUCTION

Abraham Lincoln, a famous United States president, once said, “You cannot help men permanently by doing for them what they could and should do for themselves.”

Once national churches have been founded and are growing, the missionary must be careful not to slow down the speedy growth of the church. Church growth and evangelism can come to a standstill when leaders become satisfied with maintaining the church organization as it is. It is necessary to understand that when referring to a “missionary,” it could mean anyone, from anywhere, including any race of people. The great commission was given to the entire church regardless of location, income level, or social status.

One basic principle is that the longer a missionary maintains an exclusive leadership without sharing the responsibility, the more difficult it is to include nationals in leadership responsibilities and eventually to transfer the responsibilities of leadership of the church to the nationals. When leadership is transferred to nationals, the missionary can continue in leadership, but in a minor role, not as the principal leader. A famous missionary, Hudson Taylor, even stated, “I look upon foreign missionaries as the scaffolding around a rising building. The sooner it can be dispersed with, the better; or rather, the sooner it can be transferred to other places, to serve the same temporary use, the better.” What would we think of a builder who insisted that his scaffolding remain in place permanently for fear the building would collapse?

(The lessons in this series primarily address the relationship between the missionary and the national church. Many of the concepts can be applied to other leadership relationships such as



a presbyter and the ministers for whom he is responsible, a pastor with his local leaders, or a national leader and the leaders with whom he works.)

CHURCH GROWTH BASICS

In beginning and developing the national church, care must be taken to establish the following things:

- A foundation based on the Apostle's doctrine (Acts 2:42; Acts 2:38).
- A training program for developing nationals on each level (members, local leadership, ministers, and national leadership).
- An evangelism program using both personal and mass evangelism methods.
- A plan to develop an indigenous church. "Indigenous" means "something that is national and springs up from and develops with the culture. "An indigenous church is able to grow within the culture in which it is planted. The words "indigenous" and "self" are often used in discussing principles guiding the establishment and progress of the national church. Both words refer to principles of church growth and organization within a particular country.

The principles of church growth and organization within the national, indigenous church encompass the following four vital areas:

1. The church is involved in evangelism within its borders. The church reaches the lost using national ministers, equipment, and finances. This is often referred to as a "self-propagating church."
2. The church has, at its disposal, national leaders that are able, under the direction of the Holy Spirit, to govern the affairs of the church. This begins at the local church but works its way up through the organizational structure of the entire national church. These leaders adhere to the guidelines established in Acts 6:3; I Timothy 3:1-13; and Titus 1:5-9. This is often referred to as a "self-governing church."
3. The church has instituted God's plan of tithes and offerings; therefore, a system already exists to raise funds for the various ministries of the church. When the indigenous church reaches this point, it is referred to as a "self-supporting church."
4. The local church should care for the local pastor. The local churches should also contribute to the operation of the national church. When the national church supports its own efforts, it opens the door to expansion. It may be felt that the people of a nation



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are very poor, but God can raise up a church anywhere. "People value religion on the basis of cost and they don't value the cheapest ones the most. Religions that ask nothing, get nothing" (Rodney Stark, Touchstone, January/February 2000, in Discipleship Journal, May/June 2000).

5. The Honorable Ekow Spio-Garbah, formerly Ghana's Ambassador to the United States of America, wrote while commenting on the U. S. Foreign Aid policy, "What Africa needs today is not someone who can give it fish to eat so it can ask for more fish each day. All Africa is asking for is a FRIEND who can teach it to fish better so it can feed itself FOREVER." That was well spoken and also should apply to national churches everywhere. With these three areas covered, the national church is capable of keeping itself alive. There is still one more step.
6. The church begins sending out missionaries to other countries and cultures. The national church becomes a missionary-minded church. This is referred to as a "missionary-sending church."

Application of these church growth principles will mean faster growth and maturity once the foundation is laid. The process of laying the foundation takes time and effort. It is a goal that should exist from the beginning, even though the process to reach it may take a long time.

THE CHANGING ROLE OF THE MISSIONARY AND NATIONAL LEADERS

From missionary to national

Often a missionary is considered to be a "father" to the work because he brought the gospel and planted the new, national church. However, this is a role that should not be maintained indefinitely. No one wants to be treated like a child forever. Just as converts must grow into maturity for the local church to be strengthened and extended, national leaders must likewise develop so the entire national church can mature and prosper. Some missionaries or leaders tend to retain the parental leadership role too long because they are afraid that the church will fall apart without them being in charge of everything. If that would be true, who is really building the church?

Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). If leaders work together with God to build His church, it will remain strong and nothing can stop it.



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The relationship between the missionary and the national church should pass through three levels of maturity.

1. Dependency: "We need you!" The missionary is the "father" of the work and is responsible for leading the church in growth. This responsibility includes financial assistance, leadership, and training.
2. Independency: "We don't need you!" Eventually the national church should reach a place where it is able to stand on its own. The membership supports the national work financially, trained leaders are capable of leading the growing work, and are extending the church both within the borders of the nation and beyond. Once the national church reaches this stage, people might think, "We have arrived! The job is completed! We can now move on!" Is this the best attitude? No! There is still work for the missionary to do assisting the national church in further growth.
3. Interdependency: "We need each other!" In this stage of the indigenous church, the missionary and the nationals work hand-in-hand as brothers and equals. It is the scriptural goal that the Church should operate as a body.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him" (I Corinthians 12:12, 14-18).

The New Testament shows us a picture of the church as a body that has unity, is interdependent and gives mutual support (Ephesians 4:11-16).

Remember the story of Moses in the battle against Amalek? "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (Exodus 17:11-12). As long as Aaron and Hur lifted the hands of their leader, Moses, they prevailed in battle.



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In the early stages of church development and growth, the nationals hold up the hands of the missionary in the battle. However, the indigenous church should eventually progress to such a level that the missionaries switch places and serve as those who hold up the hands of the national leaders, and the battle can continue with the church undefeated.

Missionaries can be a blessing if they remain in a nationalized church, but their role should change as they become advisers to the national leadership. A missionary who gives advice is quite different from one who makes decisions. In his wisdom, the missionary can outline the various possibilities that could serve as a solution to a problem or situation, but the national leadership must decide which solution to take.

At some point, the leadership style of the missionary shifts from "direct" to "indirect" leadership. In the beginning, a more direct leadership is required. Some may use a combination of direct and indirect leadership styles; but in the beginning, things are centered on the missionary as the principal leader. The "indirect" leadership style guides the national church without telling them what must be done. This provides for a rapid transfer of leadership to the nationals.

Stages of transition

Missionary Steve Shirley suggests the following stages of development in the national church. He feels that understanding these stages of development will allow missionaries and national leaders to work more effectively and have greater results.

"I have planted, Apollos watered; but God gave the increase. For we are labourers together with God: (I Corinthians 3:6,9).

- **Pioneering Stage:** In this stage, the missionary does most or all the work. Finances come mostly through the missionary. He is the one who carries the majority of the burden and responsibility. Since money is limited, care must be taken so that the leadership will not feel that ministers and workers are competing for funds. The church cannot be allowed to develop the mentality of always wanting to receive.
- **Organizing Stage:** The church is organized into regions, districts, zones, etc. Policies and guidelines for administration are established. Emphasis is placed on training and developing national leaders.



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- **Facilitating Stage:** In this stage, the missionary begins releasing the work and responsibility into the hands of the nationals. He emphasizes the training of successors and key men. Most of his time will be spent with leaders rather than with congregations or church members. The missionary learns how to delegate responsibilities and is actively preparing national leaders to assume the responsibility and leadership of the national work.
- **Nationalizing Stage:** The missionary now becomes the advisor and counselor as the day-to-day operation and responsibilities of the church pass into the hands of national leaders. The missionary may continue to serve in areas such as training, evangelism, and literature development. At this time, the missionary may be working in several countries, serve as an Area Coordinator, or have other responsibilities.

Possible missionary roles

At the nationalizing stage, care must be taken to establish the future relationship between the missionary and the national work. The type of relationship required needs to be firmly established and understood by all parties concerned. This relationship is built on mutual understanding and respect.

A choice is made from one or more of the following (Adapted from *Planting Churches Cross-Culturally* by Hesselgrave):

- **Autocratic Relationship:** The missionary continues as the unsolicited superintendent even though a national minister occupies the office. This relationship is not advisable.
- **Advisory Relationship:** The missionary provides counsel when asked. This possibility is acceptable.
- **Fellowship Relationship:** The missionary provides mutual help and encouragement. Missionaries work hand-in-hand with nationals to get the job done. This is an interdependent relationship and is definitely advisable.
- **Contact Relationship:** The missionary is not living in the country but provides periodic communication and visits. Depending on circumstances, this kind of relationship may be appropriate.



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- **Broken Relationship:** The missionary makes a complete break from the work and there is no contact. This is not advisable.

It seems that the ideal post-nationalization missionary role should be a combination between the advisory and fellowship relationships. The missionary provides counsel when required and continues to work providing mutual help and encouragement for the national work.

CONCLUSION

Turning the work over to national leadership without preparation, either at the retirement or resignation of a missionary, should be discouraged. The ideal situation would be for the church to be nationalized with the missionary leader remaining in the country to guide the church through the transitional process. Another workable option for a nationalized work would be for the missionary leader to transfer to another area of involvement outside of the country but still make periodic visits. Such an important step for the indigenous church should be planned so a smooth transition can be made. This will provide maximum benefit to the national church.

STUDY QUESTIONS

1. What is meant by the term “missionary”? _____

2. In beginning and developing the national church, care must be taken to establish what four (4) things?
1) _____
2) _____
3) _____
4) _____

3. What is meant by the term “indigenous”? _____



4. What quote by Ghana's former ambassador to the United States (The Honorable Ekow Spio-Garbah) explains the need in United States foreign aid policy and also applies to national churches everywhere? _____

5. List four (4) of the six vital principles of church growth and organization within the national indigenous church that this lesson gives.

1) _____

2) _____

3) _____

4) _____

6. Identify and describe the three (3) levels of maturity in the relationship between the missionary and a national church.

1) _____

2) _____

3) _____

7. Explain the following statement: "At some point, the leadership style of the missionary shifts from 'direct' to 'indirect' leadership." _____



8. List and define the four (4) stages of development in the national church as suggested by missionary Steve Shirley.

1) _____

2) _____

3) _____

4) _____

9. Identify and explain the ideal post-nationalization missionary role. _____

10. Describe two (2) possible scenarios for turning the work over to national leadership.

1) _____

2) _____



LESSON 2

INDIGENOUS CHURCH PRINCIPLES IN THE GLOBAL CONTEXT

PART TWO

(NEW TESTAMENT PRINCIPLES OF CHURCH GROWTH AND ORGANIZATION)

By

James G. Poitras and G. Randy Adams

INTRODUCTION

Today's world evangelism movement needs to return to the principles of the early church. Those principles define what the church needs to be and should guide its establishment, growth, and organization in nations around the world.

In October 1999, the world population passed the six billion mark. Every twenty-four hours 212,000 people are added to our planet and every twelve years another one billion is added. This calls for a united effort in world evangelism from the "whole church." It requires a focus on principles that really yield the greatest results. This will ensure that the church planted cross-culturally will stand the tests of time, temptation, and trials.

PRINCIPLES OR METHODS - WHAT'S THE DIFFERENCE?

It is necessary to understand the differences between principles and methods.

Principles:

- Are basic truths that never change



- When they are of God, they work both in advanced societies and in primitive cultures
- Apply to all people everywhere, in all situations, and throughout all time
- Lead to success in ministry

Methods:

- Are built on basic principles
- Work because they are based on principles
- Change according to culture, location, circumstances, and time
- Produce results because they apply principles

PRINCIPLES OF CHURCH GROWTH AND ORGANIZATION

In the following look at principles of church growth and organization, much of the information is adapted from *World Missions* by Missionary G. Randy Adams.

“Upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18). When one thinks of the New Testament Church, what is the first thing that comes to mind? The answers will vary from one individual to another. A study of the New Testament reveals several pictures used in describing the church, such as the body of Christ (Ephesians 1:22-23), God's building (I Corinthians 3:9; Ephesians 2:21), a spiritual house (I Peter 2:5) or the bride of Christ (Revelation 21:2-9) to name a few. By far, the most widely used by Paul was that of the body of Christ. Thinking in terms of the church as the body of Christ, it is hard to imagine that the physical body of Jesus Christ could have been diseased, crippled, deformed, or weak. Certainly no one could imagine Jesus Christ hobbling around on crutches! The Bible says that after 40 days of fasting in the wilderness, He came forth in the power of the Spirit!

In the same sense, it should not be thought that the New Testament Church (which is the body of Jesus Christ in the earth) established in any nation should be weak, crippled, or diseased. Yet when some churches that have been established for many years are examined, whether on the national or local level, an example of a strong, healthy body functioning in the power of the Spirit is not seen. Rather, we see a church that is dependent upon foreign leadership, foreign money, and foreign evangelists. This is not according to the New Testament pattern that we see in Acts. God never intended for His church to hobble through this world forever dependent on these foreign crutches. The church should trust in Him with all of her heart, leaning not unto her own understanding.



The importance of the local church must never be underestimated. The strength of a national church is determined by the strength of the local churches. It must be remembered that it is the growth, development, and maturity of local churches that will produce the need for a national organization.

The New Testament Church had the power to both maintain and expand itself and it should be the same today. This encompasses several characteristics.

Self-propagation

The church is God's agent to accomplish the evangelization of the world. Though God has given some men a special gift and calling to be evangelists, every individual who has been filled with the Holy Ghost has received power to be a witness (Acts 1:8) and should be a soul-winner. The responsibility of evangelism rests upon the shoulders of every member of the body of Christ.

The New Testament Church was designed to reproduce itself by means of preaching and teaching the Gospel through the power of the Spirit. It has the potential of spreading itself to cover the face of the earth like a mighty flood of waters.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Notice the progressive order given for the expansion of the church: Jerusalem → Judea → Samaria → Uttermost part of the earth. The fulfilment of this plan for Jerusalem can be seen in (Acts 2:7) Judea (Acts 8:1-4); Samaria (Acts 8:5-25) and to the uttermost part of the earth (Acts 8:26 until now).

After her conversation with Jesus about the living water and the revelation of His identity, the Samaritan woman left her water pot and went to the people of her city as a witness of Jesus. As a result, many believed on Jesus (John 4:1-42). After casting the unclean spirits out of the Legion of Gadara (Mark 5:11-19), Jesus told him to go home to his friends and tell them of the great things the Lord had done for him (Mark 5:19). After his baptism and conversion, the Ethiopian eunuch returned to his country and likely testified of his experience to his own people (Acts 8:26-39). These all acted out of a sense of responsibility.

Who would better know how to reach a Samaritan than another Samaritan... a Gadarene to a fellow Gadarene...or an Ethiopian to a fellow Ethiopian? Who could better witness to a



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European than a European...a Chinese to another Chinese...or an African to a fellow African? God has designed the gospel to be adaptable to every climate and race, and to every social and economic level on the earth. It fills the need of the European, Chinese, African, or American. Therefore, if the Gospel seed is properly planted, it will produce an indigenous church in any village, town, city, or nation upon the face of the earth. And that indigenous church will in turn reproduce itself after its kind, over and over again. “And so were the churches established in the faith, and increased in number daily” (Acts 16:5).

The potential of the New Testament Church in any generation is limited only by her silence: if she does not proclaim the gospel, she remains stationary. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psalm 126:6).

Self-government

Self-government is vital to the day-by-day operation of the church, and this goal should be kept in mind from the very beginning of the work. The form of government should be adapted to present conditions within the culture. The forms of church government as we know it today could be quite removed from the simple forms of government used in the early church. We should endeavor to find a system of government that is biblical and also relates well with the people of the culture.

The place to begin the practice of self-government is in the local church. The local churches form the base from which the national church will be organized. It is a mistake to attempt to form a national church government before there is a strong base of local churches. The establishment of strong local churches will create the need for national church government and will furnish the qualified personnel to staff this government. We should be able to look to the local church as a seedbed that produces workers.

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

The work of the church is not carried on just by good men, but by *instructed* men. It is essential that training be given on every level including children, which represent the leadership of the future. With the goal of self-government in view from the beginning, steps should be taken early to establish a systematic Bible training program for equipping the ministry and leadership. Someone has said that those who do not prepare for the future will not have one.



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Shortly after conversion, a person should be introduced to responsibility. If a local church is properly organized, it will create a sense of spiritual responsibility among the members. The same is true on the national level. Self-government nurtures this sense of spiritual responsibility and helps it to spread into other areas of the church. It is out of this sense of responsibility that leaders will step forth as the need requires. *“For unto whomsoever much is given, of him shall be much required:”* (Luke 12:48).

Trust is a vital factor. It is the oil that lubricates the wheels of relationships and organizations and keeps them working smoothly with a minimum amount of friction. A missionary has to be careful not to become too much of a dominate figure in the national church. If he allows his control of the work to overshadow that of the nationals, he could cripple the potential of national leadership. At the same time, he will need to maintain a certain degree of control to insure that the work is carried on properly and for the sake of training the nationals. A missionary should not hold a position in the national church that a national leader is able to fill. This will help to develop the ability and ministry of the nationals.

Jesus set the example that we should all follow: entrusting the work into the hands of others. Before choosing the twelve, He spent all night in prayer (Luke 6:12-13). After choosing them, and knowing that one of them would betray Him, He spent three and one-half years with them teaching them by word and example. He taught them what their work would be and then entrusted them with the task of evangelizing the world and governing His church. What an example of trust!

The church must produce its own leaders. This is true for both natural and spiritual reasons. Natural reasons include language, customs, cultures, and climate, all of which make it difficult for an outsider to fit in. Spiritually, if the church strives for maturity, she will not find it necessary to depend on foreign workers. Who could better understand the needs and problems of the church in any country than the citizens of that country? And with proper training, who could better work towards taking care of needs and the solving of problems than the nationals of that country? That is indigenous thinking! That is thinking in terms of the principles of church growth and organization.

Self-support

It is valid to mention again that in order to establish a self-supporting national church, we must start at the base with self-supporting local churches. The following reasons demonstrate why we should work to establish self-supporting churches.



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It is God's plan. If this were the only reason given to insist on self-support, it should be sufficient. A careful study of the Old and New Testament reveals that God's plan for the support of the ministry and the house of God is that of tithes and offerings. The tithe (10%) is for the support of the ministry and the offerings are for the work of God.

A study of the book of Acts should convince anyone that self-support was the apostolic method. We find no record of the mother church at Jerusalem supporting the new church founded among the Gentiles. The churches that Paul established were obviously self-supporting congregations. Paul wrote, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:14).

It is logical and practical. An example that has often been used in teaching the logical aspect of self-support is that if there are ten or more families that tithe faithfully, they can support a pastor at the same level at which they themselves live. For example: 10 families x 10% tithe from each one = 100% of an average wage.

Faith and sacrifice are necessary elements in the spiritual development of the pastor and members. Rev. Jerry Richardson, son of a pioneer missionary and himself a missionary to Madagascar for over 20 years and formerly Regional Director for the Africa Region, related the following true story. As a boy in the Philippines, he watched his father teach the poor people in a certain village, the principle of tithing. At first these people did not have shoes or sufficient clothing to wear and hardly enough to eat. Tithe envelopes were purchased and distributed to the people and the people began to give. The amount of their tithe at first was not even enough to pay the cost of the envelopes, much less support the pastor. However, as time went by, he noticed that the people began to wear shoes to church, then their clothing improved and soon some men were wearing ties and nice shirts. Obviously, the living conditions of the people progressively improved because they were cheerfully giving in obedience to the Word of God.

Rev. Richardson used these principles in Madagascar and the church is a strong, vibrant force on the island. Although many of the people would be considered poor, they have learned the secret of sacrificial giving. They are reaping the blessings of revival and church growth.

'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

The pastor should feel responsible to the congregation rather than the missionary. In order for the necessary relationship to exist between the pastor and the congregation, it is vital for



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the people to feel a responsibility to their pastor and for the pastor to feel a responsibility to them. This will not happen if missionary funds support the pastor. If the pastor receives his livelihood from the missionary, he will obviously feel responsible to the missionary and not to the congregation. If the missionary supports the pastor, the congregation will not feel a burden to support the pastor with their tithes. However, the pastor who is supported by his church will sense a close tie with the people and the people with him.

Self-support helps to place the pastor in good standing with his own people. A pastor who is supported financially by the missionary will usually be looked upon by many people in his own country as being an employee of a foreign organization. He will lack the respect due him as a man of God and be seen as an agent of a foreign religion, preaching a strange doctrine because he receives a salary to do so. As long as he is receiving even a minimal amount of support from the missionary or national church organization, his people may never accept responsibility for taking care of their own pastor.

Self-support opens the door to unlimited expansion. The funds that a missionary brings into a country are always limited. He works with a fixed budget that depends upon pledges that were made by local churches in his homeland. If the national church depends upon these funds to operate, it will quickly come to a standstill. The day will come when no more workers can be sent out, no more new churches established, evangelism will be limited, and progress will cease. The indigenous church, on the other hand, has no such limits. It depends on the funds generated by the national churches. As they increase in number, the funds also increase. The more the national church grows, the more it can grow. The Church must be trained in independence rather than dependence.

The origin of funds determines authority. As long as funds come through the missionaries, national leaders never feel free to take a stand on the way the funds are used. The funds can become a barrier between nationals and missionaries. It is easy for nationals to be reluctant to raise money if they know the missionary will supply it. It is easy for nationals to use poverty as an excuse or the reason why they are not able to supply the needs of the work, and because of this attitude, to ask for help from the missionary. The God we serve is able to supply our needs regardless of what society we come from.

Are not the following Scriptures written to include nationals?

- “But my God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19).



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- “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread” (Psalm 37:25).
- “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him is accepted with him” (Acts 10:34-35).

CONCLUSION

The Apostle Paul was one of the greatest missionaries of all times. He did not take financial assistance to the churches that he established. Every church was financially independent from the very beginning. Each church was taught to be responsible for its own needs. With the exception of the offering mentioned for the Jerusalem church, Paul never received or disbursed funds. We find no mention of centralized missionary treasuries with funds used to supply financial needs of local churches.

The goal of establishing the indigenous church can only be reached by people who accept and fulfill their God-given responsibilities. The salvation of God brings authority and privilege to the born-again Christian. But authority and privilege are always accompanied by responsibility. The exercise of authority or privilege, with the neglect of responsibility, leads to a false concept of reality. For example, at times members of a local assembly enjoy the privileges of full membership without being taught to understand and accept their responsibility. They are not maintaining a place of worship and/or not supporting their pastor. This leads to a false concept that they should always be on the receiving end with no obligation to give. Jesus said that it is more blessed to give than to receive (Acts 20:35). Every individual that has been forgiven of sin, baptized in Jesus’ name, and filled with the Holy Ghost has a responsibility to the mission of world evangelism.

(The Indigenous Church by Melvin Hodges was very beneficial in the preparation of this lesson.)

STUDY QUESTIONS

1. Using this source as a guide, what number should the population have reached by now?

2. Explain the difference between principles and methods. _____



3. Using the following Scripture passages to show the progressive order for the expansion of the church:

- 1) Acts 2:7 _____
- 2) Acts 8:1-4 _____
- 3) Acts 8:5-25 _____
- 4) Acts 8:26 _____

4. Support this statement with a Scriptural explanation: “If the Gospel seed is properly planted, it will produce an indigenous church in any village, town, city or nation upon the face of the earth.” _____

5. Why is training essential for every level of a growing church? _____

6. “The church must produce its own leaders.” Support this statement with both natural and spiritual reasons. _____

7. List and explain at least five (5) reasons we should work to establish self-supporting churches.

- 1) _____
- 2) _____
- 3) _____
- 4) _____



LESSON 3

INDIGENOUS CHURCH PRINCIPLES IN THE GLOBAL CONTEXT

PART THREE

(THE FULL CIRCLE CHURCH)

By

James G. Poitras and G. Randy Adams

INTRODUCTION

Rev. N. A. Urshan, former General Superintendent of the United Pentecostal Church International, asserts that world evangelization requires *The Whole Gospel to the Whole World by the Whole Church*. The command of the great commission is to all Christians and not just a select few in the North American church. The writer of Romans states, "*How beautiful are the feet of those who preach the gospel of peace, and bring glad tidings of good things*" (Romans 10:15). When someone thinks of those feet going into the whole world, what skin color is seen? The answer, many times, is only "white feet" because most missionaries have been coming from the western world. This is quickly changing as the center of Christian gravity moves to other areas of the world. As a result, the feet of those missionaries proclaiming truth around the world are changing hue.

A very basic fact of life is that a healthy body has a God-given potential to reproduce itself. Consider also that the church, as the body of Christ by the indwelling of the Spirit of God, has this same God-given ability. Life begets life. And inasmuch as the Spirit of God is the source of all life, where His Spirit dwells there is life and therefore contains the potential for that life to reproduce (John 1:4). This is true on the local as well as the national level. In fact, the goal of every local assembly and every national church organization should be to reproduce itself in



Indigenous Church and Leadership Development

another area or nation where the Gospel has not been preached. The focus of this lesson is concentrated on the national level to help understand the need of "a full circle" missions work.

A major facet of this ministry is to see the 'receiving' church transformed into a 'sending' church. Too often, there is a mentality of always 'receiving,' and this must be reversed so that the work of God can be expanded beyond the borders of the national church. World missions is not just a duty; it is a mandate from the Lord Jesus. The church exists for the cause of worldwide missions. Without an effective missions witness, the church cannot please the Lord (J. R. Richardson, Former Regional Director - Africa).

In a monthly newsletter Rev. H. E. Scism, former General Director of Global Missions of the United Pentecostal Church International, wrote,

One of the next major areas of development where Global Missions is concerned is encouraging our missionary fields/national churches to become involved in missionary activity. The great commission was given to all born again Christians worldwide. In the same way that having a worldwide missionary vision is important for the North American church, it is also important for churches in other parts of the world. This is a commission that should be understood and felt by all Christians everywhere who have been filled with His Spirit and understand the importance of Acts 1:8.

Much of the information that follows was adapted from *World Missions* (Ministerial Development Series) by Missionary G. Randy Adams.

WHY A FULL CIRCLE?

God never intended for the work of missions to stop until the return of Christ for His Church. The apostle John saw an interesting sight in Revelation 7:9-10 that is relevant to this lesson. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." By posing a few simple questions, the importance of these verses in relation to world missions can be seen.

- **Who are these people?** They are the raptured church clothed in righteousness and singing songs of praise and victory before the throne of God.
- **Where did they come from?** They came from every nation, every race, every tribe, and every language in the earth.



- **Who preached the gospel to them?** The logical answer to this question would be: Those called and sent by God unto every nation, race, tribe, and language.

In the past, the work of missions was basically perceived as a “straight line:” westerners being sent to the mission field. Considering that there are still possibly 15,000 unreached people groups in the world, one can see that this has been successful to a small degree in comparison to the overall population of the world. The concept of westerners going to the mission field is natural because these people come from nations where Christianity has dominated their culture throughout recent centuries. But the world scene is changing rapidly. We are told that the largest local church in the world is not in the United States of America or Europe but in Seoul, Korea. Since the turn of the century, at least 60% of the world's Christian population is estimated to be located in third world countries. Statistics indicate that within the next few decades the heaviest concentration of Christian population will have shifted to the continent of Africa. Therefore, our concepts and methods of missions work must change in order to take advantage of these shifts if we are to reach the increasingly expanding population of this world. With the Christian population increasing worldwide, there should be a natural increase in the number of laborers called of God and equipped to go forth into the harvest. Our missions program must change from a "straight-line" concept to a 360-degree "full circle.”

A FULL CIRCLE: WHAT DOES IT LOOK LIKE?

The 90-degree missions program

This has been the most commonly followed program through the years. The 90-degree program is sending missionaries to a certain group of people to preach the gospel, convert them to Christianity, and to establish churches. This is, in fact, the first logical step in the fulfilment of the Great Commission. But too often, Christian missions organizations have remained on this level without going to the next phase.

The 180-degree missions program

At this level, the seed of the Word bears fruit; nationals are trained and in turn are reaching and pastoring their own people. An evangelism program and a training program have been incorporated and involve nationals. Although the national church is beginning to partially govern itself, it is still under the supervision and care of the mission.

The 270-degree missions program



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The national church now has become nationalized with its own leaders being responsible for its own needs. It has matured and is basically self-supportive. Through evangelism it is reproducing itself and has trained national leaders who are responsible for its administration. If the missionary is still there, he is usually involved with the Bible school, training programs, advising and counselling. The national church is growing and reaching into new regions but only within the borders of its own nation.

This is an admirable and praiseworthy accomplishment. Unfortunately, many national churches after years of existence never reach this state. However, at this point there is a need to take this church to the next level of development being the "full circle" of missions work.

The 360-degree missions program

The "full circle" is accomplished when the national church, which was originally started as a missions church, gives birth to a mission of its own. The 270-degree position of missions work is desirable but often means that the national church has entered into a maintenance mode of just taking care of itself. A healthy body should reproduce itself!

The 360-degree or "full circle" program not only maintains itself, but also generates other churches in other cultures. This simply means that the national church is sending or helping to send missionaries from their nation into another country to preach the gospel and establish the New Testament Church. The 360-degree church is a mission-minded church!

ANTIOCH - THE MODEL OF A FULL CIRCLE CHURCH

The New Testament church at Antioch as is found in the Acts of the Apostles is a model of the 360-degree church. This church was founded in Acts chapter 11 and is mentioned frequently throughout the book of Acts. Here are some important facts to remember about the church at Antioch:

- Antioch was the first church founded among the Gentiles. It was a multi-cultural church.
- The disciples were first called Christians at Antioch.
- Antioch was a spiritual church where the Holy Ghost could and did speak.
- It was from Antioch that the first missionaries were sent out. It was a missions-minded church.
- Antioch was a church that gave generously.
- Antioch was the place of departure of the 1st, 2nd, and 3rd missionary journeys of Paul.



Indigenous Church and Leadership Development

The church at Antioch was evidently founded as a missions endeavor among the Gentiles by the mother church at Jerusalem (Acts 11:19-30). This new church quickly became a pillar and focal point of gospel truth among the Gentiles. By the time we reach Acts 13, the church in Antioch dominates the scene as the launching pad for world missions. Paul based all of his missionary journeys from this church. Antioch was quick to respond to the financial needs of the mother church at Jerusalem and gave support to the early missionary efforts. Churches were established in the cities of Rome, Corinth, Galatia, and Ephesus and were founded among the Philippians, Colossians, and Thessalonians. The cities of Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea are mentioned in Revelation.

In brief, Antioch was founded as a missionary work but in time became involved in the sending of missionaries to preach the gospel and establish the Church in the regions beyond. This represents a "full circle" of missions and should be the goal of every national church around the globe. Life gives birth to life and missions will give birth to missions.

A FULL CIRCLE, 360-DEGREE CHURCH - HOW?

The task of world evangelism is too great to be limited to a select group of people from North America or Europe. If this important mission is to be accomplished, it will be done by the vision and cooperative effort of every local church and every member. Every true Christian is a member of the body of Christ and every local church represents the body of Christ in its locality. As Christians who have received the knowledge of the gospel, each member is a debtor to those who have not had the opportunity to hear the gospel.

When a church is founded, it should begin as a mission-minded church with a burden to reach others. From the very beginning, the responsibilities of world evangelism must be taught to the converts. Every believer must be made aware that he is a debtor and should be taught how to complete these responsibilities. Every pastor has the responsibility to inject a vision for missions into his congregation. This can be accomplished by sharing information and reports from missionaries and mission fields available through the Foreign Missions Division. If people are informed, they will be concerned. Every church should establish the practice of receiving regular missions offerings. Praying for missionaries and unevangelized nations should be given an important place in the local church. Jesus instructed His disciples in John 4:35 to "*Lift up your eyes, and look on the fields; for they are white already to harvest.*" Looking at the conditions and needs of other countries will help create the needed burden and concern for the lost.



CONCLUSION

In brief, the "full circle" of missions can be accomplished in the local church as well as on a national level by regularly practicing these simple steps:

- Teach missions
- Preach missions
- Give to missions
- Pray for mission
- Live missions

“Thinking globally and acting locally” can accomplish this goal of a full circle, 360-degree church.

STUDY QUESTIONS

1. What is meant by the slogan, “The Whole Gospel to the Whole World, by the Whole Church”? _____

2. List and explain three (3) simple questions that bring out the importance of Revelation 7:9-10 in relation to world missions.

1) _____

2) _____

3) _____

2) _____



3) _____

4) _____

4. Which New Testament church is a model of the 360-degree church? _____
Give at least four (4) facts about this church that support your choice of a 360-degree church.

1) _____

2) _____

3) _____

4) _____

5. Which New Testament churches were supported and established from the missionary efforts of the Antioch church? _____

6. What five (5) steps can be taken regularly on both a local and national level to accomplish the "full circle" of missions?

1) _____

2) _____

3) _____

4) _____

5) _____

PERSONAL NOTES



LESSON 4

THE BIBLE SCHOOL GOING LOCAL

FROM: ADVANCE EDUCATORS SERIES

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ”
(Acts 5:42).

Over 350 years ago, a boat-load of travelers left Europe and crossed the treacherous Atlantic Ocean. They landed on the northeast coast of America, the new world. They were great visionaries and very courageous people. In the first year that they were there, they established a place for a town. The next year they elected a town government. In the third year the town government planned to build a road five miles westward, into the wilderness. It was exciting. It was visionary. But in the fourth year, the people from the town took their town government to court because they said it was a waste of money to build a road five miles westward into the wilderness.

How sad that people who had the vision to go 3,000 miles across the Atlantic Ocean and endure great hardships to establish a settlement, just a few years later, did not have the vision to go five miles westward out of town. So many people have sacrificed for the kingdom of God. We have made great strides and advancements in Bible school education globally through the Global Association of Theological Studies and other training efforts. But, there is a danger. The danger is for us to have enough vision to come this far, but not enough vision to continue the journey forward. We cannot allow the pioneer spirit in us to say, “We have done enough, we have gone far enough, we have carried our burden in the heat of the day, and this is as far as we go.” We cannot stop now! We are on a journey of taking the word to the world and pursuing ministerial excellence along the way.

C. Peter Wagner in his book, *Church Quake* (pages 234-239) summarizes a crucial trend in training. There is a shift that has taken place, moving theological education from the central location to the local setting. Any local church could potentially have a Bible training center. However, we have often disconnected training from the local church and delegated the task to



colleges. We need adult level systematic training programs operating locally in addition to any central Bible school efforts. It is not an either/or scenario, but both. The central college trains men and women for fulltime ministry. The local training center trains men and women for ministry within the local church; and beyond. I stress, once again, that both are essential and welcomed. The good news is that both are provided for with the (GATS) Global Association of Theological Studies curriculum concepts and delivery systems. Local training centers work well when they are an extension or satellite of the central college. They are supervised by the oversight school, teachers are qualified from there, and the central school serves as a resource center.

Note: Referencing local training programs in this lesson implies taking the school to the students and include—but are not limited to—the local church, a group of churches in close proximity, a decentralized or extension Bible school in a region, province, or state within a country. The goal is for training and mobilizing membership. A central Bible college, as used in this lesson, refers to the centralized or national training program. Some refer to this as the resident school or formal theological education with many such programs being fulltime in nature.

If educational programs were likened to medical treatment facilities: major hospitals would be the central Bible college and the clinics would be the extension programs or local training centers. First aid kits would be short courses targeted to a specific audience. All are needed for proper treatment dependent on the size and scope of the need.

With the world population exploding and the supply of trained pastors dwindling in sight of the unmet demand, something must be done to train more disciples in a shorter time period. In congregations around the world we have an abundant labor force that can be mobilized to meet the discipling needs of a ripened harvest. I still maintain that full-time training for pastors, workers and national church leadership are necessary for a solid church in any country but also know that the body of Christ has the potential of “turning the world upside down” (Acts 17:6).

From the perspective of those involved in formal education in a central setting we need to guard against being near-sighted; having only a vision for what is right before us. There is also a need to be far-sighted; always expanding our horizons, and being willing to multiply our expertise, through extending our teaching and talents. To effectively extend we make something available that is not normally within reach of another. Extension schools place theological education within easier grasp of students locally. It extends the arm of training without extracting people from their normal, productive lives. It takes training to the whole body.

The Old Testament: Going Local



Indigenous Church and Leadership Development

In the Old Testament, God's Word and commandments were to be taught within the home. The parent(s) were the teachers and also served as role models (Deuteronomy 6:1, 4-9). A brisk read through the beginning verses of this chapter shows that theological education permeated a multi-faceted and timely approach throughout a child's life. This does not imply that there were no specialized schools of theological learning in the Old Testament. Our emphasis in this lesson is on local training.

“And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah. Also in the third year of his reign he sent to his princes...to teach in the cities of Judah. And with them he sent Levites...and...priests. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people” (II Chronicles 17:6-9).

“They took copies of the Book of the Law of the Lord and traveled around through all the towns of Judah, teaching the people. Then the fear of the Lord fell over all the surrounding kingdoms so that none of them wanted to declare war on Jehoshaphat” (II Chronicles 17:9-10, NLT).

Jehoshaphat represented a paradigm shift in the way theological education was done in the kingdom of Judah. He was a good king. He refused idol worship and was bent on destroying it. He sought God and walked in His ways and commandments. It was not enough for him to follow God himself. He looked around and found that his people were ignorant of God's Word. They did not even realize that they were doing evil. Jehoshaphat devised an excellent plan of localized education. He destroyed lies and set his heart at spreading truth. He sent princes, priests, and Levites to make circuit visits of towns with their itinerant ministry. The Book of Law was their textbook. They provided religious instruction to the people. They explained how they could do better, gave them reasons for the religious activities and festivals they practiced, and taught them the difference between good and evil; right and wrong. Everyone in the nation became thoroughly versed and instructed in the ways of God and their duties as followers. They were obedient.

As a result, the kingdom had peace and prosperity. They were so united, and followed such well-founded principles, that no enemy dared to fight against them. The nations around them realized that they had no hope in defeating such people. The fear of God fell on everyone! That happened in the Old Testament. It can happen again.

God's desire has always been that “the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Habakkuk 2:14, NKJV).



According to Hosea 4:6, God's people were destroyed or ruined because of their lack of knowledge. They didn't know what was right or true. How sad, dangerous and eternally detrimental.

The Book of Acts: Going Local

A brief browse through Acts would easily establish that teaching and training was happening in the New Testament churches. It was understood to be a vital part of the mission. It was not enough to grow in numbers, but there also had to be growth in depth.

The Book of Acts model of education placed great emphasis on teaching throughout the church. In Acts 2:42-47, Luke laid out the apostolic pattern for local church life. Notice what tops the list. Early believers were devoted, committed, and focused on learning the apostle's doctrine. Learning was not relegated to a select few undergoing extensive training in a central location. It was the privilege and responsibility of every member in the body of Christ. "And they kept their attention fixed on the Apostles' teaching" (Acts 2:42, BBE). They were to understand it and remain faithful to it without wavering. It was a deposit entrusted to them (2 Timothy 2:2). Teaching multiplied and perpetuated church growth. They steadfastly received the Apostle's teachings and actively spread it like wildfire to others.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

"And they called them, and commanded them not to speak at all **nor teach in the name of Jesus**" (Acts 4:18).

"Saying, Did not we straitly command you that **ye should not teach** in this name? and, behold, **ye have filled Jerusalem with your doctrine**, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:28-29). Obviously, they viewed teaching as a divine imperative.

When Paul ministered in a new city, his goal was to establish a training center and a church (Acts 11, 13, 19). God has given a mandate to leaders to train and educate God's people from birth to death (Ephesians 4:11-15). That learning process is systematic and ongoing. When the requirements of the Great Commission were implemented the church grew. "**The Word of God prospered**. The number of disciples in Jerusalem **increased dramatically**. Not least, a great many priests submitted themselves to the faith" (Acts 6:7, MSG). The early apostles kept their priorities in view. "Then we apostles can spend our time in prayer and **teaching the word**" (Acts 6:4, NLT).



Indigenous Church and Leadership Development

Let us skip to the last verse of the Book of Acts: “Preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered” (Acts 28:31, NASU).

“He spread the message about God's kingdom and taught very boldly about the Lord Jesus Christ. No one stopped him” (Acts 28:31, God’s Word).

One is awestruck to note that the Book of Acts closed in much the same way it opened (Acts 1:1; Acts 2:42), with proclaiming or advancing the kingdom, and teaching concerning the Lord Jesus Christ. The final word or phrase in Acts means unhindered or unstoppable. We preach an unhindered, unstoppable Gospel and teach the unchanging principles and doctrines of the Word of God. When the Word is applied through preaching, teaching, observing, and obeying, genuine church growth is the expected, supernatural result. It literally forces open doors to nations, cities, and hearts. Charles McCartney once said, “A deleted Bible results in a diluted Gospel.” The church marches forward and upward—as long as it marches to the clear, certain sound of unhindered, unpolluted, undiluted truths taught in God’s Word.

It is noteworthy that—in a way—the Book of Acts continues to be written today. New Testament teaching will produce New Testament results. Church growth will happen. But, according to David Sills in *Reaching and Teaching*, “when your church growth outstrips your trained leadership, you are in trouble; weak and dysfunctional churches abound” (Page 24).

The Ministry: Going Local

The ministry works together to perfect the saints and bring them into Christian maturity. This is done “for the training of the saints as servants in the church, for the building up of the body of Christ” (Ephesians 4:12, BBE); “to equip the saints for the work of ministry” (Ephesians 4:12, ESV); and “to train Christians in skilled servant work, working within Christ's body, the church, until we're all moving rhythmically and easily with each other, efficient and graceful...fully mature adults, fully developed within and without, fully alive like Christ” (Ephesians 4:12-13, MSG).

The Vision International Education Network in *Seven Reasons Why Every Local Church Should Have a Ministry Training Center* stated, “The lack of leaders within the local church can be traced to the lack of a strategic plan to train leaders, due to faulty models, lack of resources or a wrong paradigm of ministry” (Page 13).

Missionary Nick Sisco puts it a different way: “A lack of training will produce a lack of leaders that will result in a church that is misguided.” As a result, the church will be crippled, sickly, and will fall short of all God planned and expected it to be.

Systematic Teaching: Going Local



Indigenous Church and Leadership Development

Where should theological education begin? Where does it end? As mentioned already, theological education should be designed systematically. It is line upon line, precept upon precept (Isaiah 28:13), from the cradle to the grave. It is lifelong learning. Systematic programs follow a predetermined method or plan and are arranged in an orderly way.

In Acts 11 and 19, leaders taught followers in a methodical manner. It was neither random nor careless. It was thorough. Their approach was planned, on purpose, and with a purpose. When Paul taught in a teaching center for two years (Acts 19:9-10) his aim was establishing believers throughout Asia via the local church (Acts 20:17-38).

A locally based systematic theological education begins with foundational teachings and biblical principles. It builds from there in a logical manner. Vision International Education Network in the book stated above wrote, “What should the components of a good adult education program include? Well, there must be a *Place*, where *People* can be effectively and systematically taught, from a *Systematic Curriculum*, with a focus on change of character....requiring a *Delivery System* of course materials that are cost effective, practical and strong, with *Teachers* who are qualified by experience and education to teach men and women hungry to grow in God” (Page 34)

Systematic teaching trains members in understanding the Apostle’s doctrine (I Timothy 4:6); basic skills in interpreting God’s Word (II Timothy 2:15); mobilizing them for evangelism; and training them how to teach others (II Timothy 2:2; I Timothy 3:2). Systematic programs also target character development (Titus 2:1-10), spiritual maturity (Hebrews 5:12-14), leadership development, teaching how to live a godly lifestyle (Titus 2:11-12), and utilize their talents for advancing the kingdom. It is our duty to equip others for the work of the ministry (Ephesians 4:12) so they will be “competent, equipped for every good work” (II Timothy 3:17, NIV).

At least five factors need to be in place to make a local training program workable:

Sponsors	Who will support it?
Mission	What is the vision or goals?
Content	What are the subjects, objectives, and curriculum?
People	Who are the students?
Delivery System	How will the instruction be delivered?

(Adapted from Russell Kleis in “Program of studies in non-formal education. Study team reports of case studies in non-formal education, pages 7-8, 31).

Delivery Systems: Going Local

Matthew 28:19-20 and II Timothy 2:2 unquestionably supply the mandate for training. One could speculate where such teaching should be done. Teaching should be done anywhere possible, to anyone possible, and in any way possible. It is for everyone, everywhere, and in



every way available. Training, in order to secure the future, should focus on—and encapsulate—teaching the whole church.

Here are some examples of places and times when training can be delivered locally. Keep in mind that cultures vary and what works in one place may not work in another. Additionally, delivery systems are not limited to this relatively short list of options.

1. Adult Sunday school class
2. Meeting Sunday morning before service
3. Meeting Sunday after service
4. Sunday evening lessons
5. Midweek Bible study
6. A Bible school night
7. A Bible school weekend
8. Small Groups
9. Different types of leadership groups: Men, Ladies, Local Leaders, Youth, and Children
10. Short, intensified courses
11. Teaching Revival Week
12. Morning Studies
13. Topical Seminars
14. Distance Education
15. New Convert's Classes
16. Video, DVD, Instruction
17. Podcasts

If the training program was being designed for a provincial, regional, state, or cluster school, the delivery system changes somewhat:

1. Seminars
2. Weekend teaching
3. Periodic week-long or intensified programs
4. Distance Education: correspondence study, reading assignments done in the local church and then occasionally meeting together at the larger school for overview teaching, checkup on assignments, and group discussions.
5. Video, DVD Instruction.
6. Instructor from the central college visiting the location providing periodic supervision and instruction.

Benefits of Going Local

What are some of the benefits of a training center in the local church?



Indigenous Church and Leadership Development

1. People can be effectively trained that would not be able to attend college in a central location. If they cannot go to Bible College, bring the Bible College to them, in their environment.
2. Trains local leaders that are already married, settled with a family, and have a job to support themselves and their ministry. Many cultures tend to respect older, proven people rather than young people that have not been proven in the ministry.
3. Lifelong learning is promoted and becomes a lifestyle as members endeavor to fulfill II Timothy 2:15.
4. Relationships are built between the local church ministry and the saints of God.
5. Members are equipped for active, immediate service in God's kingdom.
6. Training is field-based. Students can immediately put into practice things they have learned. They are serving in real life situations.
7. Systematic training is emphasized and the Word of God is regularly being taught.
8. Most local adult training activities can be streamlined through the training center.
9. Completion of a training program can be required for those being placed in areas of responsibility. This promotes higher quality and a standard of excellence.
10. It provides training for every level of the local church.
11. It is a flexible approach to training which is integrally linked to the local church.
12. It allows for people to be trained without uprooting them to a central location.
13. Training is not only taught by outsiders but local leaders are used as teachers. Vision is cast and strengthened.
14. Meets the felt—and real need—for Bible instruction and leadership development.
15. The teaching is directed to the local setting, fulfills the 2 Timothy 2:2 mandate, and promotes spontaneous expansion of the church.

Entrusting Truth: Going Local

Paul speaks of the teacher that passes on or entrusts truth to the next generation. Every Christian is a potential link between two or more generations. We not only receive truth from others, we also pass it on to others. In II Timothy 2:2 truth is entrusted to (a) Paul, (b) from Paul to Timothy; (c) from Timothy to faithful men, and (d) from faithful men and women to others. The responsibility to train those that come behind us is inescapable. The question is: are we living up to our responsibility? The principle is clear here: those that have the truth must faithfully entrust or pass it on to others. For truth to be extended into every location there is an unceasing demand and need for trained workers.

If our emphasis is only on training the chosen few in central Bible schools we stand in danger of developing an educated elite and ignoring the ordinary people that sit on the seats in our churches. Theological education that also goes to the local church, allows for us to teach more people. Allan Anderson in his web-based article "The Forgotten Dimension: Education for Pentecostal-Charismatic Spirituality in Global Perspective" stated, "It is a matter of access—so that everyone, irrespective of physical or social location or other forms of marginalization will have full access to theological education (pg. 158).



A committee studying theological education at Edinburgh 2010, in their paper entitled “Theological Education and Formation, Witnessing to Christ Today” revealed that “There is widespread consensus that every member of the people of God has the right to understand Christian faith and tradition in their fullness and should have access to basic education, faith nurture, and empowerment for mission.” They went on to say in their report, “In some contexts...the term ‘theological education’ is used exclusively for ministry formation....Theological education in a broader understanding...is not the prerogative only of those becoming ordained ministers, but a fundamental right of every Christian adult” (pg. 151).

Educational Models: Going Local

What programs are available for adult education in the local church? The list that follows is, in no way, an exhaustive listing. These are ones written by the author, or resources that are part of the Foreign Missions Division, or those approved or endorsed by the Global Education Committee.

1. The certificate program of the Global Association of Theological Studies easily lends itself for use locally as well as our central Bible colleges within a nation.
2. Portable Bible Schools International utilizes a curriculum in four levels, covering two hundred lessons, entitled *Acts: God’s Training Manual for Today’s Church*. (<http://reachingthroughteaching.com>). Each lesson takes approximately one hour to teach. Certificates can be awarded. Literally thousands of people, around the world, have studied this course. They are truly taking the Word to the world.
3. The Global Education Committee has endorsed the training program of the Global College of Ministry (<http://globalcollegeofministry.com>). This entails dozens of miniature courses that can be taught in five to ten hours per subject. Certificates are issued by them and not the Global University of Theological Studies. They are educating, enlightening, and equipping people everywhere.
4. GATS plans to have an online and print-based distance education program in the future. There is also a plan for DVD instruction with their GATS Legacy Series.
5. For new converts’ courses, there is a variety of options available. For more information contact us at GATS@upci.org. One possibility would be *Path to Righteousness*. We also have others that can easily be sent to you.
6. For evangelism type courses, options abound, but two available from us: *Discover Wonderful Truths*, a Bible course involving seven lessons. *How Do You Measure Up to the Word of God?* Is available in several languages and also can be broken down to lessons and comes with power point presentations.



7. Of course, GATS is always willing to provide recommendations based on specific needs. You provide the need, and we will hopefully provide the teaching resource.

Problems and Pitfalls: Going Local

It would not be fair address a lesson on local training centers without assessing some of the problem areas that may arise in the implementation of a local church training program.

These include, but are not limited to, the following:

1. Finances may be limited in the purchase of books and needed materials.
2. Transportation could be costly or problematic.
3. Motivation and self-discipline are required. Students may begin the education race but quickly fall by the wayside.
4. Shortage of qualified Bible teachers at the local level.
5. Time restraints. The only way to have the time for theological education is to prioritize and make the time.
6. Difficulty in finding class times that would be favorable to everyone.
7. The training materials used are not normally easy for those that are illiterate or who are oral learners.
8. Translation of material into local languages takes time and is a slow process.
9. Lack of availability of incentives for instructional leaders. Teaching is a sacrifice; a sacrifice that not many are willing to make.
10. Non-formal education is not as accepted as formal education.
11. Questions arise and need to be dealt with concerning whether someone completing a local training program is qualified to hold license or become actively involved in pastoring or preaching within the national organization.
12. Difficulty in getting exams to the local setting and returning them (and course grades, records, and student files) to the central location.

Each of these obstacles and hindrances can be overcome with effort, innovation, and hard work.

CONCLUSION

The Zambesi River, and a host of other rivers around the world, is made up of many streams and tributaries. Most training programs in our nations should operate in much the same way. Various training streams and tributaries, within a nation, come together to form a potent, unobstructed force that makes a powerful impact on the world and is an unstoppable force in advancing the kingdom of God.

STUDY QUESTIONS



Indigenous Church and Leadership Development

1. According to C. Peter Wagner, what is the crucial trend in training men and women for ministry? _____

2. What is the difference between the curriculum emphasis or purpose in a central Bible college and that of a local training center? _____

3. What did Jehoshaphat do to effectively train people on a local basis? _____

4. What impact did training have on the people in Judah? _____

5. Provide scriptural proof that teaching was important in the New Testament church?

6. What is the purpose of the ministry when it comes to training members? _____



7. According to Vision International Education Network, what are the components of a good adult education program? _____

8. According to Russell Kleis, what are five (5) factors that need to be in place with a local training program?

1) _____

2) _____

3) _____

4) _____

5) _____

9. List five (5) places where training can be delivered locally.

1) _____

2) _____

3) _____

4) _____

5) _____

10. What are five (5) benefits of implementing a local training program?

1) _____

2) _____



3) _____

4) _____

5) _____

11. What are five (5) problem areas or pitfalls when it comes to implementing a local training program?

1) _____

2) _____

3) _____

4) _____

5) _____

12. List five (5) things a systematic local training program should include.

1) _____

2) _____

3) _____

4) _____

5) _____

13. Using Scripture references, describe (with at least three examples) how the New Testament church grew in depth, not just numbers. _____



LESSON 5

CONTINUOUS CYCLE OF DISCIPLESHIP &
DESIGNING AN EDUCATIONAL DELIVERY SYSTEM

TABLE 1

REASONS TO TEACH

Teach them to win them.	<p>“Then I will teach transgressors your ways, so that sinners will turn back to you” (Ps. 51:13). “He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately” (Acts 18:26).</p>
Teach them to keep them.	<p>“Start children off on the way they should go, and even when they are old they will not turn from it” (Prov. 22:6).</p> <p>“But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Tim. 3:14-17).</p>
Teach them to build them.	<p>“Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation” (1 Pet. 2:2).</p>



	<p>“If you continue in your faith, established and firm, and do not move from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant” (Col. 1:23).</p> <p>“Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified” (Acts 20:32).</p> <p>“In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food! But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil” (Heb. 5:12, 14).</p> <p>“Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. ²¹ In him the whole building is joined together and rises to become a holy temple in the Lord” (Eph. 2:19-21).</p>
Teach them to send them.	“And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (2 Tim. 2:2).

LeRoy Ford in *A Curriculum Design Manual for Theological Education (A Learning Outcomes Focus)* wrote:

“An effective curriculum involves...

Somebody in learning...



Something...

Somewhere...

Some way for...

Some purpose.”

Let’s expand on that in the following chart:

Somebody	Learner	The learner is learning. Who are the target groups for the learning?
Something	Scope	The scope: What does the curriculum plan include?
Some way	Methodology	What types of learning methods or teaching methods best suit the students? What are the instructional and administrative models or delivery systems to be used?
Somewhere	Contexts	What are the contexts that influence implementation of the curriculum?
Some purpose or reason	Purpose	What is the institutional purpose, educational goals, and objectives for the training or learners?

Curriculum design calls for implementation or delivery systems. These instructional or administrative delivery systems or models could include:

Resident School	Serves as a permanent central location. This usually reaches a small number of students.
Extension Center	Provides multiple locations for instruction on a less regular basis under the guidance of a teacher or teachers. This works well in a place



	where the student cannot leave home.
Correspondence School	Popularly referred to today as “distance education” provides some form of self-paced, interactive instruction methods.
Electronic Classroom	Could incorporate the use of the internet, Skype, DVDs, and so forth.
Seminars	Provides systematic training for a shorter period of time. Perhaps, students do home study most of the time and get together periodically for classroom instruction and interaction.
Circuit-Riding Teacher	Moves from location to location providing teaching.

Several of these methods could be termed “theological education by extension.” The important thing is to determine which model or combination works best for you.

Multiple contexts could influence and shape curriculum design. The following contexts (expanded from those mentioned by LeRoy Ford) which shape the type of training program best suited for you, need ample consideration:

Instructional models deal with the methods of teaching to be incorporated into education. Administrative models deal with when, where, and how the training will be conducted.

TABLE 2

ADMINISTRATIVE CONTEXTS OF DELIVERY SYSTEM

Educational	What is the anticipated level of education of participants?
Geographical	How far will participants travel to attend program?
Economic	What are the financial restraints participants may have?
Cultural	What are the typical teaching and learning styles in the culture? What methods of



	education are most suitable culturally?
Political	What is the best time for participants to meet? Daily? Weekly? Monthly? Morning? Night?
Religious	What methods of education are best adapted or used among the churches in the culture?
Seasonal	Are there seasons when participants would not likely be able to meet?

TABLE 3

EDUCATION BY EXTENSION

Type of Extension	Explanation
Geographic Extension	Brings training to the student rather than the student to the training.
Cultural Extension	Integrates the customs and worldview of the student into training.
Linguistic Extension	Utilizes the language of the student.
Academic Extension	Implemented at the level of education of the student.

Estimates are that about four billion people globally are considered to be oral learners. They communicate and learn best through stories, songs, and proverbs. They do not learn well with books and outlined normally preferred by literate or linear thinking cultures, countries, and churches. Unfortunately, much of the world’s Christian workers use literature communication styles and concepts in trying to minister among the oral culture. This will be one of the major challenges in cross-cultural communication using the Global College of Ministry curriculum. Methods need to be adapted to reach and teach the oral learner. It is unreasonable to expect them to learn to read and write before they can be trained as disciples are ministers in their local context. Especially those in Northern Ghana, among the 10/40 Window, would be included among the oral culture challenge. Like their counterparts in other places they: (a) cannot read or write, (b) possess a communication style in alignment with oral formats, (c) prefer oral means of learning rather than written, (d) possess a deep reliance on the spoken word, (e) pass along tradition and teachings via oral art forms, (f) are relational and prefer interaction, (g) utilize repetition for maintaining knowledge, (h) use their memories rather than books, notebooks, and computers to store knowledge; and (i) form everything into easily remembered or recalled formats.



Oral learners would be greatly benefited by practical and applicable principles, teaching that keeps to the basics, and asking or answering questions. These are components within the Global College of Ministry curriculum. However, they may not be as strong as needed. Alternative approaches or new methods to making disciples and training local leaders are a dire need. An Oral Bible School and curriculum should be added to Global Missions curriculum to enhance effectiveness in training.

Jedd Medefind and Erik Lokkesmoe in their book *The Revolutionary Communicator: Seven Principles Jesus Lived to Impact, Connect, and Lead* have an excellent chapter on storytelling. Here are some of the things to be gleaned:

1. Storytelling is a communication method welcomed and loved across every culture and country.
2. Storytelling was the centerpiece of Jesus' communication.
3. "He did not say anything to them without using a parable" (Mark 4:34, NIV).
4. Stories are enjoyable. They keep people listening.
5. Nothing causes people to want to listen to what we want to say like stories.
6. Stories open doors that facts alone cannot.
7. Show, don't tell.
8. Engage all the senses, not only the eyes or ears.
9. Use every tool at your disposal including props, objects, and sounds.
10. Nothing allows a communicator to "take on flesh" like shared experience. It creates special bonds.

Gene Edwards in *The Silas Diary* brought out that Barnabas and Paul would often tell their story. People would sit there and ask questions and make comments. He speculates that they would tell the stories and get the people—many of which were illiterate—to repeat it back word for word. He states "In general the people living in Antioch...(and this is true throughout Galatia) are illiterate, but that does not mean they are ignorant."

People learned through:

1. Practical and applicable advice.
2. Keeping to the basics.
3. Repeating.
4. Asking questions.



Illiterate but yet they survived and were able to carry on the church without Barnabas and Paul remaining there.

“They had proven that poor, illiterate people, without buildings or books—believers meeting in living rooms and without even a copy of the Hebrew Scriptures—could know an indwelling Lord and love that Lord as well as anyone” (134).

STUDY QUESTIONS

1. Place each of the following Scripture references in the proper category of the continuous cycle of discipleship:

- a) 2 Timothy 3:14-17 _____
- b) Hebrews 5:12, 14 _____
- c) Psalms 51:13 _____
- d) 2 Timothy 2:2 _____
- e) Colossians 1:23 _____
- f) Acts 18:26 _____
- g) 1 Peter 2:2 _____
- h) Ephesians 2:19-21 _____

2. Given the following portions of a curriculum design model, write the question to be answered in each category.

- 1) Purpose _____

- 2) Learner _____

- 3) Methodology _____

- 4) Contexts _____

- 5) Scope _____

3. Given the following Bible School scenarios, which instructional/administrative model would be best to use?

- 1) Modern, technology savvy nation with few churches _____
- 2) Developing nation with churches scattered all over a large geographical area _____



3) New church in an area of scattered locations, maybe far distances apart _____

4) Large metropolis with many churches and a need to grow and send out to far regions

4. During set-up of administration and delivery system models, what questions need to be asked in each category?

1) Seasonal _____

2) Cultural _____

3) Educational _____

4) Religious _____

5) Economic _____

6) Geographical _____

5. Give a brief explanation of the need for extension Bible school training overseas.

6. Give a brief definition of an oral learner. Where can we find these types of learners?



LESSON 6

EXPANDING THE GLOBAL WORK FORCE

FROM: DISCOVERING THE BIBLICAL VIEW OF MISSIONS

Our North American missionary force cannot and is not meeting the demands of finishing the task. All hands must be on deck for the job to get done. The Great Commission is given to the global church. Missionaries from national churches, on the four corners of the globe, must be mobilized and sent forth. Christians in our national churches need to be encouraged to give and to go. My brother, Henry, often says that we are to teach them to win them; and then teach them to send them. That translates something like this:

TABLE 1

Reach	Reached for Christ.	Go into the entire world; baptize them.
Root	Rooted in Christ.	Disciple them.
Ready	Readied for further outreach.	Teach them to obey all things Christ commanded. (Matthew 28:19-20)

Long-time UPCI General Superintendent, Rev. Nathaniel A. Urshan used to say, “The whole Gospel to the whole world, by the whole church.” The global church must be involved! This is one of the reasons for the Global Council of the UPCI. It meets every five years and recently brought together leaders from various nations and languages. The goals of the Global Council are to maintain doctrinal purity, and to seek ways and strategies for collaborating to reach the world. Former General Director of Foreign (Global) Missions, Rev. H. E. Scism explained that the heart of the Global Council is a manmade structure designed to serve as an avenue to communicate the gospel. He asked, “Why do we need the Global Council?” The only answer is “souls.” United effort is needed to rescue the perishing. A natural offshoot has been the Regional Missionary Program and the Global and Regional Commissions for Missions. Each nation can be involved in sending and supporting missionaries. Admittedly, this program is off to a slow start but it is a step in the right direction. As indicated in the following table/chart the per-constituent giving is merely a few pennies; and the number of missionaries sent out compared to the number of ministers available in the region is embarrassing. We have a long way to go but we are moving; even if it is at a snail’s pace.



Regional or national missionaries are not a new phenomenon in our world. It is an increasing trend. I chuckle at what Sunday Aigbe said about avoiding trends: “It is like suggesting that we wait for a heart attack to strike before we visit a doctor or cut down on our cholesterol.” (Aigbe 1991, 178) An emerging missionary movement from the majority world “is about to eclipse centuries of Western-dominated Protestant missions.” (Moll 2006, 1) That day has quickly arrived. It is here to stay. It is picking up speed. It cannot be ignored. Robert Moll, in his article “Missions Incredible” looks specifically at the growing missionary movement in South Korea. They send one missionary per 4.2 congregations. They rank number eleven in the world. Surprisingly, the United States does not even rank in the top ten mission’s sending nations. Now, there are more than 103,000 non-Western missionaries. The Nigeria Evangelical Mission Association formed by ninety missionary agencies and denominations has 3800 missionaries in 38 countries. Other regions have such organizations. Mott quotes Scott Moreau, “The days of Western missionary dominance is over...because the rest of the world has caught the vision and is engaged and energized...Missions is a two-way street on every continent.” As a missionary to Africa it is encouraging to know that there are over 25,000 missionaries from Africa (discouraging to notice that only a few come from within the UPCI). Vision: engaged and energized. I like that. Welcome to the family!

William Taylor expresses my dream for involvement in national and regional missions. He tells of Michael Maileau, a spiritual leader from the Solomon Islands. At a South Pacific Prayer Assembly Michael called his brothers and sisters from Papua New Guinea to the front. They faced the audience. He then called people from Australia and New Zealand forward. Everyone knelt and Michael started praying,

“We thank God that He used the white people to bring us the gospel, for through them we came to a knowledge of the true and living God...We are responsible for the advance of the gospel. So now, we from PNG and the Solomons, want to share the torch of the missionary gospel with you. Take the baton with us, may we partner, let us run together, we need each other.” (Taylor 1995, 1)

In order for this dream to come to fruition, and to effectively facilitate a paradigm shift from missionary fields to missionary forces several things are needed: missions (a) awareness; (b) mobilization; (c) proper ecclesiology; (d) prioritization; (e) partnerships; and (f) education.

Missions Awareness. With this expanding work force, missionaries and agencies from North America will, by necessity, need to refigure ways of “talking about the global scene” and their role in participating in it. Bethany International has projected that in the next few years the number of non-Western missionaries could exceed 400,000. They have identified a need for solid training for these new workers. Presently, training in cross-cultural ministry is lacking in many countries. They envision developing national missionary training schools and sending agencies so that national workers can be multiplied and mobilized to evangelize.



Jeff Korum, a missionary with Bethany, but also working under the umbrella of GlobeServe Ministries International, has noted that the task is not always easy. The mission's infrastructure in Ghana is too weak to sustain more than a handful of long-term cross-cultural workers. I suspect this is also the case elsewhere. What can be done? Jeff Korum, and his partners, organizes eight-week lecture series called "Awaken to the World." Two levels have already been conducted, with a third starting in October 2006. Top denominational and ministry leaders are used in teaching and the focus is on mission's awareness and mobilization. Before the first program they were cautioned not to expect a large attendance since missions is not a huge "draw." Over 300 have attended the first two programs and a local accredited university has agreed to give credit for those attending the course.

Missions Mobilization. W. E. McCumber said, "Sometimes people are doing nothing because no one has asked them to do something."

"He asked them, 'Why have you been standing here all day long doing nothing?' 'Because no one has hired us,' they answered. He said to them, 'You also go and work in my vineyard'" (Matthew 20:6-7).

We reap what we sow. We get what we ask for. A missionary vision must be sown. As missionaries and leaders we need to teach that each individual is responsible to participate in missions. We need to become "active cheerleaders towards the development of national missions." (Walz 1994, 5)

Why are national churches in developing nations not eagerly involved in missions? In the past missions, has been perceived as "straight line" with Westerners being sent to the mission field. This approach has yielded a small harvest when compared to the overall potential. 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-Sahara Africa only.

Missions Ecclesiology. C. Peter Wagner in *On the Crest of the Wave* reveals the full circle model of developing world missions. He does not see mission as a "straight line" having a starting and an end; but a circle. In fact, Wagner argues that the indigenous church principles advocated by many (including the UPCI) are incomplete. Such principles, as outlined by Melvin Hodges, call for the national church to be self-supporting, self-governing, and self-propagating. These three important steps bring the church to maturity as an indigenous church but do not make it an indigenous mission. The national church is capable of keeping itself alive, but also needs to be sending out missionaries to other nations.

TABLE 2



90-degree	Missionary sent out; church is planted.
180-degree	Church grows; missionary still under control.
270-degree	Church is autonomous; missionary leaves or stays and becomes a partner.
360-degree	Church becomes missions-minded generating churches in other cultures. The church is either sending or supporting missionaries in other nations.

I remain a strong proponent of indigenous church concepts. Indigenous refers to “born from within, local innate, or native to culture.” Perhaps, a better phrase would be “building responsible churches.” These refer to churches that have grown in maturity in Christ. “The baby has now become a vigorous, maturing and responsible adult.” (Engel 2000, 20) Some national churches want the privilege of doing things on their own but not the responsibilities that come with it.

When churches are started there is a high level of *dependence* on outside support and supervision. Eventually, the church moves toward *independence*; having the ability to stand on its own. Our ultimate goal “is not an independent church, but a church able to become a full participant in propagating the Gospel to the nations.” (Brant, 2004) At this point, the missionary is no longer needed. Right? Wrong. The missionary now becomes a partner in global evangelism. A sense of *inter-dependence* is created. Some missionaries may need to become back seat participants, learning to trust someone else driving the vehicle, and selecting the road to take. Perhaps, what is needed from such missionaries is to enable, empower, encourage, and educate the next generation of ministers and missionaries. Skills and giftings need to be offered that cannot or are not readily available among our nationals. The role of western missionaries, or any missionary for that matter, is constantly being redefined and changing. We should perform functions and roles that require our unique services. We should avoid taking on responsibilities that can be more adequately done by others.

Missions Prioritization. The Right Reverend Yaw Frimpong-Manso, Moderator of the Presbyterian Church of Ghana, in his lecture “Developing a Missions Strategy” suggests that missions is holistic and should provide for the total well-being of man. He contends that missions is the total activity of the church: spiritual, social, political, economical, and emotional. He feels that the missionary enterprise should address the total life of people: anything involved in enhancing the life of an individual should be part of the preaching of the Gospel. (Frimpong 2006) Such thinking sounds foreign, or at best, off-balance in light of the Great Commission. Let’s take a closer look.

Missions has been reevaluated and redefined for years. Liberals tend to speak of “*shalom*” and advocate “*social harmony*.” John R. W. Stott claimed evangelism and social action were two sides of the same coin or two wings of a bird—they must work together. He became a key player in the change of direction abandoning his former and more traditional view that gave preeminence to the Great Commission. He concluded that social action and evangelism were equal partners in the Christian mission. (Hesselgrave 1999, 1) Stott argued for a new definition



“Mission describes...everything the church is sent into the world to do.” “Mission” becomes “holistic mission.” The Great Commission establishes the priority for missions. However, “holistic mission” comes into the picture in obeying the Great Commandment. It is an important part of the Christian life and duty (1 John 3:17; Matthew 25:35-40; James 1:27). There is a seamless integration of loving God and loving neighbor throughout God’s Word.

Basically, the views concerning socio-humanitarian needs and fulfilling the global evangelism mandate are outlined as follows:

TABLE 3

Radical	Liberation Theology	Mission to promote justice and encourage Shalom in society.
Revisionist	Holism Theology	Minister to society and individuals to both the physical and spiritual; body and soul/spirit.
Restrained	Holism Theology	Mission to minister to society and individuals socially and spiritually; giving priority to evangelism.
Traditional	Prioritism Theology	Mission to make disciples everywhere. Other Christian ministries are good but secondary and supportive. (Hesselgrave 2005, 122)

I find my own view aligned with the prioritism theology. Christopher Little in scrutinizing “holism” believes that there are priorities in missions and that priority is reconciling lost humanity with their Creator. The Lausanne Covenant states “in the church’s mission of sacrificial service, evangelism is primary.” This is still being debated. (Little 2006, 1) Paul stood firmly that his mission was to turn people from darkness to light (Acts 26:18). Advocates of “holism” often refer to Luke 4:18-19 for their “mission statement” for what defined Jesus’ agenda and what should also define ours. This is a great Scripture. From a Pentecostal perspective, it shows the balance between the truth encounter and power encounter; a clear declaration of the Gospel coupled with a demonstration of God’s power in deliverance, healing, etc. “But seek first his kingdom and his righteousness, and all these things will be given to you as well” (Matthew 6:32-33). “What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?” (Matthew 16:26). The need for Christians to reach out to those in need is well grounded in Scripture—no debate about that—but this should be secondary to proclaiming the Gospel. Paul spoke of two social action programs in his writings: tending to widows and taking an offering for relief of the poor in Jerusalem. This specifies or alludes to our Christian obligation. It also indicates a love for mankind (and specifically for those in the household of faith). Bill Gates, Oprah, the United Nations, USAID all provides humanitarian assistance to Africa. I’m not sure any of them do it under the umbrella of Christian missions. “The Church is called upon to do what the world cannot and will not do—evangelize the lost!”



Some view that the main and only task of the Church is to rescue lost souls from a perishing world. That is our priority, our beginning, but not our end. Compassion ministries and social action programs minister to felt and real needs but should not be confused with our primary mandate. There are three perspectives with how social transformation can be integrated with evangelism: (a) *consequence* of evangelism; (b) *bridge* to evangelism; and (c) *full partner* with evangelism. (Engel and Dyrness 2000, 93) To me, compassion is a characteristic of the Christian life, represents our Christian duty, and could be a bridge to evangelism. It is not a full partner with global evangelism or the Great Commission. Samuel Moffett in “Evangelism: the Leading Partner” advised that we should not confuse evangelism with Christian service. What makes the Christian mission different from other attempts to improve man’s condition? Our *vertical relationship* with God comes first and is priority. Our *horizontal* relationship with others is very important. Nevertheless, it still comes second. Love God. Love your neighbor (Matthew 22:36-38). Moffett concluded, “The supreme task of the Church, then, now and for the future, is evangelism. It was the supreme task for the Church of the New Testament. It is also the supreme challenge facing the Church today.” (Moffett 1999, 576) To that, I say, “Amen!”

Missions Partnerships. We must engage missions as equals. Two problems surface. We work with those that “have” and those that “have not.” We also struggle with “us” and “them” thinking. Admittedly, I’m not sure if my reference to “western” or “non-western” missionaries reinforces this thinking (but these are the terms that have often surfaced in research). Howard Brant asks, “What keeps us from letting ‘them’ into ‘our’ club?” He goes on to say,

“We sometimes act as if we can do missions without God or the Holy Spirit. After all, we have plans and plenty of money. They bring an empty hand—but a huge dependence upon a mighty God. In fact, they do missions the way it has been from the beginning—the way our forefathers did it.” (Brant 2004)

We need to accept non-western missionaries as co-workers on international teams. Building trust is important. Daniel Rickett of Partners International outlines seven mistakes partnerships should avoid: (1) assuming you think alike; (2) promising more than you deliver; (3) starting the trip without a map; (4) underestimating cultural differences; (5) taking shortcuts; (6) forgetting to develop self-reliance; and (7) running the race with no end. (Rickett 2001, 308-317)

Care needs to be taken not to foster dependency when partnering with non-western missionaries or agencies.

“The African Church will not grow into maturity if it continues to be funded by Western partners. It will remain an infant who has not learned to walk on his or her own feet.” (Bishop Zablon Nthamburi, Methodist Church of Kenya, 1999) Traditionally, the western missionary movement in Africa has tended toward being paternalistic. Perhaps, it is this way in other areas of the world. Care must be exercised to secure that we are not maintaining parental directives and influence instead of partnership. Someone has said, “He who pays the piper calls for the tune!” This should never be said of our mission partnerships. “If money becomes the driving



force, the golden rule takes hold—the one with the gold rules.” “Money is one form of power, and in international relationships, it has proven to be most problematic. When one ministry relies solely on another for financial support, the balance of power leans heavily toward the funding source.” (Rickett 2000, 1-6)

Some fear that partnership with non-western missionaries will take away from support for western missionaries and eventually do away with the later. A wise Indian leader commented:

“If Americans want to send funds to non-western missionaries, that may be fine in some cases. But do not rob us of the joy and responsibility to support our own people. And I fear that if Americans send now only their dollars and not their sons and daughters, the next step will be to send neither their dollars nor their sons and daughters. There is a non-biblical extreme to be wary of. Biblical partnership means sending and supporting your own flesh and blood.” (Taylor 1995, 2)

Wade Coggins said, “If our churches give only their money, and not their sons and daughters, our missionary vision will be dead in a generation. We can’t substitute money for flesh and blood.” (Coggins 1993)

Solomon Aryeetey in his article “The Road to Self-sufficiency in Africa’s Missionary Development” outlines several roles for western missionaries. These include: (a) partnering with us to train missionaries, not simply pastors; (b) preaching missionary sermons on the field, not just on furlough; (c) discerning what God is about to do in Africa; (d) not merely giving us fish but teaching us how to fish. (Arteeyey 1997) It is easy to rationalize that the West has the money and the Rest has the manpower. “We” can supply the money and “they” can supply the men.

“Some have chosen to find a solution to this dilemma (of sustaining long term missions programs) by way of a simple equation: Western missionary dollars + African availability and zeal = missionary enterprise...This model is simplistic. It attempts to address the problem, but in the process it has the potential of killing the very same African initiative that it purports to bring about. For us, it is of the utmost importance that this enterprise be truly indigenous...The African church must be prepared to shoulder the bulk of the resource needs if indeed this African initiative is to be truly indigenous. If we have come of age as we say we have, then we must own every aspect of the vision.” (Aryeetey 1997)

Balance is needed. There is healthy and unhealthy dependency. We are all part of the body of Christ and are interdependent. In healthy relationships all partners recognize their responsibilities. In areas of giving, needs must be defined and boundaries set. There is the need for shared ownership, responsibility, accountability, and vision. This can be done through: (a) matching funds; (b) one-time support; (c) initial support with time limits; (d) partial support; (e)



support capital investments (property, buildings, equipment) without providing personal support to missionaries.

Missions Education. Larry Pate in his chapter entitled “Pentecostal Missions from the Two-thirds World” does an excellent job of showing the slow start by western missionaries in engaging their national counterparts in world evangelism. Western missionaries, he contends, rarely challenged churches to carry the gospel into cultures that were not their own. He feels they sent an unspoken message, “You evangelize your people. We will be the missionaries.” Dominant in the mindset of many developing world Christians is in the image that the missionary comes from “abroad” and that the missionary task is for the church from “abroad.” Of course, this erroneous thinking also translates to the tools and resources for carrying out the Great Commission also comes from “abroad.” (Ezemadu 2006, 1) How did this happen? Curricula in overseas Bible schools were patterned after that of the West. Strangely enough, the multiple missions courses being taught in the West were not reproduced in the non-western environment. What resulted was minor missionary activity on the part of western-related churches working in the majority world. It is not too late to make changes. Courses in cross-cultural strategies, communications, missions, and biblical theology of missions need to be incorporated into our Bible schools. We need to teach on these subjects at pastors’ conferences, and include lesson material on missions in our Sunday school curriculum. It is common knowledge that missionaries come from missions-minded churches with missions-minded pastors. Both need to be developed.

I like this testimony, “Some of the Asian students had almost no idea about missions when they first came to APTS. But in the course of their study they developed a strong mission’s commitment and eventually became career missionaries.” (Ma 2005, 27)

Larry Pate identifies that there is a dearth of training for non-western missionaries. “Sending a missionary without training is like commissioning a carpenter without tools.” He feels there is a direct relationship between the quality and amount of training a missionary receives and his long-term effectiveness. When we involve ourselves in mission’s education we are preparing for the future of world missions. (Pate 1991, 242-258).

CONCLUSION

I will not leave my world without a witness; without making an impact. “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.” (Bill Bright) I plan to use “my split second in eternity” doing my part in finishing the task of preparing men and women for eternity. Erma Bombeck once said, “When I stand before God at the end of my life, I would hope that I would not have a single bit of talent left, and could say, ‘I used everything you gave me.’” What about you?

STUDY QUESTIONS



Indigenous Church and Leadership Development

1. Explain the three (3) steps we should use to expand the global work force.

1) _____

2) _____

3) _____

2. List two (2) main goals of the Global Council of the United Pentecostal Church International.

1) _____

2) _____

3. Explain what is meant by the Global Commission for missions, and include who should be involved. _____

4. Give statistics for at least two (2) countries (besides the United States) that send missionaries globally. _____

5. There are six things needed to effectively facilitate a paradigm shift from missionary fields to missionary forces. Choose four (4) of these and explain how they should be implemented. Use Scripture to support your explanation where possible.

1) _____

2) _____

3) _____

4) _____



6. What two (2) things make the Christian mission different from other attempts to improve man's condition? Include Scripture reference in your explanation.

1) _____

2) _____

7. List seven (7) mistakes mission partnerships should avoid.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8. "Biblical partnership means sending and supporting your own flesh and blood." Explain this statement and the caution it includes. _____

9. With the training of non-western missionaries, what four (4) things are needed, and what are five (5) ways to begin and accomplish these four things?

1) _____

2) _____

3) _____

4) _____



LESSON 7

AN INTRODUCTION TO CHURCH GROWTH IN THE GLOBAL CONTEXT

EXCERPT FROM *GOD'S PLAN FOR THE CHURCH – GROWTH*

By

Michael Hamilton

Donald McGavran, a missionary to India in the early 1930s, discovered a growth principle that was to have great impact on all future church growth evangelism. He called it finding the bridges of God. The premise is that churches grow faster as they reach out to people with whom members already have contact in their existing social network.

A “bridge” to folks who otherwise would have been unreachable. The “bridges of God” principle is a New Testament principle. Andrew, after meeting Jesus, went to get his brother, so he too could experience a life change. Others also followed this New Testament pattern.

We are living in a time of mistrust. People are cautious about giving of themselves to anyone or anything. We must find common ground in reaching people. Bridges described here may arise from a work experience, a common need, or an achievement. Family ties, social structure, or educational background may help build the bridge. Churches and individuals are making this principle work. We must find the bridge to those in our area of ministry.

We must Develop a Church Growth Consciousness

This, simply stated, means determining in our own hearts that it is God’s will for the church to grow, and applying our efforts and planning to encourage that growth. As we develop a concern for church growth, we will see the need to apply our energies to winning the lost and helping the believer mature.



The individual with “church growth eyes” can look at his ministry area and see needs. He can also see ways of meeting and fulfilling those needs. One healthy sign of a church with “church growth eyes” is that it continually looks for new outreach ministries.

There are different kinds of church growth.

Internal Growth

This can be described as the growth of the body of believers – church health.

Expansion Growth

This is the growth of the church by reaching lost persons. Basically this is the planting of new churches.

Bridging Growth

This is establishing new churches in significantly different cultural and geographical areas.

Defining Church Growth

Origin of the Term “Church Growth.”

According to Peter Wagner of Fuller Theological Seminary, church growth was first introduced in the United States by Donald McGavran in 1972.

McGavran was a third-generation missionary who spent 30 years preaching on the mission field of India. He noted that some methods common to the traditional church in the United States did not work in foreign lands. He stated that while serving as a missionary on foreign soil, he became aware of God’s great plan for the Church. That plan was to not only reach the lost, but also make disciples.

During his years on the mission field, McGavran developed certain concepts and strategies that worked. Looking for a term to describe what he was talking about, he came up with two words that are familiar to all churchmen: church and growth. This new term, church growth, then meant to reach the lost and disciple them. In McGavran’s opinion, this is our commission today. McGavran and others soon discovered that the reaching-discipling adventure was not just for the foreign field, but was also a workable plan for American churches.



I visited with Dr. Melvin Hodges, former assemblies of God missionary to Latin America and a close friend to Donald McGavran. According to Dr. Hodges: “Church growth is the conscious effort to establish the church and the extension of the church through evangelism and teaching.”

He further stated that every church should grow in two phases: first, the witness of its members; and second, an organizational structure for growth.

Designing Church Structure for Growth

Concerning organizational structure, Dr. Hodges stated the following: “Most church structure is designed for maintenance. All organization must be designed for growth.”

Understanding Today’s Opportunities

The Church is a hospital that ministers to human needs. One of the most beautiful and tragic scenes painted in the Bible is found in John 5. John tells of the man lying by the pool of Bethesda. According to the Bible, the man had been ill for 38 years. At certain seasons, an angel came to stir the water and whoever got into the pool first received healing. Can you imagine the competition as folks struggled for position? Just to be first into the water!

One day Jesus came on the scene and inquired of the man about his condition. Verses 7-9 tell us: Jesus became the Man on the scene to bring life back to this pitiful man. The Church is a healing station today. I am convinced that the local church is a hospital whose purpose is to touch, heal, and change lives.

The Church Is Reaching Out Through Individual Witnessing

The concept of “people webs” – touching those people with whom we have established credibility – is a proven method of evangelism.

Friends are sharing their faith with friends and others. Personal evangelism (one-on-one contact) is still the greatest outreach tool of the Church today.

The Growing Church and Christian Education

If it is true that adults are flocking back to the classroom, Christian education is a great growth opportunity today.



The following is taken from *Your Church Can Grow: Seven Vital Signs of a Healthy Church* by C. Peter Wagner:

What Is Church Growth All About?

BIBLICAL ROOTS OF CHURCH GROWTH

“For the son of Man has come to seek and to save that which was lost,” The Lord is longsuffering, Peter adds, “not willing that any should perish but that all should come to repentance” (2 Peter 3:9).

In Genesis 3:9 God asks, “Where are you?” Ever since then, He has actively been seeking people separated from Him by sin. (John 3:16).

The provision God has made for bringing lost people to Himself is the gospel preached to every creature. The difference between those who perish and those who are saved is their response to the gospel. God has not chosen to make the gospel known all by Himself.

We human beings have a tremendously important responsibility in the execution of God’s plan for the world. The disciples waited and prayed. But once they were endued with His power, they didn’t wait anymore. They exploded into action on the day of Pentecost, and church growth began right then and there.

STUDY QUESTIONS

1. List six (6) possible ways to find “the bridges of God” in our church growth efforts.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

2. What does it mean to have “church growth eyes”? _____



LESSON 8

BOUND TO GROW

(Acts 12:24)

Joyful Way Inc. is a youth ministry with emphasis on music and missions. They recently hosted a concert celebrating thirty years of ministry in Ghana, West Africa. Close to the end of the performance a young man gave a ten-minute presentation of the ministry's history. Throughout his narration from past to present he repetitively said, "A seed sown in good soil is bound to grow!"

The Baby Church

Acts records the explosive birth of the church, its steps from its base in Jerusalem to the uttermost parts of the world. This account of the church's first thirty years details its growing pains, setbacks, victories, and progress. The baby church was destined to be a powerful force in its world. Why? "A seed sown in good soil is bound to grow!"

C. Peter Wagner in *Your Church Can Grow* has conducted a study on church growth in the Book of Acts. What happened when the seed was sown in good soil?

Peter spread the seed through preaching the Word. He concluded his message by instructing his listeners, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

It was evident that, "The Lord was working with them, confirming His Word" (See Mark 16:20).

Eyes Fixed on Destination

A destination can be reached by continuing to walk in the right direction. The early church determined to please their Lord, win souls for His kingdom, and reach heaven.



Those converted continued in:

-  Apostle's doctrine
-  Fellowship (membership, participation)
-  Prayer
-  Unity
-  Praises and worship
-  Giving
-  Evangelism (Acts 2:42-47).

All of these components are essential and evident in growing, local churches. A church (or an individual) cannot emphasize two or three of these and remain healthy and progressive.

“And the Lord added to the church daily such as should be saved” (Acts 2:47).

The Baby Walks

The baby was taking its first steps. A miracle at the Beautiful Gate caused jealousy among the Jewish leaders. They threw the two preachers into prison but the seed planted in good soil was bound to grow.

“But many of the people who heard their message believed it, so that the number of believers totaled about five thousand men, not counting women and children” (Acts 4:4, *NLT*).

C. Peter Wagner surmises that there were at least five thousand women that also believed. If we estimated that each man and woman had one child that would mean that there were about 15,000 believers at that point.

Growing Pains

The preachers were slapped around, threatened not to preach, teach, or use the name of Jesus. They responded in prayer. God heard and they spoke the word of God with boldness.

Leadership problems developed. The church was growing so big that the widows could not be ministered to properly. The apostles had to make a decision. Should we wait on tables? Should we prioritize to enhance greater growth?

Their decision: We will continue to sow the seed of God's Word. A seed sown in good soil is bound to grow.

“But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:4).



The results: “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith” (Acts 6:7).

Did you notice? The church growth in Acts started with addition but now it has moved to multiplication.

Wagner estimates that the original 120 have now grown to up to 25,000 people and the fertile fields of Samaria and beyond have not yet been reached.

The Running Church

Persecution stormed in and the disciples were scattered everywhere sowing the seed of the Word. (See Acts 8:4.)

Philip the evangelist stepped on the scene and preached the gospel in traditionally despised Samaria.

“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (Acts 8:12).

Grandchildren Arrive

Next, the church extended to the Gentiles. It began at Antioch the first place believers were called “Christians” and it has been spreading ever since (Acts 11:26).

“And the hand of the Lord was with them: and a great number believed, and turned unto the Lord” (Acts 11:21).

Paul and his friends were involved in three missionary journeys throughout the later portion of the Book of Acts and birthed the global missions movement.

“And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe” (Acts 21:20).

The story of church growth in Acts ends with this testimony.

“Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:31).

An Analysis of Church Growth in Acts



The seed (Word of God, gospel, doctrine of the kingdom) planted in fertile soil (hearts of men) caused the young church to grow. It grew as grain grows—seedling, stalk, and the full ear.

“But the word of God grew and multiplied” (Acts 12:24).

How did the Word of God grow? It did not grow in size—a bigger and better Bible. It took root in ready soil and increased in its influence and control over the lives of believers. The Word grew and multiplied through being sown, and an ever-increasing number of people accepted the truth. That is multiplication.

God’s Word produces fruit.

“The rain and snow come down from the heavens and stay on the ground to water the earth. They cause the grain to grow, producing seed for the farmer and bread for the hungry. It is the same with my word. I send it out, and it always produces fruit. It will accomplish all I want it to, and it will prosper everywhere I send it” (Isaiah 55:10-11, *NLT*).

Stages of Church Growth

“For the soil made the seeds grow. First a leaf-blade pushed through, and later the wheat-heads formed and finally the grain ripened” (Mark 4:28, *TLB*).

The growth of the church (and of the Christian life) can be summarized in four stages.

1. **Prepared Soil and Seed:** (Church planting precedes church growth. The seed must be planted before it can grow.) Good soil is bound to produce when it receives the seed. In its time the combination of the seed and soil will produce. Growth is gradual (first the blade, then the stalk, and the full ear). We cannot make the seed grow but God can. Sow the seed in good ground. It is bound to grow! God will do His work.
2. **Blade:** The beginning is small. The green, feeble tender seedling pokes its way through the soil. It needs special care—watering, and protection from the winds and rain.
3. **Stalk:** It begins to grow tall and strong.
4. **Full Ear:** It ripens and the appropriate fruit is produced. Good fruit proves that there is in its origin good seed and good soil.



What happened when “Isaac sowed in that land” (Genesis 26:12)?

“That year Isaac’s crops were tremendous! He harvested a hundred times more grain than he planted, for the LORD blessed him” (Genesis 26:12).

Like Isaac we can reach our maximum potential and reap our greatest harvest when we sow in a fertile land. A seed planted in good soil is bound to grow!

STUDY QUESTIONS

1. What did the young man (in the Joyful Way Inc. Concert) repeatedly say? _____

2. What were the concluding remarks that Peter used in his Acts 2 message? _____

3. What was the response from those listening to Peter’s message? _____

4. What did the believers continue doing in Acts 2:42-47? _____

5. How many men were in the church according to Acts 4:4? _____

6. This number did not include whom? _____

7. What estimate did C. Peter Wagner give concerning the church population at this point?

8. What decision did the Apostles make when faced with the problem over feeding the widows? _____



9. What impact did this have on the size of the church? _____

10. C. Peter Wagner estimated the church increased to what size (Acts 6:7)? _____

11. What effect did persecution have on the early church? _____

12. "But the word of God grew and multiplied" (Acts 12:24). How did the word of God grow?

13. What are four (4) stages of church growth (as compared to Mark 4:28)?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

14. What is the "seed" and "soil" that caused the young church to grow? _____

15. According to Isaiah 55:11, what does God's Word always produce? _____



LESSON 9

SIGNS OF A HEALTHY CHURCH

Acts 2:42

The Church is NOT just an organization like any other one you might find in the world. It is a LIVING ORGANISM. The church is a living body established in Acts 2. The term Pentecostal is not just another denomination, it is a way of life. Jesus came to give us a more abundant life; an overflowing life. Jesus said, "...Upon this rock I will build my church..." (Matthew 16:18) The word "church" comes from the Greek word, "ecclesia" which means "called out ones." The church is people.

In our studies we will establish that only God can cause the church to grow. Every living thing is designed to grow. Growth is a normal result of life. If living things do not grow, they are not healthy.

In this lesson we will look at signs of a healthy, growing church. These signs will be given in more detail later. We will also make a comparison between these ten signs of a healthy church and our physical bodies. When a child is born the parents usually look for signs to verify that their baby is healthy. This is also done in the spiritual realm.

1. Emphasis must be on the salvation experience.

⇒ Acts 2:37-38

⇒ Acts 20:20-21

New Testament preaching will produce New Testament results.

Just as we have children the Lord also wants us to produce spiritual babies. The only way this can happen is when the church puts the emphasis on the salvation of souls. In order for there to be growth there must be the planting of the seed. When we look at John 3:5 and Acts 2:38 we see that we must be born of water (baptism in Jesus name) and born of the Spirit (baptism of the Holy Spirit).



2. Commitment to the Word of God as the final authority in doctrine and life.

- ⇒ Acts 2:42
- ⇒ Acts 6:4
- ⇒ Acts 15:13-16

When the Word of God is preached and obeyed, the natural response is growth (Acts 6:7). Acts 15:13,16 confirms that a healthy church will be supported by the Word of God.

3. Regular Study and Reading of God's Word.

- ⇒ Acts 2:42
- ⇒ 2 Timothy 2:15
- ⇒ 2 Timothy 3:16-17

If a child wants to grow he/she must eat. We too must eat the Bread of Life which is the Word of God (which is Jesus Christ Himself) (John 6:48; John 1:1; John 14:6). God does not want the church to remain on milk but to regularly study (eat the meat) and grow (Hebrews 5:12-14).

4. Effective Spiritual Leadership.

- ⇒ Acts 4:13

5. Practical Holiness.

- ⇒ 1Thessalonians 3:12-13
- ⇒ 1Thessalonians 4:7-8
- ⇒ 1 Timothy 2:8-10

6. Mobilized membership for evangelism.

- ⇒ Acts 1:8
- ⇒ Acts 8:4
- ⇒ Acts 11:19-21

Growth requires movement! How does one grow physically? By eating and exercising. Once we have digested the Word of God into our hearts and minds, then we need to exercise the Kingdom Power!

7. Fellowship, love, unity, and sharing among members.

- ⇒ Acts 2:42-45
- ⇒ Acts 4:34-35

8. Prayer

- ⇒ Acts 2:42



- ⇒ Acts 4:24
- ⇒ Acts 4:31
- ⇒ Acts 12:5-11

In Acts 12 we see that Peter was in prison and the church prayed. A praying church is a powerful church.

9. Infilling of the Holy Spirit, and power for service.

- ⇒ Acts 4:31-33

10. Endurance in Persecution.

- ⇒ Acts 5:27-31, 41, 42
- ⇒ Acts 14:21-23
- ⇒ James 1:12
- ⇒ 2 Timothy 2:3
- ⇒ Matthew 24:13

A sign at a Barber Shop stated, “Everything that grows, changes.” While this sign was talking about men’s hair turning white, and also falling out, the same principle applies to the church.

A growing church goes through many changes. As a leader we must identify these changes and also grow with them.

STUDY QUESTIONS

1. Locate the Scripture that says, “Blessed is the man that endureth temptation.” _____

2. What is meant by “ecclesia”? _____

3. What is the natural response when the Word of God is preached and obeyed? _____

4. In order to produce spiritual babies our emphasis in the church must be on what?



LESSON 10

BACK TO THE BASICS

Acts 2:47

Many books have been written and seminars taught to teach various methods used in bringing about Church Growth.

It would be good for us to understand, first of all, that we as people cannot cause the church to grow. We can witness, conduct evangelism, pray, fast, build a church building, but none of these will ensure that our church will grow.

Paul said, “I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.” (1 Corinthians 3:6-7)

Paul made it very clear that we are merely “laborers together” with the Lord who builds the church.

Rick Warren in his book, *The Purpose Driven Church* states that “church leaders should stop praying, ‘Lord, bless what I’m doing’ and start praying, ‘Lord, help me to do what you are blessing.’”

We cannot bring about church growth but we can learn to understand what God is doing and blessing and work accordingly.

Rick Warren advises us to ask “What is keeping my church from growing?” Instead of, “What will make our church grow?”

God wants His church to grow. Since the fall of Adam and Eve in the Garden of Eden, God has been making a way for bringing lost people back into a correct relationship with Himself. The



Indigenous Church and Leadership Development

Gospel provides this. It is being presented throughout the world, and we have the option of accepting it or rejecting it.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (2 Peter 3:9)

In this Scripture we understand that God wants everyone to repent instead of perish. This was the reason why He came to earth, was tempted, died on the cross, resurrected, and has ascended. This is well understood in John 3:16-18.

Jesus made his purpose of being on the earth very clear when he said “I will build my church.” (Matthew 16:18) Jesus loves the church and gave His life for it.

We have established three truths so far in this lesson. First, we cannot bring about church growth. Secondly, God causes the church to grow. Third, He wants the church to grow.

We cannot put our confidence in methods that have been made by men. Paul said our confidence should be in God (2 Corinthians 3:4-5). He warned against using excellency of speech and wisdom. He claimed that this would be enticing people. Instead he proclaimed that we should be “declaring the testimony of God.” (1 Corinthians 2:1). This is the reason why he wanted to know Jesus Christ instead of any other thing and operated in the power and demonstration of the Spirit.

Methods change but principles do not change. Methods can change according to culture, location, circumstances, and time.

**“Methods are many,
principles are few;
Methods always change,
principles never do.”
Warren Wiersbe**

Principles will apply to all people, everywhere, in all situations, and throughout time. There is much danger in copying the approach of other churches and other men.

We should rather look for principles that do not change and will be very effective. It is time for us to go back to the basics. We often like to compare ourselves with other churches around us.



We begin to measure ourselves against other churches. We measure our revival against no revival in another church. We copy methods hoping to reproduce the same results. Some even copy the styles of other preachers and singers. We begin to compare our success or lack of it with others.

Paul warns us in 2 Corinthians 10:12, “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, ARE NOT WISE.”

There is no better place to study the growth of the church than the Book of Acts. Here we find the acts of the church, and the God that made it grow. We can clearly see in Acts that the Lord was the one that added to the church.

Following the New Testament pattern and principles will produce New Testament churches. We need churches that are patterned after the New Testament example. New Testament preaching will also produce New Testament results.

The best way to study church growth is to go back to the basics of the Word of God. It would be best for us to measure ourselves against the Word of God, the only measurement of truth. We should measure our church with the church established in the Word.

Jeremiah wrote, “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls...” (Jeremiah 6:16)

STUDY QUESTIONS

1. Who causes the church to grow? _____

2. How should we pray when it comes to church growth? _____

3. How do we know that God wants His church to grow? _____



4. What are the differences between methods and principles? _____

5. What was the purpose of Jesus Christ on the earth? _____

6. What book of the Bible gives the best study of church growth? Why? _____

7. Following the New Testament pattern and principles will produce what? _____

8. How can we measure church growth and the progress of the church? _____



LESSON 11

TURNING LITTLE CHURCHES INTO BIG CHURCHES

Acts 6:7

We are living in the most tremendous day in the history of the church. Like Daniel we must “set my face unto the Lord God, to seek by prayer and supplication, with fasting...” (Daniel 9:3) Like Zechariah we must “Ask ye of the Lord rain in the time of the latter rain...” (Zechariah 10:1) Like Hosea we must know that “it is time to seek the LORD.” (Hosea 10:12) We must accept the same challenge that God gave to Jeremiah, “Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not.” (Jeremiah 33:3)

C. Peter Wagner in his timely book *Prayer Shield*, stated that “the most massive growth of churches is found in Pentecostal/ Charismatic traditions.” Armed with this understanding, coupled with the statistics and verses given above, I wonder why we persist to believe that God will not give us great Church Growth. Must our churches remain small? Could it be because of our doctrine and standards of holiness that our churches are not growing? Is it really Scriptural for the church to grow?

Churches remain small because we fail to exercise faith for growth. Once we have exercised the faith, we must then exercise our works and efforts. “Faith without works is dead.” (James 2:26) A leadership principle expresses it another way. “Effort In, Results Out!”

Just because we know that it is only God who can cause the church to grow does not give us an excuse to sit back and wait for church growth to happen. We must sow the seed, plant it, and then water it. It is after this EFFORT that God will give us the RESULTS.

If you do not want your church to grow, it will not grow. Each time you set a goal for your church to grow, you are making a statement of faith. One man said that there were three secrets to success. The first, WORK. The second, WORK. The third, WORK. Church growth is a lot of hard work.



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Our doctrine or standards of holiness could not be considered as reasons for lack of church growth. Of course, if you are looking for an excuse, any excuse will do. People all over the world are hungry for the truth and they are searching for something that is original and life changing. The beginning of the church is found in the Book of Acts. Even organizations following the Trinitarian tradition acknowledge that the church was born in Acts 2. Our doctrine finds itself clearly in Acts 2. This doctrine was strange to the Jews that were assembled in Jerusalem for the Pentecost. Surely the church would not grow, and could not grow. Wrong. It did grow and that day, 3000 were added to the church. They continued in the Apostles' doctrine. That means they continued believing and spreading what Peter had given them as doctrine.

In *Look Out! The Pentecostals Are Coming*, by C. Peter Wagner, there is an interesting review of the United Pentecostal Church of Columbia. He writes, "Some Pentecostals won't even want me to mention this third point. But it is true that by far the fastest growing church in Columbia is the United Pentecostal Church. The United Pentecostal Church is somewhat unorthodox because it baptizes, not in the name of the Father, the Son, and the Holy Ghost, but in the name of Jesus. Its nickname is 'Jesus only'. The United Pentecostal Church refuses to dot the i's and cross the t's of the Council of Nicea (the famous church council of 325 A. D. where the present doctrine of the trinity - three persons in one essence - was articulated and approved.) United Pentecostals, of course, don't agree. They preach salvation by the blood of Christ, and can testify of multitudes of transformed lives as signs of people being born again. They believe in the Holy Spirit, in baptism in the Spirit, and speaking in tongues. They consider themselves true Pentecostals, as their name implies. They are not Jehovah Witnesses who deny the deity of Christ. And if anyone doubts their spiritual power, they could simply point to a graph which compares their church growth to that of the next largest Pentecostal Church."

Wagner in *Look Out! The Pentecostals are Coming* reveals much concerning standards of holiness of the UPCI. He states, "It would be easy to draw the conclusion that such standards would quickly render the United Pentecostal Church irrelevant to contemporary Colombian society.....It might well be, therefore, that the strictness of the United Pentecostals in Columbia is actually one of the causes of the fact that they are the largest and fastest growing church in the nation."

STUDY QUESTIONS

1. We are living in the most tremendous day in church history. What must we do to take advantage of this? _____



2. What did C. Peter Wagner say about the Pentecostal movement ? _____

3. What is the leadership principle regarding “effort” used in this lesson? _____

4. Doctrine is not a reason for a lack of church growth? Explain. _____

5. Some say that conservative (strong) standards of holiness is a reason for lack of church growth. Is this true in the case of the UPC of Columbia? Explain. _____



LESSON 12

FIRST UNITED PENTECOSTAL CHURCH

The best way to learn about how to have an authentic United Pentecostal Church (or any Pentecostal Church) is to look back into history. The First United Pentecostal Church is found in the New Testament when we see the first church being established in Acts 2. Through determining New Testament principles used in planting the first church we will be better able to achieve New Testament results in this present day. We cannot cause the church to grow but we can help create the right environment where we can sow the seed and then watch that seed grow. That is what planting a church is all about. We sow the seed and then watch God make it grow. Paul confirmed this when he wrote, “I have planted, Apollos watered; but God gave the increase...For we are labourers together with God.” (1 Corinthians 3:6, 9)

Planter’s Points to Ponder

- It is God’s will for the church to grow.
- Church Growth is a natural result of a healthy church.
- It can be expected just as you would expect your child to grow.
- If the church is not growing then it must be dying.
- If we want church growth then we must pay the price.
- Ministry must be Christ-centered and people-oriented.

I always like to tell visitors that they are “Welcome to the United Pentecostal Church; a church where everybody is somebody but Jesus Christ is Lord. Every time you make a step through the doors of the UPCI you have made step in the right direction.”

Churches are healthiest when they give God the glory. God’s Word deserves the place of highest importance in church services. We must also love people and try to meet their needs. After all, one of the purposes for having the Baptism of the Holy Spirit is to receive power to be a witness to others (Acts 1:8). As we concentrate on Church Planting and Church Growth we must continue to preach the Apostles’ Doctrine. You cannot have realistic church growth without preaching the message that the Early Church preached (Acts 2:38). The preaching from



the pulpit must always be Word-centered, anointed, and also relevant and practical to the people.

There are five elements of Church Growth outlined in this lesson. In order for the church to grow, each of these principles must be operating in the church and they must be in balance. There is not one that is considered to be more important than another because each one is equally important and necessary.

1. Fellowship

The First UPC members were in unity; shared in fellowship and in breaking of bread. This is why it is very important for each member to attend church regularly. The church where fellowship is strong is a caring church because the believers demonstrate a genuine concern for each other. “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching.” (Hebrews 10:25)

Not only did the Early Church fellowship with each other but they also had fellowship with their God through prayer. The first church was brought into existence as a result of a prayer meeting and continued to grow as a result of prayer.

Miracles began taking place in Acts 3 when they were on their way to prayer. The only prerequisite to a miracle is someone in need.

2. Discipleship

We are called to make disciples; to reproduce ourselves.

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

In the Great Commission Jesus Christ placed “discipleship” at the very top of the list of things needed to be done. Sometimes we write out “To Do” lists of things that we want to accomplish on any given day. Many times the church forgets about discipling and enabling their members on their list. This causes the real priority to be shifted lower on the list each day. The result is that the church lacks the needed power in transforming lives.

Elton Trueblood said, “The real test of the vitality of a religion can be seen in its impact on the culture.” Are we making a difference in our culture and in our country? How can we make a



greater impact in a shorter period of time? This can be done through discipleship (training and teaching). The Early Church “ceased not to preach and teach.” (Acts 5:42) and therefore “filled Jerusalem with their doctrine” (Acts 5:28)

Hosea said, “My people are destroyed for lack of knowledge” (Hosea 4:6). If we do not teach people what is expected of them from the Bible we are rendering them “Bible Illiterates.”

3. Worship

Worship and praise are so vital to church growth. In sports we realize that there is something greater about a game that is played in front of thousands of people compared to a game played in front of a few hundred people. As we gather together at church, there is an atmosphere of celebration. When we begin to celebrate our God and what He has done for us we are expressing our love for God.

“And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” (Deuteronomy 6:5)

“O magnify the LORD with me, and let us exalt his name together.” (Psalm 34:3)

“We worship God for who He is...(concerns His character). We praise God for what He does...(concerns His actions)” - Jack Hayford.

4. Ministry

This is expressing our love for others and meeting their needs. If you are not meeting people’s needs then you are not ministering. The church ministers to different types of people (Ladies, Men, Children, Youth, Prisons, Hospitals) with different types of needs. These needs fall into the four categories that make up a man: spiritual, physical, social, and emotional.

Some churches even have cell groups where 5-12 people get together and minister to each other in a small group setting. In the Book of Acts they ministered from “house to house.”

5. Evangelism



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If we do not try to witness and evangelize, people will not come into the church. We cannot just expect people to walk in off the streets but we must go to where the people are. When we make an effort to evangelize we are showing the world that we are a reaching body.

We are reaching for those outside of our church who are in need with a desire to provide hope and help.

If we are able to have all five elements operating in our churches, and give them equal attention, then we will receive the result we are looking for.

“And the Lord added to the church daily such as should be saved.” (Acts 2:47)

“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.” (Jeremiah 29:11)

STUDY QUESTIONS

1. What are the five (5) elements of church growth contained in this lesson?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. What is the real test of the vitality of a religion? _____

3. What was the result of the Early Church practicing “discipleship”? _____

4. What is the end result of incorporating the five elements of church growth into the church? _____

5. Of these five elements which one is the most important? Why? _____



LESSON 13

FIVE INGREDIENTS OF REVIVAL CHURCHES

**Revival Churches Are
Churches with a VISION**

“And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:17).

Helen Keller was both blind and deaf. She overcame these handicaps and raised money for the blind through the sale of her books and her 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 wrote, “Where there is no vision, the people perish” (Proverbs 29:18). One writer rearranged the words in the positive; “Where there is a vision, the people flourish.”

Ed Roebert agrees, “Vision is the key to achievement. Without it, confusion reigns. With it, the future is filled with excitement. Many churches have no vision for their future. Many pastors have no vision for their lives. Having no purpose in life results in frustration, lack of motivation and a growing futility.”

Casey Treat adds, “It is a purpose for life that is strong enough to motivate you everyday; strong enough to motivate you into action.” (*Church Management: Leading People in Church Growth*)

Vision is derived from a word that means, “see.” This is an excellent word to describe seeing or looking forward. Vision suggests a future direction. Jonathan Swift in *Gulliver’s Travels* wrote, “Vision is the art of seeing things invisible.”

As leaders, we need a mindset that looks forward. It is important for us to continually improve. According to the law of sowing and reaping, we reap today what was sown yesterday.



“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Galatians 6:7).

Our challenge is to develop leaders who are able to facilitate God-given revival. Revival and church growth can best be achieved following God’s direction. We tend to look at the closest church having revival and copy what they are doing.

**“Do not follow where the path may lead. . . .
Go instead where there is no path and leave a trail.” (Anonymous)**

Satan Tries to Blind Us

It is the will of God to open our eyes (Luke 4:18). It is the devil’s will to blind us.

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Corinthians 4:3-4).

Jesus Came to Open Our Eyes

Jesus announced His purpose, vision, and direction in coming to the earth.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord” (Luke 4:18-19).

Three times Jesus includes preaching in His purpose statement. He came to provide for the recovery of sight for the blind. This includes both physical and spiritual blindness.

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Corinthians 2:9).

What Do You See?

Zechariah was asked in Zechariah 4:2, “What seest thou?” What do you see? Do you see a great end-time revival?

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:17).



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You may feel that revival cannot happen in your town or country. The Scripture disagrees. “I will pour out of my Spirit upon ALL flesh.” This includes where you are.

You may think, “But this place is full of sin and iniquity. God cannot move here.” Again, Scripture disagrees. “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound” (Romans 5:20).

You may ask, “But isn’t there going to be a great falling away?” First of all, make up your mind that you will never fall away. You have come too far to quit now. Jesus is coming soon!

“And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:11-14).

Revival Churches Focus on JESUS CHRIST

“Jesus Christ the same yesterday, and today, and forever” (Hebrews 13:8). For some reason, we find it easy to believe God for revival anywhere but here.

Things That Never Change

- 📖 Anything Jesus has ever done, He can do today.
- 📖 Anything Jesus is doing anywhere else; He can do it where you are.
- 📖 Anything Jesus has done for anyone, He can do for you.

Apparently Uzziah blocked Isaiah’s view of the Lord. What happened when Uzziah was taken out of the way? “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple” (Isaiah 6:1).

People need to see GOD! They need to put their confidence in the God who does not fail. Man can fail, but God never fails.

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Numbers 23:19).

Revival Churches Are PRAYING CHURCHES



Prayer brings the power of God. It allows people to see God's POWER.

When the church puts emphasis on prayer, revival happens. Prayer is dealt with in other lessons but let us look at a few of the scriptural promises concerning prayer.

“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart” (Jeremiah 29:11-13).

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” (Jeremiah 33:3).

“And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves” (Matthew 21:13).

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession” (Psalms 2:8).

<p>No Prayer—No Power Little Prayer—Little Power Much Prayer—Much Power</p>
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When you arrive for church and a mighty prayer meeting is going on, you know that the service will be filled with the power of God. Much emphasis should be placed on prayer in each service.

Revival Churches Are WORSHIPPING CHURCHES

Worship brings the presence of God. It allows people to feel God's PRESENCE.

When we praise and worship God, He comes to where we are. He is looking for those who worship Him from a pure heart, in spirit and in truth.

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23-24).

“But thou art holy, O thou that inhabitest the praises of Israel” (Psalm 22:3).

“Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. Blessed be the name of the LORD from this time forth and for evermore. From the rising of the sun unto the going down of the same the LORD's name is to be praised” (Psalm 113:1-3).



Revival Churches PREACH TRUTH and LOVE HOLINESS

Holiness allows others to see— GOD IN US.

A church that seeks revival must preach the truth of God’s Word. The reference point for revival and an outpouring of the Spirit is found in Acts 2. We must preach the Acts 2:38-39 message if we expect to receive the results evidenced in the Book of Acts.

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

God looks on the heart and sees deep inside a person’s life. The only way that people can know that we are truly living for God is by our outward appearance. They judge us based on the fruit we bear.

“O worship the LORD in the beauty of holiness: fear before him, all the earth” (Psalms 96:9). Holiness is beautiful.

The writer of Hebrews advises, “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14). Through the life of holiness that we live, others can see the Lord in us.

STUDY QUESTIONS

1. What is the result of lack of vision? _____

2. What is meant by “vision”? _____

3. What is the law of sowing and reaping? _____

4. Who can best give direction for revival and church growth? _____

5. How many times was preaching mentioned in Jesus’ purpose statement (Luke 4:18-19)?



6. What was promised concerning the end times in Acts 2:17? _____

7. List three things mentioned in this lesson that never change about Jesus.

1) _____

2) _____

3) _____

8. In Isaiah 6:1 what happened when Uzziah died? _____

9. Prayer brings the _____ of God.

10. What happens when churches put emphasis on prayer? _____

11. According to Psalms 2:8, how can we evangelize (receive) the uttermost parts of the earth? _____

12. Worship brings the _____ of God.

13. Holiness allows others to see _____ in us.

14. What/where is the biblical reference point for revival? _____



LESSON 14

HIGHER QUALITY, GREATER QUANTITY

Acts 16:5

The secret to successful church growth is found in Acts 9:31(NIV), “Then the church... enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.

In each Scripture above the churches were “strengthened” and “grew.” It seems that they grew after they were strengthened. They had been taught, revived, and became focused on evangelism. As a result they “grew.”

It is God that gives growth to the church.

“I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase” (1 Corinthians 3:6-7).

In the Book of Acts we find two types of growth in the church.

Quantity

First of all, the early church measured their growth numerically. On the Day of Pentecost 3000 souls were added to the 120. Later 5,000 believed. There was a growth in the number of believers (Acts 2:41, 47; 5:14; 6:7) and in the number of churches (Acts 16:5).

“And the Lord added to the church daily such as should be saved” (Acts 2:47).

“And the believers were the more added to the Lord, multitudes both of men and women” (Acts 5:14).

“And the word of God increased, and the number of the disciples multiplied greatly” (Acts 6:7).



The minister needs to be an evangelist before he can become a teacher or a pastor. First, we must win the people. After that, we can pastor and teach them.

Quality

Secondly, the early church measured growth according to quality. The Apostle Paul often reported (or received reports from his assistants) concerning the spiritual status of the church. The leaders took special notice of how the believers did spiritually. They wanted to make sure that the believers moved from elementary (basic) to maturity (advanced) in the things concerning Christian understanding, doctrine, and righteous living.

A. J. Gordon said, “If perchance the church should attract men without at the same time transforming them; if she shall attach them to her membership without assimilating them to her life, she has only weakened herself by her increase and diminished herself by her addition.” (Michael Griffiths, *Get Your Act Together Cinderella: A Call to Today’s Church*)

The purpose of the five-fold ministry is to perfect the saints for the working of the ministry (Ephesians 4:12-13). It is imperative that we are involved in church planting. However, we are also in the church-perfecting business. This means that we look for growth and development in our church in many different ways. We are involved in “continuous improvement.” Our desire is to present a perfected church to the Lord.

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Ephesians 5:27).

As a church, we need to commit ourselves to being the church God planned we should be. We should pray and fast to become what God wants us to be. The secret to accomplishing this is found in the following verses:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1-2).

Growth in numbers should always be accompanied by spiritual growth.

Many times we are not really growing, but getting spiritually fat. Instead of bringing people to maturity in Christ, we have many additions to the church family—just more spiritual babies. We continue to feed them milk, instead of going on to the meatier things of God. We teach our people the same things week after week (prayer, praises and worship, etc.).



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“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment” (Hebrews 6:1-2).

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Hebrews 5:12-6:1).

People demonstrate spiritual childishness when they seek material things (homes, cars, money) first and spiritual things take second place. Material blessings are not wrong. However, we should first seek after the spiritual blessings.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

STUDY QUESTIONS

1. What is the secret to successful church growth? _____

2. How are churches strengthened? _____

3. As a result of the churches being strengthened, what happened? _____

4. How did the early church measure growth? _____

5. What is the purpose of the five-fold ministry (Ephesians 4:11-12)? _____

6. What are three (3) different foundation doctrines of the church (Hebrews 6:1-2)? _____



LESSON 15

PREPARING A LEADERSHIP SUCCESSOR

INTRODUCTION

The church is at a critical point in time. Its leaders have been entrusted with the responsibility of impacting the world and must be all that God has called them to be - not only in this generation, but also for the generations that follow. For a leader to build a strong, well-equipped, Spirit-empowered church (or any organization for that matter), he must be committed to continuous leadership training. A wise leader will plan for the next generation and the time when he will no longer be serving. He will train someone to take his place. He will ensure that his replacement has the best training, so that his opportunity for success will be maximized. Given the proper preparation, a carefully mentored successor can step in when the older leader is no longer able to function. There is no success without a successor.

From the moment a leader takes on a responsibility, he should begin looking for someone who can serve as his successor. Leaders should realize that serving in a leadership role is a temporary privilege, not a lifetime appointment. There may be a time when a leader will be called upon to serve in another capacity, perhaps one that involves more responsibility. But how could one accept a new responsibility if he has not trained a successor for his present responsibility? A leader's responsibility may end when he reaches retirement age or a time by which he has accomplished everything possible in that particular leadership capacity. What would happen if the leader has no successor ready to follow him?

TWO LEADERSHIP MISTAKES

Leaders often make one of two mistakes. They either stay too long in a leadership role or not long enough. Which is most often the case? Staying too long is probably more common. Lyle Schaller has said, "Leaders who stay too long do much more damage than those that don't stay long enough." A wise leader will recognize the correct time to step down or move on to the next phase of what God has prepared for him. This will be difficult if he has not been involved in



training the next generation of leaders. He may feel, "Who could lead as well as me?" This type of thinking is not progressive and does not encourage the development of strong leadership.

Humility is a key in successful leadership transition. As Paul wrote, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Corinthians 3:6-9).

In his book *The Top Ten Mistakes Leaders Make*, Hans Finzel suggests a number of reasons why leaders are afraid to transfer the office to a successor. They include:

- Job security ("What am I going to do next?")
- Resistance to change ("I am comfortable where I am.")
- Self-worth ("My job is my whole life. To change positions will cause me to lose my identity.")
- Lack of confidence in the successor ("He can't do the job as well as I can.")
- Fear of retirement ("What will I do now? I will be useless.")
- Loss of investment ("I have invested a lot into this position and/or organization. I am receiving a lot of benefits here.")
- Love for the people and the job ("I love these people.") Remember, God loves them too and will do what is best.

THE NECESSITY OF LEADERSHIP TRAINING

The wasting of gifts and talents in the kingdom of God is quite surprising. Some older ministers do not have any idea of what to do with the younger men. The older men sometimes feel threatened and the younger men feel frustrated and overlooked. As a result, the young men may begin to lead through manipulation or divide the church. This is a sad picture.

Actual age is not the most significant thing here, but rather preparing the next generation of leaders. Leaders should not only be training the younger men but perhaps also some who may be older than the leader. It is important to remember that leaders must prepare all whom the Lord makes available so that the work can go on, even in the leader's absence.

In his book *Wanted. Servant Leaders*, Gottfried Osei-Mensah writes:

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.

David was a tremendous leader. When he was old he prayed to the Lord, “O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to everyone that is to come” (Psalm 71:17-18). A leader must be willing to train the next generation and allow them to continue what has already been started.

Eastwood Anaba states:

Most all of our spiritual giants have been doing the same things for years without any promotion in the things of God. The reason is that they have not trained anyone to take their present position. God does not promote a man who has no replacement to occupy his present position. Our condition as a church is therefore miserable. No one is going up. Those who are beneath are being suppressed and those who are above are being overburdened. We are in a state of crisis - a generation of effective ministers can easily fade away without replacement. (*Productivity Vitamins*).

Although Anaba's statement applies directly to the church, it can fit any area of leadership. Another principle is, "You have to give up to go up." A leader cannot remain on the same level if he wants to go to a higher level. He cannot move to the next level until he has trained someone to do what he is doing on his present level. It has been said, “the road to the next level is always uphill.” Training the next generation is not always easy, but it is crucial for the ongoing success of any endeavor.

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 prepare 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. (Wanted. Servant Leaders by Gottfried Osei-Mensah. Bold mine).

PREPARING YOUR SUCCESSOR

Moses trained Joshua as a successor. Who did Joshua train? No one, and all Israel suffered. But Elijah trained Elisha, Jesus trained the twelve, and Paul trained Timothy. None of these men were threatened by the potential success of their successors.



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Paul is a good example of a leader who consistently disciplined successors in his ministry. He sought out men with leadership potential and prepared them to continue the ministry after he was gone. He made the following statement concerning training successors. “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (II Timothy 2:2).

The leaders that one develops should carry on the development process and produce another future generation of leaders. Otherwise, the availability of capable leadership will one day end. Those involved in Christian leadership have a responsibility to plan for the future of the church. They must do their utmost to train successors who can take over when they move on.

Jesus is the greatest example. He knew His purpose when He came to the earth - to seek and save the lost, and to build His church. To ensure success, Jesus trained successors for His ministry. This process meant spending quality time with these would-be leaders, teaching them and developing them in spiritual ministry. When the time came for Him to move on, He was able to leave behind a handful of qualified successors to carry on the vital tasks He started. Jesus knew that His work would not fail. Why? He trained the next generation of leaders.

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. Their success after Jesus departed proves that investing in a plan for succession can insure future leadership. Good stewardship includes preparing for the time when you will no longer be available to lead.

OUR CHALLENGE

The challenge of today's worldwide church is to develop leaders who are capable, anointed, and hungry for the revival and growth that God has promised in the last days. Each leader needs to make every effort to train a capable leadership successor.

In his book, *Developing the Leaders Around You*, John Maxwell says, “A leader who produces other leaders multiplies his influence.” He claims that “true success comes only when every generation continues to develop the next generation.”

A WORD OF CAUTION



When preparing the next generation of leaders, do not "put all of your eggs in one basket." In other words, do not train just one person to take your place (a concept often called the "Timothy Principle"). If you train only one person to take your place, what will happen if for some reason this person is not able to replace you? Instead, train several leaders placing each of them in key leadership roles (an approach known as the "Key Man Strategy").

THE TRANSITION

Leaders should hold their positions lightly. All leaders should acknowledge that it is the Lord who has allowed them to serve in a leadership role. Jesus does not give responsibilities in the kingdom so that leaders can be exalted or lifted up. He expects them to serve His people with humility. He also expects them to pass responsibilities to another in God's timing. John the Baptist enjoyed a fantastic response to his ministry. Yet when Jesus arrived on the scene, John said, "He must increase, but I must decrease" (John 3:30). "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psalm 75:6-7).

Elijah is another example of a leader who transitioned well. After training Elisha and reproducing himself in him, he freely gave Elisha his mantle of leadership for the next generation. God then added a double portion of Elijah's anointing. See II Kings 2: 8-15.

Paul invested in leadership training in Ephesus. Once he felt it was the Lord's Will for him to leave, his followers objected. The Bible says, "When they desired him to tarry longer time with them, he consented not; but bade them farewell...but I will return again to you, if God will" (Acts 18:20-21).

What lessons from Paul's example can be applied to leadership today?

- A leader should know when to move on
- A leader should know when to say "No"
- A leader must follow God's direction even when the people may want him to stay
- A leader should be surrendered to the will of God on a daily basis

ADVICE FOR PREPARING SUCCESSORS

The following tips will help a leader develop well-equipped, capable successors for the next generation:



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- Allow young leaders into your life by building personal relationships with them.
- Regularly pray with potential successors.
- Take them on trips and/or include them in meetings so that they can see leadership first hand.
- Never be intimidated or jealous. Success in the next leader will be to the original leader's credit.
- Think out loud. Demonstrate how to work through problems and make decisions.
- Treat potential successors as interns. Go through the steps of effective teaching: I do, you watch. I do, you help. You do, I help. You do, I watch.
- Assign them specific responsibilities (delegate) and monitor their progress. Provide productive feedback.
- Be a friend but lead with a gentle firmness.
- Provide training programs for potential successors.
- Give them public credit for the work they do.
- Express appreciation and encouragement. Affirm them.
- Evaluate their progress regularly.
- Provide honest and open communication.
- Give the same type of respect that you would like to receive.
- Be willing to invest in their future through seminars, cassettes, books, and workshops.
- Share your vision from God and encourage them to do the same.
- Be available when needed by the successor.
- Do not criticize potential successors to others.
- Remember that potential successors are a product that the leader is helping to create.
- Pray and fast for potential successors.
- Genuinely care about them and their families.
- Provide incentives for growth.
- Books and materials that have helped the leader can be shared with future leaders.
- Allow for the mistakes of others.
- Successors should not be expected to be carbon copies of the leaders they follow.
- Recognize their talents, abilities, strengths, and weaknesses. Strengthen the strengths first and then, if necessary, work on the weaknesses.
- Be careful how you correct them. People are sensitive. You are building a leader, not pulling one down. Be gentle, but firm, lifting them up instead of degrading and speaking down to them.
- Allow potential successors to ask questions, lots of them. When questions are asked, don't respond in ways that would make them feel inferior or ignorant. Asking questions is a great way of learning. Howard Hendricks says, "You need to understand that the only foolish question... is the unasked question."
- When assigning responsibilities, do not constantly look over their shoulders. Make sure that proper directives are set and expectations for operation are clearly defined. Provide a clear understanding of what the responsibility entails.
- When you assign responsibilities to successors, let them do it. Do not cause unnecessary frustration by doing it for them.



- Remember that you were once learning to be a leader. Treat a potential successor as you would have liked to be treated.

“Nothing is more vital to the renewal of an organization than the arrangements by which able people are nurtured and moved into positions where they can make the greatest contributions” (On Leadership by John Gardner).

CONCLUSION

No matter how brilliant and successful a leader is, the long-term effect of his leadership will depend on the success of the next leader who follows him. That is why training the next generation of leaders is so important. Many leaders who have been successful in all areas except this one could be considered failures because their accomplishments did not continue into the next generation. The preparation of a successor should be a priority for every leader who is concerned with the future.

STUDY QUESTIONS

1. Explain what is meant by the statement, “There is no success without a successor.”

2. What is the key to successful leadership transition? Support your answer with Scripture.

3. List five (5) of the seven reasons why leaders are afraid to transfer the office to a successor as suggested in Hans Finzel’s book, “The Top Ten Mistakes Leaders Make.”

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____



4. Explain the principle “You have to give up to go up.” _____

5. What Scriptural statement did Paul make concerning training successors? _____

6. How did Jesus know that His work would not fail? How did He do this? _____

7. What is the challenge of today’s worldwide church? _____

8. Define the following terms:

a) Timothy Principle _____

b) Key Man Strategy _____

9. What four (4) lessons from Paul’s example can be applied to leadership today?

1) _____

2) _____

3) _____

4) _____

10. Choose and list ten (10) of the thirty-one tips that leaders use to develop well-equipped, capable successors for the next generation .



LESSON 16

REACHING THROUGH TEACHING

INTRODUCTION

(This lesson provides an extensive critical review of *Reaching and Teaching*, a 251 page book by David M. Sills. It compares his writings and findings with four others.)

A Critical Review

Sills, David M. 2010. *Reaching and Teaching: A Call to Great Commission Obedience*. Chicago: Moody Publishers.

Introducing the Author of *Reaching and Teaching*

M. David Sills is the author of *Reaching and Teaching: A Call to Great Commission Obedience*. He also wrote *The Missionary Call* and two others books on the Highland Quichua people. He served as the president of the Ecuadorian Baptist Theological Seminary and later joined the faculty of Southern Seminary. His balance between remarkable academic qualifications and on-the-field missionary experience qualify him to address contemporary missionary issues, trends, and the biblical principles of evangelism and education. He does this with excellence in his book.

Introducing *Reaching and Teaching*

Is it possible we have become the impatient Church? Are we captivated by the need for speed? Do we have a fast-track approach to world evangelism? Do we need to slow down? Sills asks these tough questions, and more, while looking carefully at the concluding words of the Great Commission: "And teaching them to obey everything I have commanded you and surely I am with you always, to the very end of the age" (Matthew 28:20). He states, "That's how disciples are formed. And disciples (not converts) are what He told us to make" (2010, Forward). Sills wisely argues that one of the key components of the missionary call, missionary enterprise, and



the Great Commission is the theological training of national believers. He claims that senior national leaders consistently note that their number one need is more trained pastors.

His book builds a practical and biblical case for continuing theological education. He also addresses the techniques or methods to effectively train both nationals and missionaries. He analyzes the “search” versus “harvest” theology and wisely proposes ways to facilitate the vast oral culture that exists around the globe. He also articulates a clear and appropriate understanding of “contextualization.”

Scriptural Mandate of Reaching through Teaching

Sills projects an encouraging tone throughout his book. While not destroying or criticizing the need for aggressive evangelism strategies he calls for balance between reaching and teaching. The two are inseparable. Sills tackles the missionary strategy and trend of reaching people groups and entrusting them to execute the responsibilities mentioned in Matthew 28:19-20 and 2 Timothy 2:2 without adequate training. His restorative suggestions center on these two Scriptural texts. He writes, “Jesus did not say, ‘Go therefore and get decisions from people, then gather them into groups called churches,’...It is the command to teach that I want us to consider as we begin to understand the task of international missions” (18).

The attention of some missionary agencies to speedily reach the unreached often is accomplished with the neglect of theological education. Sills uses the words of 2 Timothy 2:2 to argue his case for the extended need of a missionary presence in different nations. It is here that Paul wrote, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.”

Paul speaks of the teacher that passes on—or entrusts truth—to the next generation. Obedience and application of the 2 Timothy 2:2 mandate affects four generations. Truth is entrusted to: (a) Paul, (b) from Paul to Timothy, (c) Timothy to faithful men, and (d) from the faithful men and women to others. Every Christian is a link between two generations. Sills states, “The duty to teach and train those who come behind is inescapable; God’s Word does not allow for any other path if the missionary wants to be faithful in discharging his duty” (77).

Sills precisely presents a biblical and historical case for teaching, training, and writing: “all of it happening in the New Testament church. And all of it equally necessary for the growth and health of the church. And all of it a vital part of the mission of the church” (Forward). To him, church growth is “growth in depth, not just in numbers” (Forward). He believes we have



learned about addition-missions (evangelism and church planting) but have failed to learn the imperative lesson of multiplication-missions (training and leadership development) (70).

The Bare Minimum of Reaching through Teaching

Sills believes that the “bare minimum that missionaries should teach must result in trained leadership in the national church that is able to interpret the Word of God (2 Timothy 2:15); understand basic Christian doctrine (1 Timothy 4:6); and teach them to others (1 Timothy 3:2)” (64). He calls for the overhaul of theological education. We need to teach sufficiently so that “the man of God may be competent, equipped for every good work” (2 Timothy 3:17). “Only in this way will future generations have sound teachers, biblical doctrine, and the pure gospel as those before them received it. Those who have the truth must faithfully teach it to those who follow” (77).

The Implantational Approach to Reaching through Teaching

Sills identifies the need for a discipling process that enables nationals to catch it, internalize it, take it home, and teach it to others. This process should fit the learning styles and lifestyles of the people being reached and taught. Such thinking is also confirmed by Tom Julien in his *Evangelical Missions Quarterly* article. One teaches effectively through discovering seed truths important in his life. Julien analyzed and ascertained how these could be implanted into the lives of others. The “implantational” approach modeled by Jesus Christ is in sharp contrast and conflict with the institutional approach found in some seminaries and Bible colleges today. We do not merely instruct by information but involvement. He sets forth four basic laws: (a) law of the seed: choose the seed truth, (b) law of the soil: relate truth to the learner, (c) law of the sower: demonstrate truth in one’s own life, and (d) law of the harvest: encourage reproduction through obedience. He writes:

True biblical education...aims for obedience. The Great Commission does not tell us to teach all that Jesus taught but to teach disciples to obey all that he commanded. We cannot obey without knowing, but we can know without obeying. In the Scriptures the word *didasko* (to teach) implies instruction in how to live, not just the communication of information. (Julien 2008)

This is one of the major reasons Julien proposes his four basic principles. He asks: “Seed truths are planted through instruction, demonstration, and imitation: in other words implantationally....if you teach your children to garden, hunt, and fish this way, why don’t’ we teach the Bible in the same way?” (3). Sills agrees, “Missionaries should avoid the trap of



thinking that they must train the nationals in the same way in which they received training” (168).

Training the Trainers in Reaching through Teaching

Sills identifies another shortcoming of our theological education process: “Seminaries did not consciously, intentionally, or proactively train professors: they trained pastors” (25). Priority should be given to train the trainers. “The greatest need of the burgeoning worldwide church is for more theologically trained pastors and teachers. Heresies and aberrant forms of Christianity abound in the absence of sound seminaries to train church leaders” (166). Sills falls short on explaining various ways or approaches that the theological educator can be better equipped for the task.

The Growing Southern Church and Its Impact on Reaching through Teaching

Sills correctly reveals that the largest Christian communities around the globe are presently found in Africa and Latin America. “The Western Church now sits in the shadow of the Southern Church, the massive younger big brother in global Christianity. Of course, the fantastic growth rate is not the alarming reality...The alarming aspect is that there has been a concomitant growth of aberrant doctrine and bizarre practice in the Southern Church” (28). He unveils the shocking reality that: “if we are not training national believers to believe biblically sound Christian doctrine and to interpret the Word of God correctly, the day will soon come when those who represent Christ in this world will be preaching a gospel that Jesus never gave” (29). Indeed, these are frightening thoughts and should induce a wake-up call.

He goes on to say, “Global Christianity is growing in such a way that truth is considered to be that which works....We will have to say in that day that we did not lose our voice; we willingly yielded it. If trends continue, we will one day shout truth in order to rebuke, reprove, exhort, instruct, and correct, only to be considered irrelevant and not be heard” (29). Now people are still asking for help. They want teaching, training, and to be equipped. We still have a voice. But, for how long?

Contextualizing Reaching through Teaching

Sills adequately and accurately proposes a biblically sound approach to contextualization. He states, “Insisting on the necessity of theological education around the world does not naively presume that everyone learns the same way but reminds us that our responsibility is to train believers to interpret and apply the Bible in ways that are faithful to sound theology and



sensitive to the culture” (165). Comparatively, Allan Anderson agrees and feels that the context of theological education is not in the Bible schools, or even in seminaries, but is found in the community. “The European university model that pervades education in Western cultures has created an educated elite that often has lost touch with ordinary people” (2001, 9). There must be a balance between the theological and practical. Theological education could be decentralized to teach more people: “It is a matter of access—so that everyone, irrespective of physical or social location or other forms of marginalization will have full access to theological education” (158).

Teaching Methods in Reaching through Teaching

Over half of the world’s population consists of people who are oral learners. These are people who cannot read or write. Still more use this particular learning style as their preferred choice of learning. In many parts of the world communication remains oral with a dependence on the spoken word. This is not unlike what Jesus and the early apostles would have experienced in the world in which they lived. Teaching must become adapted to needs:

Current methods of theological education largely reflect the learning preferences of mission-sending countries....Oral processing models should be taught in institutions which serve population segments with significant numbers of oral communicators. The current approach in theological education cannot meet the needs of vast numbers of oral communicators....Without a change of direction most cross-cultural gospel presentations will continue to be directed at literate learners while the needs of oral learners are overlooked. (Wafler 2006, 4)

Both David Sills and Stan Wafler extol the benefits and blessings of incorporating Chronological Bible stories into theological education for oral learners. Traditionally, storytelling took place around campfires. On-the-job training took place where elders taught the Bible to the younger. Wafler also states, “Failure to utilize the communicative potential of stories, proverbs, and songs among oral peoples...will identify the gospel as a powerless Western import without a vehicle to travel on indigenous communication pathways” (11).

Touching the Whole Church with Reaching through Teaching

Sills addresses several pertinent missionary issues. However, his emphasis is primarily on ministry training especially for pastors. Training and theological education must, in order to secure our future, focus on the whole church. When does theological education begin? When does it end? We should provide education from the cradle to the grave. A committee studying theological education at Edinburgh 2010 revealed that “There is widespread consensus that



every member of the people of God has the right to understand Christian faith and tradition in their fullness and should have access to basic education, faith nurture, and empowerment for mission” (151). They go on to say, “In some contexts...the term ‘theological education’ is used exclusively for ministerial formation...Theological education in a broader understanding...is not the prerogative only of those becoming ordained ministers...but a fundamental right of every Christian adult” (151). This certainly needs to be corrected if we are to fulfill the Great Commission.

The Changing Roles of Missionaries in Reaching through Teaching

When should missionaries stop training and leave the fields? Sills asks, “Will there ever be a day when a parent is finished parenting and advising....The parents’ role will change throughout the lives of their children, but their responsibility, input, and influence should never come to an end” (41). Missionary roles change from that of a pioneer, to a parent, to a partner, and finally to a participant. There is a continual room for the God-called missionary with a genuine burden to help in reaching through teaching. Spiritual and ministry formation is still in order.

STUDY QUESTIONS

1. Explain how disciples are formed. Support your answer with Scripture. _____

2. What is the bare minimum needed to insure those who have the truth will faithfully teach it to those who follow? _____

3. Explain what is meant by the term, “growth in depth, not just in numbers.” _____

4. What are four (4) basic laws given to us by Tom Julien in his *Evangelical Missions Quarterly* article that show us how to instruct not just by information, but by involvement?



- 1) _____
- 2) _____
- 3) _____
- 4) _____

5. How does David Sills, author of the book “Reaching and Teaching” encourage us to teach the Bible? _____

6. Globally, where are the largest Christian communities found today? _____

7. Define the “oral learner”. Why is it vital to develop teaching methods that reach oral learners? _____

8. When does theological education begin and end? _____

9. When should missionaries stop training and leave the field? _____



LESSON 17

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).

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 in Table 1. 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 one’s 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 in and out of 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.



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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 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



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	need of enforcing.
Exercise	Implement. Perfect strengths rather than concentrating on weaknesses. Exercise influence.
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 betters 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.

STUDY QUESTIONS

1. Give an answer and defense to the question, “Are leaders born or made?” _____



2. As proven by Jesus, the future success of the church is dependent on what? _____

3. Look over the 31 functions of leadership responsibility outlined in TABLE 1. Choose and list at least 15 of these that are your strongest points and part of your ministry “style.”

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

9) _____

10) _____

11) _____

12) _____

13) _____

14) _____

15) _____



4. Look at the remaining sixteen leadership functions. How can you work to include each of these into your own ministry style?

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

9) _____

10) _____

11) _____

12) _____

13) _____

14) _____

15) _____

16) _____



LESSON 18

GROWING LEADERS (CONTINUED)

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. Much of the world 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 from my cultural context. It is called the “EPIC ADVISERS Leadership Model” (Banhegyi and Banhegyi 2003, 18). After browsing through over one hundred pages I noted that the theory is merely adapting leadership concepts and theories from North America. Leadership in much of the world is generally viewed as autocratic (authoritative) and enjoyed for prestige, position, and power. Another problem 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. 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).



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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 lesson—*leadership is an act of service*. They came to Him requesting, “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 ultimate 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!

Cultural Problems in Growing Leaders

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 tradition is good, and a lot can be derived from it. Unfortunately, the caricature of a typical leader is far from that of a servant. African leadership is generally authoritarian, paternalistic, and change resistant (Blunt & Jones 1997, 6-23). Another problem



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is that leadership in the church generally mirrors, and incorporates, the blueprint of the political system.

Bible college instructors from five developing nations recently depicted 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 their leadership. Africans are looking for leaders that are: (a) faithful; (b) possess integrity; (c) humble; (d) aware that leadership implies service and sacrifice; (e) visionary; (f) purposeful and goal-oriented; (g) servants and not opportunists; (h) passionate for success; (i) accountable to God and others; (j) considerate; (k) fair and firm; (l) proper users of power; (m) delegates; (n) adherent to standards and laws; (o) prudent; (p) team players; (q) consensus builder; (r) people-oriented; (s) perseveres; (t) good steward of resources; (u) creative; (v) mentors or groomers of 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.

You try it: Conduct a survey or study in your cultural/ministerial context. Ask: what qualities (positive/negative) do you see in typical leaders in your environment? Then, ask a second question: what qualities would you like to see? While you're at it, ponder this: what qualities do you see in your own leadership? What would you like to see? Time used in reflecting these questions will fertilize leadership growth.

There is often a shortage of leadership examples from our cultural context typically used in our leadership teachings. This makes it seem foreign to our students. We need shining examples of leadership. Leadership developers need to identify and highlight our own leaders rather than merely talking about successful leaders from the North America. Here is an example from where I am presently ministering (find a great example or two from your cultural context): Kofi Annan, the former Secretary-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!

Time to reflect: Do you also experience a scarcity of leadership examples in your culture? Can you think of a great leader in your context? What makes him/her great? What qualities would you like to imitate? Can you think of a quotation he/she said that is still often repeated?

In looking at the feedback from instructors on their expectations of leaders it appears to me that a curriculum could be established based on the points given. Notable 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.

Being Deliberate about Growing Leaders

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

CLASSES OF GROWING LEADERS

Type	Comments	Potential for Influence
Class One	Leaders that focus inward toward the service of existing Christians and local church structure	Very high.



	(usually in a small group setting).	
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. 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. Plant the seed and continue to water it. 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 sphere of influence.
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 education 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.

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 is developing others. Will you?

STUDY QUESTIONS

1. Where do most leadership models come from? _____

2. Where does “transformational leadership” come from? _____



LESSON 19

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 Growing Leaders

About thirty-five different images or metaphors, used in the gospels, depict up-and-coming leaders (Elliston 1992, 55). I address 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 4:1-2, *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.

Many of us have few or limited 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...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 skillfulness of his hands. (Psalms 78:70-72, *KJV*)



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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 20:28-29).

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



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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 puts 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 globally. 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)



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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.

I'm presently living in a service-oriented society. I have to admit. I like it; as long as I'm on the receiving end. 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...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)



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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 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.

STUDY QUESTIONS

1. Cite two (2) Scripture references that give a clear picture of what the church would be like without leadership.

1) _____

2) _____

2. Leighton Ford, in his book *Transforming Leadership*, equates “stewards” with what two (2) modern day terms, in regard to who?

1) _____

2) _____

3. A pastor is virtually identical to a shepherd in what eleven (11) ways?

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

9) _____

10) _____

11) _____

4. Explain the basic difference between a shepherd and a hireling. Include what each term implies. _____



LESSON 20

CALLING & VALUES OF LEADERS

Calling of Growing Leaders

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 9:15-17; 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

God <i>establishes</i> those he calls.	“But He knows the way that I take; when He
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	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 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.
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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 Growing Leaders

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 lead 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 growing leaders. They are also appropriate for any Christian development institution, whether it is a church, Bible school or parachurch ministry.

TABLE 3



ESSENTIAL PERSONAL AND ORGANIZATIONAL 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. Remember what I said earlier; 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.

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 up 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.

STUDY QUESTIONS

1. Robert J. Clinton, author of “Leadership Series,” defined a Christian leader as who? Support your answer with Scripture. _____

2. There are at least seven things God does for and to those He calls. Choose four (4) of these and explain them.

1) _____

2) _____

3) _____

4) _____

3. Explain the following statement, using Scripture: “A calling by God implies a specified purpose or vision.” _____



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4. There are twenty-six points given about the core values of spiritual leaders. List at least thirteen (13) of these. Then name the one value that is a test of every other value.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____
- 12) _____
- 13) _____

5. Given the four essential personal and organizational values listed here, choose two (2) and explain them.

- 1) _____
- 2) _____

6. According to at least one social scientist, what is required to change the quality of a whole culture? _____



LESSON 21

SPIRITUAL MATURITY OF GROWING LEADERS

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 Growing 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 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 me there” (Acts 20:22).



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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, Strengtheners, 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 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, KJV).
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.

STUDY QUESTIONS

1. Given the following Scripture references, which actions of the Spirit are at work in each, changing our lives as He empowers us to be Christian leaders?

- a) 2 Corinthians 3:18 _____
- b) Jeremiah 18:4-7 _____
- c) Galatians 5:22-23 _____
- d) Acts 20:22 _____
- e) John 6:44 _____
- f) Romans 12:2 _____
- g) Mark 16:20 _____
- h) John 16:13 _____
- i) Acts 15:28 _____
- j) Acts 2:37 _____
- k) Galatians 5:16-17 _____
- l) John 14:26 _____
- m) Galatians 5:25 _____
- n) Isaiah 64:8 _____

2. The Spirit speaks in what five (5) ways?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

3. List the five (5) ways in which the Holy Spirit accomplishes our spiritual growth and spiritual formation. Briefly explain and support with Scripture if possible.



LESSON 22

VALUES IN GROWING LEADERS

Value of Leadership Models in Growing 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 leaders. 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; and (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 the Growing 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). Spending



time developing or correcting weaknesses results in mediocrity at best. However, investing time and effort in strengthening strengths causes one to become a valuable commodity in society. With weaknesses I am not referring to character flaws. They must not only be corrected, but eradicated. Otherwise, they will pull a leader down. 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. Their organization has not only survived but flourished for five centuries. There is much that can be learned from them. The four pillars outlined by Lowney are reflected in Table 3. It is amazing that age-old mainstays are still fresh and applicable in the twenty-first century. That is typical when principles are based on God’s unchanging Word.

TABLE 3

FOUR PILLARS IN GROWING LEADERS

Pillar	Key Phrase	Brief Explanation
Self-awareness	Reflection	Understand your strengths, weaknesses, values, and your 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. I certainly want to be all that God has planned for me to be: a great leader serving our great God and His wonderful people. This takes a close assessment of one’s life, being under the attentive eye of the Spirit, and charting a path for continuous improvement.

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, <i>KJV</i>). “They must first be tested; and then if there is nothing against them, let 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).
--	--	--

STUDY QUESTIONS

1. Why should leaders study leadership styles? List at least ten (10) ways this study and understanding of leadership styles will help any leader become more effective.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____

2. It is not enough to have leadership aptitude or skills. We need the Holy Spirit to plant His mind in us. Support this statement by quoting two (2) Scriptures.

- 1) _____

- 2) _____

3. Self-awareness is defined as what seven (7) things?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____



7) _____

4. List eight (8) things that effective self-awareness shows us to understand about ourselves.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____

5. What is a potential problem with self-awareness that we must guard against? Support your answer with Scripture. _____

6. Explain Isaiah's three-dimensional vision using Scripture. _____

7. List four (4) pillars in growing leaders that is based on principles of God's Word.

- 1) _____
- 2) _____
- 3) _____
- 4) _____

8. How do each of the following Scriptures help me see in the mirror clearly as I develop spiritually?

a) 1 Timothy 3:7 _____

b) Jeremiah 17:10 _____



LESSON 23

STYLES AND STRUCTURE OF GROWING LEADERS

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 disputing. 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.

Growing 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 pale 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. Each generation of theory builds on the one that preceded it. We joyfully are recipients today of hundreds of years of leadership development.



Of course, the best leadership styles and practices precede even that by thousands of years. They are contained in God’s Word.

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 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



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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 in the majority world have a strong sense of community. It is an enduring feature of an otherwise quickly changing lifestyle. The welfare of each individual is dependent on the welfare of all. One 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 or foundational in God's Word.

Structure for Growth

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



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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 is 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 religious 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 of 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

Doctrines	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).
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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.

STUDY QUESTIONS

1. How does the poem by John Godfrey Saxe relate to the different leadership styles and theories? _____

2. Which leadership style is the basic foundation of all leadership? _____
 Support your answer with Scripture. _____

3. With all the different leadership styles and theories available to use, which one is best?

4. List the ten (10) leadership trends found in the developing world.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____



- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____

5. Define each of the following leadership terms:

a) Communalism _____

b) Organism _____

c) Organization _____

6. List the four (4) structural needs of the New Testament church and briefly define each, with Scriptural references where possible.

1) _____

2) _____

3) _____

4) _____

7. What is the key to organic leadership? What must be avoided to produce this type of leadership? _____



LESSON 24

POWER AND AUTHORITY OF GROWING LEADERS

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



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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 foundational 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 GROWING 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).
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 because 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, 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.



STUDY QUESTIONS

1. How do you compare a banyan tree and a banana plant to church growth? _____

2. List and explain the three (3) types of growing leaders.

1) _____

2) _____

3) _____

3. Of the fifteen types of power, authority, and influence mentioned, which one best fits each characteristic listed?

a) Based on influence one has because of his expertise _____

b) Based on success one has _____

c) Often utilized for manipulation and control in poverty-based cultures _____

d) Based on relationship with God _____

e) Based on unusual dedication and loyalty that creates value _____

f) Based on relationship to the organization reflected in status gained yet not necessarily earned _____

g) Based on people having fabulous verbal or writing skills _____

h) Based on ability to gain influence through control of rewards _____



LESSON 25

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 Growing Leaders

The Holy Spirit is ever at work in the growing the Christian leader and provides a perpetual model of all 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 our country, “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 the 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 GROWING LEADERS

The Spirit	Spirit’s Work in Leaders	Existing Leaders at Work with Emerging Leaders
Empowers	The Spirit is the Great Recruiter. He not only calls, He backs leaders with spiritual authority and power. “Two of them, sent on their way by the Holy Spirit” (Acts 13:4).	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.
Engages	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).	Existing leaders should keep an open eye for talent-spotting and place emerging leaders in situations that will best develop them for kingdom work. 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.
Equips	The Spirit provides equipment for the job through endowing leaders with the Gifts of the Spirit.	Works through existing leaders to lead, prepare and develop the next generation of leaders.
Edifies	The Spirit grows/builds leaders to bring about maturity. The Spirit edifies through inner-life growth. See Ephesians 3:16.	Leaders enable and build emerging leaders into mature ministers.
Envisions	The Spirit focuses on	Have a vision and



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	<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 to 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	<p>The Spirit cultivates the young plants. He is the Comforter.</p>	<p>Everyone needs a Barnabas, the Son of Encouragement. We encourage emerging leaders toward growth, maturity, and realizing maximum potential.</p>
Environment	<p>The Spirit creates the proper environment and conditions for growth. He brings existing and emerging leaders together.</p>	<p>Existing leaders develop a community, environment, and culture of growth. God positions leaders in places where their talents, gifts, and abilities are best used.</p>
Evaluates	<p>The Spirit discerns where we are in spiritual formation and takes us to the next level.</p>	<p>Discern, investigate, determine level of spiritual or ministry formation and develop plan to take the emerging leader to the next level.</p>
Explains	<p>The Spirit leads, guides, and teaches us all truth and reminds us what we are supposed to do. See John 16:13.</p>	<p>Existing leaders lead, guide, and teach. Every great leader has the ability to teach.</p>
Expands/Extends	<p>The Spirit always has the broader context in mind.</p> <p>“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</p>	<p>Existing leaders equip men and women for maximum potential in apostolic ministry. The world must be reached.</p>



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	the ends of the earth” (Acts 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. See Luke 6:40.
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.

STUDY QUESTIONS

1. Briefly explain Richard D. Allen’s “Genesis Principle.” _____

2. List seven (7) things we should accomplish in the Spirit. Support each with Scripture.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____



LESSON 26

FOUNDATIONS FOR UNDERSTANDING CHURCH LEADERSHIP
PART 2

Growing Leaders as Servants

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 (and perhaps the only) step 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 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)



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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 18:4) 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) representing 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 an 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



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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)

STUDY QUESTIONS

1. How can one move from GOOD to GREAT? Support with Scripture. _____

2. What did Ken Blanchard and Mark Miller write about serving leaders? _____

3. What did two United States presidents and Martin Luther King, Jr. say about servant leadership? _____

4. There are at least twenty-six motivations of servant leadership mentioned in this lesson. List thirteen (13) of these and use Scripture to support each.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____



8) _____

9) _____

10) _____

11) _____

12) _____

13) _____

5. Who was Mark Ingus? What was his greatest accomplishment? What was his worst failure? _____

6. List eight (8) characteristics of servant leadership.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

7. Why do most Bible translators in all languages begin with the gospel of Mark? _____



LESSON 27

FOUNDATIONS FOR UNDERSTANDING CHURCH LEADERSHIP
PART 3

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

TABLE 3

SETTING THE BIBLICAL STANDARD FOR GROWING LEADERS

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!’”



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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 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.’”
Luke 12:37	“It will be good for those servants whose master finds them watching when he comes.”
Luke 22:24-28	“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.’”
John 13:1-17	“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 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	"Therefore I glory in Christ Jesus in my service to God."
1 Corinthians 9:19	"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	"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).

STUDY QUESTIONS

1. Cite three (3) Biblical standards (with Scripture reference), for growing leaders in the Old Testament.

1) _____

2) _____

3) _____

2. Cite four (4) Biblical standards (with Scripture reference), for growing leaders as found in the Gospels.

1) _____

2) _____



3) _____

4) _____

3. Cite four (4) Biblical standards (with Scripture reference) for growing leaders as found in the Epistles.

1) _____

2) _____

3) _____

4) _____

4. Where is the clearest pattern of servant leadership found in the Bible? _____

5. List three (3) ways to check if someone is functioning as a servant leader.

1) _____

2) _____

3) _____

PERSONAL NOTES



LESSON 28

GROWING LEADERS THE BIBLE WAY

Other Biblical Images of Growing Leaders

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. You might remember that I earlier stated that there are about thirty-five metaphors in God’s Word for growing leaders. Don’t be nervous. We will not deal with all of them here. So, you can relax, enjoy, and hopefully learn. 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).
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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 (Play Dough, Clay)	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 organs called “roots.” The roots of the Redwood only go down ten to thirteen feet deep before they spread sixty to eighty feet. How can such a tall tree with a shallow root system stand up to the storm? The trees grow close together and gain strength from being a forest. A friend, Lloyd Shirley, draws an analogy between such trees and the Christian life. 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 let your lives be built on him.



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Then your faith will grow strong in the truth you were taught, and you will overflow with thankfulness. Don't let anyone capture you with empty philosophies 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 ordinary 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 leaders. We enable others to be strong Redwoods or mighty oaks, rising tall above others, fused together, and impacting our 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 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



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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 this 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 made 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 a 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.

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

PHASES OF GROWING LEADERS

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).

STUDY QUESTIONS

1. List (with Scripture reference) at least five (5) other types of leaders, mentioned in the Bible, besides servant leaders.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. Given the following comments about leadership, what leadership image is represented with each?

- a) A leader should be flexible. _____
- b) A leader provides direction. _____
- c) Leaders are grounded yet visionary. _____
- d) Leaders and followers are working together to accomplish vision. _____
- e) Leaders work independently and interdependently. _____

3. What Scripture reference, and also what analogy of a tree support this statement, “Relationships are paramount in leadership”? _____

4. Using the analogy of a tree, what is the down side to close relationships? _____

5. List six (6) ways the analogy of tree roots refer to the “why” of leadership.



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- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

6. How does the analogy of the tree trunk refer to the “what” of leadership development?

7. In the analogy of a leadership tree, the branches and leaves serve as what five (5) things in the “how” of leadership?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

8. What is the trademark of capable leadership? _____

9. Explain why this statement is true: “Leaders should not fear giving power away.”

10. Define this statement, “Leaders must be able to lead themselves.” _____



LESSON 29

THEORIES OF LEADERSHIP

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 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) move 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. 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? I want to be a transformational leader!

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: (a) task, result, or action-oriented; (b) directive; and (c) domineering. 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 in different 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 for all cultures and contexts. The exemplary leadership approach 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.

Trust

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).

Spiritual Authority of Growing Leaders

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. God is the



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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 liberty 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 to 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 are God given (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 (Psalms 75:6). 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 is to set the example; walk the talk.



STUDY QUESTIONS

1. Briefly explain each of the following leadership theories:

a) The Great Man Theory _____

b) The Trait Theory _____

c) The Contingency Theory _____

d) Transactional Leadership Theories _____

2. When focus shifted from the qualities a leader possesses to what a leader does, what question was asked? _____

Along with the shift in focus, what realization occurred? _____

3. How is Situational Leadership different from other styles? _____

4. Transformational Leadership believes that followers can be transformed in what three (3) ways? What Scripture supports this leadership style? _____

1) _____

2) _____

3) _____

5. What is the best leadership style to use? _____



LESSON 30

STRUCTURE DEVELOPS VALUE

Structure and Delegation

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 (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. They met the qualifications for leadership that Paul later outlined to Titus and Timothy. Paul came back later to encourage and strengthen the group.

Prayer

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



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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. 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 bend 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 one 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;



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(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 thing 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)

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).

Vision of Growing Leaders

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.”



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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 wants to live a life that 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 enquired, "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).

Values of Growing Leaders



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Remember an earlier discussion on values. I think every spiritual organization—church and theological school—shares at least 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.

Conclusion

Growing leaders 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).

STUDY QUESTIONS

1. Explain delegation. _____

2. List five (5) things that delegation increases while enabling the leader to achieve goals.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____



3. Why is PRAYER such an important component of leadership? _____

4. Who do effective leaders lead in the following directions:

- a) Downward to who? _____
- b) Vertical or upward? _____
- c) Lateral/horizontal to whom? _____
- d) Inward? _____

5. What is the hub of leadership? _____

What four (4) questions does this hub answer?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

6. According to Max Dupree, what is the first, last, and middle responsibility of a leader?

First: _____

Last: _____

Middle: _____

7. Leaders provide what two (2) things through mission and vision? What questions do each of these answer?

- 1) _____
-
-
-

- 2) _____
-
-
-

8. What do visionary leaders provide those they are leading? _____



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