

# JESUS SHAPED LEADERSHIP

HANDBOOK



# Jesus-Shaped Leadership

A practical small group resource for raising  
Disciple-Making Leaders.

Facilitators/Leaders' Guide



A NAMS produced resource

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## Towards a Biblical Vision and Understanding of Leadership

*"One sees only great things from a valley, small things from a mountain top."  
(G. K. Chesterton).*

Your vantage point determines in large part your view. In other words, where you view something from has a critical bearing on what and how you perceive matter and decipher meaning.

The stars for instance may seem mere twinkling specks of light against our night-skies, but they are in reality larger in size and mass than we can possibly fathom. It is just that we are looking at them from a position that prevents a rightful appreciation of their sheer magnitude.

The same applies to life on this planet in all her varied and interconnected dimensions—physical, intellectual, emotional, social, economic, political, and spiritual. The perspectival nature of life is both a wonderful fact and a weakness that we share with every other conscious creature—we all see things from a partial, subjective point of view.

All of us within human history are partially-sighted. All but one. Our Lord Jesus Christ, who alone saw as God sees: clearly, purely, perfectly, fully.

And so, it behoves us who are called to have the mind of Christ, to learn to see as he sees about all aspects of life, but particularly in terms of the ways and works of the Kingdom that he would have us walk into. This call for a renewal of our mind and thinking on all aspects of life and the world.

Take leadership. Jesus saw leadership very differently from the way it is viewed in the world. In the world, it is all about power and influence—how high you got to dominate or influence others. Jesus taught and modeled a different way where it was all about servanthood—how low you went down to help others.

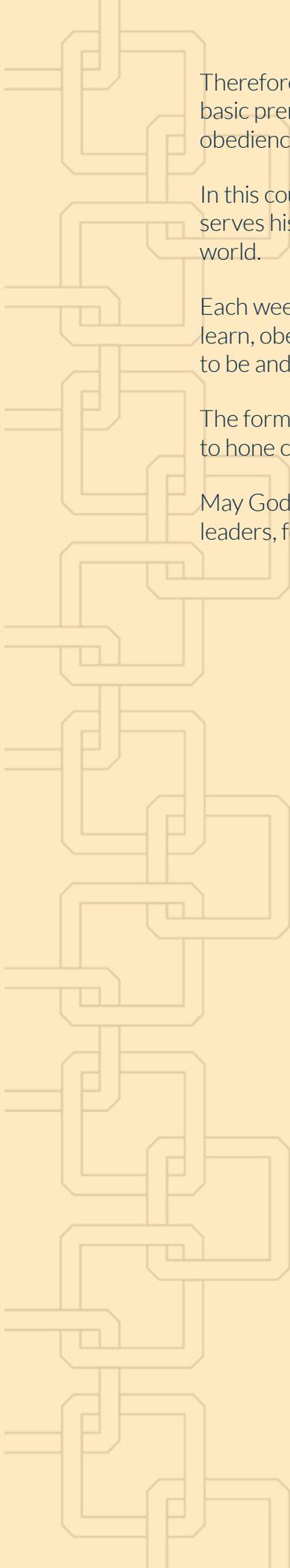
In the church, leadership isn't simply about your titles and rank (how others relate to you as a leader), but how you serve (how you relate to others as a servant).

The direction and function of our leadership is not simply personal (to make a name for ourselves or to assert our ideas and wants) or even instrumental (to get some particular task done).

Viewed from Jesus' eyes, it is to be firmly missional (representing Christ to the world) and ultimately devotional (to worship God and to bring about his purposes).

Since a Christian leader is always a disciple first, therefore the prototype of leadership for every Christian leader is to be formed after Christ himself, since he is first and foremost a disciple of Jesus.

Jesus was interested not simply in that his leaders performed well. He was interested that his leaders performed right. As Edmund Chan, the Singapore pastor and writer observed, "Men look at how we lead. God looks at how we live."



Therefore, the core of Jesus-shaped leadership is discipleship, and thus it shares the basic premise and modus operandi of every well-apprenticed disciples: pure and total obedience to Jesus.

In this course, we will be seeking to catch a Jesus-shaped vision for leadership, that serves his purposes and follows his model and command for leaders in the church and world.

Each week, we will examine a different facet of Jesus-shaped leadership, and seek to learn, obey and follow Jesus' blueprint for the type of Kingdom leadership he calls us to be and build.

The format will be interactive, purposeful and, we hope, challenging and helpful both to hone current leaders and help us prepare future disciple-making leaders.

May God bless you, as you facilitate and lead others to become truly Jesus-shaped leaders, for his glory.

## Introduction and Methodology of the 'Jesus-Shaped Leadership' Course.

Jesus-shaped Leadership cannot be taught in 7 weeks!

We will always be learners and students at the feet of our great Master- Leader Jesus. But the intent of this course is to highlight, draw out and deepen our understanding and in particular, our application, of key principles of leadership.

It is to provide fodder and fuel to feed our souls so that we grow up in Christ to be the kind of leaders shaped and sharpened for his plans and purposes.

There are many great resources to aid us in growing as leaders. The intent of this course is not to unnecessarily add to that trove of resources, but to help us be the kind of leaders who can raise other leaders for Christ. The intent is to help us come to a place where we will again wholly and completely bend and bow to, and flow along with, God's plans for us as leaders. This resource calls attention to 'who' we are called to be as Jesus-shaped leaders rather than 'what' and 'how' various skills and competencies are needed, though of course there will be practical learning and application.

If you are going to lead or facilitate this course, pray that God would first anoint you with his power and presence. Then call a few alongside that you (and the community or church) discern as having the call of leadership on them.

When you first meet, call them to a commitment for 7 weeks to being together in order to be a learning community. Everyone is called to pray and contribute to the lessons being shared.

We recommend the below proposed format as to keep the facilitation of the group fairly straightforward.

Each week, we will focus on a different facet of leadership as the Scriptures and our Lord Jesus taught or instructed. While it will be important to share and teach the main teaching point/s each week, the most beneficial aspects of this course involve the discussion and interaction between those doing the course as well as the times of prayer about tasks and decisions that we make in the light of each lesson.

### **Proposed Format**

- 1) Pray – Prioritize your time together with ample prayer (in preparation) and sensitivity in prayer as needed when beginning, during and at the end of each session.
- 2) Envision and Teach – The leader or facilitator will give a short teaching/reflection on the Main Teaching Passage each week (5-10 minutes). You will find the suggested text and some teaching notes for each week, in this guide. Use the notes as an aid. The intention is to bring Scripture to bear on our topic, and to re-iterate key learning/application points at the start of each session.
- 3) Share and Discuss the Reflection and Discussion questions - Read the listed Scripture/s together, and then discuss the suggested questions around them as a way

to share, reflect and apply God's word in the direction, action and responses called forth.

4) Discuss Implications – help each other rightly discern and interpret God's word, with the help of the Holy Spirit.

5) Initiate Practice – finally, invite people to learn and obey the lesson on leadership learnt. Pray for each other to be able to walk this way and commit (and discuss) how to help each other grow into being Jesus-shaped leaders.

### Course Content:

Week 1: Kingdom Leadership as Jesus saw it

Week 2: The 5 C's of Jesus-shaped leadership – A) Call

Week 3: The 5C's of Jesus-shaped leadership –B) Character

Week 4: The 5 C's of Jesus-shaped leadership – C) Charism

Week 5: The 5 C's of Jesus-shaped leadership – D) Competency

Week 6: The 5 C's of Jesus-shaped leadership – E) Commitment

Week 7: How Jesus raised Disciple-Making Leaders

Week 8: Prayer and Commission

### Weekly Format:

**1. Opening Prayer**

**2. Leader/facilitator reads the suggested passage and shares** on Main Teaching Passage, followed by interaction with group on lessons to be learned

**3. Small group interacts** on Reading, Reflection and Discussion Question for the week. Leader/facilitators guides discussion and helps make applications.

**4. Leader/facilitator leads sharing** on what they will do differently or start doing to apply the lesson/s for the week. Then pray to close, commending each other to God's grace.

**5. Leader/facilitator reminds them to read** the next week's Article in the Participants Guide before they come for the next session. (For the first opening week, they will need to read both the first and second week's Article.)



# Week 1 of Jesus-Shaped Leadership:

Kingdom Leadership as Jesus saw it

## Jesus-Shaped Leadership – Week 1 Main Teaching Passage – 1 Peter 5:1-5

*After opening prayer, the Leader/Facilitator reads 1 Peter 5:1-5 and shares a short reflection on this passage.*

### Context

1 Peter was written by the Apostle to Christians dispersed across Asia-Minor (present day Turkey). He mentions five regions in 1 Peter 1:1). At the time, they were facing state-sanctioned persecution from the Roman authorities—likely during the reigns of emperors Nero (AD 54-68) or Domitian (AD 81-96).

‘Peter’s letter is an exhortation (5:12) to socially disenfranchised Christians to live steadfastly before God with faithfulness, holiness, and love. This steadfastness may lead to suffering, but a genuine understanding of persecution permits them to face it head-on and go forward faithfully.’<sup>1</sup>

Peter grounds their response to the trials and sufferings they were to endure in the salvation that God in Jesus Christ wrought for us in his incarnation, passion, resurrection and future return (1 Peter 1:3-12). In fact, the themes of holiness, suffering and salvation in this letter all ‘derive their energy from the life of Jesus’—His life and work are the basis, ground and model for our belief and behavior.<sup>2</sup>

This is true especially for Christian leadership as our text in 1 Peter 5:1-5 exhorts. He is the Chief Shepherd who has called to be shepherds under him (vs 4). We are to be shaped in our leadership (and making of leaders) by Jesus’ example and life.

### Text

In this section, Peter turns his attention to the elders (presbyters—or ordained leaders) and to the younger ones who are under their authority. His main message is clear: ‘Leaders must be shepherds who follow the example of Jesus Christ.’<sup>3</sup>

Peter speaks as a fellow elder and as a witness to Christ’s suffering and participant in his future glory (vs 1). He calls the elders to be ‘shepherds’ of God’s flock, his people and for the right motivation—by being willing, not forced, eagerly and not for ‘shameful gain’; being examples and not domineering (vs 2-3).

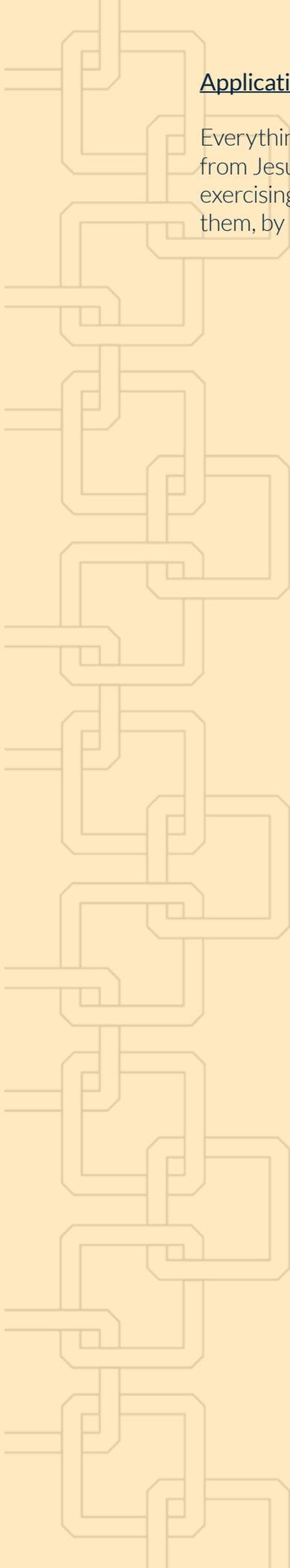
This is the idea of the Shepherd as a servant—someone working under God, to care and do all he can for the flock of sheep that really belong to God. Clearly, the model for being a shepherd is the Chief or Great Shepherd, our Lord Jesus Christ (John 10:1-18). This is also at the heart of the Old Testament perspective of leadership (Psalm 23; Isaiah 40:11; Jeremiah 23:1-4; Ezekiel 34:11-16). Peter may well have in mind also his call to be a shepherd under Christ (John 21:15-17).

Their everlasting reward will be given when Christ returns (1 Peter 5:4). That ought to be our highest motivation.

1 Scott McKnight, **1 Peter – The NIV Application Commentary**, (Zondervan, 1996), Page 32.

2 Dennis R. Edwards, **The Story of God Bible Commentary – 1 Peter**, (Zondervan, 2017), Page 24.

3 Ibid., Page 199.

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## Application

Everything we need to become faithful Kingdom leaders, we can learn and receive from Jesus Christ. What the church needs today is not authoritative leaders exercising high command, but servant shepherds providing low service to those under them, by example and willingly, as ultimately serving our Lord Jesus.

## Week 1 Article: Kingdom Leadership as Jesus saw it

*(Pages 3-4, Participant's Guide. Note: encourage participants to read this article and next week's, at home before the next session.)*

In Jesus' eyes, all leaders are first and foremost disciples of His, since discipleship is a life-long process of following after Jesus.

But discipleship can also be defined as the redemptive process of learning to look at the world through the eyes of Jesus. It is coming to see all of life from the Father's point of view and for his glorious ends, as Jesus did (John 5:19-20, 6:38). We are called likewise in Scripture to view people, our circumstances and the world from an altogether different vantage point than the world does (see Romans 12:2; 2 Corinthians 4 and 5, Colossians 3:1, 2).

In the Gospels, the teaching, parables and sterling example of Jesus often challenged the disciples to see things from a completely different standpoint, one that did not come naturally to them. Old habits die hard, but die they must, if the new is to prosper.

Indeed, for us to become bona-fide disciples, we will need new eyes—bereft and healed of our myopia and blindness from the cataract-like effects of sin and self-centeredness. These prevent clear sight and right response to the will and ways of God. We need sight that Jesus supernaturally bestows and restores, not merely improves - so that we can truly say, 'I was blind, but now I see'.

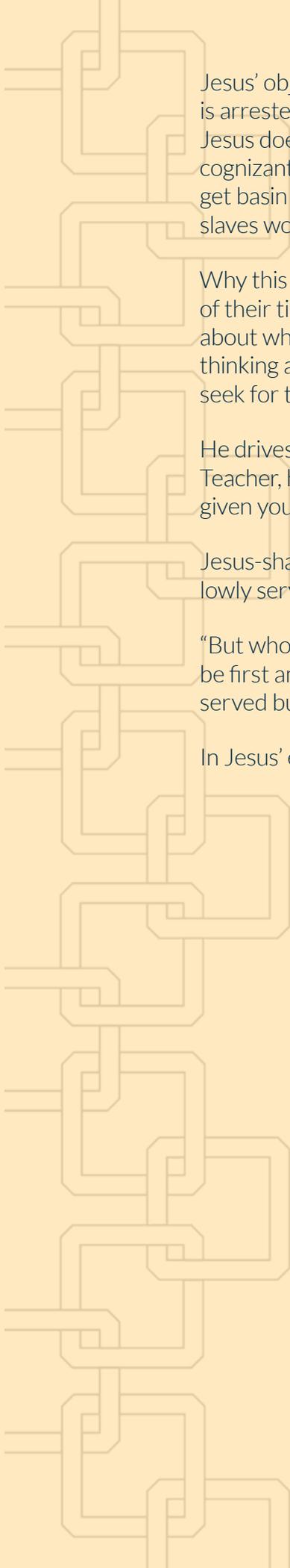
But seeing afresh with new eyes is a challenge because we have gotten so used to seeing ourselves and the world around us through bad eyes in the dark night of sin. Too many of our perceptions and underlying beliefs have been framed and informed by years of following the notions and distortions afforded by faulty vision.

A case in point is the popular understanding of leadership versus Jesus' startling teaching about it. Jesus saw leadership very differently from the way it is viewed in our world.

In our world, it is all about power, influence and achievement— how high you got in order to dominate (negatively) or command (positively) people, where the loci of influence is your leadership style, personality and competence.

Jesus taught and modeled a different way of leadership that was not simply about the use (or abuse) of power for personal or instrumental benefit or corporate profit. Instead, it had godly influence and purpose, with an other-person focus. He defined it strictly in terms of 'servanthood'—the helping and building up of others in love and truth.

In the church therefore, leadership isn't about how high your performance curve extends, but how low your service stoops.



Jesus' object lesson on this is at the start of the Upper Room discourse, the night he is arrested and sentenced to die as recorded in John chapters 13-16. In John 13:1-17, Jesus does something which stuns his disciples. We read in verses 3 and 4 that Jesus, cognizant of his divine authority and soon-coming ascension, paradoxically rises to get basin and water to bend low to wash the feet of his disciples as only the lowliest of slaves would do.

Why this lesson, and why now? Perhaps the context for his action is in Luke's account of their time in the upper room, where we read that there was a dispute among them about who is the greatest (Luke 22:24). Even at this desperate hour, they were still thinking about who gets positions and titles. Jesus called them (and calls us) not to seek for titles, but to serve with towels.

He drives home the intended teaching in John 13:14-15: "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you."

Jesus-shaped leadership confounds the strong and mighty of our world. Humility and lowly service, not power and authority, are its hallmarks.

"But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mark 11:43-45).

In Jesus' eyes, to lead is to serve. No more, no less.

**Week 1 Small Group Reading and Reflection and Discussion – With Selected Comments and Some Suggested Answers** *(in italics):*

*(Page 5 of Participant's Guide)*

1. Read John 13:1-17. Close the Bible and tell each other the story, or make a short drama (sketch) of it by acting out the story—appointing different ones to take different characters.

a) Discuss what you think the disciples must feel and think when they see Jesus get up to take the place of a lowly slave?

*To the disciples, it would have been unthinkable for their master and rabbi to get up and behave like a common or the lowliest servant. This may explain Peter's rather strong response.*

b) Why do you think Jesus chose this moment to give them this interactive object lesson in true leadership in the Kingdom? (Hint: See what they were discussing just prior in Luke 22:24).

*Jesus was teaching them that leadership in His kingdom involves humility and service. Jesus took off his outer clothes, and wrapped a towel round, and assumed the posture of a lowly slave. Reflect on how this lesson would have driven whom the instruction he gives in the Luke passage.*

2. Why did Peter object to Jesus' desire to wash his feet? What was behind his objection?

*Peter thought what Jesus was doing was demeaning and degrading for him as their leader. Once more, Peter is thinking from a purely human perspective, aligning with the view of the culture of his day (and ours) that sees leaders as only doing what befits their position and authority (see Matthew 16:21-23).*

3. How do you think the main point of Jesus' teaching here (John 13:14-15) should be applied in the life of the church and in its mission to the world? What kind of leaders is Jesus saying we must be? What kind of impact will servant-leadership have in our relationship to God, our fellowship with each other and our mission into the world?

*If Jesus could do what he did as an expression of his love and sacrifice when is about to give his life, what kind of people ought we to be? How do we 'wash each other's feet' practically?*

*Imagine, as one commentator suggested, if the Queen of England (or the President of your country) came to your kitchen, took a broom and started sweeping. It is not that the sweeping is itself wrong, but that the Queen is doing it!<sup>4</sup>*

*Christian leadership follows Jesus with towels and service, not titles and status. In a similar light, if we are to raise others leaders after Jesus, we must ourselves be leader by example. Only servant leaders can truly raise servant leaders.*

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4 Gary Burge, John - **The NIV Application Commentary**, (Zondervan, 2000), Page 424 and 425.

Craig Ott and Wilson has insightfully written: 'Developing true servant-leaders will mean focusing mainly on meeting the needs of others in a Christlike spirit of humility (Phil. 2:1-8). Our conviction is, **Train a servant, and you will get a leader.**'<sup>5</sup>

### Discuss:

How do you balance the authority and responsibility that comes with being a leader in the church and God's kingdom, with the humility, service and other-centeredness demanded by Jesus here?

*Jesus gave explicit instructions to his disciples that those who lead must be servants of all (Mark 9:35; Matthew 20:24-28.)*

*This is such a contrast to the world which cast leadership in terms of power, influence, status and control. Biblical leadership is not about getting on top and staying there but sacrificing for and building others up so that they grow and mature in Christ themselves. It is leadership for the sake of others, to the glory of our God.*

### Share and Pray

- Note: The Leader/Facilitator may want to have the participants have a few moments to reflect, then go around the group, one by one, to get them to articulate their answers:

What things might you need to 1) stop doing, 2) keep doing and/or 3) start doing in order to be the kind of leader that Jesus is calling you to be?

What practical steps of help and accountability from God and others will you take in order to make this happen?

End the Session by praying for each other.

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5 Craig Ott and Gene Wilson, **Global Church Planting** (Grand Rapids: Baker Books, 2011). Page 559.



# Week 2 of Jesus-Shaped Leadership:

The 5 'C's – 'Call'

## Jesus-Shaped Leadership – Week 2 Main Teaching Passage – 1 Samuel 16:1-13

*After opening prayer, the Leader/Facilitator reads 1 Samuel 16:1-13 and shares a short reflection on this passage.*

### Context

The calling of David is an object lesson to us on how and who God calls to the task of leadership in the church. It shows us above all that the way people judge character based on outward appearance and perception are in contradiction to the way God judges people—He looks at the heart. Samuel himself was taken in with the eldest son of Jesse called Eliab (1 Samuel 16:6) until God adjusted his sight. Eliab himself certainly did not think much of David (1 Samuel 17:28). ‘Kith and kin cannot always tell when a man is grown, even when looking straight at him.’ (Gene Edwards).<sup>6</sup>

### Text

We are told in verse 1 that in David, God had provided a king for himself. This was not the popular or people’s choice—this was God’s choice. Jesus-shaped leadership begins with a call from God. Jesus selected his disciples—this is emphasized a number of times in the Gospels (Mark 3:13, John 6:70, 15:16, etc.)

In verse 6, as Samuel sees Jesse’s eldest son, he is taken in by his appearance. But while Eliab looked the part, he did not have the heart God wanted. We must be careful not to judge leaders by how they look or carry themselves. The chosen one may be one that is hidden—sent far away to care for the sheep—‘There remains the youngest but behold he is keeping the sheep.’ (vs 11). Alan Redpath comments that ‘so small was David in his father’s esteem that it wasn’t considered necessary to include him in the family when the prophet of God called them to sacrifice.’<sup>7</sup>

Instead, picture Jesse and his seven ‘invited’ sons standing around restlessly waiting for David’s arrival. Let us never despise the calling of God not put our trust in the simple opinions and impressions of men. Many a leader may not have the confident stature, privileged background or chiseled or beautiful looks that the world adores in its heroes. But we need to seek the marks of God in those who are truly called—marked in their hearts. God’s choice of leader is not to do with head but with heart.

We are told in verse 13 that as David is anointed, the Spirit ‘rushed upon him’ after he had been anointed by Samuel. There is an intricate connection between calling and anointing as we will see in week 4.

<sup>6</sup> Gene Edwards, **A Tale of Three Kings** (Tyndale), Page 19.

<sup>7</sup> Alan Redpath, **The Making of a Man of God** (Baker Books, 1962), Page 14. Redpath further writes in page 16: “You may not be intellectual or well thought of in your family circle; you may be despised by others for your faith in Christ. Perhaps you had only a little share in the love of your parents, as David did. But remember that those who are rejected of men often become beloved of the Lord.”

## Application

Leadership as Jesus it, is first and foremost a response to the call of God. It is not about outward appearance or outstanding abilities. It is about the God-shaped heart that is broken by our sin and longs for him. There is a singular description of David that has never been applied to any other biblical character—a man after God’s own heart (1 Samuel 13:14, Acts 13;22). But Jesus, the greater Son of David, the true Good Shepard of God’s sheepfold, calls us to be people after God’s heart, who’s heart and lives are shaped by a divine calling and an all-of-life response to his ‘follow me’. Whom God calls, he shapes and molds in the heart.

## Week 2 Article: The 5 C's of Jesus- Shaped Leadership - 1) Call

*(page 6, Participant's Guide. NOTE: participants should have read before this week's session.)*

This session, we will begin to look specifically at what could be called the 5 'C's of Jesus-shaped leadership - 5 critical elements that constitute divinely approved and inspired leadership in Scripture and history. The first of this is 'Call'.

God, rich in grace and mercy, calls us to himself. Disciples are those who respond in repentance and faith. Similarly, leadership is first and foremost the call of God to a man or a woman towards a godly task and vocation. It is not a job for hire. No prophet or apostle in the Scriptures ever applies to be one. It is God who calls, and still does. The church is, in turn, is to exercise a godly discernment, guided by the Holy Spirit, to determine which amongst us are called to exercise leadership.

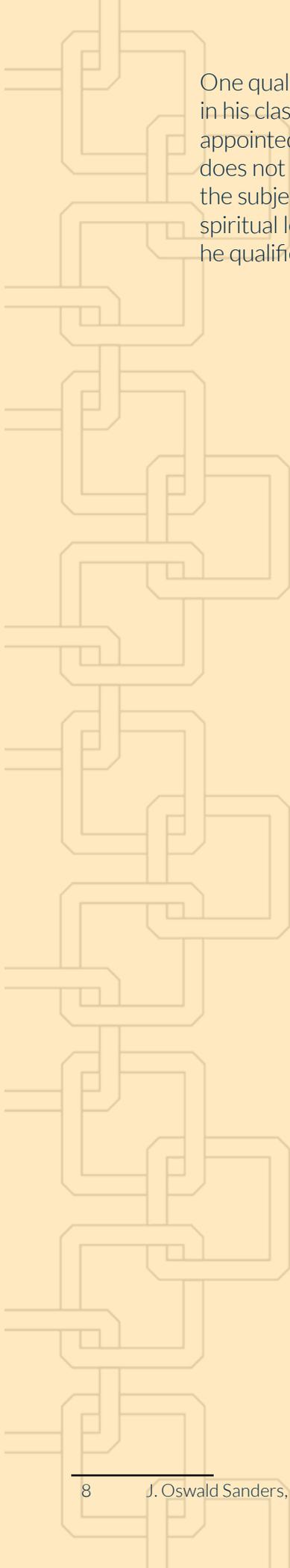
Disciples and leaders, like sheep, are safe so long as they learn to heed the call of their Master and Chief Shepherd.

Years ago, when I was in university in London, I visited a farm in Cornwall, South-West England with a group of other students—a novel experience for city-folk like me. One of our fellow students, a fine Christian man, was a farmer there. He was into poultry farming but also kept a flock of sheep. We had a great time visiting the flock with him. We noticed the sheep responded to a distinctive sound he made to call them. I remember a few of us trying to imitate the calling sound he made, but none of the sheep were deceived to follow us.

They had come to know the voice of their shepherd (John 10:4-5; 16). Jesus-shaped leadership flourishes when we develop an ear for hearing and obeying the voice of God. This must be clear and discernable.

We know from the Gospels that Jesus had a habit of spending alone time with his Father in prayer (Luke 5:16—something he taught disciples to do in Matthew 6:8). I find it interesting that Luke tells us that Jesus spent a night in prayer prior to calling and appointing his twelve disciples (Luke 6:12-16). Why did he spend the night in prayer? I believe that the choice of his closest companions in ministry was a matter of vital importance to Jesus, and he diligently sought the Father's mind on this, interceding for those so-called.

Consequently, every instance of the appointing of leaders (elders, deacons, etc) in the book of Acts is done in the context of prayer and often, fasting—Acts 1:23-26; 6:6; 13:3; 14:23. We don't simply elect the leaders among us—we seek to discern God's call and appointment on those he's chosen. This was no flippant exercise of popularity, but a discerning of who God has called.



One qualifies for leadership only if one can prove a call from God. J. Oswald Sanders in his classic treatise on the subject, wrote that ‘Spiritual leaders are not elected, appointed, or created by synods or churchly assemblies. God alone makes them. One does not become a spiritual leader by merely filling an office, taking course work in the subject, or resolving in one’s own will to do this task. A person must qualify to be a spiritual leader.’<sup>8</sup> The call of God must be discerned or be clear in us. Whom God calls, he qualifies.

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8 J. Oswald Sanders, **Spiritual Leadership**, (Moody Publishers, 2007), Page 21,22.

Week 2 Small Group Reading and Reflection and Discussion – With Selected Comments and Some Suggested Answers (*in italics*):

(Page 7 of Participant's Guide)

1. Read and discuss the particular way God called the following people into leadership roles in Israel and the church:

- a) Moses (Exodus 3:1-12)
- b) David (1 Samuel 16:1-13)
- c) The 12 Apostles (Mark 2:13-19)
- d) Paul and Barnabas (Acts 9:1-18; 13:1-3)
- e) Timothy (Acts 16:1-4; 1 Timothy 4:11-18)

In each case, how was the leader called by God? (i.e. who else was involved?) What was specifically asked of him? And were they at that point of calling the 'finished product'?

*Note that in every example, it was God (Jesus or the Holy Spirit in the New Testament) who initiated the call. They were simply invited to respond wholeheartedly, to obey the God-given tasks at hand.*

*The call was only the beginning—there was no doubt a long season of proven-ness and preparation behind them. And yet when called, they were hardly the finished product - Jesus-shaped leaders never are. There was certainly an ongoing journey of learning and growth before them. As with discipleship, we are called to 'follow Jesus' for all of our life, with all that we have and to go on growing on into Christ.*

2. Sometimes those called to leadership may feel unworthy or not ready to answer the call. Look at these three examples and share what reasons they gave for feeling insecure or unsure about the call on their lives? How did God overcome their reluctance and fear?

- a) Moses (Exodus 4:1-17) – personal weakness
- b) Jeremiah (Jeremiah 1:4-10) – age and lack of experience
- c) Gideon (Judged 6:11-16) – insecurity and fear

*The key to overcoming our fear and insecurity is not looking within or around, but looking above to God. We need to trust what God says and Who He is, over and above what we may think, feel or been told. Psalm 118:6-7 is an excellent verse to meditate on when confronting fear, self-doubt and discouragement. Whom God calls, He carries!*

3. Can you describe a moment or a process whereby you were called or began to sense a call by God to leadership, either in church or the world, where you took responsibility for people, a task or a ministry (or all of them)? Talk about how you felt and knew, and the process in which that call was confirmed.

**Discuss:**

Watch the following short video on by the late Christian apologist Ravi Zacharias, speaking of two important things to remember in Christian leadership.

[www.youtube.com/watch?v=rLEh6sDg-oA](http://www.youtube.com/watch?v=rLEh6sDg-oA)

*Leader/Facilitator then leads discussion on the following questions:*

How does Ravi Zacharias bring out the importance of call and how that ought to affect our style and attitude towards Christian leadership?

What is the most important thing to remember about the call to Christian leadership?

**Share and Pray:**

Ask God to continue to affirm and remind us of the call he has given us to be leaders, and pray for each other, that God might qualify us and help us to live lives worthy of the call.



# Week 3 of Jesus-Shaped Leadership:

The 5 'C's - 'Character'

## Jesus-Shaped Leadership – Week 3 Main Teaching Passage – Exodus 18:21-22

*After opening prayer, the Leader/Facilitator reads Exodus 18:21-22 and shares a short reflection on this passage.*

### Context

Exodus 18:21-22 is part of a larger account of Moses' father-in-law, Jethro, the priest of Midian who visits Moses, bringing with him Moses' wife Zipporah and his two sons (vs 1-4). During the visit, Jethro hears from Moses how God delivered the children of Israel from Egypt—after which Jethro praises God and offers a burnt offering and sacrifices to God (vs 8-12). But Jethro observes how Moses judges the people all day and is tired at the end of it. Jethro wisely counsels Moses against trying to lead Israel on his own, but to faithfully fulfil his call to 'represent the people before God and to bring their cases to him, and to teach them his ways' (vs 19-21). However, he could not do this without help. Instead, he was to put in place others who could also judge the people, appointing them variously over thousands, hundreds, fifties and tens (vs 21, 24-26).

### Text

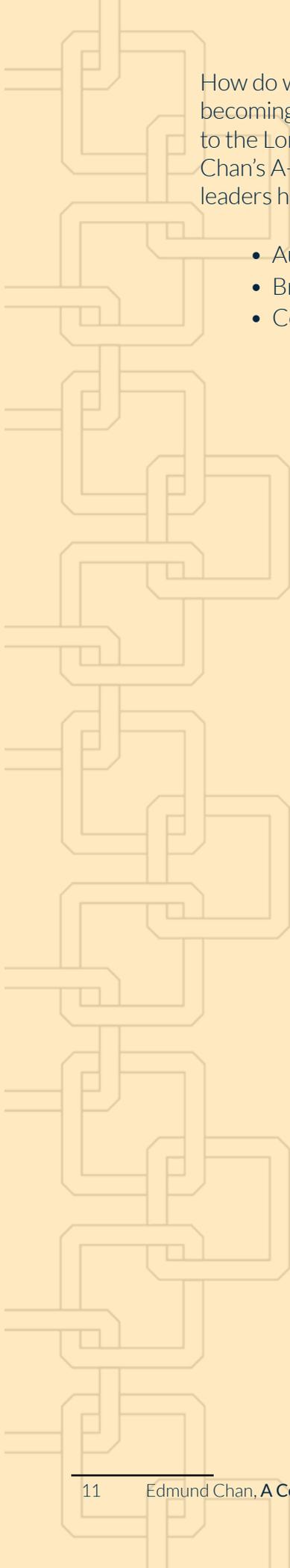
Moses is told by Jethro to look for 'able men...who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties and tens.' (vs 21). This text is often given as the proof-text for delegation in leadership. But what is significant is not simply that Moses was told to share his responsibilities out, but concerns 'who' he was to appoint. The choice was not about ability or learning, but about character. These were people known by everyone ('from among the people' vs 21) who feared God, could be trusted and weren't turned by money. They were literally people of character whose hearts we committed and faithful to God above all. Leaders are to be people of character, as our New Testament qualifications for leadership equally emphasize (see for example 1 Timothy 3:1-13, Titus 1:5-9 and Romans 12:3-8).

### Application

True Christ-like leadership requires that we manage ourselves aright before God, if we are to lead others. C.S. Lewis wrote, "We might think that God wanted simply obedience to a set of rules: whereas He really wants people of a particular sort."<sup>9</sup> Character in Scripture is allied to integrity, which is aligned with traits like dependability, credibility, honesty and consistency. N.T. Wright defined integrity as 'a pattern of thinking and acting which runs right through someone, so that wherever you cut into that person (as it were), you see the same person through and through.'<sup>10</sup>

9 C.S. Lewis, *Mere Christianity*, (Touchstone, 1996), Page 77.

10 N.T. Wright, *After You Believe: Why Christian Character Matters*, (HarperOne, 2010), Page 27.



How do we come to be people and leaders of such character? Simply put—by becoming disciple-making disciples after Christ. We become a peculiar people, holy to the Lord, loving each other, serving and being on mission in the world. Edmund Chan's A-B-C description of that 'certain kind' of Christian leader is helpful here. Such leaders he says will demonstrate:

- Authenticity in our worship of God (see John 4:23)
- Brokenness in our walk with God (see Psalm 51:17)
- Courage in our work for God (see Joshua 1:9)<sup>11</sup>

## Week 3 Article: The 5 C's of Jesus- Shaped Leadership - 2) Character

(pages 8-9, Participant's Guide. NOTE: participants should have read before this week's session.)

Last week, we look at the first 'C' of Jesus-shaped Leadership - the **Calling** (or appointment) of God. God calls - we answer.

But answering God's call to leadership is not enough for us to be and become the leaders God seeks. We need the next 'C' of **Character**. If calling is the chef that conjures up the meal, then character is the key ingredient that makes the dish. Leadership ultimately thrives or falters on the character of the leader.

Character has been defined as 'the aggregate of a person's moral qualities, demonstrated through the values, beliefs, and choices that person makes.'<sup>12</sup> It is the inner reality of our person as God sees us. Who we are in truth will largely determine the strength and legacy we build on and leave.

Consider the story of Alexander the Great. The epithet 'the Great' tagged to his name signified that he was a military strategist par excellence, a super-hero of the day. He led his armies on an 11-year military campaign, conquering most of the then known-world by the tender age of 30.

But what was he like apart from name and fame? 'He had multiple wives, lived out a number of sexual distortions, descended into paranoia, and died, at age thirty-two, after a two-day drinking binge.'<sup>13</sup>

His greatness was ultimately usurped by his weaknesses.

We live in a world that continues to hearken after the 'Alexanders' of our day, whose achievements and talents are at the forefront. People are too easily willing to overlook the character flaws of our leading figures (in practically any field—politics, business, sport, the entertainment industry) so long as they deliver on results and performance.

Often, what you say and do before others matters more than who you really are behind them. Performance seems to devour integrity for lunch.

But Jesus' called an entirely different tune - "It shall not be so among you." (Matthew 20:26a)

Character and personal integrity matter pre-eminently. This is borne out in the Scriptures. 1Timothy 3:1-13 and Titus 1:5-9 present a list of qualities to be sought for in leaders of the church— overseers/bishops (episkopé) and deacons (diakonos). The majority of things that qualify us to leadership have to do not with ability, but with character - how we behave towards others in particular.

<sup>12</sup> John E. Johnson **Missing Voices**, (Langham Partnership, 2019), Page 90.

<sup>13</sup> Thomas Martin, **Ancient Greece: From Prehistoric to Hellenistic Times**. (New Haven, 1996), Page 197 as quoted in John E. Johnson **Missing Voices**, (Langham Partnership, 2019), Page 91.

D. L Moody famously said, "Character is what you are in the dark." But godly character must also show up and shine bright in the glare of a watching world. (Matthew 5:16).

Leaders with integrity are in demand in the Kingdom of God. In Exodus 18:21, Jethro encouraged his son-in-law Moses to select and appoint for leadership over Israel "men who fear God, trustworthy men who hate dishonest gain".

The Psalmist intoned that "David shepherded (Israel) with integrity of heart; with skillful hands he led them." (Psalm 78:72). This pleased God, who saw him as a man after his own heart, unlike his predecessor Saul, who though called and anointed, acted ultimately out of rebellion and spiritual pride to his own demise.

What does it take to be leaders after God's own heart? Our character must be transformed by him.

Character can change for the better or be hardened by sin. In the long run, it reflects the cumulative effect of consistent choices and acts pursued in both the critical and ordinary moments of life. Christian character, like fruit, will need above all to be grown and developed in the soil of grace, perseverance and faith in Christ.

Jesus is ultimately not interested that his leaders simply perform well. He is interested that his leaders do the will of the Father.

We often get confused on this point. Edmund Chan, the influential Singaporean pastor, said that we think effective leadership is all a matter of skill. He once said, "We look at how we lead. God looks at how we live."

The difference is critical. We may falter and fall or get it wrong, but the righteous will be swift to get up and flee to Jesus.

Ultimately, Jesus-shaped leadership will show more in our character (who we truly are in relation to Him) than by achievements, awards and acclamations (what we've done in front of others). The ultimate question then, that every true disciple-making servant leader must answer daily must be: "Is all my life being laid down today as a living sacrifice to God?"

**Week 3 Small Group Reading and Reflection and Discussion – With Selected Comments and Some Suggested Answers** *(in italics):*

*(Page 10 of Participant's Guide)*

1. Break up into small groups of 3-4. Ask them to share and discuss the name of a leader they know or admire (or one from the Bible, apart from the Lord Jesus). What are the qualities they possess that are admirable or distinguishes them as leaders? Is this a quality that is common or rare among leaders today?

2. In the same groups, turn and Read Acts 6:1-7. Discuss and describe the problems that faced the early church? Why couldn't the Apostles, who were at that time the primary leaders of the church, attend to the problem?

*At this point in time, the church was composed almost entirely of Jewish believers. Widows (who had no financial means of support and were no able to inherit property) were being helped by the nascent Jerusalem church. The Hellenists widows were Greek-speaking Jewish Christians who have been influenced by the Greek cultures around them. The Hebrews widows on the other hand would have been Aramaic-speaking Jewish Christians who had kept themselves distinctive. There was obviously a strong cultural distinction between the two. Their complaints were heard, and the Apostles summoned the whole church to deal with it (vs 2). The Apostles argues that their primary role was to 'prayer and the preaching or ministry of God's word' (vs 4).*

*Others would have to look to the needs within the church, not just the Apostles. We are all called to exercise our 3 'T's of time, talent and treasures for the good of one another in service and sacrifice.*

*The church is to reflect a complementary vision of different people fulfilling different functions, ministries and gifting but having equal purpose and importance in the body of Christ (see 1 Corinthians 12:12-31).*

3. What was their suggestion to the congregation? (Read verse 2-3). What kind of people were appointed?

*The church was told to choose 7 deacons who would attend to the practical needs ('serve tables—vs 2) of the church and the widows. However, this was no mean work—and again, a test of character and faith was to be applied to the choice of these second-level leaders. They were to be 'of good repute, full of the Spirit and of wisdom.' (vs 3).*

*Famed US Army General Norman Schwarzkopf who led the Allied campaign during the Gulf War in the 1990s, once said to his soldiers that "Leadership is a potent combination of strategy and character. But if you must be without one, be without strategy." True leadership will be tested, and our character ('who we are in the dark') will show in time.*

*Growing in godly character will ultimately involve the call to manage themselves and to walk in the light of God's work. The greatest Jesus-shaped leaders yoked to Christ, so that where he leads, we go. We are called to be conform to Christ—which is the true test of Christian character. 'How much do people see Christ in me?'*

**Discuss:**

How does the community of God's people, the church, discern whom God is truly calling to leadership or not? Turn to 1 Timothy 3:1-13 and discuss what it tells us about the kinds of people God calls to be leaders (elders and deacons) in the church.

List them down here:

Above reproach, in a monogamous marriage, sober, self-controlled, etc. \_\_\_\_\_

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How many of these are about skills and ability and how many are about character and maturity in Christ? Almost 80% of the qualities describe (the overwhelming majority) have to do with character.

**Share and Pray:**

The Leader/Facilitator leads participants in the following activity:

In pairs, lay hands on each other and pray that God would shape us and mold our character to become Christ-like in every way. If you like, you can use the following prayer based on Colossians 1:9b-12, inserting the person's name that you are praying for into it as appropriate:

**God most high, I ask you to fill \_\_\_\_\_ with the knowledge of his will in all spiritual wisdom and understanding, so that (he/she) may live worthily of the Lord and please him in all respects--bearing fruit in every good deed, growing in the knowledge of God, being strengthened with all power according to his glorious might for the display of all patience and steadfastness, joyfully giving thanks to the Father who has qualified \_\_\_\_\_ to share in the saints' inheritance in the light. Amen.**



# Week 4 of Jesus-Shaped Leadership:

The 5 'C's - 'Charism'

## Jesus-Shaped Leadership – Week 4 Main Teaching Passage – Numbers 11:16-17, 24-30

*After opening prayer, the Leader/Facilitator reads Numbers 11:16-17 and shares a short reflection on this passage.*

### Context

This chapter records for us a contrasting picture of the burdens and strains of having to lead people, with a story of God multiplying His Spirit into other leaders so that we can be helped in the world God has called us to. In the midst of selfish complaints by the rebellious rabble that stirred up the people to wish to return to Egypt (Numbers 11:4-6) and Moses' complaint before God about the burden of leading such a grumbling people (vs 11-15), God graciously decides to spread the anointing of His Spirit from Moses to seventy of the elders of Israel (vs 16).

### Text

God commands Moses to bring recognized elders who were already exercising some kind of leadership authority (vs 16) to the tent of meeting. God would take the same Holy Spirit that was on Moses and place it on them, so that they should share in the leadership responsibility with Moses.

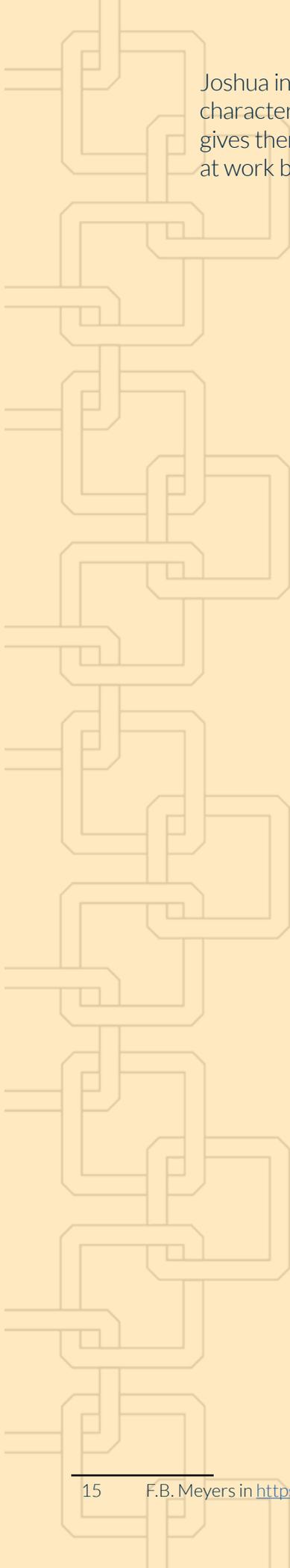
We see a deliberate action here of God having the elders brought before him and taking His Spirit that was on Moses and putting it onto the others, who immediately began to prophesy (vs 25). It is God's initiative to take His Spirit and put in on these designated leaders, but surely also a prophetic foretaste of a future day when God's Spirit would likewise fill all his children to similar significant effect (Joel 2:28-29 and Acts 2:1-4).

Joshua is upset that two of the other elders—Eldad and Medad - who somehow were listed to be present at the tent but were actually somewhere else, themselves began to prophesy in like manner (vs 26,28). Moses however expresses no jealousy or upset, but laments that that this was not the experience of all God's people then.

### Application

Two things may be observed, among others:

1. God determines who ought to be anointed as his leaders, but those he calls so need that charism of wisdom, power, love and self-control that befits those called to leadership (1 Timothy 1:6-7). "The Spiritual is not something we own, but something we may share in. We do not possess it; we may be possessed by it," wrote Jewish rabbi Abraham Heschel.<sup>14</sup>
2. The desire expressed by Moses is one we ought to have ourselves. A humble desire that His Spirit would be multiplied to all he would call and anoint for his service—even to greater ends and works that we might ever accomplish. F. B. Meyers, the great English and Baptist preacher, commenting on Moses' question and statement to



Joshua in vs 29, says “This one saying proves the incomparable greatness of Moses’ character. Little souls are monopolists. They like to be good and gifted, because it gives them a kind of superiority to others; but they dislike to see a leveling-up process at work by which the Eldads and Medads are lifted to stand by their side.”<sup>15</sup>

## Week 4 Article: The 5 C's of Jesus- Shaped Leadership - 3) Charism

(pages 11-12 of Participant's Guide.)

This week, we will look and learn about the vital 3rd 'C' of Christian leadership. That is, 'Charism'—or the gifting and anointing of the Holy Spirit.

The role of the Holy Spirit in the raising, empowering and sustaining of leaders for God's work and purpose cannot be overplayed.

When I was made a presbyter in the Anglican Church, as is traditional in the ordination service, an ancient hymn was sung called 'Veni Creator Spiritus' (or 'Come Creator Spirit'). It was an invocation to the Holy Spirit of God to fill the ones being so-called and set apart:

*Come, Holy Ghost, our souls inspire,  
and lighten with celestial fire.  
Thou the anointing Spirit art,  
who dost thy sevenfold gifts impart.*

It was a very sacred moment for me, as I knelt before the bishop.

In fact, 'Come, Holy Spirit' is one of the most ancient, pithy prayers of the church. It still needs to be prayed today.

From earliest days of the church, all who were set apart to leadership in the church had hands laid on them or were prayed for to be anointed of God's Spirit (see for example Acts 6:76; 13:3; 14:23; 1 Timothy 1:6).

Divine charism and human character-transformation are intricately and inseparably related. Without the Holy Spirit, we are shapeless and flat, like balloons devoid of air. The real presence of God in us is what ultimately sets us apart, gives us freedom, life and brings a thousand other blessings. Without Him, we flatter to deceive.

When I was a teenager going to junior-college in Singapore (our equivalent of high-school or sixth-form college), I was the leader of a Christian fellowship of students that met for worship, prayer and bible study and sought to evangelise in our school. I recall one evening when the leaders had gathered for prayer after a busy season of Christian activity.

In that time of prayer as we sought the Lord, one of our number had a vision. He described a box covered by jewels and precious stones. A hand then opened the box, which was filled to the brim with sand. After the vision was described, someone else shared an interpretation. He said, "Our works and lives to God looked like that. We were so busy with activities for God that we had neglected to tend our inner life and walk with him. Our works looked good, but they were in reality to him like a box of sand." The Spirit convicted us and led us to a time of repentance.

The lesson from that night of prayer is one I often need reminding of. How frequently I've striven and sought to lead and work by my own strength and wisdom, instead of seeking the unction of God's Spirit to line up with his will, accomplish his work and



display his glory.

It is noteworthy, then in Acts 6, when the Apostles decided a broadening of leadership was necessary so that they could focused on preaching and prayer (conjoined twins in any apostolic work), they called the church to find men who were ‘of good repute, full of the Spirit and of wisdom.’ (Acts 6:3).

Character (‘of good repute’) and charism (‘full of the Holy Spirit’) go together and aided by wisdom, enabled them to be called to this specific hands-on ministry.

The presence and fullness of the Holy Spirit in us will tell. The Epistles constantly exhorts that we be filled by the Holy Spirit (Ephesians 5:18—Greek present imperative, i.e. ‘go on being filled’) and keep in step with Him (Galatians 5:16). By that same Spirit, we are empowered for life (Ephesians 3:16), adopted as his own (Romans 8:15; Galatians 4:6) and can preach the Gospel in word and deed (Romans 15:18-19).

Leadership without charism then is simply man-made ability. But empowered by Him, we are death defiant. “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies.” (Romans 8:11).

So may it be with you and me today. Come, Holy Spirit.

**Week 4 Small Group Reading and Reflection and Discussion – With Selected Comments and Some Suggested Answers** *(in italics):*

(Page 13 of Participant's Guide)

1. *Play a Game. The Leader/Facilitator organizes them to play a game - the winner should be rewarded with chocolates or sweets—hopefully to share!*

The object is to hold your breath as long as you can. Everyone stands up and at the word 'go', they all hold their breaths together as long as they can. As soon as they can't and take a breath (careful not to faint), they sit down. The last person standing still holding his breath wins.

*After the game, make the point that the Holy Spirit is the breath of life. In Hebrew, he is called 'Ruach' or wind or breath of God (similar to the Greek New Testament word 'pneuma' use of his title). Without his breath in us, we are as good as dead.*

2. Read John 16:4b-15. What does Jesus say the Holy Spirit will do and enable in the lives of his disciples? How critical is the works described of the Holy Spirit in our calling as leaders?

*The presence and power of the Holy Spirit in the life of the church and his people is critical enough that Jesus actually says in verse 7 that 'it is to our advantage that he goes away... for if not, the Helper will not come.' This would perhaps have sounded ludicrous to the disciples, since they had grown so accustomed to having Jesus around. But God's Spirit within us enables all His people—disciples and leaders alike—to know His presence, purity and power in a way that is multiplied without limit.*

*"The Spirit will not only bring gifts to the church but will supply the on-going presence of Jesus in the church."<sup>16</sup>*

*The Holy Spirit continues the work of Jesus in and through us- He it is who will convict people of their sin, of righteousness and judgments, will empower all believers, remind them of what Jesus has said (John 14:26) and declare words for present and future, glorifying Jesus in all things (vs 13-14).*

3. Jesus said in Acts 1:8 that the Holy Spirit will 'empower' us to be witnesses of him to all people. Read the account of Peter and John's questioning before the rulers and elders of Israel after the healing of the lame man in Acts 4:5-21. What role did the Holy Spirit have in the witness of Peter and John's words (see verse 8)? What happened after their release—see Acts 4:23-31 and discuss especially what the Holy Spirit gave them as a result of their prayers.

*The Holy Spirit did not depart from the Apostles in their hour of trial before the rulers and elders of Jerusalem. They spoke words of power and authority. Leadership that is not filled with the Spirit will be evidenced by words that lack authority and power. They may be good thoughts, well-constructed sentences that sound logical, but they will neither bear witness to the cross and resurrection of Christ or his salvation (vs 10-12) nor will then contend against the threats and entreaties of men (vs 18-20).*

What was amazing was straight after their release, the Apostles called not for a church committee meeting, but a prayer meeting! This we see throughout the Book of Acts—this was a praying church. The infilling of the Holy Spirit (vs 31) is always in response to the hunger of God's people.

*"No erudition, no purity of diction, no width of mental outlook, no flowers of eloquence, no grace of person can atone for lack of fire. Prayer ascends by fire. Flame gives prayer access as well as wings, acceptance as well as energy. There is no incense without fire; no prayer without flame." (E. M. Bounds)<sup>17</sup>*

**For discussion (or if lack of time, use for further personal study and reflection)**

4. Turn to Acts 6:3-6; 13:2-5 and 20:28 and notice the role of the Holy Spirit in the calling and consecration of leaders. Reflect on the role of the Holy Spirit in our leadership selection, development and deployment process. How does the Holy Spirit guide and lead the leadership development process in the Scriptures? How is this applied and reflected in our own leadership and development of new leaders?

*The point is that Jesus-shaped Leadership depends entirely on the presence, anointing, guidance and submission to the Holy Spirit's leadership over us.*

**Share and Pray:**

*The leader/facilitator leads this time of personal sharing and prayer.*

What area/s or aspect/s of your life do you need the Holy Spirit to touch and renew today?

Do you perhaps need prayer for greater boldness and dependency on the Holy Spirit? Pray for each other.

Are there areas where Holy Spirit is bringing you into conviction, right judgement and truth? As James 5:16 encourages, confess to one another and pray for God's Spirit to touch, healing and release.



# Week 5 of Jesus-Shaped Leadership:

The 5 'C's – 'Competency'

## Jesus-Shaped Leadership – Week 5 Main Teaching Passage –Titus 1:5-9

*After opening prayer, the Leader/Facilitator reads Titus 1:5-9 and shares a short reflection on this passage.*

### Context

This is one of two occasions when Paul in his letters describes the qualifications necessary for the appointing of elders and deacons in the church. (The other being in 1 Timothy 3:1-13). Paul had tasked Titus as his apostolic representative to do two things in particular—‘to put what remained into order, and to appoint elders in every town’ (vs 5) as he had been directed. This brings up the fundamental importance for the church, whether new or established, to be raising up leaders for the tasks that face it. What is clear is that Paul had a clear investment in the appointing of the right kind of leaders for his fledgling churches (see principally 2 Timothy 2:2). While it is God’s calling that we need to discern, we have a role to ensure that the leaders appointed are competent to do the work God has for them. The ultimate standard for their ‘qualification’ as leaders is their competency in leading themselves, their families and finally to teach and instruct with the word of God.

### Text

We can divide the list of characteristics Paul told Titus to look for in those he was to appoint as elders or presbyters in 3 sub-sets. The first concerns personal and immediate responsibility—the ability to manage himself and those in his household (see vs 6, cf 1 Timothy 3:4-5). The second list concerns relationships to others in the church and community (see vs 7-8 cf 1 Timothy 3:6-7). Paul stresses twice that elders are to be ‘above reproach’ (vs 6 and 7). Their character and competency must be evident to all.

Finally, in vs 9, he speaks of the specific teaching ability that the leader himself must hold to, in order to instruct others in ‘sound doctrine’ and to ‘rebuke those who contradict it.’ We see here that character and competency are coupled. Like a horse and carriage, they are to be joined. A horse without a carriage cannot carry others along. A carriage without a horse is not going anywhere! But coupled together, they can lead to journeys undertaken and destinations reached by many. Likewise, Paul instructs Titus to put only competent men who are able both to live up to, and to teach others the faithful truths and ways of the way of Jesus.

## Application

Leaders are to be judged by their integrity and competencies in living up to what they claim they believe. “Elders are to be “successful” people not so much in business but in self-character.”<sup>18</sup> Competency in preparing to rightly read, interpret, apply and preach God’s word can be taught, as can be other aspects of apostolic and pastoral ministry. (In this week, we will introduce the option of short-term mentoring as part of this developmental process).

But ultimately, competency in the things of God are the result of one’s personal and communal orientation towards God in every area of life. We must be disciplined to develop and grow in our gifts and callings, or we will not be responsible for what God has given us. Disciples know that they must grow in competency to do the particular things God has called and tasked them with, with the help of others but ultimately, in learning to rely totally on God, on whom we receive wisdom to lead competently.

## Week 5 Article: The 5 'C's of Jesus- Shaped Leadership - 4) Competency

*(pages 14-15 of Participant's Guide.)*

The 4th 'C' in this course is the 'C' of **Competence**—i.e. the skills or abilities that are required to be effective leaders in God's kingdom, and the method Jesus used to develop the skills and competency of his disciples.

In 2012, my wife and I began the planting of a NAMS base community in Bangkok, Thailand called All Nations. The year before, I had a vivid dream. We were at a NAMS training event. At the end of the meeting, I was sat with a bunch of Asian looking people, talking about starting this new disciple-making community. In the dream, I said that learning to follow Jesus is more 'caught than taught.' I also remember distinctively telling them: "We teach by doing, we do by teaching'. And then I woke up.

When I reflected and prayed about it, I felt the Lord reveal that our base community must model and make disciples. 'Being with' would lead to 'becoming like'.

NAMS bases are to be places where people get 'infected' by the discipleship-virus of Jesus through close contact with disciple-making leaders, so that they themselves become contagious. They will learn by what they see us doing, and by our intentionally sharing with and training them. Modeling ('teaching by doing') and training ('doing by teaching') will of necessity, involve raising competent leaders alongside us.

'Show and tell' then, is not just for school children—it has kingdom implications.

Jesus' way of developing competent leaders was a call for his disciples to be where he was (Mark 3:14). Jesus' school of discipleship was no theoretical study in a controlled environment. It was life lived at large. His disciples had front-row seats of the Master at work: watching him, interacting with and assisting him. Jesus would demonstrate, discuss, train, give assignments, debrief and retreat with, and ultimately commission his disciples to the same work as Him.

Jesus had an end-vision for us that sees further than we can. Indeed, he called his disciples on the basis not of who they were, but of who he intended them to become.

The first and the last recorded words that Jesus spoke to Peter were the same: 'Follow me.'<sup>19</sup> Post-resurrection, he assures the crest-fallen thrice-denying Peter, that he was still called to feed and care for the Lord's lambs and sheep. Jesus saw beyond Peter's failures in the past to what he intended by the Spirit's power for Peter to become.

And we, like Peter, must keep your eyes on Jesus.

Discipleship and leadership in God's kingdom is always relational and particular. This means we cannot cookie-cut nor mass produce. Each leader is uniquely called and gifted, and therefore is to be distinctively trained and deployed. But the process of discovering and honing those spiritual gifts and abilities requires their being in community with and under the authority of godly leadership.



Like Jesus, we will identify a few people we intentionally spend our lives with. Of them, we might just have one or three (Jesus had James, John and Peter) that we specially and specifically mentor for more focused leadership development. There are seasons for intentional mentoring and calling some aside. I have been blessed and grown so much from occasional seasons spent with my mentors and influential leaders.

Competency therefore in terms of Jesus-shaped leadership is about focused development of people's fullest gifting and Kingdom potential. It is helping people to become what Jesus is calling them to be.

It would involve developing a number of life and leadership skills—self-understanding, self-management, interpersonal skills and ability, goal setting, the concretizing and communication of vision as God gives it, and the ability to call people to the task at hand in obedience to all that God commands. But it has to happen in the context of our larger relationship as disciples of Jesus in community and on mission with him.

To raise competent disciple-making leaders will involve leaders doing all they can to develop other leaders, a few at a time.

Show and tell. Call out and encourage the gifts and life-skills of new leaders. Mentor and disciple them. That's the Jesus-way.

**Week 5 Small Group Reading and Reflection and Discussion – With Selected Comments and Some Suggested Answers** *(in italics):*

*(Page 16 of Participant's Guide)*

1. Read Psalm 78:72. David is described shepherding his people with integrity of heart and of leading them with skillful hands.

If you had to write out a list of competencies or skills that are needed in the leadership role you currently have (e.g. worship leader or small group leader or businessman or parent), what would your list include?

Can these skills be nurtured? How?

*The need to take time to learn, develop and grow in our skills sets and gifting are without doubt, necessary in any leadership role, whether of statesman, CEO of a company, parent or pastor. Patient, practice and maintaining our passion are key.*

2. Developing someone's skill and abilities to grow in their calling as leaders can often been helped and deepened by a season of coaching or mentoring given to them over an agreed period of time. Here is a good definition of Christian mentoring:

*"Christian mentoring is a dynamic, intentional relationship of trust in which one person enables another to maximize the grace of God in their life and service."* <sup>20</sup>

Share with your group an experience or a time when you may have been (or are being) mentored—by whom, the process and the outcome.

3. In NAMS, we suggest that a short-term process of coaching and mentoring can be helpful to help develop and grow leaders.

We use the acronym **COACH'EM** (i.e. 'coach them') to describe and teach on the process. *Run through each word and concept with them:*

*Come alongside someone intentionally for a set time.—Mentoring is a time-sequenced (often short-term) plan for two people (or a small group) to be led together in developing competencies in skill or character. To do this well, we need an agreed framework and plan for where, where and how often we will meet.*

*Observe behavior.* – *This is a key role of the mentor—to observe and learn all he/she can about the one being mentored. Be interested in who they are and what God is doing in their lives. Open up and share your life with them too.*

*Ask clarifying questions.* – *It is vital that we ask questions to help uncover motives, motivation, pre-suppositions and blind-spots in the areas we are seeking to help them grow in. In particular, three types of questions are needed:*

- Vision? (What do you see?)
- Values? (What do you believe?)
- Goals (What will you do?)

Counsel and discuss appropriate strategies. *The role of the mentor is to help those we are mentoring discern rightly with wisdom what perspectives and steps they need to take to stop, start or simply persevere and grow in.*

Help prioritize goals. *Goal setting involves deciding which course of action and attitudinal change will help them become who God is calling them to be. This has to be done sensitively and with prayer. Ultimately, we seek God's mind on what actions and strategies need to be taken.*

Evaluate their action or results/responses. *Like a gardener, we look for fruit—did they do what they said they would? Are they growing and developing? If not, why not? Address the issues they struggle with and seek to help them align themselves with God's will and ways.*

Monitor their progress. *Finally, we seek to come alongside to encourage and pray, that those we mentor would indeed be growing.*

### **Discuss:**

Read 2 Timothy 3:10-4:5. What clues can we get from this passage that Paul was more than just a leader with influence over Timothy, that he was in effect committed to mentoring Timothy?

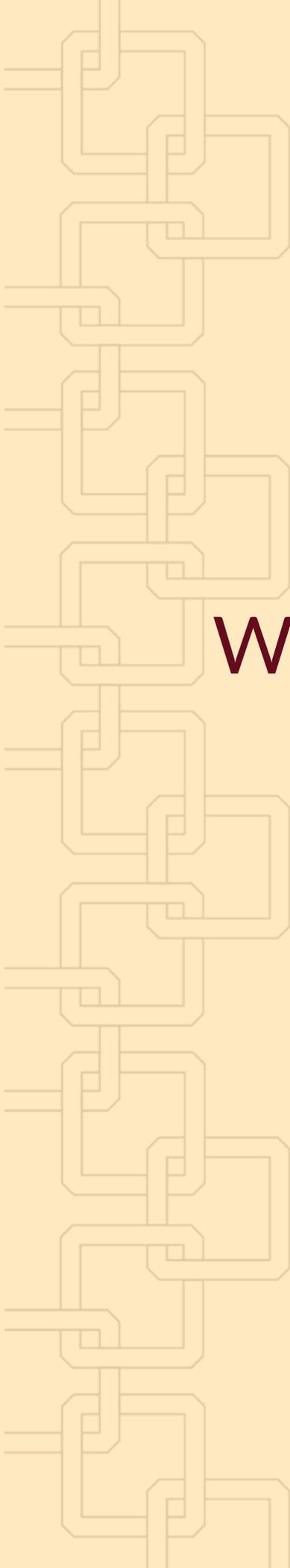
*The leader/facilitator facilitates discussion from the passage. Notice the use of emotionally charged words and personal pronouns—'You have followed my teaching, my conduct...', 'But as for you' and 'I charge you'. Paul has personally invested in Timothy as a precious son and disciple.*

Who have you got in your life (a leader or someone you are given responsibility to help or lead) that you can mentor and raise up through an intentional season of working together.

*The Leader/facilitator can share from their personal experience.*

### **Share and Pray:**

Pray for God to help you grow in your competency and skill as a leader, to be the best you can be in Christ. Pray also for someone or a few to mentor (if you are not already doing so.)



# Week 6 of Jesus-Shaped Leadership:

The 5 'C's – 'Commitment'

## Jesus-Shaped Leadership – Week 6 Main Teaching Passage –Joshua 24:14-28

*After opening prayer, the Leader/Facilitator reads Joshua 24:14-28 and shares a short reflection on this passage.*

*(Note: This passage will also be discussed during small group time)*

### Context

Our text concerns a pivotal moment in Israel's conquest and settlement of the Promised Land. The setting for Joshua's final address to the people of Israel is Shechem. Shechem was a place of great significance to the people of history in the light of their calling as God's people. It was in Shechem that Abraham has first pitched his tent and made an altar to the God who called him and promised him the land he was on (Genesis 12:7). Jacob himself has pitched his tent and built an altar to 'God, the God of Israel' at Shechem (Genesis 33:18-20). It was also the place where Joseph was buried and a city of refuge (Joshua 20:1-7 and 24:32). Now Joshua, nearing the end of his life, calls Israel to renew her commitment to the God of Israel at this significant city. He was calling them to a whole-hearted submission to the covenant that God had made with them.

### Text

The theme of Joshua's message is to re-tell Israel's history (vs 2-13) from Egypt to wilderness wanderings to present day Promised Land settlement. He then calls them to a renewing of their covenant with God (vs 14-15) by putting away all idolatrous worship and giving their entire devotion to the worship of Yahweh. Six times in those two verses, Joshua uses the term 'serve'. This is a call to full-hearted commitment.

Joshua forces on them a choice—choose this day which God/gods you will serve, the true God of Israel or the "gods beyond the River or the gods of the Amorites." But as leader of the people, Joshua makes clear that whatever their decision, he and his family had already made theirs. "As for me and my house, we will serve the Lord." (vs 15). Joshua reaffirmed his commitment to walk before and serve the God whom he had followed since his youth, under the tutelage of Moses his mentor. He determines that his life and path will not divert in his old age. He would remain committed and faithful.

When the people insist that they will follow God, Joshua tells them that God is both holy and jealous, and that that they will not be able to stay faithful (vs 19-20). The people protest, and Joshua, taking them at their word, records their commitment in a book and memorializes it with a large stone (vs 26-27).

## Application

Peter Drucker, when he was a young boy at school, tells of a teacher who asked them, "What do each of you want to be remembered for?" None of them knew how to reply. Then the teacher said, "I didn't expect you to be able to answer it. But if you still can't answer it by the time you're fifty, you will have wasted your life."<sup>21</sup> We are called to leave a legacy of people who, by following us, find Christ and become His.

'Decision is the key to destiny,' wrote Calvin Miller.<sup>22</sup> But decisions alone are not enough. They need to be followed up and fulfilled by consistent purpose, passion and pursuit. Joshua was faithful to the commission given to him by God in Joshua 1:1-9.

There were important lessons to be learned further along (Joshua 5:13-15; 7:1-26, etc.) but he walked faithfully and left a godly legacy. Commitment and consistency make for a legacy of leadership and influence for God's kingdom. The road well-trodden will leave a pathway for others. What legacy will you leave behind you?

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21 Peter Drucker, **Managing the Non-Profit Organization** (Harper Business, 1990), Page 201.

22 Calvin Miller, **The Singer**, (InterVarsity Press, 1977), Page 57.

## Week 6 Article: The 5 C's of Jesus- Shaped Leadership - 5) Commitment

(pages 17-18 of Participant's Guide.)

Last week, we looked at '**Competency**'—the need to develop life-skills, gifting and ability so that we can become the effective, Christ-like leaders Jesus desires us to be.

To tie together all the preceding requirements for raising healthy and multiplying leaders, I would like to end with a last '**C**' - '**Commitment**'.

The work of raising up Jesus-Shaped leaders requires us to be committed and intentional in becoming godly leaders and raising other leaders after us. Christian leadership is akin to a marathon, and we must be prepared for the long-haul.

Years ago, at school, I trialed in the heats of a 1.5 km long-distance race. The winners would compete in the annual school Sports Day. In my mind, I had the perfect strategy to win - lead from the front all the way to the end.

When the race started, I shot to the front, while everyone else paced themselves slowly for first of the four laps round the track. I built up a commanding lead and was way out in front. During the second lap however, fatigue caught up with me. So did everyone else! I began to fall behind and by the end, I was in last position. I gave up the race by the middle of the third lap, slinking away to cower in embarrassment in the stands. I had learnt a valuable lesson the hard way: it is easier to start a race than complete it.

Jesus-shaped leaders are called to last the distance and to finish the race of faith He has started us on.

It might well have helped if someone was pacing the race for me, akin to how long-distance runners have pacers who help them.

Seeking to be, and to raise leaders who are shaped by the call and Spirit of Jesus, will demand our total commitment. This is in any case, engendered in the call to consistent and genuine discipleship.

We see this for example in the Lukan version of the Parable of the Sower (Luke 8:4-15). When Jesus elaborates on the good soil that yielded a hundredfold harvest, He spoke of those who 'hold fast to the word in an honest and good heart, and *bear fruit with patience*.' Only in Luke do we see Jesus explain that disciples who are receptive of His Word and gospel will 'bear fruit in patience.'<sup>23</sup>

In Luke 9:23, Jesus states that carrying the cross and following Him is a daily affair. Consistency is called for and there are no quick 3-step process to becoming fruit-bearing, multiplying disciples. It is a daily call and vocation.

Neither can you become a Jesus-shaped leader in a day, nor produce another.

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23 Though of course, this is implied in other Synoptic Gospels in the idea of the growth to harvest from seed to fruit.

God is patient with us, and we must bear with each other. Our being and becoming servant leaders is a life-term project. And it will require us to be pruned for greater growth and to be trained by trials and temptations. We must develop a perspective that is eternal, not temporary; kingdom-of-God-centered, not worldly; glorifying to God, not pleasing to self.

For all this, we need to learn to have patience, perseverance and endurance. Scripture is replete with calls for the patient endurance of faith and its development in time and trial (see Romans 5:3-4; Colossians 1:23; Hebrews 12:1-2; James 1:2-4; 1 Peter 1:6-7; Revelation 1:9).

Leadership, like discipleship, takes the long-term view of life. It will be in the words of nihilistic philosopher Friedrich Nietzsche, 'a long obedience in the same direction.'<sup>24</sup>

Being a leader in God's church is not an easy thing. It is demanding—carrying with it the responsibilities concomitant with the particular level of influence and gifting. Jesus stated this clearly in his maxim, 'To whom much is given, much will be required.' (Luke 12:48).

And such leadership will demand a commitment and perseverance that is a necessary pre-condition for bearing much fruit in the Kingdom of God. Let us then seek above all to be, and to raise, committed leaders called to run the race with patience and endurance, by God's grace.

In the last weeks, we have seen then that these 5 'C's together characterize Jesus-shaped leadership. Such leaders, in summary, are to be 1) **Called** by God, 2) transformed in their **Character** by Him, 3) filled with His anointing **Charism**, 4) growing in greater **Competency** as leaders and 5) remaining steadfast and **Committed** to a way of life that glorifies Him.

By His power and grace alone, so let us lead.

**Week 6 Small Group Reading and Reflection and Discussion – With Selected Comments and Some Suggested Answers** *(in italics):*

(Page 19-20 of Participant's Guide)

1. The Christian life and the call to leadership entails following and obeying Jesus, often against the grain of popular culture and expectations and the commands of non-believing authorities (see for example Acts 4:19). This is never easy, especially if we are surrounded by people in the world who negatively influence us by their behavior and peer pressure. This is a fact of life.

Watch one of the following two videos and discuss why people behaved in conformity to the crowd :

<https://www.youtube.com/watch?v=o8BkzvP19v4>

<https://www.youtube.com/watch?v=ft7mwyiPylo>

How are we as leaders called to walk differently? How can we help each other not conform to the crowd or peer pressure?

*The Jesus-shaped leaders is not a one-man, long-ranger seeking to be victorious at all quarters. We cannot go it alone. As has been said, leadership is a collective noun. We need around us godly mentors and influences, and people that will hold us accountable, pray for us and speak into our lives. However, the challenge of the world around us and its influence is strong and real.*

*An underlying assumption in this whole course is that leadership and leadership development in God's kingdom involves faithful and personal discipleship after Christ as well as walking in strong, faithful relationship with the community of God's people. Both are needed, if a third action—our witness and mission in the world to make disciples of all nations by God's Holy Spirit, is to be accomplished at all.*

2. Read Joshua 24:14-28.

a) What do we learn here about commitment to God? What kind of commitment is Joshua demanding of God's people? How does he show that he himself is committed?

b) How many times does Joshua question the people? The people stated their commitment, but apparently some still kept other gods (idols) in their tents. How do we know ultimately if we and those we lead are truly committed?

c) Joshua took a large stone and set it up as a stone as a memorial of what the people pledged. In what ways may it be good to enact a tangible reminder of commitments that we and others under us make? What kind of other 'stones of remembrance' might we use today to mark and remind us of our commitments?

*People by nature are forgetful and easily distracted. It is important to call those participants to set up tangible reminders of their call as leaders and potential leaders. This may not be physical objects or physical places - though a picture or Bible verse on display in a prominent part of their table or bedroom/study or a place in your home set apart for prayer may certainly help.*

*It may be that it is a time set aside once a year to go on a personal retreat—to review our life with God and before Him. NAMS Companions commit to taking a one-two day retreat every 3 months to seek the Lord. This is a great ‘memorial stone’ because we are called back to intimacy with God and learning to listen to Him without distraction.*

*The Wesleyan Covenant Prayer that is suggested to be prayed at the end of this session, could well be something returned to regularly (or once a year) as a ‘memorial stone’ of our commitment and covenantal promise to God.*

**Discuss:**

1. Turn to Daniel 3 and read through it for a few minutes. Then discuss these questions:

If you were in Shadrach, Meshach and Abednego’s shoes, what do you think (based on your knowledge of yourself) would you have done?

How do we become the kind of leaders that will live as fully committed followers and leaders after Jesus, even at the cost of possessions, time, convenience and even our lives?

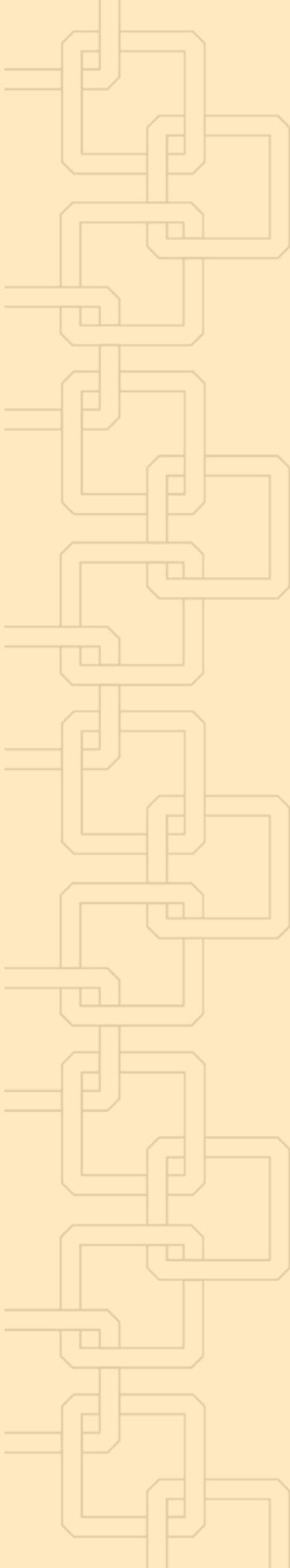
*This involves living... and making disciples (John 15:7,8).*

**Share and Pray:**

*The Leader/facilitator leads in the following prayer time. Have everyone look through the Covenant Prayer on your next page. (Also, in their Participant Guide, page 20.)*

*Those that are able and willing, pray this prayer aloud and together as a group.*

*(Note: Those who feel they can’t yet should not be pressured to say anything). Conclude the session with a prayer.*



## Covenant Prayer by John Wesley

I am no longer my own, but yours.

Put me to what you will, rank me with whom you will;

put me to doing, put me to suffering;

let me be employed for you, or laid aside for you,

exalted for you, or brought low for you;

let me be full,

let me be empty,

let me have all things,

let me have nothing:

I freely and wholeheartedly yield all things

to your pleasure and disposal.

And now, glorious and blessed God,

Father, Son and Holy Spirit,

you are mine and I am yours. So be it.

And the covenant now made on earth, let it be ratified in heaven.

Amen.



# Week 7 of Jesus-Shaped Leadership:

How Jesus Raised Disciple-Making Leaders

## Jesus-Shaped Leadership – Week 7 Main Teaching Passage – Matthew 17:1-8

*After opening prayer, the Leader/Facilitator reads Matthew 17:1-8 and shares a short reflection on this passage.*

### Context

The transfiguration of Jesus before his three disciples in Matthew 17 is preceded by two important landmarks or junctures in the ministry of Jesus. Firstly, Peter's confession in response to Jesus' pointed question: 'But who do you say that I am?' (Matthew 16:15). Peter declares Him as Messiah and Son of God, which Jesus' affirms as a revelation of God to him. Jesus then states that He would build His church on this same rock of faith—with victory ('the gates of hell shall not prevail') and authority (keys of the kingdom of God) assured (vs 18-19). Secondly, Jesus tells them from that time, that he must go to Jerusalem, suffer, be killed and raised again (Matthew 16:21), despite Peter's subsequent protestations. What immediately follows is a call to sacrificial self-denying discipleship (vs 24-27) and a promise that some there would see the Son of Man 'coming in his kingdom.' Arguably, the experience on the mountain to follow is a fulfillment of this promise to the 3 chosen disciples.

### Text

This is a unique moment in the ministry of Jesus, one He shares with three of his inner circles of disciples (see also Mark 5:37 & Matthew 26:37). Why did Jesus allow them this special experience? Jesus was calling them to a great depth of knowledge of himself. R.T. France points out that the account of the Transfiguration was narrated from the point of view of the three disciples: "Jesus 'took them with him' and 'took them up' (rather than he went and they followed); he was changed 'before them;'" Moses and Elijah "appeared to them;" we hear of Peter's rash words rather than of the experience of Jesus himself; the cloud "overshadowed them" and the voice which came from it addressed them directly, speaking of Jesus in the third person and calling on them to listen to him."<sup>25</sup>

This experience was given to them perhaps to prepare them for leadership as Apostles in His church. They (and we who read the account) are assured that Jesus is indeed Messiah, witnessed to by Law (represented by Moses) and Prophets (chief among who was Elijah); heralded once more by the presence and voice of God. Though Peter wanted to provide tabernacles for Jesus and the two great Old Testament luminaries (vs 4), the voice of God reminded them that Jesus was the only one worth listening to and beholding (vs 5, 8). Jesus raises them up from their faces, with a touch and a word 'Rise and have no fear.' (vs 7). At that moment, they see only Jesus.

## Application

Jesus' face shone like the sun—his glory was seen. We see a three-fold emphasis on the disciples beholding: 1) Moses and Elijah with Jesus - vs 3; 2) the shekinah glory of God in the cloud - vs 5 and finally, 3) seeing only Jesus - vs 8. We behold Jesus as Messiah, Son of God and uniquely Lord and Savior. The key to raising disciple-making leaders is helping them, along with us, to behold often the glory of our Lord—to see and seek his face alone. He is the sun that lights our every path in life. Furthermore, we are to listen—we are his servants, not advisers. 'None who wish to commune with God can ever see him while they insist that he tell them exactly where their lives are going. God is to be met and listened to, not sat down and talked to.'<sup>26</sup>

## Week 7 Article: How Jesus Raised Disciple-Making Leaders

*(pages 21-22 of Participant's Guide.)*

Jesus, as we discovered in this course, invested his time and energy into a small group of 12 disciples. And even within the 12, he gave particular time and attention to three of them—Peter, James and John. They would become his key leaders that he was raising, so I would like to end this course by giving attention to how Jesus raised these 12 leaders to in turn, raise up other disciple-making leaders.

Jesus called his disciples, all who would respond to him, to follow after him. Leadership in the kingdom is an outflow of true discipleship. Therefore, leadership is really in essence learning to become disciple-making disciples, but with a responsibility to call, lead, nurture and multiply those that do the same, so they can in turn lead others also.

‘Being Disciples who make disciples’ is the fundamental call and vocation of all who follow Jesus. It is our birth-right, something we can no more run away from that we could escape our own shadow. It must follow us, or we are not in the light. It therefore applies to all who call on the name of the Lord.

Leadership on the other hand is a call given to a few of us—men or women, called to lead in various levels of responsibilities.<sup>27</sup> But the goal is to be leaders that lead other disciples to make disciples as we ourselves do.

Therefore, we contend that Jesus offered a pathway and pattern for the raising up of disciple-making leaders that involves a number of discernable milestones that must be passed through, like the important marks on a growth-chart that indicate we are growing in a healthy way.

These have been popular captured in an acronym called MAWL that I describe below<sup>28</sup>. In essence, it argues that the way Jesus raised disciple-making leaders was to adopt a four-step process involving Modeling, Assisting, Watching and Launching.

### **Modeling (Jesus Did, They Watched):**

Before you ever learnt to ride a bicycle or paint a picture, you watched someone do it first. This is essential in almost all aspects of human learning—as it is in disciple-making.

Jesus modeled ministry in his kingdom before his disciples. His disciples saw and heard everything he wanted them to—they had un-obscured views and first-hand experience. Like learning to ride a bike or to cook, they would first have had to see, in order to become.

<sup>27</sup> In NAMS, we continue to hold a complementarian position of leadership, which we believe has always been held in the historic churches. It follows that the 3-fold holy orders of Bishop, presbyter and deacon – i.e. ordained office – is reserved for men alone, but women can certainly serve in accountable positions of leadership in manifold ministries of the church

<sup>28</sup> The MAWL process is described briefly in David Garrison's booklet, on 'Church Planting Movement', Page 44, accessible at: [www.call2all.org/wp-content/uploads/2015/12/Church\\_Planting\\_Movements\\_Garrison.pdf](http://www.call2all.org/wp-content/uploads/2015/12/Church_Planting_Movements_Garrison.pdf). Also see: <https://www.dmsfrontiermissions.com/m-a-w-l/> for more elaboration on the process.

In Mark 3:14-15, we are told that Jesus appointed the twelve disciples so that 'they might be with him, and he might send them out to preach and have authority to cast out demons.' The primary reason Jesus called them to himself is that they might spend time freely with him—knowing him, hearing and learning of him and watching what he does in various situations. But they didn't just observe, they became participants in his work....

### **Assist (He Did, They Helped).**

Jesus actively involved his disciples in both healings and in the work of ministering. Jesus would clearly involve his disciples in ministry and work as it unfolded (John 6:1-13; Matthew 21:1-3; Luke 22:8-13).

We read in John 4:1-2 that the disciples were already baptizing people, as new disciples were being made. Even then, this was a foreshadowing of their future Pentecost experience (Acts 2:41).

Additionally, Jesus made sure his disciples had time alone with him where he explained parables to them (see for example Mark 4:34). They did not only get to watch close hand; they begin to be involved in his ministry and teaching. But then he began to set tasks, which he then supported and authorized them to do (Matthew 10:1).

### **Watch (They Did, He Helped).**

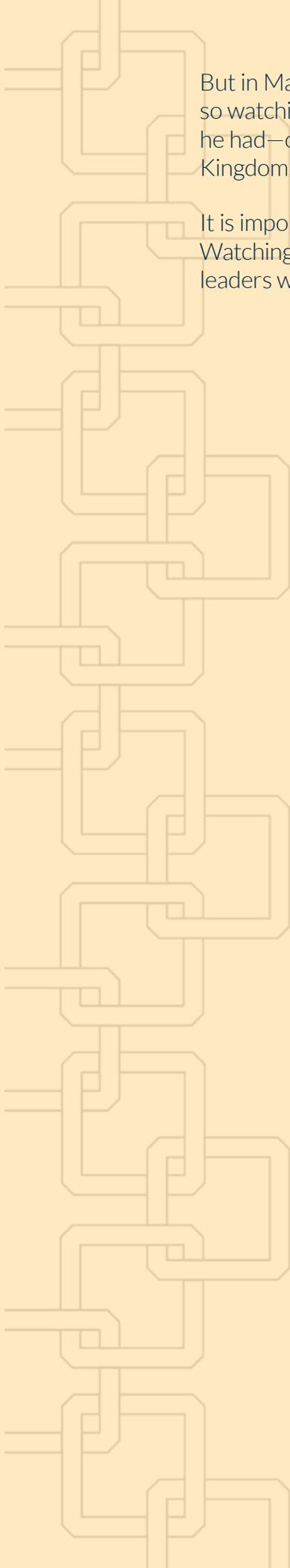
At some point in his training process, Jesus began to send the disciples out on short term mission assignments. They were authorized by him to proclaim the kingdom and to demonstrate its power with healing and deliverance. Essentially, he gave them assignments to specific places in order to begin doing the same things he did (Mark 6:7-13; Matthew 10:5-15; Luke 9:1-6—compare with Matthew 4:23).

In each case, he would debrief with them once the assignments were over and they returned, sometimes taking them away on retreat (Mark 6:30-32; Luke 9:10—see also the debrief with the 72 sent out in Luke 10:1; 17-20). There, he would nurture their confidence, correct any faults or address any challenges they faced. He was now helping them to do what he did, but from a distance.

### **Launch (They Did, He Watched)**

Post-resurrection, we find Jesus instructing his disciples to meet again in Galilee, reminiscent of the mountain he was on when he first called them to be apostles (Mark 3:13). In Matthew 28:16-20, the risen Jesus tells them that by his authority as Lord of heaven and earth, they are to make disciples of all peoples, by going, baptizing them into the triune God and teaching them obedience of all that Jesus commanded.

We know from Acts 1:8 that he gives them their marching orders to be his witnesses to the ends of the earth, before they watch him go up from their sight into heaven.



But in Matthew 28:20; Jesus makes it clear that he is with them by the Holy Spirit, so watching over them even as they were now co-missioned into the same work that he had—of making disciples by preaching and demonstrating the good news of the Kingdom.

It is important that we learn from Jesus the same steps of Modeling, Assisting, Watching over and ultimately Launching people to make disciples as we do, and to be leaders who do this sacred work.

**Week 7 Small Group Reading and Reflection and Discussion – With Selected Comments and Some Suggested Answers** *(in italics):*

*(Page 23-24 of Participant's Guide)*

Read 2 Timothy 2:1-13.

1. On a piece of paper, take a few minutes to write down a collection of words (or one word) that Paul wrote to remind, encourage and challenge Timothy to press on with his call and to pass on what he was learning to other disciple-making leaders. You might even want to draw a diagram or a picture to show how Paul's thoughts and encouragement to Timothy connect together.

After you've done so, take a few moments to share your words or diagrams/pictures with each other, as a way to explain our divine calling to be disciple-making leaders.

2. Paul describes an intentional process of passing on what we've received to others who can do the same with others. We see four generations of disciple-making leaders described in 2 Timothy 2:2: Paul to Timothy to Faithful Men to others. What exactly is Timothy being told to pass on?

*We should read Paul's instructions in the context of his opening exhortations to Timothy in 2 Timothy 1:8-14.*

*Timothy is variously told to share in suffering for the Gospel of grace and the power of God in the resurrected Christ (vs 8-11); to 'follow the pattern of the sound words that you heard from me, in the faith and love that are in Christ Jesus' (vs 13) and finally to guard the good deposit entrusted to him, by the power of the Holy Spirit (vs 14).*

*It is the Gospel with its witness to Christ as Lord and Savior, the all-of-life response of discipleship and the guarding of God's deposit in us that are to constitute the 'treasure of life' we pass on to other faithful men.*

3. Discuss the connection between being 'strengthened in grace' (vs 1) and passing on to faithful men (vs 2) with the need to 'share in the suffering' and to remain focused (vs 3 and 4). How is Paul encouraging Timothy to press on with passing on all that he has received?

*Paul instructs Timothy to pass on all he has heard and learned from him (the 'sound words' of 1:13) to others who can also pass it on. But he encourages Timothy to do this strengthened by the grace that is in Christ Jesus (vs 1).*

*John Stott said that 'Timothy is to find his resources for ministry not in his own nature but in Christ's grace. It is not only for salvation that we are dependent on his grace (1:9), but for service also.'<sup>29</sup>*

*But this passing on to others is a demanding thing. We must as disciples and Christian soldiers under command, to share with Christ in suffering. Soldiers and athletes know the privations and responsibilities they have to stay focused and fit. So it must be with Timothy and us. We can only pass on to other what we ourselves have obeyed and practice.*

*Paul reminds Timothy of all he learned and is watching in him, and to be then faithful to pass that on to others.*

**Discuss:**

*What are the main challenges in passing on what we have received to others, i.e. helping disciple-making leaders to be faithful in their own right?*

*David Garrison in his booklet on “Church Planting Movements” says that many Christian leaders and missionaries face a “temptation to ‘do it myself’ rather than turn the work over to the emerging local leadership.” How true has this been in your own experience?<sup>30</sup>*

**Share and Pray:**

*Write down the names of 2 or 3 leaders (or potential leaders) that you would like to disciple and raise up to be leaders with you for the work of making other disciples that is the task of the whole church.*

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*In pairs, pray for these people—that God would help you intentionally find time to meet, pray, encourage and bring them alongside you in ministry, so that they can be part of a MAWL process to become disciple-making leaders in their own right.*

*This is the last week that we will meet in this way. If you are able to meet again next week, let it be as a time to prayer and informal sharing where we can highlight and remind each other of key and important lessons we learned over the last weeks. And then pray and commission each other in the work of raising Jesus-shaped leaders for the spread of his kingdom.*

*But if the course ends today, pray for each other as a group.*

*You might want to commit to each other to stay connected and accountable to raise up other leaders.<sup>30</sup>*

*“Define your times. Treasure your calling. Pray without ceasing. The terrors of the age are less than the grandeur of the Christ within you.”*

*— Calvin Miller, Letters to a Young Pastor*



# Week 8 of Jesus-Shaped Leadership:

Conclusion – Prayer and Commission

## Jesus-Shaped Leadership –Prayer and Commission – Week 8

It is recommended that we have a final week of the course which is reserved for a time of prayer and commissioning one another to be the leaders that Jesus is shaping us to be.

If new apprentice leaders have been a part of the course, this would be a great opportunity to make time (perhaps with added fasting) to lay hands on them and pray for God's anointing by his Holy Spirit. There may be words of prophecy and encouragement to be given to them.

Leaders could also specifically identify among those they are discipling that they would like to work alongside to raise and prepare for future leadership. Discuss what practical steps you are going to take in your own life and with those you are leading, to place yourself more fully, fervently and frequently into the arms of the Master, so that he can shape you to be the kind of disciple-making leader he desires.

It is suggested that you pray for one another in turn and take time to speak and share visions and Scripture to encourage each other in this holy task we are called to.

The Lord bless and fill you with His glorious presence.

## Additional Resources

Before the course finishes (or indeed at any time in it), be sure to point out some of the resources produced by NAMS listed in the back of the Jesus-Shaped Leadership participants booklet.

There is also a suggested curriculum in the Participant's Guide to use for small-group leadership development and a simple outline for conducting a group session that focuses on prayer, Bible discussion and application and appropriate accountability.

You can also write to us at NAMS: [info@namsnetwork.com](mailto:info@namsnetwork.com), or check out our website: [www.namsnetwork.com](http://www.namsnetwork.com) for more information or help.

You can also write personally to Manik Corea, NAMS Global Executive and writer of this course at [manikagcorea@yahoo.co.uk](mailto:manikagcorea@yahoo.co.uk) if you have any questions or suggestions.

May God bless you as you help raise Jesus-Shaped Leaders.

May the whole earth be filled with the knowledge of the glory of God as He has promised (Habakkuk 2:14); and may we do our part in partnering with Him to bring this about by making disciples where we are, and wherever He sends us.

In Christ,

NAMS Network