

THE GIFTED LEADER

THE FOUR FOUNDATIONS OF LEADERSHIP

Terry Calkin and Paul Beasley-Murray



VISION	PASSION	CHARACTER	GIFTING
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“We are to use our different gifts in accordance with the grace that God has given us.... If our gift is to lead, then lead with passion” (Romans 12.6, 8).



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PREFACE

Terry Calkin was the founding pastor of Green Lane Christian Centre, Auckland, today one of New Zealand's 'mega' churches. Terry has lived and breathed church growth! In 2012 Terry relinquished the role of senior pastor of Green Lane Christian Centre to spend more time exercising a wider ministry amongst churches in Africa and Asia. More recently in his 'retirement' Terry has planted a new church, The Journey (see www.journeychurch.co.nz) and is seeking to develop a new model of church which is intentionally missional. Before assuming church leadership Terry's background was in business – he was a senior lecturer in management and cost accounting.

Ordained as a missionary in 1970, Paul Beasley Murray began his ministry by teaching New Testament and Greek in the National University of Congo/Zaire; later he was Principal of Spurgeon's College, London. However, for most of his ministry Paul has been as pastor – first in Altrincham, Cheshire, and then in Chelmsford, Essex, where in both churches under Paul's leadership significant church growth was the feature. In 2014 Paul retired from pastoral ministry and continues to be involved in a wide number of ministry projects. A prolific author, every week he posts a blog *Church Matters*; his recent books include *Living Out The Call* and *This Is My Story: A Story of life, Faith and Ministry*. See www.paulbeasleymurray.com

Note: Unless otherwise stated, the Bible quotations are from the *New Revised Standard Bible* (NRSV). Other versions of the Bible used are *The New King James' Version* (NKJV), the *Good News Bible* (GNB), the *New International Version* of the Bible (NIV), and *The Message: the Bible in Contemporary Language* by Eugene Peterson.

DEDICATION

To our wives, Jayne and to Caroline, who have shared the joys and also the pain of ministry

THE GIFTED LEADER

INTRODUCTION

“Pastors are called to be inspirational leaders. Precisely how they fulfil this calling will vary from personality to personality, and from situation to situation. However, their leadership needs to be characterised by the four foundational principles of vision, passion, character and gifting. Only where all four of these principles are in place will Jesus be able to build his church.” With these words we concluded *The Passionate Leader*, our first booklet in the series *The Four Foundations of Leadership*. With these four principles in mind Terry has therefore defined leadership as ‘the ability (*giftedness*) to motivate (*passion*) with integrity (*character*) a group of people toward a common objective (*vision*)’.

This booklet is devoted to the principle of gifting. To be effective a leader needs to be gifted. However, giftedness is not sufficient. Without vision, without passion, without character, there is no effective leadership, however gifted the leader may be.

We have known too many gifted leaders who have failed in ministry because they lacked vision or passion or character. We cannot say too clearly: gifts alone are insufficient. Yet vision, passion and character are equally insufficient: giftedness is required.

CHAPTER 1: EVERYBODY IS GIFTED

In God’s family, each of his children is a gifted child. If you are a child of God, then you are special, and you have a special role to play. This is the clear teaching of the Apostle Paul. As he wrote to the church at Corinth: “Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good” (1 Cor 12.4-7).

Everybody is gifted, irrespective of gender, age, social standing or academic achievement. All of us have ability – all of us are able to serve God. In one sense this is extraordinarily affirming, but this is no reason for being ‘swollen-headed’. Gifts are ‘gifts’. We are not special because of anything we have done, but because of what God has done – he has gifted us. Interestingly the Corinthians seem to have spoken of ‘spiritual gifts’ (in Greek *pneumatika*) but Paul refuses to use the term. He speaks rather of ‘grace gifts’ (in Greek *charismata*): in other words, gifts are gifts of God’s undeserved favour.

When it comes to giving gifts God is incredibly creative. He gifts his children in amazingly diverse ways. Variety is the name of the gifts. Strangely some Christians have wanted to limit the variety of God’s gifts. They speak, for instance, of the nine gifts of the Spirit: wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues and interpretation of tongues. And, of course, these are the gifts that Paul lists in 1 Cor 12.8-10.

But then, just a few verses later, he draws up a further list of nine gifts of the Spirit, only five of which coincide with his previous list: there he speaks, of apostles, teachers, helpers, and leaders (1 Cor 12.28-30). But we cannot just limit ourselves to his letters to Corinth. In Romans 12 and Ephesians 4 there are two further lists of gifts of the Spirit. And if we go beyond Paul, we discover in 1 Peter 4 yet another list of gifts. None of these lists provide an exhaustive catalogue of 'grace' gifts – they are but samples of the Spirit's work. God's gifts are many and various. Peter makes this point clear when he describes God's gifts as "varied" (1 Pet 4.10), a term which was used of an embroidered cloth or of an oriental carpet. As John Stott, a distinguished British church leader once wrote: "The rich diversity of spiritual gifts are the many threads of many colours which are interwoven to make the beauty of the whole".

Some Christians have tried to distinguish between gifts and talents – spiritual gifts, they say, are gifts bestowed on us miraculously by the Holy Spirit after conversion; whereas natural talents are abilities which are ours by birth and have nothing to do with the new creation. Certainly the gifts that Paul lists in 1 Cor 12.6-8 have a supernatural quality about them – who naturally would work miracles? However, as we look at some of the other lists of gifts of the Spirit, there is a mundane quality about them: for instance, the gifts of teaching and exhortation (NRSV – the GNB speaks of 'encouragement') which Paul lists in Rom 12.8 are not gifts peculiar to Christians alone.

The fact is we cannot easily distinguish between spiritual gifts and natural talents. For God is not just the God of redemption, he is also the God of creation. Indeed, the Bible teaches that the Holy Spirit was active in creation, and not just in the work of the new creation. Bear in mind too that God's purposes for us are eternal: the Scriptures teach us that prophets like Jeremiah and John the Baptist were set apart to be prophets from their mother's womb (Jer 1.4; Lk 1.15, 76). Is it too much to believe that God equipped them right from the moment of their conception for their spiritual tasks? To quote John Stott again: "This fundamental truth that God has planned the end from the beginning should warn us against too facile a discontinuity between nature and grace, between pre-conversion and post-conversion life". Or as Howard Snyder, an American Methodist leader once put it: "A spiritual gift is often a God-given ability which has caught fire"

Paul makes it clear that God doesn't gift us to make us feel good about ourselves – but rather to enable us to serve others. The question then is how do we identify our gifts and use them in God's service? Rick Warren, the senior pastor of Saddleback Community Church, has suggested we use our gifts by finding our tailor-made 'combination of capabilities' which he calls our 'SHAPE':

- **Spiritual gifts**
- **Heart**
- **Abilities**
- **Personality**
- **Experience**

In other words, if we are to serve God, then we need to unwrap our spiritual gifts, listen to our heart, apply our abilities, use our personality, and employ our experience. Or to put it another way, God does not want us to serve him out of a sense of a duty – rather he wants us to serve him because we have a passion to serve others through using the gifts and abilities which we have, as also the personality and experience which are ours. We might even say that Christian service is about self-fulfilment, in the sense that we are doing that for which God has made us. Gifts and abilities are to be linked with passion and experience. Only then do we look for opportunities for service.

CHAPTER TWO: GOD CALLS SOME TO BE LEADERS

In a very real sense, all God's people are called. As the Apostle Paul makes clear in his letters, we are all "called to belong to Jesus Christ" (Rom 1.6; see also 1 Cor 1.24); we are all "called to be saints" (Rom 1.7; 1 Cor 1.2); and we are all "called according to God's purposes" (Rom 8.28). Writing to the Ephesians Paul begs every member of the church "to lead a life worthy of the calling to which you have been called" (Eph 4.1).

However, not all are called to lead. For Paul, for instance, there was a special 'call' to be an apostle (see, for instance, Rom 1.1 and 1 Cor 1.1) In a dramatic fashion God called him on the road to Damascus to preach the good news to the Gentiles (see Acts 9.1-19); as Paul in a subsequent account said, "I was not disobedient to the heavenly calling" (Acts 26.19). Later Paul spoke of "an obligation" laid upon him: "woe to me if I preach not the Gospel" (1 Cor 9.16). The important point to note is that when it comes to leadership in his church, God is not looking for volunteers; rather he desires gifted men and women who are obedient to his call.

Just as there is no one stereotyped conversion experience, so there is no one way in which God calls people to lead his church. For some it is a dramatic experience – for others it is a quiet sense of conviction that this is God's will for them. Terry, for instance, traces his own sense of call to a vivid encounter with God when he was a nineteen-year old student, a call which left him with a passion for God's Word. By contrast Paul was conscious of God's call upon his life from the very beginning of his days: even as a child he felt he could do no other than to be a minister in God's church. He identified himself with the prophet Jeremiah who said: "If I say, 'I will not mention him, or speak any more in his name', then within me there is something like a burning fire shut up in my bones; I am weary with holding it in and I cannot" (Jer 20.9).

Although the sense of call is always personal, it is vital that the call is recognised by the church, and that in due course the church then sets apart those who have been called by God to serve him. Paul and Barnabas, for instance, were set apart by the church at Antioch "to the work which God had called them" (Acts 13.2). So too was Timothy: for Paul urged him "to rekindle the gift of God that is within you through the laying on of hands; for God did not give us a spirit of power and of love and of self-discipline" (2 Tim 1.6-7). Terry had to wait until he was in his late thirties for such recognition by the wider church – whereas Paul was only twenty-five when he was ordained into the Christian ministry.

Without a sense of call and the subsequent recognition by the church of the call, ministry is unthinkable. As Paul wrote in his book *Living Out The Call*: "There is an inevitable degree of subjectivity in the call. A call is always an inward experience. It is an affair of the heart involving only God and the individual concerned. It is an inner conviction arising from a sense that God has laid hold of me – even 'overpowered' me (Jer 20.7). I could not in any way prove scientifically my sense of call. All I know is that I did not volunteer, rather I

responded: 'Here am I; send me' (Isaiah 6.8). Yet having said that, there was an objective side to my calling, for the genuineness of my call had been tested by God's people and not found to be wanting."

CHAPTER THREE: GOD GIFTS THOSE HE CALLS TO BE LEADERS

Leadership without the gifts of leadership is a nonsense. Sadly there are many who claim to be leaders, but it is evident by their lack of leadership ability that it is the power or status of leadership which attracts them rather than the call and gifting of leadership.

Leadership inevitably infers an ability to make things happen not least by influencing others. Within a Christian setting first and foremost this involves an ability to spearhead the mission and ministry of the church so that men and women are won to Christ and his church.

Today there is much talk about the need for leadership in God's church. However, the importance of leadership is not a modern discovery. For instance, in each of the three lists of gifts in the Apostle Paul's writings, the gift of 'leadership' is found. True, the actual term 'leadership' does not always appear in our English translations, but the idea is most certainly present.

In **Romans 12** where Paul lists six gifts given by God to his church, Paul wrote that those who have been given the gift of "leadership", should exercise it "with diligence" (Rom 12.8 NRSV; similarly the NIV). The Good News Bible is perhaps a little more down-to-earth: "whoever has authority should work hard". Here we have a reminder that gifts need to be exercised. The underlying Greek word actually means more than 'diligence' or 'hard work'; rather it denotes 'zeal', 'eagerness', and 'enthusiasm' – in other words passion needs to be present if the gift of leadership is to be effective.

The context is also highly instructive. For before Paul talked about gifts, he wrote: "I say to everyone among you not to think of yourselves more highly than you ought to think" (12.3); He then reminded his readers that although our "function" in the body may differ, "we are members one of another" (12.4-5). In other words, no spiritual gift makes one Christian superior to another. Leaders may have a different role from other members of the body, but this does not mean that they have a higher status.

In **1 Corinthians 12**, after devoting a good deal of space to spiritual gifts, Paul listed some of the key ministries within the body of Christ. The list begins with what may be regarded as the three foundational 'offices' in the church: "God has appointed apostles, prophets and teachers" (1 Cor 12.28) The "apostles" are perhaps the equivalent of church-planters, who bring the Good News of Jesus; the "prophets" and the "teachers" are those who build up the church through their gifts of encouragement and exposition of Scripture. Then, once the church is up and running, other people with other gifts have a role to play, and not least leaders, who have "the power to direct" (GNB). Other translations speak of "forms of leadership" (NRSV); or of those with "gifts of guidance" (NIV). The underlying Greek noun word literally means 'helmsmanship', a word often used in Greek literature of the art of government.

The picture here is of the church as a ship. The task of leaders is to keep their hand on the tiller and ensure that the ship is kept on course. This metaphor brings out the importance of the role of a leader: just as a ship without anybody at the wheel would be a frightening

place to be, so too a church without good leadership would soon be on the rocks. Here we discover that leadership involves more than mere 'management', it involves setting and maintaining the direction of a church.

In **Ephesians 4** Paul wrote of how the ascended Christ has given gifts to his church. "The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers" (Eph 4.11,12). Some people think that Paul here is writing about five different groups of people: however, most New Testament scholars believe that the underlying Greek wording indicates that "pastors and teachers" are one group: they are 'pastor-teachers'. Pastors (literally 'shepherds') fulfil their teaching role as they 'feed the sheep' from God's Word. But pastors are not just called to teach: the very term pastor implies leadership. As in the Middle-Eastern world the shepherd goes ahead and leads his flock, so too today's pastors should go ahead and lead God's people. Significantly the church was not the first group of people to use this metaphor to describe leadership. In the ancient world generally the term 'shepherd' was used as a title for kings – and as a result is also found used in the Old Testament for Israel's leaders (see for instance Ezek 34).

None of Paul's three lists are the same. Whether or not we can attribute a different significance to each of the three lists is a moot point. Terry, for instance distinguishes between the 'motivational' gifts of the Father in Romans 12; the 'inspirational' gifts of the Spirit in 1 Corinthians 12; and the 'governance' gifts of the ascended Christ in Ephesians 4. For Paul, however, the greater significance is that in all three lists the gift of leadership appears; which in turn emphasises the importance of gifted leaders in the church.

In addition to these three lists of gifts, in **1 Timothy 3** there are two further lists which at first sight appear to relate to the 'graces' necessary for leadership rather than the 'gifts' which leaders require. It is certainly true that in the lists of qualifications necessary for bishops (1 Tim 3.2-7) and for deacons (1 Tim 3.8-13), the emphasis is on character. So, for instance, a bishop must be "above reproach, married only once (or 'married to one wife'), temperate, sensible, respectable, hospitable... not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money" (1 Tim 3.2). In other words, the life of the Christian leader must be a testimony to the power of the Gospel. Yet significantly the list of virtues that should characterise a bishop also includes two gifts that a bishop should have:

First, a bishop (literally an 'overseer') needs to be "an apt teacher" (1 Tim 3.8). They must be "able to teach" (NIV/GNB) – in other words they must be gifted teachers. They must not only know the Scriptures but also be able to communicate God's message in a simple but effective manner. In the context of 1 & 2 Timothy the emphasis was on an ability to teach truth and refute error. There is a similar need today: at a time when the 'new atheists' are so strident in their denial of God, we need leaders who are able to persuade people of the truth as it is in Jesus (see Eph 4.21).

Secondly, leaders, both bishops (GNB 'church leaders') and deacons (GNB 'church helpers') should be able to "manage" their own households well (1 Tim 3.4; 3.12), for, says Paul, "if someone does not know how to manage his own household, how can he take care of God's church?" (1 Tim 3.5). This ability has often been misunderstood. The emphasis is not upon being a good father to one's children, but rather upon being able to oversee the wider

household, which included not just the immediate family, but slaves and no doubt other servants too. The emphasis here is on leadership ability. This ability needed in running a household was a skill which could be easily transferred to a church, for the first churches were small 'family-sized' communities, whose members Paul described as "members of the household" of faith (Gal 6.10) or of God (Eph 2.19). In other words Paul was saying leaders need to be competent, and of course this competency comes from being gifted.

CHAPTER FOUR: GIFTED LEADERS NEED TO WORK WITH OTHER GIFTED LEADERS

Jesus did not exercise a solo ministry, but built a team of disciples, known as the Twelve. When Jesus sent out his disciples 'on mission', he sent them out in twos (see Mark 6.7; Luke 10.1). The purpose of this pairing was probably more than simply providing mutual comfort and help – in a Jewish context it underlined the validity of the message being proclaimed (see Deut 17.6; 19.15). However, in addition it also came to symbolise the fact that service for Jesus can never be done by only one person: two or more are needed.

As a result, from the beginning the early church always formed teams of leaders. At Antioch, for instance, the leadership of the church was composed of five men: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen and Saul (Acts 13.1). In Asia Minor (modern-day Turkey) Paul and Barnabas "appointed elders in each church" (Acts 14.23). In Jerusalem the leadership was made up of apostles and elders (Acts 15.23): James was obviously the leader, but he did not lead on his own (Acts 15.23). At Ephesus the church was led by a group of 'elders' who are also described as 'overseers' or 'bishops' (Acts 20.17, 28). In Philippi the church was led by both bishops and deacons (Phil 1.1).

Although the Apostle Paul clearly had a strong personality, he never operated as a solo pastor. He constantly surrounded himself with colleagues who could share in the pastoral task. It is reckoned that, if one adds all the names found in Acts and in the letters of Paul, then at various times some one hundred people were associated with the apostle. Significantly, his favourite word to describe those with whom he served was 'co-worker' (GNB 'fellow-worker'). He used that term twelve times to identify such people as Priscilla and Aquila (Rom 16.13), Urbanus (Rom 16.9), Timothy (Rom 16.21; 1 Thess 3.2), Titus (2 Cor 8.23), Epaphroditus (Phil 2.25), Clement (Phil 4.3), Justus (Col 4.11), Philemon (Philem 1), and Mark, Aristarchus, Demas, and Luke (Philem 24). Paul clearly saw himself as part of a 'team' of leaders.

The only example of one-man ministry or leadership in the New Testament is perhaps to be found in 3 John 9 where "the elder" wrote of "Diotrephes, who likes to put himself first". However, as the letter clearly indicates, Diotrephes set no example. "

Shared leadership does not mean that there is no team leader. A leader of the leaders is called for and always emerge. So in Jerusalem the leaders of the church were led first by Peter, and then by James. But both James and Peter were part of a leadership team.

Teams have great advantages

Working together in a team is always a strengthening experience. In the words of the 'Preacher': "Two are better off than one, because together they can work more effectively. If one of them falls down, the other can help him up. But if someone is alone and falls, it's just too bad, because there is no one to help him. If it is cold, two can sleep together and

stay warm, but how can you keep warm by yourself? Two people can resist an attack that would defeat one person alone. A rope made of three cords is hard to break” (Eccl 4.9-12 GNB).

There are three great advantages to working together.

- Leaders are able to complement one another, for no one has all the gifts necessary for an all-round ministry. Members of a leadership team can build up one another’s strengths and compensate for one another’s weaknesses
- Leaders are able to encourage one another. Leadership can be a lonely business, but where leadership is shared, there support can be derived. Members of a leadership team can identify one another’s gifts and encourage each other to develop and use them.
- Leaders are able to be accountable to one another. It is not good either for the individual or the local church if a leader is not in a position to receive correction when things go wrong. Members of a leadership team should be able to speak the truth in love to one another (see Eph 4.15), and so learn from failure and be the stronger for the future.

Team covenants strengthen team relationships

If a team is to work effectively, then a certain 'discipline' of relationships needs to be maintained. At Central Baptist Church, Chelmsford, Paul developed the following team covenant for his ministry team:

- Mutual care. We will model the kind of relationships that ideally should characterise the life of the church in general. We will love one another, pray for one another, honour one another, care for one another, encourage one another, speak the truth in love to one another, and at all times forgive one another. We will be there for one another, come hell or high water.
- Communication. We will keep one another informed of what we are doing and of what we are hoping of doing. We will therefore come to our team meetings ready to share.
- Openness. We will be open with one another. There may be times when the ministers will not be free to be open with the rest of the team, however, there is no place for ministers to keep secrets from one another. A confidence does not necessarily mean that we cannot share information with one another.
- Honesty. In our thoughts and our feelings we will be honest with one another. If something has upset us, then we will surface it, recognizing that ‘Today's niggle could be tomorrow's resentment, and next week's breakdown’.
- Loyalty. Outside our team meeting, we will always stand up for one another. While none of us is perfect, and there will be times when we make a mess of things, we will resist the temptation of criticising one another to other members. The place for criticism is either one-to-one or in the team meeting.
- Positivity. In our relationships with one another, and also with the rest of the church,

we will always exude a positive spirit. We will shun negative talking and thinking. We will instead affirm one another and will speak well of one another.

- Excellence: We will never be satisfied with the second-best. In our desire for excellence we will foster a healthy dissatisfaction with the way things are and will always strive for better.
- Faith: We will strengthen one another's hope and faith in God, and we will foster each other's passion for Christ. We will be bold in the way we develop our various ministries; and where there are failures, we will help one another to learn and then to use the failure as a stepping board for fresh advances.

A practical guide for gifted leaders

Team leadership in a Christian setting should always be exercised humbly. The words of Paul to the church at Philippi are relevant to every leader: "Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves" (Phil 2.3). In practical terms this means Christian leaders would do well to adopt John Adair's 'short course on effective leadership in management':

The six most important words:	I ADMIT I MADE A MISTAKE
The five most important words:	I AM PROUD OF YOU
The four most important words:	WHAT IS YOUR OPINION?
The three most important words:	IF YOU PLEASE
The two most important words:	THANK YOU
The one most important word:	WE
The least important word:	I

Leaders need to acknowledge that there are times when they get it wrong – and what a difference it makes when people see leaders taking ownership for their mistakes. Leaders need to give credit to others for their achievements – and what a difference that makes, for it encourages people to continue to give of their best in the service of the church. Leaders need to recognise that they have not a monopoly on wisdom – and again what a difference that makes, for when people realize they are being consulted they are more willing to own whatever the final decision may be. And so the list goes on, down to the least important word!

CHAPTER FIVE: GIFTED LEADERS EMPOWER ALL GOD'S PEOPLE TO USE THEIR GIFTS

In many a church the pastor has been expected to do all the jobs, or at least all the jobs of any real significance. In the words of one American church:

Meet Pastor Jones, Superstar.

He can preach, counsel, evangelize, administrate, communicate and sometimes even conciliate. He can also raise the budget.

He handles Sunday morning better than any quizmaster on weekday TV.

He is better with words than most political candidates.

As a scholar he surpasses many seminary professors.

No church function will be complete without him.

His church, of course, 'Counts Itself Fortunate'.

Alas, not many churches can boast such talents.

What a nonsense that statement is. Yes, of course, pastors have a key role to play – not in being 'super-stars' but rather in empowering all God's people to use their gifts. In the words of the Apostle Paul, Christ appointed leaders in his church "to prepare all God's people for the work of Christian service" (Eph 4.11,12 GNB) – or to use the more traditional language of the NRSV: Christ appointed leaders "to equip the saints for the work of ministry".

Ministry is not the work of the few, it is the work of us all. Unfortunately over the years the word 'ministry' has become a technical term for the work carried out by those who have been ordained. But Paul here in Ephesians 4 suggests that all God's people are ministers, in the sense that all God's people are involved in Christian service. To make this point some churches have amended their notice-boards: 'Pastor: Rev Jo Bloggs. Ministers: All of us'.

Some churches have the custom of laying hands upon the newly baptised and praying that they may be filled afresh with the Spirit of God. Why? Theologians speak of this as an act of 'lay-ordination'. Just as when leaders are ordained, hands are laid upon them and prayer is made that they might be filled afresh with the Spirit for the ministry to which God has called them, so something similar can happen at baptism. All God's people are called to be ministers. To make this possible God has gifted each one of us. In the words of Paul in Eph 4.7: "Each one of us was given grace according to the measure of Christ's gift" (NRSV) or more simply "Each one of us has received a special gift" (GNB). These gifts, however, are not given to make us feel good, but to enable us to serve others. Indeed, Terry would say that a gift is not truly given until it is given away!

Just as there is variety within Christian leadership, for not every leader is an apostle or a prophet or an evangelist or pastor-teacher, so too there is variety within Christian service. The leader's task is to encourage people to discover the gifts God has given them, or as the Apostle Paul puts it, leaders are 'equip' or 'prepare' God's people for service, In this regard, the use of the Greek word translated as "prepare" or "equip" is instructive. In the context of

surgery it was used of the setting of broken bones. From this use we can perhaps infer Christ gave leaders to his church to ensure that the structures of the body of Christ are set aright; but where Christians are not using their gifts, then the church of Christ can be likened to a cripple unable to do any useful work. Or to change the imagery, this same Greek word in the context of fishing could be used of mending nets (Mark 1.19). From this we can infer that Christ gave leaders to his church to help God's people to live up to their calling to be 'fishers of men'; but where Christians are not using their gifts, then the church will have as much success in winning people for Christ as fishermen seeking to catch fish with gaping holes in their nets!

One further key point needs to be made. The temptation many church leaders often experience is to put all the focus on their members using their gifts in the service of the church, as if the church is the only place where Christians can serve God. The fact is that the Kingdom of God is far bigger than the church. God also wants his people to use their gifts in the wider community and make a difference there. If we are to be "salt" and "light" in the world, then we cannot remain in our Christian 'ghettoes' (Matt 5.13-16). The wider world includes our homes and places where we spend our leisure. It also includes the workplace – indeed for those at work this should normally be their prime place for Christian service. The task of mission, it has been said, begins on a Monday! In such a context empowering people to use their gifts goes way beyond encouraging them to volunteer to help with some church activity.

CHAPTER SIX: GIFTED LEADERS NEED TO FOCUS ON THE WORLD BEYOND THE CHURCH

Gifted leaders need to have mission on their hearts and minds

The focus of church leadership should be the world beyond the church. Jesus did not tell his disciples to go and build bigger and better churches, but to share the good news with people everywhere. Sadly, there are times when all the energies of a church are turned inwards. As Terry once rightly commented: “So often we get caught up in church politics and this then becomes the focus of our call. Keep the lost as the focus of your call and you will please God.”

The Great Commission should constantly be on the hearts and minds of Christian leaders. Although the precise form of the Great Commission given by the Risen Lord Jesus varies from Gospel to Gospel, one thing is absolutely clear: to obey the Great Commission we must not just be outward looking – we also must be outward going.

Each of the four Gospels has a different emphasis – and in doing so helps us to have a more rounded understanding of the nature of the church’s missionary task:

- “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matt 28.19,20)
- “Go into all the world and proclaim the good news to the whole creation” (Mark 16.15)
- “You are witnesses” – of the death and resurrection of Jesus the Messiah, and “repentance and forgiveness of sins is to be proclaimed in his name to all nations” (Luke 24.46-48)
- “As the Father has sent me, so I send you” (John 20.21)

This focus on going out into the world is also found in the final instruction of Jesus, as he was about to ascend to his Father. For along with his promise of the Holy Spirit, he went on to say: “You will be my witnesses in Jerusalem, in all Judea and Samaria and to the ends of the earth” (Acts 1.8).

The task is clear: the Good News of Jesus is to be shared with all people everywhere. Mission is no optional extra. It is the essence of the church. As a famous Swiss theologian of a former generation once memorably put it: “A church exists by mission as a fire by burning. Where there is no mission, there is no church; and where there is neither church nor mission, there is no faith.” (Emil Brunner).

Mission involves good news – and good works!

The task of leaders is to spearhead the mission of the church. At the heart of the pastoral calling is concern for the lost. Like the “Great Shepherd of the sheep” (Hebs 13.20), pastors who are true to their Master will seek the “other sheep” who belong to the fold (John

10.16). They will want to go in search of the sheep who have gone astray (Matt 18.12-14). Following Paul's injunction to Timothy, they will endeavour to "do the work of an evangelist" and so carry out their ministry "fully" (2 Tim 4.5).

Mission in the first place is about sharing the good news of Jesus - it is about making disciples of Jesus. But there is more to mission than telling others of God's love – we have been called also to show others God's love. According to John Jesus said to his disciples, "As the Father sent me, so I send you" (John 20.21). Jesus was more than a preacher – he also fed the hungry and healed the sick. He told the parable of the Prodigal Son, but he also told the Parable of the Good Samaritan. He not only told people to love God, but also to love their neighbours as themselves (Matt 22.37-39). Words are not enough. Just as the Word had to be made flesh, so our words have to be backed up by love

Or to put the same thought another way: our words are to be accompanied by works. Jesus in the Sermon on the Mount said to his disciples: "You are the light of the world.... Let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Matt 5.14-16). Or in the translation offered by Eugene Peterson in *The Message*: "Let me tell you why you are here.... You're here to be light, bringing out the God-colours in the world. God is not a secret to be kept. We're going public with this, as public as a city on a hill. If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light-stand. Now that I've put you there on a hill-top, on a light-stand – shine! Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, the generous Father in heaven." In other words, Christians are called to be 'light-bearers' by the way in which they live their lives – and not least by the way in which they perform "good works".

Significantly when Jesus said "you are the light of the world", he was speaking to his disciples not as individuals, but rather as a group. In the underlying Greek of Matthew's Gospel, the second person plural, not the second person singular, is found. In other words, along with the individual challenge, there is also a challenge us as churches to let our light shine by the way in which we live our life together. This surely was what Jesus had in mind, when he spoke of "a city built on a hill" (Matt 5.14). In the words of a peasant living in the Nicaraguan town of San Miguelito: "A lit-up city that's on top of a hill can be seen from far away, as we can see the lights of San Miguelito from very far away when we're rowing at night on the lake. A city is a great union of people, and as there are a lot of houses together we see a lot of light. And that's the way our community will be."

Gifted leadership mobilises the church for mission

Leaders are called to spearhead the mission of the church, and in so doing they need to work with other leaders to redefine constantly the mission of the churches they serve in the light of local circumstances, and then in turn drew up appropriate strategies for effective mission. In turn this vision of the church's mission needs to be shared regularly with the church as a whole with a view to everybody owning the vision. For the fact is that pastors cannot win the world to Christ by themselves - nor should they even attempt it. Their prime task in this respect is to mobilise the people of God for adventurous and creative mission.

CHAPTER SEVEN: KEY QUALITIES OF GIFTED LEADERS

The key gift of leaders is the ability to inspire others and in turn make things happen. Within a church context, Christian leaders need to be able to excite new hope and faith in God, which becomes the catalyst for things to happen.

But the gift of inspirational leadership is not sufficient in itself. Other qualities are necessary. It is this which we seek to address in this chapter

Qualities for secular leadership

John Adair, an Anglican layman, who in 1979 became the world's first university Professor of Leadership Studies at the University of Surrey in England, in his most popular book, *Effective Leadership: How To Be A Successful Leader*, had an exercise entitled, 'Have you got what it takes for a top job in leadership?' The object of the exercise is to place the following 'attributes' or qualities in order of 'most valuable by placing a number 1 to 25 beside them:

- Ambition
- Willingness to work hard
- Enterprise
- Astuteness
- Ability to 'stick at it'
- Capacity for lucid writing
- Imagination
- Ability to spot opportunities
- Willingness to work long hours
- Curiosity
- Understanding of others
- Skill with numbers
- Capacity for abstract thought
- Integrity
- Ability to administer efficiently
- Enthusiasm
- Capacity to speak lucidly
- Singlemindedness
- Willingness to take risks
- Leadership
- Ability to take decisions
- Analytical ability
- Ability to meet unpleasant situations
- Open-mindedness
- Ability to adapt to change

Having gone through the first stage of the exercise, the second stage is to compare one's answers with the ratings given to these attributes by a cross-section of successful chief executives. Their listing of 'most valuable' qualities makes for fascinating reading

1. Ability to take decisions
2. Leadership,
3. Integrity
4. Enthusiasm
5. Imagination
6. Willingness to work hard
7. Analytical ability
8. Understanding of others
9. Ability to spot opportunities
10. Ability to meet unpleasant situations
11. Ability to adapt quickly to change
12. Willingness to take risks,
13. Enterprise
14. Capacity to speak lucidly
15. Astuteness
16. Ability to administer efficiently
17. Open-mindedness
18. Ability to stick at it
19. Willingness to work long hour
20. Ambition
21. Single-mindedness
22. Capacity for lucid writing
23. Curiosity
24. Skill with numbers
25. Capacity for abstract thought....

Although this is a list of secular qualities, it still gives food for thought for the Christian leader. Although not one is a specifically moral quality, it would be interesting to see how many of these attributes can find parallels in Scripture. But even if some of the qualities do not have Scriptural support, the fact that the Psalmist encourages us to use our God-given minds (Ps 32.9) is a good reason to consider them at the very least. Paul is relieved that 'skill with numbers' comes so far down the list – but Terry with his accountancy background no doubt feels differently.

Qualities needed to pastor a growing church

Peter Wagner, a pioneer in adapting church growth insights to the North American scene, listed the following qualities needed in a pastor who will help the church to grow:

1. The pastor must be a leader. Look for a person who is called to be out front.
2. The pastor must be a person of faith. A person of faith is focused on tomorrow rather than yesterday. Setting goals comes naturally to such a leader.
3. The pastor must be a possibility thinker. Possibility thinkers know how to turn problems into opportunities. Faith sets the direction, possibility thinking discovers creative ways of getting the job done.
4. The pastor must be a good preacher. Don't confuse communication, which is highly important, with eloquence, which is of minimal importance.
5. The pastor must be flexible. Church growth means constant change. Ask God for a person who knows when to change in the light of fresh challenges.
6. The pastor must be a hard worker.

Six key qualities for effective Christian leadership

Much as we agree with the desirability of many of the qualities listed above, for ourselves we wish to advocate the following six qualities for effective Christian leadership, each of which is indispensable. Two of these qualities are taken directly from our series on *The Four Foundations of Leadership*, and do not call for further comment; one is a variation – at least in terminology - on a third quality found in our series on 'The Four Foundations of Leadership' – but to these three qualities we wish to add a further three.

1. Vision: leaders must have the ability to know and define God's direction for their church.
2. Passion: a leader's passion drives vision and ignites others. Passion provides the ability to communicate the vision to others as also the motivation to achieve the objective.
3. Love which is basic to Christian character. To paraphrase the Apostle Paul, 'without love all leading, dreaming, working, organising, delegating.... is in vain. Love is vital in Christian leadership because love is the basis of all servant leadership. This means that every decision a Christian makes is for the benefit of others – and not for self. It was love which caused Jesus to wash his disciples' feet. It was love too which gave him both the motivation and the strength to endure Gethsemane as also Calvary. Without such love no pastor can survive ministry for any length of time. For pastoral ministry has its Gethsemanes and its Calvaries. Pastors are liable to misunderstanding and at times rejection. Love alone enables a pastor to triumph in such situations. Without love there is bitterness. Without love there is only defeat. Love is the key character of the Christian leader.
4. Industry: that is to say, the willingness to work hard. Vision and passion get nowhere without the backbreaking work involved in implementing the vision. In this age of

'instant everything', it is sometimes assumed that God will allow us to short-circuit the process. If we have sufficient faith, then God will bring about whatever we seek to achieve. But although it is God who gives the growth, we have to 'plant' and 'water' (see 1 Cor 3.6). The secret of the Apostle Paul's greatness is to be found from one perspective in the grace of God, but from another equally valid perspective it is to be found in the fact that Paul worked harder than all the other apostles (1 Cor 15.10). Long before Winston Churchill's speech to the British House of Commons on 13 May 1940, Paul knew what it was to experience "blood, toil, tears and sweat" (see 2 Cor 11.23-28)

5. Perseverance. Closely allied to industry is perseverance. The leader must be prepared to 'work at it'. It is the will to persevere that is often the difference between failure and success. The vision may be right, but the vision may not be easily realised. Perseverance therefore takes patience and even long-term commitment, for it often takes time for a dream to become reality. In this regard we may perhaps be able to apply the injunction of the Letter to the Hebrews to "keep up your eagerness to the end, so that the things you hope for will come true" (Hebs 6.11 GNB). Perseverance involves resilience by 'sticking at it'. Perseverance in the light of opposition also calls for courage

6. Humility. At first sight humility might appear to be an optional extra. Desirable no doubt, yet not essential. Indeed, if anything the very reverse would appear to be true: self-confidence and not humility seems essential. But if we are to pattern our service on that of Jesus, then humility is a key quality. For Jesus, after washing his disciples' feet, said, "I have set you an example that you should do as I have done for you" (John 13.15).. Almost certainly the Apostle Peter had this incident of the footwashing in mind when, after giving instructions to the elders, he said to the church as a whole: "All of you must clothe yourselves with humility in your dealings with one another" (1 Pet 5.5). The verb translated 'clothe' is derived from a Greek word (*egkomboma*,) which denoted the 'apron' or 'overall; which slaves fastened in front of their sleeveless vest to keep it clean. So the GNB translates this verse: "All of you must put on the apron of humility, to serve one another". This call to humble service includes leaders. Christian leadership, rightly understood, does not stand in opposition to service, but is an expression of service. In this humble service the focus is always on the other: "humility", said C.S. Lewis, "is thinking less about yourself, not thinking less of yourself". In practical terms, humble servant-leadership can be truly effective, for people follow leaders more enthusiastically when they consider their motives to be not self-serving.

CHAPTER EIGHT: THE FINAL GIFT

Although still active in ministry, strictly speaking both of us are 'retired' and so we are in the process of passing on the baton to younger leaders. Indeed, the writing of this series on *The Four Foundations of Leadership* is for both of us part of passing on the baton. It seems to us therefore appropriate to conclude with a brief examination of a passage where the Apostle Paul is passing on the baton to Timothy (2 Tim 4.6-8). Significantly as he does so, he goes on to mention the final gift God will give all those who love the Lord Jesus: viz "the crown of righteousness" 2 Tim 4.8).

Paul began this passage with the present. He wrote: "I am already being poured out as a libation. The time of my departure has come" (2 Tim 4.6). Paul was conscious that his life was coming to an end. While he knew that he might still have another winter of imprisonment (hence his instruction to Timothy in 2 Tim 4.13 to bring his cloak), he felt as if he was in the final process of offering his life as a sacrifice. In his letter to the church at Rome he had described the Christian life as a whole as "a living sacrifice, holy and acceptable to God" (Rom 12.1) – but now the time had come to turn the metaphor into reality and for the sacrifice to be complete. Although by contrast most Western Christians live comfortable lives, for many pastors sacrifice is still a term with meaning. Here we have in mind not just the financial sacrifice experienced by most pastors, but also the toll on the pastor's spouse and family. Ministry can be a bruising and bloody affair.

From the present Paul turned to the past: "I have fought the good fight, I have finished the race" (2 Tim 4.7). The question arises for commentators: was Paul using one metaphor or two? The Greek text is not clear. The Greek word translated by the NRSV and the NIV as "fight" is 'agon' – from which we get our English word 'agony'. Although this Greek word can denote a "fight", it is also often used to denote an athletic 'contest'. So the GNB translates: "I have done my best in the race, I have run the full distance". Whatever, the metaphor precisely implies, the overall meaning is clear: the struggle, the effort., the straining of every sinew with every muscle aching, will soon be over. Ministry for Paul had been an exhausting business. But for Paul, now the bell for the final bout or lap had sounded and the struggle was almost over

As Paul looked back he said, "I have kept the faith" (2 Tim 4.7). He had been true to the faith, which was entrusted to him and which in turn he then entrusted to Timothy. He had been faithful – to the last. In making such a statement, Paul was not boasting – rather he was in effect saying, "Thank God, I kept the faith. So the American scholar Thomas Oden commented: "This was not self-adulation but thanksgiving for grace to finish the race, for the joy of having been enabled to ensure the whole contest. He was not boasting of his having won the race on his own, nor egocentrically pointing to his own courage or achievements. Rather he was pointing to the grace of God which had enabled the struggle."

At this point Paul then looked to the future – and to the gift that God had in store for him. "From now on there is reserved for me the crown of righteousness" (2 Tim 4.8). In athletic contests of ancient Greece victors were awarded a laurel wreath. The prize Paul referred to, however, was no laurel wreath, but eternal life - life in the presence of God - life with all

those who have gone ahead of us. This gift of eternal life Paul described as “a crown of righteousness”: as a result the English Puritans used to describe the day of their death as their ‘Coronation Day’.

But what did Paul mean by this expression, “crown of righteousness”? There are two different ways of interpreting Paul’s words.

1. Does the crown consist of the final righteousness that God will give to all who have put their trust in the Lord Jesus? So, for instance, Paul wrote in Gal 5.5 “For through the Spirit by faith we eagerly wait for the hope of righteousness”. This is what the GNB understands Paul to say and so renders this phrase: “now there is waiting for me the victory prize of being put right with God”.
1. Or is the crown that the reward for righteousness? This would be in line with what James and Peter had to say. For instance, James wrote: “Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord has promised to those who love him” (Jas 1.2). Similarly Peter wrote “When the chief shepherd appears, you will win the crown of glory that never fades away” (1 Pet 5.4).

This crown will be given by “the Lord, the righteous judge” There is a degree of irony here: for Paul was about to stand before an unrighteous judge, who would in due course condemn him to death. However, Paul was confident that God’s higher court would reverse the judgment of this world’s lower court. Whereas the verdict of the lower court was to be death, the higher court’s verdict was life

Thank God, this crown of righteousness is not reserved for the great athletes of the faith like Paul, but for “all who have longed for his [the Lord’s] appearing”. We are all champions! The day will come when all “who wait for him with love to appear” (GNB) will receive God’s final gift, the gift of eternal life. In the words of John Chrysostom, a fourth century Archbishop of Constantinople (modern Istanbul) who was famed for his preaching: “He who rejoices at His coming will perform works worthy of His joy. He who loves his appearing will do everything to be sure before His general coming, a particular coming to himself.”

IN CONCLUSION

“The goal of a gifted leader is to lead God’s people with integrity to reach the common objective of seeing this world in which we live come to know Him, who to know is life eternal” (Terry Calkin).