

JESUS SHAPED LEADERSHIP

HANDBOOK



Jesus-Shaped Leadership

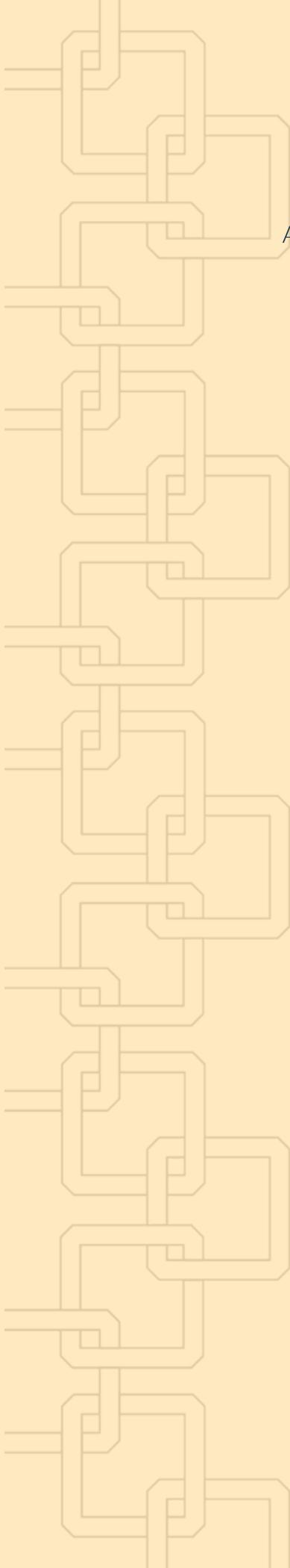
A practical small group resource for raising
Disciple-Making Leaders.

Participant's Guide



A NAMS produced resource

Written by Revd Manik Corea



Jesus-Shaped Leadership

A practical, small-group resource for raising Disciple-making Leaders.

When God wants to drill a man,
And thrill a man,
And skill a man

When God wants to mold a man
To play the noblest part;

When He yearns with all His heart
To create so great and bold a man
That all the world shall be amazed,
Watch His methods, watch His ways!

How He ruthlessly perfects
Whom He royally elects!
How He hammers him and hurts him,
And with mighty blows converts him

Into trial shapes of clay which
Only God understands
While his tortured heart is crying
And he lifts beseeching hands!

How He bends but never breaks
When his good He undertakes;
How He uses whom He chooses,
And which every purpose fuses him;

By every act induces him
To try His splendor out-
God knows what He's about.

– Anonymous



The following small group resource has been produced to help you become a leader that is shaped by Jesus. As disciples, only His opinion truly counts. Our prayer is that, guided by wise mentors and leaders who themselves are seeking to follow and conform to His image in them, you will be blessed in your meeting together.

May God bless you all.

Revd Manik Corea
NAMS Global Executive

Course Content:

Week 1: Kingdom Leadership as Jesus saw it

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

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Week 1: Key Passages – 1 Peter 5:1-5; John 13:1-17

Week 1 Article - Kingdom Leadership as Jesus saw it

(Read at home before 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”.

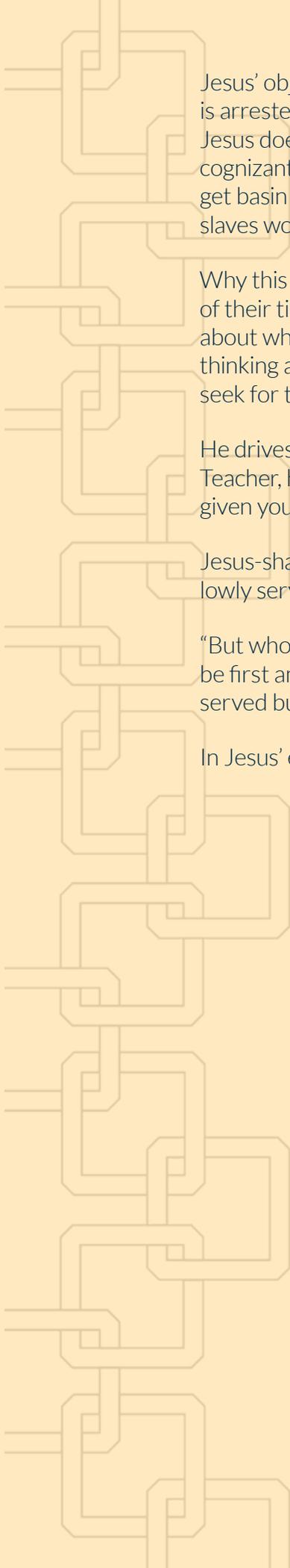
But seeing afresh with new eyes is a challenge because we have gotten so used to seeing ourselves and the world around us through bad eyes in the dark night of sin. Too many of our perceptions and underlying beliefs have been framed and informed by years of following the notions and distortions afforded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

Small Group Reading, Reflection and Discussion:

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?

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).

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

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?

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?

Share and Pray:

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?

Pray for each other.

Week 2: Key Passages – 1 Samuel 16:1-13

Week 2 Article - The 5 C's of Jesus-Shaped Leadership - Call

(Read at home before next 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.

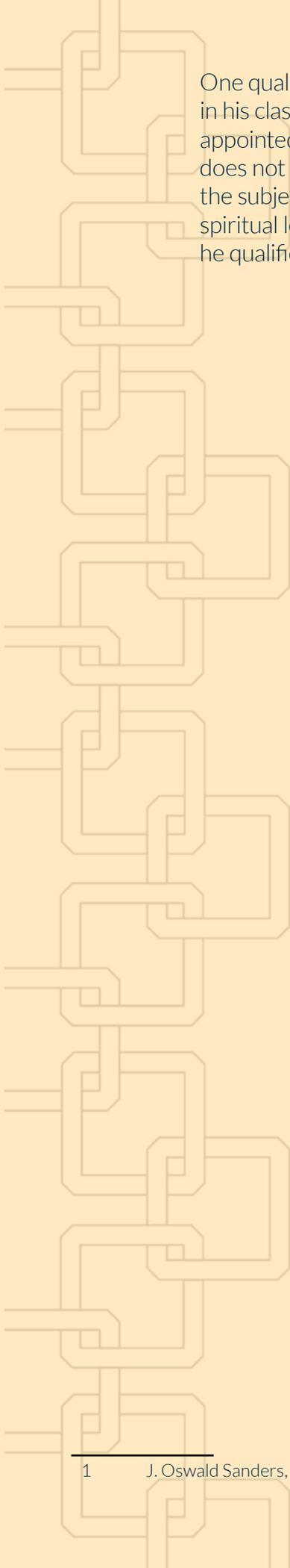
Disciples and leaders, like sheep, are safe so long as they learn to heed the call of their Master and Chief Shepherd.

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.’¹ The call of God must be discerned or be clear in us. Whom God calls, he qualifies.

1 J. Oswald Sanders, **Spiritual Leadership**, (Moody Publishers, 2007), page 21,22.

Small Group Reading, Reflection and Discussion:

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'?

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)
- b) Jeremiah (Jeremiah 1:4-10)
- c) Gideon (Judged 6:11-16)

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:

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

www.youtube.com/watch?v=rLEh6sDg-oA.

After that, discuss these two 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: Key Passage – Exodus 18:21-22; 1 Timothy 3:1-13

Week 3 Article—The 5 C's of Jesus- Shaped Leadership - Character

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.'² 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.'³

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.

² John E. Johnson **Missing Voices**, (Langham Partnership, 2019), 90.

³ Thomas Martin, **Ancient Greece: From Prehistoric to Hellenistic Times**. (New Haven, 1996), p.197 as quoted in John E. Johnson **Missing Voices**, (Langham Partnership, 2019), 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?"

Small Group Reading, Reflection and Discussion:

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

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: _____

How many of these are about skills and ability and how many are about character and maturity in Christ?

Share and Pray:

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: Key Passages: Numbers 11:16-17, 24-30; John 16:4b-15, Acts 4:5-21, 31.

Week 4 Article - The 5 C's of Jesus-shaped leadership - Charism

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.

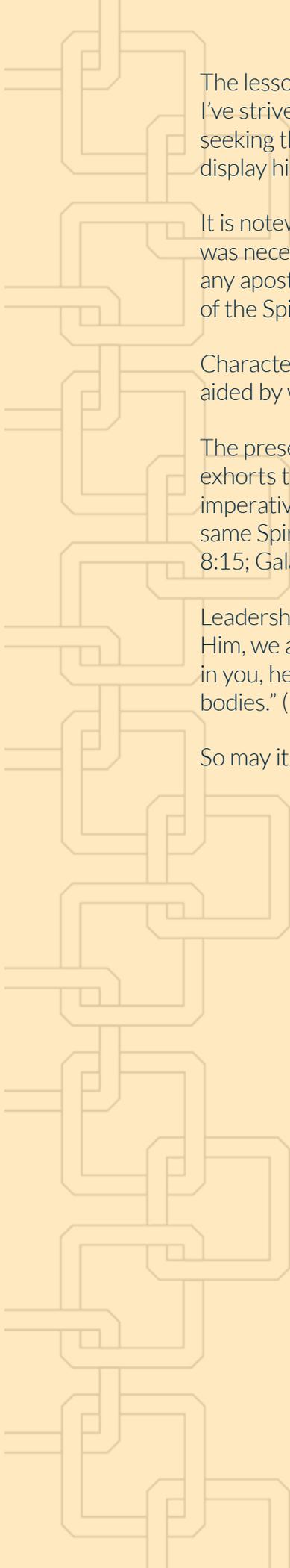
In fact, 'Come, Holy Spirit' is one of the most ancient, pithy prayers of the church. It still needs to be prayed today.

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.

Small Group Reading, Reflection and Discussion:

1. We are first going to first play a game. 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.

Your leader/facilitator will explain the point of this game!

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?

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.

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?

Share and Pray:

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: Key Passages - Titus 1:5-9; Psalm 78:72; 2 Timothy 3:10-4:5.

Week 5 Article - The 5 C's of Jesus-shaped leadership - Competency

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.'⁴ 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.

Small Group Reading, Reflection and Discussion:

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

We see here that both character and competency are presented in an anointed leader and executive like David.

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

Can these skills be nurtured? How?

2. Developing someone's skill and abilities to grow in their calling as leaders can often be 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.”⁵

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 focused 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:

Come a _____ someone intentionally for a set time

Observe b _____

Ask clarifying q _____

- Vision? (What do you s _____?)

- Values? (What do you b _____?)

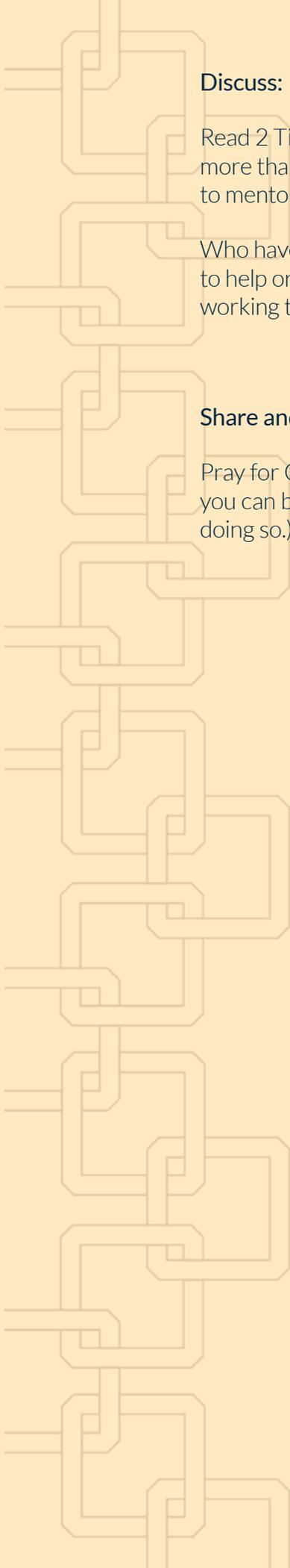
- Goals (What will you d _____?)

Counsel and discuss appropriate s _____

Help prioritize g _____

Evaluate their action or r _____

Monitor their p _____



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?

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.

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 aren't already doing so.)

Week 6: Key Passage - Joshua 24:14-28

Week 6 Article - The 5 C's of Jesus-shaped leadership - Commitment

Last week, we looked at '**Competence**'—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.'⁶

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.

God is patient with us, and we must bear with each other. Our being and becoming

⁶ Though of course, this is implied in other Synoptic Gospels in the idea of the growth to harvest from seed to fruit.

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.'⁷

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.

Small Group Reading, Reflection and Discussion:

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?

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 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?

Discuss:

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

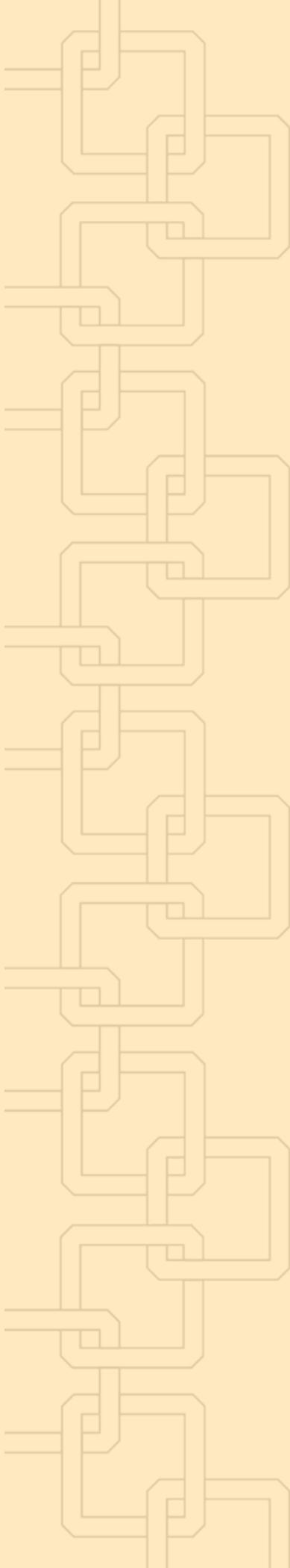
If you were in Shadrach, Meshach and Abednego's shoes, what do you think (based on your knowledge of yourself) would you have done?

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?

Share and Pray:

End this session by looking through the 'Covenant Prayer' on the next page. If you are able and willing, pray this prayer aloud and together as a group.

The group leader/facilitator will conclude the session after you have prayed.



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: Key Passage: 2 Timothy 2:1-5

Week 7 Article - How Jesus raised Disciple-Making Leaders

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.⁸ 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 below⁹. 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.

⁸ 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

⁹ 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. Also see: <https://www.dmmsfrontiermissions.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).

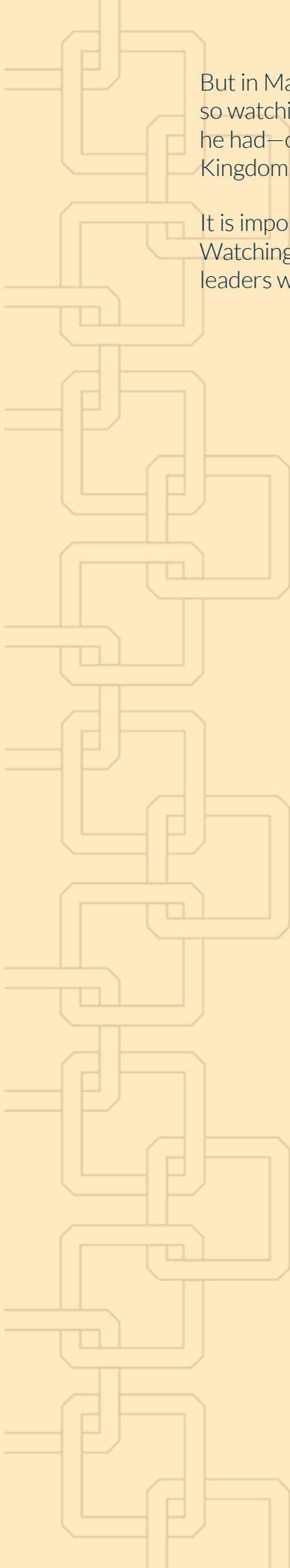
At some point in his training process, Jesus began to send the disciples out on short term mission assignments. They were authorized by him to proclaim the kingdom and to demonstrate its power with healing and deliverance. Essentially, he gave them assignments to specific places in order to begin doing 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.

Small Group Reading, Reflection and Discussion:

1. Read 2 Timothy 2:1-13.

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?

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?

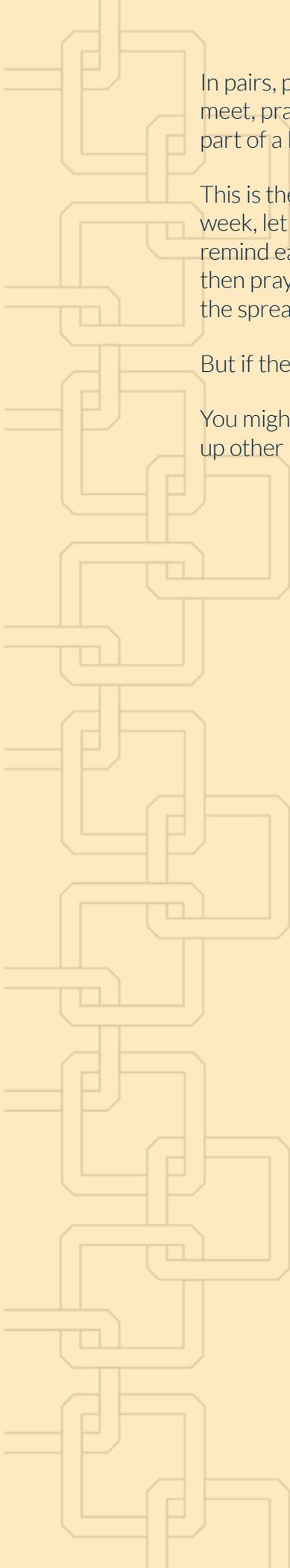
Discuss:

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? ¹⁰

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.

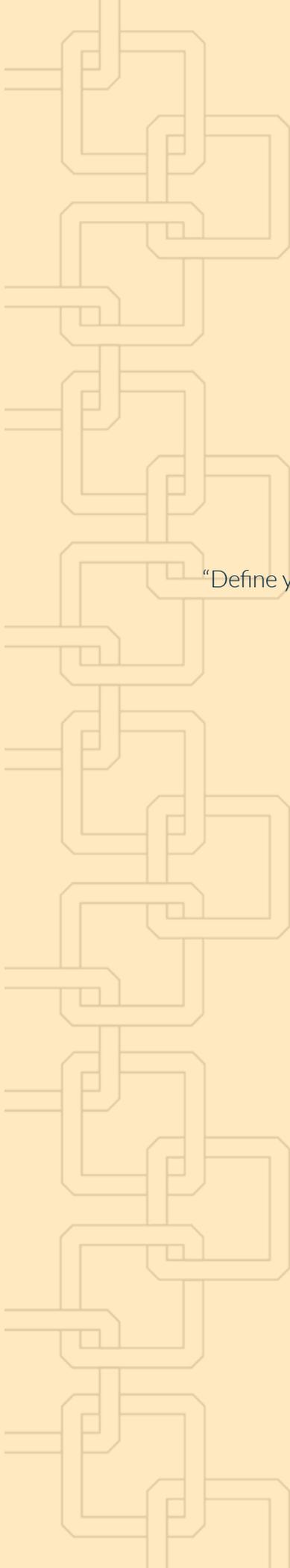


In pairs, pray for these people – that God would help you intentionally find time to meet, pray, encourage and bring them alongside you in ministry, so that they can be part of a MAWL process to become disciple-making leaders in their own right.

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.



“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

Further Resources

Helpful Resources

You can find on the NAMS website at 'www.namsnetwork.com/resources.html' a whole list of downloadable e-books that we hope will help you learn and grow to be a disciple who makes disciples.

We suggest you download our latest e-book because it very relevant to this course:

4 things Kingdom Leaders Do

by Revd Manik Corea

Among the other e-books you will find on our Resource website page are:

Steps to Becoming a Disciple-making Disciple

by Revd Dr Jon Shuler

Seven Short Words for the Long Haul

by Revd Manik Corea

The Multiplying Kingdom.

by Revd Manik Corea

Prayer: Making Disciples on your Knees

by Revd Manik Corea

Habits for a Holy People

by Revd Manik Corea

The Gospel, with Apology

by Revd Manik Corea

Video

You can also visit the NAMS 'Youtube' channel. Just type in 'NAMS Network' into the Youtube search box. There you will find useful videos including a 7-part short video teaching series by NAMS leader Jon Shuler on 'Disciples who make disciples.'

Appendix 1—The Leadership Community

In the work of NAMS, we have learnt that any missional endeavor, primarily with church-planting but also relevant to any other disciple-making ministry or group, is the need to establish from early on a process of regular relationships and meetings to model, teach, impart and release people to be disciple-makers and leaders. 3 different gathering are critical in this:

1. Regular, intentional Disciple-making groups or one-on-one relationships—what we call **Great Commission Cells** (meeting once a week, preferably).
2. Committed gathering together of the community for Worship, teaching/equipping and for sharing the sacrament of Holy Communion—what we call the **Worshipping Community** (meeting weekly) and
3. The raising up of leaders and apprentice leaders for envisioning, modeling and training—what we call the **Leadership Community** (meeting once a month at the minimum).

The following is a proposed curriculum or topics for the Leadership Community meetings, that can be used as a guide for learning together how to lead others to become disciple-making leaders in their own right.

NAMS Curriculum of Foundational Topics for Raising Leaders.

1. The Kingdom Call to Discipleship – Matthew 4:17-22. ‘Come, follow me and I will make you fishers of people.’

The ‘My Disciples’ sayings

2. The Cost of Discipleship – Luke 14:25-33.
3. My Disciples ‘abide in my word’ – John 8:31, 32, Matthew 7:21-27.
4. My Disciples ‘love one another’ – John 13:34,35, Luke 8:19-21.
5. My Disciples ‘bear much fruit’ – John 15:7-8; John 4:1-40 especially 35-38.
6. Kingdom Priorities—Seek His Kingdom First – Matthew 6:33; 6:19-24
7. Make Disciples of All Peoples – Matthew 28:16-20.

Equipping Leaders

8. Staying Faithful and Fruitful through pruning and persecution – John 15
9. Shaped and subject to God's word– 2 Timothy 3:16-17, James 1:22-25
10. Obeying the Holy Spirit – John 14:16-17; 25-26; 15:7-15
11. Growing in faith – Mark 4:35-41; Romans 10:17; James 1:2-4
12. Overcoming the evil one with the Word and prayer—Matthew 4:1-11; 1 Corinthians 10:13, Ephesians 6:10-20
13. Developing personal giving, fasting and prayer life – Matthew 6:1-18
14. Spiritual Gifts – I Corinthians 12:4-11; Romans 12:6-8
15. Preparing for the Return of Christ – Luke 21:5-36
16. The Final Judgment, Heaven and Hell – Revelation 20:11-21:8; John 14:1-4; Matthew 24:31-32, 46;

4 Marks of the Church (Acts 2:42)

17. The Apostles' Teaching – Faithfulness in preaching and teaching
18. The Apostles' Fellowship – Accountability in leadership
19. The Breaking of Bread – Sharing and Caring in fellowship and the common meal
20. The Prayers – Meeting regularly in small and large group for prayer.

Loving God, loving Neighbor, Reaching the Lost

21. Worship God - Matthew 22:37, John 4:23-24
22. Loving each other in action - Acts 2:42-47, James 2:15-16; 1 John 3:18
23. Seek to reach the lost - Luke 19:1-10, John 20:21, Acts 1:8

It might be helpful to systematically read through the Gospels (Mark, or Luke) or one of the Epistles (Ephesians, Philippians, Titus, 1 and 2 Timothy) as part of the regular gathering and training of leaders. Not only will leaders and apprentices learn how to rightly read, interpret, apply and obey God's word, but they will also learn how to lead others to do so too.

Additionally, practical teaching on the vision and work of NAMS is essential for NAMS leadership – particularly focused on our 3 areas of primary calling and concern under God – making disciple-making disciples, raising disciple-making leaders and planting disciple-making leaders.

A NAMS Church-Planting Training for Leaders course is being planned for.

Appendix 2 - Suggested Structure for each Leadership Community meeting

'The Three Looks method'.

1. LOOK BACK

As you meet together, open in prayer. Sing some songs or read a psalm (optional). Share with each other what has been happening in your lives in the past weeks— lessons learnt, challenges faces, struggles, etc.

Key accountability question: Did you obey or do what you said from last week's passage? (If they didn't, don't condemn but encourage them to continue to do so).

2. LOOK UP

Read the Scriptures together. Share what we learn, discuss how the passage applies. Ask questions like:

1. What does this passage teach us about God? The Father? Jesus? The Holy Spirit?
2. What does it teach us about ourselves and each other?
3. What is the main point/s of the passage? What must we do? What must we avoid?
4. What must I do to obey the passage?

Discuss, share and commit to one another what we will do as a response to the Scripture/s.

3. LOOK FORWARD

What is our plan for the week? What and who do we need to pray together for?

Who and/or how I am going to share what I've learnt in our time together with, or my story/testimony to?

End with praying for each other.