Position Paper

Value Driven Leadership—Explicit in Afterglow

By

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Abstract

From time to time, I collect all the material I have amassed on a topic and do a position paper, that is, a paper summarizing what I know about the subject. That is what I have done about values in this paper.

Leaders who can identify explicitly their values have advantages over those who simply operate implicitly with their values. To identify such values and explicitly writing them allows for several advantages:

1. The leader can have an increased effectiveness and consistency in his/her use of them by proactively applying them.
2. The leader can adapt or change or discard those, which are not so good—as long as they are implicit, this cannot be done.
3. The leader can better teach these values to others.
4. The leader can pass on the values to selected leaders who will carry them on as part of his/her heritage.

It is items 3, 4 that are very important to leaders in the ENDGAME ministry—that is, the twilight of their ministry, also called AFTERGLOW ministry. It is this passing on of values that is important to AFTERGLOW ministry, for one of the major features of AFTERGLOW ministry is the passing on of values in order to help *consolidate* a legacy.

So then this paper captures what I have learned about writing leadership values. Its purpose is to help leaders learn to write value statements. It uses the concept of a *learning set* to help leaders learn how to write values. First, the concept of an implicit leadership value is defined. Then the notion of an explicit leadership value is tackled. That is, the reducing of an implicit leadership value to an explicit written statement.

Then comes the section of the paper from which the title for the paper is drawn. Two notions of end game ministry are defined—AFTERGLOW ministry and CONSOLIDATION. It is this section that identifies two important features of AFTERGLOW ministry (the very heart of CONSOLIDATION):

1 Modeling;
2. Sharing of Values.

This paper is focusing on *Sharing of Values*.[1] ENDGAMERS are encouraged to know and pass on their values as one of the means of CONSOLIDATING their ministries.

Finally, the Appendices carry the learning set concept. Numerous statements of explicit leadership values are given. From a read through of all of these values, one intuitively grasps how to write other leadership values pertinent to their own lives and ministry. Three leadership articles are also appended to the paper to further nail down leadership values.

Four challenges conclude the paper. It is the 4th that is the bottom-line of the paper. It is the special exhortation to ENDGAMERS.

Suggestion 4. Prioritize the top ten or so values you have and when you are moving into any AFTERGLOW ministry activity, make sure you pass on at least some of these top ten.

Leaders in AFTERGLOW must pass on values to insure longevity of legacy.

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[1] Another position paper hopefully will be done describing features of ENDGAME modeling.

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What to Look For

This is a major paper dealing with leadership Values. You will need to understand the basic definitions for:

• Leadership Value;
• Explicit Leadership Value.

You will also need to write explicit leadership value statements using the three basic modal verbs (should, ought, must).

The appendices contain many explicit leadership value statements. Ransacking them will help you both understand the basic format for leadership statements (I + modal verb + conviction statement of some leadership insight that you value) and will help you understand the use of the 3 modal verbs. In addition to actually identifying some values that are your own you will be able to intuitively grasp how to make explicit leadership values that are unique and fit your own ministry.

As you read the supportive articles given after the Appendices you will be introduced to five philosophical leadership models that Jesus introduced in his ministry:

1. Two gift-driven models: The Harvest Model and The Shepherd Model;
2. Two value-driven models: The Servant Model and the Steward Model;
3. One model that contains elements of gift-driven and value-driven: The Intercession Model.

You will be able to identify which of the gift-driven models is your own—and hence identify values you already have implicitly and can now state explicitly. And you will be introduced to the values of the value-driven models, which you will already have or will need to acquire.

Exercises

1. Identify which Giftedness-Driven Leadership model is yours and then note the values for that model and identify which are yours.

2. Ransack all the Values illustrated in the Appendices. Identify which of them might be values you hold.

3. Prioritize your top ten leadership values, with a view toward teaching or modeling them when you do AFTERGLOW activities.

Value Driven Leadership—Explicit in Afterglow

Introduction

A leader's ministry is said to be <u>value driven</u> if that leader consciously attempts to identify, make explicit and explain leadership values that under gird his/her ministry and deliberately operates his/her ministry based on these values. In Afterglow ministry, values are crucial, since a person in Afterglow ministry will want to pass on legacy in a way that can be on-going and effective. One of the best ways to do that is to pass on values to leaders. The legacy lives on in the leaders who will carry on those values. Methods will come and go but principles of truth in the form of values can impact and will be much more long-term than methodology. In this article I will define a <u>leadership value</u> and an <u>explicit leadership value</u>. I will show the format for writing explicit leadership values. I will suggest that all Afterglow ministry activities have two interweaving strands, that is, two major controlling foci —sharing values and modeling. Because I have not yet been able to analyze specifically how one arrives at values, I will give lots of examples of them (see the Appendices). At this point my getting values is largely an intuitive leap (along with some disciplined analytical abilities I have). An exposure to lots of explicit ministry leadership values is a start toward helping a leader identify his/her own values. I close by suggesting that leaders in AFTERGLOW must pass on values to insure longevity of legacy (an explicit leadership value of mine).

I. TWO BASIC LEADERSHIP DEFINITIONS

Different authors use the concept of values differently. Let me define how I am using value.

DEFINITION

A <u>leadership value</u> is an underlying assumption, which affects how a leader perceives leadership and practices it.

The leadership value, when identified and written out, moves to the status of an explicit leadership value.

DEFINITION

An <u>explicit</u> <u>leadership value</u> is a statement of commitment by a leader to some insight concerning his/her leadership/ministry which is written in the format of a first person commitment to the statement[2] and uses one of three emphatic modal verbs to endorse the commitment: should, ought, must in that emphatic order.

<u>Format—3 Possibilities</u>[3]

I should … plus the commitment statement (Possible value for others).
I ought… plus the commitment statement. (Strong guideline others must consider.)
I must… plus the commitment statement. (Will apply to most leaders; nearing an absolute.)

Here are some *six explicit leadership value* examples from my personal Spiritual DNA list[4] along with a parenthetical (explanation/rationale, why I hold the value):

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[2] Occasionally, statements are written in third person format + modal verbs when applying the value to others or as a basic ministry insight with one of the 3 modal verbs. The appendices will have examples of these as well.

[3] See Chapter 5 on principles of truth in **Leadership Perspectives** where I describe in more detail the notion of a continuum moving from less certainty of an absolute on the left to much more certainty on the right (Suggestions, Guidelines, Absolutes). See the Certainty Continuum. My above value continuum is derived from that Certainty Continuum.

[4] See Supportive **Article**, *Passing On My Heritage*.

Value 1.   As a leader, I <u>must</u> seek intimacy with God in terms of beingness. (For I hold to the concept that ministry *flows out of being*).

Value 2.   As a leader I, <u>should</u> have a developmental mindset. (For God is a God who develops people).

Value 3.   As a leader I <u>must</u> continually be developing my grasp of God's word. (For God's word is His foundational revelation of Himself and His purposes).

Value 4.   Over a lifetime, I <u>must</u> walk in obedience to God. (For obedience is a major key to knowing God's will for my life).

Value 5.   Over a lifetime I <u>must</u> be a leader who is being transformed into the image of Christ by the power of The Holy Spirit. (For a major goal of the developing God is transformation of an individual toward Christ-likeness *fleshed-out* in terms of the leader's uniqueness).

Value 6.   A leader <u>ought</u> to minister with *gifted power*, for the essential ingredient of leadership is the powerful presence of the Holy Spirit in the life and ministry of the leader.

Here are some others examples randomly taken from a number of sources:

- Paul felt that openness and careful procedures <u>must</u> accompany handling of church finances and gifts.
- Paul believed that leadership <u>must</u> be trained in life-contexts.
- Ministry <u>must</u> be personal.
- Ministry flows out of being hence the development of the interiority spirituality component <u>must</u> be a priority.
- Spiritual authority <u>must</u> dominate a leader's power bases.
- Small group structures are necessary for believer's to learn about their spiritual gifts and hence <u>should</u> be structured into any church situation.
- One-on-one face-to-face ministry for mentoring purposes <u>should</u> characterize a ministry.
- Checks <u>should</u> be countersigned by more than just the senior leader in a church.

II. THE LEADERSHIP VALUE CONTINUUM—3 MODAL VERBS[5]

Should—lots of values but not necessarily applied to other leaders. Other leaders may or may not see these as important due to their uniqueness (otherwise gifted, perhaps).	*Ought*—fewer values but given as <u>strong</u> guidelines, which should be followed, or have strong reasons why they don't. Ignore them at possible risk to your ministry. These are less tied to uniqueness of giftedness.	*Must*—considerably fewer. These are almost absolutes. As a leader you may give account for these kinds of values. All leaders will need these regardless of uniqueness.

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[5] I am looking at the continuum from two perspectives: 1. When I am describing the continuum I am assuming that there is a list of explicit value statements that someone has derived and other leaders are looking at them for possible use themselves. 2. I am also describing the number and depth of usage a given individual leader may apply to his/her own list of explicit leadership values.

Should recognizes that the commitment is a personal desire but not emphatic for others. *Ought* indicates a stronger emphasis and that the commitment might equally apply to others. **Must** is the strongest emphasis. Must qualities the value as being more absolute than the other two qualifiers—should and ought. On a continuum the emphatic adjectives can be described as seen above in the diagram. The length of each segment indicates the quantity of values seen in the three categories. Obviously, *should values* are the most. *Ought values* are less in quantity than should but more than must values. *Must values* are the fewest but also are approaching more usage than the others. That is, leaders, due to their uniqueness of giftedness and shaping by God may or may not fit *should values*. They have a choice of applying *should* values. *Ought values* are pretty strong guidelines that many more leaders need to consider. *Must values* are those values, which apply to almost any leader.

Note there will be more values as you move toward the left. Fewer values as you move toward the right.

III. The Importance of Going from Leadership Values to Explicit Leadership Values

Most leaders operate with underlying implicit values. To identify such values and explicitly writing them allows for several advantages:

1. The leader can have an increased effectiveness and consistency in his/her use of them by proactively applying them.
2. The leader can adapt or change or discard those, which are not so good—as long as they are implicit, this cannot be done.
3. The leader *can better teach these values to others*.
4. The leader *can pass on the values to selected leaders* who will carry them on as part of his/her heritage.

It is this passing on of values that is important to AFTERGLOW ministry, for one of the major features of AFTERGLOW ministry is the passing on of values in order to help consolidate a legacy.

IV. THREE SOURCES OF MY RESEARCH

I have studied three basic sources for identifying values that can help leaders. These include Biblical examples, historical examples, and contemporary examples—including my own personal examples.

Biblical Examples

Jesus and Paul are the prime N.T. examples for explaining values underlying their ministry. See all the Gospels where Jesus is constantly explaining *why* he does *what* he does and *why he says what he says*.

I have especially studied the Sermon on the Mount for values underlying Jesus authoritative teaching. And I have done much study on Pauline leadership values. See especially 1,2 Co and Gal where Paul explains the motivational reasons (values) behind his leadership behavior. I have identified and constructed a list of all Pauline leadership values as seen in his epistles.

See the Appendix A for Jesus' values embedded in the 5 leadership models and some values of Jesus' teaching as implied in the Sermon on the Mount. I also include the supportive article on Jesus' 5 Leadership models.

I have done a lot of study on Paul's leadership. I list in Appendix B all of the Pauline leadership values I have drawn from a study of his epistles.

I also include a supportive leadership articles on Paul's leadership values—*Pauline Leadership Values*.

Historical Examples

In addition, I have studied several historical mentors to identify values. On my sabbatical year of study (1993/94), during which I produced, **Focused Lives**, I studied 10 different historical Christian leaders who finished well. I was studying them to identify how God focused their lives over their lifetime (strategic formation)[6]. In addition, to identifying the four main focal elements, I was able to identify many other important leadership insights. For most of them I was able to identify important leadership values. I include findings from three of them: A. J. Gordon; Sam Brengle; G. Campbell Morgan. I have included these values in Appendices C, D, and E.

Contemporary Examples

I will also include a number of my own values in regards to teaching, Bible Centered Leadership, and mentoring as well two other colleagues dealing with mentoring values: Jim Feiker and Frank Hankins.

Once a leader identifies explicit leadership values, they can easily be taught to others. The personal commitment leadership values can be applied more generally by removing the personal "I" in the commitment statement and replacing it with, "A Christian leader…" To make the statement even stronger (must force) you can add, "Effective Christian Leaders … in place of the "I." It is this application of leadership values to others that is at the heart of this article. AFTERGLOW ministry should be dominated by passing on values learned over a lifetime.

I have not given in this paper a step-by-step procedure for identifying one's leadership values. Instead I have used an approach that mathematicians used to teach folks to do "word problems" in Algebra. Math teachers will solve about five basic kinds of "word problems" in front of their students. They teach those five categories. Students recognize those five types and can solve any "word problem" fitting into that type. But they find out they can do more. Having learned the five types, they have also unknowingly picked up procedure for solving word problems in general. They, in an osmosis-like procedure, learned the underlying methodology for getting at any "word problems." Given a new kind of word problem they will attack it and usually solve it. So it is with your implicit leadership values, underlying assumptions under girding your ministry philosophy. If you are taught the basic format of an explicit statement of a leadership value and then given a large number of such statements (some of which fit you), you will be able to write down other explicit leadership statements.

V. PASSING LEADERSHIP VALUES TO OTHER LEADERS—AN AFTERGLOW "MUST"

This section is the heart of this position paper. For it gives the rationale for knowing leadership values. One of the important features of ENDGAME ministry is the instilling of leadership values in other leaders—one of the ways of building your legacy as a leader—realizing Moses' dream mentioned in Psalm 90:17,

> And let the beauty of the Lord our God be upon us. Yes, LORD, *establish our life work*.
>
> Psa 90:17

ENDGAME ministry is also called AFTERGLOW ministry. And one of its overarching philosophies is CONSOLIDATION. Let me introduce you to these two terms.

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[6] In leadership emergence theory, which studies how God shapes a leader over a lifetime, three formations are identified: 1. Spiritual formation—shaping of character, the inner person; 2. Ministerial formation—the shaping of a leader's ability to minister with his/her giftedness; 3. Strategic formation—the guiding of the leader to reach his/her potential and accomplish the destiny that God has for that leader.

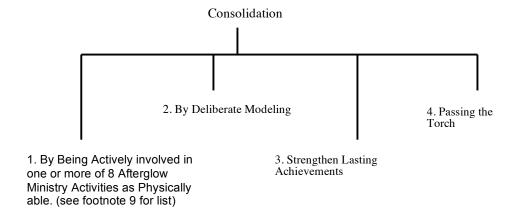**Afterglow Ministry**
Let me define for you AFTERGLOW ministry.

DEFINITION
Afterglow ministry refers to the latter stage ministry of a Christian worker who has retired from his/her full time Christian vocation, but is still doing effective ministry usually with those who recognize his/her spiritual authority and want to learn from the expertise represented by the years of ministry experience gained by this Christian worker.

In my study of effective leaders who have good Afterglow ministries, I saw that they *consolidated their lifetime effort during their Afterglow ministries*

Consolidation is the process of reinforcing a Christian leader's lifetime of ministry, in the end game, by finishing well with one or more of 4 categories of activities that count and building upon gains made during the lifetime of ministry.

Viewed diagrammatically, the four consolidation ministry categories looks like this.

Consolidation

2. By Deliberate Modeling

4. Passing the Torch

1. By Being Actively involved in one or more of 8 Afterglow Ministry Activities as Physically able. (see footnote 9 for list)

3. Strengthen Lasting Achievements

VI. WHERE TO GO FOR FURTHER EXPLANATION

Examples
Table 1, below, lists the Appendices containing explicit leadership values. By carefully going through these appendices, like the algebra student, you will likewise, by an osmosis-like procedure, learn to recognize and construct explicit leadership values.

Table 1. Examples of Explicit Leadership Values

Appendix	Title	Emphasis
A	Values in Jesus' Leadership Models/ Teaching Values from Sermon on the Mount	Gives values that were prominent in Jesus public teaching ministry and then values from the five philosophical leadership models seen in Jesus' ministry: from two gift-driven models and two value-driven models and one gift/value model.
B	Pauline Leadership Values	Gives Total List of 62 Pauline Values Derived from his Epistles. Since Paul is the exemplar of a leader in the sixth leadership era (Church Leadership Era) we must observe his ministry philosophy as seen in the underlying values—proliferated in his epistles.

C	Historical Model—Sam Brengle	Spiritual, Ministerial, Strategic values seen in Brengle's life and ministry—from **Focused Lives.**
D	Historical Model—A. J. Gordon	Ten Critical Values seen in A.J. Gordon's life and ministry—from **Focused Lives.**
E	Historical Model—G. Campbell Morgan	Drawn from his Biblical Based Teaching Ministry— from **Focused Lives.**
F	Bible Centered Leadership Model	These are values under girding my Bible Centered Leadership paradigm. Comes from **Having A Ministry That Lasts.**
G	Clinton Teaching Values	These are values drawn from my **Teaching Manual.**
H	Hankin's Latino Mentoring Values	These are values drawn from Hankin's Doctoral Dissertation on Mentoring—**Latin American Spontaneous Mentoring: Unleashing Mentoring Potential In Christian & Missionary Alliance Leaders In Three Andean Countries.**
I	Feiker's Mentoring Values	These values were educed from Jim Feiker's paper, *Mentor Pillars*.

In addition to the Appendices giving examples of explicit leadership values, I have also included three articles written for my leadership commentaries and/or for teaching about my personal leadership values. These give some further explanation about leadership values. They help expand your learning set about leadership values. Table 2 lists these Articles.

Table 2. Four Articles That Reinforce The Learning About Leadership Values

Article	Title	Emphasis
1	*Jesus—Five Philosophical Leadership Models: Servant, Steward, Harvest, Shepherd, Intercessor*	This eight-page article describes the 5 leadership models Jesus demonstrated in his ministry and gives the leadership values associated with each of the five.
2	*Pauline Leadership Values*	This four-page article summarizes 62 Pauline leadership values as illustrating Paul's "finishing-well characteristic"[7]— *Truth is lived out in their lives so that convictions and promises of God are seen to be real*.
3	*Passing On My Teaching Heritage*	This fifteen-page paper gives some of my spiritual values and some teaching values as well.
4	*Clinton On The Challenge of Becoming A Better Professor—4 Critical Values*	This 3 page article list four important values that I am developing in order to become a more effective teacher.

Conclusion

Let me conclude by giving four challenges in the form of suggestions. Two deal with Jesus' leadership models. The third has to do with all the rest of the examples given in the Appendices. The fourth has to do with simplification/application of your explicit leadership values to your AFTERGLOW ministry.

Suggestion 1. From Jesus' five models, Identify the giftedness model, which fits your gifts. Start with the values of that model and build upon them. Usually leaders will drift to one of two of Jesus leadership models due to giftedness—the Harvest Model or the Shepherd Model.[8] They will almost inherently use the values of that model. To this core of unchanging values, other values will be learned in the experience of ministry in given situations. And they will add on to this core.

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[7] See the **Article**, *Finishing Well—Six Characteristics*.
[8] See the **Article**, *Jesus—5 Leadership Models; Shepherd, Harvest, Steward, Servant, Intercessor*. Some also drift toward the Intercessor model, if gifted for it.

Suggestion 2. Start with the values of the two value-driven models of Jesus leadership models—the Servant Leader and the Steward Leader. Build on them. These two of Jesus' models are not gift-driven. They are value driven models. All Christian leaders must embrace these values and make them part of their core values. The Servant Leader values apparently do not exist naturally in any culture. Hence, it will take willful application of its values.

 Suggestion 3. Read through all the values in the appendix and identify if any of them are also values you hold. And modify them accordingly, so that they fit you. Change the emphatic adjectives or other wording to make them closer to your own unique value. This is at least a start at getting explicit leadership values.

Suggestion 4. Prioritize the top ten or so values you have and when you are moving into a specific AFTERGLOW ministry activity, make sure you deliberately do something in that ministry activity to pass on at least some of these top ten.

Remember, in AFTERGLOW ministry, you are always modeling. You might as well model important leadership values and pass them on to others. Here is one of my "must" values.

Leaders in AFTERGLOW must pass on values to insure longevity of legacy.

Whenever you are planning one of the 8 AFTERGLOW MINISTRIES,[9] think through your planning by asking this question, "Can I share one or more of my leadership values in this ministry activity?" Then, pass on those values to other leaders. Consolidate your ENDGAME ministry. I hope you will!!!

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[9] The 8 Afterglow ministries presented in my 70+ Seminar include: 3 Ministry Activities Relating to People (1. Correspondence, 2. Mentoring, 3. Financial Support); 2 Organizational Ministry Activities (4. Boards, 5. Form on-going institutions or trusts); 3 Special Ministry Activities (6. Public Rhetorician ministry, 7. Writing, 8. Intercession)

Appendix A (1) . Values Seen in Jesus' 5 Leadership Models

Servant Model—Basic Values
1. Leadership must be exercised primarily as service first of all to God and secondarily as service to God's people.
2. Service should require sacrifice on the leader's part.
3. Servant leadership ought to be dominated by an imitation modeling leadership style. That is, the dominant form of influence is modeling for the followers and setting expectancies for them to do the same.
4. A leader must avoid Abuse of authority, i.e., lording it over followers in order to demonstrate one's importance, cannot be compatible with servant leadership.
5. A leader must anticipate the Lord's return. A major motivational issue for leadership must be anticipation of the Lord's return.
6. One ought to minister as a duty expected because of giftedness. Hence, there is no expectancy or demand or coercion for remuneration—no demanding one's due.

The Stewardship Model—Basic Values
1. Ministry challenges, tasks, and assignments ultimately must be seen as from God.
2. God holds a leader accountable for leadership influence and for growth and conduct of followers. A leader must recognize this accountability.
3. Leaders must recognize an ultimate accounting of a leader to God in eternity for one's performance in leadership.
4. Leaders should recognize that they will receive rewards for faithfulness to their ministry in terms of abilities, skills, gifts and opportunities. This is one motivating factor for leading.
5. Leaders ought to build upon abilities, skills, and gifts to maximize potential and use for God.
6. Leaders should recognize that they will be uniquely gifted both as to gifts and the degree to which the gift can be used effectively.
7. Leaders should know that they will receive rewards for their productivity and for zealously using abilities, skills, gifts, and opportunities for God.
8. Leaders ought to know that they frequently must hold to higher standards than followers due to "the above reproach" and modeling impact they must have on followers.

Harvest Model—Basic Values
1. Harvest leaders must have a strong concern for those outside the kingdom and want to give them a choice to hear and enter the kingdom. (Great Commission Passages)
2. Harvest leaders should have a strong desire to motivate followers to take the kingdom message to others. (Lk 10:1-12)
3. Harvest leaders must have a strong concern for power in ministry—they know the value of power to gain a hearing for the gospel of the kingdom. (Mt 28:20, Mk 16:16,17, Lk 24:49, Ac 1:8)
4. Harvest leaders must be more concerned with the ultimate destiny of those outside the kingdom than the present state of those in the kingdom. (Mt 28:19 emphasis on outward not inward)
5. Harvest leaders should recognize that Kingdom expansion means will not always sift out the real from the unreal but know that ultimately there will be resolution. (Mt 13:24-30)
6. Harvest leaders by and large must exercise faith. They believe God will accomplish His expansion work and hence are not afraid of small beginnings. (Mt 13:31,32, Mk 4:30-32)
7. Harvest leaders should recognize the evangelistic mandate as taking priority over the cultural mandate since the cultural mandate will require large numbers before impact on a non-kingdom society can be made. (Mt 13:33-35, Lk 13:20-21)
8. Harvest leaders ought to value receptivity testing in order to discover movements of God. (Mk 4:26-29)

Shepherd Model—Basic Values
1. Shepherd leaders value personal kingdom growth in each follower. That is, they have a strong desire to see realization of kingdom truth in followers. They have a drive to see followers increasingly experiencing the rule of God in their lives. (Mt 28:20, Jn 21, Ac 20)
2. Shepherd leaders should have a strong empathy with followers. They seek to assess where they are and to help meet their needs so as to develop them toward their potential for the kingdom. (Mt 9:36,37)
3. Shepherd leaders value each follower as important to the whole body and want to keep them incorporated in the body. (Ac 20:28, Lk 15:1-7, Mt 18:12,13)
4. Shepherd leaders value a personal relationship with followers. (Jn 10:3, 4, 14)
5. Shepherd leaders ought to give personal guidance to followers by setting examples—particularly in the area of kingdom values. They value imitation modeling as an influence means with followers. (Jn 10:4)
6. Shepherd leaders must protect followers from deviant teaching by giving positive truth that will aid them in assessing counterfeit teaching. (Jn 10:5, 10, 12 Ac 20:28)
7. Shepherd leaders value followers experiencing abundant life in Christ. (Jn 10:10)
8. Shepherd leaders ought to be willing to sacrifice and know that personal desires, personal time, and personal financial security will frequently be overridden by needs of service in ministry. (Jn 10:11)
9. Shepherd leaders should be willing to persevere through persecution or hard times in order to better the condition of followers. (Jn 10:11)
10. Shepherd leaders must transparently expose weaknesses, strengths and their heart with followers. (Jn 10:14)
11. Shepherd leaders value unity in body and wider body. (Jn 10:16)
12. Shepherd leaders ought to willingly take responsibility for followers. (1Pe 5:2)
13. Financial gain ought to be secondary to performing ministry in the values of a Shepherd leader. (1Pe 5:2)

Intercessor Model—Basic Values
1.   A leader who is called to ministry must accept responsibility for prayer for that ministry.
2. A leader should show acceptance of responsibility for a ministry by interceding for that ministry and involving others to intercede.
3. A leader must seek God's leading in prayer, the divine initiative, as to how and what to pray for.
4. A leader should bathe major decision making in prayer.
5. A leader ought to encourage the development of emerging leaders by praying for them and telling them of prayer for them.
6. A leader should cultivate an attitude of prayer at all times and ought to break into prayer spontaneously.
7. Crises should drive a leader deeper into intercessory ministry.
8. Extended times alone in prayer should be used for intercession, for personal renewal and for revelation from God for guidance, breakthroughs in ministry, and for decision-making.

Appendix A (2). Some Leadership Values Seen in Jesus' Ministry—Examples from Sermon on the Mount

Leadership Insights flowing from Matthew 5-7 With Educed Authoritative Teaching Values

Matthew 5:1,2 Strategic Leadership Decision

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him and he taught them his manifesto.

The many will be reached by the few. He saw the needs of the many but instead of simply going out and tending to as many needs as he could—he selected and taught a few who would in turn help meet the needs of the many. Seeing the need, one must prioritize the strategy. Selection of those loyal to the king—precedes their training. Being is crucial and foundational to doing. The laws, the manifesto of the kingdoms is for its loyal subjects. A pilot project, a nucleus embodying values proving their worth, identification of key values/ a dominant value—the kingdom has to do with character—Happiness is declared by the king to depend not on doing, not on possessing, but on being. "**Character Creates Conditions Which Result In Happiness.**

Some Values Implied:
- A leader must select a small committed core of followers and develop them in order to reach many, many people.
- A leader must select a committed core in terms of their loyalty to be discipled by the leader.
- A leader must recognize that character, the beingness of an emerging leader, is more crucial than what that emerging leader can do.
- A leader instigating a movement should demonstrate its feasibility by a small pilot project.
- A leader must demonstrate and teach this important concept—Character creates conditions, which result in happiness.

Matthew 5:3-12 The Manifesto of the King

Character is crucial. **Inward attitude** is everything in determining how we will react to circumstances and whether or not we will not only survive but triumph**. The foundation of Jesus leadership selection and development starts with character.** It must be there for leadership to influence.

Some Values Implied:
- A leader must react to circumstances with a sovereign mindset.
- Emerging leaders must be selected based primarily on character.

Matthew 5:13-16 Influence/ Modeling

Two major levels of influence are exposed. Having declared that the supreme matter in His Kingdom is character, and having described that character, the King now shows that the purpose of this character is **in order to influence those who are outside the kingdom.** Though he is speaking to his own the multitudes are ever in his thoughts. The two major levels of influence deal **1) with the character of influence which is the influence of character**—that is, character counts because it exerts influence and 2) **modeling of life and truth**. Perspective on what life is about and how it is to be lived are needed by the multitudes. Two metaphors bring this out—salt and light.

A Value Implied:
- A leader must see modeling—especially living out truth—as an important means of influencing others.

Matthew 5:17-20 Future Perfect Thinking—Leadership at its hopeful Best

The intent of the law is **realization of righteousness everywhere**. We live in an imperfect world but we always live righteously modeling and teaching until the intent of God's revelation, a righteousness pervading like the oceans, covers this world. No person teaches the unimportance of law unless they are breaking it themselves. Whosoever shall break and teach others so... Note also the reverse whosoever shall do and teach will impact. **The underlying power of teachings is that of the doing which precedes it**.

A Value Implied:
- A leader should recognize the importance of doing what he/she teaches before teaching it. Such teaching will impact. (This is an underlying truth of using the Maturity Appeal leadership style.)

Matthew 5:21-48 Leadership Value
     Always go for the underlying principle and learn to apply it widely. Law is a guide to righteousness in the sense of being a text-book revealing its expression. Law is not, nor can it ever be, the dynamic of righteousness.

A Value Implied:
- A leader must go deep below surface teaching to identify the underlying principle that needs to be identified and hammered home.

Matthew 7:13-28
     Begin well (verses13,14); **continue well** (verses15-20); and **end well** (verses 21-23).

A Value Implied:
- A teacher must have a coordinated presentation if that leader wants to impact.

EIGHT Values (Guidelines) on Authoritative Teaching Flowing From Matthew 5-7

1. A teacher must recognize that authoritative teaching begins with a **major value**, which **becomes a burden**: *a teacher must communicate with authority*.
2. A teacher must recognize that an authoritative teacher is what he/she teaches. The underlying power of teaching is that of **the doing which precedes it**. See also Ezra 7:10.
3. A teacher should recognize that his/her own **character is foundational**. Such a teacher ministers out of being. When being and doing are consistent a teacher ministers with authority. This is true for the teacher as well as the student.
4. A teacher ought to recognize that authoritative teaching involves **warning** (few leaders move through the narrow way).
5. A teacher ought to know that authoritative teaching involves **revelation**. We must hear and see what God says.
6. An authoritative teacher should expose **challenging insights**.
7. Authoritative teaching must **apply truth and call for decisions**.
8. A good teacher should recognize that authoritative teaching utilizes a **triad** of elements (the Timothy formula): a. Public exposure of God's word, b. teaching of it, and c. exhortation or applying of it.

62 Pauline Leadership Values Seen in Some of His Epistles

The following leadership values were identified from my leadership commentaries based on those books indicated. I have not done Romans, Galatians, Ephesians, or Colossians so I do not include those books here. I have done the Titus Leadership commentary but have not yet identified leadership values in it. So it also is not included here. I have changed the format a bit. I do not write them as first person Pauline values but instead have gone ahead and rewritten them as applying to any leader (3rd person format).

Pauline Leadership Values Summarized—1 Corinthians

1. **Harmonious Use of Gifts**. Leaders must seek to have local church members use their gifts harmoniously. Gifts, operating harmoniously together, each contributing its function, should have as its purpose the edification of the church as a whole.
2. **Love, The Motivating Force Behind Use of Gifts**. A leader must recognize that the proper attitude behind exercising gifts ought to be that of love. This attitude is essentially more important than the exercise of the gifts or results coming from those gifts.
3. **Orderliness**. A leader ought to strive to have orderliness in public worship Orderliness in public worship, which is consistent with the way God does things, ought to be the norm for churches.
4. **Entrustment**. A leader ought to see his/her leaders as a responsibility entrusted by God. He/she is responsible for developing and engaging them in meaningful ministry.
5. **Leadership Styles**. Leaders should vary their leadership styles according to the situation, personal ability, and follower maturity.
6. **Service Vertical First and Horizontal Second**. Leadership must be exercised primarily as service first of all to God and secondarily as service to God's people.
7. **Middle Game Discipline**. Leaders who want to finish well must maintain disciplines during the stressful middle stages of leadership in order to continue well.
8. **Essential Disciplines**. Bible study and prayer are major disciplines that all leaders should maintain, especially during the plateauing years (40-60).

Pauline Leadership Values Summarized—2 Corinthians

9. **Divine Appointment**. Leaders ought to be sure that God appointed them to ministry situations.
10. **Training Methodology**. Leaders must be concerned about leadership selection and development.
11. **Personal Ministry**. Leaders should view personal relationships as an important part of ministry.
12. **Sovereign Mindset**. Leaders ought to see God's hand in their circumstances as part of His plan for developing them as leaders. See *sovereign mindset*, **Glossary**. See **Article**, *Sovereign Mindset*.
13. **Integrity and Openness**. Leaders should not be deceptive in their dealings with followers but should instead be open, honest, forthright, and frank with them. See **Article**, *Integrity—A Top Leadership Quality*.
14. **Ultimate accountability**. Leaders' actions must be restrained by the fact that they will ultimately give an account to God for their leadership actions. See **Articles**, *Day of Christ—Implications for Leaders; Motivating Factors for Ministry*.
15. **Spiritual Authority**. Its ends. Spiritual authority ought to be used to mature followers. See **Articles**, *Spiritual Authority Defined—Six Characteristics; Followership—Ten Commandments*.
16. **Loyalty Testing**. Leaders must know the level of followership loyalty in order to wisely exercise leadership influence. See **Article**, *Followership—Ten Commandments*.
17. **True Credentials** (competency and results). A leader should be able to point to results from ministry as a recommendation of God's authority in him/her.
18. **True Competence** (its ultimate source). A leader's ultimate confidence for ministry must not rest in his/her competence but in God the author of that competence.
19. **Transforming Ministry**. Followers who are increasingly being set free by the Holy Spirit and who are increasingly being transformed into Christ's image ought to be the hope and expectation of a Christian leader.

20.   **Prominence of Christ in Ministry**. A leader must not seek to bring attention to himself/herself through ministry but must seek to exalt Christ as Lord.
21.   **Servant Leadership**. A leader ought to see leadership as focused on serving followers in Jesus' behalf. See **Article**, *Jesus—Five Leadership Models*.
22.   **Death/Life Paradox**. The firstfruits of Jesus resurrection life ought to be experienced in the death producing circumstances of life and ought to serve as a hallmark of spiritual life for followers. In other words, Christianity ought to work in thick or thin.
23.   **Motivational Force**. Leaders should use obligation to Christ (in light of his death for believers) to motivate believers to service for Christ.
24.   **True Judgment Criterion**. Leaders should value people in terms of their relationship to God in Christ and not according to their outward success in the world (even in the religious world).
25.   **Unequally Yoked**. Christian leadership must not be dominated by relationships with unbelievers so that non-Christian values hold sway.
26.   **Financial Equality Principle**. Christian leadership must teach that Christian giving is a reciprocal balancing between needs and surplus.
27.   **Financial Integrity**. A Christian leader must handle finances with absolute integrity

Pauline Leadership Values Summarized—Philippians

28.   **Sovereign Mindset.** A leader must recognize God's sovereignty in deep processing.
29.   **Time Perspective, Development.** A leader should seek, in deep processing, to ask what the Lord is doing in it both in a personal way and in the ministry, with a view toward the whole of life, not just the specific time it is happening.
30.   **Transparency.** A leader in deep processing must be transparent and vulnerable enough to share with others in his/her community so as to garner support and prayer backing.
31.   **Modeling in Deep Processing.** A leader must be aware of the fact that his/her response to deep processing will be a model for those being influenced.
32.   **Deep Processing, Reevaluation.** A leader must, in deep processing, reevaluate life purpose and affirm it, modify it, or add to it, recognizing that God will often use deep processing to expand one's horizons as to life purpose.
33.   **Intentionality in Modeling.** A leader should proactively use modeling to influence followers.
34.   **Transparency—Negative & Positive Lessons.** A leader who models must be transparent and vulnerable to share God's working in the life both in the positive and negative shaping activities of life. It is God's working in the negative shaping activities of life that often has more impact than even the positive.
35.   **Relational Empowerment.** Effective leaders must view relational empowerment as both a means and a goal in ministry.
36.   **Multi-Style Leadership.** An effective leader must learn to vary his/her leadership style to fit the situation and people being influenced.
37.   **Primary Power Base.** An effective leader should view spiritual authority as a primary power base but recognize that other bases will be needed to influence.
38.   **Life Purpose Screening.** A leader should have a life purpose which serves as a guidance check for decisions about ministry and for doing ministry. Does what I am doing enhance my life purpose?
39.   **Union Life Modeling.** A leader ought to demonstrate union life for followers to see what a Christ-centered life looks like.

Pauline Leadership Values Summarized—1 Timothy

40.   **Life Long Mentoring.** A Christian leader ought to have several life long mentorees who he/she will help over a lifetime to reach their potential in leadership.
41.   **Developing of Giftedness.** A leader should recognize that Giftedness must be developed and should know the basics of development for all 19 spiritual gifts.
42.   **Selection Priority.** Leaders should recognize that giftedness must receive less stress in leadership selection and development than character building. Leadership selection must be based primarily on character.

43. **Avoid Hasty Judgments.** Leaders should avoid prejudging a problematic situation without careful investigation.
44. **One Discipline Purpose.** Leaders should be disciplined with a view toward recovery.
45. **Heresy Alertness.** Leaders must expect heresy both as to belief (orthodoxy) and practice (orthopraxy) to arise both from within the church and without it.
46. **Integrity Priority.** A leader must strive for integrity, as reflected in a pure conscience. That should be the goal of every leader for himself or herself personally (Ac 24:16).
47. **Money as Power Base.** Leaders ought to use Money as a strong power base, using it to do good for people.
48. **Spiritual Warfare.** Every leader ought to know about and be able to deal with spiritual warfare problems in the church. If not power gifted for spiritual warfare, then a leader ought to have links to such gifted people.

Pauline Leadership Values Summarized—2 Timothy

49. **Lifetime Perspective.** A leader should view present ministry as being seen in the perspective of a whole life of ministry and particularly the end of ministry—a good finish.
50. **Sense of Destiny**. A leader's sense of destiny ought to guide a leader toward a good finish.
51. **Return of Christ—Motivating Factors.** An anticipation of the Lord's return should be a major motivating factor for a leader to minister well and finish well.
52. **Final Accountability.** Recognition of giving a final accountability for one's leadership ought to be a strong motivating factor for a leader to minister well and finish well.
53. **Prayer Responsibility.** Leaders should be responsible for prayer for their ministries. A leader should pray personally for those in his or her ministry. A leader should seek God for specific prayers for those in his/her ministry. A leader should tell those in his/her ministry about those prayers and thus encourage them to believe also that God will answer those prayers.
54. **Selection and Development.** Leadership selection and development should be a responsibility of a leader.
55. **Handling of Word.** Emerging leaders should be taught how to handle correctly God's written word.
56. **Character Trait—Gentleness.** Gentleness ought to be a primary trait of a leader who wants to persuade (as opposed to one who wants to prove he/she is right).
57. **Intentionality in Modeling.** A leader should proactively use modeling to influence followers.
58. **Learning Posture.** A leader ought to have a strong learning posture all of life.

Pauline Leadership Values Summarized—Philemon

59. **Obligation-Persuasion Leadership Style.** Obligation-persuasion is a leadership style in harmony with spiritual authority and should be used with mature followers with whom a leader has a good relationship.
60. **Multi-Style Leadership Style.** An effective leader must learn to vary his/her leadership style to fit the situation and people being influenced.
61. **Spiritual Authority.** An effective leader should view spiritual authority as a primary power base but recognize that other bases will be needed to influence.
62. **God's Shaping Activity.** Sensitivity to God's shaping processes must be cultivated in a leader.

Leadership emergence theory view three kinds of formations in a life:

1. Spiritual formation deals dominantly with God's shaping activity with the inner life/character;
2. Ministerial formation deals dominantly with God's shaping activity with a leader's ability to minister effectively;
3. Strategic formation deals dominantly God's shaping activity guiding a leader toward an Eph 2:10 (focused) life.

Brengle's[10] values are categorized in terms of these 3 formations. Notice I have changed the format slightly but the three modal verbs (should, ought, must) are still present in statements.

BRENGLE: Spiritual Values
(those dealing more directly with leadership character):

1. Sensitivity to God in everyday life <u>ought</u> to be the natural outcome of one's following hard on God. This sensitivity can be broken by sin.

2. Obedience to anything God reveals <u>must</u> be the response if spiritual sensitivity is to be retained.

3. Using one's giftedness to help others <u>ought</u> to be the essential attitude of a leader (The Servant Leadership Model should dominate one's ministry.)

4. Ambition <u>must</u> be given over to God and if He pleases channeled for His glory. Particularly will this be tested in terms of financially attractive offers.

5. The Bible <u>must</u> be studied and used for personal enrichment on a daily basis if one expects to use it powerfully with others.

6. A leader <u>ought</u> to be that which he/she expects and demands of followers.

7. Consistency between inner values and daily life <u>must</u> be the expected norm of those walking in holiness.

8. A leader <u>should</u> expect to see God in everything and hence be shaped by God in them toward God's purposes.

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[10] Samuel Brengle was one of eight leaders studied in my focused lives research See chapter 4 in **Focused Lives**, which is available at my web site, BobbyClinton.com, resource page.

BRENGLE: Ministerial Values
(those dealing more directly with leadership skills or insights):

1.   Commitment in response to preaching <u>ought</u> to be cultivated and should be the expected norm.

2.   Services <u>ought</u> to be focused toward the commitment time with no detracting elements.

3.   A Christian leader who wishes to communicate with power <u>must</u> discipline himself/herself to learn basic communication skills and be submitted to the notion that effective communication takes work. Some standards <u>ought</u> to be:

   a. Use simple language
   b. The flow of communication should use persuasive logic.
   c. Read your Bible so as to put life in it and gain attention.
   d. Use spontaneous dramatic vignettes from time-to-time.
   e. Have forceful pictorial illustrations, which fit the points being taught.
   f. Maintain powerful eye contact with the audience.
   g. Don't be afraid to use your knowledge of human personality.
   h. Identify sympathetically with the audience.

4.   The Bible <u>ought</u> to be read publicly with clarity, proper enunciation, emphasis and **attention getting power**.

5.   In public ministry a communicator <u>must</u> be able to size up an audience, on the spot, and extemporaneously vary communication to fit the level of the audience.

6.   A leader <u>should</u> have victory over sin and can do so if willing to accept God's cleansing of it and empowerment over sin. Such a desire should lead one to an experience in which that empowerment for holiness is known and experienced.

7.   Altar calls or other form of definite commitment <u>should</u> be the central focus of a public meeting and should be used to allow definite advances in people's Christian experiences.

8.   A leader <u>should</u> expect effective ministry in even short assignments.

9.   A leader <u>should</u> give the best he/she has no matter what the size of the group being ministered to. The size of a group that is receiving ministry should not affect the quality of the ministry.

10.   A leader <u>must</u> discover the best way to bring about holiness like the use of an altar call or extended times (like a full day) for just that focused purpose.

11.   Writing <u>ought</u> to capture learning from life experience and be directed primarily to the common Christian.

12.   Even in short assignments a leader <u>ought</u> to concentrate first on upgrading quality of available leadership. This focus should be done in the midst of on-the-job training.

13.   A leader <u>ought</u> to by faith expect blessings even from past apparent fruitless ministry. God can work backwards as well as forward.

<u>**BRENGLE: Strategic Values**</u>
(those dealing with overall leadership guidance and achievement):

1. Submission to God through authority is necessary in an authoritarian organization. Faithfulness in assignments <u>ought</u> to be the essential attitude of a leader. Such an attitude will lead to more challenging assignments and eventually to a role for effective ministry.

2. A leader <u>should</u> recognize that God's guidance is clear guidance even when assignments, which teach humility, seem to be below one's status and apparent potential. When positively responded to, these assignments will be stepping stones for God's next appointments.

3. A leader <u>ought</u> to expect that God will use contacts and friendships made all throughout ministry to open doors and link to further resources and opportunities down road. Serve and relate to folks to help them. Later, God may use them to enhance your ministry. That is, a by-product of servant leadership will be expansion later on via important contacts that were served.

4. A leader <u>ought</u> to regard those who differ from himself/herself in doctrine or ministry emphases with as charitable an attitude as possible without compromising one's own core beliefs and values.

5. Honor, reward, status <u>ought</u> to be the by-products of servant leadership not the goals of life.

6. A leader <u>should</u> be aware of the potential dangers in a given type of ministry (like plateauing in itinerant ministries) and should take deliberate steps to offset these dangers.

Appendix D. 10 Critical Leadership Values for A.J. Gordon[11]

Value	Name	Explanation
1	Ultimate Motivation	A Christian leader <u>must</u> first of all please Jesus Christ in his/her ministry and recognize that Jesus is present in all ministry.
2	Forward Looking	A Christian leader <u>must</u> expectantly await the Lord's return with a conviction that affects personal conduct and evaluation of ministry.
3	Effective Outreach	A primary reason for local church existence is reconciling lost people to God through Jesus Christ. Therefore, evangelism in all its various forms <u>must</u> be a vital priority and people must be released into evangelistic ministries. Evangelism is caught from models.
4	Missions	The Evangelistic Mandate to reach the world applies to local churches—they <u>must</u> be a vital part in that program in whatever way possible. God blesses churches that participate in world mission.
5	Training	Where needs are great, as pioneer missionary fields, training <u>should</u> be designed as practical as possible and to impart character, give basic Bible habits and foundational understanding, stress the task, and release people to these tasks in as short a time as possible. Lay people so trained can impact the world for Christ. Women, who are gifted by God, as well as men, so gifted, <u>should</u> be released and sponsored into leadership roles for accomplishing the great task of the evangelistic mandate at home and abroad.[12]
6	Spiritual Formation	A Christian leader <u>must</u> guard his/her personal relationship with God. Inner life growth should be a constant expectancy. Many resources are available including historical models, contemporary models and accountability relationships with fellow leaders.
7	Social Gospel	The Gospel affects all of life. A leader must from time-to-time take risks to apply the Gospel to societies' problems, even if standing on that conviction brings legal ramifications.
8	Faith Challenge	A leader who wants to be used of God to maximum potential <u>must</u> be sensitive to God's voice in problems and opportunities and learn to trust God, taking the risks necessary to make that trust vital and real, and see God work. Such trust will bring expansion and development to that leader.
9	Jewish Concern	A church must be concerned for the salvation of the Jews and for God's working out His purposes for the Jews in history. Such a church will be blessed of God.
10	Success and Problems	Success always brings with it problems. Part of the success involves responsibly dealing with the problems. Leaders must be conditioned to see this as normal. That's part of being a leader.

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[11] A. J. Gordon was one of eight leaders studied in my focused lives research See chapter 3 in **Focused Lives**, which is available at my web site, BobbyClinton.com, resource page.

[12] Gordon's Biblical beliefs on women in leadership were way ahead of his times and even challenge us.

Appendix E. Morgan's Under Girding Values/Concepts Concerning the Bible—Its Study and Use

Below are given Morgan's[13] Value statements concerning the Bible and its use in ministry.

1. A Christian leader <u>should</u> hold this conviction: Whenever the Bible is approached with a relatively unprejudiced mind, for or against, it will convincingly persuade the person of its truth, of its own accord.

2. Every person desiring to study the Bible <u>must</u> study it persistently and continuously, patiently expecting answers over a long haul.

3. A person studying the Bible <u>ought</u> to do so with a system, which moves from general to particular, from extensive to intensive.

4. A student who learns from the Bible <u>must</u> willingly decide for and obey its moral claims or lose sensitivity to its further teachings.

5. A Bible student <u>should</u> begin the study of the Bible by first concentrating on gaining an accurate knowledge of each of the books making up the Bible.

6. A Christian leader <u>should</u> test any systematic theology by the Bible rather than vice versa.

7. Each book in the Bible to be studied <u>should</u> first be read repeatedly without the reference to divisions of chapters and verses but with attention to flow of story until there is a conscious impression of its content and general flow of movement.

8. The Bible student <u>should</u> then identify the major structure of the book by condensing its flow into several major parts each with a suggestive label. This process can be repeated down to the smallest structural unit, the paragraph.

9. The Bible as a whole <u>must</u> be taught clearly in light of its God intended purposes.

10. Each Bible book, as a whole, <u>should</u> be taught clearly in light of its God intended purposes in the Bible as a whole.

11. A Christian teacher <u>should</u> seek to be as clear as the Bible is clear, nothing less, nothing more, nothing else.

12. A Christian leader, in public ministry, <u>should</u> build on what is certain so as to increase the faith of followers. Don't take your doubts into the pulpit.

13. A Christian leader <u>must</u> be prepared to spend much time and to work at the study and teaching of the English Bible.

14. A leader must personally use the truth he/she teaches. For spiritual authority and power in teaching flow from a life which has used the truth it has studied and taught.

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[13] G. Campbell Morgan was one of eight leaders studied in my focused lives research See chapter 5 in **Focused Lives**, which is available at my web site, BobbyClinton.com, resource page.

Appendix F. Values from Clinton's Bible Centered Leadership Paradigm

Today leadership theory stresses the importance of values in leadership. There is a strong undertow in leadership literature concerning values—both secular and Christian leaders agree on the importance of values to leadership. My *Life Long Bible Mastery Paradigm*, though discovered experientially and pragmatically over 32 years, nevertheless has some foundational values underlying it. Let me describe six of them for you. This material is taken from my signature work on Bible Centered Leadership, **Having a Ministry That Lasts—By Becoming a Bible Centered Leader.**

Observation 1.   *It is an individualized paradigm. The paradigm demands fit with uniqueness.*

Value 1 :   A leader ought to be free to be himself/herself and not have to live up to someone else's standards—especially with regards to study and use of the Bible in ministry. God has uniquely created you and will develop you along lines that flow out of who you are and what He has created you for.

Comment: Ministry flows out of being. Being includes character, personality, giftedness, destiny, and values gained through experience. Giftedness is crucial to one's life long Bible mastery. The levels of Word gifting should free up a leader to pursue Bible Mastery in terms of a range of Bible books and other core selections so as to master what fits that person. Most people who challenge others to master the Bible are foundational word gifted people. They expect and want others to master the Bible just as they do. My paradigm recognizes differences in gifting and implications for Bible mastery. It recognizes differences in God's shaping activities in lives and the fact that different books have been used in different leader's lives to shape them and their ministry. It recognizes differences in ability to retain scripture (familiarity component). It recognizes differences in needs in lives as they face ministry challenges (situational component).

Observation 2.   *My Paradigm Builds on Strength but takes into account weaknesses.*

Value 2 :   A leader ought to primarily build on his/her strengths and secondarily improve weaknesses.

Comment: People will generally have a number of weak areas in the Bible. The tests in Appendix B will show quickly enough that this is true. Now the average approach, if you were to ask someone to take the test and propose a five year plan will be to try to improve on the weak areas. And while this is a good thing. The better thing is to identify the strengths and build on them. The obligatory, master your core book component, takes this into account. The optional familiarity reading takes into account the weaknesses.

Observation 3. *The Paradigm is doable.*

My experience with Goodwin's Expectancy Principle (An emerging leader tends to live up to the expectations of a leader he/she respects) has led me to be extremely careful with my expectations of others. Too high expectations can kill the spirit. Too low can turn them off due to no challenge.

Value 3 :   A leader should have goals which challenge yet are reachable.

Comment: This paradigm challenges one to grow. It stimulates reachable goals. When a leader is challenged by goals that are unattainable he or she will attempt and fail and give up. And that leader may well be effectively inoculated to try some other like thing. On the other hand if the goal has real challenges and yet is achievable it will reaffirm and continue to impact and guide the leader. The levels of mastery and the fact of a range of Bible books and core selections make the paradigm doable. I was challenged to master the whole Bible. And I have

made great progress on it over my 32 years of studying the Bible. But I have also recognized that I really use about 15 books with great power. Really I am only using familiarity with the other books. Most people will be overwhelmed by the challenge to master the whole Bible. They will not even get started. On the other hand, most people will be challenged to do the *Life Long Bible Mastery Paradigm* and will see relative success all along as they continue mastery.

Observation 4.   *It uses a Building concept—a base plus advance concept—conserving what you* have done *in the past and adding to it.*

Value 4 :   A leader should build on past studies and advance them at each new opportunity.

Comment: You will never arrive at mastery but are always advancing and expanding your base for any core item. There is planned reworking of your core items over a lifetime with movement toward mastery always happening. Conserving what you have done in the past and adding to it and reusing it with more impact will continue to encourage you to be always building. This is a self-perpetuating concept.

Observation 5.   *It is focused on using the Bible with impact, that is, impact communication.*

Value 5 :   A leader ought to master his/her core books and selections always with a view to using these studies for impact communication.

Comment :   The emphasis on the paradigm is studying core books and other core selections, not just to learn them, but for maximum impact on others in your ministry. You are identifying how these core books and core selections can be used with those you influence. The communication designs will uniquely fit the leader. But they will always be designed to impact the hearers. See the notion of Communication Event (stump speeches) and Slot/Filler Approach to organizing impact communication. See also the step in my approach to studying a core book which identifies the impact ideas in a core book.

Observation 6.   *It is a reproducible paradigm* .

Value 6:   A leader, especially those concerned with developing others, should be able to pass on skills, knowledge, and models to others who can use them with the same effectiveness.

Comment: What you are doing in mastering the Bible in your own life will be reusable with others as you coach them how. You can pass on intact whole Core Bible books analyzed and studied for impact communication, intact as a base for others to build on who have that same core book. Or you can profit from others who are doing the same Core Books and give you information to add on to your base.

Appendix G. Clinton's Teaching Values

Value	Label	Statement
1.	Affective Impact (Luke 24:32)	A leader ought to teach so as to touch the affect of the hearers/ learners.
2.	Expectation of Bible Impact (Hebrews 4:12)	A leader ought to teach Biblical portions, believing and expecting, that the Holy Spirit will empower and impact the truth to the lives of hearers/ learners so as to change them with heart need discernment. A leader must count on an authority in ministry with the Bible, which is beyond the human endeavor.
3.	God's Representative (1 Peter 4:11)	A leader who is publicly communicating God's truth should do so counting on the fact that he/she is an authoritative representative of God.
4.	Good Teachers (exercise on sharing about teachers who influenced us)	A leader ought to strive to be a good teacher. Each of us has been deeply impacted by good teachers. We ought to feel an obligation to pay back those good teachers by being good teachers ourselves and impacting others in like manner.
5.	Accountability	A teacher ought to hold students/learners to high standards and expectations and should have accountability built in to insure that they reach them.
6.	Authority	A teacher ought to teach authoritatively. Lessons on teaching with authority can be seen in Matthew 5-7 and include the following. Guidelines on Autoritative Teaching Flowing From Matthew 5-7 1. Authoritative teaching begins with a major value, which becomes a burden: a teacher must communicate with authority. 2. An authoritative teacher is what he/she teaches. The underlying power of teaching is that of the doing which precedes it. 3. An authoritative teacher recognizes that character is foundational. Such a teacher ministers out of being. When being and doing are consistent a teacher ministers with authority. 4. Authoritative teaching involves warning (few leaders move through the narrow way). 5. Authoritative teaching involves revelation. We must hear and see what God says. 6. Authoritative teaching will expose challenging insights. 7. Authoritative teaching will apply truth and call for decisions. 8. Authoritative teaching utilizes a triad of elements (the Timothy formula): 1. Public exposure of God's word, teaching of it, and exhortation or applying of it.
7.	Discipline	A teacher must develop the discipline necessary (pay the price; begin on-going deliberate study habits including a long term approach to mastering Biblical input) in order to be developing into an authoritative teacher.

8.	Overall Perspective	A teacher ought to have an overall grasp of the entire presentation of material (whether a single presentation with multiple parts or a series of teachings) before beginning any individual piece of it.
		Explanation: As an ideal rule, always know what you teach from front to back before you start to teach it. Sometimes you will have to teach something as you go, but this is not ideal. If you know the whole thing you wish to teach you can do time management with a slots and filler approach cutting and supplying to meet the needs of the time and situation.
9.	Giftedness Development	A leader who wants to be an impactful teacher must have a personal developmental mindset—particularly with reference to his/her giftedness set.
10.	Gregory's Laws of Teaching	A teacher ought to operate pedagogically from Gregory's teaching laws as a framework without having to think about them.
11.	Andragogical	A teacher ought to operate andragogically when teaching adult learners.
		Explanation: See Knowles. See also Appendix in **Connecting** for summary of 4 major andragogical guidelines (pages 231,232).
12.	Adapted Systems Model	All instruction, whether a single presentation or a series of teachings should be evaluated and designed in terms of the adapted systems 4 components as a framework informing analysis or design.
13.	Two-Track Model	All instruction, whether a single presentation or a series of teachings should be evaluated and designed with Holland's two track model as a framework informing the analysis or design.
14.	All Learning Taxonomies	All instruction, whether a single presentation or a series of teachings should be evaluated and designed with all four learning taxonomies in mind: cognitive, conative, affective, experiential. For a series, all taxonomies should have activities that focus on them. For shorter series or teaching one or more of the taxonomies may be in focus with little or no emphasis on the others.
15.	Worship, Input, Ministry Triad	The worship, input, and ministry triad should be used as a framework when analyzing or designing a series of teaching. Each should be focused on during a series.
16.	Value of Series	Whenever possible a teacher ought to design teaching to be done in a series that has closure. Usually shorter series are more effective than longer ones.
17.	Stump Speech	As one technique in a discipline, a teacher ought to design a single presentation using a slot/ filler technique and for communication at multiple levels.
18.	Mentor As You Teach	A teacher should be training an upcoming teacher whenever possible by mentoring which involves modeling, coaching, teaching, and sponsoring. This is a most powerful technique for training an upcoming teacher and for clarifying and forming the understanding of a teacher into his/her own deliberate and explicit ideas about teaching.

The following appendix is drawn from Hankin's Doctoral Dissertation on Mentoring—**Latin American Spontaneous Mentoring: Unleashing Mentoring Potential In Christian & Missionary Alliance Leaders In Three Andean Countries.**

Appendix H
Twenty-Five Mentoring Guidelines
Synthesized from Chapters 1-6

The following Appendix pulls together and synthesizes the major principles and values from chapters 1 through 6. These guidelines serve as the basis for chapters 7 and 8. Some new principles and values emerged in the development of these last two chapters. The 21 Guidelines are the mentor values. Not all are written in explicit value statement format but they could easily be transcribed into value language by simply adding the proper modal verb.

Explanations: *Guidelines*, *principles* or *values* refer to controlling principles that guide the strategy process and the development of a contextualized mentoring road map. *Supportive principles* refer to values or principles that are sub-points of the guidelines. *Parallel applications* refer to broader applications of indigenous mentoring or evaluative/corrective responses to the indigenous mentoring. *Key assumptions* are embraced by leaders or the author of this paper, but need to be evaluated for their merit.

Guidelines from the Region

1st Guideline: Spontaneous mentoring must be allowed to set the tone for mentoring in the region.

Mentoring is the spontaneous expression of a Latino leader's personableness and ability to provide meet the immediate needs of a mentoree. Spontaneity expresses something of the Latino personality and leadership styles and governs most mentoring relationships. *Spontaneous mentoring* describes the Latino approach to mentoring which is personable, creative (improvised), unplanned (ad hoc and off-the-cuff), pragmatic, sensible, and appropriate for the immediate need of the mentoree, but shorter-term (on-the-run).[14]

Supportive Value 1a: Mentoring should be personable and respond to the needs of the individual.

Supportive principle 1b: Mentoring tends to be low intentionality and shorter-span.
► Most mentoring is passive to sporadic with rare forays into intentional mentoring.
► Mentors are not prone to seek out mentorees; on the contrary mentorees must seek out mentors.

Supportive Assumption 1c: Most mentoring should be unplanned and informal.
       Parallel application (1): Mentoring empowerment is truncated in cases where greater empowerment may come from more deliberate mentoring.
       Parallel application (2): Mentoring gaps are evident in stories from leaders.
       Parallel application (3): Pastors are discovering that making mentoring more intentional increases empowerment.
       Parallel application (4): Weakness in intentionality and shorter-span orientation may be the cause of the less prominent role of discipler-mentors found in the interviews.

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[14] I am indebted to Ortiz, **The Hispanic Challenge**, 165 for the terms "pragmatic, sensible and appropriate for the immediate need. The term spontaneous brings in the Latino proclivity towards relationships and creatively responding to people.

Parallel application (5): The less prominent role of spiritual directors found in the interviews may reflect an overemphasis on informality. The role of spiritual directors tends to be highly intensive and intentional.

Supportive principle 1d: More highly structured mentoring is quite rare.

Supportive Assumption #5e: Putting a name or role definition on some spontaneous mentoring may not be necessary.

      Parallel application (1): It may be best to go with Clinton and Stanley's terminology of "mentoring functions" rather than "mentoring types."
      Parallel application (2): Some of the 9 mentoring roles should be preserved intact (e.g., spiritual director), while others would be functional equivalents under the five embedded Andean images of mentoring.
      Parallel application (3): Some of the 9 mentoring types are quite prominent in Latino mentoring: sponsor, counselors, coaches, and models.

Supportive Principle 1f: Mentoring involves a sensible, sensitive, pragmatic attempt to meet the immediate felt needs of a person. This strength shows up in coaching emerging leaders.

      Parallel application (1): This may reflect a Latino penchant for resolving the most pressing crisis (putting out fires), but will not get down to the deeper and longer-term issues in a mentoree's life (preventing fires).

Supportive Andean assumption 1g: Most mentoring should be short-span. There should be good reasons for prolonging mentoring.

      Parallel application: Shorter-span mentoring may reflect an inadequate developmental paradigm.

2nd Guideline: Embedded mentoring models and Scripture should shape mentoring theory.

Supportive guideline 2a: These are part of the mentoring idiom that Andean leaders will accept and own. Embedded mentoring models are the beginning point for mentoring theory.

      Parallel application (1): It may be best to go with Clinton and Stanley's
      terminology of "mentoring functions" rather than "mentoring types."
      Parallel application (2): Some of the 9 mentoring roles should be preserved intact (e.g., spiritual director), while others would be functional equivalents under the five embedded Andean images of mentoring.

Supportive principle 2b from system of godparents: People need a positive matrix with altruistically-motivated persons who help them with their development. The image best fits for the sponsoring of a potential leader or an emerging leader, but even a mid-career leader.

► The original image of mentoring in Homer finds an echo in Latin America's system of godparents.
► Godchildren may have more than one kind of godparents.
      Parallel application: Leaders need more than one kind of mentor.
► Godparents help godchildren in major life transition times.
      Parallel application: Leaders need mentors in major life and ministry transitions.
► Godparents help godchildren in crisis points.
► Godparenting relationships may be characterized by great openness and intimacy.
      Parallel application: Mentoring is built on trusting relationships.
► Altruism is inherent in godparenting.
      Parallel application: Mentors must be characterized by servant leadership.
► Godparenting is a sponsoring (protection, backing,   encouraging) function.
      Parallel application: Emerging leaders need sponsors who back them, encourage them and protect them as they launch out in ministry.
► The godparent system looks for empowerment and enrichment beyond bloodlines in the extended family.

Parallel application: Mentoring that occurs within the extended family network is inadequate. It must be complemented by altruistic outsiders provided by the body of Christ. These altruistic outsiders should find an acceptance within the family network.

Supportive principle 2c from Quichua life: People learn life and trade skills through informal, trusting relationships. This image fits best for potential and emerging leaders.
► Skills are learned in a relationship via observing, hands on involvement and supervision.
Parallel application (1): Informal coaching uses observation, co-ministry and supervision.
Parallel application (2): Mentoring is not complete until the mentoree is able to carry on his/her own.
► Mentors are people who know something or how to do something and are willing to help another learn.
Parallel application (1): Emerging leaders need more experienced upward mentors.
Parallel application (2): Mentorees must have a learning posture.
► The mentoring is longer-span but very informal and spontaneous.

Supportive principle 2d from urban professions: People find their purpose and needed development via encouraging persons both in their field and outside of it.
► Mentoring helps another person to triumph in their vocation.
Parallel application: Mentors come alongside mentorees or encourage them to reach their full potential.
► Emerging professionals need inspiring models along the way in their vocational development.
Parallel application: Modeling is the base of all mentoring.
► Emerging and developing professionals need sponsors to open doors of opportunity.
Parallel application: Sponsors ease the stress of ministry development and open developmental doors for mentorees.
► Emerging professionals need others to teach them certain skills along the way.
Parallel application: Emerging and mid-career leaders need others who know how to   teach skills and values on-the-job.

Supportive principle 2e from tutorial relationships: Mentoring is a life on life, longer-span relationship that balances empowerment with spiritual formation.
► Some mentoring (tutoring) goes beyond shallow definitions of "mentoring" as mentorees are brought into the life and home of a tutor.
Parallel application: Strict mentoring definitions break down and are delightfully blurred in a life on life mentoring relationship.
► Mentoring combines both spiritual formation and ministerial skill development in the context of being taken into a family.
Parallel application: Good ministry tutors combine the skills of discipler, spiritual director, sponsor, coach, and model all in the context of being taken into a family.
► Emerging leaders find holistic development in context of family.

Supportive principle 2f: The tutoring model offers a balance of supervised direction within a sense of equality.
► Hierarchical impositions break down some in the context of the tutoring (Deiros).
Parallel application: Mentors must learn to not only take the lead but come alongside mentorees.
► Tutoring marks a pupil for life.
► The tutoring model offers formation that the institutional model cannot.
Parallel application: A return to the tutoring model is a corrective to the process of degeneration inherent in institutions.

Supportive principle 2g from team venue: Teams provide a learning matrix for the development of leaders.
► Most mentoring on teams is spontaneous, but at times it is deliberate (Mangham).
Parallel application (1): Some mentoring may be more effective if it is not brought to a higher level of awareness.

Parallel application (2): Some mentoring must move to a higher level of awareness, that is, to a more deliberate level to insure maximum empowerment.
▶ Mentoring on a team may be lateral, upward or downward.
▶ The task drives the team and the mentoring.
Parallel application: Unless measures are taken to insure balance, a task driven team will tend to neglect mentoring.

3ʳᵈ Guideline: The language of mentoring should be Latino. A Latino mentoring lexicography is needed.

Supportive principle 3a: The language of mentoring should reflect the warm relational climate.
Supportive principle 3b: The language should be catalytic and somewhat aggressive.
Supportive principle 3c: The language should reflect sponsorship.

4ᵗʰ Guideline: Recognizing the hand of God on the ministry of mentoring moves people toward mentoring.

Supportive principle: Timing is paramount for enhancing the mentoring. Timing is seen in expressed hunger for mentoring and in the wider fermentation in new ministry models. Mentoring is a part of these new models. This is making mentoring more doable.

Parallel application (1): Openness to innovation varies in the three countries from firm resistance to pace setting.
Parallel application (2): The strength of developmental bias varies in the three   countries from weak to relatively strong.

5ᵗʰ Guideline: Modeling must be the base of all mentoring.

Supportive principle 5a: All longer-term biblical models emphasize the need for modeling.
Supportive principle 5b: Latinos best learn from models especially contemporary models and personalities from the Bible.

Supportive principle 5c: There is an absence of biographical material on Latino historical models.

Supportive principle 5d: Mentors should stay on a growing, renewal edge. Hendricks's first law of the teacher helps: "If you stop growing today, you stop teaching [mentoring] tomorrow."[15] Some mentoring functions are particularly oriented towards renewal (discipler, spiritual directors, and divine contacts).

Supportive principle 5e: Leaders attract by the way the live (Anderson & Reese).

6ᵗʰ Guideline: Economic reality must shape mentoring options.

Supportive principle: The initiation and maintenance of mentoring ministries must be streamlined to fit indigenous standards.

7ᵗʰ Guideline: Places for mentoring must be created that offer relational security parallel to the family network.

Supportive guideline 7a: The extended family is an enriching matrix for family members.
▶ Leaders look first and primarily to extended family for enrichment.
▶ Leaders view the family as the only safe place to risk emotional openness.
Parallel application: This worldview hampers the growth of mentoring.

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[15] Howard G. Hendricks, **Teaching to Change Lives** (Portland: Multnomah, Walk Through the Bible, 1987), 27.

Supportive assumption 7b: The world outside of family represents an unsafe relational risk.
> Parallel application (1): Leaders must learn to find leader relationships in the body of Christ that are as safe as the family's.
> Parallel application (2): Trusting relationships outside of family will be brought into the family.

Supportive premise 7c: Some relationally safe friendships do exist outside the family.
> Parallel application: These good Latino friendships are models of relationships for enhancement.

8th Guideline: Mentoring relationships must be relationships of grace.

Supportive guideline 8a: Warm, responsive relationships must be affirmed as a basis for mentoring.
- ▶ Fulfillment is in relationships.
- ▶ There is always time for people.

Supportive guideline 8b: Ways must be found to move past relational dysfunctions to relationships of grace.
- ▶ Ways must be found to move past relational restraints in mentoring.
- ▶ Ways must be found to build trust and break the mistrust cycle.
- ▶ Ways must be found to risk vulnerability and embrace a "theology of failure" (Laureen Dummer).
- ▶ Personal dignity must take a back seat to serving others.
- ▶ Mentors risk their reputations to back mentorees (Raab & Clinton).
- ▶ Mentors look beyond mentoree's rough edges (Raab & Clinton).

Mentoring Guidelines from Outside the Region

9th Guideline: Mentoring provides leaders with strategic push and empowerment in order to reach their kingdom potential.

Supportive principle 9a: The longer-term biblical models offer powerful examples of strategic push. The window on the Paul-Timothy model is the most helpful.

Supportive guideline 9b: Strategic push is a hybrid definition of mentoring. It arises from Latino catalytic language and Clinton's notion of giving push toward expansion.

Supportive notion (secular definition) 9c: *The push function* is a mentoring function describing how someone in a person's circle of influence empowers this person by giving strategic push toward becoming a better person or becoming more competent in his/her field.

Supportive principle 9d: Strategic push occurs all across the intentionality continuum from spontaneous mentoring to very deliberate mentoring.

Supportive axiom 9e: All mentoring involves strategic push: Most mentoring aims at giving further development to leaders, some mentoring aims at multiplying leaders, and in specific cases, some mentoring aims at strategic development of successors.

Supportive principle 9f: Mentoring is not a panacea, but one of a number of developmental venues for strategic push for leaders.

10th Guideline: The most powerful mentoring is fully-engaged.

Supportive principle 10a: Mentoring occurs at different levels of engagement. There are biblical models at all four levels, but the most powerful ones are fully-engaged models.
- ► *Quasi-engaged* is very short-span from one touch to various touches.
- ► *Slightly-engaged* may be shorter-span to longer-span, focused on one empowerment need, and less intense in other components or factors.
- ► *Partially-engaged* involves a number of the 8 mentoring components or factors.
- ► *Fully-engaged* features greater intensity in almost all the 8 components or factors.

Supportive principle 10b: Mentoring engagement entails eight interacting components.
Span (duration of intervention):
- ► Mentoring span varies from one touch to longer-span (even lifelong), but longer-span has potential for greater empowerment.
- ► Span in itself does not always result in empowerment.
- ► The span in eight key biblical longer-term models varies from 3 to 40 years of mentoring. The Paul and Barnabas models range from 8 to 18 years.
Purpose (motive for mentoring): Mentoring purpose impacts span, relationship, range, empowerment, and venue.
- ► The purposes of longer-term biblical models were transformational, holistic, and focused on the ongoing mission that would continue with the mentoree.
Intentionality: Mentoring varies in levels of intentionality, but greater intentionality leads to greater empowerment.
- ► All the longer-term biblical mentoring models were highly deliberate.
Range: Range varies in depth and the number of areas impacted in the life of a mentoree.
- ► Range varies in the longer-term models, but some are quite deep and wide in areas impacted.
Depth of relationship: Mentoring varies in depth of relationship, but deeper relationships offer opportunity for greater empowerment.
- ► Longer-term models are generally characterized by profound relationships.
Empowerment: Mentoring must result in some level of empowerment.
Cultural considerations: Mentoring must flow with the cultural idiom (Krallman's maxim).
Venue: Mentoring varies in venues and levels of formality. Longer-term models show:
- ► Venues vary from one-on-ones, triads, small groups up to 12, and mentoring pools.
- ► Flexibility must be exercised in mentoring venues.
- ► It may be wise to vary venues.
- ► Concentric circles of influence offer a means to give more time to the more responsive.
- ► Levels of formality depend on the chemistry of the mentoring relationship.
- ► Some persons, Latino or gringo, desire more structure.

Supportive principle 10c: Not all components are uniform (to the same degree) in any given mentoring relationships.

Supportive principle 10d: Variation in the factors depends on purpose of mentoring or type of empowerment needed, as well as the personality, giftedness, and mentoring style of mentor.
Latino mentoring is quasi-engaged to partially-engaged.
Span: Shorter-span dominates (one-touch to various touches).
Intentionality: Few mentors are intentional.
Purpose: Much mentoring relates to helping emerging leaders in initial stages of ministry.
Range: Most mentoring aims to meet one immediate, practical need.
Depth of relationship: Relationships are warm and receptive but less transparent.
Empowerment: Empowerment is focused on one immediate need area.
Contextualization: All the mentoring flows with the contextual mentoring idiom.
Venue: Mentoring occurs in one-on-ones and teams but more informally.

Supportive principle 10e: The mentoring disengagement process must be understood to insure proper closure and healthy future development of mentoree.

11th Guideline is Shea's maxim:[16] **The level of mentoring engagement should be determined by a mentor's resources and a mentoree's need.**

Shea's supportive principle 11a: Mentors should realistically work with their abilities, talents, resources, availability of time, etc.

Shea's supportive principle 11b: Mentorees should realistically evaluate what they need from a mentor.

Shea's supportive principle 11c: Mentoring engagement flows out of matching mentor's resources with mentoree's need.

12th Assumption: Flexible mentoring networks may help mentoring be more effective.

Supportive guideline: Despite unplanned and unstructured approach to mentoring, Latino mentoring may be strengthened by providing flexible mentoring networks. One such network is already at work in Colombia.

13th Assumption: Hit and miss mentoring in the life of leader may leave "mentoring gaps" that truncate development.

Mentoring gaps refer to times of development in the life of a leader where there was little to no mentoring influence, or mentoring was hit and miss. The assumption is that a leader has a better chance for enrichment and empowerment when mentoring influence is more constant.

14th Guideline: Mentoring comes through more than one kind of mentor (Clinton & Stanley).

Supportive principle 14a: The nine kinds of mentors, to some degree or the other, are present in the region.

Supportive principle 14b: The theory of the nine kinds of mentors brings needed expansion of the mentoring role.

Supportive principle 14c: The 9 types of mentors each provide a different kind of strategic empowerment and push.
- ► *Disciplers* facilitate the process of integrating the basic discipleship disciplines.
- ► *Spiritual directors* help facilitate the process of deepening the spiritual life.
- ► *Coaches* facilitate the process of skill acquisition.
- ► *Counselors* provide feedback and encouragement in the process toward a better perspective on life or a healthy ministry.
- ► *Teachers* connect relationally and facilitate the process of learning and application of truth.
- ► *Sponsors* facilitate development via backing, opening doors, and resourcing.
- ► *Divine contacts* provide strategic push and perspective at a critical moment.
- ► *Contemporary models* attract a person by their way of life or ministry and provide inspiration and challenge.
- ► *Historical models* attract a person by means of a biographical narrative and provide inspiration and challenge.

Supportive principle 14d: The most prominent mentoring roles among Latinos are sponsors, counselors, coaches, and models.

15th Guideline: Leaders need mentors who help them keep the ministry/renewal balance.
Leaders need P/PC balance (Covey).

Supportive principle 15a: Arrested spiritual formation in a leader truncates ministry effectiveness.

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[16] Gordon F. Shea, **Mentoring: How to Develop Successful Mentor Behaviors**, p.20.

Supportive principle 15b: Leaders are prone to lose this balance.

Supportive principle 15c: Busy Latino leaders definitely lose this balance.

Supportive principle 15d: Mentors are needed to give strategic push towards balance.

16th Guideline: Foundational mentoring helps shape the heart of leaders so that ministry flows out being.

Foundational mentoring is a term I am using to refer to mentoring for spiritual formation. "Ministry flowing out of being" is a term Clinton uses to describe ministry that flows out of the inner life and the integrity of a leader.[17] Reggie McNeal calls this *heart-shaping*.[18]

Supportive guideline 16a: Leaders need foundational mentoring through disciplers and ongoing mentoring through spiritual directors.

Supportive principle 16b: The cause of many leadership failures is a failure in integrity, character, or heart. Clinton's macro principle says, "Ministry flows out of being."

Supportive principle 16c: Spiritual formation is greatly enhanced when leaders are discipled prior to entering ministry, and later in their journey, through a spiritual director.

Supportive assumption 16d: The less prominent role of spiritual directors reflects a kind of "ministry sinkhole" left by the diminishing role of the tutor.

17th Guideline: Effective mentoring works from a lifelong perspective (Clinton).

Supportive principle 17a: Mentoring needs vary along a lifelong timeline.
▶ It is helpful to see the role of mentoring in the four stages of leaders: potential leader, emerging leader, mid-career leader, and seasoned leader.

Supportive principle 17b: Mentoring should play an important role in critical transitions.
▶ Mentoring facilitates the critical process of ministry entry for emerging leaders.
▶ Mentors may help offset the drop out pattern.
▶ Mentoring facilitates the ongoing process of ministry development for mid-career leaders. Mentors may help leaders overcome the plateau pattern.
▶ Mentoring facilitates the process of restoration of fallen leaders.

Supportive principle 17c: Mentoring is needed throughout life, but it may be more acute (felt need level) in certain seasons than in others.
▶ The need for mentoring will not be uniform throughout life.

Supportive principle 17d: Over a lifetime leaders will have from 3 to 10 mentors (Clinton).

18th Guideline: Mentors are a resource for finishing well.

Supportive principle 18a: Mentors are one of the five enhancements to a strong finish (Clinton).

Supportive principle 18b: Leaders who persist in ministry attribute the staying power to mentors (Archibald Hart).
▶ In the USA 3 out 4 Seminary graduates who enter into ministry drop out within the first 5 years.

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[17] **Clinton's Biblical Leadership Commentary**, p. 23, footnote 5.
[18] McNeil's *A Work of Heart*, p. xi.

- ▶ Of those who persist to 5 years, 1 out of 2 leaders drop out before 10 years.
- ▶ Mentors help leaders overcome the plateau pattern.
- ▶ Mentoring facilitates the process of restoration of fallen leaders.

19th Guideline: Healthy leader relationships form a positive matrix for support, enrichment and empowerment.

Leader relationships refer to the potentially enriching matrix of multi-level relationships within the life and ministry of a leader.

Supportive principle 19a: Warm interpersonal relationships give mentoring a good jump start.

Supportive principle 19b: Dysfunctions in *leader relationships* hinder development.

Supportive principle 19c: Difficulty with servant leader and equipper models results in dysfunctions *leader-follower relationships* in discipleship and development of rising or potential leaders.

Supportive principle 19d: Teams must maximize the team venue for mentoring.
- ▶ Teams are too busy to stop and "sharpen the saw."
- ▶ Team leaders must maximize the team venue for mentoring.
- ▶ Being a team player is not a Latino value.
- ▶ Teams have brought out innate mentoring skills.
- ▶ Teams have help create more space for mentoring.

Supportive guideline 19e: Pastors should separate time for enrichment via peer mentoring.
Supportive guideline 19f: Experienced Leaders should be proactive about developing less experienced leader.

20th Guideline: The established leadership generation must be proactive about empowering the next generation.

Supportive principle 20a: Upward mentoring is to a large extent cross-generational and it depends on relatively healthy relationships between generations.

Supportive principle 20b: Healthy relationships between the generations results in empowerment, but conflict hinders it.

Supportive principle 20c: Blessing comes when one generation empowers the next.

Supportive principle 20d: The reality is that there is little creative openness between the *power generation* and the *rising generation.*

21st Guideline: All leadership models must be subservient to the servant leadership model of Jesus.

Supportive principle 21a: Authoritarian worldview expressed by power distance truncates the development of leaders under a strong leader.

Supportive principle 21b: Status should be addressed in mentoring in matching mentor with mentoree.

Supportive principle 21c: The love of power should be abandoned for the power of love (Padilla). Power distance must be subjugated to the model of Jesus.

Supportive principle 21d: Good Latino male leaders know how to balance the exercise their authority with the heart of a father.
- ▶ Mentoring is the expression of this fatherly side of male Latino leaders.

Parallel application (1): The fatherly aspect may be best expressed by Clinton's definition of sponsor-mentors.

Parallel application (2): Care should be given to not becoming paternalistic or condescending in attitude toward mentorees.

Supportive assumption 21e: It may be that secure female Latino leaders have less trouble learning to empower than their male counterparts. This is speculation since it only reflects feedback from two of six women interviewed, but there may be something to it. **All leaders benefit from mentoring.**

22nd Guideline: Leaders need a relational network of mentors, peers and mentorees (Clinton & Stanley).

Supportive premise 22a: Mentoring balance helps a leader keep a healthy perspective on life and ministry.

Supportive principle 22b: Everyone who is mentoring must also be mentored.

Supportive principle 22c: Each of four areas of the constellation provides a specific kind of strategic empowerment and push.
- ► Upward mentors provide long-range perspective and the most powerful kind of push and empowerment.
- ► Internal peer mentors provide an alongside perspective and push within the same organization.
- ► External peer mentors provide a wider, outside perspective and push.
- ► Downward mentoring provides other leaders empowerment and push and helps keep the mentor on a growing track. Parallel application: It may be helpful to use Elliston's journey metaphor (leaders ahead, alongside, and behind).

23rd Guideline: Certain dynamics facilitate the mentoring process.

Supportive Andean principle 23a: Trust is the most fundamental element among Latinos.

Supportive principle 23b: There are two softer side dynamics that initiate and grow the mentoring relationship.
- ► Mentors will *attract mentorees by their way of life* (Anderson and Reese) *or ministry*.
- ► Mentoring flourishes in a growing *relationship*.

Supportive principle 23c: There are two tougher side dynamics that lead to strategic push and empowerment.
- ► Mentorees must have a learning posture or a *responsiveness* to mentor.
- ► *Accountability* opens a mentoree be challenged and encouraged toward change.

Supportive guideline 23d: Mentoring rises or falls with empowerment and a mature relationship
- ► There must be some measurable level of improvement, enhancement or change in the mentoree as a result of the mentoring.
- ► Disengagement is a releasing function. Effective disengagement includes celebrating the wins.
- ► There should be a shift in role from mentor to encourager and friend.

24th Guideline: The C&MA as an organization must move toward a developmental bias or aim at balancing task and people.

Supportive principle 24a: Effective Christian organizations balance a passion for the task with a passion to develop their people (Clinton).
- ► Thriving Christian organizations develop emerging leaders.
- ► Thriving Christian organizations offer ongoing development for their leaders.
- ► Thriving Christian organizations do not have a big back door (attrition of leaders).

Supportive principle 24b: The developmental bias of the C&MA in the three countries varies from weak to fairly strong.

25th Guideline: The C&MA as an organization must aim to keep the mission alive and stay open to innovation.

Supportive principle 25a: Cutting edge ministries are ones that respond to the influence of the Holy Spirit.

Supportive principle 25b: The change outlook in the three countries varies from a mixed response to pacesetting.

Appendix I. Feiker's Mentoring Values

Jim Feiker, a master mentor, studied at Fuller with me a number of years ago. Over a period of time he wrote a series of 13 articles concerning mentoring called, *The Pillars of Mentoring*. Each article was highlighting an important mentoring value which I attempt to educe below.

Value	Feiker's Label	Statement of Value
1	The Mentor's Magnet	An effective mentor must live a godly life because effective mentoring always begins with the character of the mentor which is the underlying force behind the mentoring dynamic called attraction. Feiker had many sub-values described under this overarching value.
2	Eliteness—Selection of Mentoree	A mentor should proactively seek mentorees in order to take advantage of motivation given by the affirmation felt by the mentoree at being selected. Again Feiker had many sub-value statements flowing from this value.
3	Incarnational Relationships	A mentor ought seek to deepen the relationship with the mentoree all during the mentoring activity. A deepening relationship increases the empowerment. Again Feiker had many sub-value statements flowing from this value.
4	Readiness Principle—Partnering With God	A mentor ought to assess where God is already working in the mentoree and come along side of that and work along the same lines. Again Feiker had many sub-value statements flowing from this value.
5	Tailor Mentoring Activity To The Mentoree	A mentor ought to assess the desires and giftedness of the mentoree and have mentoring activity that moves toward those desires and which fits the giftedness of the mentoree.
6	Mentor Toward God's Purposes	A mentor should work from a framework of God's End Purposes for the mentoree: 1. Shaping toward Christ-likeness; 2. Shaping toward the mentoree's unique calling and purposes; 3. Shaping toward Global Vision and a Kingdom Mindset. 4. Mentoring toward multiplication of Future Generations; 5. Broadening the mentoree's vision toward an Eternal Perspective; 6. Mentoring toward a Personal Developmental mindset.
7	Holy Spirit Empowerment	A mentor must primarily depend upon Spirit power in all the mentoring activity. That is, the mentor must recognize that spiritual ministry must be carried on with divine resources. It is God who gives growth in the life of the mentoree.
8	Grace Environment	A mentor must set the mentoring ambiance to be a grace environment so that the mentoree will understand grace experientially.
9	Past Baggage	A mentor must recognize that many mentorees have *Emotional and Psychological Wounding* which must be dealt with if other mentoring activity is to be effective.
10	Prayer Macro Lesson	A mentor must apply the prayer macro lesson to each mentoring relationship: *If God has called you to a ministry, then He has called you to pray for that ministry*.
11	Affirmation	A mentor must learn to use affirmation as a powerful motivator in the mentoring relationship.
12	Ezra 7:10 Principle	A mentor must both model the Ezra 7:10 principle (study the Word, obey the Word, teach the Word) for the mentoree and empower the mentoree to use the Ezra 7:10 principle in his/her own life. The Word must be seen as a central source of growth and authoritative in all life and ministry.
13	Great Commission	The mentor must pass on the value that "Multiplying Disciples Among the Nations" is a major activity God is involved in.

1. Jesus—Five Philosophical Leadership Models:
Servant, Steward, Harvest, Shepherd, Intercessor

Introduction to the Five Models

Jesus' ministry, in the *Pre-Church Leadership Era*, radically affected underlying notions of what leadership really was. The transition from the O.T. Leadership Eras to the N.T. Leadership Eras necessitated a new power base and new values underlying that base. No longer was leadership associated solely with national leadership as in the O.T. It was now concerned with spiritual leadership. And Jesus, while fully offering leadership to the Jewish national situation, was also introducing the bases for leadership to be expanded cross-culturally into the entire world. This expansion would follow in the *Church Leadership Era*. What were the radical changes Jesus instilled? Consider the nine macro lessons identified with Jesus ministry given in Table 1,2 Co 24-1 below. All were radically different from anything seen in O.T. leadership.

Table 1,2 Co 24-1. Nine Radical Macro Lessons Seen in Jesus Ministry

Lesson Label	Statement of Lessons
28. Selection	The key to good leadership is the selection of good potential leaders which should be a priority of all leaders.
29. Training	Leaders should deliberately train potential leaders in their ministry by available and appropriate means.
30. Focus	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.
31. Spirituality	Leaders must develop interiority, spirit sensitivity, and fruitfulness in accord with their uniqueness since ministry flows out of being.
32. Servant	Leaders must maintain a dynamic tension as they lead by serving and serve by leading.
33. Steward	God endows leaders with natural abilities, acquired skills, spiritual gifts, opportunities, experiences, and privileges which must be developed and used for God.
34. Harvest	Leaders must seek to bring people into relationship with God.
35. Shepherd	Leaders must preserve, protect, and develop God's people.
36. Movement	Leaders recognize that movements are the way to penetrate society though they must be preserved via appropriate on-going institutions.

This article is concerned with the philosophical bases underlying the leadership models associated with macro lessons 32, 33, 34, and 35. In addition, another macro lesson originating in the O.T. is seen in minimum form in Jesus' ministry— *the Intercessor Model*. It becomes clearer that it was a significant part of Jesus' ministry philosophy with the writing of the epistle to the Hebrews.

8. Intercession Macro Lesson
Leaders called to a ministry are called to intercede for that ministry.

For each of these radical macro lessons, Servant, Steward, Harvest, Shepherd and Intercessor I will describe a philosophical model. I define what I mean by ministry philosophy below. A model is simply an attempt to coherently interweave the definition, values, and implications associated with the idea.

Definition   Ministry philosophy refers to ideas, values, and principles, whether implicit or explicit, which a leader uses as guidelines for decision making, for exercising influence, and for evaluating his/her ministry.

These philosophical models are not exhaustively treated in one unified source in the N.T. Much of the descriptive analysis comes as much from observations of practice of N.T. leaders as from explanatory passages. I will describe each of these models using the following format: introduction, definition, some supporting Biblical passages, basic values, and implications. I will also add explanatory comments. Finally, I will close by describing how the Holy Spirit applied these models into the Church.

I am going to list each of the five models on a separate page for ease in copying.

The Servant Leader Model

Introduction	Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in his/her ministry. The values may be ideas, principles, guidelines or the like. Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially. But there will be some items in common with other leaders. The Servant Leader Model provides a set of values that should be common to the ministry philosophy of each Christian leader. Its central thrust says in essence that a leader's main focus is to use leadership to serve God by serving followers. A leader is great whose leadership capacities are used in service vertically to God and horizontally to followers.
Definition	The <u>servant leader model</u> is a philosophical model which is founded on the central thrust of Jesus' teaching on the major quality of great Kingdom leaders. That is, a leader uses leadership to serve followers. This is demonstrated in Jesus' own ministry.
Passages	Mt 20:20-28, Mk 10:35-45.
Secondary Passages	Parable of the Waiting Servant—Mt 24:42-51, Lk 12:35-40, 41-48 Parable of the Unprofitable Servant—Lk 17:7-10. Isaiah's suffering Servant—Isa 52:13-53:12.

Basic Values

1. Leadership must be exercised primarily as service first of all to God and secondarily as service to God's people.
2. Service should require sacrifice on the leader's part.
3. Servant leadership ought to be dominated by an imitation modeling leadership style. That is, the dominant form of influence is modeling for the followers and setting expectancies for them to do the same.
4. Abuse of authority, lording it over followers in order to demonstrate one's importance, cannot be compatible with servant leadership.
5. A major motivational issue for leadership must be anticipation of the Lord's return.
6. One ought to minister as a duty expected because of giftedness. Hence, there is no expectancy or demand or coercion for remuneration—no demanding one's due.

Implications

1. A servant leader does not demand rights or expect others to see him/her as one with special privileges and status.
2. A servant leader can expect God to give ministry affirmation and does not demand it from followers.
3. A servant leader expects to sacrifice. Personal desires, personal time, and personal financial security will frequently be overridden by needs of service in ministry.
4. The dominant leadership style to be cultivated is imitation modeling. While there is a place for other more authoritarian styles, this style will dominate.
5. Spiritual authority, with its earned credibility, will be the dominant element of one's power-mix.
6. Leadership functions are performed always with a watchful spirit anticipating the Lord's return.
7. Finances will not dominate decision-making with regard to acceptance of ministry.

Comment	Balance is important, for the servant leader must lead and must serve. The servant leader must maintain a dynamic tension by recognizing Butt's (1975) assertion that a leader leads by serving and serves by leading.
Comment	The Servant Model is a general leadership model applying to all leaders.
Examples	Both Peter and Paul demonstrate the values of this leadership model.

The Stewardship Model   synonym: Accountability Model

Introduction	Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in his/her ministry. The values may be ideas, principles, guidelines or the like, which are implicit (not actually recognized but part of perceptive set of the leader) or explicit (recognized, identified, articulated). For any given leader a ministry philosophy is unique. It is dynamic and related to three major elements: Biblical dynamics, giftedness, and situation. Though a ministry philosophy is dynamic there are core issues which are stable and apply to all leaders. The stewardship model is one such set of stable Biblical values.
Definition	The stewardship model is a philosophical model which is founded on the central thrust of several accountability passages, that is, that a leader must give account of his/her ministry to God.
Specific Passages	Accountability parables: Mt 20 Laborers in the Vineyard, Mt 24 The Waiting Servants, Mt 25 The Ten Virgins, Mt 25 The Ten Talents, Lk 16 The Worldly Wise Steward, Lk 19 The Pounds.
General	Ro 14:11,12; 1Co 3:5-9, 12-15; 2Co 5:10; Php 2:10,11; Heb 9:27. These passages indicate general judgment.
Special	Jas 3:1, Da 12:1-3, Heb 13:17. These are special leadership passages.
Other Passages	1Co 4:1-5; 2Co 4:1-6; Ac 20:17-38; 1Pe 5:1-4. These indicate accountability/ rewards.

Basic Values

1. Ministry challenges, tasks, and assignments ultimately must be seen as from God.
2. God holds a leader accountable for leadership influence and for growth and conduct of followers. A leader must recognize this accountability.
3. Leaders must recognize an ultimate accounting of a leader to God in eternity for one's performance in leadership.
4. Leaders should recognize that they will receive rewards for faithfulness to their ministry in terms of abilities, skills, gifts and opportunities. This is one motivating factor for leading.
5. Leaders ought to build upon abilities, skills, and gifts to maximize potential and use for God.
6. Leaders should recognize that they will be uniquely gifted both as to gifts and the degree to which the gift can be used effectively.
7. Leaders should know that they will receive rewards for their productivity and for zealously using abilities, skills, gifts, and opportunities for God.
8. Leaders ought to know that they frequently must hold to higher standards than followers due to "the above reproach" and modeling impact they must have on followers.

Implications

1. Leaders must maintain a learning posture all of their lives—growing, expanding, developing.
2. Leaders must make certain of ministry tasks, challenges, and assignments in terms of God's guidance (calling) for them.
3. Leaders must perform in ministry as unto the Lord in all aspects of ministry.

Comment	The Stewardship Model is the most general of the N.T. Philosophical models in that it applies to followers as well as leaders. Servant leadership applies only to leaders as does the Shepherd and Harvest Models. It is unclear about to whom the Intercessor Model applies—probably both to leaders and followers gifted with faith.
Comment	Paul exemplifies this model.

Harvest Model

Introduction	Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in his/her ministry. The values may be ideas, principles, guidelines or the like. Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially. Leaders whose giftedness and calling line up with the central function of the Harvest Leader Model will find that its values are enmeshed in their own unique ministry philosophy. Leaders not so gifted may or may not have been shaped toward these particular ministry values. In any case the values are worth evaluation. Harvest leaders tend to have a leadership style bent which is fundamentally task oriented in nature.
Definition	The <u>harvest leader model</u> is a philosophical model founded on the central thrust of Jesus' teaching to expand the Kingdom by winning new members into it as demonstrated in the agricultural metaphors of growth in scripture.
Central Thrust	Its central concern is with expansion of Kingdom so as to bring new members into the Kingdom as forcefully commanded in the outward aspect of the Great Commission—Go ye into all the world and make disciples of all people groups.
Primary Passages	Mt 28:19,20: Great Commission—Outward Aspect. (See also Mk 16:15, Lk 24:46,47, Jn 20:21, Ac 1:8). Kingdom Growth Parables: Mt 13:24-30 Tares. Mt 13:31,32 Mustard Seed; Mk 4:30-32 Mustard Seed. Mt 13:33-35 Leaven; Lk 13:33-35 Leaven. Mk 4:26-29 Mysterious Growth of Seed. Sending Passage: Lk 10:1-12 Sending of 70.
Archetype	Paul is the archetype of a harvest leader in the N.T. Peter also in his early ministry.

Values

1. Harvest leaders must have a strong concern for those outside the kingdom and want to give them a choice to hear and enter the kingdom. (Great Commission Passages)
2. Harvest leaders should have a strong desire to motivate followers to take the kingdom message to others. (Lk 10:1-12)
3. Harvest leaders must have a strong concern for power in ministry—they know the value of power to gain a hearing for the gospel of the kingdom. (Mt 28:20, Mk 16:16,17, Lk 24:49, Ac 1:8)
4. Harvest leaders must be more concerned with the ultimate destiny of those outside the kingdom than the present state of those in the kingdom. (Mt 28:19 emphasis on outward not inward)
5. Harvest leaders should recognize that Kingdom expansion means will not always sift out the real from the unreal but know that ultimately there will be resolution. (Mt 13:24-30)
6. Harvest leaders by and large must exercise faith. They believe God will accomplish His expansion work and hence are not afraid of small beginnings. (Mt 13:31,32, Mk 4:30-32)
7. Harvest leaders should recognize the evangelistic mandate as taking priority over the cultural mandate since the cultural mandate will require large numbers before impact on a non-kingdom society can be made. (Mt 13:33-35, Lk 13:20-21)
8. Harvest leaders ought to value receptivity testing in order to discover movements of God. (Mk 4:26-29)

Comment	Gift-mixes which correlate strongly with the Harvest Leader model include the various combinations of: the word gifts of apostle, faith, evangelist; the love gifts of mercy; the power gifts of healing, miracles, word of knowledge.

The Shepherd Leader Model

Introduction   Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially. Leaders whose giftedness and calling line up with the central function of the Shepherd Leader Model will find that its values are enmeshed in their own unique ministry philosophy. Leaders not so gifted may or may not have had shaping experiences imparting these particular ministry philosophy values. In any case the values are worth evaluation. Shepherd leaders tend to have a leadership style bent which is fundamentally relational in nature.

Definition   The <u>shepherd leader model</u> is a philosophical model which is founded on the central thrust of Jesus' own teaching and modeling concerning the responsibilities of leadership in caring for followers as seen in the various Shepherd/ Sheep metaphors in scripture.

Central   Its central thrust is concern and care for the welfare of followers—that is, growth and
Thrust   development in the Kingdom so that they know God's rule in their lives and hence bring God's righteousness in society. This model is concerned primarily with the inward aspects of the Great Commission—teach them to obey all that I have commanded.

Primary   Mt 28:19,20, Great Commission, Inward Aspect. Mt 9:36,37 Shepherd Aspect
Passages   of the Analogy. Mt 18:12 Parable of Lost Sheep, Lk 15:1-7 Parable of Lost Sheep. Jn 10:1-18 The Good Shepherd, Jn 21:15-17 Feed My Sheep. 1Pe 5:1-4 Peter's View, Shepherd Leadership. Ac 20:17-38 Paul's View, Watching for the Flock.

Archetypes   Peter, in his latter ministry, and Barnabas are significant examples of shepherd leaders. Paul, occasionally, as in his more lengthy time periods in churches, also demonstrated Shepherd leadership.

Values

1. Shepherd leaders value personal kingdom growth in each follower. That is, they have a strong desire to see realization of kingdom truth in followers. They have a drive to see followers increasingly experiencing the rule of God in their lives. (Mt 28:20, Jn 21, Ac 20)
2. Shepherd leaders should have a strong empathy with followers. They seek to assess where they are and to help meet their needs so as to develop them toward their potential for the kingdom. (Mt 9:36,37)
3. Shepherd leaders value each follower as important to the whole body and want to keep them incorporated in the body. (Ac 20:28 Lk 15:1-7, Mt 18:12,13)
4. Shepherd leaders value a personal relationship with followers. (Jn 10:3, 4, 14)
5. Shepherd leaders ought to give personal guidance to followers by setting examples—particularly in the area of kingdom values. They value imitation modeling as an influence means with followers. (Jn 10:4)
6. Shepherd leaders should protect followers from deviant teaching by giving positive truth that will aid them in assessing counterfeit teaching. (Jn 10:5, 10, 12 Ac 20:28)
7. Shepherd leaders value followers experiencing abundant life in Christ. (Jn 10:10)
8. Shepherd leaders ought to be willing to sacrifice and know that personal desires, personal time, and personal financial security will frequently be overridden by needs of service in ministry. (Jn 10:11)
9. Shepherd leaders should be willing to persevere through persecution or hard times in order to better the condition of followers. (Jn 10:11)
10. Shepherd leaders must transparently expose weaknesses, strengths and their heart with followers. (Jn 10:14)
11. Shepherd leaders value unity in body and wider body. (Jn 10:16)
12. Shepherd leaders ought to willingly take responsibility for followers. (1Pe 5:2)
13. Financial gain ought to be secondary to performing ministry in the values of a Shepherd leader. (1Pe 5:2)

Comment   Gift-mixes of leaders, correlating strongly with the Shepherd Leader model, include the various combinations of: the word gifts of pastor, teaching; the love gifts of mercy, helps and governments; the power gifts of healing, word of wisdom. The word gifts of prophecy, exhortation and leadership can operate with both Shepherd and Harvest leader models.

The Intercessor Model

Introduction   Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in his/her ministry. The values may be ideas, principles, guidelines or the like, which are implicit (not actually recognized but part of perceptive set of the leader) or explicit (recognized, identified, articulated). For any given leader a ministry philosophy is unique. It is dynamic and related to three major elements: Biblical dynamics, giftedness, and situation. The intercessor model flows out of the prayer macro lesson and shows the concern of a leader for God's intervention in ministry. It is not clear to whom this model applies—all leaders or those leaders who have the gift of faith. It may also well apply to some who are not leaders but who have the gift of faith.

Definition   The <u>intercessor model</u> is a philosophical model which is founded on the central thrust of the prayer macro lesson (which applies to all leaders—as a role) and an additional responsibility for praying for a ministry, flowing out of the faith gift or some aspects of the prophetical gift.

General   Abraham and the macro lesson: Ge 18:16-33; Moses and the macro lesson: Ex 32:7-14; Samuel and the macro lesson: 1 Sa 12:1-25; Jesus and the macro lesson: some 44 different verses indicate Jesus praying throughout his ministry. One especially important prayer passage occurs in Jn 17.

Special   Matthew 9:36-38 links intercession with the raising up of emerging leaders. Heb 7:25 in the midst of an argument highlighting Jesus' eternal ministry as a priest, gives as an argument this phrase, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them."

Basic Values
1. A leader who is called to ministry must accept responsibility for prayer for that ministry.
2. A leader should show acceptance of responsibility for a ministry by interceding for that ministry and involving others to intercede.
3. A leader must seek God's leading in prayer, the divine initiative, as to how and what to pray for.
4. A leader should bathe major decision making in prayer.
5. A leader ought to encourage the development of emerging leaders by praying for them and telling them of prayer for them.
6. A leader should cultivate an attitude of prayer at all times and ought to break into prayer spontaneously.
7. Crises should drive a leader deeper into intercessory ministry.
8. Extended times alone in prayer should be used for intercession, for personal renewal and for revelation from God for guidance, breakthroughs in ministry, and for decision-making.

Implications
1. No ministry will long endure without intercessors behind it.
2. Quantity (the number of and amount of time spent by) of intercessors is not as important as quality of intercession of the ones doing the interceding.
3. Leaders with the gift of faith will do personal intercession with a zeal, passion and fruitfulness beyond that of leaders who do this as a role.
4. Leaders should recruit faith-gifted intercessors to help in the ministry.
5. Power in ministry comes from giftedness and from prayer. Both are needed.

Comment   The Intercessor Model is the most specific of the leadership models. It is the most gift related. Gifts of faith, apostleship, and in general, the revelatory gifts (word of knowledge, word of wisdom, prophecy, word of faith) will usually be associated with leaders operating strongly in this model. Now all leaders have the duty to intercede for their ministries. But those who are drawn to this model will be gifted to see its impact more than just that which results from praying in general. It is not clear to what extent each leader will be involved in this model. Jesus does exhort his followers to pray for emerging leaders.

Comment   Paul exemplifies this model.

Applied to The Church Era of Leadership

Four of these models, Servant, Steward, Harvest, and Shepherd, originated in Jesus' ministry in the *Pre-Church Leadership Era*. The fifth, Intercessor, is widespread across all leadership eras. It is clear with the emergence of the church and the spiritual leadership which accompanied it that the Holy Spirit applied all five of these models to the *Church Leadership Era*. Peter, John, and Paul, the leading models of church leaders strongly emphasize these models.

Table 1,2 Co 24-2. The Three Archetype Church Leaders and Philosophical Models

Leader	Models Exemplified
Peter	Early on—Harvest Later Ministry—Shepherd Steward Servant
John	Shepherd Servant
Paul	Harvest Shepherd Steward Servant Intercessor

We have much more information on Paul than either of the other two. So it is easier to see examples of each of the models in his life. With more information it is likely that all five of the models would be seen in all three lives. Certainly John, with his right-brained approach and mysticism, must have been involved in a intercessor model, though we do not see it in his writings, which are not autobiographical.

Conclusion

Our studies of leaders and giftedness indicate that leaders with apostleship, evangelism, and faith tend to be Harvest Model adherents. Leaders with pastoral, teaching, and governments tend to be Shepherd Model enthusiasts. Leaders with exhortation, prophecy, and leadership gifts can go in either direction—Harvest Model or Shepherd Model. However, most leaders tend to be one or the other and not both. All leaders are to be Servant Leaders (a model which does not naturally appear in most cultures). All leaders are to be Stewards. Some leaders will embrace fully the Intercessor Model personally (those faith gifted) while others will recruit people to utilize that model for them.

Leaders should be increasingly conscious of the values which under gird their ministries. Explicit understanding can increase proactive use. Value driven leaders are needed especially those who will embrace the models that Jesus instituted.

Related **Articles**: *36. Macro Lessons—List of 41 Across Six Leadership Eras; 27. Leadership Eras in the Bible—Six Identified; 71. Value Driven Leadership*.

Book Referred to: Howard Butt, **The Velvet Covered Brick: Christian Leadership in An Age of Rebellion**. 1973. New York: Harper and Row.

2. Pauline Leadership Values

Introduction

One of the six characteristics[19] of a leader who finishes well is described as,

> **Truth is lived out in their lives so that convictions and promises of God are seen to be real.**

A leader who has values and lives by them will exemplify this characteristic. Paul did. All during the leadership commentary for Paul's epistles, I have indicated Pauline values. Some of these values are unique to Paul and are at best only suggestive for other leaders. And some are guidelines that can help leaders today. But many are possibly absolutes that must be considered carefully as required of leaders today.[20]

Definition A <u>leadership value</u> is an underlying assumption which affects how a leader perceives leadership and practices it.

Leadership values contain strong language like should, ought, or must. Must statements are the strongest.

Definition A leader's ministry is said to be <u>value driven</u> if that leader consciously attempts to identify, make explicit, and explain leadership values that under gird his/her ministry and deliberately operates his/her ministry based on these values.

Paul was a value driven leader. 2Co is the pre-eminent book demonstrating this. Because Paul had to defend his ministry and his apostolic authority, he gave the underlying reasons why he operated the way he did. This article simply summarizes in one-place statements, which attempt to describe the Pauline leadership values I have identified all through his epistles. There is no attempt made here to evaluate the certainty with which these values should be applied along the principle of truth continuum. I will list the 2Co values first since that book is basal for understanding leadership values. I will number the values for later reference purposes only. These numbers do not indicate any kind of priority. Repeated listing of a value occurs just for emphasis.

Table 1. Pauline Leadership Values Summarized—2 Corinthians

Value
1. **Divine Appointment**. Leaders ought to be sure that God appointed them to ministry situations.
2. **Training Methodology**. Leaders must be concerned about leadership selection and development.
3. **Personal Ministry**. Leaders should view personal relationships as an important part of ministry.
4. **Sovereign Mindset**. Leaders ought to see God's hand in their circumstances as part of His plan for developing them as leaders. See *sovereign mindset*, **Glossary**. See **Article**, *Sovereign Mindset*.

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[19] The six characteristics include: 1. They maintain a personal vibrant relationship with God right up to the end. 2. They maintain a learning posture and can learn from various kinds of sources—life especially. 3. They manifest Christ-likeness in character as evidenced by the fruit of the Spirit in their lives. 4. Truth is lived out in their lives so that convictions and promises of God are seen to be real. 5. They leave behind one or more ultimate contributions. 6. They walk with a growing awareness of a sense of destiny and see some or all of it fulfilled.

[20] See **Article**, *Principles of Truth*, which defines principles along a continuum of suggestions, guidelines, requirements (absolutes).

Table 1. Pauline Leadership Values Summarized—2 Corinthians continued

5. **Integrity and Openness**. Leaders should not be deceptive in their dealings with followers but should instead be open, honest, forthright, and frank with them. See **Article**, *Integrity—A Top Leadership Quality*.
6. **Ultimate accountability**. Leaders' actions must be restrained by the fact that they will ultimately give an account to God for their leadership actions. See **Articles**, *Day of Christ—Implications for Leaders; Motivating Factors for Ministry*.
7. **Spiritual Authority**—Its ends. Spiritual authority ought to be used to mature followers. See **Articles**, *Spiritual Authority Defined—Six Characteristics; Followership—Ten Commandments*.
8. **Loyalty Testing**. Leaders must know the level of followership loyalty in order to wisely exercise leadership influence. See **Article**, Followership—*Ten Commandments*.
9. **True Credentials** (competency and results). A leader should be able to point to results from ministry as a recommendation of God's authority in him/her.
10. **True Competence** (its ultimate source). A leader's ultimate confidence for ministry must not rest in his/her competence but in God the author of that competence.
11. **Transforming Ministry**. Followers who are increasingly being set free by the Holy Spirit and who are increasingly being transformed into Christ's image ought to be the hope and expectation of a Christian leader.
12. **Prominence of Christ in Ministry**. A leader must not seek to bring attention to himself/herself through ministry but must seek to exalt Christ as Lord.
13. **Servant Leadership**. A leader ought to see leadership as focused on serving followers in Jesus' behalf. See **Article**, *Jesus—Five Leadership Models*.
14. **Death/Life Paradox**. The firstfruits of Jesus resurrection life ought to be experienced in the death producing circumstances of life and ought to serve as a hallmark of spiritual life for followers. In other words, Christianity ought to work in thick or thin.
15. **Motivational Force**. Leaders should use obligation to Christ (in light of his death for believers) to motivate believers to service for Christ.
16. **True Judgment Criterion**. Leaders should value people in terms of their relationship to God in Christ and not according to their outward success in the world (even in the religious world).
17. **Unequally Yoked**. Christian leadership must not be dominated by relationships with unbelievers so that non-Christian values hold sway.
18. **Financial Equality Principle**. Christian leadership must teach that Christian giving is a reciprocal balancing between needs and surplus.
19. **Financial Integrity**. A Christian leader must handle finances with absolute integrity

Table 2. Pauline Leadership Values Summarized—1 Timothy

20. A Christian leader ought to have several life long mentorees who he/she will help over a lifetime to reach their potential in leadership.
21. Giftedness must be developed.
22. Giftedness should receive less stress in leadership selection and development than character building. Leadership selection must be based primarily on character.
23. Leaders should avoid prejudging a problematic situation without careful investigation.
24. Leaders should be disciplined with a view toward recovery.
25. Leaders must expect heresy both as to belief (orthodoxy) and practice (orthopraxy) to arise both from within the church and without it.
26. Integrity, as reflected in a pure conscience, should be the goal of every leader for himself or herself personally (Ac 24:16).
27. Money ought to be a strong power base useful to do good for people.
28. Every leader ought to know about and be able to deal with spiritual warfare problems in the church.

Table 3. Pauline Leadership Values Summarized—2 Timothy

29. Present ministry should always be seen in the light of a whole life of ministry and particularly the end of ministry—a good finish.
30. One's sense of destiny ought to guide a leader toward a good finish.

31. An anticipation of the Lord's return should be a major motivating factor for a leader to minister well and finish well.
32. Recognition of giving a final accountability for one's leadership ought to be a strong motivating factor for a leader to minister well and finish well.
33. Leaders should be responsible for prayer for their ministries. A leader should pray personally for those in his or her ministry. A leader should seek God for specific prayers for those in his/her ministry. A leader should tell those in his/her ministry about those prayers and thus encourage them to believe also that God will answer those prayers.
34. Leadership selection and development should be a responsibility of a leader.
35. Emerging leaders should be taught how to handle correctly God's written word.
36. Gentleness ought to be a primary trait of a leader who wants to persuade (as opposed to one who wants to prove he/she is right).
37. A leader should proactively use modeling to influence followers.
38. A leader ought to have a strong learning posture all of life.

Table 4. Pauline Leadership Values Summarized—1 Corinthians

39. Gifts, operating harmoniously together, each contributing its function, should have as its purpose the edification of the church as a whole.
40. The proper attitude behind exercising gifts ought to be that of love. This attitude is essentially more important than the exercise of the gifts or results coming from those gifts.
41. Orderliness in public worship, which is consistent with the way God does things, ought to be the norm for churches.
42. A leader ought to see his/her leaders as a responsibility entrusted by God.
43. Leaders should vary their leadership styles according to the situation, personal ability, and follower maturity.
44. Leadership must be exercised primarily as service first of all to God and secondarily as service to God's people.
45. Leaders who want to finish well must maintain disciplines during the stressful middle stages of leadership in order to continue well.
46. Bible study and prayer are major disciplines that a leader should maintain, especially during the plateauing years (40-60).

Table 5. Pauline Leadership Values Summarized—Philippians

47. A leader must recognize God's sovereignty in deep processing.
48. A leader should seek, in deep processing, to ask what the Lord is doing in it both in a personal way and in the ministry, with a view toward the whole of life, not just the specific time it is happening.
49. A leader in deep processing must be transparent and vulnerable enough to share with others in his/her community so as to garner support and prayer backing.
50. A leader must be aware of the fact that his/her response to deep processing will be a model for those being influenced.
51. A leader must, in deep processing, reevaluate life purpose and affirm it, modify it, or add to it, recognizing that God will often use deep processing to expand one's horizons as to life purpose.
52. A leader should proactively use modeling to influence followers.
53. A leader who models must be transparent and vulnerable to share God's working in the life both in the positive and negative shaping activities of life. It is God's working in the negative shaping activities of life that often has more impact than even the positive.

Table 5. Pauline Leadership Values Summarized—Philippians continued

54. Effective leaders view relational empowerment as both a means and a goal in ministry.
55. An effective leader must learn to vary his/her leadership style to fit the situation and people being influenced.
56. An effective leader should view spiritual authority as a primary power base but recognize that other bases will be needed to influence.

57. A leader should have a life purpose which serves as a guidance check for decisions about ministry and for doing ministry. Does what I am doing enhance my life purpose?
58. A leader ought to demonstrate union life for followers to see what a Christ-centered life looks like.

Table 6. Pauline Leadership Values Summarized—Philemon

59. Obligation-persuasion is a leadership style in harmony with spiritual authority and should be used with mature followers with whom a leader has a good relationship.
60. An effective leader must learn to vary his/her leadership style to fit the situation and people being influenced.
61. An effective leader should view spiritual authority as a primary power base but recognize that other bases will be needed to influence.
62. Sensitivity to God's shaping processes must be cultivated in a leader.

Conclusions

These Pauline leadership values are not posited as final statements. They are first attempts at getting at the driving ideas behind Paul's ministry. They are given to stimulate thought. They should be assessed and then modified, reworded, or even discarded depending on the assessment.

See **Article**, *Value Driven Leadership*.

Special Note: The following description of my spiritual DNA and messenger RNA will probably be of more interest to those who have been in my classes, those mentored by me, or those who are familiar with my materials. Others may not find them as helpful. Those who have been involved with me personally in some ministry will see that these values actually do flow in me. Teachers will profit from this. Others of you may want to delete this file. I am sending this out to all my MMM list though I recognize it will not fit all. But it is simpler to send to the whole list than to try to compile a list of responses of those who want this.

3. Clinton on Passing On My Teaching Heritage

Introduction
In my Monday Morning Memo of 21 August 2000, I gave this quote and explanation.

Leadership Quote for Week:
As I see it, in any mentoring relationship I want to leave at least some spiritual DNA, and in a few relationships, some messenger RNA.

Leadership Note:
No apprentice is greater than his mentor; when the training is complete the mentoree will be like the mentor. Luke 6:40 paraphrased.

I have no man like-minded. Philippians 2:20.

2 Timothy 3:10-17 You have fully known me.

Of course, Barnabas and Paul both validate the above truths and even go beyond it. Some mentorees have potential to go beyond their mentors—but they will still be like them.

DNA (deoxynbonucleic acid)—any of various nucleic acids that are usually the molecular basis of heredity that are localized in cell nuclei, and are constructed of a double helix held together by hydrogen bonds between purine and pyrimidine bases which project inward with two chains containing alternate links of deoxyribose and phosphate. RNA any of various nucleic acids that contain ribose and uracil as structural components and are associated with the control of cellular chemical activities. Messenger RNA—an RNA produced by transcription that carries the code for a particular protein from the nuclear, DNA to a ribosome in the cytoplasm and acts as a template for the formation of that protein (see also transfer RNA). For us non-technical folks, we may not understand much of the definition, but we know that we are talking about FUNDAMENTAL CORE STUFF that deals with the passing on of physical life traits at the deepest level of physical life—the cell.

For me spiritual DNA resides in values. Messenger RNA is the capacity to use these values with impact. As I interact with mentorees, whether short or life long, I want some of the values that God has instilled in me to rub off on them. And I want some Messenger RNA to take, especially with those long-term mentorees.

I have always been impressed with the Catholic sodalities (Jesuits, Franciscans) who deeply transmit foundational values and then send these trained individuals out to operate almost autonomously. And they can be trusted in the work—because the spiritual DNA and RNA is there to guide them in the multi-cultural situations they find themselves in.

More on this spiritual DNA and RNA in the future. I have been thinking about this more and more as I concentrate on developing MASTER TEACHERS. I want to share some DNA—values and some Messenger RNA (the importance of impact ministry).

A Fuller Treatment of the Quote

So I am interested in passing on some of my heritage. Values lie at the spiritual DNA level—heredity things I want to pass on. Identifying these things explicitly allows for a better focus on proactive passing on of them.

My messenger RNA observations, how I transmit my content, relate more to my wanting to develop master teachers. They refer to teaching values I use in my ministry. When I see these messenger RNA things in the life of a mentoree I have been working with, I get those *3 Jn 4 feelings*.

As I have thought further on this I have identified explicitly 6 personal values (spiritual DNA) and 11 ministry values with regard to delivery of my ministry (messenger RNA). The DNA factors are unique to my spiritual pilgrimage and giftedness (somewhat) but have some transfer value. The RNA things are tied strongly to my giftedness set and processing experience. They probably don't transfer to others as well (except to those with like giftedness).

6 Foundational Values—Spiritual DNA

Below is a list of core values (I am sure I have many, many more but these seem to be more foundational to who I am). For each of the values I state the value in terms of statements of should, ought, or must language. That is, I use value/priority language. But I write the value generally so that others could consider the value for themselves, if appropriate. I try to give a short explanation of each value. I also anchor each of the values to which ever of the 7 Major Leadership Lessons it relates to. (Remember, I have identified these 7 major leadership lessons in comparative study of many effective leaders). I highlight some of the concepts involved in the value. I tell which of my courses taught at Fuller flow from the value and I give some of my materials which relate to the value (in case you want to do some follow-up work).

There is also content/ideation that I pass on with regard to each value.   But the content, while good may or may not be long lasting. The content will be adapted and modified over time though, in my opinion, a lot of my content is classic and will last a long time. But the 6 values are more long lasting. The courses and materials listed lead to the actual content involved with the value. But I am more interested in passing on the value to my mentorees (rather than the content—though I love them to know my content). If they have the value, they will pass on appropriate content of their own that flows from the value.

These values are tied strongly to my own giftedness and early developmental experiences. I do not naturally assume that they will apply to others.

Value 1. A Leader Must Seek Intimacy With God In Terms Of Beingness, For Ministry Flows Out Of Being.

Explanation:

Intimacy with God will differ and flow along lines of uniqueness—how God has made us. One of the classic errors leaders make is to project their own experience of intimacy with God onto others, failing to recognize that spiritual intimacy will be uniquely tailored to individuals.

Beingness is a complex conglomerate of inner life factors including at least these important ones:

- intimacy with God (through Christ; appropriation of union life),
- conscience,
- character (inner life developing, integrity at the heart, living by values and principles taught by God),
- personality (uniqueness is part of the Eph 2:10 life; diversity is o.k., expectations from God),
- giftedness (must be self-aware of own giftedness and developing along lines of giftedness; must recognize relationship to God in terms of giftedness; must relate to others in terms of own and their giftedness),
- destiny (must have a growing sense of destiny, must partner with God over a lifetime),
- values drawn from experience (must learn from God's processing), and
- gender influenced perspectives (must recognize advantages and disadvantages of one's gender).

Concepts Involved:

Self-awareness (personality; strengths, weaknesses); spiritual formation (especially in relationship to ministerial formation and strategic formation over a lifetime); processing; sense of destiny; leadership values; giftedness.

Major Leadership Lessons involved:

Life Time Perspective
1. Effective Leaders View Present Ministry In Terms Of A Life Time Perspective. (A leader's intimacy with God will change over a lifetime varying with who he/she is at a given developmental moment in life).

Learning Posture
2. Effective Leaders Maintain A Learning Posture Throughout Life. (A person must continually be learning about one's self).

Spiritual Authority
3. Effective Leaders Value Spiritual Authority As A Primary Power Base.
(Spiritual authority will flow from beingness).

Dynamic Ministry Philosophy
4. Effective Leaders Who Are Productive Over A Lifetime Have A Dynamic Ministry Philosophy Which Is Made Up Of An Unchanging Core And A Changing Periphery Which Expands Due To A Growing Discovery Of Giftedness, Changing Leadership Situations, And Greater Understanding Of The Scriptures. (How one approaches God's purposes in life will flow out of giftedness, experience, and destiny. This will be opened up over a lifetime in terms of focused life concepts: life purpose, effective methodologies, major role, and ultimate contribution).

Sense Of Destiny
7. Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. (This is a vital part of being; I am involved with God in something worthwhile with my life. There is an ultimate meaning of why I am here and what I am to do and be.)

Courses That Flow From this Value:

ML 530 Life Long Development, ML 524 Focused Lives, ML 521 Developing Leadership Giftedness

Materials Containing Content Flowing from the Value:
- **Leadership Emergence Theory,**
- **Focused Lives,**
- **Strategic Concepts That Clarify a Focused Life,**
- **Unlocking Your Giftedness**
- Several position papers

Value 2. A Leader Should Have A Developmental Mindset, For God Is A God Who Develops People.

Explanation:

This means especially with respect to self but also with respect to others. God is a developmental God. He intends to develop each of His children over their lifetimes so that they become and achieve His purposes for them. None of us are finished products. We all are in process. The more we recognize and identify the processes in our own and others' lives the more we will participate with God in the development of self and others.

Concepts Involved:

Self-awareness, pilgrimage, giftedness perspectives (stewardship involved), leadership selection, growth projects (adult learning).

Major Leadership Lessons involved:

Life Time Perspective
1. Effective Leaders View Present Ministry In Terms Of A Life Time Perspective. (This includes for self--where am I what is God doing, where is He taking me in development, etc. This includes seeing others in the same what--where is he/she what is God doing developmentally with this one?)

Learning Posture
2. Effective Leaders Maintain A Learning Posture Throughout Life. (At the heart of a developmental mindset is the sense of always learning as God reveals things--from life; from God's word; from others; from what others have learned. There is a proactivity about growth in one's life.)

Leadership Selection And Development
5. Effective Leaders View Leadership Selection And Development As A Priority Function In Their Ministry. (A developmental mindset spills over from myself to those I minister to. I want to help them develop as they move along in their pilgrimage. I am aware of this as I relate to people.)

Sense Of Destiny
7. Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. (Development means I am making progress toward my destiny).

Courses That Flow From this Value:

Every course in the leadership concentration carries with it developmental implications. ML 523 Mentoring, highlights this value in terms of a methodology one can use to carry out this value with others. ML 530 Life Long Development, focuses on an individual's development. ML 521 Developing Leadership Giftedness, applies this value to a leader's personal stewardship.

Materials Containing Content Flowing from the Value:

All of the materials listed in the Barnabas Publishers Catalog carry this value either explicitly (most of them) or implicitly (some of them).

Value 3. A Leader Must Continually Be Developing In Terms Of His/Her Grasp Of God's Word for God's Word is His foundational revelation of Himself and His purposes.

Explanation:

The leader must develop in God's word not simply to know facts or details of the Bible but in Order To Develop Intimacy With God, To Develop Oneself, And To Minister To Others With Impact, For God's Word Will Equip A Leader For Ministry.

Concepts Involved:

Giftedness, core material, Bible centered leadership, impact communication,

Major Leadership Lessons involved:

Life Time Perspective
1. Effective Leaders View Present Ministry In Terms Of A Life Time Perspective. (The Word will validate development as a major purpose of God. It will give perspective on one's development.)

Learning Posture
2. Effective Leaders Maintain A Learning Posture Throughout Life. (The more we grow and develop, the more we will see in the Word. We must proactively move to master our core material over our lifetimes. Those things which God has used from the Word to impact our own lives will be used also to impact others.)

Spiritual Authority
3. Effective Leaders Value Spiritual Authority As A Primary Power Base. (One of the sources of spiritual authority is our knowledge of God and His ways. The revealed Word gives us a foundational knowledge of God which spills over into our lives and ministry.)

Dynamic Ministry Philosophy
4. Effective Leaders Who Are Productive Over A Lifetime Have A Dynamic Ministry Philosophy Which Is Made Up Of An Unchanging Core And A Changing Periphery Which Expands Due To A Growing Discovery Of Giftedness, Changing Leadership Situations, And Greater Understanding Of The Scriptures. (As we continue to unravel the wrappings of our giftedness and as we develop, we will be able to see more of God and His ways in the Word. This in turn will add to our core understanding of who we are and what we do.)

Leadership Selection And Development
5. Effective Leaders View Leadership Selection And Development As A Priority Function In Their Ministry. (One of God's purposes is to raise up leaders and develop them to carry out His purposes. The Bible will give us insights about how God does this which in turn will allow us to participate with God in this.)

Sense Of Destiny
7. Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. (We will be inspired by God's participation with Bible characters to accomplish His purposes. Our own sense of destiny will be validated as we see God's use of this in bible leaders.)

Courses That Flow From this Value:

ML 534 Value Based Leadership in the O.T. and ML 536 Value Based Leadership in the N.T. focus on this value.

Materials Containing Content Flowing from the Value:
  • **Having a Ministry That Lasts,**
  • **Clinton's Biblical Leadership Commentary,**
  • **The Bible and Leadership Values,**
  • **Leadership Perspectives,**

The whole Interpreting the Bible Series (**Word Study**, **Parables**, **Hebrew Poetry**, **Figures and Idioms**) deals with this. I hope someday to finish the other materials in this series, which essentially gives my basic approach to hermeneutics.

Value 4. Over A Lifetime, A Leader Must Walk In Obedience To God, For Obedience Is The Key To Knowing God's Will For A Life.

Explanation:
In terms of whatever God reveals, a leader should obey God, confidently knowing that God's will involves knowing God, knowing that God's will is beneficial (developmental), knowing that God's will leads to a satisfying life, and that a by-product of knowing and obeying God is a focused life.

Concepts Involved:
Obedience, Spirit sensitivity, hearing God, guidance

Major Leadership Lessons involved:

Learning Posture
2. Effective Leaders Maintain A Learning Posture Throughout Life. (We cannot learn, if we do not respond to what we are learning. True learning changes behavior.)

Spiritual Authority
3. Effective Leaders Value Spiritual Authority As A Primary Power Base. (As we obey God, we will further experience God which in turn ramifies to spiritual authority in us and through us.)

Dynamic Ministry Philosophy
4. Effective Leaders Who Are Productive Over A Lifetime Have A Dynamic Ministry Philosophy Which Is Made Up Of An Unchanging Core And A Changing Periphery Which Expands Due To A Growing Discovery Of Giftedness, Changing Leadership Situations, And Greater Understanding Of The Scriptures. (Obedience is the step-by-step springboard that often is the key to revelation of values.)

Sense Of Destiny
7. Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. (Obedience will be the outcome of critical incidents in our lives which will often be springboards to further understanding of our destiny.)

Courses That Flow From this Value:
ML 524 Focused Lives—A focused life is not the goal; obedience is the goal. The focused life is a by-product of obedience.

Materials Containing Content Flowing from the Value:
Leadership Emergence Theory (especially processing and response variables)

Value 5. Over A Lifetime A Leader Must Be Transformed Into The Image Of Christ By The Power Of The Holy Spirit, For A Major Goal Of The Developing God Is Transformation Of An Individual Toward Christ-likeness In Terms Of The Leader's Uniqueness.

Explanation:
Sensitivity to the Spirit of God will lead one into intimacy with Christ, His ways, His traits. A major ministry of the Spirit is to conform us to the Image of Christ.

Concepts Involved:
Union life, progressive sanctification, Spirit Sensitivity, Spiritual Guide (mentor), spirituality, intimacy

Major Leadership Lessons involved:

Life Time Perspective

1. Effective Leaders View Present Ministry In Terms Of A Life Time Perspective. (Transformation is a lifetime process. Over our lifetime we will see the relationship between spiritual formation, ministerial formation, and strategic formation. This value dominantly deals with spiritual formation which should dominate in the leadership transition sub-phase, the latter part of the focused developmental phase, and throughout the convergent developmental phase.)

Learning Posture

2. Effective Leaders Maintain A Learning Posture Throughout Life. (A major focus of our learning will involve transformation of our lives. We will experience the living Christ more and more. We will appropriate our unique union with Him.)

Spiritual Authority

3. Effective Leaders Value Spiritual Authority As A Primary Power Base. (One of the three major sources of spiritual authority is perceived godliness in a life. This godliness will synergize with gifted power and our godly wisdom. Without it, gifted power will not sustain spiritual authority over the long haul.)

Sense Of Destiny

7. Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. (All Christians, whether leaders or not, have this transformation into Christ-likeness, as a major focus of their destiny.)

Courses That Flow From this Value:
ML 530 Life Long Development deals with this as a major construct. The Spiritual Formation times of other courses also carry this value.

Materials Containing Content Flowing from the Value:
Leadership Emergence Theory

Value 6. A Leader Should Minister with Gifted power, for the essential ingredient of leadership is the powerful presence of the Holy Spirit in the life and ministry of the leader.

Explanation:

Moses is the exemplar of this powerful principle. See De 33 where Moses refuses to go on and lead God's people without God's powerful presence. We too, cannot afford to minister without God's power.

Concepts Involved:

Giftedness, gifted power, power encounters, prayer power, Spirit-Led Ministry, spiritual authority, influence means

Major Leadership Lessons involved:

Spiritual Authority

3. Effective Leaders Value Spiritual Authority As A Primary Power Base.
(Gifted power is one of the triad of sources of spiritual authority.)

Dynamic Ministry Philosophy

4. Effective Leaders Who Are Productive Over A Lifetime Have A Dynamic Ministry Philosophy Which Is Made Up Of An Unchanging Core And A Changing Periphery Which Expands Due To A Growing

Discovery Of Giftedness, Changing Leadership Situations, And Greater Understanding Of The Scriptures. (One of the keys of a ministry philosophy is one's giftedness. One's values are strongly related to one's giftedness.)

Sense Of Destiny

7. Effective Leaders Evince A Growing Awareness Of Their Sense Of Destiny. (God's use of a leader's giftedness will be a part of that leader's destiny.)

Courses That Flow From this Value:

ML 521 Developing Leadership Giftedness, ML 524 Focused Lives

Materials Containing Content Flowing from the Value:
- **Unlocking Your Giftedness,**
- **Leadership Emergence Theory**

13 RNA Values

In addition to DNA, core values about who I am, there are core values about what I do or how I do it in ministry. My giftedness set includes a gift-mix of teacher/ exhortation as well as the natural ability and acquired skill of analytical thinking. This giftedness set heavily influences my RNA. My early developmental experience also involved strong modeling of three leaders who taught with impact.

I will give three general design principle/paradigms I use and then give my RNA in terms of what I call my 10 commandments of teaching. I have previously shared some of these briefly in MMMs but here I give the fuller treatment.

3 Design Paradigms

 I will not go into depth with two of these paradigms as they are explained fully in my manual **Leadership Training Models**.

Design Paradigm #1 Adapted Systems Model

I use the Adapted Systems Model (component 1 = incoming participants before training; component 2 = input—content and method of delivery; component 3 = outgoing participants after training; component 4 = quality control including feedforward information and two kinds of feedback—formative feedback and summative feedback). I am always aware of which component is in focus when I am designing some training event (workshop, seminar, conference plenary session, classes, mentoring experience, etc.)

Design Paradigm #2 Holland's Two-Track Analogy

I use Holland's Two-Track Analogy to make certain I am dealing with balanced learning. Track 1 = appropriate input; Track 2 = experience of learner with regard to input; ballast bed = formation in view (spiritual, ministerial, strategic or some combination); cross-ties (dynamic reflection = relevance of content with regard to experience and formative aspect of experience on content).

Design Parameter #3 Future Perfect Perspective

I use a future perfect perspective as I design and teach. That is, I envision the final product of the teaching and its impact on students as I design. With the end in mind I design the whole and the parts before I ever start teaching it. With a future perfect perspective in mind I can then prioritize what to do with individual sessions and how they fit into the whole. I can cut and paste in terms of individual sessions or even the whole number of sessions. I can do this because I know from the start the more important priorities/goals of the teaching. In the case of most teaching experiences, sessions are never as long as they are supposed to be (so they require on-the-spot cutting of material) and frequently an entire session gets

cancelled (due to some sort of emergency thing). I prefer series rather than one-shot approaches to communicating. Frequently, spiritual authority takes several sessions to build. I prefer 6-10 sessions in a series. Shorter does not allow for summaries and coverage of material. Longer usually loses continuity for most people.

Here are the basic RNA I use, in the form of 10 Commandments of Teaching

Bobby's 10 Commandments of Teaching
     Each of these commandments are written as basic observations—commandment format. They could easily be changed into value statements by simply inserting before each, As a Teacher I (then use should, ought, or must) before the statement. I will put in parenthesis beside the commandment number the modal verb I would use if I were to make it into a value statement.

Commandment 1 (must)
Develop yourself as a teacher.

Explanation: The teacher himself/herself is the most important factor in the teaching/learning process so take care to develop yourself as a teacher.

Commandment 2 (should)
Teach how to learn.

Expanded: Teachers must teach students not only content about subject matter but also the process of learning that subject matter, that is, how to learn the content for themselves and how to continue learning. This also includes motivation toward continued learning in the future.

Commandment 3 (must)
Teach with authority.

Commandment 4 (ought)
Teach so as to engage all the learning domains: cognitive, affective, conative, experiential.

Commandment 5 (must)
Teach to change lives.

Commandment 6 (ought)
Teach with gifted power (Mt 22:29b).

Commandment 7 (should)
Teach from the vantage point of perspective.

Commandment 8. (should)
Take advantage of teachable moments.

Commandment 9. (should)
 Use your class to help you teach.

Commandment 10. (should)
Recognize and use the informal theorem as part of your teaching methodology.

Expanding on these Commandments

Commandment 1

The teacher himself/herself is the most important factor in the teaching/learning process so take care to develop yourself as a teacher.

a. Deliberately demonstrate a learning posture in all of the teaching/learning situations. This alone will impact your students.
b. Deliberately model for your students: values you want them to get; methodology you want them to use; importance of concepts to you and your ministry; transparency as to failures and successes; what you don't know as well as what you do know;
c. Always know your subject thoroughly; always be learning about it; always have an enthusiasm for it.
d. Work on developing aspects of teaching and exhortation; see **Unlocking Giftedness** for ideas on developing your gifts.

Definition   The <u>teaching/learning situation</u> describes the two-fold dynamic involved in the teaching process which includes what the teacher does but also includes how the student responds.

Comment   Both teachers and students control parts of this process. When a student doesn't learn it may well be the teacher's fault or the student's fault or some combination. And when the student learns it may be because of the teacher, in spite of the teacher, because of the student or in spite of the student.

Commandment 2

Teachers must teach students not only content about subject matter but also the process of learning that subject matter, that is, how to learn the content for themselves and how to continue learning. This also includes motivation toward continued learning in the future (see fn page 15 Coming to **Conclusions on Leadership Style**, Alfred North Whitehead quoted below).

Alfred North Whitehead's observation, given at a commencement address at Harvard University in 1930, is worthy of note in this regard.

> Throughout history, until the first quarter of the twentieth century, the life-span of an individual was less than the time-span of major cultural change. Under this condition it was appropriate to define education as a process of transmittal of what is known—of transmitting the culture. It was also appropriate to define the role of the teacher as that of transmitter of information and to regard education as an agency for youth. . . We are living in the first period of human history for which this is assumption is false. . . Today this time span is considerably shorter than that of human life, and accordingly our training must prepare individuals to face a novelty of conditions. [Knowles adds further,]. . . in other words, as the time-span of major cultural change has become shorter than the life-span of the individual, it becomes necessary to redefine education as a process of continuing inquiry. The role of teacher must shift from that of transmitter of information to facilitator and resource to self-directed inquiry, and to regard education as a lifelong process. For knowledge gained at any point of time will become increasingly obsolete in the course of time. (Knowles 1980:40,41)

The implications of this observation are slowly penetrating secular educational circles. The implications for training in this rapid pace of change as seen by Whitehead has had very little, if any, impact on theological education. This notion needs to be acknowledged and should dominate curriculum design in theological education.

Note 3 things:

       (1) The life span of a learner is much longer than major societal paradigm changes. That means that a learner will go through several major paradigm shifts, which may well obviate much that has been learned. Learners must be people who can continue to learn. The times will necessitate it.

       (2) The pace of accumulation of content is too great. No teacher can keep up with everything (even in a specialized field) and hence they cannot teach all that is known on any subject.

       (3) The major paradigm shift moving from modernistic thinking to postmodernistic thinking will affect the teaching/learning dynamics. It is unclear at present what this will mean for teachers and learners but motivation will be a key as will learning how to learn in the postmodern era.

See Mager also on **Developing Attitude Toward Learning—SMAT** (Subject Matter Approach Tendency/ Subject Matter Avoidance Tendency)

Commandment 3

Teach with authority.

<u>8 Guidelines on Authoritative Teaching Flowing From Matthew 5-7</u>

1. Authoritative teaching begins with a **major value which becomes a burden**: a teacher must communicate with authority.
2. An authoritative teacher is what he/she teaches. The underlying power of teaching is that of **the doing which precedes it**. See also Ezra 7:10.
3. An authoritative teacher recognizes that **character is foundational**. Such a teacher ministers out of being. When being and doing are consistent a teacher ministers with authority. This is true for the teacher as well as the student.
4. Authoritative teaching involves **warning** (few leaders move through the narrow way).
5. Authoritative teaching involves **revelation**. We must hear and see what God says.
6. Authoritative teaching will expose **challenging insights**.
7. Authoritative teaching will **apply truth and call for decisions**.
8. Authoritative teaching utilizes a **triad** of elements (the Timothy formula): a. Public exposure of God's word, b. teaching of it, and c. exhortation or applying of it.

Use maturity appeal whenever appropriate to build your authority to teach. An explanation of what maturity appeal (one of the 10 Pauline leadership styles) is, is copied from **Conclusions on Leadership Style** and inserted here.

6. Maturity Appeal Style

    The book of Proverbs indicates that all of life is an experience that can be used by God to give wisdom. And those who have learned wisdom should be listened to by those needing yet to learn. Maturity in the Christian life comes through time and experience and through God-given lessons (as well as giftedness—see word of wisdom gift, Clinton 1985). Leaders often influence and persuade followers by citing their "track record" (learned wisdom) with God.

        Definition: A <u>maturity appeal leadership style</u> is a form of leadership influence which counts upon

- Godly experience, usually gained over a long period of time,
- an empathetic identification based on a common sharing of experience, and
- a recognition of the force of imitation modeling in influencing people in order to convince people toward a favorable acceptance of the leader's ideas.

    Hebrews 13:7 carries this implication: "Remember your former leaders who spoke God's message to you. Think back on how they lived and died and imitate their faith."

See also 1 Peter 5:1–4, 5–7 where Peter demonstrates maturity appeal. "I who am an elder myself, appeal to the church elders among you. I am a witness of Christ's sufferings, and I will share in the glory that will be revealed. I appeal to you to be shepherds of the flock that God gave you and to take care of it willingly, as God wants you to, and not unwillingly. Do your work, not for mere pay, but from a real desire to serve. Do not try to rule over those who have been put in your care, but be an example to the flock. And when the chief Shepherd appears, you will receive the glorious crown which will never lose its brightness."

Paul's description of his sufferings as an Apostle (II Corinthians 11:16–33) and experience in receiving revelation (II Corinthians 12:1–10) are exemplary of the maturity appeal style leadership.

This style moves between the categories of directive to non-directive depending on how forcefully the desired result is pushed for.

There is a fine line of distinction in referring to experience and what you have done in order to get folks to appreciate your authority as you teach on something and in boasting over what you have done. Remember Proverbs 27:2 Let another praise you, and not your own mouth; someone else, and not your own lips. So in sharing your experience by way of maturity appeal, keep the spirit of Proverbs 27:2 in mind.

Commandment 4
Teach so as to engage all the learning domains: cognitive, affective, conative, and experiential.

Cognitive—deals with ideas, concepts, frameworks of thinking (See Bloom and Mager for explanation of this taxonomic category and for attempts to measure it).

Conative (volitional) —deals with the will

Affective—deals with feelings and values (See Bloom and others for explanation of this taxonomic category and for attempts to measure it; see Mager—for how to make fuzzy feeling goals clearer) **Goal Analysis.**

Experiential—deals with internalization and use; in skills the ability to do something (the dynamic reflection component in the Two Track Analogy Model forces experiential learning; see also Steinaker and Bell on experiential learning; see Kolb et al on experiential learning and see my manual, **Leadership Training Models**.)

Commandment 5
Teach to change lives.

Application and closure are critical to teaching which impacts. It cannot be assumed. It must be designed for. It must be accounted for. Take responsibility for your teaching changing lives. See closure descriptions and types in **Having a Ministry That Lasts**. See also Hendricks book, **Teaching to Change Lives**.

Commandment 6
Teach with gifted power (Mt 22:29b).

Know your subject. Know how to deliver it effectively. Expect God to empower your teaching. Trust Him for gifted power through you. Accept this by faith. Do not be satisfied with powerless teaching. See power gates in leadership emergence theory, especially gifted power.

Life Power—Paradigm Shift—One of Most Important—Taught Three Times in John 4:14, 7:37-39, 15

John right brained. Always teaches in terms of pictures:

Artesian well. John 4 What Jesus is to you will satisfy your inner self.

Life-giving spring. John 7:37-39 what you have will overflow to others.

Productive Vine. John 15, its source a shared life with Christ—fruitful.

Definition
The <u>life power gate</u> refers to paradigm shift in which a person appropriates God's inward presence and power to live above the controlling authority of sin and to see the fruit of the Spirit demonstrated in daily life. Not a perfect life—but not under the controlling dominion of some sinful tendency.

Going through the life power gate that is getting *life power*, is a paradigm shift with regard to power to live a holy life, a life demonstrating more fully the fruit of the Spirit.

<div align="center">

Life Power Pattern
</div>

Need + Surrender + Appropriation by Faith +or- a validating experience.

Going through the gifted *power gate involves* a seeking for power in ministry. Public rhetoricians, for example, usually need this.

<div align="center">

Gifted Power Pattern:
</div>

Need +or-Surrender+ Unusual Validating Experience + appropriating faith.

The symbol +or- means it may or may not be there.   See Edman, **They Found The Secret**, for illustrations of both.

Commandment 7
Teach from the vantage point of perspective.

When you teach treat your subject matter from all kinds of perspectives: whole to parts, parts to whole; macro and micro factors influencing it; integrative; review; tell where you are going, tell how you will get there; review when it is over). Always give your students perspective with which to see what you are teaching.

Application:
1. When you introduce a subject give the overall, where you are going with it, how you will get there and the end result.
2. When you finish a subject review what you have done; here is where we started, what we did, and what we ended with.
3. In long series of things like an on-going class; a-periodically review all you have done to that point in the class.
4. When dealing with some concrete aspect of something remember the lessons of parallelism in Hebrew poetry:
    a. **same** =repetition; give lots of examples of the concept; more of the same reinforces learning.
    b. **opposite** = teach what something is and what it is not; non-examples or opposite examples help clarify what something really is
    c. **progressive** = expand on the concept
5. If you use a spiraling approach, review after each pass on the spiral.

Commandment 8.
Take advantage of teachable moments.

Mk 1:14,15 (timing is crucial to much of teaching; Fig Tree, Olivet Discourse, etc.)

I sometimes stop in the middle of something I am doing because I sense some sort of mental prompt or some need in the class makes it clear that I should intervene with some teaching which fits the situation; timing is right. I will shift to teaching that follows that prompt or fits the need.

Commandment 9.

 Use your class to help you teach.

Recognize the capacity for teaching in the students themselves and use them to empower each other (small group, presentations to class, answering of questions, be free to release you time to others).

In a given mid-career kind of class there is much valuable experience, which God has built into lives. Feel free to allow God to teach through people in the class.

The notion of cutting and pasting is important here. In a given session I have prepared very well and know my attention getters, lead in, core stuff, lead out, and closure stuff. When I (rarely) find that I do not have enough stuff to cover my time I paste by using the class as a resource to fill the time up. I can do this by one on one sharing about something covered, by inviting the class to share what they have learned on something or by directly calling on someone whom I know probably has good stuff.

Sometimes the sharing by someone in the class with a real life experience of some of your concepts gives affirmation and validation that cannot be gained any other way.

Whenever I have someone with expertise in something that is covered in the class, I may well invite them to do a segment in the class on their area of expertise (e.g. the Thiels on co-parenting).

You must be free to release some of your time/your approach to teaching something to others in the class.

Commandment 10.

Recognize and use the informal theorem as part of your teaching methodology.

Informal Theorem

The greater the informal means of development in a ministry delivery system the more effective is the penetration of life changing ministry.

Major Leadership Lesson Involved

Effective leaders view relational empowerment as both a means and a goal.

Application:
1. Know people personally.
2. Ask questions to people by name.
3. When people ask questions use their name.
4. Pray for people in your class. Let them know this.
5. Remember something personal about them so that when you see them from time-to-time you have some point of interest in them.
6. Don't use titles in class (get rid of Doctor or anything that smacks of status, privilege, distance between teacher and student, etc. But do show mercy to students from those cultures which need formality.).
7. Small groups, one-on-one all help to break down the formality of a class setting.
8. Ministering to people in the class breaks down formality.
9. Try to have a social get-together of the class so they see you in a different light.

Conclusion—To Passing On My Heritage

I anticipate that much of my content (what I have learned in my pilgrimage about leadership, the Bible, etc.) will be carried in my writings.

I believe that my teaching ministry will have passed on content about what I have learned. I have modeled deliberately in my ministry so that some of my DNA values will have been caught.

But it is in my mentoring, especially one-on-one and in designed mentor groups, that my DNA will have been passed on to others, who in turn will perpetuate it.

For my RNA, it will have been passed on to those few mentorees whom I have concentrated on in terms of developing into MASTER TEACHERS. I can identify about 10 of these.

As one gets older, it becomes apparent that much of what has been done in ministry will have been for certain moments in time. It will also become more apparent that it is your values embedded in people, which will contribute to your on-going and lasting legacy.

For those of you who have been part of my ministry, I wonder if any of these values have become your own (in whole or some adapted version of them)?

4. Clinton On The Challenge of Becoming A Better Professor—4 Critical Values

The Challenge of Becoming A Better Professor

In 1968 I took a class dealing with spiritual gifts from Dr. Robertson McQuilkin. This was in the graduate school of Columbia Bible College. His assignment for that course was to write a paper entitled, "My Spiritual Gift and How I Intend to Develop It." At that point I identified the gift of teaching as part of my spiritual gift-mix. I outlined some developmental ideas. I began working on that development and have been at it ever since. Along the way I have picked up four values that have become a part of me. They are part of the driving force, the challenge, behind my wanting to become a better professor.

The four values that I have incorporated into my own worldview were stimulated by a number of master teachers who impacted me along the way. I define a master teacher in the following words.

Definition
A <u>master teacher</u> is one who teaches with impact, models what impactful teaching is, and develops others to be master teachers.

This has been a goal for me—to become a master teacher and to help others become master teachers. My course for doctoral students, ML889 Developing as Career Teachers, highlights my efforts to do this. In it I do 4 spiritual formations which capture the four values:

> SF1—Learning Posture
> SF2—Learning Mindset
> SF3—A Passion to Communicate
> SF4—Using Gifted Power

Let me highlight the underlying value for each of these four spiritual formations.

My paper for McQuilkin got me into the habit of setting growth projects for my teaching gift. Over the years I have studied educational technology, educational psychology, and materials essentially dealing with teaching with impact. Authors such as Markle, Ward, Gregory, Knowles, Hendricks, Wilkinson, Bloom, Krawthwall, Mager, Kraft and many others have become my teaching mentors. I have garnered much from them, which has aided my development as a teacher. The value underlining this effort over the years is,

Value 1. Learning Posture Value
I as a teacher must maintain a learning posture with respect to both my content of material I am developing and my communication of it to students.

Definition
A <u>learning posture</u> is a mental tendency to want to learn throughout life from any source such as:

a. life's experiences (Proverbs 1:20-33)
b. other people (Proverbs 27:17; Proverbs 13:20; 2 Timothy 2:2)
c. formal training programs (School of the Prophets; School of Tyrannus),
d. non-formal or informal training (Paul's traveling teams),
e. personal structured growth projects (reading, experience based, etc.)

Each year I structure growth projects that will help me develop my teaching skills.

Wilkinson captured for me what was an intuitive drive when he postulated his notion of a learning mindset. This reinforced what I had learned in my Doctor of Missiology study with Kraft, concerning his impact communication model. Here is the definition of a learning mindset and then the value, which flows from it.

Definition
A learning mindset describes a teacher attitude that says, "I am responsible to cause students to learn."

Of course, this has to be balanced a bit. Students are part of the learning equation too. They have a strong say-so about learning. But from my standpoint I will do all I can to cause that learning to happen. I am trying to modify the old saying, "You can lead a horse to water; but you can't make it drink." Well if you put a salt lick next to the watering hole a lot of horses will drink. The value associated with this learning mindset is,

> **Value 2. Learning Mindset Value**
> I as a teacher must have a mindset, which says I will do all that I can to cause the student to learn. In fact, I will take responsibility for doing this.

The third important value to me, somewhat overlaps with this second one. It concerns a passion to know if you are communicating impactfully.

Definition
A passion to communicate involves a strong desire to make sure listeners understand what you are saying.

The value underlying this passion to communicate is given below.

> **Value 3. A Passion to Communicate**
> I must maintain a passion to communicate when I teach.

My doctoral studies in ethnotheology with Kraft motivated me about a passion to communicate. His two Communication Models, *Receptor-Oriented Communication* and the *Communication with Impact Model*, motivated my passion to communicate.

My final value recognizes a major necessity for any teacher who wants to communicate so as to change lives. I cannot do it alone. I will need the supernatural power of God,[21] enabling my teaching if I want to see impact.

> **Value 4.** I must teach with gifted power. Ah, the Moses challenge, "If you don't come with me I don't want to go."

Thankfully, I have been at a seminary, which believes in the power of God to change lives. I have been encouraged to trust God for His powerful intervention in my classes. And I have seen God do wonderful things in student's lives.

Thanks Dr. McQuilkin for starting me on my journey to becoming a better teacher. These four values—learning posture, learning mindset, passion to communicate, and God's enabling power—underlie my efforts to become a better teacher. They are the challenges of teaching for me.

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[21] See Appendix I, Feikert's Value 7, which deals with the necessity of a mentor operating with Spirit Power. It is equivalent for mentoring what this item is to teaching.

I am not including an Article list. All **Articles** notations refer to *Leadership Articles* that come from my l4 Biblical Leadership Commentaries.

Butt, Howard

1973	**The Velvet Covered Brick: Christian Leadership in An Age of Rebellion.** New York: Harper and Row.
Annotation:	I cited Howard Butt as signaling for me the dualistic nature involved in true servant leadership: A leaders leads by serving and serves by leading.

Clinton, J. Robert

1989	**Leadership Emergence Theory.** Altadena, CA. Barnabas Publishers.
Annotation:	This self-study manual gives a comprehensive overview of the three major factors (processing, time, and leader response patterns) that interweave together as God shapes a leader spiritually, ministerially, and strategically over a lifetime to bring about His purposes and resulting ultimate contribution. This is the major text used in Dr. Clinton's Life Long Development course—the foundational course in the leadership concentration at Fuller Theological Seminary since 1982. (456 p.)

1992	**Conclusions on Leadership Styles.** Altadena, CA. Barnabas Publishers,
Annotation:	This manual examines the leadership style theories of the contingency and complexity eras of leadership history (the last two eras—we are presently in the complexity era). It presents the major theorists (Blake and Mouton, Fiedler, Hersey and Blanchard) their views, and then synthesizes the basic notions into a set of concepts which can inform a Christian leader today. Includes insights from the Scriptures regarding Pauline leadership styles. Leadership styles are one of the major causes of conflict in leadership situation. Every leader needs to know and recognize this theory in practice. In my talking about authoritative teaching values, I referred to "maturity appeal" one of the Pauline leadership styles. (65 p.)

1993	**The Bible and Leadership Values, A Book By Book Analysis.** Altadena, CA. Barnabas Publishers,
Annotation:	This manual analyzes each book in the Bible as a whole for its contribution to leadership lessons. Each analysis of a book gives an overview of the book as to historical background, theme, and plan as well as contributions to leadership findings. Six leadership eras are identified: Patriarchal, Pre-Kingdom, Kingdom, Post-Kingdom, Pre-Church, Church. Each book is placed contextually in its leadership era and evaluated in terms of contribution to leadership, as understood in that era. Leadership lessons from each book and suggestions for further study are given. Analyzes common lessons across the Bible books, called macro-lessons. Motivates toward learning and teaching the Bible from a macro standpoint--the broader perspective. (400 p.)

1993	**Leadership Perspectives.** Altadena, CA. Barnabas Publishers.
Annotation:	Gives leadership perspectives which are foundational for viewing leadership in the Bible including basic definitions for leader, leadership, leadership act, an integrating framework for leadership issues, influence means, leadership values, leadership behaviors--task, relationship, and inspiration--and a host of other ideas. Describes the seven sources of leadership information in the Bible and gives step-by-step procedures for studying each of these sources for leadership observations. Gives help in analyzing source material for leadership lessons and values including how to identify levels of applications of your findings: absolutes, guidelines, and suggestions. A major aid toward a Biblical value based leadership. (305 p.)

1995	**Focused Lives—Comparative Studies of Eight Effective Leaders Who Finished Well.** Altadena, CA. Barnabas Publishers.
Annotation:	Focused Lives is a comparative bibliographic study of eight effective Christian leaders who finished well. From this comparative study a definition for a focused life was derived. A focused life is a life dedicated to exclusively carrying out God's effective purposes

through it, by identifying the focal issues, that is, the life purpose, effective methodology, major role, or ultimate contribution which allows an increasing prioritization of life's activities around the focal issues, and results in a satisfying life of being and doing. Comparative study as to how each of the eight discovered life purpose, effective methodologies, major role and ultimate contributions yields invaluable information/ lessons for a leader who wishes to see how God strategically guides a leader to become and achieve what God intended. A companion manual, **Strategic Concepts-Which Clarify A Focused Life**, enables the research findings of this book to be applied to leaders today. (527 pages)

1997
Annotation:

Having a Ministry That Lasts

This is a major work which defines a Bible centered leader and gives a Life Long Bible Mastery Paradigm based on the concept of core, that limited number of Bible books and materials that a given leader should master over a lifetime. Gives the Equipping formula and guidelines for habitual input from the Word over a lifetime. Defines 4 types of communication events for using the Word with impact. This manual contains numerous examples of core material and examples of all seven leadership genre (Biographical, Direct, Indirect, Book as a Whole, Macro Lessons, leadership acts, parabolic). This manual represents Dr. Clinton's best from the last 12 years of research on leaders who finish well and on studying the Bible for leadership findings. Most leaders who finish well are Bible centered leaders. (437 p.)

2004
Annotation:

Clinton's Biblical Leadership Commentary, Vol II

This is a CD with PDF files containing the original 8 leadership books (1,2 Timothy; 1,2 Corinthians; Philippians, Philemon, John, Daniel) done in 1999 as well as six other commentaries done in the last 5 years: Titus, Haggai, Habakkuk, Jonah, Obadiah, Nehemiah. You will need an Adobe reader to access the files on the CD. These commentaries are not exegetical but examine the various texts from a leadership perspective. There are overviews of each book, a listing of leadership topics and leadership observations for each book, comments on the text, and leadership articles explaining various leadership concepts seen in the text. These commentaries total over 2200 pages including more than 200 leadership articles. This commentary CD is also being made available in eBook format and in a series of hard copy books. This leadership commentary work contains legacy material from Dr. Clinton's teaching career in the leadership concentration at Fuller Theological Seminary.

2005 (revised)

Strategic Concepts—That Clarify A Focused Life, A Self-Study Manual Defining and Applying Focused Life Concepts to Leaders Today (1995 revised 2005) Altadena, CA. Barnabas Publishers,

Annotation:

This manual will lead a reader into constructing a Personal Life Mandate which revolves around the identification of 4 focal elements: Life Purpose; Effective Methodology; Major Role; Ultimate Contributions. The manual was originally written in 1995 by Dr. J. Robert Clinton and used in classes at Fuller Seminary. After ten years of use, the book has been revised to show the latest findings gathered from these ten years of studies of leaders' lives. The manual gives results of research on focused lives: life purpose, effective methodologies, major role and ultimate contribution. It defines a Personal Life Mandate-a two to three page document with narrative paragraphs giving the findings of a focused life. The end result is a major tool for decision-making and help in movement toward a focused life. The concepts will be used by leaders for their own lives and for others as they mentor them toward completion of an Ephesians 2:10 life. This is the culminating work that completes the material on life long development given in the **Leadership Emergence Theory Manual**. The manual was updated (Major Role, Ultimate Contributions) in 2005. (190 p.)

2006 (revised)
Annotation:

Leadership Training Models. Altadena, CA. Barnabas Publishers,

This manual identifies three major modes of training (formal, non-formal, and informal) and then describes numerous specific models under each of the modes. It discusses two major analysis models (Holland's Two-Track, Clinton's Adapted System's). It also defines and explains numerous training concepts. The end result—a person can analyze any kind of training for effectiveness and focus and the presence or absence of ideal model concepts. These same concepts can also be used to design specific training for a unique situation. (231 p.)

Clinton, J. R. and Clinton, Richard W.
  1993   **Unlocking Your Giftedness— What Leaders Need to Know To Develop Themselves and Others.** Altadena, CA. Barnabas Publishers,
  Annotation: Many values listed in this paper will fit some folks and not others—depending on their giftedness and unique shaping (spiritual formation; ministerial formation; strategic formation). This book deals with the giftedness side (natural abilities, acquired skills, and spiritual gifts)

Clinton, J. R. and Stanley, Paul
  1993   **Connecting—Finding the Mentors You Need.** Colorado Springs, CO.: NavPress.
  Annotation: Paul Stanley and Bobby Clinton pool their background and leadership experience in using personal relationships to empower people as a springboard for exploring mentoring—a relational experience in which one person, the mentor, empowers another person, the mentoree, through exchange of God-given resources. Eight types of mentoring influences (discipling, spiritual guidance, coaching, counseling, teaching, sponsoring, contemporary modeling, and historical modeling) are explored. Helpful guidelines and resources are suggested for those wanting mentoring and those wanting to be mentors. (252 p.)

Edman, V. Raymond
  1960,84   **They Found The Secret.** Grand Rapids: Zondervan.
  Annotation: This is a series of case studies exploring major paradigm shifts with respect to life power and gifted power. 26 leaders are assessed for their power paradigm shifts.

Feiker, Jim
                        Mentor Pillars. Unpublished. Personally distributed by Jim Feiker.
  Annotation: This is a series of 13 editorials on mentoring concepts written over a 10-year span in the 90s and early 2000s. Very challenging editorials give from a Master Mentor who knows what he is talking about.

Hankins, Frank
  1994   **Latin American Spontaneous Mentoring: Unleashing Mentoring Potential In Christian & Missionary Alliance Leaders In Three Andean Countries.** Unpublished Doctor of Ministry Dissertation. Pasadena, CA: Fuller Theological Seminary:
  Annotation: Fundamental research in Latin American Mentoring concepts—7 Latino countries in South America. Well researched. Helpful findings.

Hendricks, Howard
  1987   **Teaching to Change Lives** Hendricks, Howard. *Teaching to Change Lives*. Portland, OR: Multnomah Press.
  Annotation: One of the books I recommend for teachers to use to help develop the gift of teaching.

Knowles, Malcolm
  1980   **The Modern Practice of Adult Education.**
  Annotation: The basal book on Adult Education by the Apostle of Adult Education of the 20th Century.

Kolb, David A.
  1984   1984 **Experiential Learning—Experience as the Source of Learning and Development**. Englewood Cliffs, N.J.: Prentice Hall.

  Annotation: A basal book on experiential leaning.

Mager, Robert F
        1968   **Developing Attitude Toward Learning.** Palo, Alto, CA: Fearon Press
Annotation: Mastery model given here.

McNeil, Reggie
        2000   **A Work of Heart: Understanding How God Shapes Spiritual Leaders.** San Francisco:
                         Jossey-Bass Publishers.
Annotation: Hankins cites McNeal's use of heart-shaping as roughly equivalent to my spiritual
                         formation.

Ortiz, Manuel
        1991   **The Hispanic Challenge: Opportunities Confronting the Church.** Downers Grove, IL:
                         InterVarsity Press.
Annotation: Cited by Hankins. Hankins used Ortiz's categorical statement describing
                         characteristics of Latino mentoring—" pragmatic, sensible, and appropriate for the
                         immediate need."

Shea, Gordon F.
        1994   **Mentoring: How to Develop Successful Mentor Behaviors.** Menlo Park, CA: Crisp
                         Publications, Inc.
Annotation: Cited by Hankins who refers to Shea's Maxim: The level of mentoring
                         engagement should be determined by a mentor's resources and a mentoree's need.

Steinaker, Norm and Bell, M. Robert

        1979   **The Experiential Taxonomy—A New Approach to Teaching and Learning**. NY:
                         Harcourt, Brace, Jovanovich Publishers.
Annotation: A basal book on experiential learning.