

**BARNABAS PUBLISHERS REPRINT**

Article

**7 Macro Lessons from Desert Leadership**  
(Insights from Moses' Leadership)

by  
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1993

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This article is available from:

Barnabas Publishers  
2175 North Holliston Avenue  
Altadena, CA  
91001

### Abstract

Six eras of leadership differentiate Biblical leaders from each other. They include:

- I. Patriarchal Leadership Roots**  
A. Abraham      B. Isaac      C. Jacob      D. Joseph      E. Job
- II. Pre-Kingdom Leadership**  
A. Desert      B. Challenge      C. Decentralized
- III. Kingdom Leadership**  
A. United      B. Divided      C. Single Kingdom
- IV. Post-Kingdom Leadership**  
A. Exile      B. Post Exilic      C. Interim
- V. New Testament Pre-Church Leadership**  
A. Pre-Messianic      B. Messianic
- VI. New Testament Church Leadership**  
A. Jewish      B. Gentile

The dynamics of leadership--including the leadership basal elements, influence means and value bases--change decidedly in each of the eras.<sup>1</sup> With such differing leadership situations are there leadership lessons that cross these eras? Yes, there are. I call them trans-Biblical leadership lessons or macro-lessons. These lessons have broad application to leadership today in the church in its many diverse situations.

Macro studies of each of the Bible books for leadership contributions and synthesis across the six leadership eras, have identified at least 39 trans-Biblical lessons. Of these, 7 either originate or are highlighted in *Desert Leadership*, the time of Moses leadership. Moses is arguably the greatest Old Testament leader.<sup>2</sup> In addition, to the 7 macro-lessons highlighted in his era, he also exemplifies all of the Patriarchal macro-lessons. This paper details 7 macro-lessons from Moses' Desert Leadership Era.

<u>LESSON NAME</u>	<u>ERA</u>	<u>STATEMENT OF LESSON</u>
1. Timing	Patriarchal Pre-Kingdom	God's timing is crucial to accomplishment of God's purposes.
2. Intimacy	Pre-Kingdom	Leaders develop intimacy with God which in turn overflows into all their ministry since ministry flows out of being.
3. Intercession	Pre-Kingdom	Leaders called to a ministry are called to intercede for that ministry.
4. Burden	Pre-Kingdom	Leaders feel a responsibility to God for their ministry.
5. Presence	Pre-Kingdom	The essential ingredient of leadership is the powerful presence of God in the leader's life and ministry.
6. Hope	Pre-Kingdom	A primary function of all leadership is to inspire followers with hope in God and in what God is doing.
7. Transition	Pre-Kingdom	Leaders must transition other leaders into their work in order to maintain continuity and effectiveness.

<sup>1</sup>Leadership Basal elements include: leaders, followers, situation. Leadership Influence Means include: individual influence means and corporate means. Leadership Value Bases include cultural and Biblical values.

<sup>2</sup>Moses is referenced by Name 737 times in the Old Testament and 77 times in the New Testament.

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## 7 MACRO-LESSONS FROM MOSES' DESERT LEADERSHIP

Leaders today recognize that Christian leadership is in trouble.<sup>3</sup> The rate at which well-known Christian leaders are falling is staggering. With such an awareness, there is a growing desire among leaders to focus on character with an intent to instill values that will enable them to persevere and finish well.<sup>4</sup> Such a ground swell underlies my own studies of leadership in the Bible.<sup>5</sup>

My studies of each of the books of the Bible for leadership contributions and of leader's lives have resulted in identification of leadership observations. Many of these have then been formulated into values, principles and lessons. Some 39 macro-lessons<sup>6</sup> have been sifted from this research. Some of these, perhaps all, are universal and will apply to present Christian leadership around the world.

This paper examines the 7 macro-lessons shown in Table 1 which are illustrated in Moses' Desert Leadership.<sup>7</sup> It will discuss and explain all of them, illustrating from Moses' life and showing the widespread occurrence in others leader's lives in the Bible. I will first give an overview of Moses' leadership development pointing out the pivotal points and giving the basic context for the emergence of each of the macro-lessons.

**TABLE 1. 7 MACRO-LESSONS FROM MOSES' DESERT LEADERSHIP**

### LESSON NAME STATEMENT OF LESSON

1. Timing                      God's timing is crucial to accomplishment of God's purposes.

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<sup>3</sup>Ronald B. Allen's article, *Accountability in Leadership*, in the *Worship Times*, Win 1988 Vol II, No. 4 highlights the problem. It is not limited to Christian leadership but pervades our society. And it has only grown worse in the five years since he wrote his simple article highlighting 3 major barriers of sex, money, and power. It calls for accountability to others as a major stopgap. One sentence says it all. "The events of last year drastically changed how we think about leadership."

<sup>4</sup>In fact whenever I speak on finishing well I am well listened to. The fact that *few leaders finish well* coupled with the information on *6 major reasons why they do not* (family problems, illicit sexual relationships, incorrect handling of finances or greed for finances, abuse of power, pride--inappropriate and self-centered--and plateauing) certainly gains a hearing. My listing of *6 characteristics of those who finish well* (vibrant relationship with God, learning posture, godly character, convictions lived out, ultimate contributions left behind, fulfilled sense of destiny ) along with *5 enhancements to finishing well* (perspective, repeated renewal experiences, spiritual disciplines, learning posture, mentoring) hold a leader's attention.

<sup>5</sup>In the past years I have ransacked the Bible for leadership information. I have produced three Handbooks on leadership from this research. **Handbook I. Leaders, Leadership, And The Bible--An Overview**, outlines leadership perspectives for use in analyzing leadership in the Bible and identifies 6 genre of leadership source material as well as gives guidelines for identifying principles, lessons, and values. **Handbook II. They Lived By Faith--Findings From Bible Leader's Lives**, does biographical studies on leaders drawing lessons from their lives. **Handbook III. The Big Picture--Leadership And The Bible As A Whole, Macro Studies**, analyzes each book of the Bible for its contribution to leadership and synthesizes across the books for macro-lessons. This same deep seated search for values which can lead to effective lives permeates secular leadership as well. Covey's **Value Centered Leadership** and Hodgkinson's **Philosophy of Leadership** and many others are keying in on this theme of values and ethical leadership.

<sup>6</sup>Macro-lessons are lessons that are trans-Biblical, that is, they are synthesized across the Bible books and are seen to reappear in several leadership contexts and eras. Their wide appearance serves to heighten the anticipation that they are close to absolutes. Appendix A gives the time-line of 6 Biblical Eras and shows when each of the macro-lessons emerged or was highlighted. Appendix A then goes on to list all 38 of the lessons in statement form.

<sup>7</sup>Appendix B Gives more detailed information concerning these six eras: I. Patriarchal Leadership Roots II. Pre-Kingdom Leadership, III. Kingdom Leadership, IV. Post-Kingdom Leadership, V. New Testament Pre-Church Leadership, VI. New Testament Church Leadership

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|-----------------|--|
| 2. Intimacy     | Leaders develop intimacy with God which in turn overflows into all their ministry since ministry flows out of being. |
| 3. Intercession | Leaders called to a ministry are called to intercede for that ministry.  |
| 4. Burden       | Leaders feel a responsibility to God for their ministry.   |
| 5. Presence     | The essential ingredient of leadership is the powerful presence of God in the leader's life and ministry.            |
| 6. Hope         | A primary function of all leadership is to inspire followers with hope in God and in what God is doing.              |
| 7. Transition   | Leaders must transition other leaders into their work in order to maintain continuity and effectiveness.             |

Of the seven macro lessons from Moses' desert leadership 4 (intercession, intimacy, responsibility, and presence) are highlighted in just two days of intense processing. These 3 will be discussed in more detail using the context of the passages which detail the process incident (Exodus 32, 33).

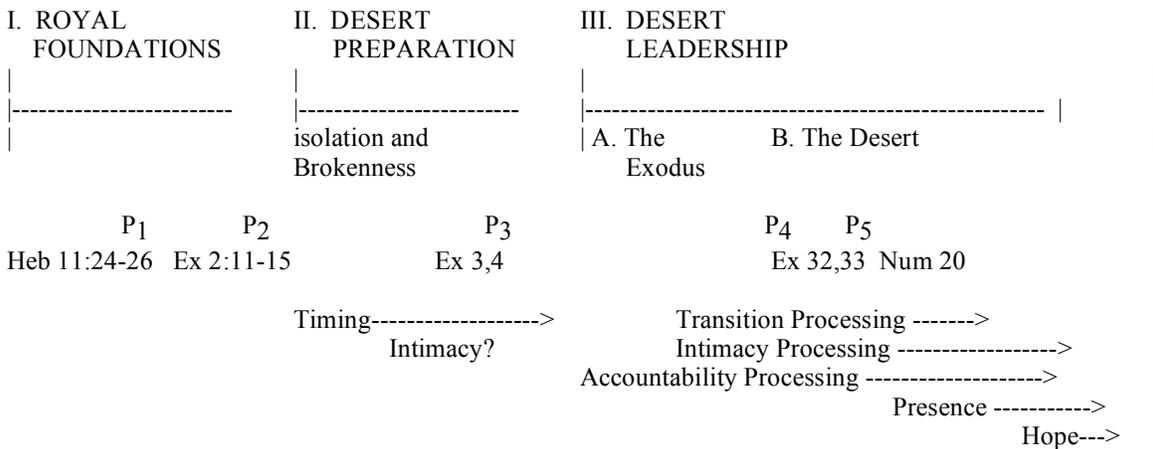
### **I. The Way Up is Down—An Overview of Moses Personal Time-Line**

Moses, the Servant of God, or the Man of God,<sup>8</sup> is probably the ideal Old Testament leader. More biographical material is available for Moses than any other Old Testament Character.<sup>9</sup> His time-line is shown with pivotal points and major process incidents located. In addition I list the labels for the macro-lessons roughly where they were learned. This provides the background for the macro-lessons which follow.

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<sup>8</sup>Moses is referred to by both of the titles. Moses, the Man of God, occurs in Deuteronomy 33:1, Ezra 3:2, Daniel 9:11 and in many others. Moses, the Servant of God or My Servant, occurs in Malachi 4:4, Deuteronomy 34:5, Psalm 105:26, Nehemiah 10:29 and Revelation 15:3. Both capture something of his ultimate testimony.

<sup>9</sup>David runs a close second. Both are referenced many times in the Old and New Testaments with David having a total of 1085 in the Old and 50 in the New. Moses has 737 references in the Old and 77 in the New for a total of 814. Moses' finish is better than David's though both were certainly great leaders.



where

- P<sub>1</sub> = Pivotal Point 1. Moses refuses the throne rights.
- P<sub>2</sub> = Pivotal Point 2. Moses kills the Egyptian and flees to Midian.
- P<sub>3</sub> = Pivotal Point 3. God confronts Moses at the Burning Bush.
- P<sub>4</sub> = Pivotal Point 4. God twice tests Moses on the Mount.
- P<sub>5</sub> = Pivotal Point 5. Moses strikes the rock twice.

A pivotal point in a leader's life is a critical process item(s) which: 1. can curtail further use or expansion of the leader or 2. can limit the eventual use of the leader's ultimate contribution, or 3. can enhance the leader toward ultimate purposes, or 4. serve as a guidance watershed which forever changes the direction of the life.

**FIGURE 1. MOSES' UNIQUE TIME-LINE**

I. Royal Foundations

For Moses the way up was down. He was trained as Egyptian Royalty and was in line for the throne. His was the highest class of society. His training was the best that could be obtained. This background would do him well later when he confronted the Egyptian leadership in the power encounters leading to the Exodus. Epp's study on Moses indicated that Moses refused the throne rights twice in his early 20s.<sup>10</sup> Pivotal point 1 depicts this decision. It forever changed the life that Moses was to have. Moses knew what it was to be in a position of privilege. Now he was to learn what it meant to be in a position of low estate (at least in Egyptian eyes).

II. Desert Preparation

When Moses killed the Egyptian he had hoped to be accepted by the Hebrews as a leader. He was hoping to lead them out of their oppression. But he was not accepted. He fled for his life and settled near Jethro, the Priest, in Midian where he became a shepherd, the lowest rung on the Egyptian social order. From the highest to the lowest. We do not know all that happened during this time. We can surmise the death of a vision. His failure and inactivity for a long period of time certainly seem to indicate this. Numbers 12:3 pictures Moses as a very humble man. He certainly wasn't this when he slew the Egyptian. And the Exodus which followed the power encounters in Egypt certainly would not instill humility. It therefore follows that humility came during his isolation and shepherd training. Brokenness<sup>11</sup> that comes

<sup>10</sup>This is extra Biblical material. Epp quotes Josephus who gives traditional understandings of this period.

<sup>11</sup>See Appendix C for a definition of brokenness. Moses most likely experienced this at pivotal point 2 and following. His attitude toward God's call certainly reflects a lack of self-dependence which is at the heart of brokenness.

through failure and isolation would certainly account for such a humility. This isolation period which began with pivotal point 2 and ends with pivotal point 3 covers the issue of the *timing* macro-lesson.

III. Desert Leadership

With the call of God on Moses life at pivotal point 3, the third and final development phase of Moses' life begins and with it the great leadership years--the Desert Leadership. The power encounters preceding the Exodus establish Moses' spiritual authority with the people. The Red Sea incident caps his triumphal leadership honey moon.

The desert is a place of discipline. You do not survive long in the desert without discipline. God shapes Moses leadership through the harsh living in the desert and the many problems that will bring for such a large followership. Much information describing process incidents occurs in Exodus, Numbers, and Deuteronomy. From these Moses learns many leadership lessons.

But of these many lessons some are more foundational and occur in other leader's lives later in other leadership eras. Pivotal point 4 is highly instructional since macro-lessons on *intercession*, *intimacy*, *responsibility*, and *presence* are highlighted in very intense processing over several days. During the desert leadership Joshua emerges as a faithful leader. Moses in a tandem training<sup>12</sup> approach prepares Joshua for top leadership which will insure continuity for his own work. Moses finishes strong following the disappointment of his life ambition at pivotal point 5. His final ministry creates a hope for the future and insures Joshua's smooth *transition* into leadership.

**II. Shall We Wait On God Or Go Ahead and Make It Happen?**

Moses was tough. He killed the Egyptian who was persecuting the Hebrew slaves. Moses' preparation included military training and actual military service. And because of this he supposed that the Hebrews would recognize his leadership abilities and see him as a deliverer. He knew that God was going to deliver the Hebrews and take them back to their land. Most likely he had learned that from his parents who were people of faith. He had the *what* right. He had the *how* partially right (through himself). But he missed the *when*. The what, how, and when are all important in guidance and carrying out vision. Moses learned a valuable lesson. It took 40 years. Here is the basic lesson.

<u>LESSON NAME</u>	<u>ERA FIRST SEEN</u>	<u>STATEMENT OF LESSON</u>
Timing	Patriarchal Pre-Kingdom	God's timing is crucial to accomplishment of God's purposes.

Numerous leaders have learned the *timing* lesson.

Two patterns express this learning. Pattern 1, *The Lets Make It Happen* pattern, is where the leader races ahead of God and seeks to make God's will happen in his/her own strength and cunning. Rebekah and Jacob illustrate this pattern in Genesis 27 when they trick Isaac into giving the blessing. This pattern usually leads to many unwanted ramifications. Jacob sought the blessing early and was delayed 30 years in receiving it. Usually the delay has to do with learning to depend on God alone rather than self. And Moses too follows this pattern in slaying the Egyptian and racing ahead of God. Pattern 2, *The Wait On God To Make It Happen* pattern, is also illustrated many times in the Bible. Joseph depicts this pattern. His two dreams prophetically showing his destiny took about 22 years to be fulfilled.

Sometimes the delay, whether Pattern 1 or Pattern 2, contain a surprise. For both Joseph and Moses the way up was down. Joseph exemplifies Pattern 2, the more spiritual of the patterns. Joseph is sold into slavery--moving from favorite son of Jacob to one who has no rights. He passes a major integrity check in resisting Potiphar's wife's sexual advances. You would think that God would reward him for this

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<sup>12</sup>This transitional training period is covered in **The Joshua Portrait: A Study in Leadership Development, Leadership Transition, and Destiny Fulfillment** by Katherine Haubert and myself and available through Barnabas Publishers.

stellar bit of integrity. Instead Joseph goes to prison. The way up is down. But it is in prison that God brings the divine contact that will eventually lead to the palace and the fulfillment of the prophetic destiny.

Moses, exemplifying the fleshly Pattern 1, goes from the palace to shepherding. His top-of-the-line training means nothing. From the top of the social ladder to the bottom. The way up is down. When we are rock bottom low we will have to depend on God. And there is no where to go but up. Moses' first experience with timing is a long and costly lesson. But he learns. The second has to do with the series of power encounters, the plagues, which free the Hebrews for the exodus. When God has Pharaoh and the Egyptians just where He wants them and not a moment before, He delivers. God continues to reinforce the timing lesson through the simple daily ritual of gathering the manna, maintaining the Sabbath. A striking visible means of enforcing the lesson occurs with the guidance God gives in leading the Israelites from place to place in the desert. In the day time when the cloud moved from the tabernacle it was time to move. When it stayed they did not move. In the night time, the same was true of the pillar of fire. Timing is crucial in God's plans. Moses became sensitive to this over his desert leadership.

God often has purposes in delays that are strategic (long range) and couldn't be perceived in the tactical planning. In Exodus 23:29-30, God teaches Moses that His timing has reasons behind it which would not be necessarily known by Moses. God will delay the capture of the land and make it happen little by little so that victory can be consolidated. God leads the Israelites, not by the quickest route from Horeb to Kadesh Barnea--the 11 day journey via the Mount Seir road (see Deuteronomy 1:2) but by a longer route because they were not ready for a military encounter and an early defeat may have driven them back to Egypt. When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, "If they face war, they might change their minds and return to Egypt. So God led the people around by the desert road toward the Red Sea." They needed some desert hardening first.

Joshua and Caleb are forced to wait 40 years to take the land even though they had faith that it could be done. Their delay was forced by the large majority of followers who were not ready to trust God by faith.<sup>13</sup>

Another Biblical leader who learned about timing was Joshua, whose supernatural plan to take Jericho, involved an unusual intervention by God both in the revelation of it and the accomplishment (see Joshua 5:13-6:27). Sieges usually took years. But God's time was immediate and Jericho fell. Joshua also learned negatively about going ahead of God with the Gibeonite incident (see Joshua 9). He presumed to know God's will (*but they did not inquire of the Lord*, Joshua 9:14).

Gideon's surprise attack involved precise timing (see Judges 7:13). God gave Gideon the plan and then affirmed it. Gideon's reconnaissance patrol involved precise timing and an exact location. The dream, given the Midianites in the tent by God, was just the exact encouragement Gideon needed. He knew what God's will was. He simply needed affirmation and a prompt to act. The timing was superb and the Midianites were routed by the surprise attack.

David is a leader who illustrates the concept of *timing* in his ministry. His repeated waiting for the Kingdom (he had several opportunities to kill Saul and take the kingdom by force) illustrates a sensitivity to God's will and timing. Intervention time was crucial to the many battles that David fought. You will see his dependence upon God several times concerning timing. So David inquired of the Lord, "Shall I go and attack the Philistines? Will you hand them over to me?" The Lord answered him, "Go, for I will surely hand the Philistines over to you." (see 2 Samuel 5:19,20) "So David inquired of the Lord and he answered, "Do not go straight up, but circle around behind them and attack them in front of the balsam trees. As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistines." The 27th Psalm probably gives the motivational impetus and passion behind much of David's waiting upon God for God's direction and timing. Notice especially the conclusion. "Wait for the Lord; be strong and take heart and wait for the Lord." (Psalm 27:14)

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<sup>13</sup>And who went against God's will anyway after they were reprimanded. See Exodus 13,14, especially Exodus 14:39-45

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Saul illustrates the timing lesson negatively. He could not wait for Samuel's arrival and went ahead and performed a religious rite that Samuel was to lead (see 1 Samuel 13:9,10). This failure of an obedience check was the first of two major tests of Saul's character. These both proved to be pivotal points that curtailed his leadership.

### Two Key Process Items

God frequently uses certain kinds of incidents to give us guidance and/or to teach us timing. Comparative analysis of several of these incidents has led to the identification of two specific processes--called process items. These two include negative preparation and the flesh act. Let me define each of these and give Biblical illustrations and then relate them to the timing lesson.

definition	<u>Negative preparation</u> refers to the special processing which involves God's use of events, people, conflict, persecution, or experiences, all focusing on the negative, so as to free up a person from the situation in order to enter the next phase of development with a new abandonment and revitalized interest.
example	The pre-Exodus persecution made the Israelites open to Moses leadership and promise of deliverance.
example	See Exodus 13:17,18 for the special negative preparation that is clearly seen to be sovereign and important in preparing Israel for the land.
example	Hannah's experience in 1 Samuel 1 illustrates this. Hannah was willing to give Samuel into the Lord's service, which was God's means of raising up a prophet/judge--a transitional leader moving from the decentralized era to the kingdom era.
example	Rachael's desire for a son. Joseph is the result. The timing is critical and occurs on God's schedule. He has prepared Rachael and he brings Joseph on line just right for the deliverance that will occur 39 years later.
uses	<ol style="list-style-type: none"><li>1. Signal a boundary phase.</li><li>2. Give release to move to a new development sub-phase or phase.</li><li>3. Point out limitations of influence-mix or role.</li><li>4. Point out areas of needed maturity.</li></ol>
kinds	<ol style="list-style-type: none"><li>1. Dissatisfaction with inner-life.</li><li>2. Dissatisfaction with present role.</li><li>3. Isolation--self-reflection.</li><li>4. Conflict with other Christian workers.</li><li>5. Problems in marriage relationships.</li><li>6. Problems with children.</li><li>7. Crisis in job or ministry.</li><li>8. Limiting possibilities thwarting sphere of influence development.</li><li>9. Limiting possibilities thwarting role.</li><li>10. Adverse living conditions in a given geographic area.</li><li>11. Sickness due to geographic conditions.</li></ol>
causal	<ol style="list-style-type: none"><li>1. Self-initiated (dissatisfaction).</li><li>2. Relational problems--people engendered (wife, husband, children, co-workers, nationals, followers, unbelievers).</li><li>3. Job related causes--long term development is limited.</li></ol>
discernment	Negative preparation for guidance can easily be confused with negative processing to deepen character. James 1:2-4 shows that negative experiences often are used to mature character. A guideline for discernment: All negative processing is used to mature

character; some is also used to give release for a new assignment. Do not move until character processing is appreciated and guidance is clearly confirmed. Or to give the guideline in another way: Don't just use negative processing as a scapegoat to move on to something else.

In negative preparation timing is directly related to the leader responding to the character processing that occurs in the negative events. There are two tendencies. One, is not to recognize the negative preparation until well into it. Two, is to want to short cut the negative preparation and race ahead of God. Proper response to the negative processing will lead to God's appropriate timing. The grass will indeed look greener on the other side of the fence.

A second kind of guidance process item involves the *flesh act*. Learning to discern the voice of God can be a difficult process when seeking His guidance during difficult situations. The *flesh act* process item teaches discernment via negative experience, a most valuable reflective process. Using hindsight can be a valuable process through which God teaches us to recognize His direction and guidance. The *flesh act* can be seen most clearly in cases where we presume guidance and move ahead of God. Another common instance of the *flesh act* process item is where we have a part of God's guidance but not the complete picture (like what we are to do but not when we do it or how we do it). We often try to help God work things out.

definition      A flesh act refers to those instances in a leader's life where guidance is presumed and decisions are made either hastily or without proper discernment of God's choice. Such decisions usually involve the working out of guidance by the leader using some human manipulation or other means and which brings ramifications which later negatively affect ministry and life.

example          See Genesis 16. Previously, God had promised Abram and Sarah that they would bear a son and be parents to a nation. For over twenty years this promise from God was not fulfilled. Sarah had a plan. Sarah had an Egyptian maid named Hagar. Sarah sent Hagar to Abraham that she might bear them a child. Hagar conceived and bore a son--Ishmael. This practice though culturally acceptable in that era was not God's plan. Later in his own way God did fulfill the promise. Negative ramifications from this flesh act are still with us today.

example          Joshua's treaty with the Gibeonites in Joshua 9. Notice in verse 14, that they did not consult the Lord about it.

- guidelines
1. *What, when, and how* are all important facets of guidance. Certainty on one or two without the other(s) often leads to presumption about the other(s) and to a flesh act.
  2. Presumptuous faith (assuming God will do something that He has not communicated to a leader) can lead to a flesh act.
  3. Taking action (in major decision times) without consulting God often results in a flesh act.
  4. Failing to act according to sovereign guidance which has been given and choosing an alternative to what God has communicated is also classified as a flesh act.

#### Reasons For Delays in Timing

I can suggest four reasons for delays in timing as illustrated in some of these examples. There are probably others.

1. *Death of a Vision*. Frequently, we have a wrong vision or an inappropriate method of carrying it out which depends upon self and not God. God may take away the vision in order for us to learn to depend upon Him. When we learn that lesson He may well give it back--as was the case with Moses. Dependence upon God is the key.
2. *Providential Factors*. There are other providential factors that God must work out for the timing to be right. For example, God gives Abraham the promise that in 400 years He will

deliver the Israelites from Egypt. And He adds a qualifier--He is patiently waiting until the iniquity of the Amorites is full. God is patiently giving them time to repent. When Moses first attempted to carry out deliverance in his own strength the 400 years were not quite up. God was dealing with the Amorites and others in the land.

3. *Foundational Character Shaping.* God uses delays to shape character. This is most certainly what happened with Moses and probably accounts for his humility and need for dependence upon God when he is called at the burning bush.
4. *Discipline.* Lessons of discipline are often involved in delays in timing.

#### Reasons for Intervention

Just as there is a tendency to run ahead of God, there is a tendency to wait when we should act. Frequently, it does not seem right to do something but God may prompt in an unusual way to go ahead. We do so and things break wide open because God has gone before us and prepared the way. And we would have no way of knowing that. Two reasons for apparently speeded up intervention include.

1. *Window.* There may be a window of time which requires us taking advantage of it before it closes (like Japan just after World War II, and the former Russian territories now).
2. *Networks/ Guidance.* Following an unusual apparently hurried intervention may lead to a series of people or events and give guidance that would not previously have been dreamed of.
3. *God's Certainty.* Sometimes God has something happen fast because it would be impossible for it to happen unless God alone brought it about.

#### Implications of the Timing Lesson

1. *Ramifications.* Moving ahead of God's timing in guidance or in carrying out some aspect of ministry may accomplish the task; it will most certainly bring ramifications which will require remedial training and the repetition of incidents to teach us the dependence lesson.
2. *Guidance.* The what, how, and when are the major elements of guidance. We need clarity on all three. It is the when that is most in focus on the timing lessons.
3. *Sensitivity.* We must be sensitive to the Spirit in our lives. Timing can refer to daily interventions or long term guidance decisions. In either case we need to be sensitive to the Spirit. Seemingly small issues may turn out to be pivotal points. This implies that we as leaders especially need to develop the Spirit Sensitivity component of the Spirituality model.
4. *Negative Preparation and Flesh Act.* We need to be thoroughly familiar with these two process items including the various illustrations of them in Scripture so we will respond more quickly and carefully to incidents which God is using for this kind of processing.

Look again at the basic lesson.

**GOD'S TIMING IS CRUCIAL TO ACCOMPLISHMENT OF GOD'S PURPOSES.**

Moses learned this lesson the hard way. But he learned it well. The latter stages of his desert leadership reflect his increased sensitivity to God's timing. The question is,

ARE YOU SENSITIVE TO GOD'S TIMING IN THE LITTLE THINGS OF DAILY MINISTRY AS WELL AS THE BIG THINGS OF MAJOR GUIDANCE?

Implications

1. *Triple Confirmation.* Where possible never make a major decision unless you are clear on the what, the how, and the when of the issues. Should you be unclear on any, then it may be best to wait.
2. *Presumption.* Be careful of presuming to know God's intents on some aspects of ministry without clearing with Him first.
3. *Patterns.* Study the concept of timing in the Bible and identify patterns of sensitivity to God's timing. Note what to avoid as well as what to assert.

**III. Let's Chuck The Whole Thing--God's Two Tests For Moses**

Exodus 32 and 33 contains some of the most important leadership source material found in the whole Old Testament. In it is contained Moses' most important secret to his desert leadership. And there are three surprises too.

Lets get the flow of the vignettes, then I'll comment on it.

Vignette 1. The Occasion. Moses is delayed on the mountain--40 days (see Exodus 24:17 and chapters 19-31 which give various things revealed on the mountain--there are also several isolation times mentioned--the chronology of these is difficult--but it seems clear that he has been on the mountain for an extended time just prior to Exodus 32).

Vignette 2. The Follower's Impatient Reactions. (32:1-6) While Moses is on the mountain and having a great spiritual time with the Lord, the followers are waiting in the hot desert below and wondering if Moses is still alive or what they should do. They want something tangible to direct their worship. So they convince Aaron to give them an idol to concentrate their worship. And Aaron does it. This weak leadership is typical of the formal Priestly and Levite roles. This same kind of action will be repeated all through Old Testament as those in formal roles give in to the press of those paying the bills.

Vignette 3. The First Test. (32:7-14) God tells Moses, while still on the mountain, what is happening below with Aaron and the followers. It is during this revelation that God gives Moses his first test. This test will highlight two of the major macro-lessons: responsibility, intercession. Moses passes this test with flying colors and goes on back down to do problem solving, a major function of all leadership.

Vignette 4. The Confrontation. (32:15-29) Moses and Joshua return to the camp and confront Aaron who gives some pitiable excuses for his weak leadership. Moses challenges the Levites to right the wrong and to execute the major idolatry worshippers. This they do.<sup>14</sup> \_

Vignette 5. The Confirmation. (32:30-35) The next day Moses exhorts the people concerning their sin and then gets with God. In this exchange Moses puts forth the heartbeat of responsibility for a people. He is willing to give his own life for these people if God refuses to forgive them. Moses gets directions from God concerning where to lead the people next. God seems to confirm that Moses' original heavy handed punishment was correct since He, Himself, brings a plague on the people and many more die.

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<sup>14</sup>This is a difficult passage to interpret if one believes that Moses is following promptings from God. Here he is using the power form of force, one that seemingly is abrogated in the New Testament. All lessons, values, and principles are based on the revealed character of God. And this somehow seems to challenge God's character. I am forced to rely on the Starting Point Plus Process Model which says that God begins where a people are and works over time to take them to His higher standards.

Vignette 6. Test No. 2. (33:1-6) God threatens to remove His presence from the people as they go on to the land. He will send an angel before them but He, Himself, will essentially break off fellowship with the people. This is a subtle test for Moses. We don't know how long Moses muses over this discouraging revelation.

Vignette 7. Responding to Test No. 2--Intimate Dealings With God. Moses meets with God presumably in the tent of meeting. And there occurs one of the most amazing intimate meetings between any Biblical leader and God. In essence, Moses refuses to lead the people unless God meets two conditions. This is the heart of Moses' response to the test of vignette 6. The two conditions are: 1. God must accompany Moses and the people with His powerful presence for this work is God's work, 2. God must reveal Himself to Moses' more intimately than ever before. God does this in a spectacular way.

Let me comment on these vignettes and point out the macro-lessons involved.

*Surprise 1.* Moses has just completed a literal and spiritual mountain top experience in which the presence of God has been very intimate and God's revelation to him vital and real. And he had in his hands a tangible remembrance of this momentous occasion, the tablets of stone with God's inscription on them of the 10 Commandments. Who would expect such a mess at the bottom of the mountain. God does warn him which takes some of the bite out of the surprise. But it still gets to him. As he comes down from the mountain he and his aid (Joshua, a mentoree) hear a tumult at the foot of the mountain. And when they get there they are confronted with Aaron's weak leadership, the Golden Calf, and a host of Israelites worshipping this syncretistic idol. So surprise number 1, and this same kind of thing has occurred to many leaders, is a simple one. You should expect some low times after spiritual high times. When you come down off the mountain look out for the smog in the valley. Forewarned is forearmed!

*Surprise 2.* God warns Moses of the impending disaster down below and then asserts strongly to Moses that He is going to destroy the people. This is a great test for Moses' concerning his calling and commitment to lead these people. God says in effect, "I am going to destroy them and I will start afresh with you." In other words, lets chuck the whole mess and start all over somewhere else. How many times leaders have been tempted to do just this sort of thing. Such times are the true test of our calling and understanding of our responsibility. In this case as in other times (see also Numbers 11:10ff, Numbers 14:13-25, Numbers 27:12-23, and Deuteronomy 9:25-29 among others) Moses exemplifies his understanding of the intercession responsibility of a leader.

**Intercession                      Leaders called to a ministry are called to intercede for that ministry.**

The lesson is given in seed form in Abraham's ministry (Genesis 18:16-33) but occurs in full blown form in Moses' ministry. We have numerous examples of Moses' following this basic principle. These should be studied for prayer lessons. How does one intercede with God for his/her ministry. Great lessons on using the character of God and God's promises as intercessory levers are seen in Moses' prayers.

Samuel gives the full blown statement of the principle as he personally applies the lesson in his own life in his last public leadership act, 1 Samuel 12:23

As for me, far be it from me that I should sin against the Lord by failing to pray for you.

The principle is clear; the application to a given ministry not so clear. It is easy to see that it can be followed in small ministries. But as one's sphere of influence is increased it will become increasingly clear that creative praying, including cascading prayer, and prayer bands must be used.

P.S. Moses passed the test with flying colors. He saw God's intent to destroy Israel as a challenge to his calling and responsibility. He, rather than quit, picked up the gauntlet, interceded with God, passed God's test and was thus in a more favorable position with which to challenge God when test 2 comes. Moses saw that he understood the burden lesson.

**Burden                                      Leaders feel a responsibility to God for their ministry.**

Now many leaders do not feel this burden. They accept a role or task from some other leader and do not see that the ministry is really God's and that ultimate responsibility is to God for it. And because they are talked into the taking the responsibility by someone and do not see God's call in it they just as easily dismiss it and chuck the whole thing if it gets tough or they tire of it or whatever.

The real question for you as a leader is to evaluate, Why are you in a ministry role? Is God in it? Do you sense your responsibility to Him for that ministry?

Implications From These Two Macro-Lessons: Burden and Intercession

1. *Divine Confirmation.* Do not accept a ministry role, function, or task without assurance that the challenge is from God.
2. *Prayer Backing.* Knowing that God has put you there will encourage you to also pray for the ministry or to organize others so that the ministry is covered.

*Surprise 3* contains the other two macro-lessons seen in Exodus 32, 33. In vignette 6, God offers to let the ministry continue but without His Powerful Presence. Moses deliberately sets aside time to get alone with God to challenge Him about this potential disaster. Vignette 7, records his intimate dialogue with God on this.<sup>15</sup> Intimacy is the order of the day. Several times in this extended context it is asserted that Moses was on intimate terms with God (face to face as a man speaks with his friends, apparently audible conversation, show me your glory, I will proclaim my name, glory passes by). It is because of this intimacy that Moses could intercede with such audacity. Note first that Moses wants to have assurance that God is for him.

"You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that his nation is your people." Exodus 33:12,13

This special intimate request that Moses has for affirmation from God is typical of leaders in general. This process occurs repetitively throughout the Bible. It is called the divine affirmation process item. It is important enough to take some time to discuss it. Then I will return to the text and continue to explore the macro-lessons.

The Divine Affirmation Process Item

Over a lifetime of ministry there will be times in which a leader will need reassurance from God. This involves a psychological need for acceptance as a person loved by God, as well as approval regarding ministry.

definition	<u>Divine affirmation</u> is a special kind of sense of destiny experience in which God gives approval to a leader so that the leader has a renewed sense of ultimate purpose and a refreshed desire to continue serving God.
example	At least three times in Jesus' ministry one can observe God's divine affirmation. See Matthew 3:17, 17:5, John 12:27,28.
example	From Genesis 12:1-3 onward for more than 25 years God repeatedly gave divine affirmation to Abraham a-periodically. See especially Genesis 15 where God renewed Abraham's purpose and also revealed great truth.
example	I Samuel 12:13-19 is a great passage illustrating divine affirmation of Samuel's ministry which is primarily external.

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<sup>15</sup>Note that Joshua was in on many of these intimate times with the Lord. This is a major way to train people in spirituality. Take them with you and let them experience your intimate moments with God.

## 7 MACRO-LESSONS FROM MOSES' DESERT LEADERSHIP page 12

example	Acts 18:9,10 and 27:23-26 are divine affirmations regarding Paul's ministry.
kinds	Divine affirmation can come through: <ol style="list-style-type: none"><li>1. an inner voice or other direct revelation,</li><li>2. an angelic visitation,</li><li>3. a vision,</li><li>4. a miraculous sign,</li><li>5. a prophetic word,</li><li>6. a dream,</li><li>7. a sense of God's blessing on a life as attested to by external testimony (see Joseph, Genesis 39:2,3 39:21-23).</li><li>8. sovereign arrangement of circumstances,</li></ol>
uses	<ol style="list-style-type: none"><li>1. To renew a leader's desire to serve God,</li><li>2. To give confirmation of acceptance, especially when there is a sense of rejection due to ministry or personal circumstances.</li><li>3. To give external support for ministry purposes.</li><li>4. To expand the spiritual authority power base.</li></ol>
timing	Can occur anytime throughout ministry.
causal	Dominantly perceived as directly from God. May come through people who perceive God's blessing on the leader's life.

Moses receives divine assurance and more. Notice God's answer.

The Lord replied, "My Presence will go with you, and I will give you rest." Exodus 33:14

Moses presses further on this and thus exemplifies one of the most important leadership lessons in the Bible.

Then Moses said to him, "If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth? Exodus 33:15,16

God responds to this audacious request.

And the Lord said to Moses, "I will do the very thing you have asked, because I am pleased with you and I know you by name." Exodus 33:17

Moses shows what intimacy means as he goes even further. And God responds.

Then Moses said, "Now show me your glory." And the Lord said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Exodus 33:18-19.

And God met Moses, protecting him in a cleft of a rock as his awesome presence was felt and heard.

Moses passes the test. He knows that he can not have a ministry that does not have God's powerful presence in it. He will not settle for less. And so because of his intimacy with God he presses through to a destiny experience that will carry him through the trials of the desert leadership. Many today do not pass the test. God frequently challenges them--Do you want to continue to minister without my powerful presence? And they do not discern His challenge. They minister without the powerful presence

of the Lord. God could remove His Spirit altogether from their ministries and they like Samson (would not know that the Lord had left them).

Now this running dialog highlights two macro-lessons which are interwoven.

**Intimacy**            **Leaders develop intimacy with God which in turn overflows into all their ministry since ministry flows out of being.**

**Presence**            **The essential ingredient of leadership is the powerful presence of God in the leader's life and ministry.**

Both are extremely important. You will see these lessons repeated in Joshua's ministry (especially presence) and Samuel's ministry (especially intimacy) and in David's ministry (especially intimacy) and in Elijah and Elisha's ministry (especially presence). Daniel exudes both with impact.

The presence lesson is the necessary and sufficient condition for all effective Biblical leadership. Trace it throughout the Scriptures.

Two movements today highlight the necessity and importance of both of these macro-lessons. There is a strong surge toward spirituality both in Catholic and Protestant circles.<sup>16</sup> This movement combined with an increasingly felt need due to the large number of failures in leadership are propelling leaders to hunger for intimacy. The success of Pentecostal expansion around the world and the extreme popularity of the Charismatic movement have highlighted the great hunger for the Powerful Presence of God in ministry. No longer are people satisfied with a cerebral Christianity about a God who is far away. They want to experience this God and see His working, just as Moses did.

Implications from this passage and the two lessons include:

1. *Divine Affirmation.* Expect to need divine affirmation from time-to-time in your ministry.
2. *Spiritual Disciplines.* Make a conscious effort to deliberately acquire spiritual disciplines which will enforce intimacy: solitude, silence, fasting, prayer.
3. *Renewal Experiences.* Recognize that you will need repeated renewal experiences such as this one that Moses had in Exodus 33. One powerful experience is usually not enough to carry you through a life time of leadership.
4. *Powerless Ministry.* Do not be satisfied with a powerless ministry. Seek God as Moses did for His Powerful Presence.
5. *Giftedness.* Know yourself and your giftedness set. Be constantly developing this giftedness set so that you move in power with your unique natural abilities, acquired skills, and spiritual gifts.
6. *Study the Bible.* Study the Bible looking for these two important macro-lessons, intimacy and Powerful Presence. Faith comes by hearing and hearing by the Word of God. The more you see how God does these things in the Scriptures the more you will believe them for your own life.

#### **IV. Creating Expectancy in Followers**

The book of Deuteronomy gives us a record of a leader who is finishing well. There is not a better record of a leader who finishes with anticipation of future results in the ministry after his departure. Two macro lessons are highlighted in this final record of Moses' closing ministry. Lets look at the first.

**Hope**                    **A primary function of all leadership is to inspire followers with hope in God and in what God is doing.**

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<sup>16</sup>Such authors as Eugene Peterson, Dallas Willard, and Richard Foster are making headway with protestants concerning spirituality.

Moses models these lessons well and serves as an inspiration for all leaders who follow him. None of the Old Testament leaders did as well as him in fulfilling either of these lessons in their ministry.

How did he do it? Notice that for about a month before he dies he exhorted and taught the Israelites in an intensive time of oral ministry with them. He particularly used his spiritual authority that had been gained over the 40 years of ministry in the desert. He uses the following leadership styles with them: apostolic, obligation-persuasion, maturity appeal.<sup>17</sup> The key phrase he repeats in varied forms is, *When you go into the land*. This is repeated so many times in Deuteronomy that you can rest assured that they *knew* Moses expected them to go into the land and subdue it and see God's promises about it fulfilled. This repeated exhortation uses Goodwin's expectation theorem<sup>18</sup> with great power.

*GOODWIN'S EXPECTANCY PRINCIPLE. A follower or potential leader will tend to rise to the level of genuine expectancy of a leader he/she respects.*

Not only did he look to the future he constantly referred to the past and showed God's ways of discipline, faithfulness in keeping His Word, and His consistent Powerful Presence with the Israelites during the 40 year desert preparation. His use of history bears emulation in ministries today. Few people in most ministries are even aware of the history of those ministries, much less the faithfulness of God in them over the years and the promises God has made. Moses was aware of the inherent power in using history as a framework for demonstrating experience with God.

Was he successful? Read Joshua to find out.

#### Implications

1. *Focus*. Most ministries spend about 90% of their effort in solving present problems and very little effort in looking toward the future vision. Those who want to see this macro-lesson in their lives should change this ratio. Much more effort (as reflected in public ministry) should highlight the great hope God has for the ministry. Without vision you can not do this.
2. *Celebration*. Histories of ministries should be kept and marker events noted. Celebrations around these marker events will keep alive God's past work in the ministry and will serve to not only see God's sovereign working in the past but to cause anticipation that He will continue to do so in the future.
3. *Modeling*. Leaders need to have a future perfect vision--that is, a firm conviction that God is leading the ministry to accomplish some vision. They need then to constantly affirm every manifestations of God's future perfect vision for their ministry. They need to firmly believe in God's own ultimate victory and keep people looking forward to God's completion of his purposes.

Where there is no hope ministries die. The opposite attitude illustrated by Moses, one who had a long tough ministry and yet did not get cynical about future prospects is one of the grandest models in all of Scripture.

#### **V. Keeping the Hope Alive--Providing On-Going Leadership**

Moses avoids the problem of nepotism.<sup>19</sup> It is clear from a study of the development of Joshua over his lifetime that Moses handpicked him early for leadership. It is also clear that toward the end of his

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<sup>17</sup>See my booklet **Coming To Conclusion on Leadership Styles** or my **Handbook I. Leaders, Leadership and the Bible** for definitions of these styles. These are available from Barnabas Publishers. Apostolic is a highly directive style that uses command because of an apostolic type relationship with the people. Obligation-Persuasion uses past service as a lever to exhorting the people. Maturity style uses experience and competence as a base to exhort.

<sup>18</sup>I first saw this social dynamic principle stated by Bennie Goodwin in his small booklet on leadership by Inter-Varsity. Since then I have seen it in secular leadership literature that pre-dates Goodwin.

<sup>19</sup>It is not clear but it appears from hints given that Moses really had family problems and probably was separated from his family for extended times during his desert leadership. His sons are never prominently mentioned anywhere. His



- 6. Hope                      A primary function of all leadership is to inspire followers with hope in God and in what God is doing.
  
- 7. Transition                Leaders must transition other leaders into their work in order to maintain continuity and effectiveness.

I want to conclude by going back to where I began. Many leaders are not finishing well. This poor track record is prompting a search for underlying values, principles, and lessons. Underlying convictions from God about our leadership is what we need. It is the living out of our values, principles, and lessons that will safely carry us on to a good finish. We can identify lessons that God has taught and affirmed throughout the many Biblical eras of leadership. These should become our own. The seven above are certainly important leadership guidelines that God can use in our own lives as He has done with Moses and many other Bible leaders.

**Appendix A. BIBLICAL MACRO-LESSONS**

<u>LESSON NAME</u>	<u>ERA FIRST SEEN</u>	<u>STATEMENT OF LESSON</u>
Blessing	Patriarchal	God mediates His blessing to His followers through leaders.
Shaping	Patriarchal	God shapes leader's lives and ministry through critical incidents.
Timing	Patriarchal Pre-Kingdom	God's timing is crucial to accomplishment of God's purposes.
Destiny	Patriarchal	Leaders must have a sense of destiny.
Character	Patriarchal	Integrity is the essential character trait of a spiritual leader.
Intercession	Pre-Kingdom	Leaders called to a ministry are called to intercede for that ministry.
Presence	Pre-Kingdom	The essential ingredient of leadership is the powerful presence of God in the leader's life and ministry.
Intimacy	Pre-Kingdom	Leaders develop intimacy with God which in turn overflows into all their ministry since ministry flows out of being.
Burden	Pre-Kingdom	Leaders feel a responsibility to God for their ministry.
Hope	Pre-Kingdom	A primary function of all leadership is to inspire followers with hope in God and in what God is doing.
Challenge	Pre-Kingdom	Leaders receive vision from God which sets before them challenges that inspire their leadership.
Spiritual Authority	Pre-Kingdom	Spiritual authority is the dominant power base of a spiritual leader and comes through experiences with God, knowledge of God, godly character and gifted power.
Transition	Pre-Kingdom	Leaders must transition other leaders into their work in order to maintain continuity and effectiveness.
Weakness	Pre-Kingdom	God can work through weak spiritual leaders if they are available to Him.
Continuity	Pre-Kingdom	Leaders must provide for continuity to new leadership in order to preserve their leadership legacy.

## 7 MACRO-LESSONS FROM MOSES' DESERT LEADERSHIP page 19

### BIBLICAL MACRO-LESSONS continued

<u>LESSON NAME</u>	<u>ERA FIRST SEEN</u>	<u>STATEMENT OF LESSON</u>
Unity	Kingdom	Unity of the people of God is a value that leader's must preserve.
Stability	Kingdom	Preserving a ministry of God with life and vigor over time is as much if not more of a challenge to leadership skills than creating one.
Spiritual Leadership	Kingdom	Spiritual leadership can make a difference even in the midst of difficult times.
Recrudescence	Kingdom	God will attempt to bring renewal to His people until they no longer respond to Him.
By-pass	Kingdom	God will by-pass leadership and structures that do not respond to Him and will institute new leadership and structures.
Future Perfect	Post-Kingdom	A primary function of all leadership is to walk by faith with a future perfect paradigm so as to inspire followers with certainty of God's accomplishment of ultimate purposes.
Perspective	Post-Kingdom	Leaders must know the value of perspective and interpret present happenings in terms of God's broader purposes.
Modeling	Post-Kingdom	Leaders can most powerfully influence by modeling godly lives, the sufficiency and sovereignty of God at all times, and gifted power.
Ultimate	Post-Kingdom	Leaders must remember that the ultimate goal of their lives and ministry is to manifest the glory of God.
Perseverance	Post-Kingdom	Once known leaders must persevere with the vision God has given.
Selection	Pre-Church	The key to good leadership is the selection of good potential leaders which should be a priority of all leaders.
Training	Pre-Church	Leaders should deliberately train potential leaders in their ministry by available and appropriate means.
Focus	Pre-Church	Leaders should increasingly move toward a focus in their ministry which moves toward fulfillment of their calling and their ultimate contribution to God's purposes for them.

## 7 MACRO-LESSONS FROM MOSES' DESERT LEADERSHIP page 20

### BIBLICAL MACRO-LESSONS continued

<u>LESSON NAME</u>	<u>ERA FIRST SEEN</u>	<u>STATEMENT OF LESSON</u>
Spirituality	Pre-Church	Leaders must develop interiority, spirit sensitivity, and fruitfulness in accord with their uniqueness since ministry flows out of being.
Servant	Pre-Church	Leaders must maintain a dynamic tension as they lead by serving and serve by leading.
Steward	Pre-Church	Leaders are endowed by God with natural abilities, acquired skills, spiritual gifts, opportunities, experiences, and privileges which must be developed and used for God.
Harvest	Pre-Church	Leaders must seek to bring people into relationship with God.
Shepherd	Pre-Church	Leaders must preserve, protect, and develop those who belong to God's people.
Movement	Pre-Church	Leaders recognize that movements are the way to penetrate society though they must be preserved via appropriate on-going institutional structures.
Structure	Church	Leaders must vary structures to fit the needs of the times if they are to conserve gains and continue with renewed effort.
Universal	Church	The church structure is inherently universal and can be made to fit various cultural situations if functions and not forms are in view.
Giftedness	Church	Leaders are responsible to help God's people identify, develop, and use their resources for God.
Word Centered	Church	God's Word is the primary source for equipping leaders and must be a vital part of any leader's ministry.
Complexity	All eras	Leadership is complex, problematic, difficult and fraught with risk which is why leadership is needed.

**APPENDIX B. DETAILED BIBLICAL LEADERSHIP TIME-LINE**

**TIME-LINE OF BIBLICAL LEADERSHIP—Leadership Characteristics Over Time**

I. Patriarchal Leadership Roots	II. Pre-Kingdom Leadership	III. Kingdom Leadership	IV. Post-Kingdom Leadership	V. N.T. Pre-Church Leadership	VI. N.T. Church Leadership
A. Abraham B. Isaac C. Jacob D. Joseph E. Job	A. Desert B. Conquering The Land C. Conquered By the Land	A. United B. Divided C. Single Kingdom	A. Exile B. Post Exilic C. Interim	A. Pre-Messianic B. Messianic	A. Jewish B. Gentile
<b>Bible Books:</b> Gen, Job	<b>Bible Books:</b> Ex, Lev, Num, De, Josh, Judges	<b>Bible Books:</b> 1,2 Sa, 1 Chr, Isa, Hos, 1,2 Ki, 2 Chr, Jer	<b>Bible Books:</b> Eze, Da, Est, Ezra, Neh, Ha, Zech, Ma. Extra Biblical	<b>Bible Books:</b> Mt, Mk, Lk, Jn	<b>Bible Books:</b> Ac, 1,2 Pe, Jas, Jn, 1,2,3 Jn, Pauline
<b>Cycle:</b> decentralized	<b>Cycle:</b> centralized centralized decentralized	<b>Cycle:</b> centralized	<b>Cycle:</b> decentralized	<b>Cycle:</b> quasi-centralized centralized	<b>Cycle:</b> centralized decentralized
<b>Dominant Trait:</b> Heritage	<b>Dominant Trait:</b> Spiritual authority Military Charismatic/ military	<b>Dominant Trait:</b> Political Political/ prophetical Prophetical/ political	<b>Dominant Trait:</b> Modeling Renewal	<b>Dominant Trait:</b> Religious Spiritual Movement	<b>Dominant Trait:</b> Spiritual Institutional
<b>Nature:</b> Family	<b>Nature:</b> Revelatory Task Crisis	<b>Nature:</b> Unifying Degenerative/ corrective	<b>Nature:</b> Inspirational Task	<b>Nature:</b> Cultic Movement Jewish Church	<b>Nature:</b> Worldwide Church
<b>Kinds of Leaders:</b> Patriarchal Tribal Local priests Local kings Local military	<b>Kinds of Leaders:</b> Spiritual/ political/ military Clans Judges Prophets military	<b>Kinds of Leaders:</b> Political, formal religious, informal religious, prophets, military, various court	<b>Kinds of Leaders:</b> Models, prophets, (priests), administrators, military	<b>Kinds of Leaders:</b> Scribes, lawyers, various Roman, Rabbis, priests, political, elders	<b>Kinds of Leaders:</b> Apostles, elders, pastors, evangelists, prophets, missionaries, overseers, deacons
<b>Examples:</b> Abraham, Judah, Melchizedak, Kedorlaomer	<b>Examples:</b> Moses, Miriam, Joshua, Caleb, Othniel, Deborah	<b>Examples:</b> Saul, David, Jereboam, Hezekiah	<b>Examples:</b> Daniel, Ezekiel, Ezra, Zerubbabel	<b>Examples:</b> Theudas, Gamaliel, Jesus	<b>Examples:</b> Peter, Paul, Barnabas, Phillip, Philemon, Phoebe, Luke, Timothy

APPENDIX C. BROKENNESS

introduction	Someone has said all real leaders of God <i>walk with a limp</i> . That, of course, is a reference to the Jacob all-night experience in which he wrestled with God. This all-night experience demonstrated Jacob's deep need for God in a crisis situation. Total dependence upon God was at the root of the need. Leaders almost always accomplish more lasting results for God when they have been deeply processed in terms of character and essential relationship to God. This kind of processing includes sometimes some very negative things such as conflict, crises--general and life threatening, leadership backlash, and isolation. It results in a leader who is stripped of the wrong kind of self-reliance and in its place knows utter dependence upon God. The experience of going through this high learning curve full of darkness is called brokenness. An understanding of brokenness allows for vicarious learning as well as responsiveness to God's purposes in it.
definition	<u>Brokenness</u> is a state of mind in which a person recognizes that he/she is helpless in a situation or life process unless God alone works.
comment	It is a state of mind in which a person acknowledges a deep dependence upon God and is open for God to break through in new ways, thoughts, directions, and revelation of Himself that was not the case before the brokenness experience.
example	Jacob in Genesis 32 faced a <b>life threatening situation</b> in which he was forced to desperately depend upon God.
example	Joseph in Genesis 37 was faced with <b>loss of life</b> . This was the first of numerous brokenness experiences that shaped Joseph for a great work for God.
example	Moses' attempt to save the Israelites in his own way was a shattering experience that broke him. See Exodus 2 for this <b>loss of vision</b> . Exodus 3, occurring many years later, is God's restoration of the vision. It is clear that dependence upon God was a major difference.
example	David's experience with sin unchecked in his life and his eventual confrontation by Nathan along with his <b>repentant response</b> to God illustrates brokenness. 2 Samuel 12; Psalm 51 (see especially verse 17).
example	Peter's 3 denial experiences shattered his <b>self-confidence</b> . Jesus' restoration completed the process. Luke 22:54-62; John 21.
example	Paul's experience on the road to Damascus was an awesome experience that broke through a mis-directed <b>perspective</b> of serving God. Acts 9.
example	Isaiah's <b>awesome experience</b> in seeing a holy God allowed him to see himself in a new light and as unworthy to serve.
example	Hagar's persecution and dismissal by Sarah broke her before God and caused her to despair of any hope at all. It was God who became her only hope. Genesis 21.

APPENDIX C. BROKENNESS continued

means used	God uses crises--general and life threatening, sickness, persecution, conflict, isolation, awesome revelations of Himself, conviction of sin, and the like to accomplish the brokenness. The happenings may be stretched out over an extended period of time or concentrated.
purposes	Brokenness can accomplish any or several of the following :

- **new perspective**--paradigm shifts allowing us to see dependence upon God and to see things we could not see before,
- a **release of the Spirit**,
- new awareness of the **inner life**,
- **maturity** in character,
- **spiritual authority** in our leadership,
- more **effective ministry**.
- a healthy respect for **sinfulness**

comment Classic studies in brokenness in the Old Testament include biographical analyses of Joseph, Daniel, Job and Jonah. In the New Testament analysis of leadership development of Peter and Paul give important insights.

comments The following are encouraging words about brokenness adapted from Charles Stanley's teaching on the subject. (See Stanley tapes available from First Baptist Church of Atlanta.)

1. When God refines us it is because he loves us and is purifying the Gold. The Gold is never destroyed. Only the dross. Refinement is a sign of God's love for us.
2. God limits the refining process to only those things that will accomplish His purposes.
3. There is a goal in God's processing--brokenness and refinement is always to teach us something.
4. While it may seem to the contrary, God will never desert us in the process of refining us.
5. The ultimate end of brokenness/refinement will be victory if you will sense God's working in it and persevere with God in the process.
6. God is long suffering with us and will patiently refine us even if it takes a long period of time and many separate processes.
7. Brokenness will sometimes result in radical obedience which may frighten us. But remember, He is responsible for the consequences of obedience.

comment John 12:24 is the picture of brokenness and release which Jesus uses to describe himself and the impending cross. But it is also the prototype of brokenness for all believers. It is this death/life process that is involved in the brokenness process.

comment There is a difference between negative or hard times and brokenness experiences. Negative or hard times don't necessarily lead to brokenness. It is one's response to God in the refining process that determines whether the pruning brings brokenness along with its fruitful results.

APPENDIX D. LEADERSHIP TRANSITION MATERIALS

The Moses/Joshua Model of Leadership Transition

Leadership transition is the process whereby existing leaders prepare and release emerging leaders into the responsibility and practice of leadership positions, functions, roles, and tasks. The process is best understood when viewed along a continuum as seen in Figure 1.

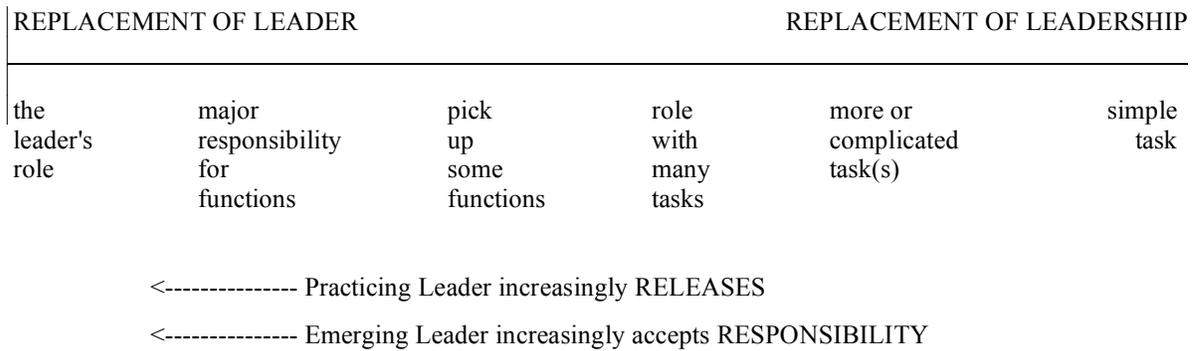


Figure 1. The Leadership Transition Continuum

On the left is the maximum limit of leadership transition -- that is, the leader him/herself is replaced totally from the leadership situation. The emerging leader thus becomes the new leader and is totally responsible for the leadership situation. On the right is the minimum, the present leader turns over some small piece of leadership -- a simple task. A task is an observable assignment of usually short duration. As one moves across the continuum faithful performance of simple tasks leads to increasing responsibility such as a role. A role is a recognizable position which does a major portion of the ministry. It probably has several on-going tasks associated with it. Faithful or successful accomplishment of a role will lead to greater responsibility -- usually wider roles and responsibility for important functions of the ministry as a whole. Leadership functions is a technical term which refers to the three major categories of formal leadership responsibility: task behavior (defining structure and goals), relationship behavior (providing the emotional support), and inspirational behavior (providing motivational effort). Each of these major leadership functions has several specific sub-functions.

In between, various levels of transition are experienced. As you move from right to left on the continuum, the present leader is increasingly releasing more tasks, functions and finally major responsibility for the ministry. Leadership release is the process whereby an existing leader deliberately encourages and allows an emerging leader to accept responsibility for and control of leadership positions, functions, roles, and tasks. This is signified by the arrow moving toward the left. The function of release is a difficult one for most leaders. The tendency is to either over-control on the one hand (authoritarian defensive posture), or to give too much responsibility without adequate supervision or transitional training on the other (the quick release posture). The first tendency tends to suffocate emerging leaders and frustrate them. Such a posture usually drives them out to another ministry where they can be released. The second tendency overwhelms them and usually insures failure in their first attempt at leadership. This can be discouraging and cause some to decide not to move into leadership in ministry.

The rate at which the release should occur ought to depend on the ability of the emerging leader to pick up responsibility for it and not an authoritarian posture or a quick release posture. The arrow moving to the left demonstrates that the emerging leader should be picking up responsibility for the tasks, roles, or functions. As this is done, the leader should be releasing.

Overlap is that unique time in a leadership transition when the emerging leader and existing leader share responsibility and accountability for tasks, roles, and functions. It is the time in which both the leader

and emerging leader are working together in an increasing way to release and accept responsibility. Overlap can occur anywhere along the continuum.

Tandem training describes the training technique during overlap used by an existing leader with an emerging leader. Tandem training allows the younger leader to share the learning experiences of the older leader via modeling, mentoring, apprenticeship, or internships so as to leapfrog the younger leader's development.

There are numerous instances in Scripture of leadership transitions. Most are not ideal as suggested by the transitional continuum. The Moses/Joshua transition which took place over an extended time does follow the description given above of the transitional continuum. It is one of the positive models of leadership transition in the Scriptures. Another positive model occurs in the New Testament -- that of Barnabas and Saul.

Other leadership situations in Scripture are worthy of study, mostly for the negative lessons and identification of the items on the transitional continuum that are missing. Table 1 lists some of the instances of Scripture that provide data for observing the positive and negative effects of leadership transitions -- be they good or bad.

Joseph (sovereign transition)	David/Absalom (aborted)
Moses (sovereign transition)	David/Solomon (negative)
Moses/Joshua (toward tandem transitions)	Elijah/Elisha (minimum)
Joshua/? (none)	Daniel (sovereign)
Eli/sons (negative)	Jesus/disciples
Samuel (sovereign transition)	Apostles/deacons (Acts 6)
Samuel/Saul (modified negative)	Acts 20 Paul/Ephesian elders
Jephthah (other judges)	Saul/David (negative)

**Table 1. Some Instances in Scripture for Seeing Transition Insights**

In the Moses/Joshua transition several steps, stages, or discernible events can be ordered. These give insights into why the transition was successful and led to a great leader being raised up to follow a great leader. The following are some observations which suggest why the transition was successful.

1. There was deliberate and definite leadership selection. Moses chose Joshua. Joshua came from a leading family with leadership heritage (note the march order in Exodus -- his grandfather prominent).
2. Moses gave him ministry task with significant responsibility:
  - a. first -- select recruits and lead battle among the Amalekites who were harassing the flanks of the exodus march.
  - b. second -- spy out the land (probably one of the younger ones to be chosen).

Moses checked Joshua's a. faith, b. faithfulness, c. giftedness (charismatic ability to lead) with these increasing responsibilities.
3. Moses included Joshua in his own spiritual experiences with God. Joshua had firsthand access to Moses vital experiences with God. Moses took him into the holy of holies, frequently into the tabernacle into the presence of God, up on the mountain when he was in solitude alone with God. This was tandem training in spirituality using mentoring.
4. Moses recognized the complexity of the leadership situation toward the end of his life. He knew Joshua could not do it all. When transitioning him into leadership he saw that Joshua was a charismatic militaristic leader but was not the spiritual leader. He set Eleazar as the spiritual leader. He publicly did this -- bolstered Eleazar in the eyes of the people, recognized Joshua's strengths and weaknesses. Moses knew that any leader coming into his position would have trouble -- most likely could not fill his shoes; he would need help.

5. Public recognition. Moses recognized the importance of followers knowing whom he had appointed to be the next leader. No ambiguity. No scramble of leaders for that position after Moses' death. He settled it ahead of time and gave a public ceremony stipulating his backing of Joshua.
6. The new leader following an old leader must not look back and compare. One way of overcoming this tendency is to have a big challenge, a new task not done by the old leader. There was a big task to do. It would be his own contribution -- possess the land.
7. The new leader needed to know not only that Moses had appointed him as leader but that God had confirmed this appointment. Deut. 31:14-18 and Joshua 1 point out Joshua's experiences personally with God concerning the appointment.
8. Not only must there be personal assurance that God has the appointment but there must be public recognition of this. God gives this in Joshua 3 (note Joshua 3:7, "What I do today will make all the people of Israel begin to honor you as a great man, and they will realize that I am with you as I was with Moses." See also Joshua 4:14, "What the Lord did that day made the people of Israel consider Joshua a great man"). They honored him all his life, just as they had honored Moses.
9. A leader moving into full responsibility needs an initial success that can bolster spiritual authority and demonstrate that the leader can get vision from God in his/her own right. Joshua's experience with the Captain of the Lord's Army was a pivotal point that did this. It gave him vision -- tactical plan with strategic implications. Its success came early on and stimulated followers. With it there was assurance that brought closure to the whole transition experience.
10. A final thing that ensured a successful transition was the early failure -- Ai. Leaders must know they are not infallible. They must trust God in their leadership. An early failure after initial success was a major deterrent to pride, showed the moral implications of Godly leadership, and the notion that leaders must always move followers along toward God's purposes for them in God's way.

This model has peculiar dynamics associated with it which may preclude its application in other situations. There was a long period of overlap due to the disciplining of the people in the wilderness. Joshua essentially led the next generation -- not the one in which he and Caleb were members. There was a mighty expectation of a new task that challenged. He was from within (a home grown leader, from leadership heritage) and had proved himself in many ways before the followers. He was a charismatic/military leader with a good spiritual track record of sensing and obeying God. Certain of the underlying ideas of these observations will probably be applicable even if the overall dynamics are not identical.

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