



# **INTRODUCTION TO MINISTRY & LEADERSHIP**

**BY DAVID CARTLEDGE**

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## ABOUT THE AUTHOR

David Cartledge

29<sup>th</sup> Sept 1940 – 24 Oct 2005

David Cartledge gave his life to the Lord at the age of 15 and three years later God called him to the ministry. He went to an Australian Bible College a year later (as a 19 year old) and graduated three years later. The following year he was married to Marie who stayed at his side, often sharing in the ministry work throughout his life.

For the first two years of his ministry David was an assistant pastor in Hobart, Tasmania. Then, in the following four years, David and Marie planted a Church in the relatively small country town of Devonport (also in Tasmania). After this, David pastored a Church in another small country town, Lithgow (in New South Wales).

In 1970, at the age of 30, David was called to pastor a Church in the growing city of Townsville (Queensland). In the 18 years he was there, the church saw incredible growth. David embraced the charismatic renewal, and the church was in revival! The meetings would go on until all hours of the night. At these meetings people were touched, miracles occurred and the church exploded.

As the church grew, David decided the church needed to buy land to build a larger facility so he purchased 92 acres of land on the outskirts of the city. On this property he started a Bible school and a Christian school, the first to be started by his Church denomination in Australia.

At the age of 37, David became a member of the Australian National Executive of his Church denomination and held a leadership position in this movement for 26 years.

As a leader within his Church movement, David's strategy was church planting. His determined, faith filled and systematic approach to implementing this strategy resulted in many churches being planted, initially in the state of Queensland, and then, partly as a result of his example and influence, at a national level throughout Australia.

At the age of 48, after growing the Townsville church from a few dozen to well over 1,000 people, and seeing through the building of a large auditorium, Bible College, and Christian School, David and Marie moved from Townsville to start a church with a small group of local people on the Gold Coast. Moving from such a large church (in Townsville) to start a new church would have been hard for someone who had "broken through" and overcome enormous challenges, but because God had spoken to him, he moved. It wasn't long before he had established a church on a main road close to Surface Paradise and saw it grow rapidly.

At the age of 53, the National Executive of David's Church movement asked him to become the President of the national Bible College just outside Sydney. He accepted and remained in that position for nine years. In that time he instituted many changes and improvements. He moved the College from Katoomba in the Blue Mountains to Chester Hill, much closer to the centre of Sydney. This move involved the miraculous purchase of a former large, Australian Defence Services property.

At the age of 62 David began travelling the world, inspiring churches to move into the prophetic and apostolic realm and went to be with the Lord a few years later. He had given his all and he left a legacy of a life of devotion and service to God. His wife Marie continues to serve the Lord and is a wonderful example of a mother and grandmother for the family she and David raised together as they served in ministry.



*"Our movement has been deeply impacted by David Cartledge. He is truly one of our greats. What David believed in, he believed in 100 per cent. Whatever he did, he did 100 per cent. He spoke fervently about faith, and lived so fervent by faith."*

*Brian Houston, Hillsong, Australia*

## Chapter One

# INTRODUCTION TO LEADERSHIP

## 1.1 THE COURSE OUTLINE

There will be four general areas covered in this course of study :

- What is a leader
- How to develop leadership skills
- Expressions of leadership
- Developing leadership in others.

The course will not be confined to spiritual or ministerial leadership, but will be applicable to secular fields of endeavour as well.

## 1.2 THE NEED FOR LEADERS

In both the modern Church and the world, there has generally been a pathetic lack of genuine leadership. The opportunity to accede to high office ought not to be confused with an ability to lead people effectively, or to accomplish any worthwhile goals. In fact, history abounds with examples of tragedy caused by ineffective or disqualified leaders. One such case in point is that of the "Charge of the Light Brigade" during the Crimean War, immortalised in Alfred Lord Tennyson's poem;

*"Forward the Light Brigade,  
Was there a man dismayed.  
Not though the soldiers knew,  
Someone had blundered.  
Their's not to ask reply,  
Their's not to reason why,  
Their's but to do and die,  
Into the Valley of Death,  
Rode the six hundred."*

The squabbling and self interest of so called leaders cost the lives of hundreds of these soldiers, well armed against the enemy, but defenceless from the ineptitude of their leadership.

To a very large extent the area of politics and government demonstrates this abysmal lack of leadership. So many leaders are morally bankrupt, inept, selfishly motivated or cowards, unable to take a stand for right without fear or favour.

The absence of a strong determined leader in Post war France's political arena caused tremendous instability in government. From 1946 to 1958 there were 24 different Governments. Finally in desperation the country turned to Charles de Gaulle who, though autocratic and unpopular, brought stability and strength to France and almost single handedly turned her into a world power again.

The family is one of the main areas of concern. Abdication of leadership by the husband has been a major contributing factor to the social revolution threatening to change the fabric of society and family structures completely. Non Biblical leadership by the wife or mother has been forced or permitted in millions of families, and the traditional roles are being challenged not only from the

rejection of biological functions ordained by God, but in the authoritarian areas as well. To a large extent this has only become possible because of a vacuum of leadership by husbands and fathers.

This same absence of proper leadership has been duplicated in the Church to a significant degree. Whole religious denominations are floundering because there is no courageous, aggressive, and righteous voice raised. The preservation of the status quo, the adoption of world imposed standards and the acceptance of situation ethics as the major moral principle have emasculated these Churches.

There was nothing weak, cowardly or effeminate about Jesus Christ, who, unafraid of the Pharisees, declared that they were vipers, or white sepulchres, murderers of prophets. He took a whip and single handedly cleansed the Temple of the greedy money changers and merchants. His spirit filled disciples were gripped with this same impelling power of holy boldness. Their leadership was not tenuous or a matter of consensus. It was demonstrative. It was definite and it compelled attention. Jesus and His apostles were prepared to confront situations and demand change.

### **1.3 THE MAIN CRITERIA FOR LEADERSHIP**

Paul summed up this single most important quality of leadership in **1 Cor. 11:1** "Be followers of me as I am of Christ". The key aspect of leadership is that the aspiring leader is out in front. There can be no leading from behind. It has been truly stated, "If you want to know if you are a leader, look behind and see if anyone is following you".

**Joshua 3:3 4, 6** points out this principle also. The priests who carried the Ark of God's presence had to be out in front of the people. Their faith in the miracle power of God to deal with a Jordan in flood had to be expressed first by walking straight into that raging torrent. The command of Joshua was that the priests should be 2000 cubits ahead of the congregation.

This is possibly the single most important key to a successful ministry. The Pastor must be a leader and not merely a consensus man. He must be able to show the way. It is here that theory fails and personal experience succeeds. The greatest motivator known to man is example.

### **1.4 ARE ALL CALLED TO LEADERSHIP?**

This is a question which has vexed the minds of astute thinkers for thousands of years. Some believe that there are a special class of God appointed and anointed individuals who are destined for greatness and others are called to follow them. Others believe that all men are created with equal opportunity to lead and it is simply a matter of choice and personal motivation which makes the difference. There is a sense in which everyone has leadership responsibility, especially in the realm of example and teaching. Parents must be leaders to their family. A husband has to be the leader of his wife, the older children are called upon to show the way to younger members of the family.

However this level of leadership is limited and does not necessarily carry over into the world of business, government or the Church.

While it is true that many latent possibilities lie dormant in all of us and most people can improve their performance in life immeasurably, not everyone is necessarily required to excel in the same ways. Differences in personality need to be taken into account, as does one's calling in Church life. Great difficulties and frustrations have been frequently caused in Churches because of those who have aspired to a ministry to which they were not called. Laymen trying to be Pastors have ended up being square pegs in round holes. The Church is not a democracy where everyone can do as they please. We all have appointed functions as part of the Body of Christ and are required to obey them that "rule over us".

There is an essential need to establish one's function in the body of Christ an eye should not attempt to be an ear or the hand try to be the head. **1 Cor. 12:15-25.**

The Church cannot make men and women leaders, but it can cultivate the conditions in which latent leadership may emerge.

## **1.5 THE DEVELOPMENT OF LEADERSHIP**

While there are certain innate qualities in those called to leadership, no leaders appear fully formed. They may be born with an ability to lead, but they cannot be mass produced. The God given qualities are also responsibilities. The person called to leadership has the enormous responsibility of dealing with himself. He has to amplify all his possibilities and eliminate all the hindrances of his life so that his

gift of leadership may function effectively and produce the clear example without which his words will be mere theory.

**Saul** (Paul) was declared to be a "chosen vessel" **Acts 9:15.**

**Moses** is called "a proper child" **Heb. 11:23.**

**David** **1 Sam. 16:1** "I have provided me a King" cp **1 Sam. 13:14.**

It was said of **Gideon**, "The Lord is with you O mighty man of valour".

Destiny was upon them, though they little realised it to begin with. However the unfolding of their lives forced both a recognition of their special calling, and their responsibility to develop their God given gift.

## **1.6 QUALIFICATIONS FOR LEADERSHIP**

- The Desire to lead **1 Tim. 3:1** "to aspire to leadership is a noble ambition".
- Morally equipped to lead **1 Cor. 4:2.**
- Chosen to lead **John 15:16.**
- Experienced to lead **1 Tim. 3:6 and 10.**

## **1.7. QUALITIES OF EFFECTIVE LEADERS**

- Integrity - ability to set an example **1 Tim. 3:2.**
- Courage - ability to triumph **Jer. 1:8, Joshua 1:6, 7, 9, 2 Tim. 1:7 8**
- Vision - ability to stay in front **Prov. 29:18**
- Charisma - ability to inspire **Mark 2:14**
- Fruitful faith - ability to produce **James 2:20**
- Maturity - ability to endure **2 Tim. 2:3, 1 Tim. 3:6.**

Leadership can also be defined by the use of three Greek words:

1. Ethos  
Moral character the ability to create desire in people to emulate your example
2. PATHOS  
The ability to move people emotionally
3. LOGOS  
The ability to teach or give a reason which is endemic to the Elders calling **1 Tim. 3:2.**

## Chapter Two

# MOTIVATIONAL GIFTS

Every human being is a unique combination of factors, traits, talents and gifts which make up their total personality. This vast range of possible combinations emphasises our individuality, our unique destinies and God's personal interest in every living soul. It is interesting to note that this uniqueness is mirrored in our bodies with exclusive fingerprints, voice prints, retina patterns, and hand, foot and ear prints. We are fearfully and wonderfully made **Ps. 139:14**.

### I AM UNIQUE IN THIS WORLD ...

I am a distinct personality completely separate from any other in the entire world. No other person thinks exactly like I think ... no other person feels exactly like I feel ... and no other person talks exactly like I talk. Scientists now believe that even my "voice print" is unique, and like my finger prints can be used to positively identify me.

### YES, GOD HAS CREATED ONLY ONE "ME" ...

No one else has my same mind, my same temperament, my same body, my same abilities. God has endowed me with a particular set of characteristics which no other person possesses. I have thoughts, wishes and dreams that are mine alone. I live alone inside my body walls of flesh and bones looking out at the rest of the world through my two eyes. Although I am strangely separated from others, yet I am not alone. I am mysteriously linked with my brother and my God.

### I DID NOT ASK TO BE BORN ... YET I AM HERE ...

And because I am here on earth, I am under solemn obligation to make good use of this personal existence God has granted me. I am accountable for what I do with "me". This then is the pressing question I must answer: What shall I do with this person I call "me"?

## 2.1 ATTRIBUTES OF PERSONALITY

Everyone is different, and these differences are compounded from a wide variety of characteristics. These attributes of personality all contribute in varying degrees to making us the people we are. The way we express our personalities is to a large extent established by the make up of our personalities. We cannot all be the same and it is a tragic mistake to try to be anything but our true self.

Some of the external powers or the innate qualities which produce our personalities are;

- a. Shaping Influence:
  - Environment
  - Heredity
  - Race
  - Nationality (and District)
  - Experience
  - Body type or features
  - Sex
  - Education and Training



b. Temperament Types

Temperament is defined as the nature or character of a person as it affects his way of thinking, feeling and acting.

There are basically four different temperament types:

- Sanguine  
The habitually hopeful, confident, optimistic, outgoing, extrovert.
- Phlegmatic  
Not easily agitated, sluggish, non aggressive, laid back.
- Choleric  
Highly motivated, organised, busy, urgent, easily irritated.
- Melancholic  
Thoughtful, introverted, tends to pessimism and depression, very creative.

Generally a person will be dominated by one type, but in many cases a second kind of personality may be mixed with the dominant characteristic. These categories of temperament are arbitrary, in that they are as God given as life itself. One cannot change his temperament type. He can only use it correctly or abuse it.

c. Natural Talents

Musical  
Artistic  
Singing  
Athletic  
Humorous  
Genius  
Inventive  
Extra sensory.

These areas of Shaping Influences, Temperament Types, and Natural Talents all contribute to the basic expression of each man or woman's personality.

d. Divinely Imparted Gifts

However, we are also subject to another category of influencing factors which are not naturally inherited but divinely imparted. Romans chapter 12 lists seven of these. Rom. 12:6 declares that we have all received gifts that differ according to the grace given to us. This passage of scripture uses the analogy of a human body with its many different parts and organs to describe the proper functioning of the Body of Christ.

The primary purpose of such gifts is to enable each member of the Church to make his proper contribution. This causes the whole Church to work as a healthy body does each organ and part performing its unique but essential function.

These special gifts from God to a large extent govern the expression of our personality so much so that they may actually surpass the influence of our basic Temperament Types, Shaping Influences, or Natural Talents.

God gives these gifts to everyone, and while they find their fullest expression in the ministry and function of the Church, it is foolish to think that no one possesses these attributes before

conversion. They may be merely latent or dormant prior to being born again, but many people do express a certain degree of these capacities prior to their salvation and then come to appreciate the real reason for such qualities and abilities.

There are numerous kinds of gifts spoken of in scripture apart from this list in **Romans 12**.

There are actually three categories of gifts listed in **1 Cor. 12:4-6**

"Diversities of gifts" (charismata);

"Differences of administration" (diakonia);

"Diversities of operations" (energema phanerosis).

These are better understood as being;

a. Varieties of gifts (**verse 4**)

Paul uses the same word for gifts (Charismata) in **Romans 12:6** which leads us to identify this list of seven gifts as being different to nine "operations" of the Holy Spirit commonly called the Gifts of the Spirit.

Bill Gothard (Basic Youth Conflicts Seminars) identifies these as "Motivational Gifts".

b. Varieties of service (**verse 5**)

The Greek word for service is "diakonia" and it is from this that our English word "deacon" arises. This general term as it applies to service, categorises the five Ministry Gifts of Ephesians 4:11. Note Acts 6:4 the apostles said "we will give ourselves to prayer and the 'diaconate' of the word".

In addition to these five varieties of service, there is the actual office of deacon (1 Tim. 3:8), through which most other ministries are required to qualify (1 Tim. 3:13).

c. Varieties of working (**verse 6**)

This word "operations" comes from the Greek words "energema phanerosis" or the working of God manifested. This refers to the supernatural manifestations of His power as seen in the nine gifts listed in 1 Cor 12:7-10. These three categories may also be defined as:

1. Ministries (Ephesians 4)
2. Manifestations (1 Corinthians 12)
3. Motivations (Romans 12)

We observe from these varied gifts to the people who comprise the Church, that God is the source of everything. Note Rom. 11:36. We will be more able to appreciate God's direct intervention in our lives and His personal interest in us as we understand the nature of the gifts He has imparted to His people.

d. Motivational Gifts (Romans 12)

- Insight (prophecy)
- Serving
- Teaching
- Exhorting

- Giving
- Ruling
- Mercy

## 2.2 UNDERSTANDING MOTIVATIONAL GIFTS

### 3.5.2. These Motivational Gifts are the things that "move" us.

This is especially so of our role in the Church. The motivators explain:

- Why we naturally gravitate to certain expressions of the Church's ministry;
- Why we do the things we do;
- Why leaders are so diversified; and
- Why there is no stereo type model of personality.

When a person is able to identify his or her Motivational Gift, they have discovered a key to understanding themselves and their ministry. While it is also true that all seven of these motivations are commanded of us all, and while we in fact do possess all seven motivators, generally one of them will manifest itself as our 'dominant characteristic'. Often there is also a strong secondary gift, i.e. the Motivational Gift of "Giving" may predominate, while the Gift of "Exhortation" may also be to the fore in the same person.

### 3.5.3. Paul advises us in Romans 12 to:

- a. Concentrate on developing our one particular gift (**verse 6**).

Kenneth Wuest's translation says, "It is a wise man who stays within the sphere of service for which God has fitted him and does not invade some other field of service for which he is not fitted".

- b. Remember our limitations and not think of ourselves more highly than we ought (**verse 3**).
- c. Be aware that the Church is a Body with each member having different functions to perform.

God has "gifted" us to fulfil a specific ministry in the Church. It is destructive to the Body for one member to try to duplicate the function of someone else, and distort his proper ministry or leave it undone. Our differences are actually essential to the harmony and effectiveness of the Body of Christ, and everyone should contribute their special attribute for the benefit of the whole body (**Eph. 4:16**).

### 3.5.4. Reasons for Identifying our Motivational Gifts

- a. To determine our place and potential in the Body of Christ.
- b. To understand ourselves.
- c. To release our latent capacities.

- d. To be fulfilled and so avoid the frustration of being out of your rightful function.
- e. To understand other people's motivations.
- f. To correctly determine the will of God concerning us Note **Rom. 12:2**.

#### 3.5.5. The Responsibility of Determining Motivational Gifts

When our "gift" is determined by humility and sober thought (**Rom. 12:2**) and prayerful analysis, we have certain responsibilities:

- a. We must "accept" ourselves.

Refusing or neglecting to minister in the area God has gifted us for will frustrate us, deprive the Body of Christ of a functioning member, and rob God of the glory that an effective Church brings to Him.

- b. We must "concentrate" on our God given ability.

We must make it the major thrust of our lives. Only by using this "gift" to its right proportion can we fully realise God's will for us. (**Rom. 12:2**)

- c. We must "develop" the good points of our motivation, and "defeat" its bad points.

Each motivation has positive and negative aspects.

- d. We must "complement" other people's motivations to make up a well balanced and healthy Church.

#### 3.5.6. Motivational Gifts Occur in Two General Categories

1 Peter 4:10 shows us that everyone has received a gift which they are to minister to one another as good stewards of the "grace" of God. **2 Peter 4:11** then categorises these as speaking or serving gifts.

The Motivational Gifts of Romans 12 fall into this general division:

- a. Speaking Gifts - "Whoever speaks, let him speak as the oracle of God."
  - Insight (prophecy)
  - Teaching
  - Exhortation
- b. Serving Gifts - "Whoever serves let him do it with the ability that God gives."
  - Serving
  - Giving
  - Ruling
  - Mercy

## 2.3 DEFINING MOTIVATIONAL GIFTS

The following definitions of the seven Motivational Gifts will be demonstrated in a Biblical example. The childhood characteristics as drawn from Gothard's material need to be treated with care as the surveys were conducted from less than 100 people in some cases, which is not a large model for a survey of this type. These childhood characteristics are included only for general interest. The chart included with this study should not be taken as an arbitrary rule of proportions of motivations. Most people would vary, and some to a significant degree.

It also needs to be emphasised that while we are all different and have a dominant characteristic or Motivational Gift, as well as a dominant Temperament type we are not excused from developing all the Fruit of the Spirit. The negative aspects of our motivations and Temperament must not be allowed to ruin our Christian character and though some of the aspects of the Fruit of the Spirit may not appear to be natural to our particular motivation, we are required to develop all the Fruit and to express it constantly.

In newspaper English, **Galatians 5:22, 23** would read something like this:

"The fruit of the Spirit is an affectionate, lovable disposition, a radiant spirit and a cheerful temper, a tranquil mind and a quiet manner, a forbearing patience in provoking circumstances and with trying people, a sympathetic insight and tactful helpfulness, generous judgement, and a big souled charity, loyalty and reliableness under all circumstances, humility that forgets self in the joy of others, in all things, self mastered and self controlled, which is the final mark of perfecting."

This is the kind of character that is the Fruit of the Spirit, and these qualities generally reflect the various types of motivations. However we are all expected to have all of the Fruit of the Spirit while at the same time developing the one dominant motivation of our life.

### Chapter Three

## DISCOVERING YOUR MOTIVATIONAL GIFT

### 3.1 INSIGHT (PROPHECY)

This gift is not to be confused with the office of the prophet (**Eph. 4:1**), or the inspired spontaneous utterance gift expressed in Church services. (**1 Cor. 12:10, 14**).

It is more specifically the gift of insight. Old Testament prophets were often called "seers". They saw into the future or the hidden purposes of God. While this is similar in character to the Motivational Gift of Insight, this New Testament capacity would not enable its possessor to operate as either a New Testament prophet, or an Old Testament seer. However, this person will have special insight or sensitivity into people's needs and motives, and will be enabled to bring sound or perceptive counsel to uncover the true state of the needy person's life, or to get them back into right relationship with God. It is a "speaking" motivation (**1 Peter 4:11**), and will often be manifested as "a word from the Lord". "If any man speak, let him speak as the oracles of God". This perceptive word will often be the "Rhema" of God which is like a hammer that breaks the rock in two (**Jer. 23:29**).

Those with this gift have an intuitive sense about people. They are able to discern the inner motives of those around them, and to see how people's lives relate to the will of God.

This is not to be confused with suspicion, or interference, but this gift is one that repairs, builds up, improves, helps, strengthens, encourages and comforts.

However, those with this gift tend to be outspoken and can almost seem harsh at times.

Those with the Gift of Insight feel compelled to reveal unrighteous motives or actions by presenting the absolute standard of God's truth. Their personal standard of moral behaviour is generally very high. They are often hard on themselves and feel a sense of personal unworthiness and often need reassurance.

These people look for repentance and place great emphasis on right and wrong. They see things in black and white with no shades of grey at all.

They also have the courage to confront evil situations and reprove them, and will call for accountability. The teacher appeals to logic, but those with the Gift of Insight appeal to the conscience.

While this gift is not the same as either of the other two manifestations of Prophecy, it is not uncommon for one with the Office of Gift of Prophecy to also have the motivation of Insight as well.

#### 3.5.7. Key Biblical Example

John the Baptist (**Luke 3:3 20**). He held the office of the Prophet, but the same motivations of this Gift of Insight occurred in him as well.

- a. He dressed in camel's hair. - depicting the rather "rough" ministry he had to perform. Matt. 3:4. Frankness may be viewed as harshness.

- b. He was acutely aware of his personal unworthiness, **vs. 16.** - Prophets seem to know this and openly admit it, even may want others to point out their blind spots and tend to be hard on themselves.
- c. He knew he was only a voice for God and depended on Scriptural truth to validate his authority, **vs. 4 6.**
- d. He had a directness and frankness in speaking, **vs. 7 14.**
- e. He looked for repentance, **vs. 8.**
- f. He placed great emphasis on right and wrong and had the capacity to identify evil, **vs. 10 14.**
- g. He had the courage to openly reprove evil, **vs. 19.**
- h. He was able to discern people's motives, **vs. 7.**

#### **3.5.8. Childhood Characteristics of those with Insight**

- a. Do not have a good imagination.
- b. Like true things active participation in sports.
- c. Don't like to be alone tend to follow mother or father around.
- d. Like to read stories with morals not fairytales.
- e. Will usually only read those things which interest them.
- f. Have an understanding beyond their years.
- g. Can be negative or easily depressed.

#### **3.5.9. Major Potential Abuse**

There is a tendency to see people as groups rather than individuals with personal needs.

### **3.2 SERVING**

This is the motivation to demonstrate love by meeting practical needs and rendering assistance. Servers are fulfilled by serving others or assisting others in practical ways.

Those with this gift seem to have an ability to "see" what needs to be done and they enjoy doing this work. Their gift is most often expressed through actions rather than words. Servers are generally gifted with their hands and

have a disregard for weariness and often have considerable physical stamina, and are able to handle and even enjoy hard work and physical exertion if it is helping someone.

However the server tends to be a one man band. They find it difficult to delegate responsibility to others and instead will take on extra tasks themselves regardless of their present commitments. The server often gets over involved and even troubled about getting practical jobs done.

It is generally a mistake to push this type of person into a ruling position because of their inability to get others to do the work, or to trust others with even simple tasks. The ability of a server to develop long range goals is usually weak. They concentrate on the short term objectives of getting a specific need met.

Servers also generally need sincere appreciation, though they will often outwardly decry this and tend to be self effacing. They do, however, crave to be told they are loved and of worth.

Because of their emphasis on practical things, servers are sometimes viewed by others as being less spiritual. The fact is though that for the server, the act of serving is an expression of his spiritual life. He tends to see the need for spiritual things to be expressed in practical ways.

The server may also be uncomfortable at the level of personal relationships and will use the serving function as a way of avoiding new people or awkward situations and will sometimes concentrate more on the job to be done than the person to benefit by this task.

### **3.5.10. Key Biblical Example**

Martha **Luke 10:38 42, John 12:2.**

- a. She had a tendency to do things "herself". Martha served.
- b. She was not a good facilitator. "Make Mary help me". Servers may get negative and critical when working with others.
- c. She has a certain "pushy" attitude and gave the appearance of "taking over". (True servers have no real desire to rule; they are happiest when serving others.)
- d. She got too involved and troubled about many things. Servers may find it hard to say "no", since they want to please others.
- e. She seemed to concentrate more on the task than the person being served, distracted with much serving.
- f. She more readily saw a specific task to do (cooking meals) than long range goals (Jesus' burial).

### **3.5.11. Childhood Characteristics of a Server**

- a. Good with their hands learn to colour inside the lines very easily.
- b. Adept at manipulating small things square pegs into square holes, round pegs into round holes, etc.
- c. Great imitators.
- d. Like to help, but need to feel they are being constructive.
- e. Not necessarily workers, but want to pitch in and do what they see Mum and Dad doing.



- f. Usually have one best friend and one or two others    operate best in small groups.
- g. Teenage servers tend to have a creativity about them.

### **3.5.12.    Major Potential Abuse**

The over emphasis of practical needs may produce an oversight of spiritual needs.

## **3.3 TEACHING**

This is the motivation to search out and validate truth. It is the ability to impart God's truth to a large or small group. There is also the Ascension Gift Ministry of the Teacher (Eph. 4:11) and elders are to be "apt to teach" (1 **Tim. 3:3**). However, the Motivational Gift of Teaching is not necessarily a pulpit ministry. It would frequently operate on a one to one basis or in a family situation, and can be defined as "clarifying truth"

Many of those with this "Teaching Motivation" tend to do the following things:

- a. They place great emphasis on facts and emphasize the accuracy of words.
- b. They tend to believe that their gift is foundational to other gifts
- c. Unlike exhorters, they especially need to validate truth and will test the knowledge of those who teach them.
- d. They generally resist Scriptural illustrations out of context, and avoid illustrations from non Biblical sources.
- e. They get as much joy, if not more so, in knowing and researching truth as in actually presenting it. Many writers are motivated by "teaching".
- f. Their objectivity may give a certain lack of warmth in their person, for they are more fact than feeling orientated.
- g. They tend to present truth in a systematic sequence and may resist free and open discussion.
- h. Their concern to give details and precise definitions may appear as unnecessary to others.
- i. Their burden is to give the Truth, while the receiving of truth remains the burden of the hearers. They tend to concentrate on truth as an end in itself, rather than as a means to producing growing Christians.
- j. They tend to develop far more material on a subject than is necessary or relevant. They do not like to leave any area of truth undeveloped.

Teachers are often orderly, punctual, well organised, and precise (but rarely concise!), and are generally protective about their ideas to the point of being argumentative. They are usually more fact oriented than people oriented, and this sometimes leads to them developing an insular style. The teacher can come into danger through both the tendency to aloofness, and by being "puffed up" by his knowledge. These people also need to be aware that truth for its own sake can be theoretical rather than practical.

The Teacher is required to "wait on his teaching" **Romans 12:7**. This shows that he is to give himself to it whole heartedly.

### **3.5.13. Key Biblical Example**

The Apostle Paul is probably the clearest example of this motivation in scripture and most of the aspects of the teacher's drive can be seen in him.

Apollos also fits into this category **Acts. 18:24-28, 1 Cor. 3:6**.

### **3.5.14. Childhood Characteristics of a Teacher**

- a. Orderly, punctual, faithful in whatever they did.
- b. Never easily persuaded.
- c. Like intricate toys.
- d. Like to read, and will read anything comics to encyclopaedias.
- e. Not necessarily the most brilliant students but have a very inquisitive mind.
- f. They tend to be loners dislike large groups, enjoy being by themselves.

### **3.5.15. Major Potential Abuse**

A teacher may tend to be boastful of the knowledge he or she has accumulated.

## **3.4 EXHORTATION**

This word comes from the Greek word "Paraklesis" from which we get "Paraclete", which means "strengtheners or comforters".

The Exhorter loves to see people grow and become mature in all areas of their spiritual and social life, and they concentrate on encouraging and stimulating others. They have an ability to inspire people's faith and to lead them into abundant life.

This gift is strongly people oriented rather than fact oriented, and Exhorters appeal to the will of people in both practical and personal ways.

They are generally very positive, outgoing people who rarely "give up" on others, and are not hard on themselves either. They usually have a good self image and are well adjusted to life's pressures, and may not be introspective and self condemnatory even under pressure. They usually make excellent counsellors because of their ability to relate to others well and to apply truth to them in practical, rather than theoretical ways.

They have an ability to lift people's burdens which is one reason why they are well liked.

Unlike the teacher who concentrates on facts and enjoys truth for its own sake, the Exhorter is motivated to see and demonstrate Biblical truth in the experience of people. For him the Word must become flesh in people's lives. He is not content with doctrinal or theoretical teaching. It has to work in people. In fact they most often concentrate on experience and testimony, because to them truth is truth whether it is from the scripture or experience.

#### **3.5.16. Key biblical Example**

Barnabas is an apt example. His name means "Son of consolation" or "encouragement" (**Acts 4:36**)

Note the characteristics of his ministry:

- a. His message appealed to the will **Acts 11:23**.
- b. He aimed at the believer's growth and successful living **Acts 14:22**.
- c. His emphasis was practical and personal **Acts 9:27, 15:39**
- d. He was always positive and never "gave up" on people **Acts 15:39**
- e. His ministry might be described as a "father speaking to children". - **1 Thess 2:11**.

#### **3.5.17. Childhood Characteristics of the Exhorter**

- a. They are positive, well liked children.
- b. Love large gatherings.
- c. Like to act.
- d. Always looking for ways to make tasks easier.
- e. Extremely jovial teasers.
- f. Adjust to new situations easily.
- g. Slow to understand new concepts e.g. equations.

#### **3.5.18. Major Potential Abuse**

Exhorters may have their time manipulated by those without a real desire for permanent change.

### **3.5 GIVING**

God has given some people the gift of contributing to His work and the ministry of others. Every believer has a responsibility to bring his tithes and offerings to the "storehouse" (**Mal. 3:9**), but this gift goes far beyond the basic levels of giving. It is the ability to give liberally, but is not confined to

the wealthy. The motivation to give takes in more than money. It includes time, energy, and the giver's very heart in support of others.

Generally these people are born with a unique ability to make money. Their greatest joy though, is not to amass wealth, but to share it with others and especially to advance the gospel through their giving.

Many people who are not wealthy carry this gift and express it by giving of their limited resources to an incredible degree.

This is really a gift of special sharing and the contributor feels very little need to keep his resources for himself. If others need what he has, he sees their need as paramount.

These people, whether wealthy or not usually have an ability to handle assets wisely, and have special insight about when and to whom they should give. They are often directly led of the Lord to share their substance and often look for special guidance about the allocation of their funds or efforts or other non financial resources.

Givers are motivated to liberal and generous support of ministries or the need and are usually quick to respond when they see a need. They prefer to act in this way without drawing attention to themselves, and tend to get great joy from secret giving.

The Giver stands in constant temptation because the love of money is the root of all evil. It is because of this that he is instructed to carry out his ministry with simplicity and liberality (**Rom. 12:8**).

Those with this Gift of Giving will almost always be tested to the limit in the realm of finance and resources as the Lord breaks every hold that money may get over them.

These people may be criticised by those who do not see their heart. They are sometimes accused of trying to "buy their way" but this thought is usually furthest from their mind. They simply enjoy giving.

### **3.5.19. Key Biblical Example Abraham**

- a. God entrusted him with assets **Gen. 13:2, 24:1**
- b. He was known for his liberal spirit and generosity towards others. **Gen. 13:9 10.**
- c. He was ready to act on behalf of others when he recognised a valid need. - **Gen 14:14 16.**
- d. He had no trouble with tithing **14:20.**
- e. He wanted God to get all the glory in his giving **14:22 23.**
- f. Without fanfare, he would quietly sacrifice his all (Isaac) if he knew God required it **22:1 3.**
- g. He was, however, concerned about the price of things and knew their value **Gen. 23.**
- h. He wanted his assets to be used for the right and best ends **24:10.**

- i. In his servant, he rejoiced when his giving was related to answered prayer - **24:12-26**
- j. He was tested with regard to Isaac the most precious possession he had.

### **3.5.2. Childhood Characteristics of the Giver.**

- a. Open, receptive, friendly children.
- b. Have no trouble telling another child off if they see an injustice has been done.
- c. Take correction easily can usually be reasoned with.
- d. Extremely appreciative and show it.
- e. Active sports orientated, need to be occupied.
- f. Would rather play with children than toys given to sharing with others.
- g. Very faithful and loyal dependable.
- h. Participators likes to join clubs.
- i. Usually leaders.

### **3.5.3. Major Potential Abuse**

The tendency to measure spiritual success by material assets.

## **3.6 LEADERSHIP**

This is the motivation to co ordinate the activities of others for the achievement of common goals.

The word "ruling" (verse 8) comes from a Greek word "Proistemi" and can be translated leader, protector, champion, superintendent. It can be defined as "one who stands in front of others". The N.E.B. says, "If you are a leader, exert yourself to lead".

The person gifted with the motivation to superintend or facilitate the activities of others will act as a leader to get the work done effectively and the group of people under his care functioning properly so that needs can be met and objectives realised.

Leaders do not find great satisfaction in doing tasks themselves, but get their fulfilment in finding the appropriate people for various ministries and setting them into these functions.

Leaders tend to have an overall view of the Church or their area of responsibility and can see clearly where people fit best. They avoid the "one man band" syndrome, and are motivated by the need to see others maturing and responding to their particular responsibilities.

Those with this Gift of Facilitating or Coordinating the ministries of others are often equipped with foresight (the motivation of Prophecy has insight). Leaders tend to develop clear vision of the

future of their Church, department or Ministry, and are usually able to produce clearly defined long term goals.

They have an inbuilt ability to handle pressure and are gifted in delegating authority and responsibility to others; They would much rather put ten men to work, than do the work of ten men themselves though most leaders are not shirkers of work either. They generally have an incredible capacity for hard work and long hours, but they usually or eventually come to an understanding of priorities and concentrate on the things they alone should do and get others active in the things they can do. They are exhorted in Romans 12:8 to carry out their leadership with diligence, zeal and singleness of mind.

#### **3.5.4. Key Biblical Example Nehemiah**

- a. He has a special zeal for the cause of God's people **Neh. 1:4.**
- b. He could sense the overall problems and survey the needs **2:12 15.**
- c. He knew that others had to do the work **2:16 18.**
- d. He had a sense of timing and knew how long things would take **2:6.**
- e. He could organize both human and material resources **chapter 3.**
- f. He could take pressure and proceed under opposition **chapters 4 and 6.**
- g. He was "tough" enough to face disorder from his workers **5:1 13, 7:3 4, and 13:11.**
- h. He made things "easy" for others and was not a personal burden himself **5:14 19.**
- i. He knew how to delegate authority and could sense who could best do the job **7:1 2.**

#### **3.5.5. Childhood Characteristics of a Leader**

- a. A personality which is able to "sell you anything you don't want".
- b. Organizes everybody into everything. Tough skinned can take a great deal of teasing.
- c. Always interested in how things work and why.
- d. Have a wide range of interests and knowledge.
- e. Like detective stories.
- f. Constantly write notes to themselves.

#### **3.5.6. Major Potential Abuse**

Living by the philosophy that the end justifies the means. They may overlook serious character flaws in those who are prepared to assist in reaching the leader's goals.

### 3.7 MERCY

The person gifted with the motivation of Mercy is one who cares deeply and lovingly about the needs and misfortunes of others. They give aid to the undeserving, the deformed, the unpleasing, the unfortunate, the hurt, regardless of their condition, response or worthiness.

They are motivated to identify with and comfort those in distress, and can truly empathise with others. They also have an unusual ability to inspire others around them to be merciful.

The gift is a combination of compassion, pity, gentleness and forbearance. These people are "feelers".

Many times a man motivated with this gift is pressured unconsciously by society to adopt a more aggressive stance, and so suppress his God given gift of mercy.

Because they usually find it difficult to confront someone who is insincere, they are often accused of being weak. However, those with the motivation of Mercy generally have an inner strength which enables them to bear difficult situations and persist with those who would be given up by those with less patience and understanding.

They are very sensitive to those hurt or embarrassed and tend to understand when things are "delicate".

**Romans 12:8** (AMP) encourages the Mercy motivated to "do their acts of mercy with genuine cheerfulness and joyful eagerness". It is all too possible for those who constantly respond so openly to difficult and hurting people to adopt the hurt or grievance and become depressed. They need the joy of the Lord to be their strength **Neh. 8:10**. Without this they may become emotionally involved and so destroy their faith. Only by a positive attitude and cheerfulness can mercy people lift the eyes of the unfortunate from their need to the limitless power of God.

#### 3.5.7. Key Biblical Example The Good Samaritan (Luke 10:29-37)

- a. When he saw him he had compassion. He had the ability to feel his distress **verse 33**.
- b. He went to him. Mercies are actually drawn to people who hurt. They seem to reach Out to the broken and the "under dogs" **verse 34**.
- c. He bound up his wounds. He wanted to remove the hurt **verse 34**.
- d. He took care of him. He was as much or more concerned about the person as the physical **verse 34**.
- e. He paid his bill. He was sensitive to the embarrassment of not being able to pay. He was aware of delicate matters that hurt other people **verse 35**.
- f. He trusted the innkeeper. He had the ability to discern the inn-keeper's sincerity and feelings in the matter of continuing the proper care **verse 35**.

### 3.5.9. Childhood Characteristics of Mercy

- a. Usually quiet natured.
- b. Easily upset by loud noises or harsh commands prefer quiet surroundings.
- c. Loveable, cuddly smile a lot.
- d. Tend to be close to mother and father.
- e. Tend to be daydreamers.
- f. Hard for them to communicate. Can readily talk about "things" but not feelings feel very deeply.
- g. Like fairytales, love stories, and animal stories.
- h. Boys keen on pets girls keen on dolls.
- i. Unable to stand up for themselves even when in the right.
- j. Easily gravitate towards children whom others do not like.
- k. Easy to correct; but many times obey only because of fear of rejection, and then have bitterness towards those who caused them to obey.
- l. Followers not leaders

## 3.8 WE NEED EACH OTHER

A thorough study of these seven Motivational Gifts leads us to the understanding that no one is complete in themselves, and that God has made us to fit together with the rest of the Body of Christ.

What one lacks another has, and the very variety and diversification of the Body is its major strength. "The whole body is knit together by that which every joint supplies" (**Eph. 4:16**).

We should note that the passage in **Romans 12** which outlines these seven motivations. Also includes four vital principles essential to a well functioning body of believers;

- a) We must present ourselves a living sacrifice to God. Independence from God and each other will destroy our effectiveness in the Body.
- b) We must be transformed by the renewing of our mind. This will deliver us from conformity to the world's way of doing things, ie, motivated by selfishness.
- c) The verse then follows that both individually and as a body we will be able to determine what the will of the Lord is concerning us.
- d) We are not to over rate ourselves, but to live in humility and harmony with one another.

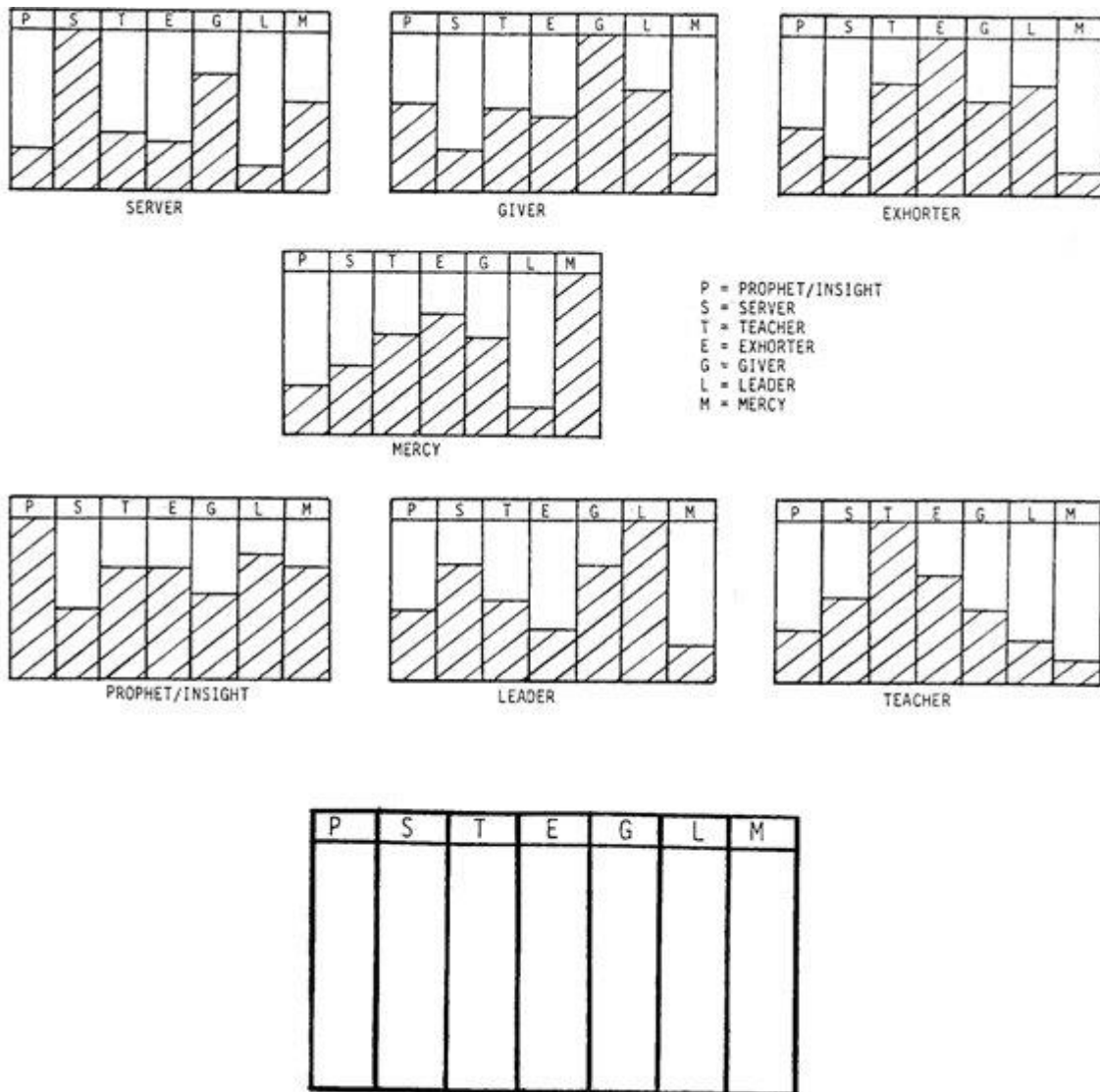


### 3.9 PROFILE CHARTS

- It should be noted that these combinations are both fairly general and arbitrary and do not necessarily reflect the actual proportions of each drive in one Motivational Gift.
- Use the blank chart below to indicate how you see your personal Motivational Gift.

(Acknowledgements: It is uncertain where some of the above materials originated, having been taught in our college context by a variety of people some of whom have passed away. Rev Don Pickerell has been suggested as an original source but we have not been able to determine this.. Wherever these ideas originated we gratefully acknowledge those that have been involved in developing them for the sake of God's people. It seems that at least some of the basic ideas and concepts of this study were inspired by Rev. Bill Gothard of the Institute of Basic Youth Conflicts.)

#### MOTIVATIONAL GIFTS - PROFILE CHARTS



## Chapter Four

# PERSONAL DEVELOPMENT

The studies of Motivational Gifts will no doubt assist each one to assess the particular drives and orientation of their life. The main purpose of these studies, however, is not to discover the motivation as an academic exercise, but to release the potential of each life and thus to fulfil the function of the whole Body of Christ.

Each motivation has weaknesses to be minimised and strengths to be amplified. It is essential that every believer seriously comes to terms with his or her function in life and attempt to achieve God's goals for their life. This is simply called living in the "will of God" which is the foundation of the study on Motivational Gifts **Romans 12:1 3**. We are told by Paul "not to be unwise, but understanding what the will of the Lord is ..."

### 4.1 DEFINITION OF LEADERSHIP

This course of study is primarily about leadership, and while we recognise the various motivations, the reason for these lessons is to develop the latent possibilities of leadership in everyone. Some may exercise a limited role of leadership, eg. in the family, or as subsidiary leaders in the Church, etc, while others may be called to high levels of leadership and responsibility. For the most part the principles we will refer to will be applicable to all levels of leadership. All should seek to excel in this area. An improved performance in both action and example will benefit the whole Body including the one learning to use his leadership skills.

#### 3.5.10. Leaders Lead.

There is only one thing which defines a leader in the ultimate sense. It has nothing to do with a position he may occupy, or a title or distinction he may bear. He is a leader only if he is out in front. The indispensable quality of leaders is that they lead.

This is part of a basic drive common to all humans in differing degrees - the "desire of dominion" (**Gen. 1:26**). It is part of human nature to conquer and subdue, to determine and direct. It is a God given capacity and needs to be developed. In some it will appear as a natural talent and others will have to work hard to express this aspect of leadership, but in varying ways consistent with our calling and responsibility in life all must bring forth this noble and powerful quality.

#### 3.5.11. Leaders are overseers.

It is essential for people who lead to keep a proper perspective. They must have the overview. It is often more satisfying to submerge ourselves in the activity at hand than to dare to direct. This is often both a failure to accept responsibility and destructive to the proper function of the Body. When a person is charged with the responsibility to lead a group of others in any function, it is essential that he knows:

- a. What that function's goals are.
- b. How those goals are to be achieved.
- c. Who will do what to successfully perform these functions and achieve the goals.

In order to know these essential things he has to see the total task in perspective. While example is perhaps the most powerful of all motivators, it is not enough for the leader to simply be active in attempting to lead his people. He needs to know where he is leading them and why and how.

Robert Schuller declares that it is the task of the leader to rise higher than the project or the people involved in it to have the overview. He says that only when the leader is able to see the whole idea clearly will he be able to dream and plan effectively. It is true that "where there is no clear vision the people run amuck or dwell carelessly" (**Prov. 29:18**)

### **3.5.12. Leaders have vision**

Viscount Montgomery defined leadership as "the capacity and will to rally men and women to a common cause". There is something in all people which shrinks from confrontation or criticism and yet many are able to minimise this fear because they see the possibilities of mobilising the combined energy of a group of people to achieve one thing. If it was not for this capacity in leaders our vital energies would often be dissipated in mediocre or meaningless activity. When someone can see both the goal to be achieved and the energy mass with which to achieve it, some powerful change will be affected.

Leadership will drive a person to "pioneer". A leader is never satisfied with the 'status quo'. He is dedicated to improvement, change and success. If it doesn't exist he will attempt to bring it about. If he is told it cannot be done, he will try to do it. Leaders go beyond the fringe of fear and others' failure. They are driven by the need to alter their world (**Gen. 1:26**). If they have to blaze a trail to new horizons, they gladly accept the challenge. They do not shrink from exploring both the possibilities and impossibilities. Leaders like Paul dare to do what has never been done before (**Rom. 15:20**) even when others are incapable of understanding.

In this respect leaders are visionaries. There is an ability to see what others may not see. Robert Kennedy said, "Some men see things as they are & say 'Why?' I dream of things that never were, and say 'Why not?'"

## **4.2 DEVELOPMENT OF LEADERSHIP ABILITIES**

The scripture declares that "he who uses the office of a deacon well purchases to themselves a good degree and great boldness in the faith" (**1 Tim. 3:13**). A deacon serves in an area of subsidiary leadership, but if this responsibility is fulfilled well it leads to a higher office and a greater opportunity to lead. This same idea is expressed in the scripture, "He who is faithful in least will be faithful in much" (Luke 16:10). Both these scriptures outline the way in which latent leadership capacities are released.

- **Much fear and inferiority is really due to "inexperience" and uncertainty about one's ability to be successful.**

We see that a deacon who uses his office well gains great boldness.

Many people are hindered by the fear of failure, but it is better to attempt something worthwhile and fail, than to attempt nothing and succeed.

Henry Ford declared that failure is merely the opportunity to begin again more intelligently. There is no disgrace in honest failure. There is only disgrace in fearing to fail.

- **Training and experience build confidence.**

The successful performance of limited tasks opens the potential leader to a new dimension of possibilities.

- **Confidence is extended by the acquisition of new skills.**

In almost every area of life a thing learned or a skill acquired becomes the stepping stone to even greater skills and with it increasing confidence.

The by product of such acquisition of new skills or the conquering of the fear of failure is a release of our ability to express ourselves and to lead others to discover what has now become easy for us.

- **Concentrate on developing a wide variety of skills.**

Cultivate many interests. Leaders are rarely specialists. They seek a broad range of knowledge and experience so that they are fitted for a more effective understanding of both their role and their relationship to those they are called to lead.

While there are many valuable areas of development possible to the aspiring leader, some of those which will dynamically affect him are:

- a. Reading

There is possibly no other area of life from which so much can be learned. Cultivate a wide range of interests and read:

- a. Current Affairs
- b. History
- c. Politics
- d. Economics
- e. Science
- f. Biographies

- b. Memory

Develop a powerful memory by forcing your mind to work. There are millions of minute connections in the brain which scientists believe are "forced open" by the acquisition of new knowledge. Once opened that synapse stays open and makes possible the opening of other synapses. Learning is a process which never ends.

- c. Study

Never stop the search for knowledge and understanding and wisdom. **Prov. 1:17**. The scripture declares, "Give instruction to a wise man and he will be yet wiser" (**Prov. 9:9**) We use only a tiny fraction of our brain capacity. Develop this organ for the glory of God and your own ability to communicate with your environment.

- d. Language development

Learn both the correct usage of words and grammatical expression and how to use language

effectively to inspire others to follow your ideals.

- e. Physical development  
(through exercise or sport) Necessary for both health and our mental well being. The saying "A sound mind in a healthy body" is apt.

- f. Social skills

Learn to mix with people and fellowship effectively. One of the most powerful tools of communication is to "listen" to others. Ask questions and let people talk about themselves. He who asks the questions is in control of the conversation and by listening you will learn and at the same time gain an access to the lives of those around you. Don't dominate conversation talking about yourself.

- g. Organisation

Practise doing things in an orderly way and being systematic in your whole life. Learn to be tidy in both mind and living environment. This quality, often despised by the undisciplined, is an essential quality of leadership. God brought order out of chaos. (**Gen. 1:2**) and it is our responsibility to properly order our lives.

## Chapter Five

# PERSONAL DISCIPLINE

Everyone has a responsibility to develop their potential talents and release their possibilities for God. If this is to be effective, it never occurs naturally. There is always a struggle at many levels, especially in dealing with one's attitudes and habits in order for a person's full potential to be developed. There is no greater area of need in the average life than that of personal discipline. We generally shrink from being hard on ourselves seeking the line of least resistance and ending up with nothing to show for years of wasted living.

Jesus calls men and women not to merely believe in Him, but to be His disciples disciplined ones who have taken up the cross and denied themselves and followed Him. **Matt. 16:29.**

Only a disciple can lead someone else to be one. Jesus told His followers to go into all the world and make disciples (Matt. 28:19), but you have to be one to make one.

Discipline or the structuring and training of one's life to achieve set goals is never easy and often is unpleasant, but it yields great results that cannot be achieved in any other way. Discipline narrows the flow, but increases the force. Seeming limitations willingly adopted actually turn out to be advantages in that the energy of one's life is harnessed for positive goals instead of being dissipated.

The Greek word for "discipline" is "sophronismos" and means "a saving of the mind". It is used in **2 Tim. 1:7** when God is said to give us a "sound mind". However this is not just a Gift from God, but is also to be self controlled, or a life and mind deliberately yielded to God.

Some of the necessary disciplines which must be cultivated if effective leadership is to be achieved are listed below. These qualities in no way outline all that is necessary, but are basic to success.

### 5.1 WORK HARD

**1 Tim. 3:1** declares that he who aspires to leadership desires a good work. The emphasis can truly be placed on the fact that genuine leadership is demanding in terms of personal effort and time involvement. Jesus said of His own ministry, "I must 'work' the works of Him that sent me while it is yet day" (**John 9:4**). The terms worker, workfellow, workman or fellow workers are used frequently in the New Testament of the leadership of the Church - **Rom. 16:21, Col. 4:11, 1 Cor. 3:9.**

One of the main passages dealing with those who aspire to leadership is **2 Tim. 2:15** "Study (work hard) to show yourself approved unto God a workman that needs not to be ashamed." The call of God to reap his harvest comes to "labourers" **Matt. 9:37 39.**

Those called of God in Biblical times were gainfully employed Moses was herding sheep when he met God at the Burning Bush; David was summoned from his sheep to be anointed by Samuel; Peter was taken from his fishing; and James and John from mending nets. Matthew was working at his accounts when Jesus said, "Follow me". Paul conducted his ministry while making tents.

God's anointed people do not shrink from the challenge of long hours and wearying work.

God said to Moses that man should work six days per week (**Ex. 20:9**) and this has never been revoked. In these days of work avoidance and leisure seeking, it is more important than ever that the ministers are seen to be dedicated and hard working people.

Too many people have wanted success handed to them on a plate without making any real contributions to their destiny.

The old formula for success is still applicable: Success = 5% inspiration and 95% perspiration.

It is reported that Edison performed about 10,000 experiments to invent a filament for the incandescent light bulb. Some might think that only the last one was important, but Edison maintained that each step of the process was as important as the end that something was discovered at every stage.

The essential quality of faithfulness relates to diligence and hard work, and without this fruit of the spirit, no effective long term ministry will result. The right attitude to the ministry must be "not how little I can do, but how much". He who uses the office of a deacon well graduates. It is based on faithful performance of our God appointed duty. The word declares, "Do with all your might, whatsoever your hand finds to do" (**Ecc. 9:10**).

## 5.2 TIME MANAGEMENT

It is not enough to be busy or occupied, as this may simply degenerate into a waste of time and ineffectiveness.

**Eph. 5:16** urges us to "redeem the time for the days are evil". The context of **verse 15 and 17** make it even more compelling, "not as fools, but as wise", and "understanding what the will of the Lord is".

Time is one of the most precious commodities we can ever have, and unlike many other resources, it can never be recaptured once it is gone. Effective use of time is essential to our personal discipline.

One translation of **Eph. 5:16** declares that we are "to buy up the opportunities". **Col. 4:5**, which states the same truth, puts it in the context of "walking in wisdom toward them that are without". It is amazing how much can be accomplished by those who learn to use their time properly.

The Greek word "kairos" from which we get "time", means "seasonable", "the moment of crisis", or "the critical nick of time". People who let life slip through their fingers and waste the irreplaceable resource of time will never see the gifts of opportunity that must be grasped instantaneously or be irretrievably lost. Understanding of the times is known by those who save it.

The following ideas will help to cultivate positive habits in managing time:

### 1. Establish Priorities

Never sacrifice the important to the urgent. Many a situation in life will clamour for immediate attention and yet may not be really important. Establish a daily programme of tasks that you want to achieve and stick to it. It is helpful to sort the daily schedule into A, B, and C lists.

A = tasks that must be done this day

B = tasks that you will do after the A's are done

C = tasks you would like to do if the other priorities are achieved.

2. **Beware of the Time Waster**

Often the devil will arrange for someone to “drop in” and waste your time on inconsequential things or idle chatter. Courteously, but firmly, preserve yourself from these situations.

3. **Refuse To Be Side tracked**

It is important to keep to your goals. Those without goals will be used by those who have them. When people want you to drop what you are doing for their programme, say "I'm busy now, but as soon as I am finished, I'll be glad to help." Of course, this does not apply to emergencies or crisis needs.

4. **Never Procrastinate**

Putting off the important task facing you is a subtle trap. Time seems to evaporate and you look back ruefully to realise that days or weeks have passed and that task could have been successfully completed long ago. Adopt a policy that will inevitably lead to a dramatic change in personal habits and performance and that is "DO IT NOW!". Procrastination is more than the thief of time, it is often the fear of getting started. Most people discover that just getting started is more than half of the job. Once a start is made, the rest often seems to come quite easily.

5. **Face Difficult Things First**

We tend to avoid the difficult and unpleasant. However this level of challenge tends to stretch us and creates within the believer an increased level of dependence on the Holy Spirit to enable us to do what we cannot ordinarily do. The successful performance of difficult tasks creates a greater capacity in your life and allows greater opportunity for God to increase you even further.

6. **Finish What You Start**

There is a release by achievement. The satisfaction that comes from completion has a therapeutic effect on the personality. The temptation with difficult or mundane tasks is to quit from either frustration or boredom. The concentration span of the average person is quite short. This area needs to be conquered so that we become achievement orientated and learn to successfully complete what is set before us.

7. **Break the 8 hour day Syndrome**

You will rarely be able to accomplish all that needs to be done in a 40 or 35 hour week. The demands of leadership will often require double that input.



### 5.3 CULTIVATE POSITIVE HABITS

#### 3.5.13. The Attitude of Gratitude.

Thankfulness is a healthy and life changing emotion. Practice giving both God and people thanks for everything you receive from them. It will keep you well adjusted and bring blessing to those who've helped you.

There are few things as miserable as an ungrateful person. **Phil. 4:6** tells us to bring our request to God with thanksgiving and this is also how we are to enter into worshipping Him ("Enter His gates with thanksgiving, and His courts with praise" **Ps. 100:4**).

The generation which was given over to a reprobate mind had this major fault, "they were not thankful" **Rom. 1:21**.

#### 3.5.14. Joyfulness

Nehemiah 8:10 tells us that the joy of the Lord is our strength. The cultivation of this positive power releases our ability to cope with the increased demands of leadership. Joy comes from inside rather than being dependent on external circumstances. Exuberant worship and a deliberate enjoyment of life creates a self contained environment. Even humour has a part in this. Prov. 17:22 tells us that a merry heart does good like a medicine.

#### 3.5.15. Progress

A commitment to going on to better things will help in both setting goals for the future, and achieving them. The person who has settled for his present place in life has often abdicated his future and denied his destiny.

#### 3.5.16. Positive Mindedness

The world is filled with negative values and negative minded people. The effective leader must develop strong habits of preserving his mind from the influence of negativity. Phil. 4:8 tells us to think on things which are good, honest and true, etc., instead of allowing our minds to be filled with fear, anxiety, doubt, resentment and morbid thoughts. Concentrate on the best things in life and anticipate great possibilities and cancel out all thoughts which imprison us. Both positive and negative attitudes are a choice.

#### 3.5.17. Persistence

Of all the values which have the potential of bringing success, persistence is probably the greatest.

One of the lines from the play, "A Man for all Seasons" carries this timely warning "There is nothing so inevitable as the defeat of a man who gives up". On the other hand, there are few things as certain as the success of a man who knows he is right and keeps coming.

**Gal. 6:9** tells us that in due season we will reap if we never give up.

#### 3.5.18. Decisiveness

A decision made is an achievement that should not be under estimated. Every great thing in our lives begins with a decision. The habit of consciously and deliberately choosing, releases an energy within us that begins the motivation to achieve that goal. Indecisiveness is an epidemic in

our day. A person who can choose between good and evil, right and wrong, positive and negative, is rare.

### 3.5.19. Courage

Dare to stand alone if need be. The world will never overcome a man who has the courage of his convictions, who dares to stand up and be counted.

Courage is needed in the development of our personalities as we dare to do what we have never done before, or what we think we cannot do.

Boldness is a product of being filled with the Holy Spirit (**Acts 4:32**) and is available to every believer.

## 5.4 SELF-CONTROL

The Bible teaches that the quality of self control (temperance **Gal. 5:23**) is indispensable to a victorious life. **Proverbs 25:28** declares that better is he that keepeth his spirit than he that taketh a city. Note also **Prov. 16:32**.

An uncontrolled life is open to every native and destructive influence in the world. Such a person is like a city without walls there is no protection from the powers of the world, the flesh or the devil.

The successful leader will deliberately curb and control the habits of frustration, anger, resentment and the loose use of his tongue.

Many a brilliant and well endowed person has finished up a failure because he didn't structure himself for success. His own way, his carefree attitude to life or uncontrolled habits destroyed his effectiveness while those less blessed with natural talent, but determined to succeed regardless of the cost, go past him. Aesop's fable of the Tortoise and the Hare is a classic case of discipline and dogged determination versus brilliance, and talent, but lack of self control.

Two areas that are often overlooked in the area of self control are:

#### a. M.Y.O.B. (Mind your own business)

Intrusion into other people's privacy is a habit which will inevitably backfire on the intruder. Even the familiarity of a forced friendship may be injurious. Proverbs advises, "Keep your foot from your neighbour's door, lest he grow weary of you and hate you" **Prov. 25:17**.

Interference in other families is rarely welcomed and most often resented, and especially so when this intrusion is associated with a tale bearing or gossiping tongue.

#### b. K.Y.O.C. (Keep your own counsel)

Four things will cause a leader to lose the respect of his people like wearing his heart on his sleeve. Don't tell everyone your private business. Never wash your dirty linen in public. The leader will discover that leadership is lonely and often the only person he can bare his heart to is God.

Leadership is more than a privilege. It is a responsibility, and the leader must face the fact that his own personal discipline is one of the highest priorities of his leadership. He can never lead others where he has not gone himself.

## Chapter Six

# LEARNING TO THINK

The human brain and personality has phenomenal capacity for creativity, increasing knowledge and the development of wisdom. **Proverbs 1:2 5** establishes the plan of God for us to grow in knowledge, understanding and wisdom, and includes in this process the appreciation of God and Divine revelation. There is an information explosion occurring at the present time with vast stores of knowledge available, literally at the push of a button. Computerisation has revolutionised the world of knowledge and learning. The rate at which knowledge is being accumulated is accelerating rapidly. It is estimated that all the knowledge acquired from the beginning of human history to 1750 AD, doubled by 1900 AD, i.e. in 150 years. It doubled again in the next 50 years (to 1950 AD). It doubled again in only 15 years from 1950 to 1965. The next doubling of human knowledge was accomplished in 10 years to 1975, then again in 5 years to 1980. It is estimated now that our knowledge is doubling each 18 months to 2 years. Most of human changes and learning (about 87%) has occurred in just 84 years! By the year 2000 AD, scientists expect information to be multiplying four times faster than population. In fact "information" has become the major commodity of the high technology nations. Our society is now manipulated by "instantaneously shared information" via the computer and the electronic media in such a way that some social analysts are predicting a major change in Government systems as a result. John Naisbett in his book "Megatrends" declares that the framework of "representative democracy" has become obsolete in an era of instantaneously shared information! He believes that often the constituency is better, or more quickly informed than their elected representative, and that this will lead to "participatory democracy". It is this acquisition of knowledge and the sharing of information which, among other things, sets man apart from the animal. One important difference between man and the primates is the ability of man to pass on information from one generation to another.

Man also had the unique capacity for self awareness and reflection, for consideration of abstract concepts, and for the use of speech. Animals do not have the power of reason or analysis, although they have great powers of memory and can be trained to do difficult things. The human mind is not different from the animal in a quantitative way only. Man has the ability to receive knowledge, understanding and wisdom. Apart from instinctive reactions, no animal has ever developed a code of ethics, or been able to acquire wisdom or make judgements based on it.

The human mind however has a capacity for the assimilation of knowledge almost beyond belief. It is estimated that if we were to learn 25 new facts every second, eight hours a day for 40 years, we would still only be using 10% of our brain capacity. The average person uses only a tiny percentage of his mental potential.

George Bernard Shaw said, "Most people never 'think' in their entire lives. I have made some little success by 'thinking' once or twice. Most people merely react instead of thinking". While this statement is a sweeping generalisation, it does underline the fact that most people do not use the capacity of mind God has given them, to arrive at proper conclusions and to make quality decisions. Many people never learn to think a matter through, studying the implications of their beliefs or intentions. It is common for a person to adopt a code of behaviour, or a system of belief on purely emotional, social, or prejudicial grounds.

It is reported that George Bernard Shaw once approached a haughty society lady at a party and asked if she would commit adultery with him for \$1 million. She replied that she would. He then asked if she would do this for \$10. Most offended, she said, "What do you think I am a harlot?" He then retorted, "We've already established that. Now we are just haggling about the price".

Unfortunately the thinking base and process of many people is little better, and we find situation ethics replacing true values.

A very powerful documentary entitled "The Wave" demonstrated how weak the thought life of the average person is. This is the true story of a sociological experiment which was conducted in a High School in Palo Alto, California in 1976 by the History Master. His lectures on the Nazi German era aroused the ridicule of the class. The students were amazed to think that people could give their will over to Adolf Hitler, and allow the atrocities such as concentration camps, Gas Chambers, and the extermination of Jews to be perpetrated without protest.

In order to demonstrate the weak thinking of the average person, the teacher began to subtly manipulate the class. At first he confronted the class over its low academic performance and got them to make their own rules for improvement. This produced an almost immediate and positive result. He then puffed up their ego with this improved performance and lead them into an "elitism" within the school. Their class drew apart from the rest of the student body, believing that they were better. Without realising what was happening the entire class gave over their will in order to maintain the prestige and privileges they had gained even to adopting a special slogan, a salute and an identifying arm band. They called themselves "The Wave". With only a couple of exemptions the entire class were enthusiastically supportive and protective of this movement, even to the point of violence against those who disagreed with them. Eventually the teacher advised them that they were part of a secret movement of elite youth throughout the high schools of America, and that on a given day they were to meet in the Gymnasium for a live nationwide television hook up, when their "leader" would reveal himself to them.

At the appointed hour, the class gathered, waiting for this "revelation". The promised time passed and they became restless. Finally as they began to question if there really was a leader, the teacher rolled film of Adolf Hitler haranguing the German masses, and said, "Here is your leader". The class were stunned to realise that in a few short weeks they had, without question adopted the same attitudes and morality as the Germans whom they had condemned.

The examples of policies which have never been thought through are legion. Richard Nixon would never have had to resign from the U.S. Presidency in disgrace if either the Watergate Break in, or the cover up had been given clear thinking. Whole nations suffer because of the weak or misguided thinking of economic advisors, and it has become an accepted fact of life that bureaucracy has a monopoly on stupidity. A penny for some people's thoughts is a fair price!

The scripture shows us the value God places on those who are prepared to lay aside preconceived ideas or prejudices to learn something more. Acts 17:11 speaks of the Bereans as "more noble" than those of Thessalonica, because they kept an open mind to further truth and studied seriously to establish the veracity of Paul's teaching.

In our modern religious climate numerous theologians have attempted to explain away the miraculous events of the Bible. One classic example is the assertion that the Red Sea of the Exodus was not part of the Gulf at Suez, but merely the "Sea of Reeds". Modernists claim that Israel escaped across this shallow lake, instead of being delivered by the miraculous power of God in rolling back the waters of the Gulf. If Israel had crossed only the shallow Sea of Reeds, how could the entire Egyptian army have been drowned in it.

—There is a great responsibility on leaders to cultivate clear thinking habits. Their decisions can favourably or adversely affect the lives of great numbers of people. The Christian has an

opportunity for understanding and creativity which is not available to the unregenerate. We have the possibility of a mind "renewed", which can "transform" the entire being (**Rom. 12:2**), and enable us to establish the will of God. It is interesting to note that the vast majority (about 98%) of the world's patents and new inventions are developed in the nominally Christian countries. The effect of the Gospel on the human mind and personality ought not to be under estimated.

Dr. T.R. Glover, who was such an authority on that period (the early centuries A.D.) tells us that one reason why Christianity conquered the world was because it did better thinking than the rest of the world. It not only knew better how to live and how to die; it also knew better how to think. It "out thought" the world. Here is a deeply interesting passage: "The Christian read the best books, assimilated them, and lived the freest intellectual life the world had. Jesus had set him free to be true to fact. There is no place for an ignorant Christian. From the very start every Christian had to know and to understand, and he had to read the Gospels, he had to be able to give a reason for his faith. They read about Jesus, and they knew him, and they knew where they stood ... Who did the thinking in that ancient world? Again and again, it was the Christian. He out thought the world".

The human brain is like any other organ of the body and responds best to constant use. In fact its active capacity is increased by forcing the acquisition of new knowledge and thinking through the possibilities and consequences of our choices.

Dr. Edward de Bono professor of Investigative medicine at Cambridge University says, "Genius lies in solving every day problems and every one can get better at it".

## 6.1 PARALYSIS OF THE MIND

The world has numerous outstanding examples of people in advanced years whose mental abilities have remained unimpaired with the ageing of their bodies. Many of the world's outstanding leaders have been in advanced years. They kept their minds alert through constant use and avoided senility which is generally considered to be the curse of age.

Recent experiments with the human brain have shown that even in retarded people or those with reduced brain capacity, even a small amount of brain can develop all the normal capacities and functions and it now appears that in some situations another section of the brain can be "forced" to take over the function of a part which may have been impaired. When the mind loses its abilities a paralysis is produced worse than the loss of physical limbs.

A number of factors may produce this state:

a. **Disuse**

The brain responds to hard work and will give its best under pressure. People who do not practise the positive mental habits of creative and logical thinking are hastening the decay of what powers of thought they may already have.

b. **Misuse**

Negative thinking, anxiety and eccentric fixations will paralyse the possibilities of the brain.

d. **Dogmatism**

This is essentially a closed mind. It disallows the possibility of any further knowledge being available. This is the position of the "flat earthers" and the opponents of Gallileo and Copernicus. Dogma is an arrogant and unmoveable statement of beliefs or declaration of opinion.

e. **Inflexibility**

Good thinkers do not persist in one direction if results are not achieved. Inflexibility is the attitude that traditions are holy and cannot be challenged that the way things have been done is the only way they may be. This attitude resists progress and improvement because it is dedicated to the preservation of the status quo. Good thinkers are both flexible and adaptable.

## 6.2 THE PROCESS OF THOUGHT

Thinking is a process by which people organise and use their past experiences to cope with present situations. There are basically four influences on our thoughts.

a. **Intelligence**

Intellectual ability determines our understanding of problems and the methods we use to solve them. This ability also determines the speed and accuracy of our performance.

b. **Memory**

We use information stored from past experiences to recognise and produce what is required in a particular situation.

c. **Environmental conditions**

The task, and the demands it makes on us strongly determine the efficiency of our performance, e.g. we are influenced by the difficulty and complexity of the situation, incentives for working, and the degree of stress.

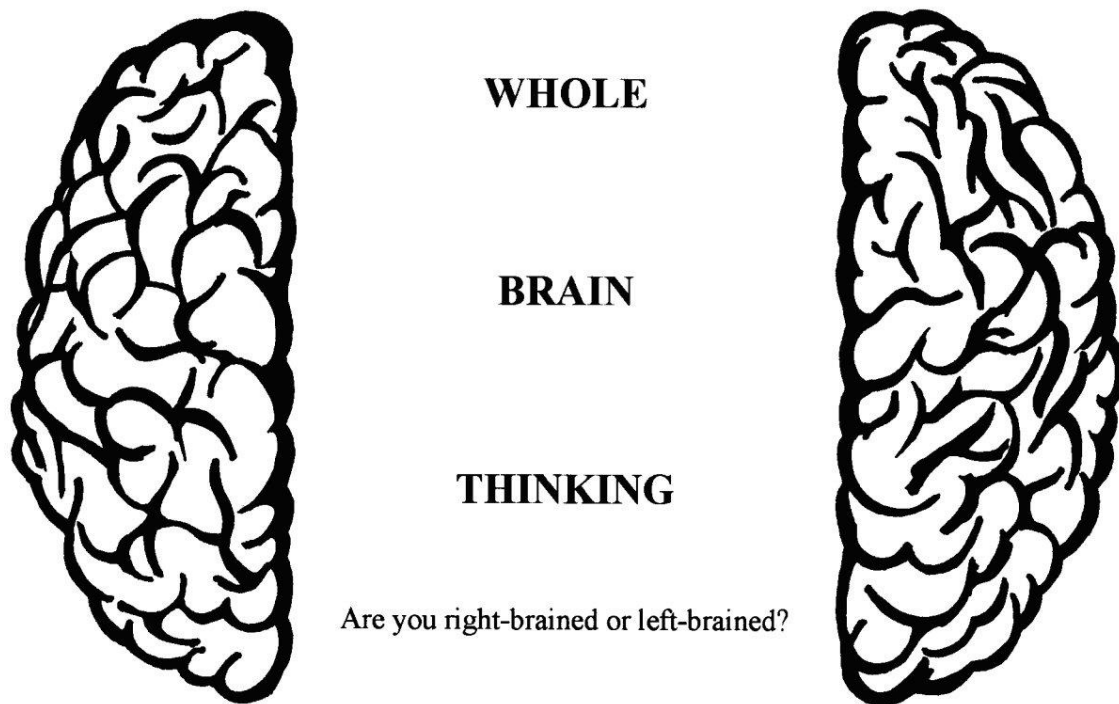
d. **Personality**

Our emotional state, motivations, and attitudes determine how strongly aroused we will be to perform well and the degree to which the task generates anxiety or worry.

## 6.3 THE EMOTIONAL AND LOGICAL BRAIN

It is generally considered that everyone has both a left and a right hemisphere of the brain which respond in completely different ways. Neurosurgeon Roger Sperry won a Nobel Prize in 1981 for his findings that different tasks are assigned to each side of the brain.

The "autistic" or right side of the brain is the source of creative thinking. Imagination is developed there, as well as the intuitive, pictorial, synthetic and diffused thought conceptions, motor skills, and emotion. The left side of the brain is the source of "realistic" thinking. It produces the logical, verbal, numerical, linear and judgemental processes. It is the area of facts, figures, dates, and analysis.



#### **Left-brained people**

- Have a good inner sense of time
- Like to set goals
- Prefer to speak rather than listen
- Are well disciplined
- Like to make lists
- Are organised
- Believe in tradition & stability
- Prefer planned activity to spontaneity

#### **Right-brained people**

- Rely on hunches
- Remember faces well
- Visualise directions, picture the places in their minds
- Learn by doing
- Are emotional
- Can turn things around visually in their minds. (For example, picturing how a room would look.)

Practical people tend to use their left hemisphere more than the right. In more creative people (writers, artists, etc) the autistic or right hemisphere predominates. Women tend to be more "right brained", while men are oriented to "left brain" dominance. A person can train himself to think both logically and creatively and should not settle for his natural orientation. We must learn to use our whole brain effectively.

### **6.4 SEVEN STEPS TO BETTER THOUGHT PROCESS**

Dr. Edward de Bono co author of the "Learn To Think" Course book, has assembled the following set of seven basic tools to improve thinking.

#### **a. Plus, minus, interesting**

This first step in better thinking is to see things without limiting your vision. Try this experiment: look around the room for red objects. (Don't read on until you have done so.)

Now close your eyes and ask yourself how many green objects are in the room. Most likely you didn't notice them because your focused attention on red kept you from noticing other colours.

Whenever most of us are confronted with a new idea, or a solution to a problem, we react instinctively by either liking or disliking it, and then use our intelligence to defend that viewpoint.

Instead of reacting, use the Plus, Minus, Interesting approach. Write down every good point about the idea, every bad point, and those which are neither good or bad, but merely interesting.

This approach enables us to achieve "broad minded" thinking, rather than being trapped by our prejudices. It is an attention expander.

**b. Consider all factors**

Ted Turner, skipper of a number of successful America's Cup defences, says, "Get the facts, or the facts will get you". Make sure that you have clearly thought through all the things relevant to the decision you need to make.

**c. Consequences and sequel**

The previous two points help us to open up a wide range of possibilities. Considering the consequences helps us to judge which options are the best. One of the traits that makes us different from the animals is the ability to imagine the outcome of our actions. We can benefit best from this technique by using it in a systematic way. Imagine the probable outcome of any decision:

- a. Immediately
- b. short term (1-5 years)
- c. medium term (5-25 years)
- d. long term (over 25 years).

**d. Aims, goals, objectives**

A useful tool for better thinking is to make a list of all your "reasons" for doing particular things. Most of us assume that we know what our goals are, but often we have hidden or unconsidered goals that get in our way. It is possible for the pursuit of one of our goals to keep us from reaching another. Define your goals to ensure that there is a harmony in the things you intend to achieve.

**e. First important priorities**

Too many people make decisions emotionally. What we feel is no substitute for "thinking". Use the previously mentioned techniques to establish the possibilities and then choose the three most important factors. This will help you to decide what is the most important factor about a decision to be made.

**f. Alternatives, choices, possibilities**

Sometimes the key to find a solution can be found in radical thinking. Edison finally found



the right filament for his light bulbs by trying all sorts of unlikely and even bizarre ideas. Sometimes a possibility will not itself be the solution you need, but it may lead you to it - Learn to think “wild”. Imagine even the impractical and the impossible. You may have limited the area of your search too much. For example, take six matches and try to arrange them so that four equal sided triangles are formed with no other areas included or anything left over. You will probably conclude that it is not possible to make more than two such triangles with only six matches. But who said that the problem had to be solved in two dimensions. The solution immediately becomes obvious if you think in length, breadth, and height.

Make one triangle flat on the table, and use the other three matches to form a tetrahedron (3 sided pyramid). You now have 4 equal sided triangles with only six matches.

g. **The other point of view**

Often the problems involve a conflict with someone else’s opinions. Write down what the likely views of the other person are. Not only will you clarify your own thinking, but you may discover that the other point of view represents a solution to the problem.

God gave us a mind with powerful possibilities. It can, without question, be considered one of the talents, of which we have to give an account to God. Instead of allowing your phenomenal mental abilities to be wasted by bad habits, develop these God-given abilities and make your mind the servant of your redeemed spirit, and a useful tool of your ministry for God.

## Chapter Seven

### **PSYCHO-PHYLAXIS — “THE ART OF MENTAL HYGIENE”**

The term "psycho-phylaxis" is an actual medical term which means "mental hygiene". The word "prophylactic" means "an element which tends to prevent disease". In this study we are primarily concerned with the mental health and well being of the leader hence the term "psycho-phylaxis" is used to describe the prevention of disorders or ailments of the mind. Psychopathology is the actual study of the diseases of the mental area. This study concentrates on keeping the mind healthy so that such diseases will not develop.

Leadership is demanding in terms of pressure and stress beyond the average. Those in ministry are especially subject to unusual challenges and may experience both stress and anxiety levels which the average Church member would have difficulty comprehending, let alone coping with.

In this climate it is necessary for the Minister or leader to find ways to maintain a healthy mind. Proper mental hygiene is essential to achieve this.

One study has shown that the highest proportion of suicides of any professional group is among psychiatrists. In some countries up to 11% of psychiatrists actually commit suicide, attempt it, or seriously contemplate it.

The role of a psychiatrist in some areas is not unlike that of the Pastoral counsellor. A psychiatrist becomes the repository of every one else's problems and often comes under tremendous pressure from the need to solve someone else's problems.

The average person is apparently not as well adjusted as could be expected. Up to 42% of Australian hospital beds are occupied by those with mentally related disorders either mental illness, or psycho somatic disease.

It is estimated that 25% of all Australians will need psychiatric counselling, hospitalisation or medication during their life time. Some medical experts estimate that as much as 90% of all illness (some even say that 100%) is psychosomatic. The doctor who treated Richard Nixon after his resignation from the U.S. Presidency said that both his phlebitis and Mrs. Nixon's stroke were psychosomatic, originating from the phenomenal tension to which they were subjected in their last days in office.

Experiments with laboratory animals has demonstrated the dramatic and degenerative effects of artificially stimulated tension and pressure, such as overcrowding. In certain cases the animals became twisted in their behaviour, and developed both violent, cannibalistic and homosexual practices.

Modern Society has generated these same pressures on this generation by overcrowding, loss of privacy, and the dehumanising loss of dignity. Another by product of modern society which generates pressure on the average person and leader alike is in the area of finance. The majority of families today are forced into a dual income situation to survive. It is estimated that up to 70% of U.S. Hospital beds are filled by those whose trouble started as fear of the financial future - "Will I have sufficient savings to retire?". "What about inflation?". "Will I lose my job?". "What if I get sick and can't work?". "How could I survive on welfare?"

## 7.1 THE BATTLE FOR THE MIND

It is right at this point that many ministers and leaders are made or broken. All leaders are subject to the same pressures as the average man. In fact, there is often a greater financial need generated by his ministry. He tends to be a public person with a resulting lack of privacy etc. All this, in addition to those tensions which are generated specifically by his office of leadership.

Some of the problems a leader must deal with in order to keep his mind clean and unclogged from potentially destructive pressures are:

- a. Bad mental habits such as a wandering, uncontrolled or fantasising mind.
- b. Negative attitudes. Zig Ziglar calls this "stinking thinking" and says that many people need a check up from the neck up. We are the product of what we feed on and will inevitably become reinforced in destructive habits if we do not delete negative thinking.
- c. Poor memories, really an undisciplined mind.
- d. Self pity. The wearing of your heart on your sleeve will eventually break down your God-given defences as well as leading people to despise you.
- e. Persecution complex. Many leaders are insecure and threatened by anyone who appears to oppose them. The desire to fight or destroy those who do not see eye to eye with us indicates a mind in need of adjustment.
- f. Psycho motor activity, extreme state of anxiety, and being unable to stop a train of thought.

The scripture is full of teaching regarding the mind. A very relevant passage to this study is Romans 12:13 "Be transformed by the renewing of your mind". The mind is the battleground of the soul and is most prone to attack by Satanic powers. We must preserve it and give no toe hold to the devil. It is all too easy to be led into some area of eccentricity or obsession resulting in destructive habits or behaviour.

This scripture passage teaches that holiness of the body and the knowledge of God's will are dependent on the mind being transformed.

## 7.2 THE THREE VITAL ELEMENTS

The Lord has given every believer three vital elements to take control of his mind and to keep it healthy:

### 1. The Word of God.

The washing of the water by the word (**Eph. 5:26**). The Word does not cleanse us from sin only the Blood of Christ can do that. The Word of God, which is a lamp to our feet and a light to our path (**Ps. 119:105**) will cleanse us from wrong concepts and attitudes and will adjust us into conformity to the will of God.

The Minister or leader must of necessity saturate his mind with the Word of God. Natural philosophies, however good, will never prepare him to deal with the pressure of leadership.

## 2. **Prayer.**

Many psychiatrists commit suicide. One of the most likely reasons is that they are constantly receiving everybody's problems, but have nowhere to take these themselves. The leader is able to shed his pressure by prayer. **Phil. 4:6** says, "In everything by prayer ... make your requests known unto God". Other translations say, "Tell God every detail" (Phillips), "Do not fret or have anxiety about anything, but in every circumstance and in everything by prayer ... continue to make your requests known to God" (Amplified). "Don't worry about anything, instead pray about everything" (Living Bible). The leader who tries to carry the load himself is heading for disaster. God has provided this miracle ability to pass our problems and pressures over to him. We are told to "cast all our cares on him, for He cares for us" **1 Peter 5:7**.

The prophet Isaiah has an incredible promise **chapter 40:31** "They that wait upon the Lord shall renew their strength". This word renew means "exchange". God gives us His strength and takes our problems. What an exchange!

## 3. **Faith.**

The leader is not qualified to lead unless he leads his people in faith. His own trust in God needs to be an example to others. This is the third area of release from the tensions of leadership. **Ps. 37:5** says, "Commit your way unto the Lord, trust also in Him, and He will bring it to pass". There are many things in ministry that pressure Church leaders time, people's problems, inadequate facilities or remuneration, family strains produced by their leadership life style, etc.

However, one of the greatest areas of such pressure is either the expectation of the people or a Messiah complex. A minister can feel the need to produce results to the point where he moves into a humanistic drive to be successful at any price.

Every leader must face the fact that he is not the total answer to people's needs. They need the whole range of ministry available in the Body of Christ. The cemeteries are full of "indispensable men"!

In this respect we must learn to do our best and leave the rest. Even Jesus didn't heal all the sick, raise all the dead, feed all the hungry, console all the sorrowing, or free all the enslaved. He did all that His Father put before Him, and left the rest.

This is a powerful expression of faith in God's sovereign ability to do His work. Commit your way (your ministry) to the Lord and trust in Him to bring in to pass. Do all you can, and when you've reached the end of your possibilities, leave it to God to work it out in His way. It is really necessary at times to literally turn your back on the problems.

Other 'Healthy Mind' factors.

There are some other factors which are helpful in keeping the mind healthy. The leader needs to cultivate these, even more than the average person. One of the major mental disorders which can affect a leader is psycho motor activity the ceaseless and pounding stream of thoughts on a matter of concern. It can get to be like a mental Niagara unstoppable, and dominating the entire thought process.

- a. Develop positive, healthy and objective thought patterns.

Many people's thoughts are almost totally subjective based on inner feelings, and often, negative emotions.

Phil. 4:8 tells us, "Whatever is true, honourable, just, pure, lovely, gracious, if there is any excellence or anything worthy of praise, think about these things".

Everyone of these are positive and healthy. The leader must train his mind to think only on worthwhile things. Establish good mental habits.

Most people are raised in a negative environment. We are trained from earliest childhood to expect the worst, and to think in subjective and negative ways. These habits tend to become strong and it takes a lot of effort and self discipline to turn these patterns around. However, once firmly established in the mind, positive reactions will become as natural as negative ones were.

- b. The relationship between the mind and the mouth is also important.

Many negative or destructive thoughts may come into our mind, but they actually gain little power over us until we say it with our mouth. Speaking negativity does two things. It releases that idea into the atmosphere and gives it the opportunity to develop. It also re enforces that negative concept in the mind. Unspoken, it would have been filtered out and dissipated, but speaking it gives it power in the same way as a positive confession gives the Word of God power in us.

- c. Develop other interests.

The leader's life tends to be filled with a fairly narrow range of interests. It is good for the hygiene of the mind to have something else to absorb your total attention. This has the advantages of breaking any possible pattern of psycho motor activity, and at the same time both relaxes the mind and provides enjoyment. Use things such as sport, recreation, reading, hobbies, music, exercise to vary your programme and provide release from the continual grind of a narrow range of interests.

Very often it is healthy for both body and mind for the leader who is often "desk bound" etc, to get involved in periods of hard or intense physical work. Undertake some projects in the garden, etc, that will demand your total attention and concentration, so that you are released for a time from the usual concerns.

Habits can work both for us and against us. Develop the habit of a positive outlook and healthy mental diet. Deal with every weakness in thinking and emotional patterns as seriously as physical problems would be attended to, and keep good mental hygiene.

## Chapter Eight

# IMPROVING YOUR MEMORY

The God given facility of memory is amazing and almost beyond comprehension in its scope and ability. Memory is the ability to keep a mental record of earlier experiences. Basically, memory is learning. Every person learns a great many things. For example, a person may learn to ride a bicycle. This is a skill. Or he may learn the names of all the Presidents of the United States. This is a verbal response. He also may learn to be afraid of snakes. This is an emotional response. A person may remember some skills, verbal responses, and emotional responses all his life. He may forget others. Verbal responses are usually forgotten more easily than are skills or emotional responses.

Memory is both the measure of our knowledge, and the process of our acquisition of knowledge and therefore is foundational to our success. All of creation enjoys the facility of memory, from the unforgetting elephant to even a single cell bacteria. The conditioning of Pavlov's dogs shows that even animals can remember unnatural stimuli.

Certain experiments and observations by scientists and psychologists, including Dr. Andrew Feldmar of Vancouver, suggest that memory begins even before birth, at the embryo stage of life. He reports treating three people who repeatedly attempted suicide each year at the approximate time of their attempted abortion by their respective mothers. In each case the attempted suicides were similar to the unsuccessful methods used to bring out the abortions.

Memory apparently operates in human beings on at least three levels of consciousness:

- a.     **Conscious.**  
This is the level where man functions when he is alert and concentrating on the stimuli affecting him at that time.
- b.     **Preconscious.**  
This is the level of mind and memory which is just below the surface of consciousness. It is available for recall and requires only a suitable stimuli to activate the memory for conscious recall.
- c.     **Subconscious.**  
All of the information and experiences during a person's total life are believed to be stored in this area of the mind. These facts may not necessarily be classified and generally lie dormant. It is not immediately available for recall, but forms part of the base of our total personality and experience. We tend to be the product of our environment and although we do not consciously remember all of this, many of our attitudes, prejudices, bias and even habits, fears and anxieties occur from this unconscious area of mind.

The Holy Spirit is active at all three levels of consciousness, and is not only able to aid both conscious retention and preconscious recall (**John 14:26**), but is able to deal with the subconscious mind by the removal of guilt and the healing of our memories. **Luke 4:18** Jesus was anointed with the Holy Spirit to "heal those bruised through the calamities of life" Amp.

The memory can be improved, trained and developed. It appears that every meaningful thought is recorded in the brain. A protein synthesis leaves a residue for memory every time we are stimulated by facts, or experiences.

Unless there has been impairment of the brain function, anyone can both improve their memory skills, and the speed and comprehension of their recall facility. The mind, like any physical muscle, responds positively to use and exercise.

Harry Lorrayne has demonstrated the phenomenal ability of a highly developed and trained memory to perform amazing feats of recall such as instantly memorising the name and address of every person in an auditorium of more than 100, and repeating these back at the end of the session without mistake.

## **8.1 FUNCTIONS OF MEMORY**

### **3.5.20. Collection.**

The mind is able to record not only facts and verbal responses such as things learned by recitation and repetition, but also emotional responses. We are able to clearly remember experiences complete with details of odour, colour and sequence. Actions and techniques and skills are remembered. The memory is also pictorial, rather than merely factual, and a past event can be visualised as though it was being projected on film.

The mind also has the power to remember time and remind one of elapsed time, etc. For example, a person may decide to wake at 5.00 a.m., and if this is a deliberate decision, together with a genuine desire to rise at that hour, invariably he will wake spontaneously at that time.

### **3.5.21. Retention.**

All of the facts, skills and experiences we acquire go into one of the three levels of our consciousness. However, it has been established that the greatest memory loss occurs shortly after the original learning. After that memory loss is more gradual. We tend to forget a large percentage of our learning within 24 hours, but after 5 to 10 days, there is virtually no further deterioration of our conscious or pre conscious memory.

There are some kinds of material that a person remembers better a little while after learning, rather than immediately after learning. For example, a person who spends five minutes memorizing a poem may find he can recite it better the next day, than immediately after the five minutes study. This improvement of memory after a period of time is called reminiscence.

Some psychologists believe that time by itself does not produce loss of memory. They believe that the events that occur in time produce the failure to remember. A person will remember more items on a list eight hours later if he learns them just before going to bed, than if he learns them in the morning. Less forgetting occurs during sleep than during the day, probably because fewer events interfere with the recently learned material. The events during the day, rather than the passage of time, interfere with the ability to remember learned material.

Some forms of activity interfere with remembering more than others do. Learning to ride a bicycle should have no effect on the number of items remembered on a grocery list. But learning another grocery list, with different items, would almost certainly interfere with remembering the first list accurately. This type of interference is called retroactive inhibition. In general, the more similar the second activity is to the first, the more it interferes with remembering the first activity.

#### **3.5.22. Sifting.**

The short term memory is designed to sift out the sensory clutter of our lives. We are exposed in any day to thousands of pieces of useless or irrelevant information. The mind is constantly filtering all of this unnecessary material from that which needs to be retained and recalled. Unless a fact or item of interest or experience is reinforced immediately, it will be lost into the subconscious. If it is reinforced either unconsciously or deliberately, that item is transferred from the short term memory to the long term memory.

#### **3.5.23. Organisation.**

The mind is also constantly sorting, filing, cataloguing, cross referencing, and expanding the information banks of our memory. This is often involuntary and scientists consider that dreaming is one way in which this organisation of our mind is conducted, especially at the subconscious level. However there are deliberate ways in which this sorting process can be improved and such organisation is the key to 'clear thinking'.

Discussion, debate, writing and carefully thinking a matter through will clarify both the matter and its connection to other similar facts in our memory.

#### **3.5.24. Recollection.**

Without this facility of deliberate remembering, all of the information stored in our memory would be useless. Since not everything we are exposed to goes into our preconscious area of long term memory, definite effort is necessary to ensure that anything we wish to retain is available for immediate recall. The reproduction of such items will never be clearer than the original recording. However, memories can be reinforced in a number of ways:

- a. Over learning - or continual practise of the facts to be learned until they can all be recalled in correct sequence.
- b. Recitation - repeating a list of things to be remembered out loud.
- c. Classification - i.e. it is better to learn a list of things or a scripture etc, to be remembered as a 'single unit' rather than learning half of it one day and more the next day.

The fact is that if a person really learns material well, he will remember well.

There are three methods to determine how much a person remembers. These methods are:

1. recall
2. recognition
3. relearning

The most natural way to find out how much a person remembers of a grocery list is to ask him what he remembers. This is called the method of recall. Another method, called recognition, is to ask the person to separate items on the original list from items that were not on the list. Usually a person will be able to recognise much material that he cannot recall. However, he will not be able to recall material that he cannot recognize. Police sometimes use the method of



recognition to identify a man in a line up. If a person selects the man from a number of other men, he has recognized and remembered that man.

A third method of determining how much a person remembers is called the method of relearning. Here the individual is asked to relearn the original list. He will probably learn the list the second time faster than he did the first time. The difference in the time it takes him to relearn the list is considered a measure of how much he has remembered. Sometimes a person will not be able to recall a grocery list, and he may not even be able to recognise it. Yet, he will be able to relearn the material more quickly than he learned it the first time. This shows that something was remembered even though the person was not aware of remembering.

In fact, the very act of recall, recognition or relearning will intensify the original recording of the material in the memory and make it easier to recollect the next time. Just as an old photograph may be restored and be better than the original, these three means of intensification will produce a similar result in the mind and sharpen the focus of the memory on that material.

## **8.2 THE MAJOR KEY TO MEMORY**

We have already noted that a multitude of facts pass through our minds every day without being consciously remembered. Though these things may make an impact on us subconsciously, they are not generally available for immediate recall. There is one thing above everything else which enables us to consciously retain material...it is INTEREST.

In other words, "motivation" is all important. If we do not wish to remember, or do not care enough, we forget. To a large extent, the oft repeated rebuke of my Grade six teacher, "You didn't forget, you just didn't want to remember" is no doubt true.

We generally express interest in 3 various ways, i.e. intellectually, emotionally, or personally. If a fact is recognisable as being similar or connected to something already learned, we are interested intellectually. If an emotional impact is made upon us, i.e. an unpleasant experience, it will usually make enough impact on us to be remembered. Things which involve us personally are easier to remember than things which happen to other people. For this reason "hands on" learning is usually more productive than the mere theoretical approach.

Many experts in the study of memory responses believe that the best way to express interest in a matter to be remembered is "VISUAL ORGANISATION"

Dr. Ralph Haber, professor of experimental psychology and visual science at the University of Rochester, has been studying memory, and his findings have practical applications for all of us.

How many times have you remembered someone's face, but not the name to go with it? How many times have you had a *déjà vu* experience, the distinct feeling that you have witnessed a place or scene before, but cannot recall where or when? Most people can remember faces with far greater ease than names, and most have had feelings of *déjà vu*.

According to Dr. Haber, this is because we all have better visual or pictorial memory than verbal memory. If, for example, you were shown a group of fifty pictures and then asked to recall which pictures out of a second showing of a hundred you had seen before, the chances are you would get them all correct. On the other hand, if you were given fifty telephone numbers and were once again tested for recognition, your recollection would be likely to include many gaps. In fact, in a highly significant experiment, Dr. Haber and a colleague, Professional Standing, showed a group of

volunteers 1,280 slides a day, for two days, and had them recall the pictures they had seen with 90 to 100 percent accuracy. Each slide shown in the experiment was coupled with one the students had not seen before, yet few, if any, errors in identification occurred. The experiment was later repeated using 10,000 slides, with virtually the same results.

How do we account for this phenomenon? So far, Dr. Haber's research seems to indicate that when we look at a picture, we organize it so that it has meaning for us. We are thus able to re create the meaning structurally at a future time. When Dr. Haber showed meaningless pictures or free form geometric shapes to his students, their memory of the pictures broke down. In addition, the subjects seldom remembered details of the picture, only its essential elements. This might in part explain why eye witnesses to crime often have difficulty remembering important clues.

Another factor in remembering, says Haber, is dimension or depth. Pictures in silhouette are easily forgotten, while three dimensional pictures are readily organized in the mind and remembered. Three dimensional order, therefore seems to be remembered more easily than two-dimensional.

Haber's experiments with visual memory have broad, practical applications. They suggest new and exciting ways to teach reading: Rather than have students learn to put individual letters together to form words, and words to form sentences, Haber advocated using association to identify entire words, phrases, sentences, and, finally, entire thoughts. His research also suggests that students with greater powers of imagery will be better able to handle language. The mind imposes order on the world around it, trying to make sense of what it perceives. The more we are able to organise the random patterns of life into meaningful and intelligent form, the more we are able to remember things.

For example, if all the books in the New York Public Library were dumped into Grand Central Station, it would take years to find any one title. But because books are catalogued, we can find that same title in a matter of minutes at the library. We can organize our minds in much the same manner through the use of mnemonic devices or associative techniques utilizing the pictorial memory. In fact, we can train our memories to accomplish feats we never before thought possible (Lewis Frumkes, Sky magazine, Nov. 1978)

### **8.3 WAYS TO INCREASE INTEREST**

There are basically two types of interest:

#### **3.5.25. Involuntary.**

In this area we are provoked by sensory or manipulative stimuli around us. Someone gains our attention and forces our interest by the extraordinary, unusual, or by appealing to our basic desires. Most advertising, especially television, uses such manipulative devices to get us "interested" in their product.

#### **3.5.26. Intentional.**

Rather than waiting for our interests to be triggered by outside forces, the person intent on using his powers of memory to improve his ministry potential will deliberately activate his interest in things he wishes to remember and will develop in the following areas:

- Attention and concentration
- Observation
- Comprehension

- Repetition and review
- Visualisation
- Association
- Organisation and classification

As previously noted "visual organisation" is a major key to improved memory. The more we are able to organise the random patterns of life into meaningful and intelligent form, the more we are able to remember things.

## 8.4 METHODS OF RECOLLECTION

### 3.5.27. Association.

Think of associated ideas to prompt memory if a desired fact is not immediately recalled. e.g. Most people can remember exactly where they were and what they were doing when they heard the news of President John F. Kennedy's assassination even though it was more than 20 years ago.

### 3.5.28. Elimination.

Use the process of elimination and extension. Many of the facts stored in our minds are cross referenced. By eliminating everything that is close to the fact but not exactly what you wish to remember, or by extending your train of thought from the area that is easily remembered the desired memory can generally be recalled. Start as close as you can get and work in until you have total recall.

### 3.5.29. Reproduction.

Everyone has the facility of "playback" Reproduce the entire original scenario to extract the one meaningful fact you wish to concentrate on. As you allow the associated event to be played back in sequence, the fact you are trying to remember will often present itself.

### 3.5.30. Retrieve.

Use information retrievers. A reliable memory is so important to success in life that people have spent much time inventing ways of improving the memory. The art of strengthening the memory by using certain formal or mechanical methods of remembering is called mnemonics. Mnemonics tries to make remembering easy by using various kinds of tricks or associations. For example, almost everyone remembers how many days there are in each month by repeating to himself a jingle that begins: "Thirty days hath September, April, June, and November, All the rest have thirty one, Excepting February alone ...".

Another common example is the device to remember the notes of the Treble Stave in music from the bottom to the top E.G.B.D.F., e.g. Every Good Boy Deserves Fruit.

Many Christians who claim to have "poor memories" can actually recall a multitude of songs and choruses. In fact the bulk of such people probably have difficulty in remembering scripture and yet can recall with ease hundreds of "scripture choruses". The reason is that an association technique, in this case music, assists in the recall.

There are many such techniques or mnemonic devices which may be used to recollect any fact.

You can, for example, learn to commit a list of twenty to forty objects to memory as it is read. Here's one association technique you can use:

- First, create and commit to memory your own master list of objects.
- Then, as someone reads a list of items to you, associate each of the new items with the object on your master list. For instance, if your master list object number three is "rabbit", and the third item in the test list is "chair", simply remember a rabbit sitting on a chair.

Of course it takes practice, but anyone can learn to do it. You can also learn to remember names to go with faces by using association techniques. If a man's name is John Wolf, and he happens to have dark hair and a hungry look, you merely notice this fact and file it away. Next time you meet him, you'll remember that he is John Wolf. Some people take things they want to remember and mentally place them in a familiar setting, such as their bedroom or living room. Others remember telephone numbers by using the letters on the telephone dial instead of the numbers. Still others form a sentence out of key words to remember the major points of a speech they are planning to deliver.

While there are many books available on memory improvement, you can just as easily invent your own mnemonic devices and associations as you go along: you are limited only by your imagination and willingness to try.

The key, if new research on memory is a guide, is visual organisation. If we can create order from the chaos of items that compete for storage space, and if we can then visualize how things fit together, we have a good chance of remembering them.

## 8.5 AVOID BAD MENTAL HABITS

- a) Do not replace your memory with artificial aids.  
Such things as note writing, or tying a piece of string around your finger, etc do not produce as good an effect as using the power of memory itself.
- b) Do not discount your ability to remember.  
The more you express confidence in your memory and the more you actually attempt to remember, the more successful your memory will become.
- c) Do not rack your brains or paralyse your memory function by panic.  
Relax and instead of saying, "I can't remember" say "I'll get it shortly".

## 8.6 CONCLUSION

It is necessary to deliberately activate our function of memory and it is clear from many studies that an increase in learning and intelligence promotes an increased capacity to remember. The Christian has access to spiritual assistance as well as the natural development of his mind. The Word of God declares that we have the mind of Christ (**1 Cor. 2:16**) and in Him are hid all the treasures of wisdom and knowledge (**Col. 2:3**). The Holy Spirit also will bring to our remembrance the things which we have learned, both spiritual and secular. He amplifies our possibilities if we are faithful to do all we can to learn.

## Chapter Nine

# READING AND COMPREHENSION SKILLS

The average reader is tied to a system of reading which is slow and yet does not really aid comprehension. Tests have shown that the average reading rates for undeveloped readers is between 100 130 words per minute with a comprehension rate of 50% or less.

With a little effort this inefficient approach to reading can be changed dramatically.

The following article by Jean Marie Javron entitled "What happens when we read" will help in understanding the process of reading and comprehension.

In the breathless stillness of a tropical afternoon, the shadow of the Malabar lay solitary on the surface of the glittering sea.

When you read these opening words of Marcus Clarke's classic Australian novel *For the Term of His Natural Life*, you didn't think you were performing an extraordinary feat. Yet, for a few seconds, you were putting your brain through gymnastics so complex that no scientist has yet described them fully. Indeed, trying to grasp what happens when we read involves ophthalmology, pedagogy, neurology, linguistics, psychology, computer science, cybernetics and more.

Our work, our lives as citizens, our leisure activities, almost all rely on the printed word. Even going for a stroll means reading posters, shop signs, street names. But reading as we now know it became commonplace only relatively recently. The Greeks and Romans had professional readers who read aloud, and in the early Middle Ages, monks continued to do the same. Because the custom in contemporary writing was to run words together, often in abbreviated form and without spaces or punctuation, a professional was needed to make sense of a text. Try reading a whole book written thus:

INTHEBREATHLESSSTILLNESSOFATROPICALAFTERNOONTTHESHADOWOFTHEMALABARLAYSOLITARYONTTHESURFACEOFTHEGLITTERINGSEA.

According to linguist Lionel Bellenger, not until around the year 1000 did reading become more visual than oral, because of better manuscripts. The invention of printing, in about 1440, further increased legibility. But until the nineteenth century, reading remained the privilege of a tiny minority; in Australia, it became nearly universal only after the introduction of free, compulsory schooling in the late nineteenth century.

Yet, anachronistically, reading is too often taught orally, syllable by syllable, as it was more than a thousand years ago; even adults are often unable to break the habit of pronouncing the words as they read. While the average person can read close to 500 words a minute, and a highly skilled reader up to 1000, readers who must pronounce words achieve a speed of only 100 to 150.

Shortly before 1900, ophthalmologist Emile Javal discovered that our eyes, when we read, do not move smoothly from left to right along a line of print, but rather in lightning fast jumps. Without our being aware of it, our eyes divide each line into six or seven portions of some 10 letters each, bouncing from one segment to the next in a mind boggling 0.000004 of a second.

We only need a quarter or a third of a second to identify each group of letters. What do we do with individual letters? Nothing! We don't even look at them. In reading the Clark excerpt, you did not add s+h+a+d+o+w; you immediately recognised the shape of the word "shadow". Only unfamiliar

words are read letter by letter. In fact, in 1843, a French public official named Leclair found that if words were cut in half horizontally, the upper half was still sufficient for us to recognise the meaning.

How does the brain understand what we read? The retina, the eye's sensitive membrane that is composed of 500 million receptor cells, recognises words almost instantly. It transmits these images via electrical impulses to the brain and it's millions of nerve cells called neurons. With the brain's astonishingly intricate circuitry and it's appetite for speed, it in turn records word images directly in groups of two or three.

Moreover, thanks to the mass of information filed away by the neurons, our brain can very often anticipate the end of a sentence while our eyes are still perusing the beginning. As the seventeenth century philosopher Rene Descartes once wrote, "When we see a hat from our window, we deduce from it that a man is going by." So too, linguistics explain, such short words as "and", "so," "for," "thus," "in fact," act as signposts to warn us of what's coming and sharply accelerate our forward movement.

## **9.1 MEMORY "LENGTHS."**

The brain is often compared to a computer - but a computer does only what it is programmed to do, whereas the brain's ability to improvise is virtually unlimited. Furthermore, a computer, unlike the human brain, must decipher words letter by letter. Take the following sentence as an example of the kind of puzzles the brain can solve: "Glasses can easily be broken."

If the sentence is read by itself, 50 percent of readers may take it to refer to spectacles, and fifty percent may understand it to mean drinking glasses. But if we

add that the sentence appears in a poster on an optician's wall, or in an advertisement for spectacle-cases, our neurons come up with the right meaning in a fraction of a second.

"Understanding what we read," one expert remarks, "means constantly coordinating the text with what we can find in our memory."

We still know very little about how memory functions, though we can distinguish between two kinds of memory. What scientists call our "short term memory" is lamentably weak. For example, we are unable to remember more than about 15 words for more than 20 seconds after reading them. This is why we sometimes forget the beginning of a sentence before we have reached it's end, especially if we have to turn a page in mid sentence.

Our "long-term memory," on the other hand, is truly perplexing. When we read a text, this memory helps us to filter it, reject what seems useless, simplify for storage what relates to our personal concerns, compare it with what we already know, change it or ignore it if it runs into unconscious psychological blocks. This tremendous job of sorting, blending, deducing, assimilating and filing is all done at unimaginable speed by our long-term memory, while our eyes continue to follow the lines of text and our brain anticipates what is about to be read.

At the end of this extremely complex chain of operations, only the overall meaning is usually retained, but months, even years later, the slightest incident can evoke what we have once read. Semiotologist Roland Barthes observed what a written text, in calling forth all the resources of the intelligence, "makes the reader a producer, not a consumer."

Many people literally “see” what they read. Michel Denis, a researcher at France’s National Centre for Scientific Research, has performed experiments on the images we visualise while reading. “What’s remarkable,” he says, “is that the sentence is always less descriptive than what we see.” For instance, when we read, “The eagle dived at the man,” most of us would see the bird plunging with talons outstretched and, perhaps, the man shielding himself with his arms: None of that is in the sentence.

This uncanny ability to find reality behind small printed symbols need not have anything to do with intelligence. It is a aptitude, like being able to run fast, and readers who visualise the most have the best memories. Experiments also prove that readers who read 10 times faster than the average remember twice as much.

## **9.2 THE BOOM IN BOOKS**

Fast readers are also generally voracious readers. French nineteenth-century novelist Honore de Balzac was said to “devour” books, and apparently his speed was prodigious. John F. Kennedy was able to digest state papers at a dizzying pace, and after he entered the White House, he urged his staff to learn speed-reading. Such techniques are readily available today, and while they don’t all turn us into Balzacs or Kennedys, they can considerably improve our reading speed, if properly applied.

But even without studying technique, we all read much faster than we speak. While a radio or television announcer talks at a rate of 9000 words an hour, an average person can read three times as fast. Thus, 20 minutes of news reported on television represent barely the equivalent in information of three columns in a printed newspaper. This alone would explain why radio, films and TV have failed to replace books. Indeed, never have so many books been published as in the years since television came into our homes. In Australia alone, almost 15 million volumes were printed in 1982 - more than twice the total of 10 years before - and the number continues to grow.

“By opening the way to the discovery of new knowledge and human experience,” says philosopher and historian Elisabeth Badinter, “reading is a way of living more richly, with greater satisfaction.”

We might add that this richer life is ours individually. “When my students tell me about a television program,” says one high-school teacher, “I notice they all use essentially the same words to express the same opinions. But I have never met two students who read a book the same way.”

Says communications specialist Francois Richaudeau, “The inventions of printing enabled us to escape the tyranny of the spoken word, and has fostered free will and the critical sense. All the mind’s great modern conquests are the result of these two privileges.”

## Chapter Ten

# BUILDING A RIGHT SELF-IMAGE

### 10.1 THE NARCISSISTIC CULT

In recent years a great emphasis in both the Church and secular philosophies has been made on "self love". While there are very valid expressions of self-respect and self acceptance which are needed for a healthy and well balanced emotional life, there is much that is damaging in some of the self love teaching. The basis tends toward self centeredness and a pre occupation with one's own person and concerns.

Narcissus in Greek mythology was the son of the river god Cephissus and the nymph Leiriope and was distinguished for his beauty. The legend says he eventually fell in love with his own reflection in a pool of water and pined away to death. The term narcissism has come to be used to describe a subject's intense interest in himself. The books "Looking out for #1" and "Winning Through Intimidation" are best sellers. John the Apostle wrote about "Diotrephes" who loves to be first **3 John v 9 10.**

God is not the author of this selfish motivation. He calls us to servant hood rather than selfishness. He says "whosoever humbleth himself shall be exalted and whoso exalts himself shall be abased" **Matt. 23:12.**

While this self centeredness is condemned in scripture, the need for a proper self image cannot be stressed too much. A person cannot consistently perform in a manner that is inconsistent with the way he sees himself, and much of our success is dependent on a strong and positive view of oneself. **Prov. 23:7** says, "As a man thinks in his heart, so is he".

True self esteem is an appreciation of oneself as a unique person created by God. It is a recognition of one's worth in God's sight. When you meet a person who is disagreeable to others, you may be sure he is uncomfortable with himself; the amount of pain we inflict on others is directly proportional to the dissatisfaction we feel within us.

### 10.2 CAUSES OF A POOR SELF-IMAGE

#### 3.5.31. Negative attitude of Society.

The world around us is generally more negative than positive. The environment of criticism and doubt tends to create a sense of self depreciation.

#### 3.5.32. Negative attitude to self

The influence of others can create our own impressions of ourselves. Zig Ziglar calls this being SNIOPed, or Subject to the Negative Influences of Other People.

The self image we develop is largely dependent upon the attitude of our parents, and others we respect, to us. If on looking into their eyes we read, "I love you only when you behave well, do well in school, or come up to my standards," then we tend to form a picture of ourselves as valuable not so much for what we are as for what we do.

It is this impression which drives some people to become workaholics those addicted to work. They are never comfortable with themselves unless they are always achieving, always performing



and always doing better than someone else. Unable to believe that they can be loved for what they are as people, they knock themselves out trying to gain attention through what they do - sometimes even in the Church! And they will continue that way throughout life, unless someone helps them to understand themselves and to overcome the problem.

### 3.5.33. Physical vs Spiritual.

Often unfair physical comparisons create in a person a sense of worthlessness. If he is not as strong, or as big, or as handsome, etc., as others these comparisons can develop into a weakness. The real person, however, is much more than merely physical. A person must appreciate that he is unique and has different opportunities and responsibilities than others. The emphasis should be on the whole person and not merely physical advantage or disadvantage.

THE WORLD'S FATTEST MAN by Doug Vinson

"See Fat Alert, the world's fattest man," blared the pre-recorded sales pitch. "He is real and he is alive and he weighs 870 pounds!"

As I stood outside that circus sideshow in the South, part of me asked why I should pay to see a person displayed like an animal. Besides, I reasoned, sideshows are all fake.

But the same morbid inquisitiveness that draws a person to the scene of an accident or crime drew me to the ticket booth and finally inside.

I walked up the platform's well worn steps half expecting "Fat Albert" to be a stuffed doll or some other deception. I was truly surprised as I peered behind the three sided partition and saw an enormous man sitting on a small seat.

"How you doing?" he asked.

"Er, ah, just fine, thank you." An awkward moment of silence passed, then we started to chat, since no one else was around.

Fat Albert said he was born in a small town in Mississippi. A genetic defect caused him to accumulate his abnormal weight and yes, indeed, he did weigh 870 pounds.

I stepped to the side as other people came into the booth. They stared and gawked in amazement. Some passed by without saying a word. Others asked questions he must have heard many times before. A few giggled.

He patiently answered their questions and had a ready, humorous reply for the taunts a scoffer hurled.

I was about to leave when one of the teenagers in the group asked him how he felt being the world's fattest man.

"Well, we're all made in God's image, aren't we?" Albert said. "And we all come in different shapes and sizes. God made me the way I am for a purpose and He made you the way you are for a purpose. The Bible says that the body is going to die, and the spirit is going to live on, so it is more important how we live than how we look".

As others came in, he described how he became a Christian when he was sixteen. In the process, in a warm, low key manner, he presented God's plan for salvation. Some stood blank-faced, but most listened politely. Stepping closer, I noticed a sticker on the wall behind him: "Life is God's Gift Fight Abortion".

I thought of Fat Albert recently when I noticed a women's magazine which promised articles on happiness, beauty, and a guilt free abortion.

None offered the true meaning for life a message about a Creator and creatures in His image that I heard from a humble fat man in a circus booth.

**3.5.34. Confusing failure in a project with failure in life.**

Most of history's successful people suffered abject failure in some of their plans. Walt Disney went broke seven times and had a nervous breakdown before he succeeded in his vision for Disneyland. Some defeats are actually instalments on victory. Abraham Lincoln failed many times, but he didn't become a failure.

Thomas Edison experimented more than 10000 times unsuccessfully in attempting to invent the incandescent bulb. Someone asked if he hadn't wasted his time. "Not in the least", he replied, "I found 10000 ways not to do it".

Babe Ruth hit 714 home runs and was hailed as a champion, but he struck out in baseball more times than he hit home runs 1330 times. He was never discouraged by a defeat and refused to allow a failure in one incident cause the failure of his life.

**3.5.35. Untrained memory.**

Poor skills in the mental area will cause one to depreciate their worth and ability.

**3.5.36. Unrealistic comparison of experiences.**

Some people seem to live in the limelight and have access to privilege, while others live behind the scenes. It is futile to compare these situations. Our experiences are as diverse as our appearance or physical gifts or skills.

**3.5.37. The theory of Evolution.**

This teaches that man is merely an animal without significance and has no eternal future. Therefore his existence is without meaning, apart from pure chance, and he has no eternal future. It is no wonder that many people live like animals with no self respect or respect of others.

**3.5.38. False Teachings.**

The teachings of Sigmund Freud that we are not responsible for our actions our environment, a repressive childhood, or our sex drive, etc., are the factors which cause us to be as we are, and it is no fault of our own. This devilish theory has resulted in the present permissive society.

**3.5.39. Lack of childhood discipline.**

Proverbs 29:15 declares that a child left to himself brings his mother to shame. Prov. 22:15 tells us that "foolishness is bound in the heart of a child, but the rod of correction will drive it far

from him". Prov. 23:13 14 "withhold not correction from a child ... thou shalt beat him with the rod and shalt deliver his soul from hell".

The generation raised on the non discipline philosophy have little self-control, demand indulgence and self gratification, and have reaped a harvest of emotional trauma and a destructive self image.

**3.5.40. Quitting.**

Quitters do not have a good self image because deep down they know they didn't persist enough to achieve what was possible. Failure is often the line of least persistence.

**3.5.41. Unresolved Guilt.**

If a person tries to ignore his guilt instead of confessing it, and forsaking his sin, it will inevitably lead to a view of himself as unworthy. **Prov. 28:13**

**10.3 MANIFESTATIONS OF A POOR SELF-IMAGE**

- a. A critical or jealous nature.  
We tend to pull others down to the level we perceive ourselves to be at.
- b. Resentment when someone else receives honour.  
Practice rejoicing at others' success.
- c. Cannot handle criticism or being laughed at.
- d. Uncomfortable when alone or inactive
- e. Broken down motivation "I just don't care"
- f. Placing of great emphasis on material things.
- g. Last minute preparation resulting in failure.  
This equals an excuse for non performance like "losers' limp".
- h. Rejection of others.
- i. Behaviour and dress.
- j. Chronic lying.
- k. Sudden mood swings and uncontrolled temper.
- l. Sexual maladjustments.

**10.4 GAINING A HEALTHY SELF-IMAGE**

There are basically three things which everyone needs for personal success:

- a. The need to belong
- b. The need for self worth
- c. The need to achieve

Each of these factors influence to a significant degree the view we hold of ourselves. A poor self image can be replaced with a balanced & healthy self view. The following ideas will assist in this development:

- Take an inventory of your life.  
Assess all weak points and decide on the areas to be changed or improved.
- Dress right.  
Take some moderate pride in your appearance. One does not have to chase fashion to be an effective dresser, and it is a fact that we often express outwardly in dress, appearance and behaviour, what we feel about ourselves inside. Conservative colours are best. Avoid gaudy ties and accessories. The effect of sustained good dressing on ones' self respect is quite considerable.
- Seek inspiration.  
Tune in to people with a positive outlook and who lift others up. Avoid the company of losers for their despair is contagious.
- Overcome the fear of failure.  
Develop the "I can do all things through Christ" mentality **Philp. 4:13**. Consciously reject the expectation of defeat, and expect instead that the best will happen and that even if there are unexpected difficulties, God will make all things work together for good to you.
- Uplift others.  
The deliberate attempt to inspire others works as any other form of giving. We receive more joy from it than the recipient. Jesus said, "It is more blessed to give than to receive" **Acts 20:35**. Smile and compliment others and seek to develop positive qualities in them.
- Give yourself by helping others.  
In Christ we are all called to servant hood.
- Evaluate your qualities.  
List all your positive qualities and concentrate on strengthening these even more.
- Establish a victory list of your past successes or achievements.  
"There is an idea that success spoils people by making them vain and egotistical. But the truth is that this is erroneous, and on the contrary it makes them humble. For the most part humble, tolerant and gentle. It is failure that makes people bitter, cruel and hard. You need to feel that you are successful" Somerset Moughan.
- Avoid any degrading input.  
Do not dwell on negative concepts or destructive or degrading influences. Keep your mind as clean as you would your body.

- Learn from the failures of those who are now successful.  
Most successful people fail more often than "failures" do. Failures fail, but once and quit. Successful people fail many times, but do not repeat their mistakes and ultimately achieve their expectations.
- Develop positive characteristics.  
Learn to look people in the eye and use a firm handshake. Practise speaking confidently.
- Improve physical appearance and personal hygiene wherever possible.  
Men should concentrate on having their hair neatly cut and moustaches neatly trimmed. It is sometimes an advantage to shave off a beard and opt for a totally different style, especially if it cannot be kept neat. Ladies should see that their hair is always stylish and attractive. Always be personally clean and free from body odour, and bad breath. This personal freedom develops confidence.
- Break eccentric habits or mannerisms.  
Everyone is unique and has both opportunities and responsibilities that are applicable to him specifically. No one can go through their life successfully by copying others. We must learn to come to terms with ourselves and accept both our God given function and abilities and achieve God's will in our lives. Be yourself but be the best you can be for God. You may have to be the contradiction of what you feel naturally to be free from shyness and inferiority. Eventually the real person will emerge confident, upright and successful.

## Chapter Eleven

# SUCCESS ORIENTATION

The world system to a large extent has infiltrated the Church. This is not only true in respect to life style, but also of philosophy. The drive for success in many Churches is motivated by principles espoused by the world of business or achievement, merely for the advancement of the individual. Often called "winitis", the desire to be number one is not a Christian value. Superstar Christianity has picked up the "success syndrome" in grand style and T.V. commercials have convinced us that the better we look the more highly others will esteem us. However there is an enormous difference between God's values and the world's values, between spiritual and worldly success.

Paul was successful in achieving his goals for God, although the record of his ministry in **2 Corinthians 11** would hardly suit most of our "super saints". He was able to say, "I have fought a good fight. I have finished the course. I have kept the faith" **2 Tim. 4:7 8**, at the very time that he was facing execution. True success for the believer and Christian leader is not glitter, gold, and glory, but finding the will of God and fulfilling it.

Dr. E. Stanley Jones says, "Many times God will arrange for us to fail in a secondary thing so that we can succeed in something more important. Many people are ruined by secondary success. They get tangled up in them and never get to the really worthwhile things. I am sure God prevented me from becoming fond of game hunting in India. As a young missionary I found my district filled with black buck. What more natural than to take a gun along while visiting these villages for evangelistic purposes. I did. I shot eighteen times at them and never hit one! Bad marksman? No, as a youth I was the best marksman in our crowd. But I had the feeling that God was making me miss. So I took the gun home and sold it, concluding that God had not called me to be a hunter, but an evangelist. My conclusion was right. I might have been crippled by a secondary success. Many a woman, finding she has beauty, soon finds she has nothing else. The secondary success of beauty makes her neglect the primary facts of intelligence and soul and usefulness. God's preventive grace has saved most of us at that point!"

However, it is always God's intention for us to achieve His will in our life to be successful in the things which really matter. **2 Cor. 2:14** says, "Now thanks be unto God which always causes us to triumph in Christ". **Joshua 1:8** promises us "good success" when we follow God's principles, and scriptures abound which tell us that through faith in God we can overcome any opposition and achieve God's plan for us, even if that success does not fit the world's measuring rod.

"All of God's Giants have been weak men and women who did great things because they reckoned on God being with them" Hudson Taylor. Someone said, "One man and God are a majority". This sums up the truth that the only true success begins with and ends with God.

This study is not primarily concerned with all the factors for success in any field of endeavour, but specifically with those that create an attitude of success in the leader.

## 11.1 PRINCIPLES OF SUCCESS

Despite the fact that there is a difference between worldly and spiritual success, there are some things which are common to both. In the last lecture we noted that failure is often the line of least persistence. The Word of God teaches us to "Keep on persisting until we succeed". "... in due season we shall reap if we never give up!" (**Gal 6:9**) Note also **2 Cor. 4:1. and 16**.

Many people who have a valid vision from God, or a prophetic word of His great plan for them, never achieve it because they fail to implement some simple basic rules for achieving God's plan in their life. Archippus was warned to "take heed" to the ministry he had received in the Lord, that he fulfil it **Col. 4:17**, and Timothy was urged to "neglect not the gift that is in you which was given you by prophecy".

Even the greatest promises of God are not unconditional. It is possible to lose one's opportunity by laziness, moral disqualification, or the failure to implement other important principles of success.

Some of these are as follows:

## **11.2 PAINSTAKING PREPARATION**

Many people would like to be successful but few are willing to make the sacrifices necessary for it. They won't prepare for it – they do not make themselves qualify. **2 Tim. 2:15** says, "Study (or prepare yourself) to show yourself approved unto God".

**2 Tim. 2:21** says that a person who disciplines, trains and involves himself in God's will is "prepared unto every good work".

**Luke 12:47** tells us that the servant which knew his Lord's will and prepared not himself will be beaten with many stripes.

Famous golfers or tennis professionals will practise a single shot by the hour to perfect it. The great golfer, Lee Trevino said "The harder I practice the luckier I get"

Dale Carnegie said, "The greatest qualification a man needs to become a good speaker is thorough preparation of his talk". He advocated one hour of preparation for each minute of speaking time!

President Franklin D. Roosevelt was known as a most compelling speaker. He often wrote as many as nine drafts of his speeches. The first was rough, the second improved, the third showed even greater improvement. In the eighth draft only one word had to be changed before the ninth and final draft was ready. Tremendous preparation. All great leaders know they have to undergo similar thorough grounding. Proper prior planning prevents pitifully poor performance!

## **11.3 HELP OTHERS TO GROW**

This is the antithesis of the "win itis" or "Number One" syndrome.

Wise is the man who realises early in life that what he can do in and of himself is small indeed, but what he can do by properly working with and influencing others is almost miraculous. The successful man's destiny is determined, in large measure, by what he is able to get other people to do.

The leader knows people, their motives, ambitions, aspirations; their weaknesses, their strong points. He knows that he must encourage and direct them. It isn't enough to discover talent; it is a leader's responsibility to help talent grow. The first mark of a leader is that he gets his satisfaction through others' efforts.

The loyalty of associates is a great factor in success. It cannot be purchased; it must be earned. A leader will get loyalty in direct proportion to the confidence and loyalty he inspires in others.

## 11.4 KEEP OUT IN FRONT

Never settle for superficial success. Realise that every achievement in God is but the foundation for the next step He wants us to take.

Keep aiming high. Maintain a vision of greatness to be accomplished for the glory of God.

Remember that you lose your leadership when you cease to lead. Too often men and women achieve a certain level of success and then begin to rest on their laurels. They climb a little way, and put into effect some great plans. Then they reach a new plateau and level off. They feel so comfortable that they just settle back and say, "Here we go now". At this point, the three "I" sins usually show up: indifference, ignorance and indecision. Sometimes people settle down so hard, they flatten out.

A comfortable rut! Comfort comes as a guest, lingers to become a host, and stays to enslave us.

We must always assume that tomorrow the competition will be stiffer. We must continue to improve, to perfect, to better qualify ourselves. We can never let up.

The urge to surrender to take it easy to be satisfied with good enough is really complacency. We ought never to be satisfied with "good enough" but strive until it is "good" and our "good" becomes "excellent".

Premature satisfaction can actually prevent us from reaching our God given goals. It is all too possible to mistake the beginning of achievement for the end. In fact, truly successful people never let up. They never coast on past successes. They work twice as hard as before and continue to be creative or they must be content to wither and have their enthusiasm atrophy.

Fritz Kreisler, concert violinist, applied this principle to his musical talent. In common with most concert artists, Kreisler maintained a rigorous 8 hour daily practice schedule throughout his entire career. Asked why he continued such practice after he had become world known for musical excellence, he explained, "If I neglect to practice for a month, my audience knows the difference. If I neglect for a week, my wife knows the difference. If I neglect practice for a day, Fritz Kreisler can tell the difference!" No amount of fame and fortune could lull Kreisler into a false sense of security, and away from the standard he had set for himself.

If you don't want to pay this price, you had better not shop at the leadership counter. Today we have agitation for shorter work weeks; we see individuals encouraged to assume less responsibility for their own actions, and to seek security. Yet no man ever became a great leader, or a great success, on an eight hour day.

So if you want to be comfortable, take an easy job with little or no responsibility. But if you aspire to be a leader, you need to hit the job with all you've got. The glory of life is that it is worth the struggle.

Composer Darius Milhaud, who has written well over 400 works, was once asked, "If you had to go to a desert island, which of your compositions would you take with you?" "I'd take some blank paper," he replied. "My favourite composition is always the one I will write tomorrow".



## 11.6 CONSTANTLY REINSPIRE YOURSELF

Often Motivation slips when there is no one above us to help supply us with inspiration and motivation, or when there is no one to whom we are directly responsible for performance.

Who then provides the motivation for the leader to whom others look for inspiration and leadership? There is no other answer. He must motivate himself. In fact, this is really true at every level of life. Lincoln, founder of the Lincoln Electric Co., declared, "You can't create motivation for others. You can only create the circumstances for the release or development of motivation, but ultimately the motivation must come from within the person themselves. It is this plus factor of "zeal" which supersedes even ability, intelligence, or creativity. Jesus said, "The zeal of your house has consumed me". **John 2:17. Note 2 Cor. 9:2. Titus 2:14. Gal. 4:18.** We all possess some basic instinctive drives. These by themselves do not determine our behaviour or even the level of our effort in performance, however.

On many occasions one basic drive may conflict with or predominate over another ambition. e.g. One may aspire to some noble achievement, but the desire to rest or take it easy may prevent this unless this basic laziness can be subdued or the leader can find some inner motivation which will extricate him from the snare of a worthless goal, i.e. to rest when he should be pressing on.

The Christian leader has the advantage of the indwelling Holy Spirit to amplify his motivation. Praying in the Spirit will not only reveal God's plan, but enthuse him with the fire of God to achieve it. The man or woman called of God to His service will always find a new release of motivation from a review of and recommitment to that call.

To this end, the leader or "motivator" of others must constantly focus on his calling and his goals if he is to maintain his own motivation. Nothing will de motivate anyone as quickly as the feeling that it is all a waste of time. It is therefore essential that leaders maintain their inspiration by knowing beyond any doubt that they are doing the will of God. **Hebrews 10:7.** It is easy to be subtly side tracked and lose our original purpose without even realising that it has happened.

Note **Gal. 6:4** "Everyone should test his own actions. Then he can take pride in himself without comparing himself to somebody else " (NIV)

Success means doing our God given task as best we can. If we know we are still right on course with that calling, this will release some of the inspiration necessary to complete it. The leader must cultivate joy. The ministry is actually fun and enjoyable when it is approached in the right attitude. There is something contagious about going after a dream that is filled with joy. If we can convince people that we are onto something that is full of joy and that there is room for them, they will stampede one another to follow us.

This motivation to win has to come from within from the leader's relationship with God, his view of his calling and opportunities, and his sense of uniqueness as a person.

## 11.7 MAINTAIN AN ATTITUDE OF POSITIVE BELIEVING

**Hebrews 4** records that Israel failed to achieve God's will for them, and God's promises did not profit them because it was not mixed with faith. They did not enter into their Promised Land because of unbelief.

This same book (**3:12**) warns us to "avoid an evil heart of unbelief in departing from the living God", and that we are to "exhort one another daily to believe".

We need all the help and encouragement we can get to overcome the negative influences of society. It is essential to keep the right company and to read uplifting and inspiring material in order to keep our thoughts in line with God's thoughts. Too often we believe for so little and God's thoughts are higher than ours. **Is. 55:8 11.** Personally, I've always been an avid reader of motivational books, inspirational stories, and the biographies of successful men in all walks of life, and especially preachers and Church leaders. It isn't that I have that much spare time, rather that I have found the experience so rewarding that I make time for it

I find this vicarious association with successful men helps to fill me with the same drive and determination that made them successful. I've learned from men whom I've never met that the only real limitations I shall ever encounter are those which I place on myself.

The promises of God need to be constantly reiterated to oneself in order to create the spiritual and mental attitude of victory and possibility. The development of an instructive enthusiastic outlook begins with a positive affirmation. Jesus is the Apostle and High Priest of our confession. What we say is dynamically important to our success. Enthusiasm cannot live in a mind filled with dull, unhealthy and destructive ideas.

Concentrate on God's ability to do "exceeding abundantly above all we can ask or think according to His power that works in us" **Eph. 3:20.**

Our attitude is at least as important as any abilities we may have. A negative and unbelieving mind will eliminate any possibility of achieving God's will in your life, but even if your ability, training and experience is less than others', you can compensate for almost any lack by dynamic enthusiasm.

*If you think you are beaten, you are;  
If you think you dare not, you don't;  
If you want to win, but think you can't  
It's almost a cinch you won't.  
If you think you'll lose, you're lost;  
For out in the world we find  
Success begins with a fellow's will;  
It's all in the state of mind.  
Life's battles don't always go  
To the stronger and faster man,  
But sooner or later the man who wins  
Is the man who thinks he can.*

"I can do all things through Christ which strengtheneth me" (Phil. 4:13) is the statement of a spiritual law which expresses the result that comes when a believing person establishes a real working relationship with God.

## 11.8 ACHIEVEMENT

One may ask how achievement can be considered a factor in orienting a person towards success. It would seem that the reverse would be more appropriate i.e. if a person has a success mentality he is more likely to be an achiever. While it is true that this will occur, it is also true that the actual accomplishment of a goal causes a great release of energy. In fact achievement will promote the idea of success in a person's thinking and view of himself and his calling. Successful accomplishment of a desired goal releases confidence and opens us to the possibility of something more - perhaps an

impossibility before the prior accomplishment set the mood for positive faith and a renewed energy to succeed.

## 11.9 COMMITMENT TO EXCELLENCE

This section may touch on the necessity for priorities. However, a person who is committed to excellence already has a built in determining standard which will automatically weed out many distracting or worthless possibilities.

I believe that our best is barely good enough for God. It is sad to see people give God the leftovers of their life instead of establishing His Lordship first. This is the crux of the "search for excellence". It has to do with first things first, and a commitment to those aims which are worthy of both God and the high and holy calling we have received. Everyone needs to be mentally cleansed from being "second rate" or allowing "second rate" ambitions to consume our time and energy.

It is true that if the job is worth doing, it is worth doing well. This will always demand of us a total input. Half hearted efforts will never achieve excellence. When a person strives for excellence, that very commitment tends to orient he or she towards success and he will never be counted among the also rans. Success is incompatible with shoddy or stop gap efforts. It is unavailable to the half hearted or easily deterred.

The commitment to excellence needs to be much more than the desire to do the best in a task, it must become a reflection of the very nature and character of the person himself. It is not first class ideas we need, but first class men. In fact we are better off with second class ideas and first class people than the reverse.

George Bernard Shaw wrote of people who were dead at 30 and buried at 60. This pathetic situation occurs when people stop striving for a new level in God and settle into the insignificant and inane.

One night an American newspaper correspondent looked out his hotel window and watched a great city as it was overrun and pillaged by the insurgent Communists. When the city was in flames, he wrote:

*Tonight Shanghai is burning,  
And I am dying too.  
But there's no death so real  
As the death inside of you.  
Some men die by shrapnel,  
And some go down in flames,  
But most men die inch by inch,  
Playing little games.*

The true leader will deal with anything unworthy in himself and rise above the status quo in his search for excellence of spirit.

The following lines from Josiah Gilbert Holland, 1819 1881, sums up this need for "first class men":

"God give us men! A time like this demands strong minds, great hearts, true faith and ready hands; Men whom the lust of office does not fill; Men who possess opinions and a will; Men who have honour men who will not lie; Men who can stand before a demagogue, Condemn his treacherous flatteries without winking, Tall men, sun crowned, who live above the fog. In public duty and in private thinking; For while the rabble with their thumb worn creeds, Their large professions and

their little deeds, Mingle in selfish strife, lo! Freedom weeps, Wrong rules the land, and waiting Justice sleeps."

Make excellence in attitude, ambition, and accomplishment a way of life.

"You were designed for greatness by God. You were engineered for accomplishment and shaped for success". Zig Ziglar.

## Chapter Twelve

# CONFUSING ACTIVITY WITH ACHIEVEMENT

Everyone has experienced the trap of being "busy doing nothing", or merely doing things for doing's sake. It is easy to lose relevancy in the activity of life.

Swedish farmers once came up with an ingenious way to solve their problems of birds destroying their crops. They had tried shooting the birds – alas there were too many. Scarecrows were ineffective, frightening them away only brought temporary relief, and even destroying their nests and eggs only resulted in birds laying more eggs.

Finally the plan was developed to take the eggs from the nests while the birds were out feeding. These were then hard boiled and returned to the nest. The unsuspecting birds continued to sit on the eggs, but never hatched any young. Unfortunately many people spend their life in irrelevant or useless activity and achieve nothing worthwhile.

We must never confuse motion with action. The illusion that something is happening is often responsible for preventing something from happening. Activity is not the goal – achievement is.

Shakespeare had it right when he wrote, "'Tis mad idolatry to make the service greater than the God".

Multitudes of people and even potential leaders are satisfied with the doing instead of establishing if anything worthwhile is being produced.

Often this problem is created by doing things that do not really fit with our calling or responsibility. The following article by Rev. Dick Mills on the Apostles dilemma in Acts 6 points up the need for a clear view of one's responsibilities.

## 12.1 GET OFF THE TRAPEZE

**ACTS 6:2-** It is not reason that we should leave the word of God, and serve tables.

To expect one word to describe acrobatics, geometry, food handling, and banking is asking quite a bit. However the word "tables" in Acts 6:2 does just that. The Greek word is trapeza (pronounced trap'ed-zah). Our English word trapeze comes from this word. In our day, a trapeze is a short horizontal bar hung at a height by two ropes on which gymnasts, acrobats, and circus performers swing. Related to this word is trapezoid, which is a geometrical term defining a quadrilateral of which only two sides are parallel. This goes back to antiquity where the word trapeza meant a four-footed table. (Tetra means four, and peza means foot). In Bible days this was a small table or bench. Food was placed on it so that those sitting, crouching, or reclining could eat. The phrase "serving tables" came from this and meant food preparation and serving.

The trapeza or table was also used for money matters. Merchants would set up tables near the gates of the city, at the doorway to the temple, and in the busy marketplaces. The word banker comes from the word "bench," or the money-changers' bench. These are what Jesus turned over in the temple. So trapeza can be traced back from the modern acrobatic trapeze to the money-changers' table or bench.

In **Acts 6:2** the disciples are facing the problem of rapid growth and expansion. The Holy Spirit is moving mightily in purity and in power. People are being added to the company of believers on a daily basis. Partiality had been shown the Palestinian believers, and the Grecian believers complained of being slighted in the distribution of supplies. The disciples called the Christian community together and urged them to select seven men filled with the Spirit, filled with wisdom, and having a good reputation to put in charge of the details of disbursing funds and supplies. Their words were "It isn't reasonable for us to leave the word of God and serve tables." (Trapeza). Paraphrased, it would read, "The great move of the Spirit through the active energetic word of God demands our full time and effort and concentration. We don't want to be bogged down with budgets, fund raising, payrolls, requisitions, purchase orders, and banking. We want to spend our full time in the flow and momentum of the Spirit. We want to touch needy humanity and see lives transformed - souls released from the bondage of self and sin, bodies healed, believers filled, miracles performed, homes mended, communities transformed, churches revived, and the world confronted with the Gospel. We can't do both - handle all the financial responsibilities and concerns and be doing full-time service in spiritual ministry. This wasn't a cop-out on the part of the disciples. Nor were they suggesting that it was beneath their dignity to appropriate and disburse funds. It was a case of priorities.

There are too many things going on in this present great renewal to have our attention diverted to the banking. There are good men of good repute, Spirit-filled and wise in these matters. Call them and let them become active in the areas where they are most proficient. Funding and banking and payroll and disbursing funds are best handled by those best qualified. How many times has a first-class preacher ended up being a third-rate administrator? Likewise, some first-class administrators have done so well in business matters that they have been encouraged to go into the ministry. So a first-class business man ends up being a third-rate preacher.

God has the apostles, the prophets, the evangelists, and the pastor-teachers. He has the deacons, the elders, and those with business acumen. You've heard the old cliché, "He's so heavenly minded that he's no earthly good"-the fact that the requisite for the money matters was seven men filled with the Holy Spirit and wisdom shows that "You have to be heavenly minded before you can be any earthly good."

Ministers of the Gospel, time is of great importance. The Spirit of God is moving all over the world. Simultaneously, hearts and lives are being moved in a wonderful way to open up to God's sovereign doings. It's no time to be loaded down with budgets, money matters, fund raising, wondering how to meet the payroll. Willing workers and talented hands are available for this. Free yourself! Get off the trapeze (money table) and get on with the work. Get off the trapeze and get in the momentum of the rising tide of spiritual refreshment. Get your hands off the trapeze and start laying them on needy humanity for spiritual recovery. You'll activate a person for the work of money matters that has been available, all this time and you'll free yourself for great exploits for God. Get off the trapeze and get on with it.

## **12.2 ESTABLISH YOUR REASON FOR BEING**

The foregoing article makes plain how essential it is for a person to know what he or she is supposed to concentrate on, or what the plan or emphasis of one's life should be:

"Bernard of Clairvaux, according to a Church historian, kept in his room a piece of parchment on which were these words: 'Bernard, why are you here?'. This searching question was so placed that it caught his eye every time he entered the room. By keeping the thought constantly before him, he was helped in clarifying his purposes and in keeping his attention centred on the more important

things of life. The question is one that all of us may well ask ourselves frequently. In thinking of it we will be helped in determining the purposes God has for our lives and led to a more faithful endeavour to fulfil these purposes."

C. Northcote Parkinson, through his study of British Naval administration in peace time, developed a theory now known as "Parkinson's Law" i.e. "Work expands to as to take all the time, staff and resources available for its completion".

The British Navy increased its administration staff by 78% between 1914 1928, but actually reduced its fleet by 68% in the same period. He further observed that in most public administrative departments not actually at war, the staff increase will invariably prove to be between 5.17% and 6.56% per year irrespective of any variation in the amount of work to be done.

It then follows that work tends to create work. Much activity is performed for no good reason, and many tasks are merely the spin off of meaningless and useless work to begin with. People tend to justify their jobs by extending these tasks with inane or irrelevant activity.

Work done only for its own sake or merely to keep occupied is a waste of time, effort and resources.

It is all too true that work increases in inverse proportion to its importance. It is essential to live by the rule that results are the only reason for activity.

The following article supposedly appeared in an engineering publication. It was written by a senior vice president who had been put on a retainer to determine what was wrong with a particular engineering company that was going into bankruptcy.

"When we first got started we were an excited, barnstorming bunch. Our technology was new, and we made lots of mistakes. But through sheer dedication, common sense, and the excitement of doing something that no one had ever done before, we designed a pretty good product.

This gave us another commodity called experience. Then someone said, "Let's write down our experience so we won't make so many mistakes". So we wrote reports to each other. This took time from our design work, but dedication, common sense, and inspiration from the boss pulled us through to more good products.

It also gave us more experience, and someone said, "Let's codify our experience into formal manuals and procedures so we don't make any mistakes." So we did

By then, demand for our products had put us on a gruelling commitment schedule, and reading the procedures (let alone trying to understand them) took so much time from design work that something had to go.

The thing that went was the spirit. With rules to guide every step, who needed inspiration? But when the spirit went, so did the dedication and common sense. This precipitated even more regulations, and all thoughts of imagination, technical excellence, and personal contribution were buried in a bitter, deadly serious game of Follow the Procedures.

As the procedures burgeoned, they became even harder to follow; and by the first of this year so many signatures, check lists, and approval forms were required even to take out a library book, that work ground to a halt. No one could move without violating some rule.

There is an old Chinese proverb which says, "When you get where you are going where will you be?"

Unfortunately many Christian organisations get bogged down under their own weight with meaningless activity or useless procedures and go nowhere to no place of any significance; no height of any worth; no conquest of any meaning; no achievement of any merit; no decision of any volume; and no involvement of any importance.

Many churches tend to be multi directional by default rather than design, and get all tangled up in themselves and perform mountains of tedious tasks which result in nothing effective for God or man.

Leonard Woolf's view of his own activities would be true of many Christian groups "I see clearly", he said, "that I have achieved practically nothing. The world today and the history of the human anthill during the past 5 7 years would be exactly the same as it is if I had played ping pong instead of sitting on committees and writing books and memoranda. I have therefore to make a rather ignominious confession that I must have in a long life ground through between 150,000 and 200,000 hours of perfectly useless work".

The basic problem of dealing with such trivia is repeatedly traceable to an absence of crisply defined and clearly communicated objectives.

The organisation may have a grand purpose to witness for Christ, serve mankind, care for the needy, etc. However, all too often the purpose is not stated in terms of what we intend to do in order to accomplish that purpose.

One of the major signs of this malady is the large number of committees or departments which are organised around what they do, rather than what task they are trying to complete. C.H. Spurgeon commenting on the tendency to talk much and achieve little, said, "Committee is a noun of multitude signifying many, but not signifying much".

Most often people tend to be recruited less and less on the value of what needs to be accomplished and more and more on allegiance to the organisation and its supposedly sacrosanct structures.

### **12.3 MAN, MOVEMENT, MACHINE, MONUMENT**

There is a truism which says that organisations are started by a man (or woman), and during their beginnings they reflect that person and his or her life and world view. If they progress, they become a movement. Others are caught up in the directions they are moving. But movements tend to become "machines". They tend toward order, discipline, rules and regulations, all of which can make them quite machine -like. When that happens, the organisation can become nothing more than a monument to those who began it.

In the beginning there was someone who was willing to risk everything to make something happen. In the end there was no one who was willing to risk anything.

It is a fact of life that one of the characteristics of the "natural leader" or entrepreneur is a willingness to take risks. It is also true that managers, particularly middle managers, tend to avoid risks.



Lord Atlee defined this malaise during World War II when he said, "The idea gives rise to the organisation, and the organisation when fully developed, completely destroys the idea".

An ancient ruler devastated by the death of his young wife, was encouraged by his court advisors to build something to honour her memory as a way of lifting his depression. He got into the project with good energy, designing the mausoleum and preparing the materials for the magnificent structure. Everyday he would go and stand by the sarcophagus of his dead wife which he had placed in the centre of the activity, and relate all the planning and achievement so far of the magnificent building to her memory. The days stretched into months and he became so engrossed in the work that he could not always find the time to conduct their daily ritual. As the months sped on, and then years went by, he became totally absorbed by the magnificence of the structure and rarely came at all to be reminded of his dead wife – no longer out of the pressure of time but because of having no inclination to do so. The building had become more important than his dead bride.

Finally the great day to open and dedicate the building arrived and the monarch took one last tour of inspection before the crowds would gather for the festivities. He noticed the sarcophagus of his wife and called for the workmen – "Take that ugly thing out of here. I don't want anything to spoil this beautiful building!"

Similarly Churches, organisations and leaders often lose their way and end up far from their original idea.

The following points will be helpful in ascertaining if activity or achievement is the goal.

## **12.4 ESTABLISH YOUR OBJECTIVES**

Any organisation must know what its primary goals are, and these must be clearly defined. It is too easy to develop into a "wandering generality" instead of a "meaningful specific".

The Processionary caterpillar is an example of senseless and useless activity. This caterpillar tends to closely follow the one in front. An experiment was performed to see if they would ever break out of a procession that wasn't going anywhere. They were arranged in a circle and some of their favourite food was placed in the centre of the circle. The caterpillars just kept following the one in front until they all died of starvation.

Unfortunately people do the same. Some folk tend to follow others without first establishing if those they are following are going anywhere.

## **12.5 DIFFERENTIATE BETWEEN URGENT AND IMPORTANT**

A well known time management expert, Douglas Merrill, shared an idea called "Urgent and Important". He stated there are four different types of activities. "A" activities are the ones you ought to do first. They are both urgent and important. "B's" could be important, but are not urgent. "C's" could be urgent but are not important, and "D's" are neither important nor urgent. You know what most people are doing? The "D's"! The things that aren't important and aren't urgent, because they are the easiest.

It is helpful on a daily basis to sort out the tasks that are clamouring for attention.

The industrialist Andrew Carnegie once called in a time management expert to help streamline his daily programme. After assessing Carnegie's activities he handed him a simple sheet of paper and said, "Do this for a week and then send me a cheque for whatever you think it is worth". The idea

on the sheet of paper was "Every day establish the things that must be done and then sort them into the order of importance. Start on the first one and don't do anything else until it is completed, and then proceed to the second, etc".

Carnegie followed this procedure faithfully and then sent his advisor a cheque for \$10,000!

A minister must explain what he is supposed to be doing for his people. He is supposed to be expounding the word to them. He can't expound without studying. If he's going to let secondary matters take over, no matter how important they might be, he would be like the merchant who was so bent on trying to keep the store clean he would never unlock the front door. The real reason for running the store is to have customers come in, not to clean it up. Anybody's time can be completely used up.

We find this in Parkinson's Law - If you have only one letter to write, it will take all day to do it. If you have twenty letters to do, you'll get them done in one day. The most efficient time of life is the week before vacation. Why can't we run our lives like the week before vacation - make decisions, clean off the desk, return the calls? A pastor needs to put himself under the same type of time limit from Sunday to Sunday. When Sunday comes he has to be prepared. I don't know of a single successful minister who does all the administrative knick-knacks. It's one of the differences between good and poor administration systems. A man with priorities learns how to teach people priorities.

Fred Smith reports, "I constantly find people trying to accomplish their work as if they were eating a dinner at a smorgasbord. They don't prioritize anything, and they don't complete anything. They don't practise good time discipline. I had an executive say to me, 'How in the world do you turn down people who want to play golf with you?' That question has never entered my mind. My time is as much mine as my money. If I don't let everybody spend my money, I'm not going to let them spend my time. I have a right and responsibility to say to people, 'I have to have this much time for my priorities'.

For example, I was travelling with the president of a subsidiary company and every time we'd stop at an airport or sit down anywhere he'd grab at this big stack of magazines and start reading them. I asked, 'Do you like to read?' He said, 'I hate to.' 'But every time I'm with you, you spend your time reading. Why do you do that?', I asked. He said, 'The president of the parent company sends me these magazines'. I said, 'What would happen if you'd walk into the president's office and say, 'Hey boss, you want me to make money or read magazines? I'm willing to do either one, but I can't read all these magazines you're sending me and do my job too?' I asked. I would guarantee that the boss would laugh and say, 'Throw those magazines in the basket. I sent them to you because I thought they were too current to throw away'. A lot of people will generate work for you on this same basis.

For example, my friend Bob Turner kids me about the fact that I won't read all the books that he sends me. A man came in to see me who had written a book and brought a copy for me to read - a big, thick book. He said, 'I'll call you in a week and see what you think about my book.' I said, 'Make it six months, because I don't read books people give me. I only read the things that I'm currently studying. This book costs \$10.90. Since I'm a slow reader, it would take me two days to read it. That means I'd be making about \$5.45 a day reading your book, and I think I'm worth more than that'. Unless a book has something to do with what I am trying to learn, and I consider it a priority, I'm not going to read it just so someone can call me and say, 'What do you think about the book?' I'm going to be very frank and say I don't read books just because people give them to me."

This simple rule of establishing priorities will enable most people to turn activity into achievement.

## **12.6 DIFFERENTIATE BETWEEN THE EFFICIENT AND THE EFFECTIVE**

Efficiency is doing things right, but effectiveness is doing the right thing right. People who manage their time well have learned to make that distinction. Pareto, the Italian economist theorises that 80% of value comes from 20% of items, and 20% of value comes from 80% of items.

It can be a trap to attempt to improve efficiency if there has not first been an assessment of whether that task deserves the efficiency you can give it. It may be better to ignore it and concentrate your efforts on something really worthwhile.

## **12.7 ESTABLISH WHOSE WORK YOU ARE DOING**

Fred Smith, president of Fred Smith and Associates, Dallas, says, "I was talking to the President of a bank in Oklahoma who said he was working himself to death. I said, 'Whose work are you doing?' He stopped, reflected for a moment and then answered, 'Well, to be honest, the cashier's.' I asked, 'Why are you doing it?' He said, 'I hadn't really thought it through. Now that I think about it, I'm going back to straighten that situation out'. Here was a fellow working himself to death just because he hadn't asked whose work it was.

It is very important that the people who work for me understand my job. If they don't know what my job is, they often try to do it. That's why it's so important for them to know what I want to retain control of. I decide this very simply. I make a list of all the things that only I can do. It's an embarrassingly short list. I have to add a few things that I prefer doing to make a list long enough to justify my salary. It's amazing how few things there are that only the boss can do. Most bosses don't think this way. They say, "How much can I do? Whatever I can't do I'll hire someone else to do' Well, that's the way you work yourself to death."

It's like the less than successful president who went around each day and turned out the lights before he went home. I thought, "Now that's what you hire a president for, to turn off the lights!"

People without goals are used by those who have them. Have you ever noticed this around your place of business? "Hey, have you got a minute to help me?" or, "Maybe you can give me a hand?" Depending on the circumstances, you might say, "Yes", or "No". If you say "Yes", it indicates your goal is probably not as important, or maybe you don't even have one. Perhaps you could just say, "No, I'm not available right now", or "I'd be happy to help you when I complete this job I'm working on". People without goals are used by those who have them. Putting this idea to work for yourself can be risky. Everything in life has a risk, especially in the area of time and activity management. But if you don't start saying "No", you run an even greater risk of having other people use your time. If you save 15 minutes to an hour a day, you can take time to smell the roses, to go home early, and just sit under a tree and read a book, to be with your family, or to look through an old picture album. You deserve that. There are things you can do to maximise your time and improve your effectiveness. Every week you're given 10,080 minutes or 168 hours. How you use them is up to you.

## **12.8 CONCENTRATE ON PEOPLE, NOT PROGRAMS**

If you develop new leaders, their creativeness and initiative will extend the resource pool available to the Church for the attainment of its objectives. John Wesley was incredibly effective in establishing the principles of Methodism over such a wide area in such a relatively short time. He achieved this notable success because of his investment in people. He put an average of one person in ten into significant leadership. In some areas this ratio was as high as one in five. It is no wonder that Methodism spanned the world and made such lasting penetration.

The primary objective of organising the Church should be to obtain results through people.

## **12.9 REGULAR REANALYSIS OF DIRECTION AND PERFORMANCE**

In space travel, a rocket needs to only be off course a tiny fraction to miss its eventual objective by thousands or even millions of miles. It is usually impossible to direct the rocket from its launch point with such unerring accuracy that its target will be arrived at successfully. In order to overcome this impossibility those directing the rocket aim it to the general area desired and then depend on a number of small mid course corrections to fine tune the trajectory.

In the same way any Church organisation should develop specific objectives but employ constant re analysis to discover the corrections that need to be made to keep the Church heading for its intended goal. Like an interplanetary rocket, the Church can be influenced by the 'gravitational pull' of other ideas, examples or subsidiary objectives, and if not regularly re adjusted, will fail to achieve its primary goal.

## **12.10 EMPLOY SHORT-TERM GOALS**

One effective way of maintaining both progress and correct direction is to set goals which will not be lost or forgotten. There is great power in monthly or quarterly goals as compared to annual or decadal goals. If a goal is too big, it tends to be both intimidating and remote, and is generally not seriously attempted until the deadline is approaching. By then it is too late to achieve it. If this 'eventual goal' is broken down into more immediate and achievable sections, it is more possible to fulfil the desired expectation and at the same time monitor the Church's progress towards the ultimate objective. It is a truism that you must "inspect what you expect". Short term goals provide that mechanism for regular reanalysis.

## **12.11 DEVELOP STRUCTURE THAT WORKS**

There is no one model of Church organisation that will meet every situation, and a wide variety of structure types do function effectively. However all Church structuring should include the following basic essentials.

- a. It must be Biblically based.

The Church is not a secular organisation, and is the manifestation of the Body of Christ. Jesus Himself is the head of every local congregation of believers. The Church depends on more than clever innovators or the best educated people. In fact, often such people are unable to provide the necessary impetus or direction to the Church. Jesus Christ reserves the right to appoint His own leadership of Apostles, Prophets, Pastors, Evangelists, and Teachers. The recognition and release of God appointed and anointed leadership will result in much more than any secular programme ever will.

- b. It must be flexible.

Rigid adherence to past programmes, ideas, or traditions will generally interfere with the Church's ability to maintain effective ministry in the long term.

- c. It must be need meeting.

There is no point to any structure in Church life if it is not solving a problem; meeting a

need, or making people better. If it exists for any other purpose, it is irrelevant and can be deleted without affecting the Church's ministry.

- d. It must be able to promote growth.

Every organisational structure in the Church must be able to both grow with the people concerned, and promote their own growth in God and the extension or expansion of the Church's ministry. In many cases structures tend to impede growth rather than enhance it.

- e. It must follow life, rather than precede it.

It is not feasible to develop a full and effective structure and expect that life in the Church will inevitably follow suit. As in human birth, there is first the impartation of life and this is progressively structured. The organisation of the human body follows and supports the life itself. Always concentrate on life and adopt the minimum amount of organisation for the smooth function of that life.

## Chapter Thirteen

# RESPONSIBILITIES OF LEADERSHIP

A brief overview of Christian leadership will be helpful in laying the foundations to examine a leader's responsibilities.

### 13.1 DEFINING LEADERS

Leadership can be looked at from many different angles. Leadership is a position. Companies have leaders. Organizations have leaders. Groups have leaders. Leadership is a relationship. Leaders are persons who have followers by definition. People may follow because of inspiration, self interest, or because of organizational structures, but followers there must be. Leadership is actions. Leaders are known by the leadership acts they perform. A person may have a long list of the attributes or traits of a leader, but if he never takes leadership action, he is not (yet) a leader. Christian leadership differs from other forms of leadership basically in its motivation, the "why" of its actions.

For years there has been a running argument about how to define a leader. Is he a leader because of the qualities or attributes he brings to the role? Is he a leader as a result of his relationship to a group? Is he a leader because of the things that he does? There has been a general confusion between the person or role of the leader and that of the manager (or administrator or executive or director or general or ruler or whatever name the position carries). This confusion is quite natural. Persons who turn out to be good leaders find themselves in positions of leadership. Since they are seldom identified as leaders until the time they assume the leadership role, it is difficult to distinguish between the man and the role. "Leadership is of utmost importance. Indeed, there is no substitute for it. But leadership cannot be created or promoted. It cannot be taught or learned." So wrote the dean of management experts, Peter Drucker, in *The Practice of Management* (Harper & Row, 1954, p. 158). Drucker believes that the task of the organization is to create the conditions under which potential leadership qualities become effective.

To put it another way, leadership qualities are part of the basic makeup of the individual. They will not necessarily become evident until that individual is found in a leadership situation. Most, if not all, the men and women who are found in leadership positions have been put there because their leadership ability has been recognized. If you or your associates do not have the basic makeup of a leader, you will not become one. But it does not follow that men and women who are potential leaders will automatically find leadership roles.

For the vast majority of leadership situations there must be competence, the individual must have skills in the area in which he is working. Without competence few wars will be won, no ocean liner will dock, no organisation (Christian or other) will survive. Competence, of course, assumes intelligence and creativity to whatever degree required. Many people think of leaders as having a great deal of personality. Both personal observation and a small amount of research will quickly show you that "personality" is not one of the basic qualities. There are leaders who are personally warm and affable. There are others who are cold and aloof. Nor can leaders be typed by the way in which they go about their task. There are many different styles of leadership — dictatorial, autocratic, benevolent, democratic. Some men lead by example. Others lead by sensing the direction of the crowd. Some are problem solvers who work well in groups. Others may pride themselves on their decision making abilities and rejoice in the personal quick decision; In the complex societies in which most of us work, men who hold positions of leadership in dynamic organisations have learned to adapt their style to the situation

### 13.2 HOW TO FIND GOOD LEADERS

But if Drucker is right, if leadership "cannot be taught or learned", what can we do to find, equip, and select the best leaders? The answer lies in building organizations which encourage and promote these basic qualities. Leadership is situational. It is a combination of the right leader leading the right group in the right set of circumstances. (The most competent leader is the one who can continue to exercise leadership in the broadest number of situations.) Do you want to attract and nurture good leaders? Build into your organization goals and objectives that require dedication and courage. Set high standards of conduct, responsibility, and performance. Demonstrate respect for the individual and his work. Create a climate where good leaders will be recognised and nurtured. Once such a climate exists, good leaders will begin to identify themselves. It is at this point that training can begin. As we said earlier, a leader must have adequate competence in his field. If a man or woman is to assume broader responsibilities, he must have the specific training needed. This can be obtained formally by more academic work or on the job, then care should be taken that both he and his supervisor understand the (measurable) objectives of his training. It does not follow that because a man is technically outstanding that he is necessarily a leader. Putting a technically competent person in a leadership position where he is not a leader may only serve to prove the Peter Principle – "All men eventually rise to the level of their incompetency".

If you are a Christian leader, then your first responsibility is to lead.

### 13.3 LEADERSHIP STYLES

Church leaders, whether Pastors, Board members, or Sunday School teachers, must match their leadership behaviour to the needs of the specific group they're working with at any given time.

Leadership means influencing the thinking or activities of others toward accomplishing tasks or achieving goals in a particular situation. We all lead in some situations; a parent influences significant decisions of a child, a teacher guides the learning of students, a Pastor gives direction to a Church. The behavioural patterns you use as a leader (parent, teacher, Pastor) have been learned over a period of time, and are consistent enough so others (children, students, parishioners) come to expect you to act in certain predictable ways.

Leaders generally have one leadership style with which they feel most comfortable and tend to use in most leadership situations. This is called the "preferred style".

In addition, leaders generally have one or more styles they tend to fall back on when for some reason their preferred style is not achieving the intended results, called "back up styles".

This refers only to the manner in which a leader functions in the context of organisations; for example, how a Pastor administers the organizational aspects of the Church. It does not speak about the Pastor's function in the additional roles of priest and/or prophet.

There are many different styles of leadership. Some are effective in one situation, and others in another. The most competent leader is the one who can continue to exercise leadership in the broadest number of situations

Perhaps in despair over defining leadership, management theorists have attempted to picture it in terms of style. In using such a broad term they are attempting to describe how the person operates, rather than what he is. If you think about a number of leaders that you know personally, you can probably come up with your own summation of their style: "He's the playing coach kind" or "She's the prima donna", or "He's a one man show". In other words, we tend to characterize a leader on

the way he leads by our personal perception of him or her. It follows that one person may feel differently from another about a leader's style. "Style" turns out to be the summation of how the leader goes about his leadership function. How he is perceived by those he is attempting to lead or those who may be observing from the sidelines.

### **13.4 WHAT STYLES ARE THERE?**

Since leadership style includes how a person operates within the context of his organisation, it is easiest to discuss different kinds of style by describing the type of organization or situation which either results from or is appropriate for a particular style. Our concern of the moment is with those who are in positions of leadership already, rather than those who are wondering about their potential skills. We will discuss five leadership styles: bureaucratic, permissive, passive, participative, and autocratic. We will look at each one of these in terms of how the leader operates within the organisation.

#### **3.5.42. Bureaucratic**

This is a style marked by a continual reference to organization rules and regulations. It is assumed that somehow difficulties can be ironed out if everyone will abide by the rules. This style says, "We're all in this together. Each of us has something to add in deciding what we're going to do and how we'll do it". Here, the leader tends to be fully involved and expects all others to be equally involved and responsible for all phases of the groups activities. Decisions are made by parliamentary procedures. The leader is a diplomat and learns how to use the majority rule as a way to get people to perform. Compromise is a way of life because in order to have one decision accepted by the majority it is often necessary to give in on another one.

#### **3.5.43. Permissive**

Here the desire is to keep everyone in the group satisfied. Keeping people happy is the name of the game. With this style we hear, "In this organization the wishes and feelings of persons comes first. What I might want, or what the organization wants, comes second". This type of leader tends to "give in" quickly in conflict, and works hard to ensure that people like one another, and that they enjoy being a part of the group. It is assumed that if people feel good about themselves and others that the organization will function, and thus the job will get done. Coordination often suffers with this style.

#### **3.5.44. Passive**

This is practically no leadership at all and allows everything to run its own course. The leader simply performs a maintenance function. This style communicates, "I'll be around, but don't expect me to do the work or to take care of you in the organization". The passive leader tends to postpone decisions and let others assume responsibility for taking action. For example, a Pastor may act as a figurehead as far as the leadership of the organization is concerned and concern himself only with his preaching while others are left to work out the details of how the organization should operate. This style is sometimes used by leaders who are away a great deal or who have been temporarily put in charge.

### **13.4.4 Participative**

This is used by those who believe the way to motivate others is to involve them in the decision making process. This hopefully creates goal ownership and a feeling of shared purpose. Here the problem is the delay in action in times of crisis



#### **13.4.5 Autocratic**

This is marked by reliance upon authority and usually assumes that people will not do anything unless told to. It discourages innovation. The leader sees himself as indispensable. Decisions can be made quickly. "The needs of this organization and its overall welfare come first. The wishes and feelings of persons come second". The leader takes control of the situation, makes decisions, and provides a structure for the group to carry them out.

### **13.5 WHAT DO THESE STYLES ASSUME?**

Notice that each one of these styles depends to a large extent on one's view of people and what motivates them. Since the function of leadership is to lead, getting people to follow is of primary importance. The bureaucratic leader somehow believes that everyone can agree on the best way to do things and that there is some system outside of human relationships that can be used as a guide. Hence rules and regulations

The permissive leader wants everyone, including himself, to feel good. Internal stress is viewed as being bad for the organisation, and perhaps even unchristian.

The passive leader either assumes that the organisation is running so well that he can't add to it, or he assumes that organizations really don't need a focal point of leadership.

The participative leader usually enjoys solving problems and working with others. He assumes that others feel the same way, and therefore, the most will be accomplished by working together and sharing all decisions and goals.

The autocratic leader assumes that people will only do what they are told to do and/or that he knows what is best. In other words, he may be dictatorial and exclusive in his attitudes. He may appear to be a dictator. There can also be a benevolent dictator – one whose kindly nature draws others to a preparedness to allow him to lead in this way. In either case, no one else is expected to contribute except by unquestioning obedience.

### **13.6 WHICH STYLE IS BEST?**

Leaders are different. But so are followers! Which is another way of saying that some situations demand one style of leader, while others demand a different one. Leaders are different. At any given time the leadership needs of an organization may vary from another time. Since organizations have difficulty continually changing their leaders, it follows that those leaders will need different styles at different times. The appropriate style depends a great deal on the task of the organization, the phase of life of the organization, and the needs of the moment.

In addition to the above styles of leadership, there are some variations of these styles that are often seen in Church leaders. The first is "The Slave", those who rush around trying to do far more work than they possibly can. Therefore, much of what they do is done poorly. The pay off for the slave is that the bustling, Mickey Mouse activities become an excuse for not tackling the tough decisions and not getting at the more difficult or distasteful tasks. The second is "The Martyr", those who attempt to control others by producing feelings of guilt or pity. "How can we help but do what John asks? Look at all he's done and all the things he's suffered for us!"

The third is the Nero style:

- I call all the shots.
- I must protect my authority in making decisions.

- I must decide every course of action when my authority permits.
- I must exert all the power given to me.
- My authority is self serving.
- I motivate people.
- I oversee and control the efforts of my staff.
- I take credit for everything that is done.
- I spot flaws and expose them.
- When my staff displeases me, I point out their shortcomings.
- My role is to define the mission of the staff.
- I make judgements about my staff in carrying out the mission.

Each of us prefers one of the above leadership styles. If you're not sure which of these styles you use most often, chances are your children, committee members, or students can. Do you ever listen to children talking? "Don't ask Mum, she'll say 'No'" (Autocratic). "Let's ask Dad, he's a push-over" (permissive). "It's no use asking the teacher. She'll never tell you anything." (Passive).

Each of these styles, with the exception of Nero, the Slave, and the Martyr, is appropriate and effective in certain situations. There is no ideal, no best style. The leadership behaviour that works so perfectly in one situation may fail completely in another situation. The parenting approaches used so effectively with Johnny may prove totally inadequate, even counterproductive, with Billy. Thus, the leadership style that works effectively for years in some Churches, prove ineffective in other Churches.

What makes the difference? Billy is different from Johnny, the one Church is different from the other Church. Some Churches need a task oriented Pastor. When such a Pastor takes control, makes decisions, tells people what to do, and how to do it, they perceive that leader as concerned, sensitive, and loving. Other Churches do not need such structure and direction in order to carry on effective ministries; such a Pastor is perceived as power hungry, insensitive, and unconcerned. Therefore, good leaders must be flexible. If the preferred style is used in every situation, the leader will be ineffective in some of them. Every thinking leader must ask, "Do I lead for my own comfort, or do I lead for the overall welfare of the group?"

Too many leaders base their leadership behaviour on the basis of what feels good for them or what has worked before. Many leaders are "fixed" in their style and believe it is fully appropriate for them to lead in this way. We've all heard leaders say, "Well, this is just the way I am, and they (the followers) will just have to get used to it".

Leading in the manner described above may be comfortable for leaders and their needs, but the question must also be asked, "Is it meeting the group's needs?" Is the leadership causing people to grow or shrink in their abilities? Are the people becoming more active, or more passive and dependent on the leaders? Are they finding self esteem and satisfaction in their involvement, or are they unhappy, frustrated, and complaining. Should a manager approach an experienced subordinate in the same way as a novice? Should one manage a group of labourers the same way as one might a group of scientists? What difference, if any, does the personality of a subordinate make in his boss's approach to him?

In the early 1950's Auren Uris developed a systematic approach to leadership. The concepts and practices that make up Selective Leadership, as he called it, derive from key experiments by psychologist Kurt Lewin at the University of Iowa.

To explore the nature of leadership, Lewin set up experimental groups of two kinds. In his "The Executive Deskbook", published by van Nostrand Reinhold, Uris recalls the experiment and comments on the implications as he saw them:

"One type was dominated by an 'autocratic' leader, who determined policy, decided what was to be done and how, assigned tasks, and chose work companions for each member. He was personal in his praise, criticism and general comments.

The second type was led by a 'democratic' leader, who brought up matters of policy for group discussion, encouraged group members to choose their own work companions, and was 'objective' in his comments.

Then came an unexpected development. Observers noticed that one individual playing the role of 'democratic' leader created an atmosphere different from that of other 'democratic' leaders. He exercised virtually no control over the group; he permitted group members to shift for themselves; he let them tackle problems unaided, as best they could. The group's response to this technique was so different from the reactions of other democratic groups that Lewin set up a third kind of group under a type of leadership which he termed "passive"

Significant differences emerged in atmosphere, behaviour, feelings and accomplishments. Actually, each method has built in strengths weaknesses; each method has its value. The three methods developed in the University of Iowa investigations provide the framework of the Selective Leadership approach, welding the Lewin concepts into a unified and systematic method.

Using the Selective Leadership approach, the manager selects whichever one of the three tools is most appropriate.

Autocratic, democratic or free rein methods may be considered as three tools to the management leader. Contrary to common belief, the three approaches are not mutually exclusive.

No one has to choose whether to use autocratic, or democratic, or free rein methods. That would be like telling a golf player he must choose between a driver or a putter. In the course of a game, he will use both.

There are, of course, other factors that influence a group's behaviour and attitudes toward its work. Leadership style alone is not the total story. But leadership style is one of the key factors, and it is one most leaders can do something about.

### **13.7 WHERE ARE YOU?**

What is your leadership style? Do you have evidence that you can change your style as needed? Or, as you think of the decisions that have been made in the past six months do you discover that they were always made the same way?

### **13.8 WHERE IS YOUR ORGANISATION?**

What kind of leadership does your organization need at this time? What is its task? What phase of organizational growth are you in? What are different needs of this moment? Analyse this with help from your board, leadership team, members, etc. Are different styles of leadership needed for different areas of organizational life?

### 13.9 WHERE DO WE GO FROM HERE?

Review your calendar of meetings for the past two weeks. What happened in those meetings?

If you handled each meeting in the same way, you are probably locked into one style and should consider knowingly setting about to attempt to modify your style as a function of the situation which you are in.

If you have been limiting yourself to one style, sudden changes will often result in confusion in others. It may be necessary for you to very clearly spell out the ground rules as to how you are anticipating the decision making process will work.

Regardless of the preferred style of leadership, the following sections on responsibilities are inescapable for the true leader.

### 13.10 SUBMISSION TO AUTHORITY

Despite the controversy that has developed over the Discipleship issue, God's Word teaches the necessity for everyone in the Church to be in submission to others. Everyone must be under a covering (**Heb. 13:17**). This principle does not become inoperative when a person rises to higher levels of authority in the Church. It is not just for wives, children and Church members, **1 Pet. 3:6, Eph. 5:24, 6:1, Acts 7:37-39**, but for the elders of the Church.

If you are too big to be led, you are too little to lead! No one is exempt from the necessity of being covered by other leaders in the Church and it is for this reason that scriptural Church leadership is never singular but always multiple. Note 1 Peter 5:5. Peter designates those who do not accept the covering of others as "proud", and says that God resists them.

First of all the younger ministers are to be submitted to those with more experience, but then all are to be subject one to another. **1 Thess. 5:12** also spells out this necessity:

"I beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ..."

As long as a man, however gifted in God, refuses to acknowledge his need to be answerable to someone or some group who can advise, admonish, correct and, if necessary, discipline him, we can accurately predict that some downfall awaits him in the future.

None of us is so wise, so self sufficient or so spiritually mature that he does not require the loving adjustment of brother who can confront him with the weaknesses and self deceptions he cannot or will not forsake. The present spiritual warfare is far too dangerous for the individual Christian to face strictly on his own. We need one another.

There is no place for the "lone ranger" in Church leadership. Peter defines the "mighty hand of God" as delegated authority, and says that each leader is to "humble" himself under it. Position generally leads to power.

"Whatever we choose to call it power ... influence ... clout most of us admire it. We would all like just a little more of it, and at some time in our lives we all go after it.

Although few of us will ever work in Parliament, we don't need to be doing the nation's business to know what power is all about. Pastors of both large and small congregations have power. Deacons, elders, Sunday School teachers, and evangelists all have power.

The same sense of power holds for those of us who own businesses or hold positions of staff responsibility. Persons we employ, the clients or customers we have, the products or services we provide, all create a sense of interdependency and power.

Some of the most visible holders of power today are within the large, independent, religious organizations. Through their television ministries, and direct mail systems, they wield tremendous influence.

Unfortunately, this arena is also filled with the stories of Christian leaders who have built tremendous ministries but who don't know how to exercise the power their creation has given them. Their early vision with its absolute dependence on God often has shifted to a nightmarish, one man show. Unilateral "seat of the pants" decisions upstage good counsel. "The Lord told me to do it" often becomes a pious platitude to justify leapfrogging over the wisdom of board and committees.

These leaders aren't dishonest. They sincerely believe they're doing God's will. But an appropriate question is: what drives such leaders into mounting enormous debts for buildings, programmes and campaigns for which the need is very questionable? While gimmicks and manipulation have to be utilized under "It's God's will that I do this", more appropriate and needy ministries are by passed.

In trying to understand how this happens, it seems to me a large part of the problem lies in the lack of openness and accountability. When Christian leaders and Pastors hold their power loosely and listen to the counsel of their associates and boards, they become more open and accountable. Yet, in my experience over the years with many Christian organizations and large Churches, I've seen otherwise strong leaders crawl into holes of isolation for fear of being confronted with a point of view that might disagree with their own. Gradually they become less approachable, less accountable, and more unilateral in their decisions. Before long, they lose all touch with reality. It's frightening. It is also sad, because most have worked hard to move into leadership positions. Yet no one anywhere is smart enough or mature enough to go it alone. Because power becomes seduction, it can cloud the perspective of otherwise responsible people.

In a non profit environment, where leaders don't have to report to stockholders, it's even worse. Not to be held strictly accountable for decisions can produce sloppy thinking, careless planning, and eventually a ministry with less and less integrity. Any of us is in trouble when we start believing only our own publications and promotional material. Like perfume, success is to be sniffed, not taken internally.

But not only do leaders need to be held accountable, they also need a forum for admitting their weaknesses. We're all flawed. Some of the most influential Christian leaders are men and women who have generated much of their drive from a feeling of incompleteness. Yet they isolate themselves from those who would love and reach out to them. To accept the love and support of others requires lowering their masks and admitting their weaknesses. This is not easy. It's difficult for all of us, no matter what level of responsibility we have.

Further, each Christian leader needs to set limits on his or her uses of power. There needs to be some kind of check and balance that will keep us from "giving away the store" and committing others in a way disastrous and harmful to everyone.

I know many Pastors, Church leaders, Christian professionals who take very seriously their level of leadership. I've learned from them and copied some of their practices, and at other times, created my own. And though the ways I've done this are unique to my area of work, I think they exemplify the principles I've been addressing.

For example, even though I own the stock in my company, I've made a commitment to my executive committee never to make unilateral decisions. I've learned I need the counsel they provide at our weekly meetings. In fact, I feel I would abuse my power as an employer if I didn't take their comments seriously. If I were to isolate myself from them, I would be saying, in effect: "I don't need you; I know what I'm doing and where I'm going".

The trouble is I don't always know what I'm doing or where I'm going. I have lots of ideas about what the company should do. But many times the executive committee provides a critical analysis which shows a certain idea wasn't so great after all. I need this kind of committee around me. I can't afford to go it alone.

I'm thankful for this group. They know it's all right for them to level with me about anything without feeling their livelihoods are at stake. I need them to keep me honest and open.

Checks and balances like this may be frightening at first, but maintaining honest dialogue is worth it. It produces openness and accountability. And any leader can do more when he or she is not doing all the work.

Another area of concern is to find a forum for admitting one's own weaknesses. Because my name is on the door, it makes it difficult for my employees to hear my concerns in the same way as if we had a different kind of relationship. They understandably become too concerned about making me feel good, rather than what might be a more appropriate response. I count myself very fortunate to have found a forum where every week I meet with two friends who know me intimately. They're not my employees. I don't sign their cheques, so they don't have to be nice to me. But we have a deep care and concern for one another.

I once felt that opening up at this level was a sign of weakness. I now find it to be a source of great strength. I need these friends, and they seem to need me. Sometimes they say some things about me I don't like to hear, but I listen, because I need to hear them. Our regular times together also help me keep in check the prerogative I have as a company president. I can't impress these men, and I don't try to anymore.

Finally, each of us needs to realize that power at its best is power shared. God gives us everything we have only for one reason: to pass it on. Although it defies simple logic, we don't get poorer; rather as with the widow's cruse of oil in **1 Kings 17:16**, the more we give, the more we receive. Strangely enough, that also includes the giving up of power.

One of my associates teaches tennis. He says he often tells his students to take two fingers off the racket handle when they play. This renders them "powerless", and as a result they must let the racket swing naturally. A good, powerful, yet powerless stroke starts to develop all by itself. In "letting go", the myth of the need for power is exposed.

Jesus demonstrated his power by taking a towel and basin to wash the feet of his disciples. He didn't do it sitting on a throne; he got down on his hands and knees. Not a conventional way for someone with great power to act, but, of course, Jesus was unconventional. Even his disciples

raised their eyebrows. Peter, for one, certainly didn't want his feet washed, but that's because he still didn't understand how Jesus chose to use his power.

It's not easy for any of us with the pressures of a ministry, programmes, deadlines, and the rest, it's hard for anyone to maintain priorities. And when things get tough, it's tempting to pull a power play. But we must not do that anymore.

Structures give a leader power. It takes power and initiative to make things happen. The important questions are: How do we use that power? Do we remain touchable and teachable? Is our power helping to build the lives of others?

As leaders we need desperately to reflect on our Lord in how we order our day and in how we relate to those around us. Our faith should make a dramatic difference in how we handle our power. This doesn't make us "pushovers". Servant power gives us the resource to be strong. But we'll do it with understanding, with gentleness and love, and with a new definition of the use and abuse of power." Russ Reid, Eternity (Feb. 1981)

Leadership also needs to be endorsed by others. Without such recognition by other reputable leaders, the role of the aspiring leader is diminished and his authority is selfishly motivated. **Acts 5:24.**

This issue is complex because there will not always be unanimity of thought or ideals between leaders. Paul and Barnabas could not agree and went separate ways.

However submission is really an attitude, and is total. Obedience on the other hand may be relative. Since the issue of personal responsibility to God and one's calling, together with conscience, are involved, we are not required to slavishly accept someone else's rulings for us, but If we are submitted to that group of leaders, then our attitude to them must remain submissive, even when we cannot agree.

### **13.11 TEAM MANAGEMENT**

Anyone who is placed by God into a Senior leadership role has a vast responsibility to develop others and bring out the best qualities in them. Leadership is not just a privilege, but a responsibility to both those above you and those immediately below you in the structure of the Church.

A chain is no stronger than its weakest link. Human error compounds human error. Platitude upon platitude, but relevant. A sequential production line or procedure is like a multi stage rocket where any part can fail, and the failure rate of each component determines the failure rate of the whole project.

Let us suppose we have a five stage rocket on the launch pad. Assume 90% reliability factor for each stage. The resultant reliability of the rocket is not 90%, but rather 90% of 90% of 90% of 90% of 90% or 59% In a six stage rocket, it would be 53%, and in a seven stager less than 48%. In a five stager with 80% dependability at each stage, the chance of success is only 33%. Forget it.

Where successive stages in a process are interdependent, quality of performance at each phase is crucial. In these circumstances, putting more men on the job is not necessarily going to help the quality has to be right. What you need is an all star team.

In order to develop an "all star team" the leader must assume the responsibility of discipling those working with him. In this respect "teaching is much more than telling", and his example will impart far more than anything he says. However his personal input into their lives will have a dynamic effect if he treats it as a means of increasing the assets of the Church rather than being a liability on his time and programme.

- Assess team members' qualities
  - a. Their potential and level of competency.  
Attempt to place them correctly so that unnecessary frustrations are averted.
  - b. Their motivation  
Try to discover what drives them or what their calling or gift may be. Understand what interests them so that you can assist in fulfilling them.
  - c. Their attitude.  
Are they faithful or unreliable? Teachable or unteachable? Responsive or apathetic? Be clear on what needs to be adjusted.
  - d. Their strengths.  
Exploit these to cause further growth in their lives and abilities.
  - e. Their weaknesses.  
Cover these situations so that others are not exposed to trouble though such a weakness.
- Develop a plan to mature each team member and fully employ his potential.
  - a. There is no substitute for time spent together  
Both corporately and privately. Jesus spent extensive time with His twelve disciples and then special time with them separately.
  - b. Emphasise the strengths you have assessed in your team members.  
Both publicly and privately encourage the development of these and recognise and commend their achievements.  
  
The main component of the word "encouragement" is "courage". Positive reinforcement of one's efforts and achievements often provides the courage to reach out even further to fully develop their potential.
  - c. Deal with their weaknesses and counter productive attitudes, but do it privately.  
A leader must have the courage to confront wrong doing and bring about any needed corrections. **Eph. 4:15** says that we must speak the truth in love. Criticism will never produce positive results or a changed behaviour, but loving correction and a positive search for a solution to any failure will.
  - d. Emphasise positives rather than negatives.  
At one university, a club was formed for undergraduates. The members were a group of brilliant boys, some with real literary talent. At each meeting one of them would read a story or essay he had written and submit it to the criticism of the others. No punches were pulled; each manuscript was mercilessly dissected. The sessions were so brutal that



the club members dubbed themselves "The Stranglers".

This club was strictly a masculine affair, so, naturally the girl students formed a comparable group of their own, known as "The Wranglers".

They, too, read their manuscripts aloud. But the criticism was much gentler. In fact, there was almost none at all; the Wranglers hunted for kind things to say. All efforts, however feeble, were encouraged.

The payoff came about 20 years later, when some alumnus made an analysis of his classmates' careers. Of all the bright young talents in the Stranglers, not one had made a literary reputation of any kind. Out of the Wranglers had come half a dozen successful writers, some of widespread prominence. Coincidence? Hardly. The amount of basic talent in the two groups was much the same. But the Wranglers gave one another a lift. The Stranglers promoted self criticism, self disparagement, self doubt. In choosing a name for themselves, they had been wiser than they knew.

### 13.12 AVOID REACTION

The leader, being in the primary position of responsibility, has the opportunity to respond to situations and people in either a positive or negative way. He can manipulate people to react negatively to others or he can motivate his followers to respond with love, acceptance and forgiveness. It is far better to act than react.

"For every action, there is an equal and opposite reaction".

Early in this century, when some Protestants advocated "the social gospel", the people who followed the Bible saw it as their duty to advocate "the gospel" and to stay out of social issues. Action. Reaction.

Or take prophecy. Prophecy students, whether in the 1930's or the 1960's thought they got a bead on the anti Christ, and he looked like Mussolini or Kissinger or the King of Spain. More cautious Christians turned away from such faulty speculation and stopped talking about the Second Coming entirely. Extremes beget extremes.

You can draw up a list of flawed ideas or movements, then construct the polar opposite and have a working model of how much of today's Church functions.

Watch:

The charismatic movement, if opposed, is combated with silence about the Holy Spirit or any practical supernaturalism in everyday life. The ecumenical movement, in its liberal form, has provoked among conservatives a fierce individualism uneasy with any talk of structural Church unity. Liberation theology shuts us up about how Jesus Christ does, in fact, liberate. Super aggressive evangelism has made shy, polite Christians mute and withdrawn.

Sacra mentalism, educated ministers, stained glass windows, healing services, catechism, children's evangelism, public invitations or altar calls, legalistic taboos, pietism, and simple living all have provoked berserk opposites, mirror images that fight one abuse or error with another.

The worst are filled with passionate intensity, so the best compensate by lacking all conviction, or in our case, vice versa.

Leaders, being in the public eye, learn quickly that their publics crave enemies the way English common folk craved a public hanging. You galvanize your following by painting the threat as bigger than life, not by sputtering, "Well, this view has some good points even if I must disagree .." or trailing off into one hand/other hand balancing acts. Who stops to deliver a lecture in front of a burning building? Thus, we turn our leaders into demagogues.

And who is that good and faithful servant who does what his Master wants when faced with error or imbalance? He may very well be the person or Church or organization who can turn five or ten degrees away from an extreme instead of 180. That may not whip up the crowds, but it comes closer to the truth and doesn't fight fire with fire." Stephen Board, Eternity.

### **13.13 PAYING THE PRICE**

The cost of high leadership is awesome in respect of the price paid in effort, privations endured, self denial, personal discipline, forfeited opportunities and pleasures, together with being often misunderstood, vilified, and sometimes isolated.

#### **3.5.45. Leadership is often very lonely.**

Elijah felt very much alone. This is what he said to God: "I am left alone". Loneliness sometimes is a penalty that men pay for being great men. Our Lord was the most lonely person who ever walked this earth.

A leader is a very lonely man. He follows visions that others cannot see. He moves ahead when others lag behind. He walks in solitude with God. Driven on by burning desire to achieve goals that to others seem visionary or impractical (because leaders are not conformists), they are looked upon with suspicion by the run of the mill crowd. Men who lead are certain targets for the biting barbs of criticism. Their fearless, clear compelling manner make them a prey to those who do not understand them. But the Church needs leaders today men who will bear criticism, who will bear reproach for the cause of Christ, men who will stand up when others fall, who will go on when others faint.

#### **3.5.46. Take the blame.**

The old adage, "He who would lead the band must face the music" is appropriate at this point. Harry S. Truman, known as one of the most decisive of U.S. Presidents had a slogan on his desk, "The buck stops here". A leader must be prepared to accept responsibility not only for his own failures, but for those of his team as well. It is craven to take the credit for success and avoid the blame for failure.

It is easy to dodge such responsibilities, to lay the blame on others, but we cannot dodge the consequences of dodging our responsibilities. It is probably true to say that leaders who constantly avoid taking the blame for failures, either within themselves or the organization, tend to insecurity.

### **13.14 COMMUNICATION**

It is precisely at this point that many leaders fail. Their excellent qualities and ideas simply do not achieve their potential because they do not communicate with those they are responsible for.

The leader is the one responsible to initiate communication in his area. It does not occur from the grass roots up, but from the top down. Since the leader must lead the organization, he must arrange

the ways in which there is both adequate transfer of information and a feed back system so he will know that it is completely understood and appreciated.

The study of the most successful companies in the U.S.A. emphasises that one of the factors common to all successful businesses was "intense and often informal communication" which began with the boss.

One of the most powerful ways that the leader can enhance the communication between himself and those in his responsibility is to listen to his team, his staff and his voluntary workers. Communication is not merely telling these people what you have done or intend to do. It is nothing less than the establishing and nurturing of relationships between the parties involved. It is the interaction between human beings their personalities, their self image, their environment, and their total being. Communication is not content it is an event, and it can only best occur when two or more people are together.

### **13.15 INSPIRE BY EXAMPLE**

Above all it is the responsibility of the leader to deal with himself so that his example will inspire and motivate other potential leaders to follow him and in so doing discover their own mission in life.

The leader's personal development is crucial to the development of his team. He cannot expect others to go where he himself has not gone.

Are there, then, basic qualities that all leaders will have to some measure? Observers of leaders, and men who have been leaders themselves, seem to point to a handful of attributes that seem to be universal. Some of these attributes are either genetic or are closely wrapped up in the social environment. Others are acquired.

Selfless dedication is how General Eisenhower describes the first one ("What is Leadership", Reader's Digest, June, 1965, page 50). There is about a leader a belief in what he is doing, the goal he is trying to reach, the cause he espouses, that transcends himself. He is willing to sacrifice even himself to accomplish the task. This takes courage. To hold on in spite of the apparent obstacles, to make a decision with inadequate information, to risk reputation and material well being, require a courage based on conviction. A major portion of this courage will demonstrate itself in decisiveness. Decisions must be made. Other men vacillate. The leader makes a decision and moves ahead. Leadership requires persuasiveness. If men and women are to follow, they must be convinced that the goals and aspirations of the leader are worthy of their dedication and be motivated to attempt them. Interestingly, there is almost universal agreement that the most outstanding leaders have had a humility that has resulted in their accepting responsibility for failure as well as success.

5 Attributes a leader must possess in order to lead by example:

- Selfless dedication is possible because the Christian knows that God has a grand strategy of which he is a part.
- Courage is magnified by the power that comes through the indwelling Spirit.
- Decisiveness comes from knowing that ultimate responsibility does not lie with him.
- Persuasiveness is based on allegiance to a cause that transcends all causes.
- Humility results from knowing that it is God who does the work.

William Penn said, "Sense shines with double lustre when it is set in humility. An able yet humble man is a jewel worth a Kingdom".

Jesus specified it even more clearly, "He who would be the greatest among you, let him be the servant of all".

### **13.16 WHAT IS CHRISTIAN LEADERSHIP?**

So far we have said very little about Christian leadership other than to note that it differs basically in its motivation. However, it has been of continuing interest to us that those organization which place a high priority on the worth of the individual, on high standards of personal conduct, on good communication, both up and down, organizations which have righteous convictions, out perform the others. It has also been our observation that too often Christian organizations have had lower standards of individual and corporate performance than secular ones. What is Christian leadership. It is leadership motivated by love and given over to service. It is leadership that has been subjected to the control of Christ and His example. In the best Christian leaders are exemplified to the utmost all those attributes of selfless dedication, courage, decisiveness, and persuasiveness that mark the great leader. The truly Christian leader has discovered that leadership begins with the towel and the basin in the role of a servant.